

Come Follow Me January 17-23

Genesis 5; Moses 6

“Teach These Things Freely unto Your Children”

As you read and ponder [Genesis 5](#) and [Moses 6](#), record the spiritual impressions you receive. What messages do you find that are valuable to you and your family?

Record Your Impressions

Most of [Genesis 5](#) is a list of the generations between Adam and Eve and Noah. We read a lot of names, but we don't learn much about them. Then we read about Enoch, six generations from Adam, who is described with this intriguing but unexplained line: “And Enoch walked with God: and he was not; for God took him” ([Genesis 5:24](#)). Surely there's a story behind that. But without further explanation, the list of generations resumes.

Thankfully, [Moses 6](#) reveals the details of Enoch's story—and it's quite a story. We learn of Enoch's humility, his insecurities, the potential God saw in him, and the great work he performed as God's prophet. We also get a clearer picture of the family of Adam and Eve as it progressed through the generations. We read of Satan's “great dominion” but also of parents who taught children “the ways of God” and of “preachers of righteousness” who “spake and prophesied” ([Moses 6:15, 21, 23](#)). Especially precious is what we learn about the doctrine these parents and preachers taught: faith, repentance, baptism, and receiving the Holy Ghost (see [Moses 6:50–52](#)). That doctrine, like the priesthood that accompanies it, “was in the beginning [and] shall be in the end of the world also” ([Moses 6:7](#)).

GENESIS CHAPTER 5

The generations of Adam are Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch (who walked with God), Methuselah, Lamech, and Noah (who begat Shem, Ham, and Japheth).

1 This is the “book of the ^bgenerations of Adam. In the day that God created man, in the “likeness of God ^dmade he him;

2 Male and female created he them; and blessed them, and called their name ^aAdam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own ^alikeness, after his image; and called his name Seth:

4 And the days of ^aAdam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of ^aCainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 And ^aEnoch ^bwalked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of ^aEnoch were three hundred sixty and five years:

24 And ^aEnoch ^bwalked with God: and he *was* not; for God ^ctook him.

(4-6) Genesis 5:22–24. What Do We Know about Enoch?

“Four generations and some five hundred years later, according to Adam’s book of remembrance, Enoch, of Seth’s line, was called to become a great prophet-missionary-reformer. His ministry was needed, for the followers of the line and cult of Cain had become numerous, and violence was rampant already in the fifth generation after Cain (Moses 5:28–31, 47–57). Unto those who had become sensual and devilish Enoch preached repentance. The sons of God, distinguished from the ‘sons of men,’ were obliged to segregate themselves in a new home called ‘Cainan’ after their forefather, the son of Enos. (Do not confuse this Cainan with the wicked people of *Canaan* of Moses 7:6–10).

“Against the evils of the time, which he was called to combat (Moses 6:27–29), Enoch was successful; he was able to build up a righteous culture called ‘Zion,’ meaning, ‘the pure in heart.’ (Moses 7:18 ff.) The teachings of Enoch cover some seven major categories and embrace some information found nowhere else in scripture. He dealt

with (1) the fall of man and its results; (2) the nature of salvation and the means of achieving it; (3) sin, as seen in the evils of his times, in contrast to the righteousness of the godly who were his followers; (4) the cause, purpose, and effects of the anticipated flood of Noah; (5) the scope of Satan's triumph and the resultant sorrows of God; (6) the first advent of the Messiah; (7) the second advent of the Messiah and his peaceful, millennial reign. The details of his Gospel concepts are worth careful study and attention. Mention of this great man is also found in the New Testament (Jude 14, 15; Hebrews 11:5) and in the Doctrine and Covenants. (See D&C. ...)" (Rasmussen, *Introduction to the Old Testament*, 1:24–25.)

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

(4-7) Genesis 5:21, 27. Did Methuselah Die in the Flood?

A careful examination of the record of the patriarchs in this section of Genesis shows that Methuselah died in the year of the Flood. Some have wondered why he was not taken on the ark with Noah and have concluded that he may have been wicked. The book of Moses, however, shows that the lineage given in this part of the record traces the righteous patriarchal line (see Moses 6:23), and Methuselah was in that line. Moses 8:3 records that Methuselah was not taken with the city of Enoch so that the line could be continued. Also, Methuselah prophesied that through his own seed would spring all nations of the earth (through the righteous Noah). Clearly, he too was righteous. Then is added this sentence: "And he took glory unto himself" (Moses 8:3). Once his work was done he may have been translated too, for during the nearly seven hundred years from the time the city of Enoch was translated until the time of the Flood the righteous Saints were translated and joined Enoch's people (see Moses 7:27; see also McConkie, *Mormon Doctrine*, p. 804).

Although most scholars believe Methuselah's name means "man of the javelin" or "man of the spear," one scholar wrote the following interpretation that, if correct, would make Methuselah's name a prophetic one:

"Methuselah lived till the very year in which the flood came, of which his name is supposed to have been prophetic ... *methu*, 'he dieth,' and *shalach*, 'he sendeth out'; as if God had designed to teach men that as soon as Methuselah died the flood should be sent forth to drown an ungodly world. If this were then so understood, even the *name* of this patriarch contained in it a *gracious warning*." (Clarke, *Bible Commentary*, 1:68.)

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name ^aNoah, saying, This *same* shall ^bcomfort us concerning our work and toil of our hands, because of the ground which the LORD hath ^ccursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah ^abegat ^bShem, Ham, and Japheth.

MOSES CHAPTER 6

(NOVEMBER–DECEMBER 1830)

Adam's seed keep a book of remembrance — His righteous posterity preach repentance — God reveals Himself to Enoch — Enoch preaches the gospel — The plan of salvation was revealed to Adam — He received baptism and the priesthood.

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 ^aSeth. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.

Moses 6:2. Who Was Seth?

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](#)).

3 And God revealed himself unto ^aSeth, and he rebelled not, but offered an acceptable ^bsacrifice, 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 ^acall upon the name of the Lord, and the Lord blessed them;

5 And a ^abook of ^bremembrance was kept, in the which was recorded, in the ^clanguage of Adam, for it was given unto as many as called upon God to write by the spirit of ^dinspiration;

6 And by them their ^achildren were taught to read and write, having a ^blanguage which was ^cpure and undefiled.

Moses 6:5–6. The Origin of Language and Writing

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles 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*, 2nd ed. [1966], 19).

Elder Bruce R. 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: The First Coming of Christ* [1978], 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.

Moses 6:7. How Long Has the Priesthood Been on Earth?

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** (1805–44) 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 Presidents of the Church: Joseph Smith* [2007], 104).

8 Now this prophecy Adam spake, as he was moved upon by the "Holy Ghost, and a ^bgenealogy was kept of the ^cchildren of God. And this was the ^dbook of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;

Moses 6:8–25. The Patriarchal Organization of the Priesthood

There were twenty generations of the priesthood from Adam to Abraham, being passed from father to son. Eight generations are listed in Moses 6:8–25 (from Adam to Methuselah); in Moses 8:5–12, three more generations (Lamech, Noah, and Shem) are given, and Genesis 11:10–26 records the nine generations from Shem to Abram (Abraham). (See also D&C 107:40–52.)

9 In the ^aimage of his own ^bbody, male and female, ^ccreated he them, and blessed them, and called their ^dname Adam, in the day when they were created and became living ^esouls in the land upon the ^ffootstool of God.

10 And ^aAdam lived one hundred and thirty years, and begat a son in his own likeness, after his own ^bimage, 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 ^aprophesied 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 ^amen were numerous upon all the face of the land. And in those days ^bSatan had great ^cdominion among men, and raged in their hearts; and from thenceforth came ^dwars and bloodshed; and a man's hand was against his own brother, in administering death, because of ^esecret ^fworks, seeking for ^gpower.

16 All the days of Seth were nine hundred and twelve years, and he died.

17 And Enos lived ninety years, and begat ^aCainan. 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 ^bCainan.

Moses 6:17. "A Land of Promise"

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](#)).

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 ^aCainan 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 ^aEnoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared ^btaught Enoch in all the ways of God.

22 And this is the genealogy of the sons of Adam, who was the ^ason of God, with whom God, himself, conversed.

23 And they were ^apreachers of ^brighteousness, and spake and ^cprophesied, and called upon all men, everywhere, to repent; and ^dfaith was ^etaught 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.

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

Moses 6:26. Enoch

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](#).

27 And he heard a ^avoice from heaven, saying: ^bEnoch, my son, ^cprophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am ^dangry with this people, and my fierce anger is kindled against them; for their hearts have waxed ^ehard, and their ^ffears are dull of hearing, and their eyes ^gcannot see afar off;

28 And for these many generations, ever since the day that I created them, have they gone astray, and have ^adenied 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 ^ahell I have prepared for them, if they repent not;

Moses 6:29. What Is the Meaning of “a Hell I Have Prepared”?

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](#)).

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 ^abowed himself to the earth, before the Lord, and spake before the Lord, saying: ^bWhy is it that I have found favor in thy sight, and am but a lad, and all the people ^chate me; for I am ^dslow 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 ^amouth, 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.

Moses 6:31–32. Feelings of Inadequacy

Enoch was not the only prophet who felt inadequate when the Lord called him. Read about Moses’s and Jeremiah’s reactions in [Exodus 4:10–12](#) and [Jeremiah 1:4–](#)

9. President James E. Faust (1920–2007) of the First Presidency 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” (“These I Will Make My Leaders,” *Ensign*, Nov. 1980, 36; see also 1 Corinthians 1:26–27; Ether 12:23–27; D&C 1:19–20; 33:8–10).

33 Say unto this people: “Choose ye ^bthis 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 ^bmountains shall flee before you, and the ^crivers shall turn from their course; and thou shalt abide in me, and I in you; therefore ^dwalk with me.

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

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

Moses 6:35–36. Enoch Was a Seer

Elder John A. Widtsoe (1872–1952) of the Quorum of the Twelve Apostles 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*, arr. G. Homer Durham, 3 vols. in 1 [1960], 258; see also Mosiah 8:13–18).

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 ^aoffended because of him.

38 And they came forth to hear him, upon the high places, saying unto the ^atent-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 ^bwild man hath come among us.

39 And it came to pass when they heard him, no man laid hands on him; for ^afear came on all them that heard him; for he ^bwalked with God.

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 ^aCainan, the land of my fathers, a land of ^brighteousness unto this day. And my father ^ctaught 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.

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 ^acounsel ye yourselves, and deny the God of heaven?

44 The heavens he made; the ^aearth is his ^bfootstool; 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 ^aAdam.

46 For a book of ^aremembrance we have ^bwritten among us, according to the pattern given by the finger of God; and it is given in our own ^clanguage.

47 And as Enoch spake forth the words of God, the people trembled, and could not ^astand in his presence.

48 And he said unto them: Because that Adam ^afell, we are; and by his fall came ^bdeath; and we are made partakers of misery and woe.

49 Behold Satan hath come among the children of men, and ^atempteth them to ^bworship him; and men have become ^ccarnal, ^dsensual, and devilish, and are shut out from the ^epresence of God.

50 But God hath made known unto our fathers that all men must repent.

Moses 6:48–50. “By His Fall Came Death”

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).

51 And he called upon our father Adam by his own voice, saying: I am God; I ^amade the world, and ^bmen ^cbefore 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 ^abaptized, even in water, in the name of mine Only Begotten Son, who is full of ^bgrace and truth, which is ^cJesus Christ, the only ^dname which shall be given under heaven, whereby ^esalvation 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 ^aforgiven thee thy transgression in the Garden of Eden.

54 Hence came the saying abroad among the people, that the ^aSon of God hath ^batoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the ^cchildren, for they are ^dwhole from the foundation of the world.

Moses 6:53–54. What Does “Original Guilt” Mean?

Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles 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).

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are ^aconceived in sin, even so when they begin to grow up, ^bsin conceiveth in their hearts, and they taste the ^cbitter, that they may know to prize the good.

Moses 6:55. What Does “Thy Children Are Conceived in Sin” Mean?

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles indicated that the phrase “conceived in sin” means “born into a world of sin” (see *A New Witness for the Articles of Faith* [1985], 101).

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

Moses 6:56. Moral Agency: A Gift of God

God gave us the great gift of agency in the day He created us (see Moses 7:32). Moral agency enables us to choose between good and evil and to experience the consequences of our choices (see 2 Nephi 2:14–16, 25–29; D&C 101:78).

57 Wherefore teach it unto your children, that all men, everywhere, must ^arepent, or they can in nowise inherit the kingdom of God, for no ^bunclean thing can dwell there, or ^cdwell in his ^dpresence; for, in the language of Adam, ^eMan of Holiness is his name, and the name of his Only Begotten is the ^fSon of Man, even ^gJesus Christ, a righteous ^hJudge, who shall come in the meridian of time.

58 Therefore I give unto you a ^acommandment, to ^bteach these things freely unto your ^cchildren, 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 ^aspirit, which I have made, and so became of ^bdust a living soul, even so ye must be ^cborn again into the kingdom of heaven, of ^dwater, 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 ^eenjoy the ^fwords of ^geternal life in this world, and eternal life in the world to come, even immortal ^hglory;

Moses 6:59. Water, Blood, and Spirit

Elder Bruce R. McConkie explained:

“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*, 288–89).

60 For by the ^awater ye keep the commandment; by the Spirit ye are ^bjustified, and by the ^cblood ye are ^dsanctified;

Moses 6:60. “By the Water”

“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”; see also D&C 76:51–52).

Moses 6:60. Justification

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** (1876–1972) 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*, comp. Bruce R. McConkie [1955], 2:324–25).

Moses 6:60. Sanctification

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** 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).

61 Therefore it is given to abide in you; the ^arecord of heaven; the ^bComforter; the ^cpeaceable 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 ^dpower according to wisdom, mercy, truth, justice, and judgment.

62 And now, behold, I say unto you: This is the ^aplan of salvation unto all men, through the ^bblood of mine ^cOnly Begotten, who shall come in the meridian of time.

Moses 6:62. “This Is the Plan of Salvation”

President Russell M. Nelson of the Quorum of the Twelve Apostles 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” (“Constancy and Change,” *Ensign*, Nov. 1993, 33).

63 And behold, all things have their ^alikeness, and all things are created and made to ^bbear 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.

Moses 6:63. All Things Are Made to Bear Record of Christ

In the creation of the heavens and the earth, the Lord used physical symbols to teach us doctrines and principles of Jesus Christ and His gospel (see also 2 Nephi 11:4).

Understanding gospel symbols requires the uniting of an earthly or concrete dimension with a transcendent, spiritual dimension. The prophet Alma taught that “all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator” (Alma 30:44). These things not only testify of the existence of a Supreme Being, but also that He is Jesus Christ, the Creator of all.

The Lord taught His disciples to look upon the contents of the scriptures and see things concerning Himself (see Luke 24:44–45). To search for and discover symbols of Christ in the scriptures is to open a wellspring of new thoughts and emotions relative to the Atonement of Jesus Christ. For example, the earthly ordinance of baptism by immersion is symbolic of the death, burial, and Resurrection of Christ (see Romans 6:3–5; D&C 76:51–52).

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was ^acaught away by the Spirit of the Lord, and was carried down into the water, and was laid under the ^bwater, 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 ^aborn of the Spirit, and became quickened in the ^binner man.

66 And he heard a voice out of heaven, saying: Thou art baptized with ^afire, and with the Holy Ghost. This is the ^brecord of the Father, and the Son, from henceforth and forever;

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

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

Moses 6:64–68. Adam, an Eternal Son of God

Enoch showed how Adam set the example for all of us by exercising his faith in Christ through baptism by water and the Spirit. Therefore, by his obedience, Adam became “one in [Christ], a son of God” (Moses 6:68). In like manner, all may become sons and daughters of God (see Mosiah 5:7; 27:24–27; D&C 25:1; 39:4).

Ideas for Personal Scripture Study

Moses 6:26–36

A prophet is a seer.

As you study Moses 6:26–36, what do you learn about eyes, darkness, and seeing? In Enoch’s time, who could not “see afar off”? Why were these people unable to see truth? What was Enoch able to see? What has built your faith that modern-day prophets are seers? (see verse 36; Guide to the Scriptures, “Seer,” scriptures.ChurchofJesusChrist.org).

Moses 6:26–47

God calls us to do His work despite our inadequacies.

It’s not unusual to feel overwhelmed with what the Lord has called us to do. Even Enoch felt that way when the Lord called him to be a prophet. As you read Moses 6:26–36, look for why Enoch felt overwhelmed and what the Lord said to give him courage. In verses 37–47, look for ways the Lord supported Enoch and empowered him to do His work (see also Moses 7:13). You might compare Enoch’s experience with that of other prophets who felt inadequate, such as Moses (see Exodus 4:10–16), Jeremiah (see Jeremiah 1:4–10), Nephi (see 2 Nephi 33:1–4), and Moroni (see Ether 12:23–29). What do you feel God wants you to learn from these scriptures about the work He has given you to do? See also Jacob 4:6–8.

Moses 6:48–68

The doctrine of Christ is central to God’s plan of salvation.

Because we have the book of Moses, we know that God has been teaching His children how to find forgiveness and redemption ever since the beginning. In the scriptures, these teachings are sometimes called the doctrine of Christ (see 2 Nephi 31:13–21). As you

study [Moses 6:48–68](#), search for what we must know and do to be redeemed. You may find it helpful to write your own summary of what Enoch taught. Why is it important to know that these truths have been taught since the days of Adam and Eve? What do you feel prompted to do as a result of studying these teachings?

[Moses 6:51–62](#)

“Teach these things freely unto your children.”

Adam and Eve were taught the precious truths of the gospel of Jesus Christ. But the Lord’s words in [Moses 6:27–28](#) make clear that in the generations before Enoch, many people weren’t living those truths anymore. The Lord wanted Enoch to restore the truths that had been lost—along with the commandment originally given to Adam: “Teach these things freely unto your children” ([Moses 6:58](#)). As you read [Moses 6:51–62](#), what do you learn about Jesus Christ? What do you find that would be especially valuable to the rising generation? What can you do to help pass these truths on to future generations?

Ideas for Family Scripture Study and Home Evening

[Genesis 5](#); [Moses 6:5–25](#), [46](#).

Reading about the “book of remembrance” that Adam and Eve’s family kept may inspire your family to make your own book of remembrance. Discuss as a family what you would like to include. Maybe you have photos, stories, or documents from your family history. You might choose to include things that are happening in your family now. What will future generations find valuable? You could also discuss how the phrases “by the spirit of inspiration” ([Moses 6:5](#)) and “the pattern given by the finger of God” ([Moses 6:46](#)) could guide your efforts. Consider saving information from your book of remembrance on FamilySearch.org.

[Moses 6:53–62](#).

How would we answer Adam’s question found in [Moses 6:53](#)? What answers do we find in [verses 57–62](#)?

[Moses 6:59](#).

What does it mean to be “born again into the kingdom of heaven”? What can we do to continue to be born again throughout our lives? For help, see [Alma 5:7–14](#), [26](#); Guide to the Scriptures, “[Born Again, Born of God](#)” scriptures.ChurchofJesusChrist.org; David A. Bednar, “[Always Retain a Remission of Your Sins](#)” (*Ensign or Liahona*, May 2016, 59–62).

[Moses 6:61](#).

What do we learn about the Holy Ghost from this verse?

[Moses 6:63](#).

What are some of the things that “bear record of [Christ]”? (see also [2 Nephi 11:4](#)). Consider inviting family members to share something that they see “in the heavens above” or “on the earth” that helps them learn about Jesus Christ. For example, how do trees, rocks,

or the sun remind us of the Savior? What do the titles “living water” and “bread of life” teach us about Him? ([John 4:10–14](#); [6:35](#)).

For more ideas for teaching children, see [this week’s outline](#) in *Come, Follow Me—For Primary*.

Suggested song: “I’ll Go Where You Want Me to Go,” *Hymns*, no. 270.



Adam and Eve Teaching Their Children, by Del Parson