

LESSON 4

Genesis 5 & Moses 6

OVERVIEW:

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. Enoch teaches, leads the people, moves mountains—The City of Zion is established—Enoch foresees the coming of the Son of Man, his atoning sacrifice, and the resurrection of the saints—He foresees the restoration, the gathering, the Second Coming, and the return of Zion. 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).

(Moses 6–7 contains scripture restored by the Prophet Joseph Smith. These chapters change 4 verses and add 126 new verses to Genesis 5. These additions give us greater understanding about Adam and his posterity. A significant contribution of these chapters is knowledge about Enoch, his ministry (which includes additional teachings from Adam about how to overcome the Fall), and the city of Zion. From the account of Enoch we not only learn doctrines and principles that can help us overcome sin and return to live again with God, but we read about a group of people who applied those principles, established a righteous society, and were taken into the presence of God.)

Moses 6:25 – Moses 8:3 is from the Book of Enoch. But with the book of Enoch the question of an original manuscript never arises. Although chapters two through eight of the book of Moses are entitled “The Writings of Moses,” the Prophet nowhere indicates that he ever had the manuscript in his hands. Eighteen months earlier he recorded a revelation concerning John the Apostle, “Translated from parchment, written and hid up by himself.” (See D&C 7: heading.) Since the discovery of the Dead Sea Scrolls, we know that writing revelations on parchment and hiding them up in caves was standard practice among the ancient saints, thereby confirming this remarkable passage of modern revelation. But even more significant is the idea that though Joseph Smith saw and “translated” the document in question, he never had it in his hands, and for that matter it may have long since ceased to exist. The whole thing, document and translation, was “given to Joseph Smith the Prophet, and Oliver Cowdery” by revelation “when they inquired through the Urim and Thummim.” (D&C 7: heading.) So it was with the book of Enoch, transmitted to us by Joseph as it was given to him. Though his work was far more demanding and probably required far more concentration and sheer mental effort than we can even imagine, that task did not include searching for a lost manuscript or working out a translation. Hugh Nibley, Ensign, Oct 1975.

SCRIPTURES:

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. (The Lord has Adam preach repentance to counter Satan's success.)

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.

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; (Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, wrote that Adam’s book of remembrance, written by the spirit of inspiration, included “their faith and works, their righteousness and devotion, their revelations and visions, and their adherence to the revealed plan of salvation” (*Mormon Doctrine*, 100).)

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

7 Now this same ^aPriesthood, which was in the beginning, shall be in the end of the world also. (The priesthood is eternal. The full name of the priesthood is The Holy Priesthood after the Order of the Son of God.)

<p>1 (And a genealogy was kept of the children of God. And) THIS <i>is</i> (was) the ^abook of the ^bgenerations of Adam(:saying), In the day that God created man, (in the ^clikeness of God ^dmade he him;) the image of his own body,</p>	<p>8 Now this prophecy Adam spake, as he was moved upon by the ^aHoly 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;</p>
<p>2 Male and female created he them; and blessed them, and called their name ^aAdam, (In Hebrew Adam is also a common noun, meaning man, or manking.) in the day when they were created (and became living souls, in the land, upon the footstool of God).</p>	<p>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.</p>
<p>3 ¶ And Adam lived an (one) hundred and thirty years, and begat a son in his own ^alikeness, after his (own) image; and called his name Seth:</p>	<p>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. (Seth was in the likeness and image of Adam, as Adam was in the image of God.)</p>
<p>4 And the days of ^aAdam after he had begotten Seth were eight hundred years: and he begat (many) sons and daughters:</p>	<p>11 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters;</p>
<p>5 And all the days that Adam lived were nine hundred and thirty years: and he died.</p>	<p>12 And all the days that Adam lived were nine hundred and thirty years, and he died.</p>
<p>6 And Seth lived an 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.)</p>	<p>13 Seth lived one hundred and five years, and begat Enos, and ^aprophesied in all his days, and</p>

	taught his son Enos in the ways of God; wherefore Enos prophesied also.
7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:	14 And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters.
(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.)	15 And the children of ^a men were numerous upon all the face of the land. And in those days ^b Satan had great ^c dominion among men, and raged in their hearts; and from thenceforth came ^d wars and bloodshed; and a man's hand was against his own brother, in administering death, because of ^e secret ^f works, seeking for ^g power.
8 And all the days of Seth were nine hundred and twelve years: and he died.	16 All the days of Seth were nine hundred and twelve years, and he died.
9 ¶ 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 ^b Cainan.)	17 And Enos lived ninety years, and begat ^a 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 ^b Cainan.
10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat (many) sons and daughters:	18 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters.
11 And all the days of Enos were nine hundred and five years: and he died.	And all the days of Enos were nine hundred and five years, and he died.
12 ¶ And Cainan lived seventy years, and begat Mahalaleel:	19 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:	and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.
14 And all the days of ^a Cainan were nine hundred and ten years: and he died.	And all the days of ^a Cainan were nine hundred and ten years, and he died.
15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:	20 And Mahalaleel lived sixty-five years, and begat Jared;
16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:	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 and ninety and five years: and he died.	And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.
18 ¶ And Jared lived an (one) hundred (and) sixty and two years, and he begat Enoch:	21 And Jared lived one hundred and sixty-two years, and begat ^a Enoch;
19 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.)	and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared ^b taught Enoch in all the ways of God. (We are introduced to Enoch who will be the subject of the rest of the chapter and of the next one as well.)
(And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.	22 And this is the genealogy of the sons of Adam, who was the ^a son of God, with whom God, himself, conversed.
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.)	23 And they were ^a preachers of ^b righteousness, and spake and ^c prophesied, and called upon all men, everywhere, to repent; and ^d faith was ^e taught unto the children of men.
20 And (it came to pass, that) all the days of Jared were nine hundred (and) sixty and two years: and he died.	24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.
21 ¶ And Enoch lived sixty and -five years, and begat Methuselah:	The start of the Book of Enoch extract: The Church published in the Ensign magazine between October 1975 and August 1977, 13 articles by Hugh Nibley entitled A Strange Thing in the Land: The Return of the Book of Enoch. These articles show that the Book of Enoch actually existed, that Joseph Smith was given extracts from the book to be placed in the Book of Moses, and that the Book is beginning to come forth in our day. 25 And Enoch lived sixty-five years, and begat Methuselah.

MOSES 6 & JST GENESIS 5 (Partial restoration of the Book of Enoch)

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. (Enoch's call as a prophet.)

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 ^fears 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;

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 (Enoch's response to the call) 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. (He whom the Lord calls, He qualifies.)

33 Say unto this people: ^aChoose ye ^bthis day, to serve the Lord God who made you.

34 Behold my ^aSpirit 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. (This is a new creation for Enoch to be able to see both physical things but spiritual things also.)

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. ("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. . . . In short, he is one who sees, who walks in the Lord's light with open eyes. . . . " . . . A prophet is a teacher of known truth; a seer is a perceiver of hidden truth; a revelator is a bearer of new truth" (Evidences and Reconciliations, arr. G. Homer Durham, 3 vols. in 1 [1960], 258).)

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. (It appears that Enoch is preaching to descendants of Cain.)

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. (Enoch explains that he was taught by Adam.)

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; (Creation) 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; (Fall) 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. (When Adam fell, so did the earth and everyone on it.)

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. (It sounds like we are not naturally carnal, but only so when Satan tempts us and we choose to sin.)

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

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. (God's preaching to Adam is also preaching to all mankind. When God talks to Adam, he is talking to everyone.)

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 Jesus ^cChrist, 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. (God is speaking to all men through Adam. The basic principles of the gospel have been taught since the beginning of time. Faith, repentance, baptism and the gift of the Holy Ghost.)

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. (Baptism occurred after the fall. Prior to the fall there was no need for baptism.)

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. (Article of Faith No. 2.)

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are ^aconceived in sin, (mortality) 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. (Opposition in all things.)

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. (moral agency)

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. (Can we, even in the depths of disease, tell Him anything at all about suffering? In ways we cannot comprehend, our sicknesses and infirmities were borne by Him even before they were borne by us. The very weight of our combined sins caused Him to descend below all. We have never been, nor will we be, in depths such as He has known. Thus His atonement made perfect His empathy and His mercy and His capacity to succor us, for which we can be everlastingly grateful as He tutors us in our trials. There was no ram in the thicket at Calvary to spare Him, this Friend of Abraham and Isaac. Neal A. Maxwell, Even As I Am, p. 116)

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; (Elder David A. Bednar of the Quorum of the Twelve Apostles: "We begin the process of being

born again through exercising faith in Christ, repenting of our sins, and being baptized by immersion for the remission of sins” (“Ye Must Be Born Again,” Ensign or Liahona, May 2007, 21).)

60 For by the ^awater ye keep the commandment; by the Spirit ye are ^bjustified, and by the ^cblood ye are ^dsanctified; (Just as there can be no mortal birth without: Water (the viable fetus being immersed in such in its mother’s womb, and Blood (the life of the mortal body is in the blood, without which there is immediate death; and there can be no mortal birth as such without the loss of blood by the mother) and Spirit (the offspring of God which comes from pre-existence to dwell in the tabernacle of clay formed from the dust of the earth in the womb of the mother). So there can be no spiritual birth into the kingdom of heaven without: Water (baptism by immersion under the hands of a legal administrator) and Spirit (the cleansing power of the Holy Spirit which burns sin and iniquity out of the human soul as though by fire, thus making the soul fit to dwell with holy and pure beings in God’s kingdom) and Blood (the shed blood of Him who poured out his soul unto death so that all of the terms and conditions of the plan of salvation would have force and validity and so that mortal man might be ransomed from the temporal and spiritual death brought into the world by the fall of Adam. Also: The symbolism here used helps center our attention in the atoning sacrifice of the Son. The same elements were there present. Spirit (in that our Lord voluntarily gave up the ghost, permitting his spirit to leave the body). Blood (in that he there completed the act, commenced in Gethsemane, of shedding his own blood for the sins of men) and Water (in that when one of the soldiers with a spear pierced his side... forthwith came there out blood and water. And he that saw it [John himself] bare record, and his record is true; and he knoweth that he saith true, that ye might believe. DNTC, 3:403. Joseph Fielding Smith: “Every child that comes into this world is carried in water, is born of water, and of blood, and of the spirit. So when we are born into the kingdom of God, we must be born in the same way. By baptism, we are born of the water. Through the shedding of the blood of Christ, we are cleansed and sanctified; and we are justified, through the Spirit of God, for baptism is not complete without the baptism of the Holy Ghost. You see the *parallel* between birth into the world and birth into the kingdom of God” (*Doctrines of Salvation*, 2:324–25).

“Justification is the placing of a divine seal of approval upon the course of conduct pursued by righteous people. It is the approval of the Holy Spirit of the lives being lived by members of the Church. It is a divine ratification of the way of life of the true saints. It is being sealed by the Holy Spirit of Promise” (*A New Witness for the Articles of Faith* [1985], 102). “To be sanctified is to be clean; it is a state of purity and spotlessness in which no taint of sin is found. Only those who die as to sin and are born again to righteousness, becoming thus new creatures of the Holy Ghost, are numbered with the sanctified. . . . “ . . . In the lives of most of us, sanctification is an ongoing process, and we obtain that glorious status by degrees as we overcome the world and become saints in deed as well as in name” (*A New Witness for the Articles of Faith*, 265–66).)

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.

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.

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. (Adam was baptized by God.)

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. (Adam receives the Melchizedek Priesthood and the keys of presidency.)

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

NAMES	ABS	#YEAR	TOTAL	BAC	DAC
ADAM	130	800	930	1	930
SETH	105	807	912	130	1042
ENOS	90	815	905	235	1140
CAINAN	70	840	910	325	1235
MAHALEEL	65	830	895	395	1290
JARED	162	800	962	460	1422
ENOCK	65	300	365	622	987
METHUSELAH	187	782	969	687	1656
LAMECH	182	595	777	874	1651
NOAH	500	450	950	1056	2006
FLOOD	100				
TOTAL	1656				

Column 1 - Names; Column 2 - Age at Birth of Son; Column 3 - No. of years after that event; Column 4 - Total Age; Column 5 - Year of Birth from Creation; Column 6 - Year of Death from Creation.

... We are reminded of the saying, that these primeval genealogies are "monuments alike of the faithfulness of God in the fulfillment of His promise, and of the faith and patience of the fathers." Every generation lived its appointed time; they transmitted the promise to their sons; and then, having finished their course, they all "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." That is absolutely all we know of the majority of them. But the emphatic and seemingly needless repetition in each case of the words, "And he died," with which every genealogy closes, tells us that "death reigned from Adam unto Moses," (Romans 5:14) with all the lessons which it conveyed of its origin in sin, and of its conquest by the second Adam. Only one exception occurs to this general rule - in the case of Enoch; when, instead of the usual brief notice how many years he "lived" after the birth of his son, we read that "he walked with God after he begat Methuselah three hundred years;" and instead of the simple closing statement that "he died," we are not only a second time told that "Enoch walked with God," but also that "he was not; for God took him." Thus both his life and his translation are connected with his "walk with God." This expression is unique in Scripture, and except in reference to Noah (Genesis 6:9) only occurs again in connection with the priest's intercourse with God in the holy place. (Malachi 2:6) Thus it indicates a peculiarly intimate, close, and personal converse with Jehovah. Alike the life, the work, and the removal of Enoch are thus explained in the Epistle to the Hebrews: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." (Hebrews 11:5) His translation was like that of Elijah (2 Kings 2:10), and like what that of the saints shall be at the second coming of our blessed Lord. (1 Corinthians 15:51, 52) In this connection it is very remarkable that Enoch "prophesied" of the very thing which was manifested in his own case, "saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."*

* Jude 14, 15. This quite accords with what was generally known about Enoch. One of the Old Testament apocryphal works, written before the time of Christ (Ecclesiasticus 44:16), has it that "Enoch was translated, being an example of repentance to all generations;" while another book (B. of En. i. 9) expressly states, that he prophesied the coming of the Lord for judgment upon the ungodly.

When Enoch was "translated" only Adam had as yet died: Seth, Enos, Cainan, Mahalaleel, and Jared were still alive. On the other hand, not only Methuselah, the son of Enoch, but also his grandson Lamech, who at the time was one hundred and thirteen years old, must have witnessed his removal. Noah was not yet born. But how deep on the godly men of that period was the impression produced by the prophecy of Enoch, and by what we may call its anticipatory and typical fulfillment in his translation, appears from the circumstance that Lamech gave to his son, who was born sixty-nine years after the translation of Enoch, the name of Noah - "rest" or "comfort" - "saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which Jehovah hath cursed." Evidently Lamech felt the burden of toil upon an earth which God had cursed, and looked forward to a gracious deliverance from the misery and corruption existing in consequence of it, by the fulfillment of the Divine promise concerning the Deliverer. In longing hope of this he called his son Noah. A change, indeed, did come; but it was by the destruction of that sinful generation, and by the commencement of a new period in the covenant-history. We mark that, in the case of Noah, Scripture no longer mentions, as before, only one son; but it gives us the names of the three sons of Noah, to show that henceforth the one line was to divide into three, which were to become the founders of human history.

It is most instructive, also, to notice that Enoch, who seems to have walked nearest to God, only lived on earth altogether three hundred and sixty-five years - less than half the time of those who preceded and who succeeded him. An extraordinary length of life may be a blessing, as affording space for repentance and grace; but in reference to those most dear to God, it may be shortened as a relief from the work and toil which sin has brought upon this world. Indeed, the sequel will show that the extraordinary duration of life, though necessary at the first, yet by no means proved a source of good to a wicked and corrupt generation. Edershiem, Ch 4.