

Come Follow Me 2022
Moses 6; Gen. 5

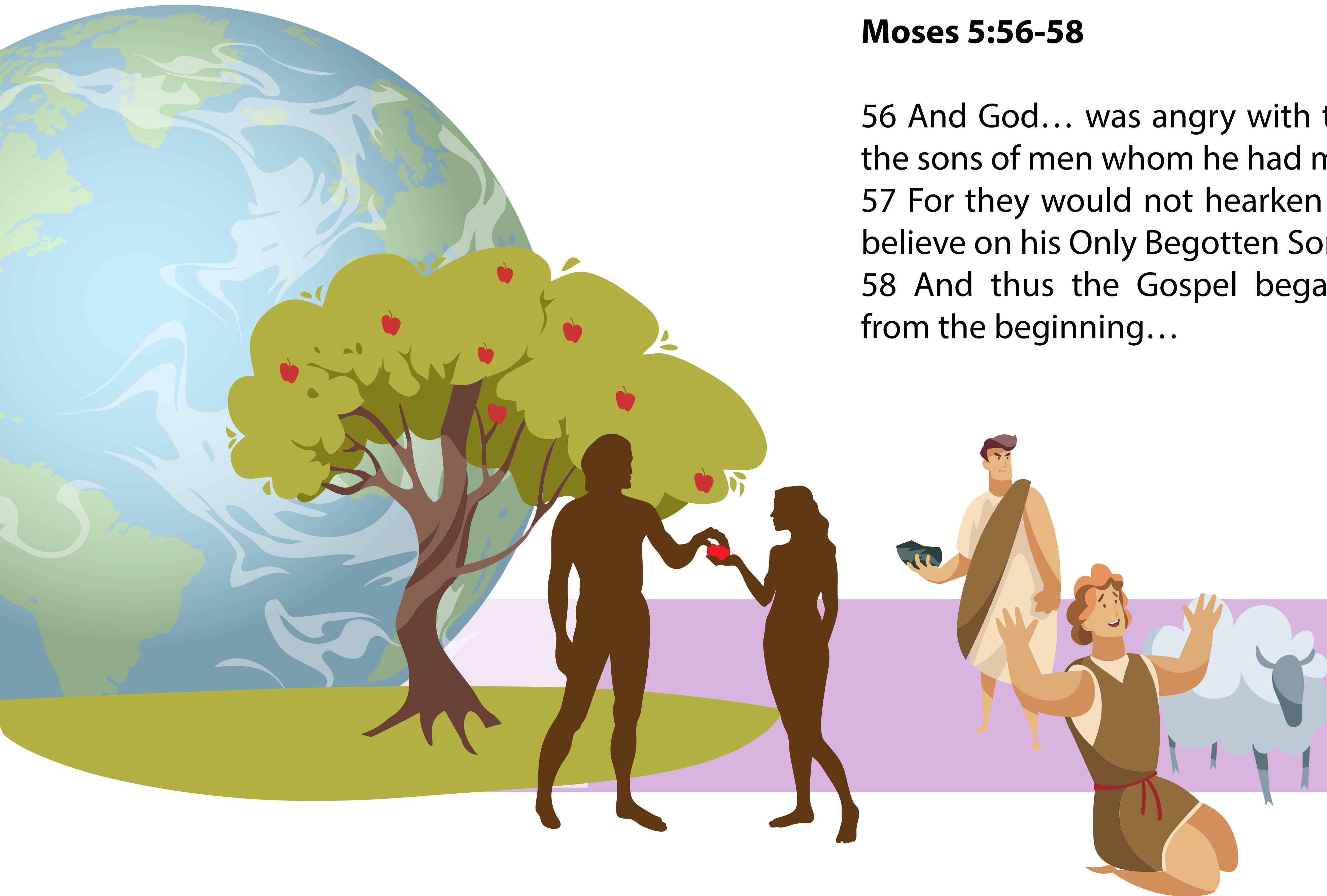


Moses 5:56-58

56 And God... was angry with the wicked, with all the sons of men whom he had made;

57 For they would not hearken unto his voice, nor believe on his Only Begotten Son...

58 And thus the Gospel began to be preached, from the beginning...



COME FOLLOW ME: OLD TESTAMENT

An unrolled scroll of aged, yellowish parchment with frayed edges. The scroll is held in place by two wooden rollers with decorative metal bands. The text 'Moses 6' is written in a large, red, cursive script across the center of the unrolled portion.

Moses 6

ALSO GENESIS 5

57 For they would not ^ahearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should ^bcome in the meridian of time, who was ^cprepared from before the foundation of the world.

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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.

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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 ^aprophe-sied 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.

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.

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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.

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Adam's posterity keep a book of remembrance and teach their children the gospel

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D&C 107: 42-43

42 From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth;

43 Because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

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Elder Bruce R. McConkie

“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).

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“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).

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Joseph Smith

“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).

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Old Testament

TIMES AT A GLANCE



CLARK KELLEY PRICE

SHEM

NOAH (950)

LAMECH (777)

METHUSELAH (969)

ENOCH (430)

3

JARED (962)

MAHALALEEL (895)

CAINAN (910)

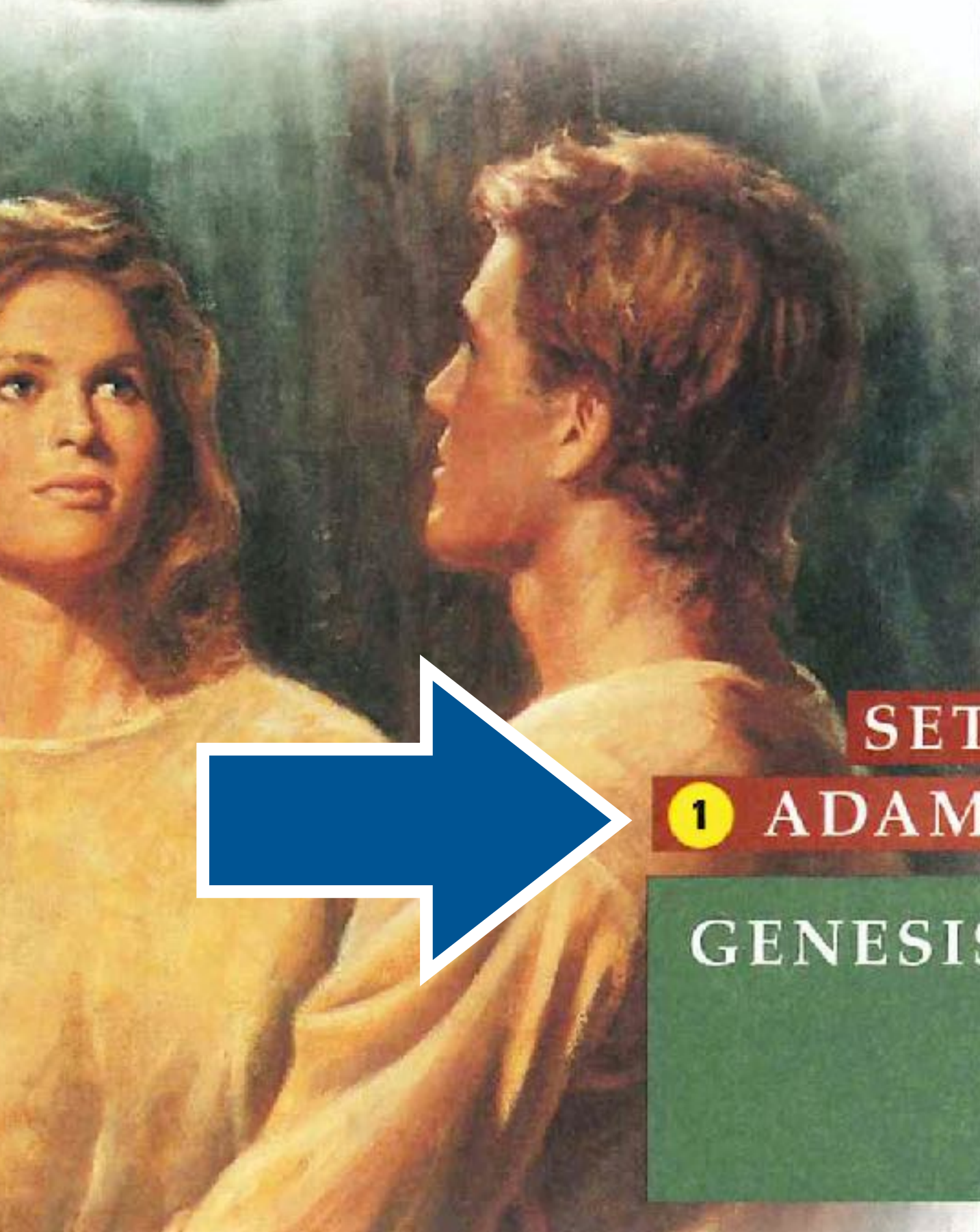
ENOS (905)

SETH (912)

1 ADAM (930) *years old*

2

GENESIS



CLARK KELLEY PRICE



The Length of the Lives of the Ancient Patriarchs

Response by Thomas R. Valletta



Methuselah was 969 years old when he died (see [Gen. 5:27](#)), Noah was 950 (see [Gen. 9:29](#)), and Adam was 930 (see [Gen. 5:5](#)). Why did these and other ancient patriarchs who lived before the Flood live so long?

It is important to consider three points before attempting to

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

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

26a Gen. 13:4;

c TG God, Body of,

22a Moses 6:21 (21–68);

Old Testament Student Institute Manual

“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).

(Cont.)

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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. ...)" (Ellis T. Rasmussen, Introduction to the Old Testament, 1:24–25.)

...he begat
...and seven years,
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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 ^afaith 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.
27 And he heard a ^avoice from heaven, saying: ^bEnoch, my son,

Enoch is called to preach

^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 And when Enoch had heard

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God had created;
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his people.
37 And it came
went forth in th
people, standing
the high places,
loud voice, testif

^f TG Secret Combinations.
^g Ether 8:23.
TG Selfishness.
17 ^a D&C 107:45, 53

TG Preaching.
^b TG Righteousness.
^c Moses 8:3, 16.
TG Prophets

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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).

^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;

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“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”

(Pres. James E. Faust, “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).

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

27c Moses 8:19.
d Deut. 32:21;
2 Ne. 15:25:

c Jer. 11:19; Mat
JS—H 1:20.
TG Hate.

and a man 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.

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32 And the Lord said unto Enoch: Go forth and do as I have commanded

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.

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.

^cprophecy 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;

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29 Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death; and a ^ahell I have prepared for them,

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.

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.

36 And he beheld the ^aspirits that God had created; and he beheld also

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;

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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.

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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).

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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

r. 11:19; Matt. 10:22;
—H 1:20.

c Moses 7:13.

d Gen. 5:24;

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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,

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, ^asensual, 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.

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 ^aname which shall be given under heaven, whereby ^esalvation shall come unto the children of men, ye shall receive the gift of the Holy

Enoch teaches about the consequences of the Fall

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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

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

39^a Luke 7:16;
Alma 19:25 (24–27).

Remembrance;
Genealogy and Temple

Spiritually Reborn.
^d TG Sensuality.

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?

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43 And Enoch continued his speech

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.

51 And he called upon our father Adam by his own voice, saying: I am God: I ^amade the world, and ^bmen

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 52 And he also said unto him: If
 thou wilt turn unto me, and hear-
 ken unto my voice, and believe, and
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 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.
 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.
 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.
 57 Wherefore teach it unto your chil-
 dren, 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 ^acom-
 mandment, 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,
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 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 eter-
 nal life in the world to come, even
 immortal ^hglory;
 60 For by the ^awater ye keep the
 commandment; by the Spirit ye are
^bjustified, and by the ^cblood ye are
^dsanctified;
 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; that which maketh alive all
 things; that which knoweth all
 things, and hath all ^dpower according

53 *a* TG Forgive.
 54 *a* TG Jesus Christ, Divine
 Sonship.
b Mosiah 3:16.
 TG Jesus Christ,
 Atonement through.
c TG Children.
d TG Salvation of Little

b Lev. 15:31.
 TG Chastity; Cleanliness;
 God, Perfection of;
 Modesty;
 Uncleanliness.
c Ps. 15:1 (1–5);
 24:3 (3–4); 27:4;
 1 Ne. 10:21;

b Gen. 2:7;
 Moses 3:7; 4:25 (25–29);
 Abr. 5:7.
c TG Holy Ghost,
 Baptism of; Man, New,
 Spiritually Reborn.
d TG Baptism;
 Baptism, Essential.

unto our fathers that all men must repent.

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.

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.

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

membrane;
ology and Temple

Spiritually Reborn.
^d TG Sensuality

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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).

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.

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56 And it is given unto them to know good from evil; wherefore they are ^dagents unto themselves, and I have

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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).

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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.

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

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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;

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

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

Adam learned what we must do to overcome the Fall and enter the kingdom of heaven

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“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. ...”

(Elder Bruce R. McConkie, “A New Witness for the Articles of Faith,” 288–89).



“We are instructed to “come unto Christ, and be perfected in him, and deny [ourselves] of all ungodliness” (Moroni 10:32), to become “new creature[s]” in Christ (see 2 Corinthians 5:17), to put off “the natural man” (Mosiah 3:19), and to experience “a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually” (Mosiah 5:2). Please note that the conversion described in these verses is mighty, not minor—a spiritual rebirth and fundamental change of what we feel and desire, what we think and do, and what we are. Indeed, the essence of the gospel of Jesus Christ entails a fundamental and permanent change in our very nature made possible through our reliance upon “the merits, and mercy, and grace of the Holy Messiah” (2 Nephi 2:8). As we choose to follow the Master, we choose to be changed—to be spiritually reborn.”

(Elder David A. Bednar, “Ye Must Be Born Again,” Apr 2007 GC, Ensign or Liahona, May 2007, 21).

and so became of dust 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;

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“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).

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Adam learned what we must do to overcome the Fall and enter the kingdom of heaven

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.

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.

CHAPTER 7 (December 1830)

Enoch teaches, leads the people, and 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.

AND it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the ^asons of God, and many have believed not, and have perished in their sins, and are looking forth with ^bfear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

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

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with ^aglory;

4 And I ^asaw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, ^bface to face; and he

53a TG Forgive.
54a TG Jesus Christ, Divine Sonship.
b Mosiah 3:16.
TG Jesus Christ, Atonement through.
c TG Children.
d TG Salvation of Little Children.

b Lev. 15:31.
TG Chastity; Cleanliness; God, Perfection of; Modesty; Uncleanness.
c Ps. 15:1 (1–5); 24:3 (3–4); 27:4; 1 Ne. 10:21; 15:33 (33–36); Mosiah 15:23 (19–26); Morm. 7:7.

b Gen. 2:7; Moses 3:7; 4:25 (25–29); Abr. 5:7.
c TG Holy Ghost, Baptism of; Man, New, Spiritually Reborn.
d TG Baptism; Baptism, Essential.
e 2 Ne. 4:15 (15–16).
f John 6:68.
g Abr. 2:11.

62a TG Gospel;

b Mosiah 27:25;

7 1a TG Sons and Daughters

and the spirit, 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;

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