

January 70-23, 2022

Genesis 5; Moses 6

“TEACH THESE THINGS FREELY UNTO YOU CHILDREN”

Summary: *Genesis 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).*

Moses 6. 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.

Supplemental Jewish and Holy Land Insights

What does it mean to “walk with God?”

From the beginning of time, a Book of Remembrance was to be created. It was

to be added upon and to be perpetuated. Hence, children of God were, taught to read and write. The order of these things and the order of righteousness had power or authority (which is called the Priesthood). It was in the beginning and shall be at the end of times. As mentioned in a previous supplemental insight, the Bible language as we know it, was preceded by language in the Syrian Ebla Tablets that included names and events before they were in “Bible” form. God’s plan was for us to have a pattern of life, a “Walk with God.” “The prophets cried out against hypocrisy and social injustice, “What does the Lord require of thee: only to do justice and to love mercy and to walk humbly with thy God” (**Micah 6:8**).

This is one of many passages which sum up the ethical principles which are at the heart of Jewish religion, and which have influenced later religions.” (**Encyclopedia Judaica Jr.**) “The Book of Enoch is an ancient record . . . dating most likely from the Second Temple period. The book attributes itself to Enoch (*Chanoch*), a direct descendant of Adam and Noah’s great-grandfather. Several fragments of it, in Aramaic, have

been found among the Dead Sea Scrolls . . . It was translated into Greek and possibly from there (or from Latin) to Ge’ez, an ancient Ethiopian language, and the liturgical language of some Ethiopian Christians today. Only the Ethiopians preserved the Book of Enoch throughout the ages and revere it today. The inhabitants of the Qumran Caves . . . known as the Essenes, believed the end of the world was near, and so retreated to the wilderness. Thus, the Book of Enoch, as well as several of the works found in the caves, is known to differ considerably with (today’s) Rabbinic Judaism. (<https://www.aish.com/atr/Book-of-Enoch.html>)

What can I learn about Enoch?

Enoch was a prophet who led the people of the city of Zion as described in both the Old Testament and the Pearl of Great Price. As the seventh patriarch after Adam, he was the son of Jared and the father of Methuselah (**Genesis 5:18–24; Luke 3:37**). Members of the Church of Jesus Christ of Latter-day Saints believe that Enoch had a more significant ministry than the Bible’s brief account of him specifies. The Bible notes that he was translated (**Hebrews 11:5**) but gives no details of his ministry. (**Jude 1:14**) contains a quotation of a prophecy he made. His preaching in a city called Zion, his visions, and his prophecies are quoted in the (**Doctrine and Covenants 107:48–57** and

(Moses 6–7). Zion was taken to heaven because of the righteousness of those who lived in it (Moses 7:69). God revealed himself to Enoch, (Moses 6:26–37). Enoch taught the gospel, (Moses 6:37–68). Enoch taught the people and established Zion, (Moses 7:1–21). Enoch saw all things, even unto the end of the world, (Moses 7:23–68). (<https://www.churchofjesuschrist.org/study/scriptures/gs/enoch?lang=eng>) References to Enoch appear in several apocryphal works. The Ethiopian Jews who claim to be descendants of King Solomon (and the Queen of Sheba) have brought their holy books from Ethiopia to Israel. Although they are recent in terms of age (less than two-thousand years old), they do contain two apocryphal books, one of which is the Book of Enoch. “Probably the most important work in pseudepigraphal literature deals with Enoch the son of Jared. It is an account of the visions revealed to him in the heavens. It deals as well with astronomical material and establishes the “correct” calendar at 364 days, making 52 weeks.” (Encyclopedia Judaica Jr.)

What can I learn from “anoint thine eyes?”

We relish the words “Seeing is believing” as well as “Believing is seeing.” Please recognize the “Son of God–Messiah” in the following examples. “And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so.” (Moses 6:35) The same Son of God–Messiah repeated the sign, “When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.” (John 9:6-7) The term “anoint thine eyes” is close to the biblical expression of keeping God’s

word in front of you at all times. Jews remind themselves of this by binding leather phylacteries (*Tfillin*) on the arm and forehead as well as on all Jewish doorposts (*Mezuzah*). these are the words in the ‘*Mezuzah*’ and in the ‘*Tfillin*’: “Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

(Deuteronomy 6:4-9) It is a strong Jewish custom for men to bind “*Tfillin*” on the arm (close to the heart) and on the forehead as well as on all gates and doorposts of their buildings. “There should be a *mezuzah* at the entrance to every home and on the doorpost of every living room within the home --- this of course excludes lavatories, bathrooms, storerooms and stables. It is also customary to place *mezuzot* at the entrances to synagogues and public buildings, including all government offices in Israel. In Israel a *mezuzah* must be put up immediately when a house is occupied by a Jew --- outside Israel after the householder has lived in the house for 30 days. If the house is later sold to Jews, the *mezuzot* must be left on the doorposts. Today the *mezuzah* represents one of Judaism's most widely observed ceremonial commandments.” (Encyclopedia Judaica Jr.)

How do I keep the Lord in front of my face?

Keeping the word of the Lord before our eyes at all times is repeated in the

dedication of the Kirtland Temple, a dedication well fit for our homes as well: “And that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house; That all the incomings of thy people, into this house, may be in the name of the Lord; That all their outgoings from this house may be in the name of the Lord; And that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High;” (**Doctrine & Covenants 109:16-19**)

What value do I receive from remembering and keeping a “Book of Remembrance?”

Yosef Haim Yerushalmi (1932-2009) Professor of Jewish History, Culture and Society at Columbia University, 1980 to 2008, writes that “*zakhor* (remembrance) is repeated nearly 200 times in the Hebrew Bible (Old Testament), with both Israel and God commanded to remember: . . . the Sabbath . . . the covenant, . . . the Exodus from Egypt. Judaism is a religion of remembering and, implicitly, of not forgetting.” The commandment to remember has been central to the continued existence of the Jews in dispersion over thousands of years. That explains the continuity of the Jewish people through millennia of migration, relocation, persecution, destruction, and renewal.” (<https://www.jtsa.edu/torah/the-performance-of-memory>) It becomes apparent that “choice” is the Godly doctrine and compensating for incorrect choice is “repentance” a way to “go back,” “start over,” or to “return.” The principle of “return to the Lord” is a great motivating factor in Jewish life. Special ‘Yeshiva’ institutes have been established to help those who have “gone astray.” “Repentance in Hebrew is known as *teshuvah*, which literally means “return,” and signifies a return to God. A person who repents his sins is known as a *ba'al* (master) *teshuva*. Many rabbis of the

Talmud (Jewish interpretations) believed that the real *ba'al teshuva* is greater even than a person who has never sinned and they furthermore said that when a person repents out of love of God (and not just out of fear of divine punishment), all the sins he had committed are considered to be *mitzvot* (blessings). This is perhaps the most comforting doctrine that Judaism has given to the world.” (**Encyclopedia Judaica Jr.**)

How is “atonement” a companion to “repentance?”

At the heart of choice between “good: (God) and “evil” (Satan) is a compensation or an atonement for mistakes. Satan guaranteed an atonement, free. However, the only begotten of the Father, His first-born son, the Messiah, offered an atonement based on our responsibility and repentance. From the beginning, there was a choice of “entitlement” versus “accountability.” Entitlement provides no growth or development, where responsibility fosters progress and increase. The question then arises about the purpose of such intense worship at the “Day of Atonement,” one of the holiest periods of a Jewish Year: “The Day of Atonement is the last of the Ten Days of Penitence which begin with *Rosh Ha-Shanah* (biblical new year) and is the climax of the repentance and soul-searching incumbent on every Jew during this period.” “The essence of the day and the reasons for its special prayers and ceremony are expressed in the *Torah*: “For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord.” The *Torah* commands that on the tenth of (the month of) *Tishrei* every Jew must “afflict his soul,” which is understood to mean that eating, drinking, wearing shoes made of leather, washing, anointing the body and marital relations are forbidden.” (**Encyclopedia Judaica Jr.**)

How significant is “Immersion – baptism” for the remission of sins?”

Repeating the subject of the last lesson insights was an example of a special sacrifice of a goat, tied with a red ribbon, performed in the temple in similitude of the Holy One taking our sins upon Himself. That is symbolically tied to the color red. One offering at *Yom Kippur* was a goat escaping the temple confines through the Gate Beautiful with the sins of the people and tied with a red ribbon. It died on its own outside the temple. The Gate Beautiful is also known by the names The Gate of Mercy and The Gate of Forgiveness. “In the times of the Temple in Jerusalem, the ritual performed by the high priest was the central feature of the Day of Atonement. The high priest, representative of the people, carried out the special service known as *avodah* (work). He took two identical goats and cast lots to see which would be sacrificed and which would be sent to *Azazel*. After sacrificing one of them, he sprinkled its blood on the altar and then confessed the sins of the people while placing his hands on the head of the live goat.”

(Encyclopedia Judaica Jr.) “How do we know that a crimson-colored strap is tied to the head of the goat that is sent [to ‘Azaz’el/]? because it is said, if your sins be as scarlet, they shall be as white as snow.” **(Talmud, Shabbath 86a)** Another symbolic sacrifice was that of the red calf as mentioned in the scriptures. It was to be brought outside the temple and sacrificed and its ashes kept for a separate washing for a purification of sins. “This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke . . . bring her forth without the camp, and one shall slay her . . . and one shall burn the heifer . . . her skin, and her flesh, and her blood, with her dung . . . And a man that is clean shall gather up the

ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.” **(Numbers 19:2-9)** “. . . Red heifer - the animal whose ashes were used in the ritual purification ceremony . . . In biblical times, the heifer was first slaughtered outside the Israelite camp and then burned.” **(Encyclopedia Judaica Jr.)** “The Bible is very specific about the kind of cow to be used. It had to be in perfect physical condition -- “a red heifer, faultless, containing no blemish and which has never been yoked.” The rabbis interpreted “faultless” to mean perfect in color also, ruling that even two non-red hairs in its hide were enough to disqualify it. Obviously, such an animal was very rare and apparently the ceremony was performed only a very few times in all of ancient Jewish history.” **(Encyclopedia Judaica Jr.)** The most significant offering in eternity started with the “red” offering of the Sinless One on the Mount of Olives in spring of that year, just preceding the Passover. Astonished at the suffering He was experiencing as He was taking all the sins upon Himself, He cried out, “Not my will, but thine, be done.” **(Matthew 26:39)** He bled from every pore in his body. His clothing must have been stained red.

How do I rid myself of sins?

Water and sins do have a connection and a place in Jewish traditions: “On the afternoon of the first day (of *Rosh Hashana*), it is customary to walk to the nearest body of running water and there symbolically “cast” one's sins into the water. The ceremony may be based on a verse in the biblical book of Micah: “And Thou (referring to God) shall cast all their sins into the depths of the seas” **(Micah 7:19)**. This practice, to which there is no reference in the *Talmud*, is generally called *Tashlikh*, probably after the Hebrew word meaning “cast” (*va-tashlikh*) in the verse from Micah.” **(Encyclopedia Judaica**

Jr.) During the renovation of the temple, the book of Deuteronomy, a distinctive part of the "Torah" was discovered in one of the storage chambers. "The biblical Books had previously been destroyed by Amon so that the find caused a sensation. When the Book was read to Josiah he was deeply shocked by its prophesies of doom. He immediately sent a delegation to the prophetess Hulda to ask her advice. The answer was forth right and not reassuring --- Jerusalem and the Temple were doomed, but Josiah himself would not live to see their destruction. Josiah led the people to the Temple in repentance." **(Encyclopedia Judaica Jr.)** Before the temple was built, the entire encampment of Israel was a "city temple" (apparently it will be that way again when the Lord

returns to Jerusalem): "In pre-Temple times, in the desert, the whole encampment was considered to be in a state of sanctity, and hence anyone who was *tameh* (unclean) was forced to go outside the marked boundaries and was forbidden to return until he had completed the purification ritual. With the destruction of the Temple, such sanctions ceased to apply. Nevertheless, the maintenance of ritual impurity has remained an essential aspect of Jewish life. Thus, because all Jews are now assumed to be ritually impure, they are even today forbidden to enter the Temple area in Jerusalem." **(Encyclopedia Judaica Jr.)** The religious Jews practice immersions, however, awaiting an "immersion for forgiveness of sin," with ashes of the red calf.