



# Genesis 5; Moses 6

Come Follow Me

# Genesis 5: The Book of the generations of Adam

## תּוֹלְדוֹת אָדָם, זֶה סֵפֶר

Genesis 5 gives us the account of the ten patriarch from Adam to Noah.

- א** זֶה סֵפֶר, תּוֹלְדוֹת אָדָם: בְּיוֹם, בָּרָא אֱלֹהִים אָדָם, בְּדַמּוֹת אֱלֹהִים, עָשָׂה אֹתוֹ.
- ב** זָכַר וַיִּקְבְּהָ, בְּרָאָם; וַיִּבְרָךְ אֹתָם, וַיִּקְרָא אֶת-שְׁמֵם אָדָם, בְּיוֹם, הַבְּרָאָם.
- ג** וַיְחִי אָדָם, שְׁלֹשִׁים וּמֵאֹת שָׁנָה, וַיּוֹלֵד בְּדַמּוֹתָו, כָּצֶלְמוֹ; וַיִּקְרָא אֶת-שְׁמוֹ, שֵׁת.
- ד** וַיְהִיו יָמֵי-אָדָם, אַחֲרֵי הוֹלִידוֹ אֶת-שֵׁת, שְׁמֹנֶה מֵאֹת, שָׁנָה; וַיּוֹלֵד בָּנִים, וּבָנוֹת.
- ה** וַיְהִיו כָּל-יָמֵי אָדָם, אֲשֶׁר-חִי, תִשַׁע מֵאוֹת שָׁנָה, וּשְׁלֹשִׁים שָׁנָה; וַיָּמָת. {ס}



# The Sumerian King List and Genesis 5

Some view Gen. 5 as a way that early Israelite scribes worked to legitimize their history. How did the neighbors of Israel do this? By connecting their ancient kings back to their gods. We can see a correlation between the history presented in Genesis 5 with the histories written by ancient cultures of the Near East. One of these historical records is known as the **Sumerian King Lists**. In these king lists, Sumerian scribes credited their ancient kings with living exceptionally long life spans, and connected them back to their gods. One king in particular, [King Alagar, reigned for 36,000 years](#)

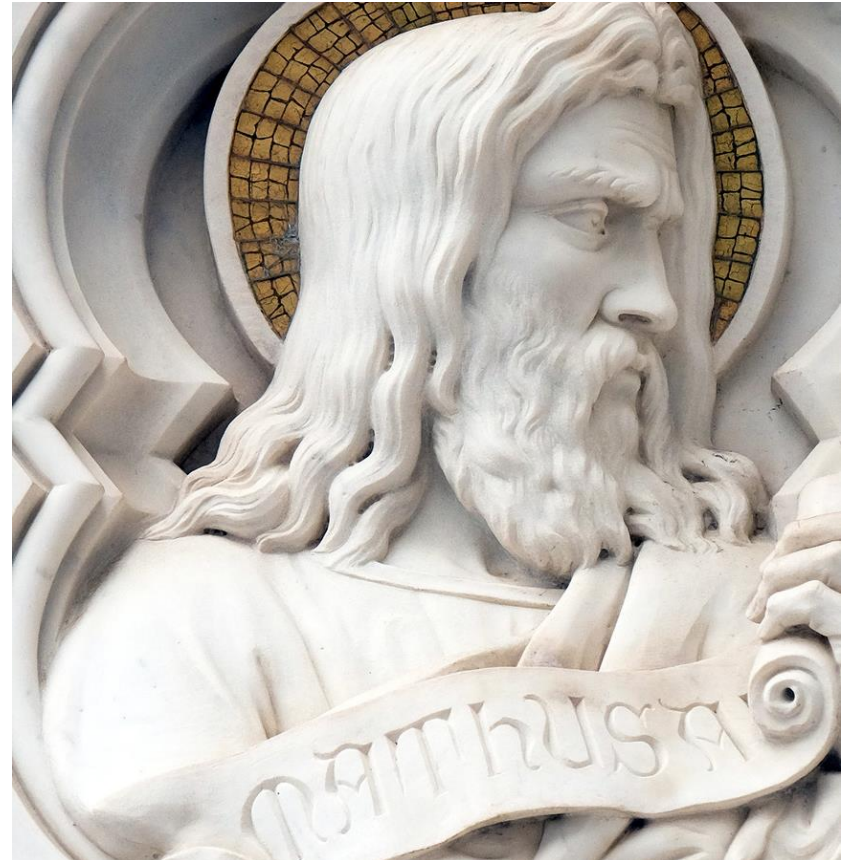
(Image: The Sumerian King List, Ashmolean Museum, Oxford. [Wikimedia Commons](#).)



# Taking Genesis 5 literally

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Many early Saints (and many today!) took Genesis 5 literally. Orson F. Whitney seems to have taken Genesis 5.5 literally. He said, “Adam lived to the age of 930 years, so that he died within the day that God had reference to.” Elder Whitney seems to view 1,000 years of our time to one of God’s “days” in this sermon. See: JD 26.260. Orson Pratt seems to also take Gen. 5.5 literally, see: JD. 16.47. Brigham Young and Wilford Woodruff also seem to take these passages literally. Amasa Lyman tied these verses to the very truth of the Bible. See: JD 11.198.

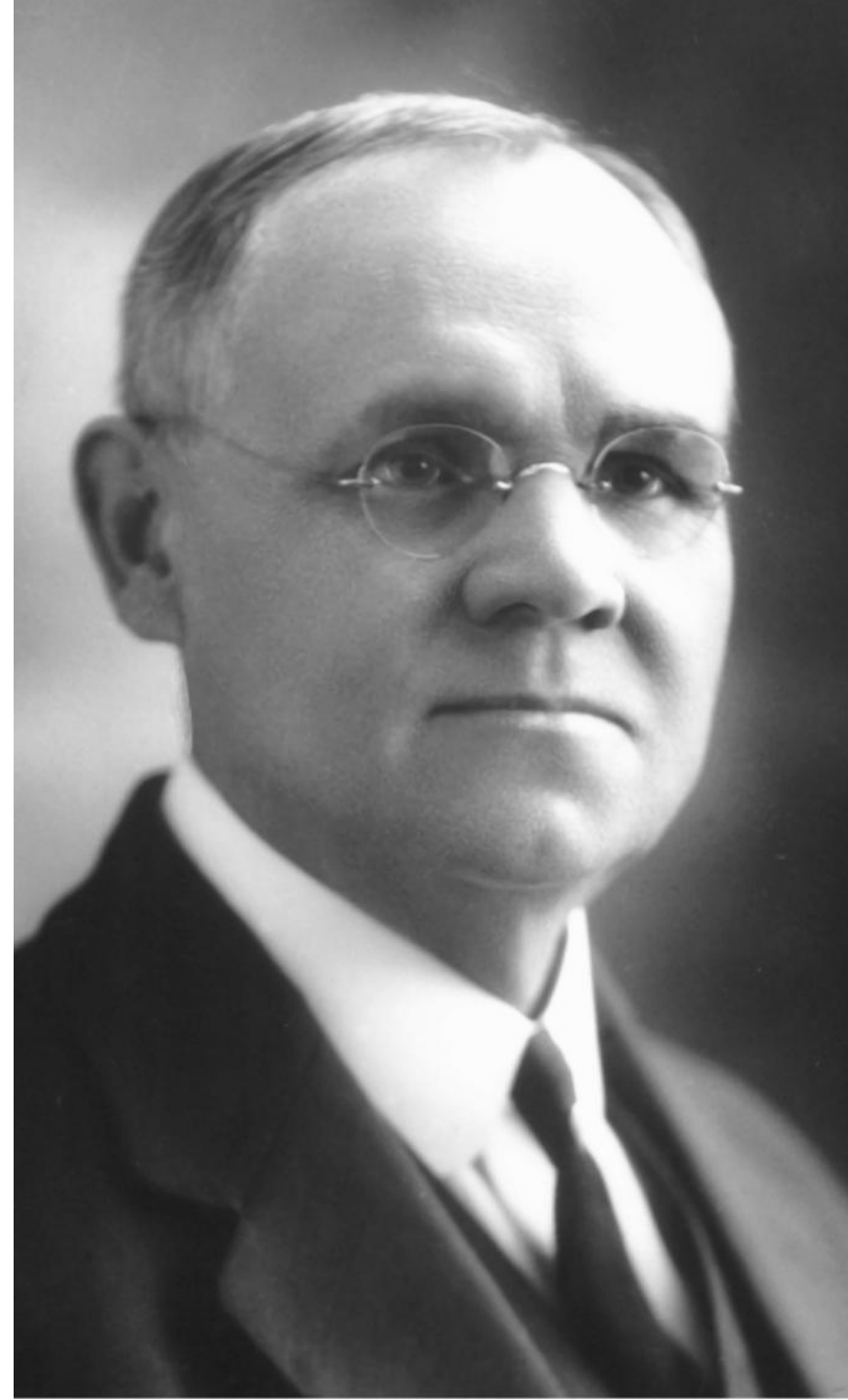


# Space for interpretation in Genesis

Elder James E. Talmage  
(1862-1933) said:

**“The opening chapters of  
Genesis, and scriptures  
related thereto, were  
never intended as a  
textbook of geology,  
archeology, earth-science,  
or man-science.”**

*(Deseret News, 12  
November 1931.)*



# Ways to read Genesis 5

1. Literally.
2. Historical with some room for ANE "wiggle room."
3. As a type (see later slides).
4. A genealogical record connected directly to other types of king lists, such as those from Egypt or Sumeria.
  - 4a. An Israelite scribe was engaged in polemic, working to legitimize Israelite history.

This is the book of the generations of Adam Genesis 5:1a ESV

| Patriarch  | What Does the Name Mean?   | Age when Son is Born | Age at Death | Timeline: Year Born Starting at ZERO | Timeline: Year Died Starting from ZERO |
|------------|----------------------------|----------------------|--------------|--------------------------------------|--|
| Adam       | Red/First Man              | 130                  | 930          | 0                                    | 930                                    |
| Seth       | Compensation               | 105                  | 912          | 130                                  | 1042                                   |
| Enosh      | Man/Human                  | 90                   | 905          | 235                                  | 1140                                   |
| Kenan      | Possession                 | 70                   | 910          | 325                                  | 1235                                   |
| Mahalalel  | Praise of God              | 65                   | 895          | 395                                  | 1290                                   |
| Jared      | Descent                    | 162                  | 962          | 460                                  | 1422                                   |
| Enoch      | Dedicated                  | 65                   | 365          | 622                                  | 987                                    |
| Methuselah | When he dies then judgment | 187                  | 969          | 687                                  | <b>1656</b>                            |
| Lamech     | Powerful                   | 182                  | 777          | 874                                  | 1651                                   |
| Noah       | Rest                       | 500                  | 600 - Flood  | 1056                                 | <b>1656 - Flood</b>                    |



# What does this mean for the JST of Gen. 5 (Moses 6)?

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1. Joseph took these verses literally.
2. Joseph is "seeing" some text or vision and is rendering it for a modern audience.
3. Joseph is unconcerned with the long life-spans and his focus is elsewhere.
4. Joseph is practicing "accommodation," speaking to a 19<sup>th</sup> century Christian audience in a manner that they would understand.

# The Patriarchs

1. Adam's life – Gen. 5.1-5. Adam אָדָם means “man.”
2. Seth – Gen. 5.6-8. Seth or שֵׁט šēṭ can mean “compensation,” but it comes from שִׁיט šîṭ, a word that means “to put, lay or set.”
3. Enos – Gen. 5.9-11. Enos or אֱנוֹשׁ 'ěnoš means “man.” It can also mean “mortal, person, or mankind.”
4. Cainan – Gen. 5.12-14. Cainan or קַיִן qênān means “possession.” Some relate this word to קִוֵּן qônēn, the word translated as “lament.” See: 2 Samuel 1.17.



# The Patriarchs (cont.)

5. Mahalaleel – Gen. 5.15-17. מַהֲלַל־אֵל *mahălal'ēl* can mean “praise of God,” coming from מַהֲלַל *mahălāl*, “to praise, or boast,” and one of the names of God: El.

6. Jared – Gen. 5.18-20. Jared, יָרַד or *yered* means “to go down, or to descend.” The verb *yārad* יָרַד can mean to come, to go, or to come down.

7. Enoch (The 7<sup>th</sup> patriarch) – Gen. 5.21-24. Note that “God took him.” Enoch, or חֲנוֹךְ *hănôk* can mean “dedicated.” The word comes from חָנַךְ *hānak*, meaning “to train, dedicate or train up.”

8. Methuselah – Gen. 5.25-27. מֶתוּשֶׁלַח *M<sup>e</sup>thûwshelach*, meth-oo-sheh'-lakh; from מַת *mat* (male, man) [H4962](#) and שֶׁלַח *šelah* [H7973](#) (weapon, dart, missile, sprout, shoot) ; man of a dart; Methushelach, an antediluvian patriarch:—Methuselah. Some translate his name as “his death shall bring.”

# The Patriarchs (cont.)

9. Lamech – Gen. 5.28-31. Lamech or לִמֶךְ *lemeḵ* means “powerful.” Some translators have rendered this name to be “to make low.” The word לִמַּךְ (*lmk*) does not occur in Hebrew, so we are left to guess at its meaning. Brown Driver Briggs remains silent on this, but The particle ל *lamed* means “to” or “onto” and may describe a physical or mental motion toward something. The verb מָלַךְ *malak* can mean “to be low, or depressed.” To me the name could be either designating a strong man or one who is humiliated or brought low. In the context of Moses 1, I find this connection fascinating, as man is described as “nothing,” and yet he is exalted in the sense that he is a “Son of God,” and that God’s work and glory is to bring to pass the immortality and eternal life of man (see Moses 1.29).

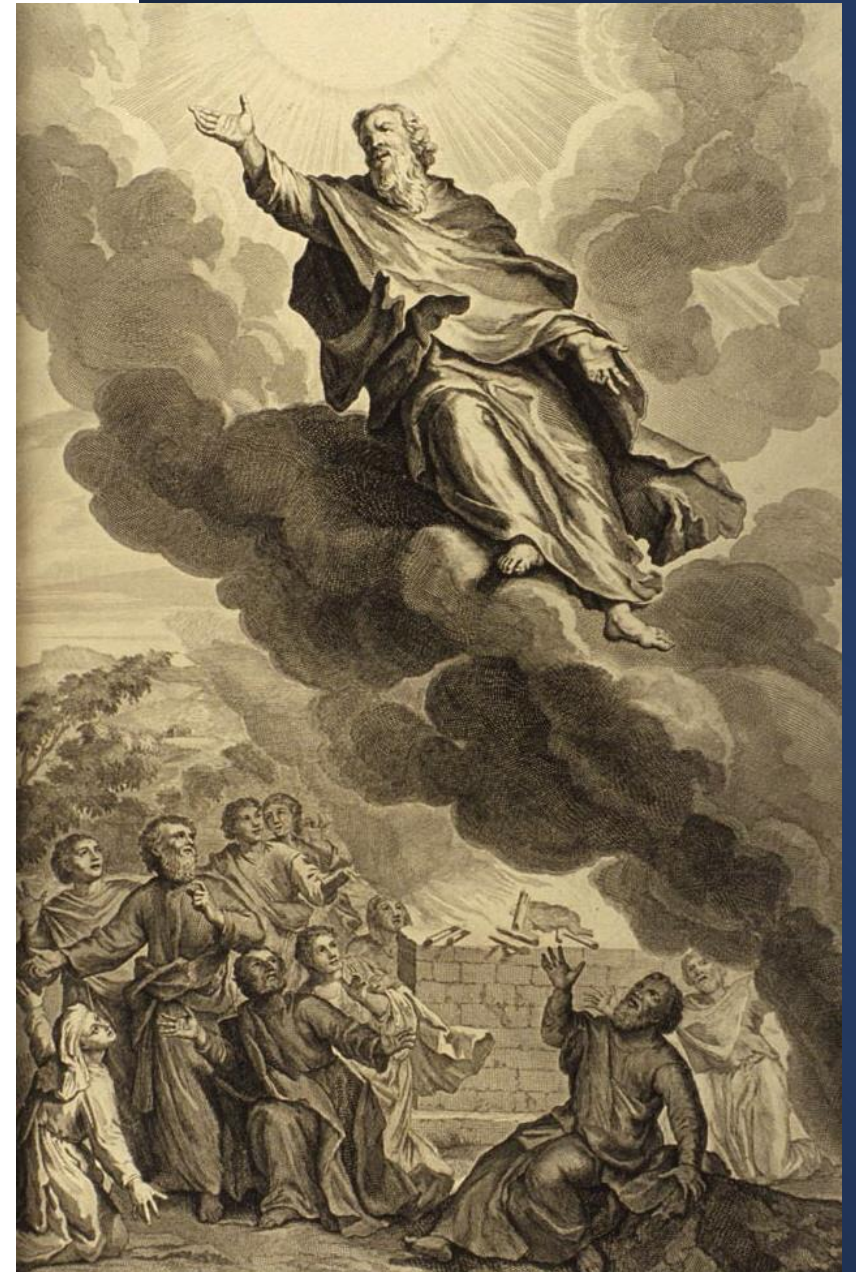
10. Noah- Gen. 5.32. The record of Noah continues in Genesis 6-9.29. Gen. 9.29 is the conclusion of Noah’s life, stating that he lived 950 years. Noah נֹחַ means “rest” and is related to נַחֲוֹה *nûah*, the word for “resting place.”

# Moses 6 and The Book of Enoch

Early church fathers supported Enoch writings. Early Christian writers were influenced by these works.

The Book of Enoch "ran afoul of ideas held by the doctors of the Jews and Christians" by the 4th-5th centuries.

(Nibley, [A Strange Thing in the Land.](#))



# Enoch used by the New Testament writers

Early Christian writers knew all about the book of Enoch: indeed, “nearly all the writers of the New Testament were familiar with it, and were more or less influenced by it in thought and diction,” according to R. H. Charles, who notes that it “is quoted as a genuine production of Enoch by St. Jude, and as Scripture by St. Barnabas ... With the earlier Fathers and Apologists it had all the weight of a canonical book.” **Its influence is apparent in no less than 128 places in the New Testament.**

See: R. H. Charles, *The Book of Enoch* (London: Oxford University Press, 1913), p. ix, n. 1. Compare his *Apocrypha and Pseudepigrapha of the Old Testament* (Oxford, 1912, reprint 1964), 2:163. See also pp. xcv–xcix, where he indicates that many “passages of the New Testament ... either in phraseology or idea directly depend on or are illustrative of passages in 1 Enoch.” I (Mike Day) would argue that Enoch is more prevalent in our canon. See: *The Book of Enoch with Biblical references.*



# Systematic destruction of texts in the 4<sup>th</sup> century

In his recent study of Hellenistic Judaism, H. F. Weiss comes to the point: It was as inspired or revealed writings that such great apocalyptic works as Enoch, Fourth Esdras, and Baruch “were by the ‘official’ rabbinic-pharisaic Judaism **systematically suppressed and removed**, ostensibly on the grounds of their apocalyptic content.” They did not just fade out; **they were deliberately and systematically destroyed.**

Nibley, [A Strange Thing in the Land](#). See also: Hans-Friedrich Weiss, *Untersuchungen zur Kosmologie des hellenistischen und palästinischen Judentums* (Berlin: Akademie-Verlag, 1966), p. 119.

# Moses 6

- Seth is born – Moses 6.1-3.
- A Book of Remembrance – Moses 6.5-6.
- “This same priesthood” – Moses 6.7.
- Adam prophecies – Moses 6.8.
- Satan had great dominion, “wars, bloodshed, secret works...” – Moses 6.15.
- Adam was a “son of God, with whom God, himself, conversed.” – Moses 6.22.
- “They” were preachers of righteousness (descendants of Adam). – Moses 6.23.
- Enoch and his experience with God – Moses 6.26-39 – This is the beginning of the record of Enoch. (Nibley puts Moses 6.25-8.3 as the Joseph Smith version of Enoch)

# Enoch's prophetic call

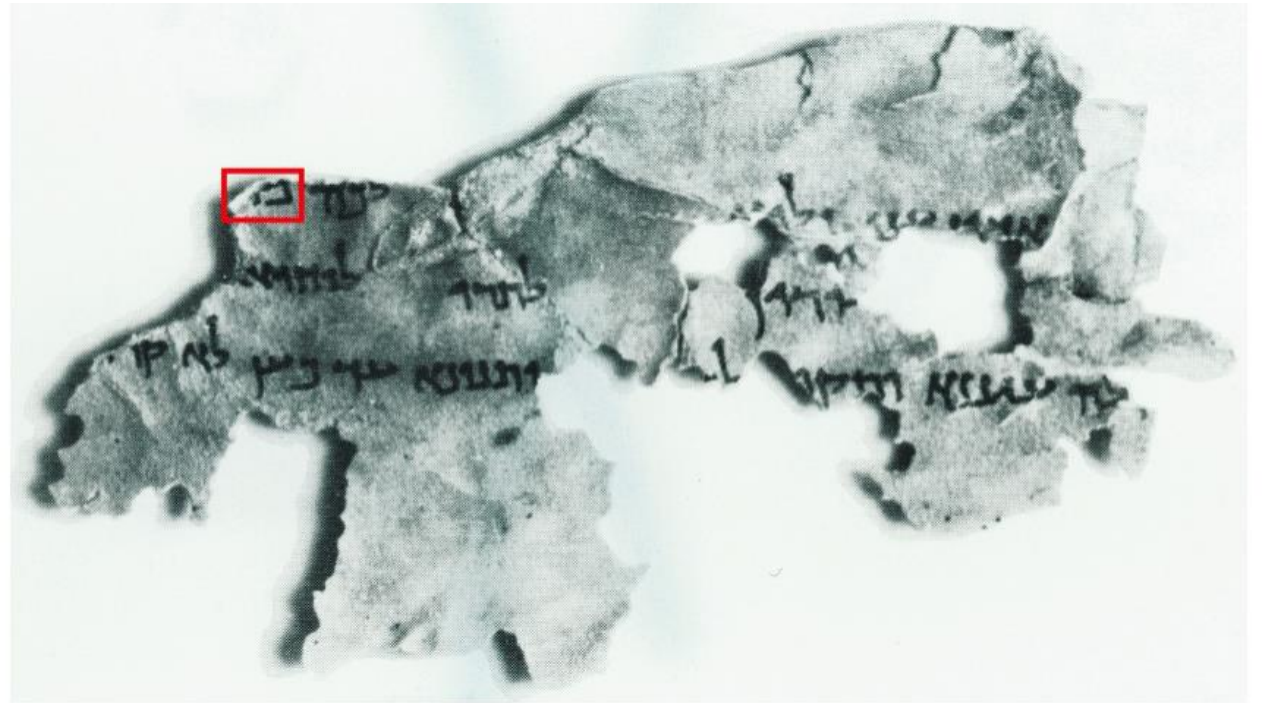
- Enoch hears a voice – Moses 6.27.
- The narrative call pattern – Moses 6.27-33.
- Preach repentance - Moses 6.27-30.
- Enoch's anointing with clay – Moses 6.35-36.
- A wild man hath come among us! - Moses 6.38.
- Enoch walked with God – Moses 6.39.

# Enoch questioned

Mahijah's questions: Who are you and where are you from? - Moses 6.40.

Enoch's response is his discourse in Moses 6.41-68.

Nibley found Mahijah's name in the Aramaic fragments from Enoch that were discovered at Qumran in the 1940's. For an excellent breakdown of some of what is going on in the text, see David Snell's article [here](#).



*Fragment of the Qumran Book of Giants (4Q203) containing the first part of the personal name MHWY (outlined in red).*



# Enoch's teachings – Moses 6.41-68

- A book of remembrance – Moses 6.46.
- Adam's fall – Moses 6.48.
- Be baptized... Jesus Christ, the only name under heaven, whereby salvation shall come... - Moses 6.52.
- Man of Holiness is his name – Moses 6.57.
- Blood, water, spirit – Moses 6.59-60.
- All things have their likeness – Moses 6.63.
- All may become sons of God – Moses 6.68.