

Adam to Melchizedek: Significant Book of Mormon and JST Additions to Stories of the Early Patriarchs

Bruce Satterfield
Department of Religious Education
Brigham Young University - Idaho

In a vision given to Nephi 600 years before the coming of Christ, it was revealed that the great and abominable Church would be a leading instrument in bringing about the apostasy of the church Christ would establish. Not only would the great and abominable Church “slayeth the saints of God” and “bringeth them down into captivity” (1 Ne. 13:5) but it would also take “away from the gospel of the Lamb many parts which are most precious; and also many of the covenants of the Lord” would it remove (1 Ne. 13:26). Nephi also foresaw the restoration of many of these “plain and precious” parts of the gospel in the latter-days (see 1 Ne. 13:34-42).

It was the work of Joseph Smith to restore the fulness of gospel of Jesus Christ in the latter-days including many of the “plain and precious” parts that had been lost through the instrumentality of the great and abominable Church. Two major sources of the doctrinal restoration include The Book of Mormon and the Joseph Smith Translation.

The Book of Mormon was published by the time the Church was organized on 6 April 1830. Shortly thereafter, Joseph Smith was directed by the Lord to make a “new translation” of the Bible that has become known as the Joseph Smith Translation (JST). It was not a translation in the normal sense of the word; that is, from one language to another. Rather, Joseph Smith “was instructed by the Lord to undertake a careful reading of the Bible to revise and make corrections in accordance with the inspiration that he would receive.”¹ “This work differs from the KJV in at least 3,410 verses and consists of additions, deletions, rearrangements, and other alterations that cause it to vary not only from the KJV but from other biblical texts. Changes range from minor details to fully reconstituted chapters.”²

Both The Book of Mormon and the JST are important to the restoration of the gospel because as a result of this work many important doctrinal teachings were restored. Part of the doctrinal

restoration found in these works are additions to the stories of Adam, Enoch, Melchizedek, and Moses. Understanding these stories and the doctrinal teachings found therein are essential in interpreting the work of Joseph Smith between the organization of the Church in 1830 and his martyrdom in 1844. The purpose of this writing is to discuss the additions The Book of Mormon and JST make to these stories.

Moses 1

Joseph Smith and Oliver Cowdery began the work of revising the bible as early as June of 1830 beginning with the book of Genesis. In that month, the first recorded revision of the Bible took place. It was not a revision of the existing text but was a revelation given to Joseph Smith of a previously unknown experience regarding Moses. Joseph Smith placed this revision at the beginning of the Book of Genesis. It is considered “the preface to the book of Genesis and thus to the entire Old Testament.”³ It is recorded as Moses 1 in the Pearl of Great Price (the Book of Moses being the first eight chapters of the JST).

This revelation tells of an experience Moses had sometime after Moses’ “burning bush” experience where the Lord called him to redeem Israel from Egyptian bondage (Exodus 3-4). The account states: “Moses was caught up into an exceedingly high mountain” where “he saw God face to face, and he talked with him” (Moses 1:1-3). In vision, the Lord showed Moses “the world upon he was created.” Further, Moses beheld “the world and the ends thereof, and all the children of men which are, and which were created” (Moses 1:8).

Moses “greatly marveled and wondered” about what he saw in this panoramic view of the earth and its history (Moses 1:8). Moses asked the Lord: “Tell me, I pray thee, why these things are so, and by what thou madest them?” (Moses 1:30) The Lord responded answering the last question first: “by the word of my power, have I created them, which is

mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten” (Moses 1:32-33). Then he answered Moses’ question as to the purpose of these creations: “For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man” (Moses 1:39).

Moses 1:39 suggests a difference between *immortality* and *eternal life*. Later prophets have clarified this difference. For example, President Spencer W. Kimball stated: “If we are true and faithful, we shall rise, not alone in immortality but unto eternal life. Immortality is to live forever in an assigned kingdom. Eternal life is to gain exaltation in the highest heaven and live in the family unit.”⁴ As President Marion G. Romney taught, “The crowning work and glory of God is, therefore, as he has said, to bring to pass the eternal life of man.”⁵

As an essential part of the plan to attain godhood, it was necessary for man to leave the presence of God and come to earth in order to experience a mortal probation. Though we are not told all the reasons for our coming to mortality (see D&C 101:32-33), the scriptures and prophets have taught that we have come here [1] to receive a physical body in order to [2] experience the knowledge of good and evil (Moses 4:6-12; 2 Ne. 2:11-15; D&C 29:39), [3] prove our obedience to God in the face of good and evil (Abraham 3:24-25), and [4] prove ourselves worthy of godhood through righteous parenthood.⁶

The Creation of Earth and Man

To fulfill these purposes, the Lord through a process of six progressive creative periods created the earth. Apparently, upon the mountain Moses had been taken, the Lord revealed to him the process by which he created the earth. Moses was commanded to make a written account of what was revealed to him (Moses 2:1).

Toward the end of the sixth creative period, having brought forth both plants and animals, the Mosaic account reads: “And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Moses 2:26). The account speaks of man’s creation in these words:

“And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Moses 3:7).

This statement was not intended to be a literal account of Adam’s creation but only to signify that man was created from the elements of this earth. The English translation of this verse loses an important word play. The Hebrew word for ‘man’ is *adam* and for ‘ground’ is *adamah*. Hence *adam* came from *adamah* or man is made of the elements of this earth.

The exact process of Adam’s creation is not stated in the scriptures. However, in 1909 the First Presidency declared: “The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the *direct and lineal offspring of Deity*.”⁷

After Adam’s creation, the Lord said, “It is not good that the man should be alone; wherefore, I will make an help meet for him” (Moses 3:18). The phrase “help meet for him” translates the Hebrew words *ezer kenigdo* which literally means, “as opposite him” or “as against him.” In this sense, *ezer kenigdo* means “his counterpart.” Adam was like one wing of an airplane. But without his *ezer kenigdo*, the other wing, (which is opposite but equal to him), Adam could not “fulfill the measure of his creation.” The Lord then created a woman, Eve, to be “an help meet for him.”

That Eve was to be an equal partner to Adam, and not one whom he would have dominion over, is portrayed in the Mosaic account of Eve’s creation. After declaring that He would make an “help meet” for Adam, the Lord brought all the animals that He had created before Adam “to see what he would call them.” “And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.” Then the account states: “but as for Adam, there was not found an help meet for him” (Moses 3:19-20). His *ezer kenigdo* was not found among the animals which Adam had been previously given dominion over (see Moses 2:28).

The account then records the figurative⁸ creation of Eve from one Adam’s ribs (Moses 3:22), symbolizing that she was not only created from the same “dust of the earth” as Adam but that she belongs at Adam’s side as an equal partner in bringing forth children and raising them righteously. Understanding this, Adam said, “ This I know now is bone of my bones, and flesh of my flesh . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh” (Moses 4:23-24).

Priesthood Keys Given to Adam

To Adam and Eve, God said: “Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:28; Moses 2:28). In this statement, the command to become parents was given.

Further, Joseph Smith interpreted this verse to mean that Adam was also given priesthood keys. Said he, “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, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature.”⁹

Adam and the Fall

Joseph Smith taught, “Adam was made to open the way of the world.”¹⁰ This was accomplished through the Fall of Adam.¹¹ The Fall was the mechanism by which mortality was introduced in such a way that man’s freedom to choose was left intact without God being held responsible for the eternal consequences of man’s choice.

After creating the earth and Adam and Eve, God created a garden for Adam and Eve to live in. Though it was forbidden by God (Moses 3:16-17), it was necessary for Adam and Eve to eat the fruit of the tree of knowledge of good and evil. By eating the fruit, the Fall was brought about. And the Fall initiated mortality.

It seems the reason the fruit was forbidden was a matter of responsibility. If God would have commanded Adam and Eve to partake of the fruit, then God would have been responsible for their fall. Therefore God would not be in a position to save His posterity. The consequences of the Fall—which will be discussed momentarily—must come by man’s agency rather than God imposing fallen conditions upon his children. When Adam and Eve chose to eat the fruit by their own volition, God was free to implement a plan that would help them overcome the consequences.

The JST account of the Fall is similar to the Genesis account with a few additions. Before the fall story is told, an account of the premortal fall of Satan is given (Moses 4:1-4), something eluded to in the Bible (Isaiah 14 and Revelation 12) but without much detail. Further we are told that Satan first beguiled many serpents before attempting to beguile Eve. And then Satan used one of serpents to beguile Eve (Moses 4:6-7).

Consequences of the Fall

From both the JST and the Book of Mormon, greater understanding regarding the consequences of the fall were given. Though the Fall was a necessary part of God’s plan, from a human perspective the Fall brought both positive and negative results. The positive results of eating the fruit were twofold. First, Adam and Eve could have children (Moses 6:48; cf. 2 Nephi 2:20-25). As a result, God’s children could continue their progression by coming from premortality to mortality. Second, because of the mortal experience, Adam, Eve, and their posterity could “be as gods, knowing good and evil” (Moses 4:11-12, 28; cf. 2 Nephi 2:18). After the Fall, Eve recognized with joy the importance of their decision to eat the fruit in these words: “Were it not for our transgression we never should have had seed, and never should have known good and evil” (Moses 5:11).

Acquiring a knowledge of good and evil is vital for God’s children. Without it they could not become as He is. Elder James E. Talmage wrote: “A knowledge of good and evil is essential to the advancement that God has made possible for His children to achieve; and this knowledge can be best gained by *actual experience*, with the contrasts of good and its opposite plainly discernible.”¹² Mortality is necessary to the acquisition of the knowledge of good and evil. Elder Talmage said: “A knowledge of good and evil is essential to progress, and the school of experience in mortality has been provided for the acquirement of such knowledge.”¹³ President George Q. Cannon declared: “It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil—of understanding evil and being able to overcome the evil—and by overcoming it receive the exaltation and glory that He has in store for us.”¹⁴

The negative side of all this is that the acquisition of knowledge of good and evil brings dire consequences both in mortality and in eternity. Added in the JST to the Genesis account is the following: “Because of that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God” (Moses 6: 49). This is confirmed in the Book of Mormon where we are taught that the fall of Adam brought upon Adam, Eve, and “all

mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord” (Alma 42:7,9; see also 2 Nephi 2:21; 9:6; Mosiah 16:3; Alma 12:22; 22:12; Helaman 14:16; Mormon 9:12).

The spiritual death of Adam and Eve was dramatically symbolized: Adam and Eve were expelled from the Garden of Eden. After leaving the garden, “cherubim and a flaming sword” were placed at the entrance of the garden (Moses 4:31; also Genesis 3:23-24). The JST makes it clear that this was to physically stop Adam and Eve (and their posterity) from coming into the presence of God and partaking of the tree of life (Moses 5:4). The Book of Mormon adds that if they had partaken of the tree of life they would have lived forever with these consequences (Alma 12:26-27; 42:3-5). The cherubim represent the justice of God that will not allow unworthy beings to come into his presence (the same as the river of filthy water in Lehi’s dream of the tree of life (1 Nephi 8:13-26; 12:18). They are what Brigham Young taught, “the angels who stand as sentinels” guarding the way “to the presence of the Father.”¹⁵

The Need for the Atonement

Upon being driven from the garden, the Genesis account immediately relates the story of Cain and Able. However, the JST adds significant information regarding the introduction of the gospel to Adam and Eve which took place before the story of Cain and Able.

We are told that they “began to till the earth, and to have dominion over all the beasts of the field, and to eat [their] bread by the sweat of [their] brow.” Further, “Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters” (Moses 5:1-3).

Though much time and energy were spent in eking out a life for themselves and their children in a virgin world, Adam and Eve had not forgotten God. They must have felt the pangs of their fallen condition. Being expelled from the presence of God must have at times been overwhelming. They must have wondered what they could do to return back into God’s presence.

We are told that “Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden

of Eden, speaking unto them, and they saw him not; for they were shut out from his presence” (Moses 5:4). Though we are not specifically told what they prayed for, the account tells us that the Lord told them to “worship the Lord their God” and to “offer the firstlings of their flocks, for an offering unto the Lord.” Adam responded obediently by offering sacrifices to God (Moses 5:5).

Through the offering “of the firstlings of their flocks,” Adam was introduced to the atonement of Jesus Christ. The account reads: “And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth” (Moses 5:6-7). Adam and Eve were taught that acceptance back into the presence of God would be possible only through the atoning sacrifice of Jesus Christ.

The things taught Adam were accompanied by the witness of the Holy Ghost: “And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will” (Moses 5:9).

Atonement for the Fall of Adam

Further information regarding the introduction of the gospel to Adam and Eve is found within the additional material restored in the JST concerning Enoch (found in Moses 6-7). In Moses 6 we are told about the ministry of Enoch, none of which appears in the Genesis account. Moses 6 gives an account of Enoch teaching the people of his day. Part of Enoch’s teaching included a discussion of Adam’s introduction to the gospel.

Enoch taught that the Lord told Adam that the atonement would be made effective for each person through the exercise of faith, repentance, baptism, and reception of the Holy Ghost (Moses 5:8; 6:51-52). Adam was confused. The only way to initiate mortality was by eating the forbidden fruit. Why must he, or anyone else for that matter, repent of something that was supposed to happen? So Adam asked, “Why is it that men must repent and be baptized in water? (Moses 6:53) In response the Lord first said: “Behold I have forgiven thee thy transgression in the Garden of Eden” (Moses 6:51-53). Adam and Eve *had* acted appropriately in the

garden by eating the fruit thus opening the way for God's children to come to mortality. However, eating the fruit brought upon Adam, Eve, and all mankind, mortal and eternal consequences. An atonement must be made in order to free man from these consequences. Elder Orson Pratt, former member of the Quorum of the Twelve, taught of the role of the Christ's atonement in freeing man from the consequences of Adam's fall:

We believe that through the sufferings, death, and atonement of Jesus Christ all mankind, without one exception, are to be completely and fully redeemed, both body and spirit, from the endless banishment and curse to which they were consigned by Adam's transgression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected without any conditions whatever on their part; that is, they are not required to believe or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression.¹⁶

Because of Christ's atonement for Adam's transgression, the Lord forgave them *unconditionally* for their transgression in the garden: Adam and Eve did not need to repent of their eating of the forbidden fruit. "Hence," Enoch taught, "came the saying abroad among the people, that the Son of God hath atoned for original guilt [Adam's transgression in the garden]" (Moses 6:54).

Atonement for Individual Sins

Continuing his teaching, Enoch quoted the Lord's explanation to Adam about why men have need of repentance and baptism: "Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good" (Moses 6:55).

The meaning of this statement is clear when the following is understood. Though Adam's transgression in the garden was unconditionally forgiven, the consequences of his transgression would have lasting effects upon all mankind. With the Fall, the physical nature of Adam and Eve changed. They became mortal or natural, subject to all the ills of mortality including the capacity to sin. This mortal condition would be passed on to their posterity.

Of this, Elder Bruce R. McConkie wrote: "The natural birth creates a natural man, and the natural man is an enemy to God. In his fallen state he is carnal, sensual, and devilish by nature. Appetites and passions govern his life and he is alive—acutely so—to all that is evil and wicked in the world."¹⁷ Further, the world into which Adam's posterity would be born is a sinful world where men have become "carnal sensual and devilish" (Moses 5:13). Therefore, the enticement of sin will be continually before Adam's posterity.

Being born in a natural body and into a sinful world, Adam's posterity would thus be "conceived in sin." In such a condition, when "they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good" (Moses 6:55). When this happens, *each person* suffers a *personal* fall or spiritual death, doomed to endure the eternal consequences of their own actions.

Though man is not responsible for Adam's fall, *they will be accountable for their own actions while in mortality*. This is the meaning of Article of Faith 2: "We believe that men will be punished for their own sins, and not for Adam's transgression." Orson Pratt taught that the "universal redemption from the effects of original sin, has nothing to do with redemption from our personal sins; for the original sin of Adam, and the personal sins of his children, are two different things."¹⁸ The atonement for the fall of Adam will not save each man from his personal sins. An individual atonement is required. Thus a modern revelation states that the mission of Christ was to redeem "mankind from the fall, *and* from individual sins" (D&C 138:19; emphasis added).

Individual Atonement Initiated By Ordinances

Enoch informed his people that Adam learned that the atonement for personal sin is *conditional!* He was taught that Christ's atonement for personal sin would become effective *only after* an individual exercises faith in Christ, repents of his sins, and enters into the priesthood ordinances outlined by the Lord (see Moses 6:58-68).

Desiring to overcome his personal spiritual fall or death, Adam entered into the ordinances prescribed by the Lord. Enoch reported that Adam "was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man" (Moses 6:64-65). *Quickened* means to be made alive. Thus through baptism and reception of the Holy Ghost, Adam was spiritual born again meaning he had

overcome his personal spiritual death. Of these verses, President Harold B. Lee said: "Now there is a definition of what it means to be born again. It means to be quickened in the inner man. That's another way of saying it."¹⁹

After being baptized and receiving the gift of the Holy Ghost, he entered into "the order of him who was without beginning of days or end of years, from all eternity to all eternity" (Moses 6:67).

What was the "order" that Adam entered into? Enoch did not elaborate. However, President Ezra Taft Benson explained: "When our Heavenly Father placed Adam and Eve on this earth, He did so with the purpose in mind of teaching them how to regain His presence. Our Father promised a Savior to redeem them from their fallen condition. He gave them the plan of salvation and told them to teach their children faith in Jesus Christ and repentance. Further, Adam and his posterity were commanded by God to be baptized, to receive the Holy Ghost, and to enter into the order of the Son of God. (See Moses 6.) To enter into the order of the Son of God is the equivalent today of entering into the fulness of the Melchizedek Priesthood, which is only received in the house of the Lord."²⁰

Becoming Sons of God

Enoch continued his teaching. Because Adam had received the temple ordinances, the Lord said: "thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity." He then said: "Behold, thou art one in me, a son of God; and thus may all become my sons." (Moses 6:67-68). This statement teaches that having passed through the ordinances of the priesthood, Adam was called a son of God! Further, all could become sons of God in the same way.

But are we not taught that we are already sons and daughters of God? Why would we have to go through priesthood ordinances to become what we already are? Again, Enoch did not elaborate.

However from the Book of Mormon and modern revelation we are given the answer: When one is called "a son of God," it means he or she is entitled to inherit all the Father has. But because of the Fall of Adam, each person born into the world has inherited a fallen, mortal condition. As such, they have lost their inheritance as a child of God and are subject instead to inherit the misery of their fallen condition. In order to escape this fate and receive the fulness of the Kingdom of God, each person must be reinherited by becoming a "son of God"

again.²¹ The Lord declared: "I say unto you, that as many as receive me, to 11:30; see also, 3 Ne. 9:17; Moroni 7:26, 48; D&C 34:3; 35:2; 45:8; Moses 7:1). The power to become sons of God is obtained by receiving all the priesthood ordinances of the gospel by which men become adopted into the family of God."²²

The Valley of Adam-ondi-Ahman

We see, then, through the JST that the ordinances of the priesthood including temple ordinances were first introduced to Adam and Eve. Apparently, all this took place in the valley of Adam-ondi-Ahman. President Wilford Woodruff taught: "What is the gospel as taught by Jesus himself? The very first principle was faith in the Messiah; this was the first principle ever taught to man. When Adam, after being driven from the garden of Eden, went to Adam-ondi-Ahman to offer sacrifice, the angel of the Lord asked him why he did so. Adam replied that he did not know, but the Lord had commanded him to do it. He was then told that the blood of bulls and goats, of rams and lambs should be spilt upon the altar as a type of the great and last sacrifice which should be offered up for the sins of the world. The first principle, then, ever taught to Father Adam was faith in the Messiah, who was to come in the meridian of time to lay down his life for the redemption of man."²³

From Church History we find an interesting statement made by Heber C. Kimball which speaks the altars built by Adam in the valley of Adam-ondi-Ahman: "The Prophet Joseph called upon Brother Brigham, myself and others, saying, 'Brethren, come, go along with me, and I will show you something,' He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; 'There,' said Joseph, 'is the place where Adam offered up sacrifice after he was cast out of the garden.' The altar stood at the highest point of the bluff. I went and examined the place several times while I remained there."²⁴

Adam's Posterity and the Holy Order

The JST informs us that having learned the gospel plan, the Lord commanded Adam and Eve to "teach these things freely unto [their] children" (Moses 5:58). Obediently, "Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters." However,

“Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it [the gospel taught by Adam and Eve] not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish” (Moses 5:12-13).

Though it is true that many of the posterity of Adam and Eve went astray, many also believed and received the gospel through the ordinances of the holy priesthood (Moses 5:14-15, 58-59).

Though not part of the JST, revelations given to Joseph Smith adds further information concerning Adam and the priesthood ordinances that ought to be understood. Joseph said: “The order of this priesthood which was established in the beginning was patriarchal. The authority descended from father to son, and those who held it were high priests.”²⁵ Further, Joseph taught: “This order was instituted in the days of Adam, and came down by lineage in the following manner . . .” (D&C 107:41). Then follows a list of the line of authority through which the priesthood was made available to the posterity of Adam. We are then told: “Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.” After receiving this last blessing, “the Lord appeared unto them” (D&C 107:42-54).

Of this event, Joseph Smith stated: “This is why Adam blessed his posterity; he wanted to bring them into the presence of God.”²⁶ Commenting on this, President Ezra Taft Benson taught: “How did Adam bring his descendants into the presence of the Lord? The answer: Adam and his descendants entered into the priesthood order of God. Today we would say they went to the house of the Lord and received their blessings.” Continuing, President Benson said: “If a couple are true to their covenants, they are entitled to the blessing of the highest degree of the celestial kingdom. These covenants today can only be entered into by going to the house of the Lord. Adam followed this order and brought his posterity into the presence of God. He is the great example to follow. When our children obey the Lord and go to the temple to receive their blessings and enter into the marriage covenant, they enter into the same order of the priesthood that God instituted in the beginning with father Adam.”²⁷

Enoch and the City of Zion

The holy order established in the days of Adam was not only a religious order but also constituted the government by which Adam’s posterity was to be governed by. Of this government, Elder Bruce R. McConkie wrote: “There was no separation of church and state; all governmental powers, whether civil or religious, centered in one Supreme Head. They came from God and were administered among men by his legal administrators who were sent and duly commissioned by him. This type of government is a theocracy; it is the government of God. Under it there is no need for a civil power on the one hand and a religious arm on the other. All the affairs of government are intertwined into one with direction coming from God himself, by revelation, to those whom he commissions to represent him on earth.” Further, he stated: “The theocracy of the Adamic age was patriarchal, and from Adam to Noah all the legitimate powers of government, both civil and religious, descended from father to son. That is to say, government in all its forms and with all its powers was centered in the family.”²⁸

Sometime after the establishment of the patriarchal order, a rebellion took place which resulted in the establishment of governments which were secular in nature. This began with the rebellion of Cain and the murder of Abel to which the JST gives greater insight (see Moses 5:18-41). Elder McConkie observed: “Cain apostatized, left the church, and, as Abel’s blood cried out against him, fled from the presence of Adam and the faithful saints. He thereupon set up his own government, both civil and religious, patterned after the Adamic theocracy, except that Cain received no revelation and the Lord gave him no direction. Hence, his government was illegitimate; it imitated the true order but was man-made and Satan-inspired.”²⁹ The JST adds that eventually further rebellions resulting in secular governments occurred (Moses 5:42-57). Thus wickedness spread throughout the world. This was the situation of the world at the time of the great meeting at Adam-ondi-Ahman of which Enoch was part of.

In the Bible, the man Enoch is an enigmatic figure. Very little is said of him and what is said is obscure at best (see Genesis 5:21-24). However the JST (along with other teachings of Joseph Smith) add great light upon this most important patriarch. After Adam’s death, Enoch, seventh from Adam, was given charge of the of the holy order.

“By the time of Enoch,” wrote Elder McConkie, “the population of the earth was great and the governments among men diverse. Adam and his faithful seed gloried in their divine system of government; Cain and his seed, and all who had fallen away, had nations and governments and religions—imposed religions—of their own. Up to this point in time, a separation of church and state had never entered the minds of men. All anyone knew about was a government that controlled both civically and religiously.”³⁰

Enoch was twenty five years old when he was ordained to the priesthood, and sixty-five when he received the fulness of the priesthood from Adam at the meeting at Adam-ondi-Ahman (D&C 107:48, 53). That same year, Enoch “begat Methuselah” (Moses 6:25).

About that time, Enoch was commanded to call the world to repentance and to return to the patriarchal order of God (Moses 6:26-33). With this call came the priesthood keys of the kingdom, or patriarchal order³¹ Upon his call, the Lord said: “Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me” (Moses 6:34). This was a reaffirmation of an oath made by God to all those who enter into the holy order of God. The JST reveals this oath in these words:

For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was before the foundation of the world. (JST Genesis 14:30-31; emphasis added)

It is in this oath that we are told the purpose and power of the order of God or the priesthood: *to bring God’s children back into His presence* and become even as God. The power of the priesthood is to make that aim possible. The oath of God to those who enter into the order of God obtained by

making covenants with God in holy temples is that he will give them power to overcome all things that stand in the way of their progress of coming into His presence and becoming as He is. Of this, Elder Bruce R. McConkie stated: “Those who abide by the conditions of the holy covenant of the priesthood shall have power, by faith, to govern and control all things upon the earth, and they shall ‘stand in the presence of God,’ being as he is and living the kind of life he lives. And to show the immutability of his word, he swears with an oath by himself and in his own name, that all these things shall surely come to pass.”³²

We are told in the JST that “men having this faith, coming up unto this order of God, were translated and taken up into heaven” (JST Genesis 14:32). This was not meant to mean that they were taken literally into the presence of God in the celestial kingdom, the final resting place for the righteous.³³ However, the context seems to imply that those who were translated were placed in a realm where they were free from the evil effects of this world while being promised the future celestial resurrection which would bring them into the presence of God. At the same time they did not experience the pangs of longing for their physical bodies that apparently annoy disembodied spirits waiting the resurrection (see D&C 45:17; 138:14-15).

It was through the power and authority of this order that Enoch preached the gospel.³⁴ Many repented and followed him. Further, through the power and authority of this order “he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him. There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea” (Moses 7:13-14).

Again, through the power and authority of this order, Enoch established a city called, “the City of Holiness,” even “Zion” (Moses 7:19). Within this order, Enoch led his people in living the law of consecration (Moses 7:18), the law that governs the celestial kingdom.³⁵ “So perfect was the system

and so righteous were the people that they received instruction from the Lord in person as well as from his duly constituted servants on earth. What better system of government could there be? Providentially it is one that will differ only in size and complexity from the government that shall prevail over all the earth when the Lord reigns during the Millennial era."³⁶

Eventually, "in process of time," it was through the power of this order that Enoch and his people were translated and taken up into heaven (Moses 7:21).³⁷ The Lord promised Enoch that his city would return to the earth upon the Savior's second coming (Moses 7:62-64).

In addition to the material already discussed, the JST also restores a panoramic vision of world history given to Enoch which included important prophecies regarding the restoration that would have been of great interest to Joseph Smith and those of the Church in the latter-days. After seeing the vision of Christ and his crucifixion, he saw a vision of the latter-days. Four important events were shown to Enoch regarding the latter-days. First, "righteousness will I send down out of heaven" (Moses 7:62). This has reference to the Lord opening the heavens through visions and angels revealing priesthood authority and keys as well as doctrines to those living in the latter-days. Much of this is recorded in the Doctrine and Covenants. Second, "truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men" (Moses 7:62). This is a prophecy of the coming forth of the Book of Mormon. Third, "righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth" (Moses 7:62). Thus, the revelations that come from heaven and the Book of Mormon that comes from the earth will combine together to gather Israel from the four quarters of the earth where they have been scattered. Fourth, Israel is to gather to a specific location: the Lord will "gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming, and it shall be called Zion, a New Jerusalem" (Moses 7:62).

Having seen the great gathering in the last days, the Lord then told Enoch: "And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon

their necks, and they shall fall upon our necks, and we will kiss each other; And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest" (Moses 7:63-64).

From Noah to Abraham

Noah and the Flood

"In Enoch's day, all the faithful saints were translated and taken up into heaven. From the taking up of Zion to the coming of the flood, all of the worthy converts were also caught up by the powers of heaven to receive an inheritance in that Zion which had fled from the earth."³⁸

In the vision given to Enoch, the Lord showed Enoch that after his city was translated, the world would be filled with wickedness. Then Enoch saw "Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation" (Moses 7:41-42). This "temporal salvation" would require the power of the priesthood. Therefore, "it came to pass that Methuselah, the son of Enoch, was not taken [i.e., translated with the city of Enoch], that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins" (Moses 8:1). In other words, Methuselah was not translated so that he could pass on the priesthood keys. Methuselah begat Lamech to which the keys of the kingdom were given.³⁹ Lamech begat Noah to whom the priesthood keys were passed. Noah was prepared at a young age to carry the responsibility he was foreordained to bear for we are told that "Noah was ten years old when he was ordained under the hand of Methuselah" (D&C 107:52).

The JST clears up some confusing verses about Noah and his sons (see Genesis 6:1-6). Noah had three sons: Japeth, Shem, and Ham. The scriptures teach that "Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God" (Moses 8:13). Recall that JST makes clear that when one is called a son of God it means they had entered into the holy order of God (review Moses 6:64-68).

The world into which Noah and his sons lived was extremely wicked. The Mosaic account states: "the wickedness of men had become great in the earth; and every man was lifted up in the

imagination of the thoughts of his heart, being only evil continually” (Moses 8:22). Sadly, the daughters born to Noah’s sons were adversely affected by the wickedness of the world. The account reads: “And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men [i.e., those outside of the covenant] saw that those daughters were fair, and they took them wives, even as they chose [i.e., the daughters married outside the temple]. And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice” (Moses 8:14-15).

Noah was called to preach repentance to the people of his day: “And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch” (Moses 8:19). Along with his grandfather, Methuselah, and father, Lamech, Noah cried repentance unto the people.⁴⁰ Unfortunately, the people did not listen. In fact, they became worse: “The earth was corrupt before God, and it was filled with violence” (Moses 8:28). Therefore the Lord decided to “destroy all flesh from off the earth” (Moses 8:30). This was to be accomplished through by flooding the earth with water.

We have come to understand that the flood was to be the earth’s baptism to cleanse it from all wickedness.⁴¹ Orson Pratt taught: “The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of the earth were washed away. As it came forth from the ocean floor, like the new-born child, it was innocent; it rose to newness of life. It was its second birth from the womb of mighty waters--a new world issuing from the ruins of the old, clothed with all the innocence of this first creation.”⁴²

Joseph Smith taught, “Noah was born to save seed of everything, when the earth was washed of its wickedness by the flood.”⁴³ This was the “temporal salvation” spoken of by the Lord to Enoch (see Moses 7:41-42). The Lord designed to accomplish this salvation through the construction of a large boat—the ark—into which Noah, his righteous family members, and selected representatives of every kind of animal would live during the time the floods ruled the earth.

Our access to the JST through the Book of Moses ends at this point. The biblical story continues the story with the JST adding some

information at various points, many which are found in the footnotes and appendix of the Bible.

Noah received instructions on how to build the ark (Genesis 6:14-16). Noah was obedient to the Lord. When the floods came upon the earth, Noah, his family, and the chosen animals went into the ark where they found refuge (see Genesis 7). After the flood waters began to recede, the ark rested “upon the mountains of Ararat” (Genesis 8:4). “And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth” (Genesis 8:15-17). They did so.

Further, the Lord promised Noah that He would never destroy the earth by flood again. A bow would be set in heaven as a token of this promise. The JST records the Lord saying: “And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch” (JST Genesis 9:15-25).

Noah, like Adam, began making a life for him and his family in a virgin world. It was an age of renewal—an opportunity to begin a new world set squarely on the gospel path. The Lord’s theocratic government was once again the only established government.

Tower of Babel and the Return of Apostasy

The time of renewal did not last. Within a few generations, Noah’s descendants began to go astray. Eventually, the majority of the world had apostatized from the gospel and government led by Noah and his sons. This is portrayed in the story of the building of the tower.

The scriptural account speaks of the descendants of Noah as being of “of the same language, and of the same speech” (Genesis 11:1).

This statement seems to imply that all the world was of the same mind and thought. Unfortunately, this unity of thought seems to be more or less like the people in the days of Noah, of whom it was said that “every man was lifted up in the imagination of the thoughts of his heart, being only evil continually” (Moses 8:22). Many moved from the mountains to the plain of Shinar (Mesopotamia) where Satan put into their hearts to “to build a tower sufficiently high that they might get to heaven” (see Genesis 11:2-4 and Helaman 6:28).

The tower may have been the prototype of the ziggurats or temple towers found in ancient Mesopotamia. These were high towers built with sloping, stepped sides that led to a temple built on top. The names given to these towers indicate that they were thought of as conduits between earth and heaven: “The House of the Link between Heaven and Earth,” “The House of the Seven Guides to Heaven,” “The House of the Foundation-Platform of Heaven and Earth.”

The building of the tower appears to be an egotistical attempt by man to get to heaven by virtue of his own power. That is to say, they began to establish their own religion(s). The same could be said of them as was said of the people in the days of Joseph Smith: “they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof” (Joseph Smith History 1:19). Again: “They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall” (D&C 1:16). This last statement is fitting, for the place where the tower was built became known as Babylon. The account reads: “And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter

them abroad upon the face of all the earth” (Genesis 11:5-9).

The Akkadian word *Babylon* means “gateway to a god.” The Hebrew word for Babylon is *Babal* which sounds much like the Hebrew word *babel*, meaning confused. This word play in Hebrew suggests that the beginning of man’s apostasy, and thus his confusion, began in Babylon where the tower was built. By confounding and scattering the people, the Lord attempted to thwart man’s apostasy. It was in those days that the Jaredites were driven from the place of the tower to the promised land (Ether 1-4).

From Shem to Abraham

It is in this apostate setting that Abraham was born. The biblical account lists Abraham as ten generations removed from Noah through Shem. Though Shem, who is called “the great high priest” (D&C 138:41), was righteous, his direct line descendants became wicked. We are told in the Book of Abraham—translated from Egyptian papyrus by Joseph Smith between 1835 to 1842—that Abraham’s fathers had “turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen” (Abraham 1:5). Abraham was born in Ur, a Mesopotamian city whose exact location is disputed. The Book of Abraham gives us the clear picture that it was a city of abominable religious practices (Abraham 1). These descendants of Shem (Semites) had become corrupted.

But not all of Noah’s descendants had apostatized from the truth. Living also in the days of Abraham was a descendant of Noah whose righteousness is renowned. His name was Melchizedek. Like Enoch, Melchizedek is a shadowy figure in the Bible. But the JST along with the Book of Mormon add significant details which are imperative to understand for proper interpretation of LDS history.

Melchizedek was evidently a prince by birth, for he became king of Salem (later Jerusalem—Gen. 14:18; Ps. 76:2), where he reigned “under his father” (Alma 13:18). “Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire” (JST Gen. 14:26). Yet the people among whom he lived “waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness” (Alma 13:17).

Though living among a wicked people, Melchizedek “exercised mighty faith, and received the office of the high priesthood according to the holy order of God” (Alma 13:18). This priesthood was after the order of the covenant that God had made with Enoch (JST Gen. 14:27), and Melchizedek ruled both as king and priest over his people.

As high priest, some of his functions were keeping “the storehouse of God” where the “tithes for the poor” were held (JST Gen. 14:37-38), preaching repentance (Alma 13:18; cf. 5:49), and administering ordinances “after this manner, that thereby the people might look forward on the Son of God . . . for a remission of their sins, that they might enter into the rest of the Lord” (Alma 13:16; JST Gen. 14:17). With extraordinary goodness and power, Melchizedek diligently administered in the office of high priest and “did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days” (Alma 13:18). Consequently, Melchizedek became known as “the prince of peace” (JST Gen. 14:33; Heb. 7:1-2; Alma 13:18). “His people wrought righteousness, and obtained heaven” (JST Gen. 14:34), apparently through the doctrine of translation.

As a king and high priest of the Most High God (Gen. 14:18), Melchizedek holds a place of great honor and respect among Latter-day Saints. An example of righteousness and the namesake of the higher priesthood, he represents the scriptural ideal of one who obtains the power of God through faith, repentance, and sacred ordinances, for the purpose of inspiring and blessing his fellow beings. Consequently, the name of the holy order was renamed in his honor. The Doctrine and Covenants states that Melchizedek was “such a great high priest” that the higher priesthood was called after his name. “Before his day it was called *the Holy Priesthood, after the Order of the Son of God*. But out of respect or reverence to the name of the Supreme Being, to avoid the too-frequent repetition of his name, they, the church, in the ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood” (D&C 107:2-4; italics in original).

Melchizedek received the priesthood including the keys “through the lineage of his fathers, even till Noah” (D&C 84:14). And it was from Melchizedek that Abraham received the priesthood and the keys of the kingdom (D&C 84:14).

Notes

1. Joseph Smith’s New Translation of the Bible: Original Manuscripts, eds. Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews (Provo, Ut.: Religious Studies Center, 2004), p. 3.
2. Encyclopedia of Mormonism, 1-4 vols., edited by Daniel H. Ludlow (New York: Macmillan, 1992), p. 763
3. Joseph Smith’s New Translation of the Bible: Original Manuscripts, p. 3.
4. Spencer W. Kimball, “An Eternal Hope in Christ,” *Ensign*, Nov. 1978, p. 72.
5. Marion G. Romney, “The Worth of Souls,” *Ensign*, Nov. 1978, p. 14.
6. For an excellent summary of these four reasons, see Ezra Taft Benson, *The Teachings of Ezra Taft Benson* (Salt Lake City: Bookcraft, 1988), pp. 27-28.
7. Joseph F. Smith, John R. Winder, Anthon H. Lund, “Origin of Man,” in *Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints* (1833-1951). 6 vols., ed. James R. Clark (Salt Lake City: Bookcraft, 1965-1975), 4:206 (emphasis added).
8. Of the figurative nature of Eve’s creation, President Harold B. Lee has said: “Marriage is a partnership. Someone has observed that in the Bible account of the creation woman was not formed from a part of man’s head, suggesting that she might rule over him, nor from a part of man’s foot that she was to be trampled under his feet. Woman was taken from man’s side as though to emphasize the fact that she was always to be by his side as a partner and companion.” (*Teachings of the Presidents of the Church: Harold B. Lee*, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2000, p. 109)
9. Joseph Fielding Smith, ed. *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book Press, 1938), p. 157.
10. Smith, *Teachings of the Prophet Joseph Smith*, p. 12.
11. President Ezra Taft Benson taught the importance of understanding the Fall in these words: “Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ. No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effect upon all mankind.” (In Conference Report, Apr. 1987, 106-107; or *Ensign*, May 1987, 85)
12. James E. Talmage, *A Study of the Articles of Faith*. 12th ed., rev. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978), 54; emphasis added.

13. James E. Talmage, *The Vitality of Mormonism* (Boston: The Gorham Press, 1919), 46.

14. George Q. Cannon, *Journal of Discourses*. (Edited by George D. Watt, et al. 26 vols. Liverpool: F. D. Richards, et al., 1854-1886), 26:190-191.

15. Brigham Young, *Journal of Discourses* 2:31; also *Discourses of Brigham Young*, Compiled by John A. Widtsoe, (Salt Lake City: Deseret Book, 1978) p. 416; *Teachings of Presidents of the Church: Brigham Young* (Published by the Church of Jesus Christ of Latter-day Saints, 1997), p. 302.

16. Orson Pratt, *Remarkable Visions* (n.p., n.d.), 12.

17. Bruce R. McConkie, *A New Witness for the Articles of Faith* (Salt Lake City: Deseret Book, 1985), p. 282.

18. Pratt, in *Journal of Discourses*, 1:329.

19. Harold B. Lee, *Stand Ye in Holy Places: Selected Sermons and Writings of President Harold B. Lee* (Salt Lake City: Deseret Book, 1975) p. 54.

20. Ezra Taft Benson, "What I Hope You Will Teach Your Children About the Temple," *Temples of the Church of Jesus Christ of Latter-day Saints*, pp. 42-43; also, *Ensign*, Aug. 1985, p. 8; emphasis added.

21. This is known as the law of adoption. The law of adoption is completed when a child is sealed to his or her's parents. Adopting children to parents began during the administration of Wilford Woodruff. Prior to his administration, people were being adopted to anyone. However, President Woodruff received a revelation clarifying the order of this ordinance. In April General Conference of 1884, he said: "When I went before the Lord to know who I should be adopted to (we were then being adopted to prophets and apostles), the Spirit of God said to me, 'Have you not a father, who begot you?' 'Yes, I have.' 'Then why not honor him? Why not be adopted to him?' 'Yes,' says I, 'that is right.' I was adopted to my father, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a temple to see performed from this day henceforth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowments, adopt him to his father; not to Wilford Woodruff, nor to any other man outside the lineage of his fathers. That is the will of God to this people." (*Collected Discourses*, (Edited by Brian H. Stuy. 5 vols. Burbank, California, and Woodland Hills, Utah: B.H.S. Publishing, 1987-1992), Vol.4)

Children born to parents who are already married for time and all eternity are "born in the covenant," meaning they are automatically sealed to their parents and are thus born legal heirs to the kingdom. In other words, they are automatically adopted into the family of God at birth! Elder James E. Talmage declared: "Children born to parents thus

married under the celestial law are heirs to the Priesthood; 'children of the covenant' they are called; no ordinance of adoption or sealing is required to give them place in the blessed posterity of promise." (*The House of the Lord: A Study of Holy Sanctuaries, Ancient and Modern*. 1912 ed., reprint. [Salt Lake City: Bookcraft, 1962], p.88.)

However, children born to parents who are not married in the temple must receive the sealing or adoption ordinance (See Wilford Woodruff, *The Discourses of Wilford Woodruff* [Compiled by G. Homer Durham. Salt Lake City: Bookcraft, 1946], pp.154-156; *Messages of the First Presidency*, 2: 278-279; 5:112.).

President George Q. Cannon, then a member of the First Presidency, stated: "It is not necessary, where parents are thus sealed together by the authority of the Holy Priesthood for time and for eternity, that their children should be adopted or be sealed to them. They are legitimate heirs of the Priesthood and of the blessings of the new and everlasting covenant. But not so with those who have been born outside of this covenant. There has to be some ordinance performed in order to make them legitimate; and that ordinance, the Prophet Joseph revealed, was the ordinance of adoption; that is, that which covers the ordinance or law, although we do not use the word adoption when we seal children to parents; we call that sealing." (*Collected Discourses*, Vol.4, George Q. Cannon, April 8, 1894).

22. See Bruce R. McConkie, *Mormon Doctrine*, 2nd ed., rev. (Salt Lake City: Bookcraft, 1966), p. 394.

23. Wilford Woodruff, *The Discourses of Wilford Woodruff* (Salt Lake City: Bookcraft, 1969), p.18.

24. Quoted from Orson F. Whitney, *Life of Heber C. Kimball* (Salt Lake City: Bookcraft, 1945), pp. 209-210.

25. Smith, *Doctrines of Salvation*, 3:160.

26. Smith, *Teachings of the Prophet Joseph Smith*, p.159.

27. Ezra Taft Benson, "What I Hope You Will Teach Your Children About the Temple," *Temples of the Church of Jesus Christ of Latter-day Saints*, pp. 43-44; also, *Ensign*, Aug. 1985, p. 9; also, *Teachings of Ezra Taft Benson*, p.257.

28. McConkie, *A New Witness for the Articles of Faith*, pp. 657-658.

29. McConkie, *A New Witness for the Articles of Faith*, p. 658.

30. McConkie, *A New Witness for the Articles of Faith*, p. 659.

31. D&C 84:15-16; Smith, *Teachings of the Prophet Joseph Smith*, p.171.

32. McConkie, *A New Witness for the Articles of Faith*, p.314.

33. Joseph Smith taught, "Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but his is a mistaken idea." One must be resurrected to come into the presence of God and obtain eternal fullness. "This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory" (Teachings of the Prophet Joseph Smith, p.170). Eventually, translated beings obtain a celestial resurrection and receive the fullness of joy (see 3 Nephi 28).

34. Alma 13:6 and D&C 42:11 teach the necessity of the priesthood or the holy order in order to preach the gospel.

35. Joseph Fielding Smith stated: "We read in the Pearl of Great Price how Enoch was called to cry repentance, and through his diligent labors he gathered together those who were willing to make covenant to serve the Lord. These made covenant to obey the celestial law, or the law of consecration, for this is a celestial law, and the celestial kingdom is governed by it. They were willing to give all that they had, even their lives to the kingdom of God. The result was that they became so righteous that they walked with God, and "he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled." -- Moses 7:69." (The Way to Perfection: Short Discourses on Gospel Themes. 9th ed. [Salt Lake City: Genealogical Society of The Church of Jesus Christ of Latter-day Saints, 1951], pp. 273-274)

36. McConkie, *A New Witness for the Articles of Faith*, p. 659.

37. Joseph Smith taught "Now the doctrine of translation is a power which belongs to this Priesthood." (*Teachings of the Prophet Joseph Smith*, p.170)

38. McConkie, *A New Witness for the Articles of Faith*, p. 659.

39. Smith, *Teachings of the Prophet Joseph Smith*, p.171.

40. Of this, Joseph Fielding Smith said: "It is generally thought that the Lord called Noah, when he had determined to cleanse the earth with the flood, and sent him out alone to preach to the wicked inhabitants. It is sometimes said, without basis in fact, that Noah preached 120 years; and nothing is said of the preaching of other witnesses. Let me call your attention to the fact that Noah was not alone in bearing witness. It is recorded in the Pearl of Great Price that: 'It came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins. And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself.' Now Methuselah, grandfather of Noah, was a righteous man and a prophet. He knew by the

spirit of revelation that the flood would come in the days of Noah. Moreover, he lived until the year of the flood when he died. Do you not think that this righteous man was also declaring repentance to the perverse world, and warning them of the flood which was to come? Again, Lamech, father of Noah, was also a righteous man and he lived until five years before the flood. It is reasonable to suppose that he, too, was preaching to the people, as well as his father and his son." (*Doctrines of Salvation*, 1:204).

41. See Smith, *Doctrines of Salvation*, 2:320; Brigham Young, *Journal of Discourses*, 1:274; McConkie, *Mormon Doctrine*, p.289; Orson Pratt, *Journal of Discourses*, 1:291-292; John Taylor, *Journal of Discourses*, 26:74-75; George Albert Smith, Conference Report, April 1922, p.50.

42. Orson Pratt, *Journal of Discourses*, 1:331.

43. Smith, *Teachings of the Prophet Joseph Smith*, p.12.

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