

Moses 6 — The Book of Remembrance, the Slow of Speech, and the Gospel Preached to Adam

Moses 6: the genealogy from Seth to Enoch; the Book of Remembrance and the pure language of Adam; Enoch's call as a young man slow of speech; the full gospel — repentance, baptism, the Holy Ghost — preached to Adam from the foundation of the world.

Genesis 5 is the long genealogy most eyes slide off. Moses 6 opens it up: a primordial scripture (the Book of Remembrance), a pure original language, the call of Enoch, and the entire gospel — repentance, baptism, the Holy Ghost, the name of Jesus Christ — preached to ADAM, thousands of years before Bethlehem. The claim is bold: Christianity didn't start in Galilee; it started with Adam, and was lost and restored ever since. And this is where Enoch walks on — where the apocryphal convergences get hard to explain.

Insights

- 1. 6:5-6 — the first scripture.** There was writing from the beginning — a “Book of Remembrance” — and a single pure language, “undefiled,” before Babel. Keeping a record is an ancient spiritual discipline, not a modern program. “There shall be a record kept among you” (D&C 21:1) is the oldest commandment.
- 2. 6:31 — too young, slow of speech.** Enoch's answer to his call: “I am but a lad... for I am slow of speech” — almost word for word what Moses says a thousand years later (Ex. 4:10). God doesn't say “no you're not.” He says “open thy mouth, and it shall be filled.” The slow tongue is the credential, not the disqualification.
- 3. 6:34-36 — New Testament, at the dawn.** “Thou shalt abide in me, and I in you” (John 15) preached to Enoch; clay on the eyes to give sight, the gesture Jesus will use (John 9). Things we think of as distinctly New Testament, showing up at the beginning of the world.
- 4. 6:52 — Jesus Christ, named.** *Be baptized in the name of mine Only Begotten... even Jesus Christ, the only name... whereby salvation shall come.* The name is spoken into the world millennia before the Incarnation; Peter's “none other name under heaven” (Acts 4:12) is here first.
- 5. 6:57 — the oldest names.** *Man of Holiness is his name, and the name of his Only Begotten is the Son of Man.* This solves why Jesus calls himself “the Son of Man” eighty-some times: it's not borrowed from Daniel — it's his oldest name, the Adamic one.
- 6. 6:40 — a name to remember.** A man named *Mahijah* comes to question Enoch. Hold that name — because of where else, in a book buried for nineteen centuries, it turns up.

Hebrew Word Studies

sefer ha-zikkaron / safah berurah (סֵפֶר הַזִּכְרוֹן / סָפָה בְּרֻרָה) — a book of remembrance / a pure language vv. 5-6, 46.

“Book of remembrance,” *sefer ha-zikkaron*, is a real biblical phrase — Malachi uses it for the record kept in heaven “for them that feared the LORD, and that thought upon his name” (Mal. 3:16). The root idea is that scripture exists to *remember*: a book is how the covenant keeps from being forgotten. And “pure language,” *safah berurah*, is Zephaniah's phrase for what God will give the world at the end — “then will I turn to the people a pure language” (Zeph. 3:9). So Moses 6 frames human history between two pure languages: the undefiled speech of Adam at the start, and the restored pure language at the end, with Babel's confusion in between. The practical edge of all this is humble: keeping a record is an ancient spiritual discipline, not a modern church program. When you write in a journal, or preserve scripture, you're doing the thing Adam's children did — making a book so the Lord's dealings won't be forgotten. “There shall be a record kept among you” (D&C 21:1) isn't a new commandment. It's the oldest one.

na'ar / kevad peh (נָעַר / כֶּבֶד פֶּה) — a youth, a lad / heavy of mouth v. 31. *Na'ar*, “lad,” is the word for the young who keep getting called: young Samuel in the temple, young Jeremiah, young Solomon (“I am but a little child,” 1 Ki. 3:7), young David sent against Goliath. And *kevad peh*, “heavy of mouth,” is Moses' own phrase for his stammer (Ex. 4:10) — here put in Enoch's mouth a millennium before Moses. Notice what God does with the complaint. He doesn't say “no you're not.” He says, in effect, “yes, and that's the point” — “open thy mouth, and it shall be filled, and I will give thee utterance” (Moses 6:32). The slow tongue isn't the disqualification; it's the credential, because it guarantees the words won't be the prophet's own. “God hath chosen the foolish things of the world to confound the wise” (1 Cor. 1:27); “my strength is made perfect in weakness” (2 Cor. 12:9). The Restoration says the same about its own beginnings — the gospel goes out “by the weak and the

simple" (D&C 1:23). So if you've ever felt too young, too untrained, too tongue-tied to be of any use to God — that feeling doesn't put you outside the prophetic line. It's practically the entry requirement.

shem yachid / mayim chayyim (שֵׁם יָחִיד / מַיִם חַיִּים) — **the only name / living waters vv. 52, 64-66.** Two phrases tie Adam's gospel to ours. *Shem yachid*, "the only name," is the doctrine Peter preaches — "none other name under heaven given among men, whereby we must be saved" (Acts 4:12) — and Nephi too (2 Ne. 31:21). And *mayim chayyim*, "living water," is the water Adam goes down into in verse 64: the same phrase God uses of himself, "the fountain of living waters" (Jer. 17:13), and that Jesus offers the woman at the well (Jn. 4:10). Put them together and Adam's baptism is not a primitive forerunner of Christian baptism — it simply is Christian baptism: the same name, the same living water, the same burial-and-rising Paul describes (Rom. 6:3-5). The point lands with some force when you realize what it means: the baptism performed in a font this year is Adam's baptism performed again, in the same "only name." Nothing essential was added in the New Testament. It was there at the beginning, lost, and restored.

Apocryphal Correlations — the old books beside the restored text

The Book of Giants (Qumran, 4Q530) — THE case. Among the Dead Sea Enoch texts, a messenger is sent to consult Enoch about ominous dreams — and his name is *Mahaway*. In Moses 6:40 and 7:2, the man who questions Enoch is *Mahijah / Mahujah*. The names match. The scroll was buried at Qumran in antiquity, undiscovered until 1948 and unpublished until the 1970s — more than a century after Joseph translated this in 1830 and died in 1844. No ordinary way he could have known it.

Jubilees 4:17-23. Enoch remembered as "the first among men... who learned writing," who "wrote down the signs of heaven" — exactly Moses 6's Book of Remembrance and Enoch the scribe. No English until 1888 — unavailable to Joseph.

1 Enoch 37-71; Sirach 44:16 (CAVEAT). 1 Enoch's Parables center on a heavenly "Son of Man," the title of Moses 6:57; Sirach notes Enoch "was translated." HONEST: both were available to Joseph (1 Enoch in Laurence 1821; Sirach in the KJV Apocrypha) — resonances, not hidden sources.

Canon = Moses, the Bible, the Book of Mormon, the Doctrine and Covenants. These are extra-canonical witnesses, not scripture; the Church takes no position on them. Read per D&C 91. The decisive case is the Book of Giants — the name Mahaway/Mahijah in a scroll buried until 1948. We mark 1 Enoch and Sirach openly as available resonances; the buried name is the one hard to explain by access.

Where the threads lead

The gospel from the beginning. Moses 6:52, 64-66; Acts 4:12 (the only name); Romans 6:3-5 (baptism as burial and rising); D&C 84:6-17 (the priesthood line back to Adam) — nothing essential added in the NT; it was there at the start.

The Lord calls the weak. Moses 6:31-32; 1 Corinthians 1:27; 2 Corinthians 12:9; D&C 1:23 — the young and slow of speech are the standard candidates; the weakness is the medium.

Son of Man. Moses 6:57; Daniel 7:13-14; the Gospels' eighty-plus self-references — the title is older than Daniel, older than Eden.

How the chapter changes the reader

Moses 6 hands the disciple a long pedigree and a short comfort. The pedigree: your faith is not new — baptism, the Holy Ghost, the name of Christ, the priesthood "without beginning of days" were all preached to Adam. It's the oldest thing there is, lost and found across six thousand years, and the doctrine never changed. The comfort is in how God calls: he reaches for the young one, the hated one, the one who can't get the words out — and fills the mouth he chose because it was slow. If you've ruled yourself out for not being enough, you've just described the standard candidate. "Open thy mouth, and it shall be filled."