

THE
INTERPRETER
FOUNDATION

***In God's Image and Likeness 2
Enoch, Noah, and the Tower of Babel***

Moses 6:13-25: Enoch, the Seer

Authors: Jeffrey M. Bradshaw and David J. Larsen

The book from which this chapter is excerpted is available through Eborn Books:

<https://ebornbooks.com/shop/non-fiction/mormon-lds/mormon-new/in-gods-image-likeness-2-enoch-noah-tower-of-babel/>

Recommended Citation

Bradshaw, Jeffrey M., and David J. Larsen. *In God's Image and Likeness 2, Enoch, Noah, and the Tower of Babel*. Salt Lake City, UT: The Interpreter Foundation and Eborn Books, 2014, <https://interpreterfoundation.org/reprints/in-gods-image-and-likeness-2/IGIL2Chap01.pdf>.

IN GOD'S IMAGE AND LIKENESS 2

ENOCH, NOAH, AND THE TOWER OF BABEL



JEFFREY M. BRADSHAW
DAVID J. LARSEN

IN GOD'S IMAGE AND LIKENESS 2
ENOCH, NOAH, AND THE TOWER OF BABEL

Jeffrey M. Bradshaw

David J. Larsen

TempleThemes.net

The Interpreter Foundation

Eborn Books

2014

© 2014 Jeffrey M. Bradshaw, <http://www.templethemes.net>

All rights reserved. No part of this book may be reproduced in any format or in any medium without written permission from the first author, Jeffrey M. Bradshaw. Unauthorized public performance, broadcasting, transmission, copying, mechanical or electronic, is a violation of applicable laws. This product and the individual images contained within are protected under the laws of the United States and other countries. Unauthorized duplication, distribution, transmission, or exhibition of the whole or of any part therein may result in civil liability and criminal prosecution. The downloading of images is not permitted.

This work is not an official publication of The Church of Jesus Christ of Latter-day Saints. The views that are expressed within this work are the sole responsibility of the authors and do not necessarily reflect the position of The Church of Jesus Christ of Latter-day Saints or any other entity.

2018 17 16 15 14

5 4 3 2 1

Published by:
The Interpreter Foundation
MormonInterpreter.com

and

Eborn Books
254 S. Main Street
Salt Lake City, UT 84101
EbornBooks.com

Cover: Stephen T. Whitlock, 1951-: *Noah Sees the Ark in Vision*

Printed and bound in China through Bolton Associates, Inc., San Rafael, CA 94901

Library of Congress Control Number: 2013918331

Bradshaw, Jeffrey M.

In God's Image and Likeness 2: Enoch, Noah, and the Tower of
Babel / Jeffrey M. Bradshaw.—1st ed.

Includes bibliographical references and index.

ISBN-13: 978-1-890718-62-6 (Hardbound), 978-1-890718-64-0 (Softbound)

ISBN-13: 978-1-890718-65-7 (PDF edition)



FIGURE M6-1. *Enoch Window*, Canterbury Cathedral, ca. 1178-1180

Enoch is shown here with upraised hands in the traditional attitude of prayer.¹ The right hand of God emerges from the cloud to grasp the right wrist of Enoch and lift him to heaven.²

“The *Ancestors of Christ* windows [in the Canterbury Cathedral] originally consisted of eighty-six figures, largely based on the list of names contained in the Gospel of St. Luke (3:23-28) and interpolated with additional names from the Gospel of St. Matthew (1:1-17). It was the largest known series of the genealogy of Christ in medieval art (not just in stained glass). Forty-three figures of the original series survive.”³

1 For a discussion of the *orans* posture of prayer, see J. M. Bradshaw, *God's Image 1*, COMMENTARY 5:4a, pp. 355-356; ENDNOTE 5-65, p. 449.

2 For other examples and discussions of the significance of this gesture, see J. M. Bradshaw, *Standing*. See also J. M. Bradshaw, *God's Image 1*, pp. 228, 471, 681-686.

3 New Displays.

MOSES 6:13-68

Enoch, the Seer

Overview	33
Enoch's Prophetic Commission	34
Enoch's Teaching Mission	41
Moses 6:13-68: Text and Commentary	50
Gleanings	87
Endnotes	92

Overview

THE account of Enoch in the book of Moses has been called the “most remarkable religious document published in the nineteenth century.”¹ It was produced early in Joseph Smith’s ministry — in fact in the same year as the publication of the Book of Mormon — as part of a divine commission to “retranslate” the Bible.² Writing the account of Enoch occupied a part of the Prophet’s attention for a month from 30 November to 31 December 1830. Later, the first eight chapters of the Joseph Smith Translation (JST) of Genesis, which included two chapters on Enoch, were separately canonized as the book of Moses.³ Additional references to Enoch appeared in several of the revelations collected in the Doctrine and Covenants.⁴

Joseph Smith’s “Book of Enoch” provides “eighteen times as many column inches about Enoch ... than we have in the few verses on him in the Bible. Those scriptures not only contain greater quantity [than the Bible] but also ... contain ... [abundant] new material about Enoch on which the Bible is silent.”⁵ This material was not derived from deep analytic study of extant scriptural references to Enoch⁶ or from exposure to the extracanonical Enoch literature,⁷ nor was it absorbed from Masonic or hermetical influences.⁸ Rather, according to the eminent Yale professor and Jewish literary scholar Harold Bloom, Joseph Smith’s ability to produce writings on Enoch so “strikingly akin to ancient suggestions” stemmed from his “charismatic accuracy, his sure sense of relevance that governed biblical and Mormon parallels.” Having studied the life and revelations of the Prophet, Bloom concludes: “I hardly think that written sources were necessary.” While expressing “no judgment, one

1 T. L. Givens *et al.*, *God Who Weeps*, p. 24.

2 J. M. Bradshaw, *God’s Image 1*, pp. 1-9. Joseph Smith’s “translation” did not involve the study of original manuscripts in ancient languages but was the result of his prophetic gifts.

3 *Ibid.*, pp. 8-9.

4 D&C 38:4; 45:11; 76:57, 67, 100; 84:15-16; 107:48, 53, 57; 133:54. In addition, Joseph Smith was identified with “Enoch” as a substitute name in D&C 78, 82, 92, 96, 104 (see D. J. Whittaker, *Substituted Names and, e.g., J. Smith, Jr. et al., Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1, 145 [recto], 1 March 1832 [D&C 78], p. 266). This substitution was removed beginning in the 1982 edition of the D&C.

5 N. A. Maxwell, *Flood*, p. 31. See *Endnote M6-1*, p. 92.

6 See *Endnote M6-2*, p. 92.

7 See *Endnote M6-3*, p. 92.

8 See *Endnote M6-4*, p. 93.



FIGURE M6-2. *Elijah and Enoch*, 17th century
Museum of History, Sanok, Poland

Elijah, identified by the cave and the raven, is seated at left. Enoch is at right, with the book on his lap signifying his traditional role as a scribe. Early Christians, such as Tertullian, Irenaeus, and Hippolytus of Rome, associated Elijah and Enoch because neither of them suffered death. Early Christians also concluded that these two prophets would reappear as the two witnesses of Revelation 11:3-13.¹ Others, however, have seen in Revelation 11:6 allusions to Elijah² and Moses.³

In response to a question about the two witnesses of Revelation 11, the Prophet Joseph Smith received the following answer: “They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.”⁴ Elder Bruce R. McConkie taught that the two prophets would be members of the Council of the Twelve Apostles or of the First Presidency of the Church.⁵

- 1 See, e.g., P. S. Alexander, *From Second Adam*, p. 115.
- 2 See 1 Kings 17:1; 2 Kings 1:10.
- 3 See Exodus 7-11. Cf., e.g., R. Bauckham, *Theology of the Book of Revelation*, pp. 84-88.
- 4 D&C 77:15.
- 5 B. R. McConkie, *NT Commentary*, 3:509; B. R. McConkie, *Millennial Messiah*, p. 390.

way or the other, upon the authenticity” of LDS scripture, he found “enormous validity” in these writings and could “only attribute to [the Prophet’s] genius or daemon” his ability to “recapture ... crucial elements in the archaic Jewish religion ... that had ceased to be available either to normative Judaism or to Christianity, and that survived only in esoteric traditions unlikely to have touched [Joseph] Smith directly.”⁹

As a preface to the verse-by-verse commentary on Moses 6, we explore some of these ancient affinities.¹⁰

Enoch’s Prophetic Commission

Three years before Adam died, he called “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” and “predicted whatsoever should befall his posterity unto the latest generation.”¹¹ We are told that these things “are to be testified of in due time.”¹²

- 9 H. Bloom, *American Religion*, pp. 98, 99, 100, 101.
- 10 B. A. McGuire, *Finding Parallels 1, 2*, discusses caveats that should be observed in such an approach. See *Endnote M6-31*, p. 100.
- 11 D&C 107:53, 56. See also J. Smith, Jr., *Words*, Before August 1839 (1), pp. 9-10; J. Smith, Jr., *Teachings*, 18 December 1833, pp. 38-39.
- 12 D&C 107:57.

Apparently, Enoch was the scribe who recorded these events, thus assuming the same characteristic role he holds in the pseudepigraphal Enoch literature.¹³ Echoing a theme similar to Joseph Smith's account above, *Jubilees* describes how Enoch wrote in his book those things that “will happen among the children of men in their generations until the day of judgment.”¹⁴

Forty years earlier, when Enoch was twenty-five years old, he had been ordained by Adam to the patriarchal order of the priesthood.¹⁵ “Enoch's rapid rise to spiritual maturity is indicated by the fact that he received the priesthood before his father and grandfather.”¹⁶ At age sixty-five, he both received Adam's blessing¹⁷ and had the blessing of the Lord vouchsafed to him “that from his loins should spring all kingdoms of the earth (through Noah)”¹⁸ in the birth of Methuselah.¹⁹ Sometime after these events, Enoch received his prophetic commission.

The account of Enoch's prophetic commission begins as follows:²⁰

26 And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him.

27 And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people ...

Curiously, the closest biblical parallel to the wording of these opening verses is not to be found in the call of any Old Testament prophet but rather in John the Evangelist's description of events following Jesus' baptism in which, like Enoch, he saw “the Spirit descending from heaven” and that it “abode on him” (i.e., Jesus).²¹ Two additional parallels with Jesus' baptism follow: first in the specific mention of a “voice from heaven,”²² then in the proclamation of divine sonship by the Father.²³ The connection between Enoch's divine encounter and the baptism of Jesus becomes intelligible when one regards the latter event, as do Margaret Barker and Gaetano Lettieri, as an “ascent experience”²⁴ consistent with the idea of baptism as a figurative death and resurrection.²⁵ From this perspective, Enoch's prophetic commission may be seen as given him in the context of a heavenly ascent.²⁶

Though one might try to explain the parallels between Moses 6:26-27 and the baptism of Jesus as an obvious case of Joseph Smith's borrowing from the New Testament, an article by Samuel Zinner²⁷ argues the possibility that the relevant New Testament motifs may have their origins in the Enoch literature. Zinner compares Hebrews 1:5-6 to passages relating to the father's declaration of sonship at the baptism of Jesus in the *Gospel of the Ebionites*

13 E.g., F. I. Andersen, 2 Enoch, 22:11, p. 140; J. K. Elliott, Apocalypse of Paul, 20, p. 628; F. G. Martinez, Book of Giants (4Q530), 2:20-23, p. 261; G. W. E. Nickelsburg, *1 Enoch 1*, 12:3-4, p. 234; E. P. Sanders, Testament of Abraham, 11:1-10 [Recension B], p. 900; O. S. Wintermute, *Jubilees*, 4:17, p. 62; J. C. VanderKam, *Book of Jubilees*, 4:19, pp. 26-27. For more on Enoch's role as a scribe and traditions about heavenly books, see A. A. Orlov, *Enoch-Metatron*, pp. 50-59; L. Baynes, *Heavenly Book*; G. Widengren, *Ascension*.

14 O. S. Wintermute, *Jubilees*, 4:19, p. 62. J. C. VanderKam, *Book of Jubilees*, 4:19, pp. 26-27: “how things will happen for mankind during their history until the day of judgment.”

15 D&C 107:39-41.

16 R. D. Eames, Enoch, LDS Sources, p. 458.

17 D&C 107:48.

18 Moses 8:2.

19 Moses 6:25.

20 Moses 6:26-27.

21 John 1:32. Cf. Matthew 3:16. See R. D. Draper *et al.*, *Commentary*, p. 92. Compare also to Joseph Smith's account of the heavenly ascent of Moses in Moses 1. See J. M. Bradshaw, *God's Image 1*, pp. 32-81.

22 Matthew 3:27.

23 Mark 1:11; cf. Mark 9:7. Compare Moses 1:4, 6. See also Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32; D&C 93:15; M. Barker, *Risen*, pp. 46-49.

24 *Ibid*; M. Barker, *Hidden*, pp. 91-94; G. Lettieri, *Ambiguity*, pp. 26-29.

25 Romans 6:4-6.

26 See *Endnote M6-5*, p. 93.

27 S. Zinner, *Underemphasized parallels*.

and the *Gospel of the Hebrews*. He also notes that the motifs of “rest” and “reigning” co-occur in these three texts as well as in the Coptic *Gospel of Thomas*.²⁸ Finally, he argues for a “striking isomorphism” shared between *1 Enoch* and the baptismal allusion in the *Gospel of the Ebionites* in a promise made by Enoch to the righteous: “and a bright light will shine upon you, and the voice of rest you will hear from heaven.”²⁹ In light of these (and additional passages relating these themes to the personage of the “Son of Man”), Zinner argues that the ideas behind all these passages “arose in an Enochic matrix.” Hence, the unexpected parallel to Jesus’ baptism in the book of Moses account of the calling of Enoch — which in a cursory analysis might have been looked upon as an obvious anachronism — is a passage with plausible Enochic affinities and possible Enochic origins.³⁰

In his masterful commentary on the book of Ezekiel, Walther Zimmerli³¹ “distinguishes between two types of prophetic call in the Bible — the ‘narrative’ type, which includes a dialogue with God or other divine interlocutor; and the ‘throne theophany’ type, which introduces the prophetic commission with a vision of the heavenly throne of God.”³² Following Norman Habel, Stephen Ricks distinguishes six characteristic features of the narrative call pattern:

1. the divine confrontation
2. the introductory word
3. the commission
4. the objection
5. the reassurance
6. the sign.

Drawing on Ricks’ discussion in which he shows how the six features apply in the account of the commissioning of Enoch, we will highlight selected details of this pattern. Following the “divine confrontation”³³ and the “introductory word,”³⁴ Enoch’s “objection” reads as follows:³⁵

And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

Obvious similarities with the calls of Moses and Jeremiah present themselves in this verse. Moses responds to his call as follows: “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”³⁶ Later Moses objects more specifically in saying that he was “slow of speech, and of a slow tongue.”³⁷ Jeremiah complains by saying: “Ah, Lord God! behold, I cannot speak: for I am a child.”³⁸ Enoch combines the objections of Moses and Jeremiah, adding that “all the people hate me.”³⁹

28 H. Koester *et al.*, *Thomas*, 2, p. 126. See *Endnote M6-6*, p. 93.

29 G. W. E. Nickelsburg, *1 Enoch 1*, 96:3, p. 461. Cf. *ibid.*, 91:1, p. 409, which speaks of “a voice calling me, and a spirit poured out upon me.” Relating to the theme of reigning. Zinner also notes *1 Enoch* 96:1, which speaks of the “authority” that the “righteous” will have over the “sinners” (*ibid.*, 96:1, p. 461).

30 E.g., G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 71:14-16, p. 321.

31 W. Zimmerli, *Ezekiel 1*, pp. 97-100.

32 S. D. Ricks, *Narrative Call*, p. 97. See S. N. Bunta, *In Heaven for an interpretation of Ezekiel chapter 1 as a heavenly ascent*.

33 *Moses* 6:26.

34 *Moses* 6:27-30.

35 *Moses* 6:31.

36 *Exodus* 3:11.

37 *Exodus* 4:10.

38 *Jeremiah* 1:6.

39 *Moses* 6:31.



FIGURE M6-3. *Moses and the Burning Bush*, St. Catherine's Monastery, ca. 548-560
Jim Forest, 1941-

This Byzantine mosaic is located in St. Catherine's Monastery at the traditional site of Mount Sinai. It is situated above the triumphal arch of the apse of the church and through the wall from the Chapel of the Burning Bush, the most sacred location in the monastery. The key to understanding this scene in the context of this place of worship, however, is not its "topographical connotation," but rather its association with a mosaic of Jesus' Transfiguration. "The appearance of God to Moses foreshadows typologically the Metamorphosis, in which the Divine Christ also appears to Moses in the Transfiguration scene. In the Old Testament, however, neither Moses nor Elijah was permitted to look upon the Lord face to face, but only to hear his voice;¹ whereas on Mount Tabor the two prophets do see the Lord in the manifestation of Christ, as depicted in the Transfiguration scene below the Old Testament scenes above the apse."²

- 1 See Exodus 3:4; Exodus 33:20-23; 1 Kings 19:13. However, it is clear from, e.g., D&C 84:19-25 that at some point Moses received the ordinances and authority of the priesthood needed to see the face of God.
- 2 G. H. Forsyth *et al.*, *Saving*.

LDS readers have often puzzled over Enoch's self-description as a "lad" — though he was at least sixty-five at the time. This is the only instance of the term "lad" in the teachings and revelations of Joseph Smith. The use of this term by Joseph Smith is of special interest considering the prominence of "lad" as a title for Enoch in the pseudepigraphal books of *2 Enoch* and *3 Enoch*.⁴⁰ Gary A. Anderson of the University of Notre Dame writes the following about the references in *2 Enoch*:⁴¹

40 See F. I. Andersen, *2 Enoch*, 10:4 (shorter recension), p. 119, P. Alexander, *3 Enoch*, 2:2, p. 357, 3:2, p. 257, 4:1, p. 258, and 4:10, p. 259, and C. Mopsik, *Hénoch*, 48D 1, p. 156 (97). See *Endnote M6-7*, p. 93.

41 G. A. Anderson, *Exaltation*, p. 107.



FIGURE M6-4. *David with the Head of Goliath*, 1607
Michelangelo Merisi da Caravaggio (*Le Carvage*), 1571-1610

Brian R. Doak sees Genesis 6:1-4 as “an etiological tale recounting the beginning of the ongoing battle between the hero and the giant.”¹ “The fragmentary [*Book of the Giants*] from Qumran takes up this mythology of the giants, undoubtedly relying on the earlier Enoch corpus, as do several other writings from the last few centuries BCE to the first centuries CE.”² Moreover, this “conflict ... appears in Israel’s own ... narrative in the David and Goliath battle, ... [and] also scattered throughout the accounts of conquest in Numbers through Joshua, where the conquering Israelites must face either a selected group of giants, or, as implied in other parts of the tradition, an entire land populated with giants.”³

Besides fascinating resonances with Enoch’s title of lad or youth (Hebrew *na’ar*) in the Enoch literature, there is an intriguing possibility of an allusion to Enochian motifs in a prophecy said to be “of old”⁴ that is applied to David in Psalm 89:19. In the translation of Eaton, we read:

I have set a youth above the warrior; I have [exalted] a young man over the people.⁵

The youth (Hebrew *bahur*) who is set above the warrior (Hebrew *gibbor*) recalls Enoch’s victory as a “lad” (Hebrew *na’ar*) over the warriors (Hebrew *gibborim*) in the Dead Sea Scrolls *Book of the Giants* and in the book of Moses. In the Psalm the phrase is invoked to describe David’s youthful triumph over the giant Goliath. The motif of the exaltation of the young man recalls Enoch’s heavenly ascent in the book of Moses and in Jewish tradition. It can also be applied to David’s exaltation as recorded in the royal psalms, e.g., “the Lord hath said unto me, Thou art my Son; this day have I begotten thee.”⁶ Doak notes that seeing the story of David and Goliath “in connection to some cult recital or ritual is not entirely speculative, since there are several clues in this story and elsewhere that suggest just such a context.”⁷

1 B. R. Doak, *Last*, p. 21, following Rüdiger Bartelmus, *Heroentum*.

2 *Ibid.*, p. 56. “These passages include 3 Maccabees 2:4; Baruch 2:26-28; Wisdom 14:5; Sirach 16:7; and possible allusions in 2 Peter 2:4 and Jude 1:6.” (*ibid.*, p. 56 n. 15).

3 *Ibid.*, p. 21. See *Endnote M6-28*, p. 99.

4 L. T. Dennis *et al.*, *ESV*, 89:19, p. 1050; J. H. Eaton, *Psalms Commentary*, 89:19, p. 317. See *Endnote M6-7*, p. 93.

5 *Ibid.* Cf. K. L. Barker, *NIV Study Bible*, Psalm 89:19, p. 889: “I have exalted a young man from among the people.”

6 Psalm 2:7. For a summary of other ancient traditions relating to the exaltation of the younger rival over the older one, see J. M. Bradshaw, *God’s Image 1*, pp. 225, 540-541, 582-583.

7 B. R. Doak, *Last*, p. 108. See *Endnote M6-29*, p. 99.

The acclamation of Enoch as “lad”⁴² is curious. It certainly recalls the question that began the story: “Why are you called ‘lad’ by [those] in the heights of heaven?” It is worth noting that of all the names given Enoch, the title “lad” is singled out as being particularly apt and fitting by the heavenly host. Evidently the seventy names were of a more general order of knowledge than the specific title “lad” ... In any event, the reason our text supplies⁴³ for this title is deceptively simple and straightforward: “And because I was the youngest among them and a ‘lad’ amongst them with respect to days, months, and years, therefore they called me ‘lad.’”

Although Anderson reports that “[m]ost scholars have not been satisfied with the simple and somewhat naïve answer the text supplies” and have instead formulated a variety of more elaborate hypotheses for the name, Enoch’s explanation for his title of “lad” in the Joseph Smith account fits the “simple and straightforward” explanation given in *2 Enoch*.

God’s “reassurance” to Enoch in light of his “objection” reads as follows:⁴⁴

And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance ...

God’s promise that “no man shall pierce thee” recalls a corresponding event in a Mandaean account of Enoch’s call. Note that his description as “little Enoch,” corresponding to Enoch’s title of “lad” here appears in the context of his prophetic call while on the course of a journey,⁴⁵ just as it does in Joseph Smith’s Enoch account:⁴⁶

Little Enoch, fear not. You dread the dangers of this world; I am come to you to deliver you from them. Fear not the wicked, and be not afraid that the floods will rise up on your head; for their efforts will be vain: it shall not be given them to do any harm to thee.

Later in the same Mandaean account, Enoch’s cosmic enemies confirm the fulfillment of the divine promise of protection for Enoch when they admit their utter failure to thwart the prophet and his fellows:⁴⁷ “In vain have we attempted murder and fire against them; nothing has been able to overcome them. And now [i.e., after he and his people have ascended to heaven] they are sheltered from our blows.”

When Enoch is told: “Open thy mouth, and it shall be filled,” the obvious parallel is with Moses, who was also told that the Lord would “be with” his mouth and teach him what to say.⁴⁸ However, an equally good parallel is found again in the Enoch literature. In *2 Enoch* 39:5, Enoch avers:⁴⁹ “... it is not from my own lips that I am reporting to you today, but from the lips of the Lord I have been sent to you. For you hear my words, out of my lips, a human being created exactly equal to yourselves; but I have heard from the fiery lips of the Lord.”

Joseph Smith’s Enoch will manifest God’s power not only through his words but also through his actions:⁵⁰

... the mountains shall flee before you, and the rivers shall turn from their course⁵¹ ...

42 Or the equivalent term “youth” in other translations.

43 G. A. Anderson, *Exaltation*, p. 107.

44 Moses 6:32.

45 “When I saw myself thus surrounded by enemies, I did flee ... And after that, with my eyes on the road, I looked to see ... if the angel of Life would come to my aid ... Suddenly I saw the gates of heaven open” (J. P. Migne, *Livre d’Adam*, 21, p. 167).

46 *Ibid.*, 21, p. 167. See also H. W. Nibley, *Enoch*, p. 210.

47 J. P. Migne, *Livre d’Adam*, 21, p. 170.

48 Exodus 4:12.

49 F. I. Andersen, *2 Enoch*, 39:5 (longer recension), p. 162.

50 Moses 6:34.

51 JST Genesis 14:25-32 gives a more extensive description of the power that was given to Enoch “and his seed.”

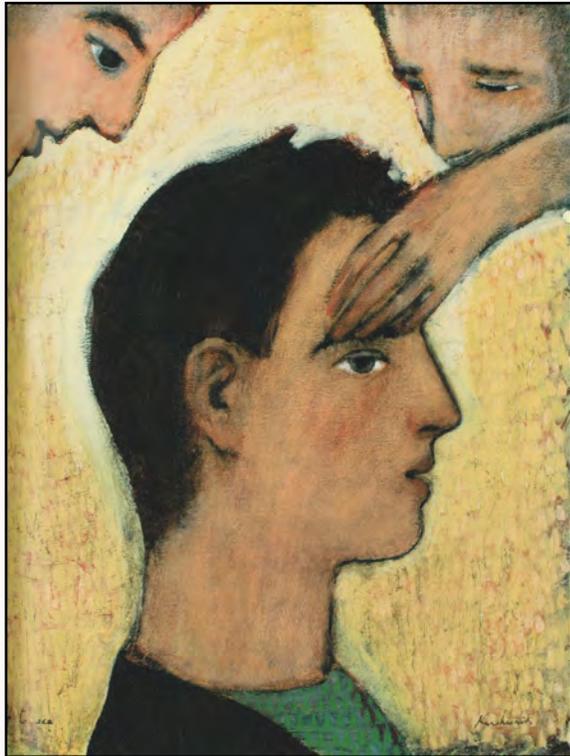


FIGURE M6-5. *Helping to See*, 2011
Brian Kershisnik, 1962-

“Jane’s mother heard her piously proffering advice to her little brother: ‘Eat your carrots, John, they will give you good night vision.’ When her mother heard this she said, ‘That’s right, Jane, do you know what ‘vision’ is?’ ‘Of course I do, Mom,’ Jane said: ‘dreams from God.’”¹

1 J. S. Tanner, *Notes*, p. 44.

Later in the book of Moses we read the fulfillment of this promise: “[S]o great was the faith of Enoch that ... the rivers of water were turned out of their course.”⁵² Compare the striking similarity of Enoch’s experience in the book of Moses to the Mandaean account:⁵³

The [Supreme] Life replied, Arise, take thy way to the source of the waters, turn it from its course ... At this command Tavril [the angel speaking to Enoch] indeed turned the pure water from its course ...

We find no account of a river’s course turned by anyone in the Bible. However, such a story appears in this pseudepigraphal account and in its counterpart in Joseph Smith’s revelations — in both instances within the story of Enoch.

Next, Enoch’s eyes are washed and “opened”:⁵⁴

35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see.⁵⁵ And he did so.

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.

As a sign of their prophetic calling, the *lips* of Isaiah⁵⁶ and Jeremiah⁵⁷ were touched to prepare them for their roles as divine spokesmen. However, in the case of both Joseph

52 Moses 7:13.

53 J. P. Migne, *Livre d’Adam*, 21, 169. See also H. W. Nibley, *Enoch*, p. 210.

54 Moses 6:35-36.

55 Cf. John 9:6-7.

56 See Isaiah 6:5-7.

57 Jeremiah 1:9.

Smith's revelations and the pseudepigrapha, Enoch's eyes "were opened by God"⁵⁸ to enable "the vision of the Holy One and of heaven."⁵⁹ The words of a divinely given song recorded in Joseph Smith's *Revelation Book 2* are in remarkable agreement with *1 Enoch*.⁶⁰ "[God] touched [Enoch's] eyes and he saw heaven." This divine action would have had special meaning to Joseph Smith, who alluded elsewhere to instances in which God touched his own eyes before he received a heavenly vision.⁶¹

The description of the anointing of the eyes with clay in the book of Moses recalls the healing by Jesus of the man born blind.⁶² Craig Keener⁶³ observes that "by making clay of the spittle⁶⁴ and applying it to eyes blind from birth, Jesus may be recalling the creative act of Genesis 2:7,"⁶⁵ a fitting analog to the spiritual rebirth of Enoch in Joseph Smith's revelation.

Having examined ancient affinities in the prophetic commission of Enoch, let us turn our attention to the events of his subsequent teaching mission.

Enoch's Teaching Mission

The *Book of the Giants* is a collection of fragments from an Enochic book discovered at Qumran. It is not found within the collection of writings in the Ethiopic book of *1 Enoch*⁶⁶ and resembles little else in the Enoch tradition. However, material related to the *Book of the Giants* is included in Talmudic and medieval Jewish literature, in descriptions of the Manichaean canon,⁶⁷ in citations by hostile heresiologists, and in third and fourth century fragments from Turfan published by Henning in 1943.⁶⁸ Later, several fragments of a related work were identified among the Qumran manuscripts. These fragments showed that the "composition is at least five hundred years older than previously thought"⁶⁹ and thus they help us "to reconstruct the literary shape of the early stages of the Enochic tradition."⁷⁰

Although the *Book of the Giants* scarcely fills three pages in the English translation of Martinez, we find in it the most extensive series of parallels between a single ancient text and Joseph Smith's Enoch writings. Note that the term "giants" in the title of the book is somewhat misleading. Actually, this book describes two different groups of individuals, referred to in Hebrew as the *gibborim* and the *nephilim*.⁷¹ In discussing Enoch's mission among the *gibborim*, we will use the customary connotation elsewhere in the Bible of

58 G. W. E. Nickelsburg, *1 Enoch 1*, 1:2, p. 137. Cf. D&C 110:1: "the eyes of our understanding were opened."

59 *Ibid.*, 1:2, p. 137.

60 J. Smith, Jr. et al., *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 2, 48 [verso], 27 February 1833, pp. 508-509, spelling and punctuation modernized. See *Excursus 2: The Song of Enoch*, p. 449. According to the "Song of Enoch," the event occurred just prior to Enoch's vision in Moses 7:4-11. Cf. "With finger end God touch'd his eyes" (*Evening and Morning Star*, 1:12 (May 1833)); Abraham 3:11-12. See *Endnote M6-8*, p. 93.

61 Joseph Smith's eyes were apparently touched at the beginning of the First Vision, and perhaps also prior to receiving D&C 76. See *Endnote M6-9*, p. 93.

62 John 9:6-7. See R. D. Draper et al., *Commentary*, p. 95.

63 C. S. Keener, *John*, 1:780.

64 Note that "the spit of certain people such as the *zab* and gentile was considered impure and presumably was avoided by Jews who were scrupulous in the observance of purity" (J. Magness, *Impurity*, p. 231).

65 Cf. John 20:22.

66 However, *1 Enoch* and the *Book of the Giants* both touch on some related themes, as seen below. For a summary of the literary relationship between the *1 Enoch Book of Watchers* and the *Book of the Giants*, see L. T. Stuckenbruck, *Book of Giants*, pp. 24-28.

67 *Homilies* 25:2-5, *Psalm-Book* 46:21-47:4, *Kephalia*, 5:22-26.

68 For a comprehensive study of the manuscript evidence, see J. C. Reeves, *Jewish Lore*. Reeves concludes that this foundational work of Manichaean cosmogony is indebted in important respects to Jewish exegetical traditions relating to Genesis 6:1-4.

69 M. Wise et al., *DSS*, p. 290. L. T. Stuckenbruck, *Book of Giants*, p. 31 dates the *Book of the Giants* to "sometime between the late 3rd century and 164 BCE."

70 G. W. E. Nickelsburg, *1 Enoch 1*, p. 11.

71 See *Endnote M6-11*, p. 94.

“mighty hero” or “warrior.”⁷² In his Enoch writings, Joseph Smith specifically differentiated the “giants” from Enoch’s other adversaries.⁷³

Consistent with the concept of the *gibborim* as “mighty warriors,” Joseph Smith’s Enoch writings describe scenes of wars, bloodshed, and slaughter among the people.⁷⁴ For example, in Moses 6:15 we read:⁷⁵

And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man’s hand was against his own brother, in administering death, because of secret works, seeking for power.

The *Book of the Giants* likewise begins with references to “slaughter, destruction, and moral corruption”⁷⁶ that filled the earth.⁷⁷ The mention of “secret works” and “administering death”⁷⁸ in the book of Moses recalls a similar description in the *Book of the Giants*:⁷⁹

they knew the se[crets⁸⁰ of ...] [... si]n was great in the earth [...] [...] and they killed ma[n ...]

Elsewhere Qumran literature refers to the spread of the “mystery of wickedness”⁸¹ before the Flood.

In the book of Moses, Enoch’s preaching first attracts listeners out of pure curiosity:⁸²

And they came forth to hear him, upon the high places, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.

The term “wild man”⁸³ is used in only one other place in the Bible, as part of Jacob’s prophecy about the fate of Ishmael. We see a more fitting parallel, however, in a passage in the translation by Wise of the *Book of the Giants*. There the wicked leader of the *gibborim*, ’Ohya, boasts that he is called “the wild man,”⁸⁴ just as in the book of Moses the same term is used — sarcastically — to describe Enoch.

Then, out of nowhere appears Mahijah, the only named character besides Enoch himself in Joseph Smith’s story of Enoch:⁸⁵

72 Compare Moses 8:21 (the children of the self-proclaimed “sons of God”), Genesis 10:8-9 (Nimrod), Genesis 10:25 (Peleg), Genesis 11:4 (the builders of the Tower of Babel who wanted to make themselves a name)

73 For example, Moses 7:14-15 distinguishes between “the enemies of the people of God” (*gibborim*?) and “the giants of the land” (*nephilim*?).

74 See also Moses 7:7, 16.

75 Moses 6:15.

76 J. C. Reeves, *Jewish Lore*, p. 67.

77 F. G. Martinez, *Book of Giants* (1Q23), 9+14+15:2-4; M. Wise *et al.*, *DSS, Book of Giants* (1Q23), 9+14+15:2-4, p. 291.

78 Moses 6:15.

79 M. Wise *et al.*, *DSS, Book of Giants* (1Q23), 9+14+15:2-4, p. 291.

80 Martinez translates the passage more conservatively as “they knew the mysteries ... [...] [...] great in the earth [...] [...] in the earth [...]” (F. G. Martinez, *Book of Giants* (1Q23), 9+14+15:2, p. 260). Stuckenbruck is cautious about the term “secrets” or “mysteries”: “Not enough is visible on 1Q23 14 to verify this reading” (L. T. Stuckenbruck, *Book of Giants*, p. 58).

81 M. Wise *et al.*, *DSS, Tales of the Patriarchs* (1QapGen), 1:2, p. 91. Cf. J. A. Fitzmyer, *Genesis Apocryphon*, 1:2, p. 67; F. G. Martinez, *Genesis Apocryphon*, 1:2, p. 230: “mystery of evil.” See also 2 Thessalonians 2:7 (J. A. Fitzmyer, *Genesis Apocryphon*, p. 120 n. 1:2). For more discussion, see S. I. Thomas, *Mysteries*, pp. 180-182.

82 Moses 6:38.

83 Genesis 16:12.

84 M. Wise *et al.*, *DSS, Book of Giants* (4Q531), 22:8, p. 293: “the wild man they call [me].” See *Endnote M6-12*, p. 94.

85 Moses 6:40.



FIGURE M6-6. *The Enoch Altarpiece (Left Wing, Right Wing)*
James C. Christensen, 1942-

“For over a year, artist James C. Christensen painted under the guise of an obscure, 15th century Flemish painter, best known for, and named after, a multi-paneled masterpiece called *The Enoch Altarpiece*. Also known as *Jehovah Teaches Enoch the Plan of Salvation*, what remains of *The Enoch Altarpiece* are the two sides that once flanked the (missing) center panel.”¹

“The central panel showed Jehovah teaching Enoch as they walked near the City of Enoch. The angels on the wings of the altarpiece bless the scene, and the symbols at their feet describe the divine plan. At the feet of the angel in the left panel we see fruit with a serpent, a clear representation of the Garden of Eden and the Fall of man. On the right, the symbol at the angel’s feet is a skull with an Easter lily growing out of it, symbolizing the triumph of Christ over death and the Fall of man. The City of Enoch in the altarpiece was described as ‘a city of surpassing beauty radiating the light of truth and righteousness, the fruit of souls who were at one with God’s plan.’”² The idea of the missing center panel is a play on the fact that Enoch along with his entire city were taken from the earth to be preserved in God’s own bosom until they come back in a future day of righteousness. “No one is certain what happened to the missing center panel of *The Enoch Altarpiece*, but the hope is, says Christensen, with a smile, it will one day return.”³

1 J. C. Christensen, *Enoch Altarpiece* (Video).

2 J. C. Christensen, *Passage*, p. 100.

3 J. C. Christensen, *Enoch Altarpiece* (Video).

And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?

In the book of Moses, the personal name Mahijah appears a second time in a different form as Mahujah.⁸⁶ Likewise in the Masoretic Hebrew text of the Bible, the variants Mahijah (Hebrew מַחִיָּיָה) and Mahujah (Hebrew מַחֻיָּה) both appear in a single verse (with the suffix “-el”) as references to the same person, namely Mehuja-el.⁸⁷ Because the KJV renders both variants identically, Joseph Smith would have had to access and interpret the Hebrew text to see both versions of the name. But there is no evidence that he or anyone else associated with the translation of Moses 6-7 knew how to read Hebrew or, for that matter, even had

86 See *Endnote M6-13*, p. 94.

87 See *Endnote M6-14*, p. 95.

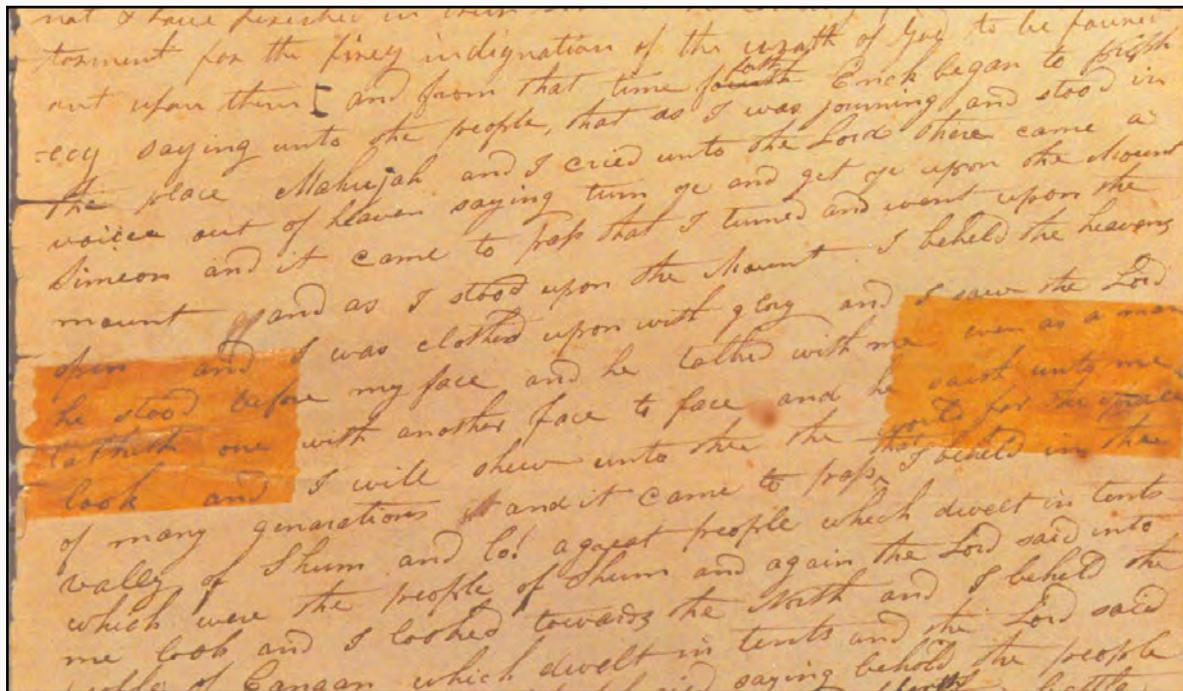


FIGURE M6-7. *Old Testament 1 Manuscript, Joseph Smith Translation, Page 16*

“As I was journeying and stood in the place, Mahujah and I cried unto the Lord. There came a voice out of heaven, saying — Turn ye, and get ye upon the mount Simeon.”¹ Emendation of the text in later manuscripts gave the false impression that “Mahujah” was a place name rather than an alternate spelling of the personal name “Mahijah.”

1 J. Smith, Jr., *Old Testament 1*, p. 16. Cf. *Moses 7:2*. See *Endnote M6-13*, p. 94.

access to a Hebrew Bible. Joseph Smith did not begin his Hebrew studies until early 1836, after he engaged Joshua Seixas as a teacher in Kirtland, Ohio.⁸⁸ Moreover, even if it were postulated that Joseph Smith was working from the Hebrew and possessed this information, it would still be difficult to explain why Joseph Smith would have chosen not to normalize the two variant versions of the name into a single version as virtually all English translations of the Hebrew text have done. Instead, both the attested variants of the name are included in the book of Moses in appropriate contexts, preserving both ancient traditions. Finally, it is interesting to note that the Joseph Smith versions of the name drop the “-el” suffix to the name,⁸⁹ thus differing from the Hebrew text of the Bible and agreeing with its Dead Sea Scrolls⁹⁰ equivalent.

There are intriguing similarities not only in the name but also in the role of the Mahijah/Mahujah character in Joseph Smith’s book of Moses and the role of a character named Mahujah (MHWY)⁹¹ in the *Book of the Giants*.⁹² Hugh Nibley observes:⁹³

88 M. J. Grey, *The Word of God*.

89 Because Joseph Smith retained the “-el” suffix in *Moses 5:43*, corresponding to *Genesis 4:18*, a reasonable assumption is that he did not himself recognize an equivalence among Mahujah, Mahijah, and Mehuja-el.

90 J. W. Wevers, *Notes*, p. 62 n. 4:18 notes the existence of “Mehuja” as a variant spelling of Mehuja-el in a Greek manuscript of *Genesis 4:18*. R. S. Hess, *Studies*, pp. 41-43 gives two possible meanings of the name Mehuja-el: 1. god/El enlivens; 2. life of god/El, i.e., divine life. Hess sees the former meaning as more probable.

91 See *Endnote M6-15*, p. 95.

92 See *Endnote M6-16*, p. 95.

93 H. W. Nibley, *Enoch*, p. 278. Noting the possibility of wordplay, Nibley conjectures that “what the Ma- [in Mahijah] most strongly suggests is certainly the all-but-universal ancient interrogative, Ma (“who?” or

The only thing the Mahijah in the book of Moses is remarkable for is his putting of bold direct questions to Enoch. And this is exactly the role, and the only role, that the Aramaic Mahujah plays in the story.

In the *Book of the Giants*, we read the report of a series of dreams that troubled the *gibborim*. The dreams “symbolize the destruction of all but Noah and his sons by the Flood.”⁹⁴ In an impressive correspondence to the questioning of Enoch by Mahijah in the book of Moses, the *gibborim* send one of their fellows named Mahujah to “consult Enoch in order to receive an authoritative interpretation of the visions.”⁹⁵ In the *Book of the Giants*, we read:⁹⁶

[Then] all the [*gibborim* and the *nephilim*] ... called to [Mahujah] and he came to them. They implored him and sent him to Enoch, the celebrated scribe⁹⁷ and they said to him: “Go... and tell him to [explain to you] and interpret the dream ...”⁹⁸

A reasonable case can be made for the identification of the *Book of the Giants* Mahujah with the biblical Mehuja-el, who was a descendant of Cain and the grandfather of the wicked Lamech.⁹⁹ The case for identification is only made stronger when we consider the additional material about Mehuja-el’s family line included in the Joseph Smith account. Note that in the book of Moses, Mehuja-el’s grandson, like the other “sons of men,”¹⁰⁰ “entered into a covenant with Satan after the manner of Cain.”¹⁰¹ Similarly, in *1 Enoch*¹⁰² we read that a group of conspirators, here depicted as fallen sons of God, “all swore together and bound one another with a curse.” Elsewhere in *1 Enoch* we learn additional details about that oath:¹⁰³

This is the number of Kasbe’el, the chief of the oath, which he showed to the holy ones when he was dwelling on high in glory, and its (or “his”) name (is) Beqa. This one told Michael that he should show him the secret name, so that they might mention it in the oath, so that those who showed the sons of men everything that was in secret might quake at the name and the oath.

The passages in *1 Enoch* are similar to a section of the book of Moses that describes a “secret combination” that had been in operation “from the days of Cain.”¹⁰⁴ As to the deadly nature of the oath, we read in the book of Moses: “Swear unto me by thy throat, and if thou tell it thou shalt die,”¹⁰⁵ just as in *1 Enoch* the conspirators “bound one another with a curse.”¹⁰⁶

“what?”), so that the names Mahujah and Mahijah both sound to the student of Semitics like questions.”

- 94 M. Wise *et al.*, *DSS*, p. 292. Regarding the details of the first dream, see J. C. Reeves, *Jewish Lore*, pp. 84-90, 95-102. On the second dream, see *ibid.*, pp. 92-93. For more on the interpretation of the dreams, including a discussion of resonances between the *Book of the Giants* and *3 Baruch*, see A. A. Orlov, *Flooded Arboretums*.
- 95 J. C. Reeves, *Jewish Lore*, p. 84.
- 96 F. G. Martinez, *Book of Giants* (4Q530), 2:20-23, p. 261. Non-Mormon Salvatore Cirillo comments: “The emphasis that [Joseph] Smith places on Mahijah’s travel to Enoch is eerily similar to the account of [Mahujah] to Enoch in the [Book of the Giants]” (S. Cirillo, *Joseph Smith*, p. 105). See *Endnote M6-18*, p. 95.
- 97 Or “the scribe [who is] set apart” (J. C. Reeves, *Jewish Lore*, p. 91), taking the Aramaic term to describe the separation of Enoch from human society by way of analogy to the description of how Joseph was “set apart from his brethren” (Genesis 49:26) when he went to Egypt (*ibid.*, p. 77). Rashi understood “set apart” in the sense of “separated” or “isolated” (Rashi, *Genesis Commentary*, Genesis 49:26, 4:559; J. C. Reeves, *Jewish Lore*, p. 139 n. 107). For more on Enoch’s role as a scribe, see OVERVIEW Moses 6, p. 35.
- 98 Cf. the word “go” in Enoch’s formal commission (Moses 6:32). For more about the use of this form in the commissioning of Mahujah and in similar contexts in the Enoch literature, see J. C. Reeves, *Jewish Lore*, pp. 93-94. See *Endnote M6-17*, p. 95.
- 99 See *Endnote M6-19*, p. 96.
- 100 Moses 5: 52, 55.
- 101 Moses 5:49.
- 102 G. W. E. Nickelsburg, *1 Enoch 1*, 6:5, p. 174.
- 103 G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 69:13-14, p. 304.
- 104 Moses 5:51.
- 105 Moses 5:29. For more on the uses of such oaths within and outside of scripture, see J. M. Bradshaw, *God’s Image 1*, Moses 5:29-b, c, d, pp. 377-378; J. M. Bradshaw *et al.*, *Investiture Panel*, pp. 33-34.
- 106 G. W. E. Nickelsburg, *1 Enoch 1*, 6:5, p. 174.

In *1 Enoch*, the conspirators agreed on their course of action by saying:¹⁰⁷ “Come, let us choose for ourselves wives from the daughters of men.” Likewise, in the book of Moses, Mehuja-el’s grandson became infamous because he “took unto himself ... wives”¹⁰⁸ to whom he revealed the secrets of their wicked league (to the chagrin of his fellows).¹⁰⁹ In *1 Enoch*, as in the book of Moses,¹¹⁰ we also read specifically of how “they all began to reveal mysteries to their wives and children.”¹¹¹

In answer to the second part of Mahijah’s question, Joseph Smith’s Enoch says:¹¹²

And he said unto them: I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day.

Amplifying the book of Moses description of Enoch’s home as a “land of righteousness,” the leader of the *gibborim* in the *Book of the Giants* says that his “opponents”¹¹³ “... reside in the heavens and live with the holy ones.”¹¹⁴

In the book of Moses, Enoch describes the setting for his vision:¹¹⁵

And it came to pass, as I journeyed from the land of Cainan, by the sea east,¹¹⁶ I beheld a vision.

Enoch’s vision as he travelled “by the sea east” recalls the direction of his journey in *1 Enoch* 20-36 where he traveled “from the west edge of the earth to its east edge.”¹¹⁷ Elsewhere *1 Enoch*¹¹⁸ records a vision that Enoch received “by the waters of Dan,” arguably a “sea east.”¹¹⁹

In preaching to the people, the Enoch of the book of Moses refers to a “book of remembrance”¹²⁰ in which the words of God and the actions of the people were recorded. Correspondingly, in the *Book of the Giants*, a book in the form of “two stone tablets”¹²¹ is given by Enoch to Mahujah to stand as a witness of “their fallen state and betrayal of their ancient covenants.”¹²²

107 *Ibid.*, 6:1, p. 174.

108 Moses 5:44. See J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:44-a, p. 392: “The wording ‘took unto himself’ is paralleled in the description of the illicit relationships of the wicked husbands in the days of Noah (Moses 8:14, 21). A. T. Wright, *Evil Spirits*, pp. 135-136 observes that “there is no indication ... that a marriage actually took place, but rather [the phrase] could be translated and understood as ‘Lamech took to himself two women.’”

109 Moses 5:47-55. See J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:47a-54c, pp. 395-399.

110 Moses 5:53: “Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion.”

111 G. W. E. Nickelsburg, *1 Enoch 1*, 8:3, p. 188. For an extensive discussion of this topic, see R. Lesses, *They Revealed*.

112 Moses 6:41.

113 M. Wise *et al.*, DSS, 4Q531, 22:5, p. 293. Cf. L. T. Stuckenbruck, *Book of Giants*, 4Q531, 17:5, p. 164: “adversaries.” J. T. Milik *et al.*, *Enoch*, p. 308 and F. G. Martinez, *Book of Giants* (4Q531), 2:5, p. 262 translate the term as “accusers.”

114 F. G. Martinez, *Book of Giants* (4Q531), 2:6, p. 262. Cf. J. T. Milik *et al.*, *Enoch*, p. 308: “they dwell in [heaven] s and they live in the holy abodes”; L. T. Stuckenbruck, *Book of Giants*, 4Q531, 17:6, p. 164: “and in the heavens are seated, and among the holy places they dwell.”

115 Moses 6:42.

116 Note that LDS scripture teaches that Enoch’s ministry took place in the New World (D&C 107:53-57).

117 G. W. E. Nickelsburg, *1 Enoch 1*, p. 290. See *Endnote M6-20*, p. 97.

118 *Ibid.*, 13:7-8, p. 237.

119 See *Endnote M6-21*, p. 97.

120 Moses 6:46.

121 Sundermann Fragment L I Recto 1-9, in J. C. Reeves, *Jewish Lore*, p. 109. See also p. 110 n. 6 and p. 154 n. 306. See *Endnote M6-22*, p. 97.

122 H. W. Nibley, *Enoch*, p. 214. See F. G. Martinez, *Book of Giants* (4Q203), 8:1-11, p. 260-261.



FIGURE M6-8. Fragment of the Qumran Book of the Giants (4Q203)

Unlike many of the other Aramaic fragments of the *Book of the Giants*, the translation of this piece is straightforward: “[...] to you, Mah[u]jah ...] the two tablets [...] and the second has not been read up till now [...]”¹

1 Cf. F. G. Martinez, *Book of Giants* (4Q203), p. 260; J. T. Milik *et al.*, *Enoch*, p. 314. Contra L. T. Stuckenbruck, *Book of Giants*, p. 84 and J. C. Reeves, *Jewish Lore*, p. 110 who read only “M” at the end of line 5 of the fragment, Milik and Martinez both read “MH” and restore it to the name Mahawai (= Mahujah).

In the book of Moses, Enoch says the book is written “according to the pattern given by the finger of God.”¹²³ This may allude to the idea that a similar record of their wickedness is kept in heaven¹²⁴ as attested in *1 Enoch*:¹²⁵

Do not suppose to yourself nor say in your heart, that they do not know nor are your unrighteous deeds seen in heaven, nor are they written down before the Most High. Henceforth know that all your unrighteous deeds are written down day by day, until the day of your judgment.

As Enoch is linked with the book of remembrance in the book of Moses, so he is described in the *Testament of Abraham* as the heavenly being who is responsible for recording the deeds of mankind so that they can be brought into remembrance.¹²⁶ In *Jubilees* 10:17 we read:¹²⁷ “Enoch had been created as a witness to the generations of the world so that he might report every deed of each generation in the day of judgment.”

In the book of Moses, Enoch’s reading of the book of remembrance put the people in great fear:¹²⁸

123 Moses 6:46.

124 Noting that the *Book of the Giants* refers to the second tablet given to Mahujah by Enoch as being a “copy” (F. G. Martinez, *Book of Giants* (4Q203), 8:3, p. 260), Reeves (J. C. Reeves, *Jewish Lore*, p. 111 n. 3) conjectures: “Perhaps Enoch employed the ‘heavenly tablets’ in the formulation of his interpretation.”

125 G. W. E. Nickelsburg, *1 Enoch* 1, 98:7-8, p. 468. Cf. 81-82, pp. 333-334, 93:2, p. 434, 97:6, p. 467, 104:7, p. 513, 106:19, p. 537.

126 D. C. Allison, *Testament*, 10:1, 6-7, 11, p. 254. See *Endnote M6-23*, p. 97.

127 O. S. Wintermute, *Jubilees*, 10:17, p. 76. J. C. VanderKam, *Book of Jubilees*, 10:17, pp. 60-61: “Enoch’s work was something created as a testimony for the generations of eternity so that he should report all deeds throughout generation after generation on the day of judgment.”

128 Moses 6:47.

And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence.

Likewise, in the *Book of the Giants*,¹²⁹ we read that the leaders of the mighty warriors “bowed down and wept in front of [Enoch].” *1 Enoch* describes a similar reaction after Enoch finished his preaching:¹³⁰

Then I [i.e., Enoch] went and spoke to all of them together. And they were all afraid and trembling and fear seized them. And they asked that I write a memorandum of petition¹³¹ for them, that they might have forgiveness, and that I recite the memorandum of petition for them in the presence of the Lord of heaven. For they were no longer able to speak or to lift their eyes to heaven out of shame for the deeds through which they had sinned and for which they had been condemned.... and they were sitting and weeping at Abel-Main,¹³² ... covering their faces.

Among the declarations that Joseph Smith’s Enoch makes to his hearers from the book of remembrance is that their children “are conceived in sin.”¹³³ This has nothing to do with the concept of “original sin” but rather is the result of their moral transgressions. As Nibley expresses it:¹³⁴ “[T]he wicked people of Enoch’s day ... did indeed conceive their children in sin, since they were illegitimate offspring of a totally amoral society.” The relevant passage in the *Book of the Giants* reads:¹³⁵ “Let it be known to you th[at] ... your activity and that of [your] wive[s and of your children ... through your fornication.”¹³⁶

Both the Qumran and the Joseph Smith sermons of Enoch “end on a note of hope”¹³⁷ — a feature unique to these two Enoch accounts:¹³⁸

... If thou wilt turn unto [God], and hearken unto my voice, and believe, and repent of all thy transgressions ...

In the *Book of the Giants*, Enoch also gives hope to the wicked through repentance:¹³⁹ “Now, then, unfasten your chains [of sin]... and pray.”¹⁴⁰ In addition, Reeves¹⁴¹ conjectures that another difficult-to-reconstruct phrase in the *Book of the Giants* may also be understood as an “allusion to a probationary period for the repentance of the Giants.”¹⁴²

Any conjectured move toward repentance was temporary, however, and eventually Enoch’s enemies began to attack. The book of Moses reads:¹⁴³

129 F. G. Martinez, *Book of Giants* (4Q203), 4:6, p. 260.

130 G. W. E. Nickelsburg, *1 Enoch 1*, 13:3-5, 8-9, pp. 234, 237. See H. W. Nibley, *Enoch*, p. 214.

131 H. W. Nibley, *Enoch*, p. 216: “a *Hypomnemata*, or memorial.”

132 See *Endnote M6-24*, p. 97.

133 Moses 6:55.

134 H. W. Nibley, *Churches*, p. 160.

135 L. T. Stuckenbruck, *Book of Giants*, 4Q203, 8:6-9, p. 90. See *Endnote M6-25*, p. 98. In *1 Enoch* 10:9, the “sons of the Watchers” are called the “bastards,” “half-breeds,” and “sons of miscegenation,” but the reference is specifically to interbreeding between the Watchers and human women rather than to sexual immorality in a more general sense (G. W. E. Nickelsburg, *1 Enoch 1*, 10:9, p. 215).

136 See J. C. Reeves, *Jewish Lore*, p. 114 n. 9. See *Endnote M6-26*, p. 98.

137 H. W. Nibley, *Churches*, p. 159.

138 Moses 6:52.

139 F. G. Martinez, *Book of Giants* (4Q203), 8:14-15, p. 261.

140 See *Endnote M6-27*, p. 98.

141 J. C. Reeves, *Jewish Lore*, p. 103. Cf. J. W. Etheridge, *Onkelos*, Genesis 6:3, p. 47.

142 Alternatively, this phrase is translated by F. G. Martinez, *Book of Giants* (4Q530), 3:3, p. 261 as “the evidence of the Giants.”

143 Moses 7:13.

And so great was the faith of Enoch that 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.

Similarly, in the *Book of the Giants*, 'Ohya, a leader of the *gibborim*, gives a description of his defeat in such a battle:¹⁴⁴

[... I am a] [mighty warrior],¹⁴⁵ and by the mighty strength of my arm and my own great strength¹⁴⁶ [I went up against a]ll mortals, and I have made war against them; but I am not ... able to stand against them.

Of special note is a puzzling phrase in Martinez' translation of the *Book of the Giants* that immediately follows the description of the battle:¹⁴⁷ "... the roar of the wild beasts has come and they bellowed a feral roar." Remarkably the book of Moses account has a similar phrase following the battle description, recording that "the roar of the lions was heard out of the wilderness."

Both the book of Moses and the *Book of the Giants* contain a "prediction of utter destruction and the confining in prison that is to follow"¹⁴⁸ for the *gibborim*. From the book of Moses we read:¹⁴⁹

But behold, these ... shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

Similarly, in the *Book of the Giants* we read:¹⁵⁰ "he imprisoned us and has power [ov]er [us]."

Note that the parallels with the *Book of the Giants* we have cited are not drawn at will from a large corpus of Enoch manuscripts but rather are concentrated in a scant three pages of Qumran fragments. These resemblances range from general themes in the story line (secret works, murders, visions, earthly and heavenly books of remembrance that evoke fear and trembling, moral corruption, hope held out for repentance, and the eventual defeat of Enoch's adversaries in battle, ending with their utter destruction and imprisonment) to specific occurrences of rare expressions in corresponding contexts (the reference to the "wild man," the name and parallel role of Mahijah/Mahujah, and the "roar of the wild beasts"). It would be thought remarkable if any nineteenth-century document were to exhibit a similar density of close resemblances with this small collection of ancient fragments, but to find such similarities in appropriate contexts relating in each case to the story of Enoch is compelling.

144 M. Wise *et al.*, *DSS*, 4Q531, 22:3-7, p. 293. Cf. H. W. Nibley, *Teachings of the PGP*, p. 269.

145 I.e., *gibbor*. Cf. Moses 7:15.

146 J. C. Reeves, *Jewish Lore*, p. 118 n. 3 cites similar Jewish sources that highlight the pride and arrogance of the Giants. Cf. H. Anderson, 3 Maccabees, 2:4, p. 519; F. Josephus, *Antiquities*, 1:3:1, p. 28; S. Sandmel *et al.*, *Solomon*, 14:6, p. 108.

147 F. G. Martinez, *Book of Giants* (4Q531), 2:8, p. 262. Cf. J. T. Milik *et al.*, *Enoch*, p. 308: "the roaring of the wild beasts came and the multitude of the wild animals began to cry out"; L. T. Stuckenbruck, *Book of Giants*, 4Q531, 17:8, p. 164: "[r]h of the beasts of the field is coming and the hinds of the field are calling."

148 H. W. Nibley, *Churches*, p. 161.

149 Moses 7:38.

150 J. C. Reeves, *Jewish Lore*, p. 66. See *Endnote*, p. 98.

Moses 6:13-68: Text and Commentary

CHAPTER 6:13-68

SETH (PP. 53-54)

SETH^a lived one hundred and five years, and ^bbegat Enos, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore ^cEnos prophesied also.

14 And Seth lived, after he begat Enos, ^aeight hundred and seven years, and begat many sons and daughters.

15 And the ^achildren of men were numerous upon all the face of the land. And in those days ^bSatan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in ^cadministering death, because of ^dsecret works, ^eseeking for power.

16 All the days of Seth were ^anine hundred and twelve years, and he died.

ENOS (PP. 54-55)

17 And Enos lived ninety years, and begat Cainan. And Enos and the residue of ^athe people of God came out from the land, which was called Shulon, and dwelt in a bland of promise, which he called after his own son, whom he had ^cnamed Cainan.

18 And Enos lived, after he begat Cainan, ^aeight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were ^bnine hundred and five years, and ^che died.

CAINAN (P. 55)

19 And Cainan lived ^aseventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were ^bnine hundred and ten years, and he died.

MAHALALEEL (P. 55)

20 And Mahalaleel lived ^asixty-five years, and begat Jared; and Mahalaleel lived, after he begat Jared, ^beight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.

PREACHERS OF RIGHTEOUSNESS (PP. 55-56)

21 And Jared lived one hundred and sixty-two years, and begat Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And ^aJared taught

Enoch in all the ways of God.

22 And this is the genealogy of the ^asons of Adam, who was the ^bson of God, ^cwith whom God, himself, conversed.

23 And they were ^apreachers of righteousness, and spake and ^bprophesied, and ^ccalled upon all men, everywhere, to repent; and ^dfaith was taught unto the ^echildren of men.

24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

ENOC'S COMMISSION (PP. 56-63)

25 And Enoch lived sixty-five years, and ^abegat Methuselah.

26 And it came to pass that Enoch journeyed in the land, ^aamong the people; and as he journeyed, the Spirit of God ^bdescended out of heaven, and abode upon him.

27 And he heard a ^avoice from heaven, saying: Enoch, ^bmy son, ^cprophesy unto ^cthis people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and ^fmy fierce anger is kindled against them; for their ^ghearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;

28 And for these many generations, ever since the day that I created them, have they ^agone astray, and have ^bdenied me, and have ^csought their own counsels in the dark; and in their own abominations have they ^ddevised murder, and have not kept ^ethe commandments, which I gave unto their father, Adam.

29 Wherefore, they have foresworn themselves, and, ^aby their oaths, they have brought upon themselves death; and ^ba hell I have prepared for them, ^cif they repent not;

30 And this is a ^adecree, which I have ^bsent forth ^cin the beginning of the world, ^dfrom my own mouth, from the foundation thereof, and ^eby the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, ^funto the ends thereof.

31 And when Enoch had heard these words, he ^abowed himself to the earth, ^bbefore the Lord, and spake before the Lord, saying: ^cWhy is it that I have found favor in thy sight, and am but a ^dlad, and all the people ^ehate me; for I am ^fslow of speech; wherefore am I thy servant?

32 And the Lord said unto Enoch: ^aGo forth and do as I have commanded thee, and ^bno man shall pierce thee. ^cOpen thy mouth, and it shall be filled, and ^dI will give

thee utterance, for ^aall flesh is in my hands, and I will do as seemeth me good.

33 Say unto this people: ^aChoose ye this day, to serve the ^bLord God ^cwho made you.

34 Behold ^amy Spirit is upon you, wherefore all thy words will I justify; and the ^bmountains shall flee before you, and the rivers shall turn from their course; and thou shalt ^cabide in me, and I in you; therefore ^dwalk with me.

ENOC MADE A SEER (PP. 64-65)

35 And the Lord spake unto Enoch, and said unto him: ^aAnoint thine eyes with clay, and wash them, and ^bthou shalt see. And he did so.

36 And ^ahe beheld the spirits that God had created; and he beheld also ^bthings which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A ^cseer hath the Lord raised up unto his people.

ENOC GOES FORTH (PP. 67-68)

37 And it came to pass that Enoch ^awent forth in the land, ^bamong the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and ^call men were offended because of him.

38 And ^athey came forth to hear him, upon the high places, saying unto the ^btent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a ^cstrange thing in the land; a ^dwild man hath come among us.

39 And it came to pass when they heard him, ^ano man laid hands on him; for ^bfear came on all them that heard him; for ^che walked with God.

ENOC EXPLAINS HIS MISSION (PP. 69-70)

40 And there came a man unto him, whose name was ^aMahijah, and said unto him: ^bTell us plainly who thou art, and ^cfrom whence thou comest?

41 And he said unto them: I came out from ^athe land of ^bCainan, the land of my fathers, ^ca land of righteousness unto this day. And ^dmy father taught me in all the ways of God.

42 And it came to pass, as I journeyed from the land of Cainan, by the ^asea east, I beheld a vision; and lo, the heavens I saw, and ^bthe Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.

<p style="text-align:center"><i>ENOCH TEACHES ABOUT THE CREATION AND THE FALL (PP. 70-74)</i></p> <p>43 And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and ^awhy counsel ye yourselves, and ^bdeny the God of heaven?</p> <p>44 ^aThe heavens he made; ^bthe earth is his footstool; and ^cthe foundation thereof is his. Behold, he laid it, ^dan host of men hath he brought in upon the face thereof.</p> <p>45 And ^adeath hath come upon our fathers; nevertheless we know them, and cannot deny, and even ^bthe first of all we know, even Adam.</p> <p>46 For a ^abook of remembrance we have written among us, ^baccording to the pattern given by the finger of God; and ^cit is given in our own language.</p> <p>47 And as Enoch spake forth the words of God, ^athe people trembled, and could not stand in his presence.</p> <p>48 And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.</p> <p>49 Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become ^acarnal, sensual, and devilish, and are ^bshut out from the presence of God.</p> <p style="text-align:center"><i>ENOCH PREACHES THE PLAN OF SALVATION (PP. 74-82)</i></p> <p>50 But ^aGod hath made known unto ^bour fathers that all men must repent.</p> <p>51 And ^ahe called upon our father Adam by his own voice, saying: I am God; ^bI made the world, and ^cmen before they were in the flesh.</p> <p>52 And ^ahe also said unto him: ^bIf thou wilt turn unto me, and hearken unto my voice, and believe, and ^crepent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, ^dthe only name which shall be given under heaven, whereby salvation shall come unto the children of men, ^eye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever</p>	<p>ye shall ask, it shall be given you.</p> <p>53 And our father Adam spake unto the Lord, and said: ^aWhy is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold ^bI have forgiven thee thy transgression in the Garden of Eden.</p> <p>54 Hence came the saying abroad among the people, that ^athe Son of God hath atoned for ^boriginal guilt, wherein the sins of the parents cannot be answered upon the heads of the ^cchildren, for they are whole from the foundation of the world.</p> <p>55 And the Lord spake unto Adam, saying: Inasmuch as ^athy 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 ^bprize the good.</p> <p>56 And ^ait is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.</p> <p>57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for ^ano unclean thing can dwell there, or dwell in his presence; for, in the ^blanguage of Adam, ^cMan of Holiness is his name, and the name of his Only Begotten is the ^dSon of Man, even Jesus Christ, ^ea righteous Judge, who shall come in the ^fmeridian of time.</p> <p>58 Therefore I give unto you a commandment, to teach these things freely unto your children, saying:</p> <p>59 That ^aby reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which ^bI have made, and so became of dust a living soul, even so ye must be ^cborn again into the kingdom of heaven, ^dof water, and ^eof the Spirit, and be ^fcleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy ^gthe words of eternal life in this world, and eternal life in the world to come, even immortal glory;</p> <p>60 For by the water ye keep the commandment; by the Spirit ye are</p>	<p>justified, and ^aby the blood ye are sanctified;</p> <p>61 Therefore it is given to abide in you; ^athe record of heaven; the Comforter; ^bthe peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.</p> <p>62 And now, behold, I say unto you: This is ^athe plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.</p> <p>63 And behold, all things have their likeness, and ^aall things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.</p> <p style="text-align:center"><i>ENOCH TELLS OF ADAM'S BAPTISM (P. 82)</i></p> <p>64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.</p> <p>65 And thus he was ^abaptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.</p> <p>66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;</p> <p style="text-align:center"><i>ADAM MADE A SON OF GOD (PP. 82-84)</i></p> <p>67 And thou art ^aafter the order of him who was without beginning of days or end of years, from all eternity to all eternity.</p> <p>68 Behold, thou art one in me, ^aa son of God; and ^bthus may all become my sons. Amen.</p>
--	--	--

13 **Seth** lived one hundred and five years, and **begat Enos**, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore **Enos prophesied also**.

14 And Seth lived, after he begat Enos, **eight hundred and seven years**, and begat many sons and daughters.

15 And the **children of men** were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for power.

- 13 a **Seth**. The Doctrine and Covenants prophecies that the line of Seth “should be preserved unto the end of the earth,”¹ Draper *et al.*² note that all those here named as being ordained to the priesthood received it under “the hand of Adam.”³ An excerpt from the book of Enoch that is given in D&C 107:39-57 describes priesthood ordinations as part of the patriarchal order established in the time of Adam. Additional details about the lives of Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah are also summarized in the Doctrine and Covenants.⁴
- b **begat Enos**. Draper *et al.* observe that the form of this statement (“begat Enos”) “is the customary way to introduce the next generation⁵ rather than ‘begat a son,’”⁶ which is meant to place the emphasis on the individual.⁷
- c **Enos prophesied also**. Enos carried on the righteous ways of Seth. Both were called “preachers of righteousness.”⁸
- 14 a **eight hundred and seven years**. Oliver Cowdery made a correction in OT1 that read: “eight hundred seventy-six years.”⁹ Earlier, Cowdery had corrected the age of Adam given in Moses 6:11 to read 870 instead of 800 and, in Moses 6:12, to read 1000 instead of 930. “The changes were made by Cowdery no earlier than his return to Ohio in August 1831 from his Lamanite Mission. None of the changes in Cowdery’s handwriting are in OT2, which was transcribed prior to Cowdery’s return.”¹⁰ On more than one occasion, Oliver Cowdery disagreed with Joseph Smith on the content and wording of the Prophet’s revelations.¹¹ For a comparison of differences in chronologies from Adam to the Flood in the Masoretic, Septuagint, and Samaritan versions of Genesis, plus *Jubilees*, Josephus’ *Antiquities*, and Pseudo-Philo’s *Biblical Antiquities*, see Hendel.¹²
- 15 a **children of men**. This phrase refers to “the sons of men” and “the daughters of men,”¹³ in contrast to “the children of God.”¹⁴ It also anticipates a recurrence of “sons/daughters of men” describing the wicked in Moses 8:14-15, 20-21, and “sons of God” describing the righteous in Moses 6:22, 68; 7:1, 8:13.¹⁵ The wicked apply the term “sons of God” to themselves in Moses 8:21.¹⁶

1 D&C 107:42.

2 R. D. Draper *et al.*, *Commentary*, p. 89.

3 See D&C 107:42, 44-48.

4 D&C 107:39-57; OVERVIEW Moses 6:13-68, p. 34; COMMENTARY Moses 6:14-a, p. 53.

5 See Moses 6:13, 17, 19-21.

6 See Moses 6:10.

7 *Ibid.*, p. 88.

8 Moses 6:23.

9 S. H. Faulring *et al.*, *Original Manuscripts*, p. 97.

10 *Ibid.*, p. 97 n. 4.

11 See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

12 R. S. Hendel, *Text*, pp. 64-71.

13 Moses 5:52-56.

14 R. D. Draper *et al.*, *Commentary*, p. 88 n. 15. See Moses 6:8.

15 See COMMENTARY Moses 6:68-a, p. 84; COMMENTARY Moses 8:13-a, p. 225; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-65.

16 See COMMENTARY Moses 6:68-a, p. 84; OVERVIEW Moses 8, p. 203; COMMENTARY Moses 8:21-a, p. 229.

15 And the children of men were numerous upon all the face of the land. And in those days **Satan had great dominion among men**, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in **administering death, because of secret works, seeking for power**.

16 All the days of Seth were **nine hundred and twelve years**, and he died.

17 And Enos lived ninety years, and begat Cainan. And Enos and the residue of **the people of God came out from the land**, which was called Shulon, and dwelt in a **land of promise**, which he called after his own son, whom he had **named Cainan**.

- b Satan had great dominion upon men.** This digression, added to the Genesis account, underscores the wickedness of the generation in which Enos lived and provides the motivation for the migration of the “people of God” to a “land of promise.”¹⁷ Compare 3 Nephi 6:15; contrast 1 Nephi 22:26; Alma 48:17.
- c administering death, because of secret works.** This fits the pattern set by Lamech’s “works of darkness” wherein Lamech slew Irad because he began to reveal their secrets.¹⁸ Compare also the *Book of Giants*:¹⁹ “they new the se[crets²⁰ of ...] [... si]n was great in the earth [...] [...] and they killed ma[ny ...].”
- d seeking for power.** Compare Ether 8:23: “murderous combinations ... are built up to get power and gain.”
- 16 a nine hundred and twelve years.** Compare Oliver Cowdery’s correction of OT1: “nine-hundred eighty one years.”²¹
- 17 a the people of God came out from the land.** Cain’s posterity had already migrated eastward.²² The pseudepigraphal Adam literature contains stories of how the Cainites lured the descendants of Seth down from a sacred mountain adjoining the Garden of Eden to join them.²³ By way of contrast, we are told here that the people of God are led to a “land of promise.”
- b land of promise.** Draper *et al.* note that this is the first instance in scripture of a righteous group leaving their homes to go to a “promised land.”²⁴
- c named Cainan.** The land of Cainan, mentioned in Moses 6:17-19, 41-42, is not to be confused with the land of Canaan mentioned in Moses 7:6-8, 12,²⁵ nor does it seem with the land occupied by the descendants of Cain.²⁶ The current standardization of the spelling of these terms within the book of Moses is based on corrections made by Elder James E. Talmage in 1902.²⁷ Robert Matthews observed: “It is not always clear whether the problem created by confusion of the two words is a matter of spelling or of actual substitution of words ... Because these words occur in all three of the Old Testament manuscripts with considerable variation and because they have also been published with some variation, the matter has become quite complex.”²⁸

17 Moses 6:17.

18 See Moses 5:49-55 and J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:49-55, pp. 397-399.

19 M. Wise *et al.*, DSS, Book of Giants (1Q23), 9+14+15:2-4, p. 291.

20 Or “mysteries” (F. G. Martinez, Book of Giants (1Q23), 9+14+15:2).

21 S. H. Faulring *et al.*, *Original Manuscripts*, p. 97.

22 Moses 5:41.

23 J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:41-b, pp. 389-390. See also pp. 415-416.

24 R. D. Draper *et al.*, *Commentary*, p. 89.

25 See COMMENTARY Moses 7:16-a, p. 130.

26 See Moses 7:22.

27 R. J. Matthews, *Plainer*, p. 439.

28 *Ibid.*, p. 160. Matthews summarizes the history of the use of these terms in *ibid.*, pp. 435-439.

18 And Enos lived, after he begat Cainan, **eight hundred and fifteen years**, and begat many sons and daughters. And all the days of Enos were **nine hundred and five years**, and he died.

19 And Cainan lived **seventy years**, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel **eight hundred and forty years**, and begat sons and daughters. And all the days of Cainan were **nine hundred and ten years**, and he died.

20 And Mahalaleel lived **sixty-five years**, and begat Jared; and Mahalaleel lived, after he begat Jared, **eight hundred and thirty years**, and begat sons and daughters. And all the days of Mahalaleel were **eight hundred and ninety-five years**, and he died.

21 And Jared lived **one hundred and sixty-two years**, and begat Enoch; and Jared lived, after he begat Enoch, **eight hundred years**, and begat sons and daughters. And **Jared taught Enoch in all the ways of God**.

22 And this is the genealogy of the **sons of Adam**, who was the **son of God**, with whom God, himself, conversed.

- 18 a **eight hundred and fifteen years**. Compare Oliver Cowdery's correction of OT1: "eight hundred fifty years."²⁹
- b **nine hundred and five years**. Compare Oliver Cowdery's correction of OT1: "nine hundred forty years."³⁰
- c **he died**. OT1 adds: "And thus it was, Amen."³¹
- 19 a **seventy years**. Compare Oliver Cowdery's correction of OT1: "one hundred seventeen years."³²
- b **nine hundred and ten years**. Compare Oliver Cowdery's correction of OT1: "nine hundred fifty-seven years."³³
- 20 a **sixty-five years**. Compare Oliver Cowdery's correction of OT1: "one hundred fifteen years."³⁴
- b **eight hundred and ninety-five years**. Compare Oliver Cowdery's correction of OT1: "nine hundred forty-five years."³⁵
- 21 a **Jared taught Enoch in all the ways of God**. Compare Moses 6:41. See also 1 Nephi 1:1; Enos 1:1.
- 22 a **sons of Adam**. The current wording of this verse reflects revisions to OT2 made in the handwriting of Sidney Rigdon.³⁶ By way of contrast OT1 reads: "And this is the genealogy of the sons of God which was [*sic*] the sons of Adam with whom God Himself conversed."³⁷ The OT1 reading is probably superior, given the later references to the "sons of God" as a designation for those who had received the fulness of the priesthood.³⁸
- b **son of God**. Compare Luke 3:38: "Adam, who was the son of God." However, the Prophet later modified the verse in Luke to read "Adam, who was formed of God."³⁹
- c **with whom God, himself, conversed**. Compare Moses 2:29-30; 3:16-17; 4:15-25. This qualifying phrase makes it clear that the term "son of God" as used in this verse should be understood in a religious rather than a merely biological context.

29 S. H. Faulring *et al.*, *Original Manuscripts*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

30 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

31 *Ibid.*, p. 98.

32 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

33 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

34 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

35 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

36 *Ibid.*, p. 609.

37 *Ibid.*, p. 98.

38 See COMMENTARY MOSES 6:15-a, p. 53; 6:68-a, p. 84

39 JST Luke 3:45. See J. M. Bradshaw, *God's Image 1*, COMMENTARY Moses 3:7-a, p. 157.

23 And they were **preachers of righteousness**, and spake and **prophesied**, and called upon all men, everywhere, to repent; and **faith** was taught unto the **children of men**.

24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

25 And Enoch lived sixty-five years, and **begat Methuselah**.

26 And it came to pass that Enoch journeyed in the land, **among the people**; and as he journeyed, the Spirit of God **descended out of heaven, and abode upon him**.

- 23 a **preachers of righteousness**. See Moses 6:13 for a brief summary of their ministry.
- b **prophesied**. Explicit attestations of the prophecies of Adam,⁴⁰ Seth,⁴¹ Enoch,⁴² Methuselah,⁴³ Lamech,⁴⁴ and Noah⁴⁵ are included in scripture.
- c **called upon all men, everywhere**. Unlike Enoch's later ministry, these "preachers of righteousness" were not prohibited from teaching the people of Canaan.⁴⁶
- d **faith**. Faith is explicitly mentioned in conjunction with Enoch and his preaching.⁴⁷
- e **children of men**. See COMMENTARY Moses 6:15-a, p. 53.
- 25 a **begat Methuselah**. In the book of Genesis, the genealogy continues unbroken in order that the entire "stream of generations between Creation and Flood"⁴⁸ can be presented in preparation for the story of Noah. However, in the JST, following Moses 6:25, which corresponds to Genesis 5:21, the biblical account is interrupted so that an extended story of Enoch can be included. Because of the way the literary structure of Genesis is disturbed by this intrusion of significant material on Enoch, it seems likely that the story of Enoch was not merely left out of the Genesis record, but originally formed a separate record of its own that was included here in order to maintain a relatively consistent chronological ordering of events and to anticipate later references to Enoch in the JST story of Noah.⁴⁹ Following the story of Enoch, the biblical account picks up again in Moses 8:1 (cf. Genesis 5:23).
- 26 a **among the people**. An expression that seems to indicate preaching.⁵⁰ Compare Moses 6:37: "among the people."
- b **descended out of heaven, and abode upon him**. Compare John's description of events following Jesus' baptism: "I saw the Spirit descending from heaven like a dove, and it abode upon him."⁵¹ Two more allusions to Jesus' baptism can be found in the next verse.⁵² The connection between Enoch's divine encounter and the baptism of Jesus becomes intelligible when one regards the event, as do Margaret Barker and Gaetano Lettieri, as a heavenly "ascent experience."⁵³ Such an experience would be consistent with the idea of baptism as a figurative death and resurrection.⁵⁴ This interpretation also sheds light on the Evangelists' description of the opening of the heavens, the proclamation of Divine Sonship by the Father,⁵⁵ and the presence of the dove as a symbol of the renewing of creation and the subduing of Satan.⁵⁶

40 Moses 5:10.

41 Moses 6:13.

42 See Moses 6:27; 7:2, 7.

43 Moses 8:3.

44 Moses 8:9.

45 Moses 8:16.

46 See Moses 7:12.

47 See Hebrews 11:5; Moses 7:13, 47.

48 C. Westermann, *Genesis 1-11*, p. 347.

49 E.g., Moses 8:19; JST additions to Genesis 6:18 and 9:9, 11, 16.

50 R. D. Draper *et al.*, *Commentary*, p. 92.

51 John 1:32; cf. Matthew 3:16; see *ibid.*, p. 92.

52 See COMMENTARY Moses 6:27-a, b, p. 57.

53 M. Barker, *Risen*; M. Barker, *Hidden*, pp. 91-94; G. Lettieri, *Ambiguity*, pp. 26-29.

54 Romans 6:4-6.

55 Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32; D&C 93:15 (M. Barker, *Risen*, pp. 46-49).

56 *Ibid.*, p. 36 n. 21; Genesis 8:6-12. See OVERVIEW Moses 6, p. 35.

27 And he heard a **voice from heaven**, saying: Enoch, **my son**, **prophesy unto this people**, and say unto them—Repent, for thus saith the Lord: I am angry with **this people**, and **my fierce anger is kindled** against them; for their **hearts have waxed hard**, and their ears are **dull of hearing**, and their eyes cannot see afar off;

- 27 a **voice from heaven**. The mention of a voice from heaven provides a second resemblance to the account of Jesus' baptism.⁵⁷ See also the prophecy of the voice of John the Baptist's preaching in Mark 1:3-4.⁵⁸
- b **my son**. A third resemblance to the account of Jesus' baptism.⁵⁹
- c **prophesy unto this people**. Compare the call of Moses,⁶⁰ Gideon,⁶¹ and Jeremiah.⁶² Stephen Ricks⁶³ notes that in each case the commissioning of the prophet is accompanied by a description of the grounds for the call,⁶⁴ the protest of the one being called,⁶⁵ and a sign of a miraculous nature to confirm the call.⁶⁶
- d **prophesy**. Draper *et al.* observe that the spirit of prophecy concerns not only the revealing of future events but also the preaching of repentance.⁶⁷ For example, we read in Revelation 19:10 that "the testimony of Jesus is the spirit of prophecy."
- e **this people**. From Moses 6:28-29, we can assume that "this people" refers to the descendants of Cain and their associates.⁶⁸
- f **my fierce anger is kindled**. See COMMENTARY Moses 7:34-a, p. 146. "The image of fire [represents] a figure of judgment."⁶⁹
- g **hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off**. Compare the similar wording of the Lord's instructions to Isaiah when he was called to the ministry in a similar vision of the Lord in His heavenly temple.⁷⁰ The references to ears that do not hear and eyes that do not see may allude to blessings associated with different parts of the body received in ancient Jewish and Christian washing and anointing ceremonies.⁷¹ These words affirm that these promised blessings are denied to individuals who have broken their covenants. By way of contrast to the spiritually blind and deaf, Enoch will be made to see.⁷²

57 Matthew 3:27.

58 R. D. Draper *et al.*, *Commentary*, p. 92.

59 *Ibid.*, p. 92. See Mark 1:11. Compare Mark 9:7 and Moses 1:4, 6. For additional allusions to this event, see COMMENTARY Moses 6:26-b, p. 56 and 6:27-b, p. 57.

60 Exodus 3:10.

61 Judges 6:14.

62 Jeremiah 1:5.

63 S. D. Ricks, *Narrative Call*, p. 98.

64 See COMMENTARY, Moses 6:28-a, p. 58.

65 See COMMENTARY, Moses 6:31-c, p. 61.

66 See COMMENTARY, Moses 6:35-a, p. 64.

67 R. D. Draper *et al.*, *Commentary*, p. 92.

68 *Ibid.*, p. 92.

69 R. D. Draper *et al.*, *Commentary*, p. 92. See Genesis 19:24; 30:2; 39:19; Exodus 4:14; Numbers 11:1, 10, 33; 12:9; 22:22, 27; 24:10; 25:3; 32:10, 13; Deuteronomy 6:15; 7:4; 11:17; 29:27; 31:17; 32:21-22; Joshua 7:1; 23:16; Judges 9:30; 14:19; 1 Samuel 11:6; 17:28; 20:30; 2 Samuel 6:7; 12:5; 22:9; 24:1; 2 Kings 13:3; 22:13, 17; 23:26; 1 Chronicles 13:10; 25:10, 15; Job 19:11; 32:2-3, 5; 42:7; Psalm 2:12; 18:8; 78:21; 106:18, 40; 124:3; Isaiah 5:25; 50:11; Jeremiah 11:16; 15:14; 17:4; 21:14; 44:6; 50:32; Lamentations 4:11; Ezekiel 20:47-48; 24:10; Hosea 8:5; 11:8; Amos 1:4, 7, 10, 13, 14; Obadiah 1:18; Zechariah 10:3; Luke 12:49; 2 Nephi 9:16, 19, 26; 15:25; 20:16; 26:6; Helaman 13:30; 3 Nephi 8:7, 21; 9:3, 9-10; Mormon 9:5; D&C 1:13; 5:8; 56:1; 59:21; 60:2; 61:31; 63:2, 32; 84:24; 97:24; 109:27, 52; 121:5; Moses 7:34; 8:15.

70 Isaiah 6:10; Matthew 13:15; Acts 28:27. See also Hebrews 5:11.

71 J. M. Bradshaw, *God's Image 1*, EXCURSUS 3, pp. 519-520, EXCURSUS 52, pp. 661-662.

72 See COMMENTARY Moses 6:35-b, p. 65.

28 And for these many generations, ever since the day that I created them, have they **gone astray**, and have **denied me**, and have **sought their own counsels in the dark**; and in their own abominations have they **devised murder**, and have not kept **the commandments, which I gave unto their father, Adam**.

29 Wherefore, they have foresworn themselves, and, **by their oaths, they have brought upon themselves death**; and a hell I have prepared for them, if they repent not;

- 28 a **gone astray**. Moses 6:28-29 summarizes the previously mentioned crimes of the people of Cain⁷³ and sets out the legal grounds upon God's punishments are justified.⁷⁴ Drawing out similarities in the commissioning of Moses,⁷⁵ Enoch,⁷⁶ and Gideon,⁷⁷ Stephen Ricks⁷⁸ cites Norman Habel in describing the function of the "introductory word" as "not merely to arouse the attention ... [of the prophet] but to spell out the specific basis or grounds (*Gründ*) for the commission."
- b **denied me**. Denying God and ignoring His counsels go hand in hand. See also COMMENTARY Moses 6:43-c, p. 70.⁷⁹
- c **sought their own counsels in the dark**. See COMMENTARY Moses 6:43-b, p. 70.⁸⁰ Nibley comments:⁸¹ "The ... people are following their system ... [T]hey are not following the system I gave them. I gave them a plan. I gave them instructions. They pay no attention to it. They think they know better, and they are doing it their way They have 'sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam.' Cain did all this and kept it secret so that Adam wouldn't find out that he was copying and corrupting the whole thing. So here it comes out again. They did not keep the commandments I gave Adam, but they put their own version, their own counsel, and devised their abominations and murders."
- d **devised murder**. Compare Moses 5:31, 6:15.
- e **the commandments, which I gave unto their father, Adam**. See Moses 5:5.
- 29 a **by their oaths, they have brought upon themselves death**. Compare the murderous oaths of Cain and Lamech.⁸² Contrast Alma 15:17, where the church established by Alma the younger watched and prayed continually "that they might be delivered from Satan, and from death, and from destruction." Nibley observes:⁸³ "Wherefore, they have foresworn themselves [they have the oaths], and, by their oaths, ...' In Moses 5:29 we read about the oaths they made to each other. 'And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die.' By their oaths 'they have foresworn themselves.' They were false oaths. '[T]hey have brought upon themselves death; and a hell I have prepared for them, if they repent not' [and this is a decree which has gone out of my own mouth]."

73 Moses 5:28-30, 32, 49-52, 55, 57.

74 R. D. Draper *et al.*, *Commentary*, p. 93.

75 Exodus 3:7, 9.

76 Moses 6:28-29.

77 Judges 6:13. Note that Gideon describes the current crisis himself, rather than hearing it declared by God.

78 S. D. Ricks, *Narrative Call*, p. 99.

79 See also Job 21:15; Proverbs 30:9 and J. M. Bradshaw *et al.*, *Revisiting*, pp. 60-62.

80 See also Psalm 81:12; Jeremiah 7:24; Hosea 11:6; Micah 6:16; 1 Nephi 19:7; 2 Nephi 9:29, 28:9; Helaman 12:5-6; D&C 3:4-7, 13.

81 H. W. Nibley, *Teachings of the PGP*, p. 272.

82 Moses 5:29, 49-50.

83 H. W. Nibley, *Teachings of the PGP*, p. 272.

29 Wherefore, they have foresworn themselves, and, **by their oaths, they have brought upon themselves death; and a hell I have prepared for them, if they repent not;**

30 And this is a **decree**, which I have **sent forth** in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

An alternate reading is given in OT1: “by their oaths, they have eat unto themselves death.”⁸⁴ If this variant is not a scribal error, perhaps it indicates a ritual practice akin to the sacrament where eating unworthily brought condemnation.⁸⁵ The canonized version in the book of Moses resulted from a correction by Sidney Rigdon in OT2.⁸⁶

b a hell I have prepared for them. Compare Moses 7:37.⁸⁷

c if they repent not. Compare Moses 8:17, 20, 24.⁸⁸

30 a decree. Draper *et al.* note that the term “carries both royal and legal overtones.”⁸⁹ There are many examples of royal decrees in scripture,⁹⁰ especially in the books of Daniel⁹¹ and Esther.⁹² Examples of God’s decrees are also widespread.⁹³ The description of a decree as being “firm”⁹⁴ or “unalterable”⁹⁵ emphasizes the notion that it is immutable and “must be fulfilled.”⁹⁶

Note that the term “decree” appears with surprising frequency in the later chapters of the brief book of Moses.⁹⁷ In each case, it refers to aspects of the “plan of salvation”⁹⁸ that provide the substance of the preaching of Adam and Enoch. In Moses 5:15 and 6:30, God’s decree in this respect refers specifically to the idea that those who repent and accept the atoning sacrifice of Jesus Christ will be saved, whereas those who do not will be damned. In Moses 5:59, the decree refers to the promise that the Gospel and its ordinances “should be in the world, until the end thereof.” Finally, in Moses 7:52, the decree refers to the promise that the Lord made to Enoch that a Messiah should come and “that a remnant of his seed should always be found among all nations.”

b sent forth. In the book of Moses, the phrase describes an authoritative dispensation of God’s word to the world. The expression is used not only of His word,⁹⁹ His kingdom,¹⁰⁰ and His judgments or decrees, but also of both His divine and mortal servants who are commissioned

84 S. H. Faulring *et al.*, *Original Manuscripts*, p. 99.

85 See 1 Corinthians 11:27-30.

86 *Ibid.*, p. 610.

87 See also 1 Nephi 15:29, 35; 2 Nephi 28:23; D&C 29:38.

88 See also Jonah 3:9; Revelation 2:21; 1 Nephi 14:5, 16:39; 2 Nephi 9:24, 28:17, 30:2; Jacob 3:3; Mosiah 11:25; Alma 8:29; 9:12, 18, 25; 10:23; 12:37; 37:22, 26; Helaman 7:24; 10:12; 11:4; 13:11, 13; 14:19; 15:17; 3 Nephi 20:15-16; Mormon 2:8; Ether 2:11; 7:23; 8:23; 9:28; Moroni 8:27; 9:3; D&C 5:19; 19:15-17; 29:17; 124:50, 52.

89 R. D. Draper *et al.*, *Commentary*, p. 93.

90 2 Chronicles 30:5; Proverbs 8:15; Ezra 5:13, 17; 6:1, 3, 8, 11, 12; 7:13, 21; Isaiah 10:1; Micah 7:11; Zephaniah 2:2; Luke 2:1; 2 Nephi 20:1; Alma 23:2.

91 Daniel 2:9, 13, 15; 3:10, 29; 4:6, 17, 24; 6:7-9, 12-13, 15, 26.

92 Esther 1:20; 2:8; 3:15; 4:3, 8; 8:14, 17; 9:1, 13-14, 32.

93 Job 22:28; 28:26; Jonah 3:7; Psalm 148:6; Proverbs 8:29; Jeremiah 5:22; Alma 29:4; Ether 2:10; D&C 29:8, 12; 61:19; 68:21; 88:61; 101:10; 103:5. Compare Isaiah 55:11.

94 Daniel 6:7; Alma 29:4, D&C 29:12; Moses 5:15.

95 Alma 29:4; 41:8; Moses 7:52.

96 Moses 5:15. See also Moses 4:30.

97 Moses 5:15, 59; 6:30; 7:52.

98 Moses 6:62.

99 E.g., Isaiah 2:3; 7:3; 55:11; 62:1; 1 Nephi 5:18; 13:25-26; 2 Nephi 3:19; 12:3; 17:3; Mosiah 2:8; 29:37; Alma 37:4; 63:12; 3 Nephi 23:4; Mormon 5:15; Ether 3:21; 4:6; Moroni 7:16; D&C 3:16; 35:12, 17; 39:11; 58:13, 64; 66:2; 72:21; 89:2; 90:9; 96:5; 133:57, 60; 135:3.

100 Joel 2:16; D&C 65:5-6; 133:9.

30 And this is a decree, which I have **sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.**

31 And when Enoch had heard these words, he **bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?**

to carry His word and extend His kingdom.¹⁰¹ On the other hand Satan is described as the author of “lyings *sent forth* among the people.”¹⁰²

- c **in the beginning of the world.** I.e., in the beginning of the mortal world, after the Fall.¹⁰³
 - d **from mine own mouth.** “At issue are both the source and credibility of the decree. In this case, the source is God Himself, a fact that underscores the credibility of the decree. Moreover, those who repeat it, ‘my servants,’ stand as credible sources and as further witnesses of the validity of the decree.”¹⁰⁴
 - e **by the mouths of my servants, thy fathers.** Compare Moses 6:23. Note also the literal application of this concept in Enoch’s commission to speak the word of the Lord: “Open thy mouth, and it shall be filled, and I will give thee utterance.”
 - f **unto the ends thereof.** Compare Moses 1:8: “the world and the ends thereof.” Elsewhere in scripture, such an expression is used to denote the universal scope of missionary work.¹⁰⁵
- 31 a **bowed himself to the earth.** Compare Exodus 34:8: “And Moses made haste, and bowed his head toward the earth, and worshipped.” This is the first of three similarities to revelatory experiences of Moses in this verse.¹⁰⁶ See also *1 Enoch* 14:24:¹⁰⁷ “And I had been until now on my face, prostrate and trembling. And the Lord called me with his mouth and said to me, ‘Come here, Enoch, and hear my word(s) ... I had my face bowed down.’ In the *Mandaean Book of Adam*, Enoch similarly bows down when he meets the angel of Life:¹⁰⁸ “my body ... was bowed down before him, ... my legs ... bent in his presence.” Of course, such a reaction to a divine messenger or God Himself is not uncommon in scripture and pseudepigrapha.
- b **before the Lord.** The expression suggests that this scene is set at an altar.¹⁰⁹

101 E.g., Genesis 3:23; 8:16; Exodus 3:12, 12:31; Leviticus 26:13; Numbers 20:16; Judges 6:8; 1 Samuel 12:8; 1 Kings 19:11; 2 Chronicles 32:21; Psalm 78:52; Isaiah 48:20; 49:9; Jeremiah 7:25; 19:2; Ezekiel 3:22; 9:7; 20:10; 30:9; Zechariah 6:5-6; Malachi 4:2; Matthew 10:5; 22:3-4; Mark 14:13; Luke 10:3; John 8:42, 16:28; Acts 11:22; 13:4; 16:3; Galatians 4:4, 6; Hebrews 1:14, 13:13; Revelation 5:6; 1 Nephi 10:8; 16:30; 18:1; 20:20; 21:9; Jacob 5:19, 38, 61; 6:2; Mosiah 3:5; 7:27; 9:17-18; 11:20; 13:34; 25:18; 26:20; Alma 4:19; 5:51; 7:11, 15; 8:29; 9:1, 25; 16:15, 18; 17:11-12; 23:1, 3; 23:3; 27:15; 29:1; 32:1; 42:2; 49:30; 61:18; Helaman 5:49-50; 10:17; 3 Nephi 6:20; 11:41; 20:16; 25:2; 28:18, 23; Mormon 5:24; Ether 2:5; 15:33; D&C 1:5, 8; 5:6, 11, 18; 11:26; 35:4; 36:5, 7; 38:33, 38; 39:15, 19-20; 42:4-8, 11, 63; 43:15; 44:3; 45:64; 49:26; 50:14, 17, 26-27, 37; 58:54; 65:2; 68:2; 75:2-3; 77:8; 84:32, 117; 86:5; 88:51, 84; 95:10; 105:15; 109:22; 133:10, 17, 36, 38; 136:33; 138:30; Moses 5:58. See also COMMENTARY Moses 6:32-a, p. 62.

102 3 Nephi 1:22. See also Revelation 16:14; Helaman 6:25.

103 Moses 5:15.

104 R. D. Draper *et al.*, *Commentary*, p. 94.

105 Psalm 22:27; Matthew 28:19; Mark 16:15; Acts 13:47; Romans 10:18; D&C 1:23.

106 See COMMENTARY Moses 6:31-c, f, pp. 61, 61.

107 G. W. E. Nickelsburg, *1 Enoch 1*, 14:24, p. 267. See also H. W. Nibley, *Enoch*, p. 309.

108 J. P. Migne, *Livre d’Adam*, 21, p. 167.

109 R. D. Draper *et al.*, *Commentary*, p. 94. Compare Moses 5:26-27 and J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:27-b, p. 376. Cf. Deuteronomy 33:10 (“they shall put incense before thee, and whole burnt sacrifice upon thine altar”); 2 Kings 18:22 (“ye shall worship before this altar in Jerusalem”). See also Alma 22:17; 3 Nephi 11:19; Mormon 8:40; D&C 59:12; 98:35, 44, 48.

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: **Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?**

- c** **Why is it that I have found favor in thy sight?** Compare Exodus 3:11: “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”¹¹⁰ Judges 6:15: “Oh my Lord, wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father’s house”; Jeremiah 1:6: “Ah, Lord God! behold I cannot speak: for I am a child.”¹¹¹
- “Being called, Enoch shrank back in fear and pleaded his unfitness.”¹¹² Importantly, however, Elder Neal A. Maxwell taught that “[f]eeling unworthy, unready, and uncertain about what we can contribute, when so called, is different from questioning the call itself.”¹¹³ In Enoch’s “honest questions ... there was a sense of unpreparedness but not an unwillingness ... [God] needs our meekness ... in order to part the curtains of our understanding.”¹¹⁴ Thus, before Enoch could receive his vision of eternity, he needed to receive “a new vision of himself.”¹¹⁵
- d** **lad.** In the only use of this term in LDS scripture, the 65-year-old Enoch is called a “lad.”¹¹⁶ This is a striking parallel to the otherwise puzzling description of Enoch (= Metatron¹¹⁷) as a “lad” in pseudepigraphal literature.¹¹⁸
- e** **hate me.** Nibley notes the “general contempt”¹¹⁹ in which Enoch was held, reflecting the hatred that prevailed among the people. In Moses 7:33, the Lord said: “they are without affection, and they hate their own blood.”¹²⁰
- f** **slow of speech.** Compare Moses, who complained to the Lord that he was “slow of speech, and of a slow tongue.”¹²¹ Initially, Joseph Smith’s was given gifts to translate and to receive revelations but was not a polished speaker.¹²² To assist Moses and Joseph Smith in the early part of their ministries, the Lord appointed a “spokesman” for each of them — Aaron and Sidney Rigdon respectively.¹²³ In the case of Moses, note that he was originally told that the Lord would fill the prophet’s mouth and teach him what to say.¹²⁴ However, when Moses demurred, the Lord became angry and appointed Aaron as the prophet’s spokesman to the people.¹²⁵ Enoch, like Jeremiah,¹²⁶ was also told that God would fill his mouth and give him utterance.¹²⁷ However, by way of contrast, neither of these prophets was given a spokesman.

110 For two additional parallels with revelatory experiences of Moses in this verse, see COMMENTARY Moses 6:31-a, f, pp. 60, 61.

111 For more on the similarities and differences in the prophetic commissions of Isaiah 6, Ezekiel 1, Enoch, and others, see B. T. Ostler, *Throne-Theophany*; S. D. Ricks, *Narrative Call*, and OVERVIEW Moses 6, p. 36ff.

112 H. W. Nibley, *Enoch*, p. 208.

113 N. A. Maxwell, *Wherefore*, p. 25.

114 N. A. Maxwell, *Men and Women*, pp. 113, 123.

115 S. L. Dew, *No Doubt*, p. 44.

116 Cf. Jeremiah 1:6: “I am a child.”

117 P. Alexander, 3 Enoch, 4:1, 3, p. 258.

118 G. A. Anderson, *Exaltation*, pp. 107-108. See also, e.g., F. I. Andersen, 2 Enoch, 10:4 (shorter recension), p. 119, P. Alexander, 3 Enoch, 2:2, p. 357, 3:2, p. 257, 4:1, p. 258, and 4:10, p. 259, and C. Mopsik, *Hénoch*, 48D 1, p. 156 (97). For discussions of these and similar ancient references, see, e.g., *ibid.*, pp. 188-190; H. W. Nibley, *Enoch*, pp. 208-209; A. A. Orlov, *Enoch-Metatron*, pp. 133-136.

119 H. W. Nibley, *Enoch*, p. 209.

120 See also Genesis 26:27; Judges 11:7; 1 Kings 22:8; 2 Chronicles 18:7; John 7:7, 15:18; D&C 43:21.

121 Exodus 4:10. For two other parallels with revelatory experiences of Moses in this verse, see COMMENTARY Moses 6:31-a, p. 60 and COMMENTARY Moses 6:31-c, p. 61.

122 See, e.g., D&C 5:4.

123 See Exodus 4:14-16; D&C 35:23; 100:9-11; 124:104.

124 Exodus 4:12.

125 Exodus 4:14-16.

126 Jeremiah 1:6-9.

127 Moses 6:32.

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am **slow of speech**; wherefore am I thy servant?

32 And the Lord said unto Enoch: **Go forth** and do as I have commanded thee, and **no man shall pierce thee. Open thy mouth**, and it shall be filled, and **I will give thee utterance**, for **all flesh is in my hands**, and **I will do as seemeth me good**.

As one of the spiritual gifts of his ministry, Enoch was made great “in the power of the language which God had given him.”¹²⁸ Contrast Enoch’s gift with that of the apostate Sherem who was described as possessing “much power of speech, according to the power of the devil.”¹²⁹

- 32 a **Go forth.** These words constitute the formal commission of Enoch. See COMMENTARY Moses 6:30-b, p. 59. Later the same commission was given to Noah.¹³⁰ The fact that Enoch fulfilled this commission is demonstrated in Moses 6:37. The use of the word “go” in God’s commission of Enoch parallels the commission of the Mahijah to inquire of Enoch in the *Book of the Giants*.¹³¹
- b **no man shall pierce thee.** See D&C 122:9. Compare God’s later words to Enoch:¹³² “mine eye can pierce them.”¹³³ A parallel promise in the Mandaean *Book of Adam* reads as follows:¹³⁴ “Little Enoch, fear not. You dread the dangers of this world, I am come to you to deliver you from them. Fear not the wicked, and be not afraid of the floods that fall on your head; for their efforts will be vain: it shall not be given them to do any harm to thee.” Later, Enoch’s cosmic enemies admit their utter failure to thwart him and his fellows:¹³⁵ “In vain have we attempted murder and fire against them; nothing has been able to overcome them. And now they are sheltered from our blows.”
- c **Open thy mouth.** Compare Ezekiel 3:27; D&C 24:12; 28:16; 30:5, 11.
- d **I will give thee utterance.** Nibley comments:¹³⁶ “As to being slow of speech, God will put his very words into Enoch’s mouth, so that in a special way it will be the Lord speaking through him.” Compare 2 *Enoch* 39:5:¹³⁷ “... it is not from my own lips that I am reporting to you today, but from the lips of the Lord I have been sent to you. For you hear my words, out of my lips, a human being created exactly equal to yourselves; but I have heard from the fiery lips of the Lord.”
- e **all flesh is in my hands, and I will do as seemeth me good.** In other words, God is saying:¹³⁸ “I will be in charge and I will take over the whole thing. Just trust me and do what you are told.” “The legal right of the Lord to send Enoch to bring people to repentance is set out in this passage and in Moses 6:30, where He mentions the decree. Compare the Lord’s actions during the Israelite Exodus, which actions were also based on his legal rights.”¹³⁹ Compare Hebrews 10:31. See also COMMENTARY Moses 7:32-a, p. 145.

128 Moses 7:13.

129 Jacob 7:4.

130 Moses 8:19.

131 F. G. Martinez, *Book of Giants* (4Q530), 2:22, p. 261. See COMMENTARY Moses 6:40-a, p. 69.

132 Moses 7:36.

133 I.e., His creations.

134 J. P. Migne, *Livre d’Adam*, 21, p. 167 (168). See also H. W. Nibley, *Enoch*, p. 210.

135 J. P. Migne, *Livre d’Adam*, 21, p. 170.

136 H. W. Nibley, *Enoch*, p. 211.

137 F. I. Andersen, 2 *Enoch*, 39:5 (longer recension), p. 162.

138 H. W. Nibley, *Teachings of the PGP*, p. 273.

139 R. D. Draper et al., *Commentary*, pp. 94-95. On God’s enforcement of social law in Exodus, see D. Daube, *Exodus Pattern*, pp. 13-14.

33 Say unto this people: **Choose ye this day, to serve the Lord God who made you.**

34 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.

- 33 a **Choose ye this day, to serve the Lord God.** Compare Joshua 24:15; Alma 30:8.
- b **Lord God.** Draper *et al.* note the exceptional use of the title “Lord God” here, which is associated elsewhere in scripture with God’s role as Creator and in making covenants with mankind.¹⁴⁰
- c **who made you.** An appeal to God’s role as the Creator is characteristic of the record of Enoch’s ministry.¹⁴¹ Outside the chapters that describe Creation itself, there is perhaps no more significant clustering of verses in scripture referring to the specific theme of God as the author of all things.
- 34 a **my Spirit is upon you.** This unusual description of the Spirit’s presence hearkens back to Moses 6:26, where it was said that the Spirit “abode upon him.” When the “glory of God was upon Moses,” he was able to “endure [God’s] presence.”¹⁴² When the Spirit of God came “upon” Zechariah, he spoke the word of God in first person,¹⁴³ just as Enoch will do as he goes forth to preach.

In Mosiah 18:13, this phenomenon preceded Alma’s declaration of authority to baptize. To say that God’s Spirit “is upon” him or that it “abode upon him” seems to describe something different than the scriptural descriptions of His Spirit being “poured out” upon an individual.¹⁴⁴ If, as it seems from the frequency of allusions throughout this verse and the next, the experience of Enoch was similar to that found in Moses 1, we are reading of an ascent to the heavenly temple.¹⁴⁵ Of seeming relevance to Enoch’s situation is the fact that the Spirit that can “abide in your hearts”¹⁴⁶ is elsewhere identified with the “Holy Spirit of promise” or the “other Comforter.”¹⁴⁷

- b **mountains shall flee before you, and the rivers shall turn from their course.** See Moses 7:13 for the fulfillment of this promise. Compare the striking parallel in an experience of Enoch from the Mandaean *Book of Adam*:¹⁴⁸ “The [Supreme] Life replied, Arise, take thy way to the source of the waters, turn it from its course... At this command Tavril [the angel speaking to Enoch] indeed turned the pure water from its course...”

JST Genesis 14:25-32¹⁴⁹ gives a more extensive description of the power that was given to Enoch. The mention in the parallel JST passage of God’s having sworn an oath “by himself” makes these words describing Enoch’s power over the elements the second of three allusions in this verse to the idea that his calling and election have been made sure:¹⁵⁰

30 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;

140 R. D. Draper *et al.*, *Commentary*, p. 95. Cf. COMMENTARY Genesis 7:1-a, p. 261.

141 Moses 6:44, 51, 59, 63; 7:32-33, 36, 59, 64. See *Endnote M6-30*, p. 100.

142 Moses 1:2. See also Moses 1:25.

143 2 Chronicles 24:20.

144 Mosiah 4:20, 18:10; D&C 19:38; 27:18.

145 See J. M. Bradshaw, *Moses Temple Themes*, pp. 23-50. See COMMENTARY Moses 7:59-b, p. 157.

146 Cf. Moses 6:26.

147 D&C 88:3. See also John 14:16; 15:4-10; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 73-79, 91-96. For other allusions to this supernal blessing within this verse, see COMMENTARY Moses 6:34-b, c, pp. 63, 64.

148 J. P. Migne, *Livre d’Adam*, 21, 169. See also H. W. Nibley, *Enoch*, p. 210.

149 Also compare Helaman 10:5-11.

150 See COMMENTARY Moses 6:34-a, b, p. 63; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 59-65.

34 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.**

35 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.**

31 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 from before the foundation of the world.

32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

In 1 Corinthians 13:2, it is as if Paul has taken Enoch — and those who have been ordained after Enoch's order — as his model of spiritual gifts: “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains.”

- c **abide in me, and me in you.** The theme of mutual abiding parallels John 15:4. Chapters 14 and 15 of John make it clear that this theme is associated with gift of the Second Comforter. For other allusions to this theme in the call of Enoch, see COMMENTARY Moses 6:26-b, p. 56.
- d **walk with me.** Another scriptural occurrence of walking “with” God is found in a description of those who have been declared worthy of exaltation:¹⁵¹ “they shall walk with me in white: for they are worthy.” The prime examples of this motif are, of course, Enoch and Noah, of whom it was explicitly said that they “walked with God.”¹⁵² With words similar to those used to describe Noah, Abraham was commanded by the Lord to “walk before me”¹⁵³ and to be “perfect.”¹⁵⁴ Moreover, Isaac speaks of “The Lord, before whom I walk.”¹⁵⁵ The distinction made between walking “with”¹⁵⁶ God and walking “before”¹⁵⁷ God seems purposeful, but the difference in meaning is not obvious.¹⁵⁸
- 35 a **Anoint thine eyes with clay, and wash them.** See COMMENTARY Moses 7:63-c, p. 161. Draper *et al.* comment as follows:¹⁵⁹ “This sequence of verbs points to Enoch's being in a sanctuary or temple.¹⁶⁰ They are the same verbs that appear in the story of Jesus healing the man born blind.¹⁶¹ That event took place just beyond the southern end of the Jerusalem temple as indicated by Jesus' instruction to the man to wash in the pool of Siloam.” Craig Keener describes possible Creation symbolism in the incident, evoking the idea of spiritual rebirth in the story of Enoch:¹⁶² “Jewish tradition sometimes reports curing through spittle, though Jewish custom probably borrowed it from the more widespread ancient custom. But far more importantly, by making clay of the spittle and applying it to eyes blind from birth,

151 Revelation 3:4.

152 Genesis 5:24; D&C 107:49; Moses 6:39, 7:69, 8:27. See COMMENTARY Moses 8:27-d, p. 233.

153 Genesis 17:1.

154 Hebrew *tamim*. See COMMENTARY Moses 8:27-b, p. 233.

155 Genesis 24:40.

156 Hebrew *et*.

157 In Genesis 17:1, literally “before my face,” i.e., “in my presence” (E. Fox, *Books of Moses*, Genesis 17:1, p. 71).

158 Perhaps it is suggestive of temple worship — see, e.g., COMMENTARY Moses 6:31-b, p. 60. See also Genesis 3:8; 48:15; Leviticus 26:12; Deuteronomy 23:14; 1 Samuel 2:30; 1 Kings 11:38; 2 Chronicles 7:17; Psalm 56:13; 89:15; 116:9; Micah 6:8; 1 Nephi 16:3; Mosiah 2:27; 4:26; 18:29; Alma 1:1; 45:24; 53:21; 63:2; Helaman 15:5; Ether 6:17, 30; D&C 5:21; 11:12; 18:31; 20:69; 21:4; 46:7; 68:28; 90:24; Moses 5:26.

159 R. D. Draper *et al.*, *Commentary*, p. 95.

160 See COMMENTARY Moses 6:31-b, p. 60.

161 See John 9:6-7.

162 C. S. Keener, *John*, 1:780.

35 *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.*

36 *And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.*

Jesus may be recalling the creative act of Genesis 2:7.¹⁶³ This allusion would fit well the likely creation allusion in the healing in John 5[:19-20].” Relevant to the theme of Enoch’s new seership, Craig Koester writes:¹⁶⁴ “Comments at the beginning and end of the chapter say that Jesus enlightened the eyes of an individual to show that he was ‘the light of the world’¹⁶⁵ and ‘came into this world... that those who do not see may see.’¹⁶⁶ At the same time, the Jewish authorities who could see physically refused to recognize the power of God manifested in Jesus, and Jesus’ concluding remarks also extended this response to people generally, warning that ‘those who see may become blind.’”¹⁶⁷

- b** *thou shalt see.* In contrast to the blind man healed by Jesus, the promise to Enoch had to do with spiritual sight, as will be seen in the next verse.¹⁶⁸

About the general motif of the giving of a “sign” with a calling, Ricks explains:

To betoken and guarantee the prophetic commission, God gives the prophet a sign, usually of a miraculous nature. Gideon is the only one among the prophets under discussion who explicitly requests and receives a sign: “And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me,”¹⁶⁹ whereupon he is provided a sign. The sign given Moses following his first objection was the promise that he and the children of Israel would “serve God upon this mountain.”¹⁷⁰ Following his third objection,¹⁷¹ his hand is made leprous, then healed again; after his final protest, Moses is given a rod “wherewith thou shalt do signs.”¹⁷² God touches Jeremiah’s mouth, previously the source of embarrassment and shame, and says, “Behold, I have put my words in thy mouth.”¹⁷³ Following God’s reassurance to Enoch, God tells him to “anoint [his] eyes with clay, and wash them.”¹⁷⁴ Thereafter, “he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye.”¹⁷⁵

36 **a** *he beheld the spirits that God had created.* Compare Moses 1:8; Abraham 3:22.¹⁷⁶

- b** *things which were not visible to the natural eye.* Moses described his vision of God in similar terms: “But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.”¹⁷⁷

163 Cf. John 20:22.

164 C. R. Koester, *Symbolism*, pp. 64-65.

165 John 9:5.

166 John 9:39.

167 John 9:39.

168 R. D. Draper *et al.*, *Commentary*, p. 95.

169 Judges 6:17.

170 Exodus 3:12b.

171 Exodus 4:1.

172 Exodus 4:17.

173 Jeremiah 1:9.

174 Moses 6:35.

175 Moses 6:36.

176 See J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 1:8-b, p. 50.

177 Moses 1:11.

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A *seer* hath the Lord raised up unto his people.

- c *seer*. In Old Testament usage, the term “seer” is used as another word for “prophet.”¹⁷⁸ However, in modern scripture and current LDS usage, it is used both as a title for members of the First Presidency and the Quorum of the Twelve, who are sustained in their office as “prophets, seers, and revelators,” and also to describe specific spiritual gifts associated with, but not identical to, the gift of prophecy.¹⁷⁹ Hyrum Andrus notes:¹⁸⁰ “The word seer derives from the word see and refers to the quickening of man’s spiritual eyes by the power of the Holy Ghost, so that he can see visually that which God manifests unto him.”¹⁸¹ In Mosiah 8:13, the gift of seership is associated with the right to look into divine “interpreters” with the object of translating ancient records.¹⁸² More generally, Mosiah 8:15-17 states that “a seer is greater than a prophet... [A] seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God... [A] seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.”

Drawing on a retrospective interview of Joseph Smith, Sr. by Fayette Lapham,¹⁸³ Don Bradley¹⁸⁴ has explored a purported Book of Mormon account of revelation through the use of divine interpreters whereby their possessors would put them on as spectacles, then put their face inside a “skin.” The conversation that revealed this manner of receiving knowledge is said to have occurred through an exchange of human and divine voices inside a Nephite “Tabernacle,” recalling the account of the brother of Jared at the “veil” in Ether 3, the conversation of Moses with the Lord in Exodus 4, and ancient Near East parallels where the gods whisper their secrets to mortals standing on the other side of temple screens or partitions separating the divine and human realms.¹⁸⁵

Mosiah 8:13 warns that “no man can look in them [i.e., the interpreters] except he be commanded, lest he should look for that he ought not and he should perish.” The danger of looking beyond the veil for someone who is unready and unauthorized is described by a petitioner in the Islamic mystical text, *The Mother of Books*, who is warned by God that if someone were to move “the curtain and the veil the slightest bit [to] make the high king visible ... their spirit would leave their body.”¹⁸⁶ By way of contrast, the Armenian *Descendants of Adam*¹⁸⁷ says that the righteous Enoch refrained from looking at the heavens—which is equated to the fact that he did not eat of the:

... tree of meat [i.e., the tree of knowledge] ... And he drew linen over his face, and did not look at the heavens, on account of the sin of Adam. And he said, “When of the servant, there is trouble, the servant does not to look at the crown. And he quickly becomes sweet. And I, on account of the sin of Adam, I dare not look at the heavens, that God may have mercy upon Adam.” And God had mercy upon Enoch and transferred him to immortality.

178 1 Samuel 9:9.

179 S. C. Walker, *Seer*.

180 H. L. Andrus, *Doctrines*, p. 154.

181 See, e.g., D&C 76:11-12; JS-H 1:74.

182 Cf. Mosiah 28:16.

183 F. Lapham, Interview, p. 466.

184 D. Bradley, *Piercing*.

185 J. M. Bradshaw, Investiture Panel, p. 23; T. Jacobsen, *Eridu*, 93-96, p. 158; H. W. Nibley, *Babylonian Background*, p. 362. For a summary of Bradley’s article, see B. Haymond, *Earliest*.

186 W. Barnstone *et al.*, *Mother*, p. 672.

187 M. E. Stone, *Descendants*, 14-22, p. 85.

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.

37 And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were offended because of him.

38 And they came forth to hear him, upon the high places, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.

In some respects, the fall of Lucifer, who said, aspiringly, “I will ascend into heaven... I will be like the most High”¹⁸⁸ and “sought that [God] should give unto him [His] own power,”¹⁸⁹ parallels the Fall of Adam. The fifteenth-century *Adamgirk* text has Satan saying: “I fell, exiled from the heavens, Without fruit [from the Tree of Life], like Eve.”¹⁹⁰ Nibley remarks that “dire consequences” may result from transgression of divinely-set bounds: “Pistis Sophia went beyond her ‘degree’ and, becoming ambitious, ‘looked behind the veil’ [and] fell from glory.”¹⁹¹

- 37 a **went forth.** Enoch fulfills the commission he had previously received to “go forth.”¹⁹²
- b **among the people.** See COMMENTARY Moses 6:26-a, p. 56.
- c **standing on the hills and the high places.** This may indicate that he preached at sites of worship.¹⁹³
- d **all men were offended because of him.** Compare Matthew 13:57: “And they were offended in him.”¹⁹⁴ Comments Nibley:¹⁹⁵ “[A]ll men are offended because he doesn’t bring good news. Remember what the people say to Samuel the Lamanite, ‘Tell us what’s right with Zarahemla; don’t tell us what’s wrong with Zarahemla.’ Samuel the Lamanite said:¹⁹⁶ ‘When a person comes and tells you how wonderful you are, you clothe him in fine apparel; you carry him on your shoulders and say he is a true prophet. If he tells you your sins, you immediately cry out, ‘Kill him; he’s a false prophet!’ This is the situation here. Nobody likes him at all ... Why? Because he testified against their works.”
- 38 a **they came forth to hear him, upon the high places.** Similarly, in *Bet ha-Midrash* we read:¹⁹⁷ “And all the people gathered together and went up ... to Enoch to hear this thing.” 2 *Enoch* 64:1-3 paints a similar picture:¹⁹⁸ “And they all conferred, saying: Come, let us greet Enoch. And two thousand men assembled, and they came to the place Azouchan.”
- b **tent-keepers.** From this verse, Draper *et al.*¹⁹⁹ infer that Enoch was preaching among the people of Cain, who were previously described as tent-dwellers.²⁰⁰

188 Isaiah 14:13-14.

189 Moses 4:3.

190 M. E. Stone, *Adamgirk*, 3:7:3, p. 65.

191 H. W. Nibley, *Message 2005*, p. 443. See G. R. S. Mead, *Pistis*, 1:29-30, pp. 33-36; C. Schmidt, *Pistis*, 1:29-30, pp. 83-91. For a general discussion of such dangers, see J. Dan, *Mysticism*, 1:261-309; J. M. Bradshaw, *Tree of Knowledge*; OVERVIEW Genesis 9, p. 305.

192 Moses 6:32.

193 R. D. Draper *et al.*, *Commentary*, p. 96.

194 See also Matthew 11:6, 1 Nephi 16:2, Mosiah 13:7.

195 H. W. Nibley, *Teachings of the PGP*, p. 275.

196 See Helaman 13:26-28.

197 A. Jellinek, *BHM*, 4:129; H. W. Nibley, *Enoch*, p. 211.

198 A. Vaillant, *Livre des Secrets*, 16:7-9, p. 60. Cf. F. I. Andersen, 2 *Enoch*, 64:1-3, p. 190.

199 R. D. Draper *et al.*, *Commentary*, p. 96.

200 See Moses 5:45. Cf. Moses 7:22.

38 And they came forth to hear him, upon the high places, saying unto the **tent-keepers**: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a **strange thing in the land**; a **wild man** hath come among us.

39 And it came to pass when they heard him, **no man laid hands on him**; for fear came on **all them that heard him**; for he walked with God.

- c **strange thing in the land.** Elder Neal A. Maxwell wrote:²⁰¹ “A fresh view is not always welcomed, being jarring to those who are intensely set in their ways. Sin enjoys its own status quo.” Observes Nibley:²⁰² “Enoch was received by the public first with curiosity and surprise, then with resentment, then with fear, and finally with a measure of acceptance that was to produce a church and the city of Enoch.”
- d **wild man.** Compare the description of Ishmael: “he will be a wild man.”²⁰³ Comments Nibley:²⁰⁴ “This is the familiar theme of the holy man — Adam, Seth, Noah, Elijah, Abinadi, Ether, Mormon, etc. — who goes forth to admonish the wicked world from time to time, then withdraws to the society of the righteous, usually in a vale or on a mountain. Such prophets are a disturbing presence among the people.” The Mandaean *Book of Adam* describes false prophets from the same era in similar terms:²⁰⁵ “From there come corruptors who wander through the mountains and hills, completely naked like demons, with bristly hair ... We call them vagabond pastors. They feed themselves on the grasses of the field ... and say to themselves: God speaks in mysteries from our mouths.”

In a striking passage from the *Book of the Giants*, the wicked leader of the giants, 'Ohya, declares himself to bear a title that is identical to the one given here to Enoch:²⁰⁶ “the wild man they call [me].” Penelope Doob has contrasted the literary convention of the “unholy wild man” with that of the “holy wild man.”²⁰⁷ Nebuchadnezzar is a prototype of the former category, his madness and self-exclusion from society ending only when he satisfactorily completed the process of penance.²⁰⁸ Enoch and John the Baptist²⁰⁹ are exemplars of the latter type, voluntarily taking on the rough clothing and wholly unpopular stance on repentance and societal reform as “fools for Christ’s sake.”²¹⁰

- 39 a **no man laid hands on him.** This recalls the story of Abinadi.²¹¹
- b **fear came upon all them that heard him.** Compare Luke 7:16. Nibley²¹² cites *Bet ha-Midrash* as saying that when he visited them “the children of men feared Enoch greatly.” See also a passage he cites from the *Book of the Giants*:²¹³ “[Then] all the Giants [and the Nephilim] became alarmed.”²¹⁴
- c **he walked with God.** Compare Genesis 5:24; Moses 6:34; 7:69; 8:27.²¹⁵

201 N. A. Maxwell, *Promise*, p. 12.

202 H. W. Nibley, *Enoch*, p. 211.

203 Genesis 16:12.

204 H. W. Nibley, *Enoch*, p. 213.

205 J. P. Migne, *Livre d'Adam*, 17, 146. See also H. W. Nibley, *Enoch*, p. 212.

206 M. Wise *et al.*, *DSS, Book of Giants* (4Q531), 22:8, p. 293.

207 P. B. R. Doob, *Nebuchadnezzar's Children*.

208 Daniel 4:31-37.

209 See Matthew 3:4; Mark 1:6.

210 See 1 Corinthians 4:10.

211 Mosiah 13:2-5.

212 A. Jellinek, *BHM*, 4:130; H. W. Nibley, *Enoch*, p. 213.

213 F. G. Martinez, *Book of Giants* (4Q530), 2:20, p. 261.

214 Cf. Luke 7:15; Mosiah 17:11; Alma 19:25.

215 See COMMENTARY Moses 6:34-d, p. 64.

40 And there came a man unto him, whose name was **Mahijah**, and said unto him: **Tell us plainly who thou art, and from whence thou comest?**

41 And he said unto them: I came out from **the land of Cainan, the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God.**

40 a **Mahijah.**²¹⁶ Compare Moses 7:2, “Mahujah,” a variant of the name that apparently identifies the same person. In the Masoretic Hebrew text of the Bible, the variants Mahijah (מַהִיָּי) and Mahujah (מַהֻיָּי) both appear in a single verse (with the suffix “-el”) as references to the same person, namely Mehuja-el.²¹⁷

Mahijah/Mahujah, who bears the only non-biblical name in the book of Moses, plays a similar role to Mahujah in the *Book of the Giants*:²¹⁸ “The only thing the Mahijah in the book of Moses is remarkable for is his putting of bold direct questions to Enoch. And this is exactly the role, and the only role, that the Aramaic Mahujah plays in the story.”

b **Tell us plainly who thou art.** Other instances of credential-challenging by the wicked include Pharaoh;²¹⁹ King Noah;²²⁰ the Ammonihahites;²²¹ Cain;²²² the scribes, Pharisees, and chief priests;²²³ and Herod.²²⁴ To this list we might add, in ironic role reversal, Moses’ questioning of Satan’s credentials.²²⁵ In the *Bet ha-Midrash*, we read of a similar request for Enoch to identify himself, followed by his preaching to a multitude:²²⁶ “And Enoch went out [after his long hiding] and there came a voice saying: Who is the man who rejoices ... in the ways of the Lord? ... And all the people gathered together and came unto Enoch ... and Enoch taught all the people again to keep the ways of the Lord, ... and gave them all his peace.”

c **from whence thou comest.** Enoch is unknown to his hearers. This may be simply because he has come from a distant country,²²⁷ or perhaps it related to pseudepigraphal accounts of Enoch that emphasize his withdrawal from society prior to the beginning of his ministry. In *1 Enoch* 12:1-2, we read:²²⁸ Before these things, Enoch was taken; and none of the sons of men knew where he had been taken, or where he was, or what had happened to him. And his works were with the Watchers, and with the Holy Ones were his days.” Nickelsburg notes that this passage “refers not to Enoch’s disappearance at the end of his life, but to the beginning of a period of association with the angels (v. 2), during which he is instructed in the secrets of the universe and, to some extent, of the end time.”²²⁹ The *Bet ha-Midrash* reads as follows:²³⁰ “Enoch ... served God and shunned the ways of the wicked sons of men. And Enoch cleaved unto the Order of God in knowledge and intelligence And he separated himself in his wisdom from men and hid from them for many days [After preaching] he withdrew again, as in the beginning, and hid himself, to serve the Lord.”

41 a **the land of Cainan, the land of my fathers.** This answers the second part of Mahijah’s question, concerning where Enoch came from.

b **Cainan.** See COMMENTARY Moses 6:17-c, p. 54.

216 See OVERVIEW Moses 6, pp. 42ff.

217 See *Endnote M6-14*, p. 95.

218 H. W. Nibley, *Enoch*, p. 278.

219 Exodus 5:2.

220 Mosiah 11:27.

221 Alma 9:6.

222 Moses 5:16.

223 Luke 5:21, 7:49, 20:2; John 1:19-23; 8:25.

224 Luke 9:9.

225 Moses 1:13. See also Esther 7:5, Psalm 24:10, Matthew 21:10; Romans 9:20, 14:4; James 4:12.

226 A. Jellinek, *BHM*, 4:131; H. W. Nibley, *Enoch*, p. 212.

227 Moses 6:41.

228 G. W. E. Nickelsburg, *1 Enoch 1*, 12:1-2, p. 233. See H. W. Nibley, *Enoch*, pp. 212-213.

229 G. W. E. Nickelsburg, *1 Enoch 1*, p. 233 n. 1-2.

230 A. Jellinek, *BHM*, 4:129, translation by Hugh W. Nibley.

41 And he said unto them: I came out from the land of Cainan, the land of my fathers, **a land of righteousness unto this day**. And **my father taught me in all the ways of God**.

42 And it came to pass, as I journeyed from the land of Cainan, by the **sea east**, I beheld a vision; and lo, the heavens I saw, and **the Lord spake with me, and gave me commandment**; wherefore, for this cause, to keep the commandment, I speak forth these words.

43 And **Enoch continued his speech**, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and **why counsel ye yourselves, and deny the God of heaven?**

- c a land of righteousness unto this day.** Compare with the *Book of the Giants*,²³¹ where Enoch's enemies say: "my accusers [or rather "my opponents"²³²] ... reside in the heavens and live with the holy ones."
- d my father taught me in all the ways of God.** Compare Moses 6:21. See also 1 Nephi 1:1.
- 42 **a sea east.** This detail informs us that Enoch traveled in an eastward direction, corresponding to the direction of his journey in *1 Enoch* 20-36 where he traveled "from the west edge of the earth to its east edge."²³³ Although there does not seem to be any mention of a vision "by the sea east" in the pseudepigraphal Enoch literature, *1 Enoch* 13:7-8²³⁴ does record a vision that Enoch received "by the waters of Dan in the land of Dan, which is south of Hermon, to the west."²³⁵ In the Bible, eastward movement is repeatedly associated with increasing distance from God.²³⁶ This is consistent with the idea that he has left "the land of righteousness" as he goes to preach to the wicked.
- b the Lord spake with me, and gave me commandment.** This answers the first part of Mahijah's question, about Enoch's credentials to preach to the people.²³⁷
- 43 **a Enoch continued his speech.** A notation in the handwriting of John Whitmer on the OT1 manuscript above Moses 6:52b reads "The Plan of Salvation."²³⁸ It would seem natural to apply this title to the passage beginning with Moses 6:43 and ending with Moses 7:1. In both places the phrase "Enoch continued his speech" appears, thus bracketing the passage explicitly. The section that Joseph Smith called "Extracts from the Prophecy of Enoch"²³⁹ begins in Moses 7:2.
- b why counsel ye yourselves.** See COMMENTARY Moses 6:28-c, p. 58. Compare Moses 5:25: "he rejected the greater counsel which was had from God."²⁴⁰ Writes Nibley:²⁴¹ "If we form a committee; if we get our strength from each other; if we support each other and form a society (a very impressive order or group) then we think we are getting something accomplished and doing something simply by counseling among ourselves. No, you get your counsel directly from the Lord. You do not have to go through channels. This is the important thing. 'Therefore, thou shalt... call upon God in the name of the Son forevermore.'²⁴² Here he says, 'Why do you counsel yourselves?'"
- c deny the God of heaven.** Compare Moses 6:28.

231 F. G. Martinez, *Book of Giants* (4Q531), 2:5-6, p. 262.

232 See M. Wise *et al.*, *DSS*, 4Q531, 22:5, p. 293.

233 G. W. E. Nickelsburg, *1 Enoch* 1, p. 290.

234 *Ibid.*, 13:7-8, p. 237.

235 See COMMENTARY Moses 6:47-a, p. 73.

236 J. M. Bradshaw, *Moses Temple Themes*, pp. 88-89.

237 R. D. Draper *et al.*, *Commentary*, p. 97.

238 S. H. Faulring *et al.*, *Original Manuscripts*, p. 101. See COMMENTARY Moses 6:51-a, p. 75; Moses 6:62.

239 J. Smith, Jr., *Documentary History*, December 1830, 1:133. See COMMENTARY Moses 7:1-a, p. 127.

240 See also Proverbs 1:25, D&C 56:14. Compare Moses 7:35; Abraham 4:26.

241 H. W. Nibley, *Teachings of the PGP*, p. 276.

242 Moses 5:8.

44 *The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof.*

45 *And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.*

- 44 a ***The heavens he made.*** See COMMENTARY Moses 6:33-c, p. 63. This verse describes God's role as Creator, and constitutes God's legal claim to the right to reclaim His children.²⁴³
- b ***the earth is his footstool.*** Compare Isaiah 66:1: "The heaven is my throne, and the earth is my footstool"; Abraham 2:7: "I dwell in heaven; the earth is my footstool." About this imagery, Donald Parry *et al.* write:²⁴⁴ "The throne represents the Lord's role as eternal king.²⁴⁵ All heaven is His throne in that it is from there that He rules. But, more particularly, the Lord dwells in the heavenly temple, which is heaven itself, and in that temple is His throne.²⁴⁶ The earth as a footstool suggests a position of complete submission. The Lord rules from His throne, but He puts the earth under His feet." Similar temple imagery is used in Isaiah 40:22: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in"; Isaiah 37:16: "O Lord of hosts, God of Israel, that dwellest between the cherubims."
- Imagery of the same nature is used to describe the Ark of the Israelite temple, whose "fullest and most archaic name"²⁴⁷ is "the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims."²⁴⁸ Susan Ackerman writes:²⁴⁹ "What seems to be imagined here is a throne whereby the Deity sits invisibly above the Ark, on the outstretched wings of cherubim, with the Ark itself serving as God's footstool. This image of a cherub throne with footstool is frequently found in West Semitic art, and biblical texts explicitly refer to the Ark as a footstool²⁵⁰ and describe cherub wings unfolded above the Ark after it is housed in Solomon's temple."²⁵¹
- c ***the foundation thereof is his.*** This refers to the foundation of the earth.²⁵² Like the preceding phrases describing the heaven and the earth, this is an idea with strong temple resonances. In ancient Israel, the holiest spot on earth was believed to be the Foundation Stone in front of the Ark of the Covenant within the temple at Jerusalem:²⁵³ "it was the first solid material to emerge from the waters of Creation,²⁵⁴ and it was upon this stone that the Deity effected Creation."
- d ***an host of men.*** See J. M. Bradshaw, *God's Image 1*, COMMENTARY Moses 3:1-b, p. 151.
- 45 a ***death hath come upon our fathers.*** Since Adam was still alive when Enoch began his ministry, it is not clear to whom this verse refers.²⁵⁵
- b ***the first of all we know, even Adam.*** Throughout the remainder of the chapter, Enoch makes an appeal to the witness of Adam, as recorded in the book of remembrance.²⁵⁶

243 R. D. Draper *et al.*, *Commentary*, p. 97.

244 D. W. Parry *et al.*, *Isaiah*, pp. 582-583.

245 D&C 128:33.

246 Psalm 11:4; Revelation 4:2, 20:11.

247 D. N. Freedman *et al.*, *Eerdmans*, s. v. Ark of the Covenant, p. 102.

248 1 Samuel 4:4.

249 *Ibid.*, s. v. Ark of the Covenant, p. 102.

250 1 Chronicles 28:2; Psalm 99:5, 132:7; Lamentations 2:1.

251 1 Kings 6:23-28, 8:6-7.

252 Cf. Isaiah 48:13.

253 J. M. Lundquist, *Meeting Place*, p. 7.

254 E.g., Psalm 104:5-9.

255 R. D. Draper *et al.*, *Commentary*, p. 97.

256 See COMMENTARY Moses 6:46-a, p. 72.

46 For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.

46 a *book of remembrance.* Compare Moses 6:5: “And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration.”²⁵⁷

In addition to preserving the words of God to the people, the book records the good and bad deeds of mankind. Correspondingly, in the *Book of the Giants*, a book in the form of “two stone tablets”²⁵⁸ is given by Enoch to Mahujah to stand as a witness of “their fallen state and betrayal of their ancient covenants.”²⁵⁹ Apparently, a similar record of their wickedness is also kept in heaven. Noting that the *Book of the Giants* refers to the second tablet given to Mahujah by Enoch as being a “copy,”²⁶⁰ Reeves²⁶¹ conjectures: “Perhaps Enoch employed the ‘heavenly tablets’ in the formulation of his interpretation,” as attested by *1 Enoch* 98:7-8:²⁶² “Do not suppose to yourself nor say in your heart, that they do not know nor are your unrighteous deeds seen in heaven, nor are they written down before the Most High. Henceforth know that all your unrighteous deeds are written down day by day, until the day of your judgment.”

Consistent with the association between Enoch and the book of remembrance in the book of Moses, the *Testament of Abraham* portrays Enoch as the heavenly being who is responsible for recording the deeds of mankind so that they can be brought to remembrance:²⁶³ “Abraham said to Michael: ‘I want you to conduct me to the place of judgment...’ ... And the soul ... said, ‘I did not commit murder...’ The judge commanded the one who writes down the record [i.e., Enoch]²⁶⁴ to come... And the man opened up one of the two books... and looked up the sin of this soul.”²⁶⁵ As in the pseudepigrapha, “the book of Moses account reflects the fact that Enoch has become (through his vision and prophecy) a witness and a recorder — not just of the wickedness of the others — but also of their eventual judgment, demise, punishment, and perhaps even their redemption.”²⁶⁶

b *according to the pattern given by the finger of God.* Nibley explains:²⁶⁷ “God didn’t write it. Enoch said he wrote it ‘according to the pattern given by the finger of God; ... in our own language.’” Likewise, in the *Book of the Giants*, we read of Enoch’s handwritten reply

257 See also Malachi 3:16; 3 Nephi 24:16; D&C 85:9; J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 6:5-a, p. 478.

258 J. C. Reeves, *Jewish Lore*, Sundermann Fragment L I Recto 1-9, p. 109. See also p. 110 n. 6 and p. 154 n. 306.

259 H. W. Nibley, *Enoch*, p. 214. See F. G. Martinez, *Book of Giants* (4Q203), 8:1-11, p. 260-261.

260 *Ibid.*, 8:3, p. 260.

261 J. C. Reeves, *Jewish Lore*, p. 111 n. 3.

262 G. W. E. Nickelsburg, *1 Enoch 1*, 98:7-8, p. 468. Cf. 93:2, p. 434, 97:6, p. 467, 104:7, p. 513.

263 D. C. Allison, *Testament*, 10:1, 6-7, 11, p. 254.

264 See *ibid.*, 11:3 (short recension), p. 274 for the identification of the scribe with Enoch.

265 Cf. H. C. Kee, *Testaments*, Dan 5:6, p. 809: of sexual promiscuity and of arrogance ... cause them to commit sin before the Lord.” See also *ibid.*, Simeon 5:4, p. 786: “For I have seen in a copy of the book of Enoch that your sons will be ruined by promiscuity”; *ibid.*, Naphtali 4:1, p. 812: “I have read in the writing of holy Enoch that you will stray from the Lord, living in accord with every wickedness of the gentiles and committing every lawlessness of Sodom”; *ibid.*, Benjamin 9:1, p. 827: “From the words of Enoch the Righteous I tell you that you will be sexually promiscuous like the promiscuity of the Sodomites.” O. S. Wintermute, *Jubilees*, 10:17, p. 76: “Enoch had been created as a witness to the generations of the world so that he might report every deed of each generation in the day of judgment.” J. C. VanderKam, *Book of Jubilees*, 10:17, pp. 60-61: “Enoch’s work was something created as a testimony for the generations of eternity so that he should report all deeds throughout generation after generation on the day of judgment.”

266 B. A. McGuire, 22 May 2013.

267 H. W. Nibley, *Teachings of the PGP*, p. 269.

46 For a book of remembrance we have written among us, **according to the pattern given by the finger of God; and it is given in our own language.**

47 And as Enoch spake forth the words of God, **the people trembled**, and could not stand in his presence.

48 And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.

to Mahujah:²⁶⁸ “... to you, Maha[wai²⁶⁹ ...] ... The book [...] Copy of the second tablet of the l[etter...] written by the hand of Enoch,²⁷⁰ the celebrated scribe [...] and holy, to Shemihazah²⁷¹ and to all his [companions ...].”

- c **it is given in our own language.** Compare Moses 6:6: “And by them [i.e., the words of the book of remembrance] their children were taught to read and write, having a language which was pure and undefiled.” In the book of Moses, the designation of “pure” language²⁷² is a straightforward reference to the “language of Adam.”²⁷³ However, it should be observed more generally that “pure and undefiled” language is not so much a matter of literacy as it is of the state of the individual heart. President Joseph Fielding Smith taught:²⁷⁴ “It was through transgression and by turning from this channel of truth that men lost the power to record their thoughts and properly express them.” As Arthur Henry King wrote:²⁷⁵ “If people are good, they speak well; if they are bad, they speak ill. That is the classical and the scriptural view.”

- 47 a **the people trembled.** 1 Enoch 13:3-5 describes a similar scene:²⁷⁶ “Then I went and spoke to all of them together. And they were all afraid and trembling and fear seized them. And they asked that I write a memorandum of petition²⁷⁷ for them, that they might have forgiveness, and that I recite the memorandum of petition for them in the presence of the Lord of heaven. For they were no longer able to speak or to lift their eyes to heaven out of shame for the deeds through which they had sinned and for which they had been condemned ... [A]nd there came a voice, saying, ‘Speak to the sons of heaven to reprimand them’ ... And all of them were assembled together, and they were sitting and weeping at Abel-Main,²⁷⁸ which is between Lebanon and Senir, covering their faces. And I recited in their presence all the visions that I had seen in the dream, and I began to speak the words of truth and the vision and reprimand to the Watchers of heaven.”

268 F. G. Martinez, *Book of Giants* (4Q203), 7:5, 8:1-5, p. 260.

269 I.e., Mahujah.

270 J. C. Reeves, *Jewish Lore*, p. 111 n. 4 understands this to mean that “the message read by [Mahujah] was inscribed by Enoch himself. Compare the language of the Sundermann Fragment L I Recto 10-11: ‘Shahmizad said: ‘read *the handwriting which Enoch the wise [scribe?]...*’” (emphasis added)

271 For a discussion of the name Shemihazah and the appearance of variations on the name in Jewish literature, see *ibid.*, pp. 112-113, 126-127.

272 See E. T. Benson, *Teachings* 1988, 27 October 1957, p. 93; O. Pratt, 22 October 1854, pp. 99-100; O. Pratt, 18 February 1855, p. 342; J. Smith, Jr. *et al.*, *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1 (verso), ca. March 1832, 144, p. 265; J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Revelation Book 1 (verso), ca. March 1832, 144, p. 204; J. Smith, Jr., *Documentary History*, September 1832, 1:297n. See FIGURE G11-15, p. 401. For an extensive discussion of “pure language,” see S. M. Brown, *In Heaven*, pp. 115-141.

273 See Moses 6:5; COMMENTARY Moses 6:57-b, p. 78; OVERVIEW Genesis 11, pp. 381, 398. See *Endnote G11-5*, p. 434.

274 J. F. Smith, Jr., *Doctrines*, 1926, 2:201. See also 1:95.

275 A. H. King, *Judgment*, p. 138.

276 G. W. E. Nickelsburg, *1 Enoch 1*, 13:3-5, 8-9, pp. 234, 237. See H. W. Nibley, *Enoch*, p. 214. Cf. F. G. Martinez, *Book of Giants* (4Q203), 4:6, p. 260), where we read that the ‘Ohya and Hahya “bowed down and wept in front of [Enoch].”

277 H. W. Nibley, *Enoch*, p. 216: “a *Hypomnemata*, or memorial.”

278 See *Endnote M6-24*, p. 97.

49 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**.

50 But **God hath made known unto our fathers that all men must repent**.

49 a **carnal, sensual, and devilish**. Compare Moses 5:13.²⁷⁹ The phrase merits explanation:²⁸⁰

Though, in a general sense, the Fall was the cause of all mankind becoming carnal, sensual, and devilish “by nature,”²⁸¹ [Moses 5:13] makes it clear that it was only “from that time” when men individually chose to reject the Gospel, demonstrating that they “loved Satan more than God,” that they fully suffered the effects of alienation from God. Such individuals remain “as though there was no redemption made,” “knowing evil from good, subjecting themselves to the devil.”²⁸² On the other hand, those who accept the Atonement of Christ become “free forever, knowing good from evil, to act for themselves and not be acted upon.”²⁸³

The word “carnal,” from a Latin root meaning “flesh,” is closely associated in scripture with the terms “natural,”²⁸⁴ “temporal,”²⁸⁵ and “earthly.”²⁸⁶ It represents the condition of estrangement from spiritual things experienced by individuals in their fallen, mortal, and corrupt state before they are born again.²⁸⁷ The “sensual” man or woman is one who privileges the satisfaction of bodily appetites and passions. Such a person becomes “devilish” when “he ... persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him ... being an enemy to God; [as] the devil [is] an enemy to God.”²⁸⁸ Nibley alternately renders the phrase as “lecherous, pampered, and vicious.”²⁸⁹

This oft-cited triplet appears to be one of the many stock, fixed distinctive combinations of words “which belonged to the literary tradition of Israel and Canaan, and poets [and prophets], specially trained in their craft, drew on this stock to aid in the ... composition of parallel lines ... [These combinations were, figuratively speaking, part of] the poets’ dictionary, as it has been called.”²⁹⁰ Though its equivalent appears only once in the Bible,²⁹¹ a combination of these terms in pairs or triplets occurs several times in LDS scripture.²⁹²

b **shut out from the presence of God**. “That is the ultimate exclusion,” observes Nibley.²⁹³

50 a **God hath made known unto our fathers that all men must repent**. The angel of the Lord taught Adam:²⁹⁴ “thou shalt repent and call upon God in the name of the Son forevermore.

b **our fathers**. I.e., Enoch’s ancestors, not those of his hearers.²⁹⁵

279 See also D&C 29:35.

280 J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:13-d, pp. 365-366.

281 Mosiah 16:3; Alma 42:10.

282 Mosiah 16:5, 3.

283 2 Nephi 2:26.

284 E.g. D&C 29:35.

285 E.g., Alma 36:4.

286 E.g., James 3:15.

287 E.g., Romans 8:6; 2 Nephi 9:39; Mosiah 3:19, 7:24-25; Alma 22:13, 41:13; D&C 67:10-13; B. R. McConkie, *Mormon Doctrine*, pp. 113, 195, 267-268, 702.

288 Mosiah 16:5; cf. Mosiah 3:19.

289 H. W. Nibley, Assembly, p. 129.

290 Berlin, cited in J. T. Duke, Pairs, p. 33. See also K. L. Barney, Poetic; J. A. Tvedtnes, Word Groups.

291 James 3:15.

292 Mosiah 16:3; Alma 41:13, 42:10; D&C 20:20, 29:35; Moses 5:13, 6:49.

293 H. W. Nibley, *Teachings of the PGP*, p. 277.

294 Moses 5:8.

295 R. D. Draper et al., *Commentary*, p. 98.

51 *And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.*

52 *And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.*

- 51 a **he called upon our father Adam.** “Moses 6:51-68 is an excerpt from the Book of Adam.”²⁹⁶ Perhaps it formed part of the “book of remembrance.”²⁹⁷ In OT₁, this section is titled “The Plan of Salvation.”²⁹⁸ It demonstrates a continuity in the way of salvation from the time of Enoch until the modern day.
- b **I made the world.** See COMMENTARY Moses 6:33-c, p. 63.
- c **men before they were in the flesh.** Enoch speaks of the existence of the souls of men before they were born.²⁹⁹ The clarifying words “in the flesh” were added to OT₂ in the handwriting of Sidney Rigdon.³⁰⁰
- 52 a **he also said unto him.** Draper *et al.* comment as follows:³⁰¹ “This long verse, spoken from God’s point of view, embraces fully the essence of the gospel message of salvation revealed to Adam and underscoring the centrality of the Savior. This saving information must have come to Adam following the revelation about the Savior through the angel, who appeared to Adam during sacrifice, because it is more complete.”³⁰²
- b **If thou wilt turn unto me.** The Hebrew term *shuv* (= turn) conveys the primary meaning of repentance: “turning from sin to righteousness.”³⁰³ It usually concerns the way a person directs the feet and the will.³⁰⁴
- c **repent of all thy transgressions.** In the *Book of the Giants*, Enoch also gives hope to the wicked through repentance.³⁰⁵
- d **the only name which shall be given under heaven, whereby salvation shall come.** Compare Acts 4:12, 2 Nephi 25:20, D&C 18:23. Both physical and spiritual healing come through the name or authority of Jesus Christ. The wide semantic range of the word “salvation” is captured in the term “saving health,” which comes from an English translation tradition that stretches from the Renaissance to modern times.³⁰⁶ In his moving musical setting, William Byrd (1543-1623), a student of the great Thomas Tallis (ca. 1505-1585), immortalized this English version of Psalm 119:174-175: “I have longed for thy saving health, O Lord; thy law is my delight. O let my soul live, and it shall praise thee; and thy judgments shall help me.” In his discussion of the comprehensive nature of Christ’s power to heal affliction of all kinds, Elder Dallin H. Oaks enumerated a tragic litany of physical, emotional, mental, and spiritual maladies. Then, he testified simply that Christ healed them all.³⁰⁷

296 H. W. Nibley, *Teachings of the PGP*, p. 277.

297 Moses 6:46.

298 S. H. Faulring *et al.*, *Original Manuscripts*, p. 101. See COMMENTARY Moses 6:43-a, p. 70; Moses 6:62.

299 Moses 6:51; cf. F. I. Andersen, 2 Enoch, 23:4-5 [J], p. 140: “sit down [and] write — all the souls of men, whatever of them are not yet born, and their place, prepared for eternity. For all the souls are prepared for eternity, before the composition.”

300 S. H. Faulring *et al.*, *Original Manuscripts*, p. 612.

301 R. D. Draper *et al.*, *Commentary*, p. 101.

302 See Moses 5:6-8.

303 D. N. Freedman *et al.*, *Eerdmans*, s.v. Repentance, p. 1118. See also COMMENTARY Moses 7:2-f, p. 128.

304 R. D. Draper *et al.*, *Commentary*, p. 101. See J. M. Bradshaw, *God’s Image 1*, 5:4-b, p. 357.

305 F. G. Martinez, *Book of Giants* (4Q203), 8:14-15, p. 261. See OVERVIEW Moses 6, p. 48.

306 E.g., F. F. Bruce, *Book of Acts*, p. 91 n. 11.

307 D. H. Oaks, *He Heals*, p. 6. See Matthew 12:15.

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, **the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost**, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

53 And our father Adam spake unto the Lord, and said: **Why is it that men must repent and be baptized in water?** And the Lord said unto Adam: Behold **I have forgiven thee thy transgression** in the Garden of Eden.

54 Hence came the saying abroad among the people, that **the Son of God** hath atoned for **original guilt**, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

It should be remembered that the “name of Christ is not simply a verbal pronunciation, but indicates His will, His life, His person, His very presence.”³⁰⁸ In addition, the meaning of being “willing to take upon [us] the name of Jesus Christ”³⁰⁹ in the sacrament is clear in light of temple ordinances.³¹⁰

- e **ye shall receive the gift of the Holy Ghost.** Compare Moses 6:61, which expands on the blessings of this gift. The reference to receiving the Holy Ghost was added to OT2 in the handwriting of Sidney Rigdon.³¹¹
- 53 a **Why is it that men must repent and be baptized in water?** Nibley answers this question as follows:³¹² “I’ve forgiven the cause. Now, you have to get rid of the effect. The cause was the Fall. It made you dirty, but you have to wash off now. You have to take advantage in good faith of the sacrifice that has been made for you. Here’s the chance. It’s a very simple thing to do, but you have to do it.’ Why is it that man must repent and be baptized? ‘Not because you are damned but because I have forgiven you,’ He says... ‘I have taken care of the transgression in the Garden of Eden.’ That’s the *Ersunde*, the primal sin. To think we are not responsible for that and, therefore, we are not to blame for our sins is ridiculous. That sin has been forgiven, so if you want to go on what you do then is wash off and get started again. He says here, ‘The Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.’³¹³ But ‘when they begin to grow up, sin conceiveth in their hearts.’”
- b **I have forgiven thee thy transgression.** This verse witnesses that the Atonement is effective long before it is actually carried out.³¹⁴ Note that OT2 and the current edition of the book of Moses use the singular “transgression,” while OT1 uses the plural term “transgressions.”³¹⁵
- 54 a **the Son of God.** In OT1, the term “Christ” is used instead.³¹⁶ It was replaced by “the son of God” in OT2, in the handwriting of Sidney Rigdon.³¹⁷
- b **original guilt.** I.e., Adam’s transgression.³¹⁸
- c **children ... are whole from the foundation of the world.** This is because the “blood of Christ atoneth for their sins.”³¹⁹

308 J. N. Sparks et al., *Orthodox Study Bible*, p. 1475 n. 4:12.

309 D&C 20:77.

310 See D&C 109:22, 26, 79; D. A. Bednar, *Name*, p. 98; D. H. Oaks, *Taking Upon Us*. See also J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 3:19-b, pp. 177-180; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 37-39.

311 S. H. Faulring et al., *Original Manuscripts*, p. 612.

312 H. W. Nibley, *Teachings of the PGP*, p. 278.

313 Moses 6:54.

314 R. D. Draper et al., *Commentary*, p. 102.

315 S. H. Faulring et al., *Original Manuscripts*, pp. 101, 613.

316 *Ibid.*, p. 101.

317 *Ibid.*, p. 613.

318 Moses 6:53.

319 Mosiah 3:16.

55 *And the Lord spake unto Adam, saying: 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**.*

56 *And **it is given unto them to know good from evil**; wherefore they are agents unto themselves, and I have given unto you another law and commandment.*

57 *Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for **no unclean thing can dwell there**, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.*

- 55 a **thy children are conceived in sin.** This does not ascribe sin to the act of conception between married parents, but rather speaks to the fact that “because of the Fall, children come into a world saturated with sin.”³²⁰ Applying this verse to the setting of Enoch’s preaching, Nibley³²¹ citing a passage from the *Book of the Giants*,³²² observes that “the wicked people of Enoch’s day ... did indeed conceive their children in sin, since they were illegitimate offspring of a totally amoral society.”³²³
- b **prize the good.** Nibley asks:³²⁴ “How does sin teach you to prize the good? Does sickness teach you to prize health? Well, it certainly does. The angels recognize what is good, but they don’t really know how to prize it, what it’s really worth, because they have never had a chance. They have never been in sin. As Tertullian says, ‘The angels envy man his ability to repent because they don’t have to...’ You don’t know what it’s really worth unless you have sinned and been redeemed. But it isn’t for that reason. As John Chrysostom [erroneously] says, you are under obligation to sin as much as you possibly can to give God the greatest possible chance to forgive you. If you don’t sin all the way, you have denied God His divine office of forgiveness, and you have curtailed and frustrated His desire to forgive you, he says. But this [verse] says, no, that isn’t the way you have to do it at all. It’s not necessary to plumb the depths.”
- 56 a **it is given unto them to know good from evil.** Nibley says that we know evil “on sight”:³²⁵ “You have that reaction. Remember, ‘I will place enmity between thee and the serpent’³²⁶ — that gut reaction when something is wrong. You know what it is. You can’t excuse yourself. Therefore, men are ‘without excuse.’³²⁷ He says: ‘They know with a perfect knowledge as night from day’;³²⁸ all of them do. You don’t have to be a member of the Church ... to know that.”
- 57 a **no unclean thing can dwell there.** Compare 1 Nephi 10:21, 15:33-34; Alma 7:21; 11:37, 40:26; 3 Nephi 27:19. See also COMMENTARY Moses 7:16-a, p. 135. “An unclean thing is completely out. Remember, one defect (the slightest defect) in a structure that’s to last for an infinite length of time will destroy it. No matter how trifling it is, if it is to last for ... millions of years, that will be a fatal defect. So you have to be completely cleaned up if you are going back to the presence of the Father.”³²⁹ S. Kent Brown³³⁰ discusses the legal connotations relating to servanthood that are often attached to the use of the Hebrew term for “dwell” in the Bible: only God’s duly authorized servants dwell in His presence.

320 R. D. Draper *et al.*, *Commentary*, p. 103.

321 H. W. Nibley, *Churches*, p. 160.

322 See J. C. Reeves, *Jewish Lore*, p. 114 n. 9. See *Endnote M6-26*, p. 98.

323 See OVERVIEW Moses 6, p. 48.

324 H. W. Nibley, *Teachings of the PGP*, pp. 278-279.

325 *Ibid.*, p. 279.

326 See Moses 4:21.

327 Romans 1:20.

328 See Moroni 7:15.

329 *Ibid.*, p. 279.

330 S. K. Brown, *Jerusalem*, pp. 55-56, 59-65.

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the **language of Adam, Man of Holiness is his name**, and the name of his Only Begotten is the **Son of Man**, even Jesus Christ, **a righteous Judge**, who shall come in the meridian of time.

- b language of Adam.** Compare Moses 6:5-6, 46 and see COMMENTARY Moses 6:46-c, p. 73; OVERVIEW Genesis 11, pp. 381, 398. See *Endnote G11-5*, p. 434. Readers should be cautioned against unwarranted speculation regarding the concept of the “Adamic language,” about which there is no official church position.³³¹
- c Man of Holiness is his name.** See COMMENTARY Moses 7:35-a, p. 147. Elder Bruce R. McConkie comments:³³²

The whole body of revealed writ attests to the eternal verity that the Supreme God is a Holy Man... Thus, when Jesus asked the ancient disciples, “Whom do men say that I the Son of man am?”³³³ it was as though he asked: “Who do men say that I am? I testify that I am the Son of Man of Holiness, which is to say, the Son of that Holy Man who is God, but who do men say that I am?” In this same vein, one of the early revelations given in this dispensation asks: “What is the name of God in the pure language?”³³⁴ The answer: “Ahman.” Question: “What is the name of the Son of God?” Answer: “Son Ahman.”³³⁵ The term “Son Ahman” is used in Doctrine and Covenants 78:20 and 95:17.³³⁶ D&C 78:20 originally was given as “Jesus Christ,” but was later modified in the handwriting of William W. Phelps to read “Son Ahman.”³³⁷ The term also appears as part of the place-name of Adam-ondi-Ahman³³⁸ in D&C 78:15;³³⁹ 107:53;³⁴⁰ 116:1;³⁴¹ 117:8, 11.³⁴²

- d the Son of Man.** The term “Son of Man,” frequently found in *1 Enoch*, is here understood to refer to Jesus Christ.³⁴³ After considering the sometimes contentious debate among scholars about the single or multiple referent(s) of the titles of “Son of Man,” “Chosen One,” “Anointed One” and “Righteous One,” in *1 Enoch* and their relationship to other texts, Nickelsburg and VanderKam³⁴⁴ conclude that the author of *1 Enoch* “saw the... traditional figures as having a single referent and applied the various designations and characteristics as seemed appropriate to him.” See OVERVIEW Moses 7, p. 117 and COMMENTARY Moses 7:47, p. 153.
- e a righteous Judge.** Given single specific description of the role of the Son of Man given in this verse as a “righteous judge,” it is significant that the *Book of the Parables* within *1 Enoch*

331 J. M. Bradshaw, *God's Image 1*, COMMENTARY Moses 6:5-b, p. 479.

332 B. R. McConkie, *New Witness*, p. 59. See COMMENTARY Moses 7:35-a, p. 147 and ENDNOTE M7-15, p. 190. See also OVERVIEW Genesis 11, pp. 381, 398.

333 Matthew 16:13.

334 Regarding “pure language,” see Moses 6:6; COMMENTARY Moses 6:57-b, p. 78; OVERVIEW Genesis 11, pp. 381, 398.

335 See O. Pratt, 22 October 1854, pp. 99-100; J. Smith, Jr. *et al.*, *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1 (verso), ca. March 1832, 144, p. 265; J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Revelation Book 1 (verso), ca. March 1832, 144, p. 204.

336 E. J. Brandt, Ahman.

337 See J. Smith, Jr. *et al.*, *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1, 1 March 1832 (D&C 78), 146 (verso), p. 269; J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Revelation Book 1, 1 March 1832 (D&C 78), 146 (verso), p. 209; J. Smith, Jr. *et al.*, *Documents, July 1831-January 1833*, pp. 213-215.

338 On the meaning of Adam-ondi-Ahman, see M. Bradshaw, *God's Image 1*, EXCURSUS 38: The Meaning of Adam-ondi-Ahman, p. 622.

339 1 March 1832.

340 Dating uncertain. See J. M. Bradshaw, *God's Image 1*, EXCURSUS 40: Dating Joseph Smith's Vision of Adam-ondi-Ahman, pp. 625-626.

341 19 May 1838.

342 8 July 1838.

343 See COMMENTARY Moses 6:57-c, p. 78. For a summary of scholarship on the issue, see ENDNOTE M7-15, p. 190.

344 G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, p. 119. The entire discussion is found on pp. 113-123. For an excellent discussion of the “Son of Man” title from an LDS perspective, see S. K. Brown, Man and Son of Man.

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, **a righteous Judge**, who shall come in the **meridian of time**.

58 Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

59 That **by reason of transgression cometh the fall**, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which **I have made**, and so became of dust a living soul, even so ye must be **born again** into the kingdom of heaven, **of water, and of the Spirit**, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

also see the primary role of the Son of Man as a judge. Nickelsburg and VanderKam write:³⁴⁵ “If the central message of the Parables is the coming of the final judgment,³⁴⁶ the Son of Man/Chosen One takes center stage as the agent of this judgment.”

f meridian of time. From Latin *medius* (= middle) + *dies* (= day.) Compare Moses 6:62; 7:46.

59 a by reason of transgression cometh the fall. The current wording of this verse varies significantly from OT1. The OT1 version intimates clearly that the description of the new birth is meant to include not only baptism but also ordinances that in our day are administered only in temples:³⁴⁷ “that insamuch as *they* were born into the world *by the fall, which bringeth death*, by water, and blood, and the spirit which I have made, and so became of dust a living soul, even so ye must be born again [“into the kingdom of heaven” is omitted] of water, and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, *into the mysteries of the kingdom of heaven*; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.”³⁴⁸

b I have made. See COMMENTARY Moses 6:33-c, p. 63.

c born again. The Prophet Joseph Smith taught that being “born again comes by the Spirit of God through ordinances.”³⁴⁹ Through the ordinances we are repeatedly “reborn” as we experience the symbolism of death and resurrection through baptism of water,³⁵⁰ as we begin a new life following the cleansing “baptism of the Holy Ghost,”³⁵¹ as we are spiritually and physically renewed in the initiatory ordinances, and as the stages of the drama of our existence are presented in the endowment. The endowment enacts our individual progress through multiple “rebirths”—from the spirit world to mortal life and from thence to becoming sons and daughters of Christ—and ultimately of the Father Himself, receiving all the blessings of the Firstborn.³⁵² These ordinances constitute “the mysteries of the kingdom of heaven.”³⁵³

d of water. Representing the blessing of justification.³⁵⁴

e of the Spirit. Representing the blessing of sanctification.³⁵⁵

345 G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, p. 119.

346 See *ibid.*, pp. 49-50.

347 S. H. Faulring *et al.*, *Original Manuscripts*, p. 102, emphasis added.

348 See COMMENTARY Moses 6:59-c, p. 79.

349 J. Smith, Jr., *Teachings*, 2 July 1839, p. 162.

350 See Romans 6:4-6; *ibid.*, 9 July 1843, p. 314.

351 *Ibid.*, August 1832, p. 12; Moroni 6:4.

352 T. G. Madsen, *Foundations*, pp. 2, 5-6.

353 See COMMENTARY Moses 6:59-a, p. 79 and J. M. Bradshaw, *Temple Themes in the Oath*, pp. 97-98.

354 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 21-25.

355 See *ibid.*, pp. 21-25.

59 *That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be **cleansed by blood**, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy **the words of eternal life in this world, and eternal life in the world to come**, even immortal glory;*

60 *For by the water ye keep the commandment; by the Spirit ye are justified, and **by the blood ye are sanctified**;*

- f** *cleansed by blood.* In D&C 88:68-69, 74-75, the Lord told the Saints who were preparing for temple blessings about the blessings of the “great and last promise” that awaited them through their faithfulness: “Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. Remember the great and last promise which I have made unto you; . . . sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfill this promise, this great and last promise, which I have made unto you, when I will.”
- g** *the words of eternal life in this world, and eternal life in the world to come.* Note the distinction between the “words of eternal life” — meaning the sure promise of exaltation that can only be received in an anticipatory way “in this world”³⁵⁶ through the ordinances that reveal the “mysteries of the kingdom of heaven”³⁵⁷ — and “eternal life” itself, which will be given “in the world to come.”³⁵⁸ In an 1839 discourse on the topic of the Second Comforter, the Prophet Joseph Smith taught that it is “our privilege to pray for and obtain”³⁵⁹ the knowledge that we are sealed up to Eternal Life. As we pray for this privilege, we should also prepare for it. To this end, we are told in revelation to “give diligent heed to the words of eternal life,” and to “live by every word that proceedeth forth from the mouth of God,”³⁶⁰ The Prophet explained that it is the First Comforter, the Holy Ghost, which “shall teach you” until the joyous moment when, at last, as the Savior promised, “ye [shall] come to Me and My Father.”³⁶¹
- 60 a** *by the blood ye are sanctified.* Compare 1 John 5:7-8.³⁶² Hyrum L. Andrus describes the process of spiritual rebirth as follows:³⁶³

Ancient prophets, including the patriarch Enoch, taught the doctrine of rebirth.³⁶⁴ Enoch cited the word of God to Adam to the effect that man must be “born . . . into the kingdom of heaven” in order to be “sanctified from all sin, . . . enjoy the words of eternal life in this [world], and [acquire] eternal life in the world to come,”³⁶⁵ even immortal glory. According to Joseph Smith, the principles of rebirth are strict and exact, and unless man obeys them in the way which has been ordained of God he cannot acquire eternal life.³⁶⁶ He must first be born to “see the kingdom of God.”³⁶⁷ Then he must be

356 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 59-63.

357 S. H. Faulring et al., *Original Manuscripts*, OT1 Moses 6:59, p. 102.

358 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 68-71. Cf. H. W. Nibley, *Teachings of the PGP*, p. 279.

359 J. Smith, Jr., *Words*, Before 8 August 1839 (3), p. 14, punctuation modernized.

360 D&C 84:43-44.

361 *Ibid.*, Before 8 August 1839 (3), p. 15, punctuation modernized. Cf. D&C 84:45-47.

362 See also J. M. Bradshaw, *Temple Themes in the Oath*, pp. 28-30.

363 H. L. Andrus, *Perfection*, pp. 180-181.

364 See, e.g., Moses 6:59-68.

365 Moses 6:59.

366 See H. L. Andrus, *Perfection*, pp. 170-175.

367 John 3:3. See J. Smith, Jr., *Teachings*, 1 September 1842, p. 264, 15 October 1843, p. 328.

60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

61 Therefore it is given to abide in you; **the record of heaven**; the Comforter; **the peaceable things of immortal glory**; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to **wisdom, mercy, truth, justice, and judgment**.

62 And now, behold, I say unto you: This is **the plan of salvation** unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

“born of water and of the Spirit” to enter the kingdom.³⁶⁸ This process has been taught by prophets in all ages of time. It does not place total reliance upon either the action of the Spirit or the role of ordinances, but upon both. “Being born again comes by the Spirit of God through ordinances.”³⁶⁹ In this way the power of God is manifested to make man a “son of God.”³⁷⁰

Nibley explains as follows:³⁷¹

The water is an easy act of obedience... “By the water ye keep the commandment.” “I know not, save the Lord commanded me.”³⁷² That’s your sacrifice. So you get baptized as an act of obedience. Then “by the Spirit ye are justified.” That’s the Holy Ghost. That’s your state of mind. If you just go through the motions as obedience, that’s the first necessary step here. The Spirit gives you the state of mind. Naturally, you enter into it—the understanding, the agreement without which any act would be utterly meaningless. You are not just being baptized as a “bag of sand.”³⁷³ You’ve got to be baptized physically, but then it goes beyond that to the Spirit, where you understand and are aware of what’s going on. The Holy Ghost does that. He brings all things to your mind and “all things to your remembrance.”³⁷⁴ Then the last thing is “and by the blood ye are sanctified.” You can’t sanctify yourself but by completely giving up life in this world, which means suffering death, which means the shedding of blood. This is the end of earthly life, and people avoid and dread that more than anything else. That is why we find substitutes and the like. That’s why we find proxies for the sacrifice ... So the shedding of blood is your final declaration that you are willing to give up this life for the other, and it is an act of faith.

- 61 a** **the record of heaven.** See D&C 132:45-46. This verse contains an expansion of the promise given in Moses 6:52. Compare Moses 6:63: “all things are created and made to bear record of me”; 6:66: “the record of the Father and the Son.” See also Moses 5:9, 7:11: “which beareth record of the Father and the Son.” This record is given “to abide in you.”³⁷⁵
- b** **the peaceable things of immortal glory.** In OT2, this phrase is corrected to read “the keys of the kingdom of heaven” in the handwriting of Sidney Rigdon.³⁷⁶
- c** **wisdom, mercy, truth, justice, and judgment.** See COMMENTARY Moses 7:31-b, p. 144.
- 62 a** **the plan of salvation.** This plan is explicitly said to be “unto all men.” See COMMENTARY Moses 6:43-a, p. 70; 6:51-a, p. 75.

368 John 3:5. See *ibid.*, 1 September 1842, p. 264.

369 See *ibid.*, 2 July 1839, p. 162.

370 Moses 6:68. See COMMENTARY Moses 6:68-a, p. 84.

371 H. W. Nibley, *Teachings of the PGP*, pp. 279-280

372 Moses 5:6.

373 See J. Smith, Jr., *Teachings*, 9 July 1843, p. 314: “You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost.”

374 John 14:26.

375 Compare John 14:26; D&C 21:9.

376 S. H. Faulring *et al.*, *Original Manuscripts*, p. 614. See COMMENTARY Moses 6:68-a, p. 84.

63 And behold, all things have their likeness, and **all things are created and made to bear record of me**, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

65 And thus he was **baptized**, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is **the record of the Father, and the Son**, from henceforth and forever;

67 And thou art **after the order of him who was without beginning of days or end of years**, from all eternity to all eternity.

63 a all things are created and made to bear record of me. Compare Romans 1:19-20; Alma 30:41, 44; Helaman 8:24. See COMMENTARY Moses 6:33-c, p. 63. Nibley observes:³⁷⁷ “There’s a wonderful passage in Santillana on this.³⁷⁸ The ancients believed we live in the midst of a great manifold in which everything reflects everything else. This is a beautiful expression of it The earth is a reflection of heaven, and heaven a reflection of the earth. We use the language of one to describe what’s going on in the other time and again. We regard the temple here, as the ancients always did, as reflecting the heavenly pattern.”

65 a baptized. Logically, this baptism might have occurred soon after the angel’s explanation of the meaning of the law of sacrifice.³⁷⁹ In addition to the explicit mention of the ordinance in Moses 6:65, Adam’s baptism plausibly can be inferred from the mention of the Father, the Son, and the Holy Ghost in Moses 5:9.

With no human administrator available to perform Adam’s baptism, it was accomplished in an exceptional manner by his being “caught away by the Spirit of the Lord, and... carried down into the water.”³⁸⁰ Similarly, in the Mandaean account of Adam’s baptism, the ordinance was completed by Hibil Ziua, who is often identified with Manda d-Hiia, the Mandaean Redeemer figure.³⁸¹ A Manichaean text similarly speaks of Adam being baptized by Jesus.³⁸² Christian pseudepigraphal and Islamic literature on Adam is replete with accounts of Adam’s baptism.³⁸³

After giving the account of Adam’s baptism, Enoch affirms that he also received the Melchizedek Priesthood.³⁸⁴ No doubt additional priesthood ordinances were given to Adam at the same time or soon thereafter.³⁸⁵

66 a the record of the Father and the Son. See COMMENTARY Moses 6:61-a, p. 81.

67 a after the order of him who was without beginning of days or end of years. There is a single highest order of the priesthood but it is called by different names. For example, in the Doctrine and Covenants we read about “they who are priests and kings, who have received

377 H. W. Nibley, *Teachings of the PGP*, p. 280.

378 See G. d. Santillana et al., *Hamlet’s Mill*, p. 333.

379 Moses 5:6-8.

380 Moses 6:64.

381 E. S. Drower, *Prayerbook*, p. 30.

382 See J. M. Bradshaw, *God’s Image 1*, ENDNOTE B-16, p. 907.

383 See, e.g., Ephrem the Syrian, Epiphany, 12:1, 4, p. 282; S. C. Malan, *Adam and Eve*, 1:1, pp. 1-2; 1:32-33, pp. 34-36; M. al-Kisa’i, *Tales*, p. 61. See J. M. Bradshaw, *God’s Image 1*, ENDNOTES 5-23, 5-24, pp. 435-436.

384 Moses 6:67-68.

385 See J. M. Bradshaw, *God’s Image 1*, COMMENTARY 5:59-b, p. 400. See also *ibid.*, p. 347; *ibid.*, ENDNOTE 5-23, pp. 435-436.

67 And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

of his fulness, and of his glory.³⁸⁶ They are described in relation to variously named orders as being “after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.”³⁸⁷ Brigham Young explained:³⁸⁸

[O]ur calling is to preach the Gospel, initiate people into, and proceed with the organization of the kingdom of God as far as we can, preparatory to the coming of the Son of Man. We have commenced to organize ... in the Holy Order that God has established for His people in all ages of the world when he has had a kingdom upon the earth. We may call it the Order of Enoch, the Order of Joseph, the Order of Peter, or Abraham, or Moses, and then go back to Noah ...

President Boyd K. Packer, then an apostle, discussed the cluster of terms associated with the word “order,”³⁸⁹ which we summarize here. The Latin nominative *ordo* means a “row, series, course, order, array.”³⁹⁰ Many examples of the use of the word “order” are given in the scriptures: “... established the order of the Church”;³⁹¹ “all things should be restored to their proper order”;³⁹² “all things may be done in order”;³⁹³ “Mine house is a house of order;”³⁹⁴ “order of the priesthood.”³⁹⁵ Moroni defined depravity as being “without order.”³⁹⁶

The *Oxford Dictionary* defines the word “ordinance” first as: “Arrangement in ranks or rows,” and second as: “Arrangement in sequence or proper relative position.”³⁹⁷ ... The word “ordinance” can also mean: “A practice or usage authoritatively enjoined or prescribed, especially a religious or ceremonial observance, as the sacraments.”³⁹⁸

The word “ordain” is defined first as: “To put in order, arrange, make ready, prepare”; and secondly: “To appoint or admit to the ministry of the Christian Church ... by the laying on of hands or other symbolic action.” Alain Rey notes that from its appearance in the earliest texts, the term “ordain” also includes the idea of “submitting to a regulation (i.e., of one’s actions, one’s conduct).”³⁹⁹

That the ordinances of the priesthood are essential to salvation and exaltation is made clear in the Doctrine and Covenants:⁴⁰⁰

19. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

20. Therefore, in the ordinances thereof, the power of godliness is manifest.

21. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh.

b *from all eternity to all eternity.* Compare Moses 7:29, 31. See also Moses 7:41, 53.

386 D&C 76:56.

387 D&C 76:57.

388 B. Young, 26 June 1874, p. 113.

389 See B. K. Packer, *Ordinances*, pp. 185-186.

390 J. A. Simpson *et al.*, *OED*, p. 1222:902 s.v. order.

391 Alma 8:1.

392 Alma 41:2.

393 D&C 20:68.

394 D&C 132:8.

395 D&C 94:6.

396 Moroni 9:18.

397 J. A. Simpson *et al.*, *OED*, p. 1223:909 s.v. ordinance.

398 *Ibid.*, p. 1223:910 s.v. ordinance.

399 A. Rey, *Dictionnaire*, 2:1485, s.v. ordonner.

400 D&C 84:19-21.

68 Behold, thou art one in me, a **son of God**; and thus may all become my sons. Amen.

68 a son of God. Compare Moses 6:15, 7:1, 8:13. Moses 6:67 makes it clear that to be made a son of God is to receive the fulness of the priesthood after the order of the son of God.⁴⁰¹ Elder Bruce R. McConkie wrote:⁴⁰²

After baptism, and after celestial marriage, [Adam and Eve] ... charted for themselves a course leading to eternal life, they pressed forward with a steadfastness in Christ⁴⁰³ — believing, obeying, conforming, consecrating, sacrificing — until their calling and election was made sure⁴⁰⁴ and they were sealed up unto eternal life.⁴⁰⁵

He further taught:⁴⁰⁶ “We have power to become the sons of God, to be adopted into the family of the Lord Jesus Christ, to have Him as our Father, to be one with Him as He is one with His Father ... As the sons of God, we also have power to advance and progress until we become “joint-heirs with Christ,”⁴⁰⁷ until we have “conformed to the image”⁴⁰⁸ of God’s Son, as Paul expressed it.”

Margaret Barker describes how the concept of becoming a son of God relates both to ordinances in the earthly temple and to actual ascents to the heavenly temple.⁴⁰⁹

The high priests and kings of ancient Jerusalem entered the holy of holies and then emerged as messengers, angels of the Lord. They had been raised up, that is, resurrected; they were sons of God; that is angels; and they were anointed ones, that is, messiahs

Psalm 89 describes the same temple scene: “I have exalted one chosen from the people⁴¹⁰ ... With my holy oil I have anointed him ... He shall cry to me ‘Thou art my Father’ ... And I will make him the firstborn ...”⁴¹¹ The resurrected one was anointed, spoke of God as his Father, and was given the status of the firstborn. He became divine, and *his birth was described as his resurrection* ... This was divine sonship in its temple setting. “Son” and “begotten” did not mean reproduction in the human sense

[Jesus’] disciples were One in the same sense as Jesus and the Father were One. “I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me ...”⁴¹² The implication of this is that all people can become sons of God, exactly what John and Paul said: “But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood, not of the will of the flesh, but of God”;⁴¹³ “For all who are led by the Spirit of God are sons of God,”⁴¹⁴ and these would share the image of the Son, so that He would be “the firstborn among many brethren”⁴¹⁵ — the image of the firstborn among sons of God from Deuteronomy 32:8.

401 See COMMENTARY Moses 6:67-a, p. 82; Moses 8:13-a, p. 225; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-65. See also COMMENTARY Moses 6:59-g, p. 80; Moses 6:61-b, p. 81; Moses 7:4-b, p. 130; Moses 7:59-d, p. 157.

402 B. R. McConkie, *Mortal Messiah*, 1:229.

403 2 Nephi 31:20.

404 See 2 Peter 1:10; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 92-93, 166-167 n. 301.

405 D&C 131:5; *ibid.*, pp. 62-63.

406 B. R. McConkie, *Ten Blessings*, p. 33.

407 Romans 8:17.

408 Romans 8:29.

409 M. Barker, *Christmas*, pp. 5, 8, 9, 12-13. See M. Barker, *Lady*, pp. 124-126 for a discussion of ancient controversies over biblical passages relating to descriptions of the sons of God and the sons of the Jehovah.

410 See caption to FIGURE M6-4, p. 38.

411 Psalm 89:19-20, 26-27.

412 John 17:23.

413 John 1:13.

414 Romans 8:14.

415 Romans 8:29.

68 *Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.*

Human beings could become angels, and then continue to live in the material world. This transformation did not just happen after physical death; it marked the passage from the life in the material world to the life of eternity. For Christians this happened at baptism, and so Paul could write to the church at Colossae: “If you have been raised with Christ, seek those things that are above.”⁴¹⁶ This resurrection is often described nowadays as being “born again,” as in the words of Jesus to Nicodemus: “Unless one is born anew/born from above, he cannot see the kingdom of God.”⁴¹⁷ Seeing the kingdom meant seeing the heavenly throne, that is, seeing beyond the veil into the invisible world. When you saw the angels you joined them. When you glimpsed the glory, you became a part of it ...

[S]ome human beings became angels in the temple ritual, and some angels took human form. Temple beliefs ritualized this by passing through the veil from the visible to the invisible world.

Situating these concepts within an LDS context, William Hamblin describes how the members of the divine council in heaven “are variously called the ‘host of heaven,’⁴¹⁸ ‘gods’ or ‘sons of God,’⁴¹⁹ or ‘Holy Ones’⁴²⁰ and argues that we should “understand the LDS Endowment as a ritual and dramatic participation in the *sôd*/divine council of God, through which God reveals to the covenanter his *sôd*/secret plan of salvation — the hidden meaning and purpose of Creation and the cosmos. When we consider the Endowment drama in this way — remembering that in Isaiah the meeting place of the *sôd* of YHWH is in the temple⁴²¹ — the Endowment fits broadly in the biblical tradition of ritually observing or participating in ‘the council/*sôd* of YHWH’ described in these biblical texts.”⁴²²

- b** *thus may all become my sons.* The ordinances are the same for each and available to all. Compare Moses 7:1: “many have believed and become the sons of God.”

416 Colossians 3:1.

417 John 3:3.

418 1 Kings 22:19.

419 Psalm 82:1, 6.

420 I.e., those who are sanctified.

421 Isaiah 6:1.

422 W. J. Hamblin, *Sôd of YHWH*, pp. 147, 151.

Gleanings

Table of Contents

President Joseph Smith, Jr.: “Doings of Olden Times”.....	87
Hugh W. Nibley: <i>The Book of Enoch as a Reward for the Saints</i>	87
Hugh W. Nibley: <i>The Priesthood After the Order of Enoch</i>	88
Hyrum L. Andrus: <i>Enoch and the Patriarchal Priesthood</i>	88
Elder Neal A. Maxwell: <i>Enoch Pleased God</i>	88
Elder Neal A. Maxwell: <i>The Call of Enoch</i>	89
President Spencer W. Kimball: <i>God Can Make His Own Orators</i>	89

President Joseph Smith, Jr.: “Doings of Olden Times”¹

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of His little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were nowhere to be found. The common remark was, “They are lost books”; but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam.² To the joy of the little flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch.³

Hugh W. Nibley: *The Book of Enoch as a Reward for the Saints*⁴

The book of Enoch was given to the Saints as a bonus for their willingness to accept the Book of Mormon and as a reward for their sustained and lively interest in all scriptures, including the lost books. They were searchers, engaging in eager speculation ..., ever seeking like Adam and Abraham, for “greater [light and] knowledge.”⁵ And we have been told that if we stop seeking we shall not only find no more but lose the treasures we already have. That is why it is not only advisable but urgent that we begin at last to pay attention to the astonishing outpouring of ancient writings which is the peculiar blessing of our generation. Among these writings the first and most important is the book of Enoch.

1 J. Smith, Jr., *Documentary History*, December 1830, 1:131-133, from History, 1838–1856, volume A-1, pp. 80-81, <http://josephsmithpapers.org/paperSummary/history-1838-1856-volume-a-1#86>; <http://josephsmithpapers.org/paperSummary/history-1838-1856-volume-a-1#87>. John Whitmer recorded: “The Lord made known, some of the hidden things of his kingdom; for he unfolded the prophecy of Enoch the seventh from Adam.” (John Whitmer, *History*, 1831-circa 1847, p. 4, transcription in J. Smith, Jr. *et al.*, *Assigned Histories*, 1832-1844, p. 17).

2 P. S. Alexander, *From Second Adam*, p. 101: “The standing of Enoch and Enochic literature seems to have been high ... in early Christianity ... This quotation [from Jude] is all the more significant because the New Testament writers normally cite directly only the books of the standard synagogue canon.”

3 Moses 7 follows. Enoch’s “speech” on the “plan of salvation” (see the notation in the handwriting of John Whitmer on the OT1 manuscript in S. H. Faulring *et al.*, *Original Manuscripts*, p. 101) ends in verse 1, and the “prophecy of Enoch” referred to in Joseph Smith’s preface above begins in verse 2.

4 H. W. Nibley, *Enoch*, p. 95.

5 Abraham 1:2.

Hugh W. Nibley: The Priesthood After the Order of Enoch⁶

Joseph Smith restored what he called “the Ancient Order,” the “Patriarchal Priesthood, ... this ‘holy order’ of parents and children back to Adam.”⁷ It is one eternal order, ever the same.⁸ The Saints cannot begin to comprehend it now, their minds being dark.⁹ With the Priesthood was “instituted the ancient order of things for the first time in these last days,”¹⁰ “setting forth the order [of things] pertaining to the Ancient of Days.”¹¹ It was the “ancient order” in its full pattern introduced for the first time, the Order of Melchizedek, “after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came not by man.”¹² “From time to time,” said the prophet, “these glad tidings were sounded in the ears of men in different ages Certainly God spoke to [Abel]; ... and if He did, would He not ... deliver to him the whole plan of the Gospel? ... And if Abel was taught of the coming of the Son of God, was he not taught also of His ordinances?”¹³

Hyrum L. Andrus: Enoch and the Patriarchal Priesthood¹⁴

Under Adam, a great line of patriarchs had been established in ancient times, coming down through a designated lineage. These men — Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, etc. — were not fathers in the flesh of all people on earth before the flood. But within the divine family order they became fathers spiritually, in eternal life, of the faithful. Being patriarchs, they presided as priests and kings over the divine order

Not much direct information is given concerning the system over which Melchizedek presided, but the evidence which does exist indicates that it was patriarchal in nature. Joseph Smith wrote by revelation that Melchizedek “was ordained an high priest after the order of the covenant which God made with Enoch.”¹⁵ Enoch’s system was the patriarchal order. The Prophet also made it clear that Melchizedek held the fulness of the priesthood, which is given to men only within the divine patriarchal order. This means that the priesthood after the order of Melchizedek is the highest order or system of the priesthood, which is the patriarchal order.

Elder Neal A. Maxwell: Enoch Pleased God¹⁶

It is possible to know when, at least basically, we please God ... We observe that, writing about Enoch, Paul noted that “before his translation he had this testimony, that he pleased God.”¹⁷ The Prophet and his associates went further, saying that unless people have such an assurance, “they will grow weary in their minds, and faint.”¹⁸ This is the same concern Paul addressed in his epistle to the Hebrews. Significantly Paul urged members to jettison — “lay

6 H. W. Nibley, *Eternal Round*, p. 424.

7 A. F. Ehat, *Ordinances*, p. 142.

8 See J. Smith, Jr., *Teachings*, 12 November 1835, p. 91.

9 See *Ibid.*

10 *Ibid.*, 4 May 1842, p. 237.

11 *Ibid.*

12 JST Genesis 14:27-28.

13 J. Smith, Jr., *Teachings*, 22 January 1834, pp. 58, 59.

14 H. L. Andrus, *Doctrines*, pp. 540-541, 501-502.

15 JST Genesis 14:27.

16 N. A. Maxwell, *Increase*, p. 114; N. A. Maxwell, *Not My Will*, p. 126.

17 Hebrews 11:5.

18 L. E. Dahl *et al.*, *Lectures*, 6:4, p. 92.

aside”¹⁹ — the wearying baggage of sin and to look to Jesus as their example, “lest ye be wearied and faint in your minds.”²⁰

As we progress, we can come to have “an actual knowledge that the course of life which [one] is pursuing is according to [God’s] will”²¹ ... This is not to say that such a person’s life at any moment is finally finished, complete, or perfect. Rather, it is that the fundamental, daily direction of one’s life, even in the midst of one’s afflictions and inadequacies, is basically approved. So we are to continue the journey and endure to the end, utilizing daily faith. Faith can seldom rest, therefore. It is called upon just as soon as one’s next irritation, temptation, or affliction appears.

Elder Neal A. Maxwell: The Call of Enoch²²

This is the Lord Jesus who chose Galilean fishermen; the Jehovah who chose a lad with a slingshot to face Goliath; the God who chose Enoch, who was slow of speech and hated by all the people. This pattern should convey to all of us a humbling sense of security, for our God is a God of love. He waits with open arms, and the unfolding of His merciful plan of salvation is not only therefore the mark of divine power but also the mark of God’s relentless, redeeming love.

Nephi several times expressed his feelings of inadequacy, yet he had a willingness to carry on “notwithstanding my weakness.”²³ Like Nephi, we need to be drawn to discipleship — not driven by it. Moses (and Enoch before him) spoke of his reluctance to venture forth to the tasks assigned to him. It is not surprising that we, the weak things of the world, should notice our weaknesses especially under stress, such as the stress of declaring the Gospel adequately. We often know more than we can tell. Ammon said, “Behold, ... I cannot say the smallest part which I feel.”²⁴ Articulateness is not a pre-condition of discipleship; it is a result thereof. Moses’ early need for Aaron as a spokesman simply does not show up in the later years of their rich relationship.

Suppose Enoch had demurred when called by the Lord? He would have gone on being a good person, serving the Lord part-time, living in a city which was a slum compared to the glorious City of Enoch; nor would Enoch be a part of that scene of glorious greeting yet to come.²⁵

President Spencer W. Kimball: God Can Make His Own Orators²⁶

[A prophet] need not be an orator, for God can make his own. The Lord can present his divine messages through weak men made strong. He substituted a strong voice for the quiet, timid one of Moses, and he gave to the young man Enoch power that made men tremble in his presence, for Enoch walked with God as Moses walked with God.

19 Hebrews 12:1.

20 Hebrews 12:3.

21 L. E. Dahl *et al.*, *Lectures*, 6:4, p. 92.

22 N. A. Maxwell, *Deposition*, p. 28; N. A. Maxwell, *Sermons*, p. 25; N. A. Maxwell, *Quote*, p. 54.

23 2 Nephi 33:11.

24 Alma 26:16.

25 See Moses 7:63.

26 S. W. Kimball, *Need*, April 1970, p. 319. Written when President Kimball was an Apostle.

Hugh W. Nibley: There Is a Place for Discussion with God²⁷

A discussion with God is not a case of agreeing or disagreeing with him — who is in a position to do that? — but of understanding him. What Abraham and Ezra and Enoch asked was, “Why?” Socrates showed that teaching is a dialogue — a discussion. As long as the learner is in the dark he should protest and argue and question, for that is the best way to bring problems into focus, while the teacher patiently and cheerfully explains, delighted that his pupil has enough interest and understanding to raise questions — the more passionate the more promising. There is a place for discussion and participation in the government of the kingdom; it is men who love absolute monarchies, it was the Israelites, the Jaredites, the Nephites, who asked God to give them a king, overriding the objections of his prophets who warned them against the step.

Elder Neal A. Maxwell: “A Fresh View Is Not Always Welcomed”²⁸

A fresh view is not always welcomed, being jarring to those who are intensely set in their ways.²⁹ Sin enjoys its own status quo, too. Even the remarkable Enoch was not welcomed by many of his contemporaries. Of him and his labors, it was said anciently, “There is a strange thing in the land.”³⁰

Hugh W. Nibley: Parallels with the Qumran Book of the Giants

In the *Book of the Giants*, a collection of fragments from an Enoch book discovered at Qumran, we find the most extensive series of parallels between a single ancient text and the book of Moses. Both accounts begin with references to “slaughter, destruction, and moral corruption”³¹ that filled the earth.³² Nibley summarizes:³³

The presence of Enoch was a disturbing one, “a strange thing in the land,”³⁴ in the Joseph Smith version, “a wild man had come among us.”³⁵ Mahujah-Mahijah [comes] to Enoch, representing a disturbed constituency, to ask the holy man just what the situation is.³⁶ That MHWY [i.e., Mahujah] was sent “under pain of death”³⁷ shows that not only the [Giants’] dreams, but [also] the presence of Enoch was a cause of dread.³⁸ In reply the messenger learns that Enoch comes from a special and holy place.³⁹

It is in reply to Mahujah-MHWY that Enoch refers the people to an ancient book which he bears with him, having according to some sources⁴⁰ copied it with his own hand from heavenly tablets.⁴¹

27 H. W. Nibley, *Beyond Politics*, p. 284.

28 N. A. Maxwell, *Promise*, p. 12.

29 See Psalm 118:22.

30 Moses 6:38.

31 J. C. Reeves, *Jewish Lore*, p. 67.

32 F. G. Martinez, *Book of Giants* (1Q23), 9+14+15:2-4; M. Wise *et al.*, *DSS, Book of Giants* (1Q23), 9+14+15:2-4, p. 291. See COMMENTARY Moses 6:15-c, p. 54

33 H. W. Nibley, *Churches*, pp. 157-161.

34 Moses 6:38.

35 See COMMENTARY Moses 6:38-d, p. 68. Cf. *The Book of the Giants*, where the wicked leader of the giants, 'Ohya, declares (M. Wise *et al.*, *DSS, Book of Giants* (4Q531), 22:8, p. 293): “the wild man they call [me].”

36 F. G. Martinez, *Book of Giants* (4Q530), 2:21-23, p. 261. See COMMENTARY Moses 6:40-a, p. 69.

37 See F. G. Martinez, *Book of Giants* (4Q530), 2:22, p. 261.

38 See Moses 6:38-39.

39 F. G. Martinez, *Book of Giants* (4Q531), 2:5-6, p. 262. See COMMENTARY Moses 6:41-c, p. 70.

40 E.g., H. C. Kee, *Testaments, Naphtali* 4:1, p. 812: “the writing of holy Enoch.”

41 F. G. Martinez, *Book of Giants* (4Q203), 8:1-5, p. 260. See COMMENTARY Moses 6:46-a, p. 72.

The teachings of the book (from Adam's time in the Joseph Smith version) strike home, and the hearers are overcome⁴² Next comes a resounding declaration of general depravity, which in two verses of the Joseph Smith text powerfully sums up the same message in the longest of the Aramaic Enoch fragments⁴³ But then, interestingly enough, both the Qumran and the Joseph Smith sermons end on a note of hope — which is not found in the other versions of the book of Enoch⁴⁴

Now comes what I consider an important theological note. Enoch tells how the Lord told Adam of the natural inclination to sin that came with the Fall. This is converted in the Aramaic version to a denunciation of the wicked people of Enoch's day, who did indeed conceive their children in sin, since they were illegitimate offspring of a totally amoral society⁴⁵

Next the wicked move against Enoch and his people in force, but are themselves forced to acknowledge the superior power supporting the patriarch⁴⁶ And then that striking passage, so surprisingly vindicated in [the Qumran *Book of the Giants*], of the roaring lions amidst scenes of general terror⁴⁷ Finally, the prediction of utter destruction and the confining in prison that is to follow.⁴⁸

42 *Ibid.*, 4:6, p. 260; F. G. Martinez, *Book of Giants* (6Q8), 1:2-4, p. 262. See COMMENTARY Moses 6:47-a, p. 73.

43 F. G. Martinez, *Book of Giants* (4Q203), 8:6-14, pp. 260-261. See COMMENTARY Moses 6:49-a, p. 74.

44 *Ibid.*, 8:14-15, p. 261.

45 *Ibid.*, 8:6-9, p. 260. See COMMENTARY Moses 6:55-a, p. 77.

46 F. G. Martinez, *Book of Giants* (4Q531), 2:3-7, p. 262. See COMMENTARY Moses 7:13-b, p. 133.

47 *Ibid.*, 2:8, p. 262. See COMMENTARY Moses 7:13-b, p. 133.

48 F. G. Martinez, *Book of Giants* (4Q203), 7:5-7, p. 260. See COMMENTARY Moses 7:38-a, p. 149.

Endnotes

M6-1 For the quantitative comparison, Elder Maxwell cites a letter to him dated August 12, 1988, from Robert J. Matthews, late LDS scholar of the Joseph Smith Translation of the Bible. Richard L. Bushman computes a roughly similar ratio:¹ “In Genesis, Enoch is summed up in 5 verses; in Joseph Smith’s revision, Enoch’s story extends to 110 verses.”

M6-2 The proportion of Joseph Smith’s book of Enoch that could have been derived straightforwardly from the five relevant verses in the Bible is very small. Moreover, Joseph Smith’s mother² wrote that as a boy he “had never read the Bible through in his life: he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.” Contra Michael Quinn’s claim,³ Philip Barlow⁴ sees “no reason to doubt such memories,” though he does note the “potent biblicism” of his environs, recollections by a neighbor of Bible study in the Smith home, and how young Joseph “searched the scriptures” as he experienced the “revivalistic fires of the surrounding ‘burnt-over district.’” It is hard to imagine, however, that the story of Enoch would have been a focus of attention for any early encounters that Joseph Smith had with the book of Genesis in his home or community.

Observe also that the “restrained, assured, and polished” nature of Joseph Smith’s prose from his later years⁵ was not evident in his early personal writings to the degree found in his very first translations and revelations. Indeed, Joseph Smith’s wife Emma⁶ testified that during the time he was fully engaged in translation, her husband “could neither write nor dictate a coherent and well-worded letter; let alone dictating a book like the Book of Mormon. And, though I was an active participant in the scenes that transpired, and was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me, ‘a marvel and a wonder,’ as much so as to anyone else.”

M6-3 In his master’s thesis, S. Cirillo, *Joseph Smith*, cites and amplifies the arguments of Quinn⁷ that the available evidence that Joseph Smith had access to published works related to *1 Enoch* has moved “beyond probability—to fact.” He sees no other explanation than this for the substantial similarities that he finds between the book of Moses and the pseudepigraphal Enoch literature.⁸ However, reflecting on the “coincidence” of the appearance of the first English translation of *1 Enoch* in 1821, just a few years before Joseph Smith received his Enoch revelations, Richard L. Bushman nonetheless concludes:⁹ “It is scarcely conceivable that Joseph Smith knew of Laurence’s Enoch translation.” Perhaps even more significant is the fact that the principal themes of “Laurence’s 105 translated chapters do not resemble Joseph Smith’s Enoch in any obvious way.”¹⁰ Indeed, apart from the shared prominence of themes relating to the Son of Man motif in the *1 Enoch Book of Parables*¹¹ and the book of Moses, the most striking resemblances to the Prophet’s revelations are found not in *1 Enoch*, but in related pseudepigrapha such as *2 Enoch* (first published at the end of the 19th century) and the Qumran *Book of the Giants* (discovered in 1948). Woodworth concludes:¹² “While I do not share the confidence the parallelist feels for the inaccessibility of Laurence to Joseph Smith, I do not find sharp enough similarities to support the derivatist position. The tone and weight and direction of [*1 Enoch* and the book of Moses] are worlds apart ... The problem with the derivatist position is [that] ... Laurence as source material for Joseph Smith does not make much sense if the two texts cannot agree on important issues. The texts may indeed have some similarities, but the central figures do not have the same face, do not share the same voice, and are not, therefore, the same people. In this sense, the Enoch in the book of Moses is as different from the Enoch of Laurence as he is from the Enoch in the other extra-biblical Enochs in early American culture. Same name, different voice.” Note also that since Joseph Smith was aware of the citation of *1 Enoch* in Jude 1:14-15,¹³ the most obvious

1 R. L. Bushman, *Rough Stone*, p. 138.

2 L. M. Smith, *Lucy’s Book*, Coray/Pratt 1853 version, p. 344.

3 Cited in *ibid.*, p. 344 n. 47.

4 P. L. Barlow, *Bible*, p. 13; P. L. Barlow, *Bible (2013)*, p. 12.

5 *Ibid.*, p. 15.

6 J. Smith, III, Last Testimony, p. 290.

7 D. M. Quinn, *Magic* 1998, p. 193.

8 S. Cirillo, *Joseph Smith*, p. 126.

9 R. L. Bushman, *Rough Stone*, p. 138.

10 *Ibid.*, p. 138. Cf. J. L. Woodworth, Enoch, pp. 190-192.

11 In addition, *1 Enoch* and the book of Moses share a common interest in the story of Noah and the Flood.

12 *Ibid.*, pp. 190, 192.

13 J. Smith, Jr., *Documentary History*, December 1830, 1:132.

thing he could have done to bolster the case for the antiquity of the book of Moses account if he were a conscious deceiver would have been to include that citation somewhere within his revelations on Enoch. But this he did not do.

- M6-4** For example, John L. Brooke¹⁴ seeks to make the case that Sidney Rigdon, among others, was a “conduit of Masonic lore during Joseph’s early years” and then goes on to make a set of weakly substantiated claims connecting Mormonism and Masonry. These claims, including connections with the story of Enoch’s pillars in Royal Arch Masonry, are refuted by William J. Hamblin *et al.*¹⁵ and Jed Woodward.¹⁶ Non-Mormon scholar Stephen Webb¹⁷ agrees with Hamblin *et al.*, concluding that “actual evidence for any direct link between [Joseph Smith’s] theology and the hermetic tradition is tenuous at best, and given that scholars vigorously debate whether hermeticism even constitutes a coherent and organized tradition, Brooke’s book should be read with a fair amount of skepticism.”

For a debunking of the idea that LDS temple ordinances are a simple derivation from Freemasonry, see M. B. Brown, Exploring. Brown’s more in-depth manuscript dealing with this topic still awaits publication.

- M6-5** The allusion to baptism in those verses relating to the call of Enoch is strengthened by parallel wording in the later account of the descent of the Spirit at the baptism of Adam¹⁸ followed by a “voice out of heaven”¹⁹ and a declaration of sonship.²⁰ Since God the Father is declared to be the “Man of Holiness” in Moses 6:57, the titles “son of God” and “son of Man” can be equated.

- M6-6** Although there is no mention of “rest” in the account of Enoch’s divine commission, the term appears frequently in later passages from the Enoch chapters in the book of Moses dealing with the lament of the earth and the promise that it should receive “rest” in the last days.²¹ Perhaps of greater relevance is the statement in Abraham 1:2 that, “finding greater happiness and peace and rest” for himself, the patriarch “sought for the blessings of the fathers” (i.e., the greater priesthood and its office of high priest).

- M6-7** For discussions of these and other ancient references to Enoch as a “lad,” see, e.g., G. A. Anderson, Exaltation, pp. 107-108; C. Mopsik, *Hénoch*, pp. 188-190; H. W. Nibley, *Enoch*, pp. 208-209; A. A. Orlov, *Enoch-Metatron*, pp. 133-136.

Psalm 89:19 provides an intriguing possibility of parallel with the title of lad/youth given to Enoch in vision. Citing a vision “of old”²² that was given to His “holy one” (KJV), the Lord is quoted as saying that He has exalted a *bahur* from among the people. *Bahur* is an interesting word²³ — it is usually translated as “chosen,” but perhaps in the context of this verse may be more accurately rendered “youth” or “young man,” as in Eaton’s translation: “I have set a youth [emending *‘ezer* to *naar*] above the warrior; I have raised [exalted] a young man [*bahur*] over the people.”²⁴ One might, in fact, conjecture a play on words between *bahir* in v. 3 and *bahur* in v. 19.

See also the caption to FIGURE M6-4, p. 38

- M6-8** The preface to the entry in the revelation book says that it was “sung by the gift of tongues and translated.” An expanded and versified version of this song that omits the weeping of Enoch was published in *Evening and Morning Star*, 1:12, May 1833. For a full transcript of the revelation and its poetic rendition, see EXCURSUS 2: The Song of Enoch, p. 449.

- M6-9** Regarding D&C 76, see D&C 76:19–20 and J. Smith, Jr. (or W. W. Phelps), A Vision, 1 February 1843, stanzas 15–16, p. 82, reprinted in L. E. Dahl, *Vision*, p. 297. Thanks to Bryce Haymond for pointing out the latter reference.

14 J. L. Brooke, *Refiner’s Fire*.

15 W. J. Hamblin *et al.*, Mormon in the Fiery Furnace, p. 52-58; cf. W. J. Hamblin *et al.*, Review of John L. Brooke, pp. 178-179. See also P. L. Barlow, Decoding; R. Bushman, Mysteries; J. Shipps, *Sojourner*, pp. 204-217.

16 J. Woodward, *Enoch*, pp. 188-189.

17 S. H. Webb, *Jesus Christ*, p. 260.

18 Moses 6:65: “the Spirit of God descended upon him.”

19 Moses 6:66.

20 Moses 6:68: “Behold, thou art one in me, a son of God; and thus may all become my sons.”

21 Moses 7:48, 54, 58, 61, 64.

22 L. T. Dennis *et al.*, *ESV*, 89:19, p. 1050; J. H. Eaton, *Psalms Commentary*, 89:19, p. 317.

23 F. Brown *et al.*, *Lexicon* p. 104c, d; L. Koehler *et al.*, *Hebrew and Aramaic Lexicon*, 1:118.

24 J. H. Eaton, *Psalms Commentary*, 89:19, p. 317. Cf. K. L. Barker, *NIV Study Bible*, Psalm 89:19, p. 889: “I have exalted a young man from among the people.”

With respect to the First Vision, Charles Lowell Walker recorded the following:²⁵

Br. John Alger said while speaking of the Prophet Joseph, that when he, John, was a small boy he heard the Prophet Joseph relate his vision of seeing the Father and the Son. [He said t]hat God touched his eyes with his finger and said “Joseph, this is my beloved Son hear him.” As soon as the Lord had touched his eyes with his finger, he immediately saw the Savior [Br. Alger said] that Joseph while speaking of it put his finger to his right eye, suiting the action with the words so as to illustrate and at the same time impress the occurrence on the minds of those unto whom he was speaking.

M6-10 Although Stuckenbruck, like Milik and Garcia Martinez, initially saw the *Book of the Giants* as part of an Enochic tetralogy at Qumran,²⁶ he later stated that “the status of the *Book of the Giants* as included among an early corpus of Enochic writings is uncertain.”²⁷ Knibb likewise argues for the plausibility of a Qumran trilogy of Enochic writings — the *Book of Watchers*, the *Book of Dreams*, and the *Epistle* — thus omitting the *Book of the Giants* from this conjectured collection.²⁸

M6-11 J. C. Reeves, *Jewish Lore*, pp. 69-70 explains:²⁹

The term *gbryn* is the Aramaic form of Hebrew *gibborim* (singular *gibbor*), a word whose customary connotation in the latter language is “mighty hero, warrior,” but which in some contexts later came to be interpreted in the sense of “giants.” (The term is translated seventeen times with the Greek word for “giants” in the *Septuagint*.³⁰) ... Similarly *nplyn* is the Aramaic form of the Hebrew *np(y)lym* (i.e., *nephilim*), an obscure designation used only three times in the Hebrew Bible. Genesis 6:4 refers to the *nephilim* who were on the earth as a result of the conjugal union of the [“sons of God” and the “daughters of Adam”] and further qualifies their character by terming them *gibborim*. Both terms are translated in [*Septuagint*] Genesis 6:4 by [“giants”] and in *Targum Onkelos* by *gbry*. Numbers 13:33 reports that gigantic *nephilim* were encountered by the Israelite spies in the land of Canaan, here the *nephilim* are associated with a (different?) tradition concerning a race of giants surviving among the indigenous ethnic groups that inhabited Canaan. A further possible reference to both the *nephilim* and *gibborim* of Genesis 6:4 occurs in Ezekiel 32:27. The surrounding pericope presents a description of slain heroes who lie in Sheol, among whom are a group termed the *gibborim nophelim* [sic] *me’arelim*. The final word, *me’arelim*, “from the uncircumcised,” should probably be corrected on the basis of the *Septuagint*... to *me’olam*, and the whole phrase translated “those mighty ones who lie there from of old” ...

The conjunction of *gbryn wnpyllyn* in QG1 1:2 may be viewed as an appositional construction similar to the expression *yr wqdys* “Watcher and Holy One.”³¹ However, the phrase might also be related to certain passages that suggest there were three distinct classes (or even generations) of Giants, names for who of which are represented in this line [C]ompare *Jubilees* 7:22: “And they bore children, the *Naphidim* [sic] ... and the Giants³² killed the *Naphil*, and the *Naphil* killed the *Elyo*, and the *Elyo* [killed] human beings, and humanity [killed] one another.”

M6-12 Contrast L. T. Stuckenbruck, *Book of Giants*, 4Q531, 17:8, p. 164: “and the hinds of the field are calling” and F. G. Martinez, *Book of Giants* (4Q531), 2:8, p. 262: “and they bellowed a feral roar.” Regarding translation difficulties in this passage, see L. T. Stuckenbruck, *Book of Giants*, p. 163.

M6-13 Moses 7:2: “As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.” On the basis of the pronoun “I” that is present in the OT1 manuscript³³ and the use of the second-person plural “ye” that appears twice later in the verse, Cirillo argues (correctly, I think) for an alternate reading: “As I was journeying and stood in the place, Mahujah and I cried unto the Lord. There came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.”³⁴ This turns the name Mahujah into a

25 C. L. Walker, *Diary*, 2 February 1893, 2:755-756, punctuation and capitalization modernized.

26 *Ibid.*, pp. 25, 67.

27 *DJD* 36, p. 10, cited in M. A. Knibb, *Christian Adoption*, p. 66.

28 *Ibid.*, p. 75.

29 For additional analysis of these terms, see A. T. Wright, *Evil Spirits*, pp. 79-95.

30 J. C. Reeves, *Jewish Lore*, p. 134 n. 60.

31 E.g., Daniel 4:10, 14.

32 J. C. VanderKam, *Book of Jubilees*, 7:22, p. 47 reads “giant” (singular).

33 See S. H. Faulring et al., *Original Manuscripts*, p. 103.

34 S. Cirillo, *Joseph Smith*, p. 103, punctuation modified.

personal name instead of a place name, i.e., Enoch is “standing with” Mahujah, “not on Mahujah.”³⁵

M6-14 Mahijah³⁶ and Mahujah³⁷ are legitimate ways of transliterating variations of a single name that has been preserved in ancient manuscripts in two versions. For example, the Masoretic text of Genesis 4:18 includes both spellings of the name (Mehuja-el and Mehija-el), one right after the other in a context that leaves no doubt that each occurrence is referring to the same individual.³⁸ Ronald Hendel³⁹ attributes this phenomenon either to a graphic confusion of “y” and “w”⁴⁰ or to linguistic modernization of what seems to be the older form (Mehuja-el). Note that instead of featuring each of the two forms of the name in succession as in the Masoretic text, the Cairo Geniza manuscript gives Mehuja-el twice, whereas the Samaritan version has Mahi-el twice.⁴¹

M6-15 The rendering of מַחַוַי from the *Book of the Giants* that is given most often in English transliterations is Mahawai (keeping the “ח” and transliterating the “ו” as a consonant), but Mahujah or Mahijah are equally acceptable alternatives.

Nibley⁴² notes that Mehuja-el appears in the “Greek *Septuagint* as Mai-el⁴³ and in the Latin *Vulgate* as Mawiah-el,⁴⁴ showing that Mahujah and Mahijah were the same name, since Mai- (Greek had no internal ‘h’) could come only from Mahi- [מַחַי-].” Wevers⁴⁵ writes that “the *Septuagint* spelling of Mai-el follows the Samaritan tradition [Mahi-el], with the only difference being the dropped ‘h.’ The [Mahujah] version that we see in the *Book of the Giants*, which is probably related to Genesis 4:18, shows up in the Latin *Vulgate* as Maviael likely due to the fact that Jerome went to the Hebrew version for his translation. He didn’t use the ‘h’ either and made the ‘ו’ a consonant (‘w’) instead of a vowel (‘u’) in his transliteration. This is why in the Douay-Rheims Bible (based on the *Vulgate*), we see the name rendered as Maviael.”

Note that the grandfather of the prophet Enoch also bore a similar name to מַחַוַי: Mahalaleel.⁴⁶ As a witness of how easily such names can be confused, observe that the Greek manuscript used for Brenton’s translation of the *Septuagint* reads “Maleleel” for “Maiel.”⁴⁷

M6-16 S. Cirillo, *Joseph Smith*, p. 97, citing the conclusions of L. T. Stuckenbruck, *Book of Giants*, p. 27, considers “that the most conspicuously independent content” in the *Book of the Giants*, “unparalleled in other Jewish literature,” is the names of the giants, including Mahaway [i.e., Mahujah].” Moreover, according to Cirillo: “The name Mahaway in the [*Book of Giants*] and the names Mahujah and Mahijah in the [book of Moses] represent the strongest similarity between the [LDS revelations on Enoch] and the [pseudepigraphal books of Enoch] (specifically the [*Book of the Giants*]).”

M6-17 An additional phrase in Vermes’ translation⁴⁸ implies that Mahujah was chosen because he had been to Enoch for advice before: “previously you listened to his [Enoch’s] voice.”⁴⁹ This may correspond to Mahujah’s assertion that this is the second request he has made of Enoch.⁵⁰ “Beyer understands this ... passage to signify ... that [Mahujah] was the only Giant capable of executing this mission due to his personal acquaintance with Enoch.”⁵¹ Affirming the idea that Enoch and Mahujah had been previously acquainted, Stuckenbruck cites the Manichaean Uyur fragment in which Enoch calls out Mahujah’s name “very lovingly.”⁵²

M6-18 Since the *Book of the Giants* was not discovered until 1948, Cirillo is obliged to look elsewhere for what he takes to be Joseph Smith’s manuscript source of these ideas. He argues that:⁵³ “This journey

35 *Ibid.*, p. 103.

36 Moses 6:40.

37 Moses 7:2.

38 See, e.g., B. L. Bandstra, *Genesis 1-11*, p. 268.

39 R. S. Hendel, *Text*, pp. 47-48.

40 Cf. H. W. Nibley, *Churches*, p. 157; H. W. Nibley, *Enoch*, p. 278.

41 M. Shoulson, *Torah*, Genesis 4:18, p. 11; B. Tsedeka et al., *Israelite Samaritan*, Genesis 4:18, p. 12.

42 H. W. Nibley, *Enoch*, p. 278.

43 C. Dogniez et al., *Pentateuque*, Genesis 4:18, p. 145; M. K. H. Peters, *Deuteronomy*, Genesis 4:18, p. 8.

44 R. Weber, *Vulgata*, Genesis 4:18, p. 9.

45 J. W. Wevers, *Notes*, p. 62 n. 4:18.

46 Genesis 5:12-17; 1 Chronicles 1:2; Moses 6:19-20. See also Nehemiah 11:4.

47 L. C. L. Brenton, *Septuagint*, Genesis 4:18, p. 5.

48 G. Vermes, *Complete*, p. 550.

49 Cf. M. Wise et al., *DSS*, 2:23, p. 294: “you have heard his voice.”

50 F. G. Martinez, *Book of Giants* (4Q530), 3:7, p. 261: “For a second time I beg you for an oracle.”

51 J. C. Reeves, *Jewish Lore*, p. 94 n. 23.

52 L. T. Stuckenbruck, *Book of Giants*, p. 127 n. 140. See also Henning, cited in J. T. Milik et al., *Enoch*, p. 307.

53 *Ibid.*, pp. 105-106.

however is not unique to the [*Book of the Giants*], it is also found (and likely based on) the journey of Methuselah in *1 Enoch*⁵⁴ ... This format, for one person journeying to Enoch to question him, is evident once more in *1 Enoch*.⁵⁵ A reading of the *1 Enoch* accounts will show that the resemblance to the book of Moses is weak and, moreover, there is no mention of Mahijah or Mahujah in the *1 Enoch* accounts. In addition, Cirillo fails to provide any explanation for the other striking similarities between Joseph Smith's accounts of Enoch and the *Book of the Giants* that are summarized in this chapter.

M6-19 Mahujah identifies himself elsewhere⁵⁶ as the “son of Baraqel one of the twenty fallen Watchers listed by name in *1 Enoch*.”⁵⁷ In Moses 5:43, the name of Mahuja-el's father is given as Irad, a prominent member of the secret combination who was killed later by his great-grandson Lamech when he revealed their secrets in violation of deadly oaths he had taken.⁵⁸

In *1 Enoch*,⁵⁹ Baraqel is the ninth chief, under the leader Shemihazah, of the Watchers who descended on Mount Hermon and “swore together and bound one another with a curse”⁶⁰ as they determined to “choose... wives from the daughters of men.”⁶¹ Elsewhere⁶² we learn the secrets that each of the heads of the Watchers revealed to mankind. Elsewhere, we read of their responsibilities of each of these in the governing of the seven heavens.⁶³

Baraqel appears as Virogdad (= gift of the lightning, a name recognized by Henning as having affinities to Baraqel⁶⁴) in the Manichaean fragments of the *Book of the Giants*.⁶⁵ According to *Jubilees* 4:15,⁶⁶ Baraqel is also the father of Dinah, the wife of Enoch's grandfather Mahalaleel. If one assumed the descriptions in the relevant accounts were consistent, this would make the prophet Enoch a first cousin once-removed to Mahujah.

In the Doctrine and Covenants, the name of Enoch⁶⁷ or Baraqel (= Baurak Ale⁶⁸) was sometimes used as a code name for Joseph Smith.⁶⁹ Nibley⁷⁰ observes:

That Baraqel is interesting... because[, in the *Book of the Giants*,] Baraqel is supposed to have been the father of [Mahujah] ... A professor in Hebrew at the University of Utah said, “Well, Joseph Smith didn't understand the word *barak*, meaning ‘to bless.’”⁷¹ William W. Phelps had suggested that “Baurak Ale” meant “God bless you.”⁷² But “Baraqel” means the “lightning of God.”⁷³ The Doctrine and Covenants is right on target in that.

Cirillo⁷⁴ cites the conclusion of Quinn⁷⁵ that the transliteration “Baurak Ale” came from a “direct reading” of Laurence's English translation of *1 Enoch*. Note, however, that Laurence's transliteration was “Barakel” not “Baurak Ale”— if Joseph Smith simply borrowed this from Laurence, why do the transliterations not match more closely?

54 The Birth of Noah, G. W. E. Nickelsburg, *1 Enoch* 1, 106:1-107:3, pp. 536-537.

55 The Apocalypse of Noah, G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 65:1-68:1, pp. 273-274.

56 M. Wise *et al.*, *DSS*, 6Q8, 1:4, p. 292.

57 J. C. Reeves, *Jewish Lore*, p. 93. See G. W. E. Nickelsburg, *1 Enoch* 1, 6:7, p. 174, 8:3, p. 188; G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 69:2, p. 297, cf. 60:13-15, p. 224. See also C. Mopsik, *Hénoch*, 14:4, p. 109, 17:1, 3, pp. 110, 111.

58 Moses 5:49-50.

59 G. W. E. Nickelsburg, *1 Enoch* 1, 6:7, p. 174; G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 69:3, p. 297.

60 G. W. E. Nickelsburg, *1 Enoch* 1, 6:5, p. 174.

61 *Ibid.*, 6:1, p. 174.

62 *Ibid.*, 8:3, p. 188.

63 C. Mopsik, *Hénoch*, 14:4, p. 109, 17:1, 3, pp. 110, 111; G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 60:13-15, p. 224.

64 J. T. Milik *et al.*, *Enoch*, pp. 300, 311.

65 J. C. Reeves, *Jewish Lore*, p. 147 n. 202, p. 138 n. 98.

66 O. S. Wintermute, *Jubilees*, 4:15, p. 61, see also pp. 61-62 n. g.

67 D&C 78, 82, 92, 96, 104.

68 D&C 103, 105. Note that Joseph Smith's approach is simply to follow the lead of his Hebrew teacher, J. Seixas, who seems to have transliterated both the Hebrew letters *kaph* and *qoph* with a “k,” so it is difficult to trace what original name he is transliterating.

69 D. J. Whittaker, *Substituted Names*, p. 6.

70 H. W. Nibley, *Teachings of the PGP*, p. 268.

71 L. C. Zucker, *Hebrew*, p. 49.

72 D. J. Whittaker, *Substituted Names*, p. 6.

73 G. W. E. Nickelsburg, *1 Enoch* 1, p. 180.

74 S. Cirillo, *Joseph Smith*, p. 111.

75 D. M. Quinn, *Magic 1998*, p. 224.

Regarding the transliteration and translation of the term, Benjamin McGuire comments:⁷⁶

Baurak is not transliterated (in either of the first two editions of the Seixas grammar), but is identified as a “root of common occurrence” in his 1832 grammar (p. 44). Zucker did not have access to a copy of the earlier edition (although it seems highly likely that Joseph did). There, Seixas tells us, the word means “blessed, knelt down.” “Ale” is the common Seixas transliteration of the Hebrew word for God: *’el*. Zucker⁷⁷ notes that Orson Pratt translated Baurak Ale as both “God bless you” and “the Lord blesses.” I believe that the phrase comes directly from the Sephardic Hebrew and is independent of any connection to the Enoch material.

M6-20 In *1 Enoch*, Enoch’s journey to the eastern edge of the world would have been seen as taking him to the “east sea” on the edge of the dry earth, where heaven meets the sea. Enoch’s cosmology is sometimes hard to follow, but at this place he sees the gates where the celestial luminaries emerge. Consistent with ancient perspectives, this “east sea” might be equated to the place of the gate where the sun arose each morning.

M6-21 The “waters of Dan” in *1 Enoch* arguably may be identified with the Sea of Galilee. Although the “sea east” in the biblical text usually refers to the Dead Sea, the Sea of Galilee (or Kinnereth) is also certainly an “east” sea. See Joshua 12:3; Numbers 34:11-12, where the Sea of Kinnereth is considered the eastern frontier of the Promised Land. In Numbers 13:29, the Canaanites live by this sea.

The Sea of Galilee could probably be called the “waters of Dan,” as it borders on that land. Nearby Mt. Hermon is, of course, where the descent of the Watchers and the ascent of Enoch take place. It was also the site of the Transfiguration, the place marking both Heaven and Sheol. Jewish tradition links Mount Hermon with Jerusalem/Zion (the Jordan was thought to have its source at Mt. Hermon), especially for cultic events like the Yom Kippur liturgy.⁷⁸

M6-22 Milik⁷⁹ cites a fragment of the Middle Persian *Kawân* and a small fragment from Qumran (2Q26) for more detail about the tablets. The first tablet, made of wood, is washed by the wicked in order to efface its writing. It “symbolizes the generation of the Flood” who will be “submerged by the waters of the Flood ... The tablet of line 3 seems to be a second or third one, since it is the ‘board’ of salvation, the ark of Noah and his three sons.”

The stories of the two tablets no doubt bear some relationship to traditions about the two pillars of Enoch. See FIGURE G11-10, p. 391.

M6-23 Likewise, in the *Testament of the Twelve Patriarchs*, Dan, the son of Jacob-Israel, finds the record of the wickedness of the sons of Levi in the book of Enoch:⁸⁰ “I read in the Book of Enoch the Righteous that your prince is Satan and that all the spirits of sexual promiscuity and of arrogance ... cause them to commit sin before the Lord.” Likewise we read in the *Testament of Simeon*:⁸¹ “For I have seen in a copy of the book of Enoch that your sons will be ruined by promiscuity”; the *Testament of Naphtali*:⁸² “I have read in the writing of holy Enoch that you will stray from the Lord, living in accord with every wickedness of the gentiles and committing every lawlessness of Sodom”; and the *Testament of Benjamin*:⁸³ “From the words of Enoch the Righteous I tell you that you will be sexually promiscuous like the promiscuity of the Sodomites.”

M6-24 Nickelsburg explains:⁸⁴

Abel-Main is the Aramaic form of Abel-Maim ...⁸⁵ It is modern Tel Abil, situated approximately seven kilometers west-northwest of “the waters of Dan,” at the mouth of the valley between the Lebanon range to the west and Mount Hermon, here called Senir, one of its biblical names.⁸⁶

76 B. A. McGuire, 15 May 2013.

77 L. C. Zucker, Hebrew, p. 49.

78 For more on this, see C. H. T. Fletcher-Louis, *Revelation of the Sacral*, pp. 266-271; G. W. E. Nickelsburg, *Enoch, Levi, and Peter*, p. 599.

79 J. T. Milik *et al.*, *Enoch*, p. 335.

80 H. C. Kee, *Testaments*, Dan 5:6, p. 809.

81 *Ibid.*, Simeon 5:4, p. 786.

82 *Ibid.*, Naphtali 4:1, p. 812.

83 *Ibid.*, Benjamin 9:1, p. 827.

84 G. W. E. Nickelsburg, *1 Enoch 1*, p. 250 n. 9-10. For more on the history of the sacred geography of this region, see *ibid.*, pp. 238-247.

85 Cf. 1 Kings 15:20 and its parallel in 2 Chronicles 16:4.

86 Deuteronomy 3:8-9; cf. Song of Solomon 4:8; Ezekiel 27:5.

M6-25 Cf. Milik's translation:⁸⁷ "Let it be known to you that [you] n[ot ...] and your works and those of your wives [...] themselves [and their] children and the wives of [their children ...] by your prostitution on the earth." The translation by Martinez reads:⁸⁸ "Know that [...] not your deeds and those of your wives [...] they and their sons and the wives of [their sons...] for your prostitution in the land." Compare *1 Enoch* 10:9, where the sons of the Watchers are called the "sons of miscegenation."⁸⁹

M6-26 Compare the *Testament of Dan*:⁹⁰ "I read in the Book of Enoch the Righteous ... that all the spirits of sexual promiscuity ... cause [the sons of Levi] to commit sin before the Lord"; the *Testament of Simeon*:⁹¹ "For I have seen in a copy of the book of Enoch that your sons will be ruined by promiscuity"; the *Testament of Naphtali*:⁹² "I have read in the writing of holy Enoch that you will stray from the Lord, living in accord with every wickedness of the gentiles and committing every lawlessness of Sodom"; and the *Testament of Benjamin*:⁹³ "From the words of Enoch the Righteous I tell you that you will be sexually promiscuous like the promiscuity of the Sodomites."

M6-27 Cf. The translation by Milik reads:⁹⁴ "And now, loosen your bonds which tie [you] up [...] and begin to pray." He explains the text as follows:⁹⁵ "The Watchers seem to be already chained up by the angels; in order to be able to pray, to lift their arms in the gesture of suppliants, they have to have their bonds loosened."

See also the translation of Wise:⁹⁶ "But now, loosen the bonds [...] and pray." Reeves translates this as:⁹⁷ "free your prisoners and pray!" He adduces conjectural evidence for this interpretation from the Manichaean fragments of the *Book of the Giants* that "retain some isolated references to 'prisoners' or 'slaves.'" Stuckenbruck similarly reads: "set loose what you hold captive ... and pray."⁹⁸

Compare Milik's translation:⁹⁹ "he has imprisoned us and you he has subdued." Stuckenbruck gives it as:¹⁰⁰ "he has imprisoned us and defeated yo[u]" and Martinez renders it:¹⁰¹ "he has seized us and has captured you."

See also the parallel references to the fate of the Watchers in the *Genesis Apocryphon*:¹⁰² "And now, look, we are prisoners."¹⁰³ See also *1 Enoch*:¹⁰⁴ "it has been decreed to bind you in bonds in the earth for all the days of eternity" and:¹⁰⁵ "Go, Michael, bind Shemihazah and the others with him, ... bind them ... in the valleys of the earth, until the day of their judgment ... Then they will be led away to the fiery abyss,¹⁰⁶ and to the torture, and to the prison where they will be confined forever."¹⁰⁷

87 J. T. Milik et al., *Enoch*, p. 315.

88 F. G. Martinez, *Book of Giants* (4Q203), 8:6-9, p. 260.

89 G. W. E. Nickelsburg, *1 Enoch* 1, 10:9, p. 215.

90 H. C. Kee, *Testaments*, Dan 5:6, p. 809.

91 *Ibid.*, Simeon 5:4, p. 786.

92 *Ibid.*, Naphtali 4:1, p. 812.

93 *Ibid.*, Benjamin 9:1, p. 827.

94 J. T. Milik et al., *Enoch*, pp. 315, 316 n. L. 12.

95 *Ibid.*, p. 316 n. L. 14.

96 M. Wise et al., *DSS*, *The Book of the Giants*, 4Q203, 8:14-15.

97 J. C. Reeves, *Jewish Lore*, p. 65.

98 L. T. Stuckenbruck, *Book of Giants*, 4Q203, 8:14-15, p. 90.

99 J. T. Milik et al., *Enoch*, p. 313.

100 L. T. Stuckenbruck, *Book of Giants*, 4Q203, 7 B1:4, p. 83.

101 F. G. Martinez, *Book of Giants* (4Q203), 7:5-7, p. 260.

102 J. A. Fitzmyer, *Genesis Apocryphon*, 0:8, p. 65.

103 Cf. M. Wise et al., *DSS*, *Tales of the Patriarchs* (1QapGen), 0:8, p. 91: "we are bound" and F. G. Martinez, *Genesis Apocryphon*, 1:1:4, p. 230: "I have oppressed the prisoners," following Milik—see J. A. Fitzmyer, *Genesis Apocryphon*, p. 118 n. 0:8.

104 G. W. E. Nickelsburg, *1 Enoch* 1, 14:5, p. 251.

105 *Ibid.*, 10:11-13, p. 215.

106 Cf. *ibid.*, pp. 221-222 n. 4-6, p. 225 n. 11-13.

107 For discussions of the theme of the imprisonment of the wicked at the time of Noah as it appears in the Bible, see P. J. Achtemeier, *1 Peter*, pp. 239-274; J. M. Bradshaw, *God's Image 1*, FIGURE E24-1, p. 588; P. H. Davids, *Letters*, pp. 48-51, 225-226; P. H. Davids, *II Peter*, pp. 9-11, 69-70; J. H. Neyrey, *2 Peter*, *Jude*, p. 202; G. W. E. Nickelsburg, *1 Enoch* 1, p. 560; A. Y. Reed, *Fallen*, pp. 104-107; C. Rowland et al., *Mystery of God*, pp. 58-59; J. C. VanderKam, *Enoch*, p. 172. "Christ's descent and proclamation to the fallen spirits in 2 Peter 3:19-20 has often been compared with Enoch's visit and proclamation to the fallen Watchers in the underworld in *1 Enoch* 12-13" (P. S. Alexander, *From Second Adam*, p. 101).

M6-28 Brian Doak elaborates as follows:¹⁰⁸

Like a popular or colorful villain in a film with many sequels, the biblical giants seem to have been too interesting and too powerful a symbol to do away with in a single stroke. Rather, authors resurrected them, as we have seen, at significant moments of cosmic, political, and historical upheaval: in Genesis 6:1-4, the primeval race of *Nephilim* and *Gibborim* of the ancient world stand at the break between creation and a new realm of divine violence marked by the Flood; on the eve of the Israelite conquest, the *Rephaim* and *Anaqim* guard the land at the Transjordan and within the hill country respectively, and their defeat signals the fulfillment of the longstanding promise to Abram for the inheritance of the land; and, finally, during the early monarchy, when the struggling nation first sought to carve out for itself a permanent place in the land alongside the constant threat of the Philistines, giants stood in the way. In each case, the establishment of a new order is forged after a violent assault on giants (alongside other forms of opposition), and in each case the various authors show YHWH and his human agents as victorious.

Though these giants populate the antediluvian world and pre-Israelite Canaan, it is their existence in the time of David that proves decisive, as David and his men overcome — for the last time — the chaotic threat posed by (specifically Philistine) giants. The imposition of law, both literally via specific monarchic decree and figuratively in terms of the divine order and image of law as a world in balance, circumscribes what is overgrown; the presence of the opposing giants, then, signifies not simply the absence of law but an active, threatening anti-law. Ultimately, it is the inception of the monarchy that serves to curb this threat with finality, demonstrating a type of control that no pre-monarchic hero could achieve. Giants could be, and indeed were, defeated in repeated engagements through individuals like Moses, Kaleb, and Joshua, but in such eras, when there was no king in Israel, everyone did what was right in his own eyes. The establishment of justice in the form of monarchic law is a solution to “giants” of all kinds, and solves the crisis of authority the giant poignantly represents.

In this sense, from a canonical perspective, the Noahide covenant in Genesis 9:1-17 is the exact antithesis to the boundary-breaking acts of the divine beings and what they produce in Genesis 6:1-4, just as Joshua’s acts of partitioning the Promised Land in Joshua 13-24 and David’s ultimate subjugation of the Philistines and housing of both the Ark and himself in Jerusalem in 2 Samuel 6-7 stand just on the other side of their respective encounters with monstrous human threats. The Deuteronomistic Historian thus finds himself accordingly preoccupied with re-writing existing laws and inventing new ones in Deuteronomy 14-26, even as he is involved in making linguistic notes and describing other geographical curiosities as they pertain to giants, not to mention the full-scale battles against these figures scattered throughout Deuteronomy through Samuel. And though the Deuteronomistic History cannot have taken its current form any earlier than the exilic period, there can be no doubt about the presence of older strata in this corpus — and of course in other sources — that were adopted and adapted to meet a variety of needs throughout a very long period of time.

M6-29 Brian Doak writes:¹⁰⁹

One additional issue bears mentioning for our purposes here. In v. 47, David declares that “all this assembly will know that YHWH does not save by sword or spear.” The Hebrew [term for assembly], as a noun or a verb, could certainly indicate a mundane gathering of people, but the word more often connotes a sacred assembly, i.e., the people assembled as a religio-political body for covenant renewal, religious action, and sacred instruction. In fact, the presence of [the term] in v. 47, along with the stylized and symbolic nature of the scene and David’s speech mentioning “all the earth” (v. 46) may indicate that this particular story was retold in community settings or at local cult sites. Hertzberg endorsed this view, and a more radical formulation of the cultic nature of the story was made by J. Gronbaek, who drew the Goliath battle into a Mowinkelian concept of a New Year’s drama, with the figure of Goliath serving as a historical, human representative of the forces of chaos that must be defeated in the annual drama.

This notion of Goliath in connection to some cult recital or ritual is not entirely speculative, since there are several clues in this story and elsewhere that suggest just such a context.¹¹⁰ After the

108 B. R. Doak, *Last*, pp. 117-118.

109 *Ibid.*, pp. 107-109.

110 “Amos 2:9-11 ... mentions a defeat of indigenous giants as part of a ‘ritual recitation’ at the Bethel cult shrine. Such an interpretation lacks any firm evidence, however interesting it may be” (B. R. Doak, *Last*, p. 108, n. 249, citing the argument of F. I. Andersen and D. N. Freedman, *Amos*, pp. 325-326).

plundering of the camp at the end of the present story, David returns to the battle scene to gather up the head of the giant, which is brought to Jerusalem, and Goliath's gear (i.e., armor, sword, etc.), which is placed in David's own tent. One can only speculate as to the role the skull and weaponry might have played in these respective settings beyond mere "symbolic" trophies of the encounter, but it is certainly possible that such relics could have been preserved as charged cultic items utilized in some fashion. Indeed, we learn only a few chapters later in 1 Samuel 21:2-10 that Goliath's sword made its way to the Nob sanctuary — either by action not narrated in the book of Samuel, or, more likely, in an alternative tradition placing the object at that site instead of Jerusalem.¹¹¹ Furthermore, in 1 Samuel 21:10 the Nob priest reveals that the sword is "wrapped in a cloth, behind the ephod," apparently a place of special importance behind the sanctuary's central cultic object. Thus, we see a tantalizing glimpse of the giant's potential role in cult, perhaps acting as a counter-figure to ΥHWH in some dramatic role or providing charged objects that may have been invested with numinous power.

M6-30 Benjamin McGuire comments:¹¹²

This whole concept of "God ... made you"¹¹³ is one of the two general sorts of motive clauses used to justify commandments in the Old Testament (the other is, "I brought you out of Egypt"). In other words, consistently in the Old Testament, one of the reasons given for the people needing to obey the commandments is that God created them (and the world in general). For example, Havlini writes:¹¹⁴

But along with the individual motives there are also expressly general motives, serving as an overall justification for God to issue commandments. That right is granted Him by virtue of His being the creator of the universe, with a special claim on, the Israelites because He led them out of Egypt.

God as creator makes an even stronger claim: since He has called man and the universe into being, man owes Him obedience and is subject to His commandments. In His capacity as the creator, God could have imposed laws on any nation; but He chose to exercise His sovereignty over Abraham's children because of the covenant He entered into with them. He singled them out by miraculously taking them out of slavery, freeing them from bondage. Thus the two principal general motives, God as the creator (the beginning of the world) and God as the redeemer (the beginning of the national Jewish history), act as one.

Within this context, "God ... made you" is clearly a motive clause of the sort we might anticipate from an Old Testament text in, e.g., Deuteronomy 32:6 or Isaiah 44:2: "Thus saith the Lord that made thee, and formed thee from the womb ..." In addition to Moses 6:33, instances of this motive clause in Joseph Smith's Enoch chapters include Moses 6:44, 51, 59, 63; 7:32-33, 36, 59, 64.

M6-31 Benjamin McGuire offers a useful compendium of the pitfalls of the comparative approach, along with helpful guidelines.¹¹⁵ While we have not attempted to apply McGuire's methodology rigorously to the every similarity between Moses 6-7 and the pseudepigraphal Enoch literature we have examined, we have tried to be sensitive to the relevant issues. In particular we have tried to avoid placing stress on language similarities in translations of texts and have tried to focus more on themes, especially where these themes are recognized by relevant scholarship.

Several kinds of issues affect the validity of textual comparisons. With respect to the possible role of environmental factors as a major influence in Joseph Smith's Enoch writings, Jed Woodworth examined writings of pre-1835 biblical commentators, visionaries, and Freemasons with negative results.¹¹⁶ Woodworth (and Bushman) also countered Cirillo and Quinn as they each addressed the argument that Joseph Smith borrowed significantly for his Enoch writings from Laurence's translation of *1 Enoch*, the only translation of any of the ancient books of Enoch that was published prior to dictation of the book of Moses manuscript.¹¹⁷

111 "Note that in 1 Samuel 21:10, David's battle with Goliath is integrated into the narrative about the sanctuary, as the priest refers to Goliath as 'the one whom you [David] struck down in the valley of Elah' (B. R. Doak, *Last*, p. 108 n. 251).

112 B. A. McGuire, 15 May 2013.

113 See COMMENTARY Moses 6:33-c, p. 63.

114 D. W. Halivni, *Midrash*, pp. 11, 12-13.

115 B. A. McGuire, Finding Parallels 1; B. A. McGuire, Finding Parallels 2.

116 J. Woodworth, *Enoch*, pp. 187-189.

117 See *Endnote M6-3*, p. 92. See also OVERVIEW Moses 7, p. 113.

Setting aside the issues of environmental influence and originality that have been addressed by Woodworth, the question remains as to whether the textual affinities presented in this chapter are valid and significant. We note a special difficulty in comparing the documents in that we possess the original manuscripts of the book of Moses in English, whereas the manuscripts of the ancient pseudepigraphal Enoch texts are of uncertain origin and have passed through chains of editors and translators over centuries. Moreover, though some revelatory passages in the Joseph Smith's Enoch writings seem to have remarkable congruencies with ancient texts, we think it is fruitless to rely on them as a means for uncovering an Enoch *Urtext*.¹¹⁸ Likewise, when we present similarities between ancient sources and the modern text, the intent is not to show that they share identity in some way, but rather to engage the ancient text to help us interpret the modern revelation.

Mormons understand that the primary intent of modern revelation is for divine guidance to latter-day readers, not to provide precise matches to texts from other times. Because this is so, even in instances where Joseph Smith claimed to be drawing on ancient sources, we would expect to find deliberate deviations from their content and wording in the interest of clarity and relevance to modern readers. Even in the case of passages that seem to be explicitly revelatory, it remained to the Prophet to exercise considerable personal effort in rendering these experiences into words. He was no naïve advocate of the inerrancy or finality of scriptural language, but rather evaluated the quality of translations pragmatically in terms of their intelligibility to readers. Taken together, these considerations make any significant similarities among ancient texts and the book of Moses all the more remarkable.

118 See J. M. Bradshaw *et al.*, *Ancient Affinities* 1, pp. 12-18.