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

Moses 7: The City of Enoch

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IN GOD'S IMAGE AND LIKENESS 2

ENOCH, NOAH, AND THE TOWER OF BABEL



JEFFREY M. BRADSHAW
DAVID J. LARSEN

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TempleThemes.net

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FIGURE M7-1. *The City of Enoch, 2002*
Linda McCarthy, 1947-

Just as the first book of the Bible, Genesis, recounts the story of Adam and Eve being cast out from the Garden of Eden, so its last book, Revelation, fittingly prophesies a permanent return for the sanctified to Paradise.¹ In that day, the veil that separates man and the rest of fallen creation from God will be swept away, and all shall be “done in earth, as it is in heaven.”² In the original Garden of Eden, “there was no need for a temple — because Adam and Eve enjoyed the continual presence of God” — likewise, in John’s vision “there was no temple in the Holy City, ‘for its temple is the Lord God.’”³ To reenter the renewed⁴ “Garden” at that happy day is to return to the original spiritual state of immortality and purity, and to know the oneness that existed at the dawn of Creation, before the creative processes of division and separation began.⁵ This scene is captured poetically in Edward Partridge’s hymn: “Let Zion in her beauty rise; Her light begins to shine, Ere long her King will rend the skies, Majestic and divine. The Gospel’s spreading through the land, A people to prepare, *To meet the Lord and Enoch’s*⁶ *band, Triumphant in the air.*”⁷ Linda McCarthy’s elegant digital watercolor depicts the heavenly and earthly cities of God as they are about to meet and merge, mutually reflecting their serene splendor.

1 Revelation 22:1-5. See T. D. Alexander, *From Eden*, pp. 13-15; M. Barker, *Revelation*, pp. 327-333; R. D. Draper *et al.*, *Promises*.

2 Matthew 6:10.

3 W. J. Hamblin *et al.*, *Temple*, pp. 14-15. See Revelation 21:22; G. Stevenson, *Power and Place*, p. 269. See *Endnote M7-1*, p. 188.

4 Article of Faith 1:10: “the earth will be renewed and receive its paradisiacal glory.”

5 See J. M. Bradshaw, *God’s Image 1*, pp. 85-87.

6 See *Endnote M7-28*, p. 196.

7 *Hymns* (1985), *Let Zion in Her Beauty Rise*, #41. Cf. 1 Thessalonians 4:17. See *Endnote M7-27*, p. 195.

MOSES 7

The City of Enoch

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Overview

THE translation of Moses 7 began sometime after December 10, 1830.¹ Soon, however, Joseph Smith and Sidney Rigdon were instructed by revelation to halt the work until they could leave Fayette, New York and resettle in Ohio.² Despite the welcoming attitude of the Gilberts and Whitneys in Kirtland, living conditions were difficult for Joseph and Emma, who was expecting. In addition, shortly after their arrival, Joseph received a revelation saying that a house should be built for him “in which to live and translate.”³ Joseph and Sidney persisted in their efforts as best they could throughout these busy months, somehow managing in the midst of the uproar and uprooting to complete the translation of Genesis through 24:41 by March 7. On that date, a revelation was received that expanded on the events described in Matthew 24. At the same time, Joseph and Sidney were told that they should stop their work on the Old Testament and begin the translation of the New Testament.⁴ With characteristic promptness the Prophet obeyed the new directions he had received, abruptly changing his translation priorities and commencing work on the New Testament the next day.⁵ At the same time, John Whitmer was commanded to help wrap up the phase of the Old Testament translation that had just been completed. His task was to “assist you, my servant Joseph, in transcribing all things which shall be given you.”⁶ In accordance with these instructions, Whitmer finished making a complete duplicate of the manuscript of Moses 1-8 sometime between March 8 and April 5, 1831.⁷

The Prophecy of Enoch

Concluding his discourse on the plan of salvation,⁸ Enoch began to prophesy.⁹ He described how, as he and Mahujah “cried unto the Lord,”¹⁰ they were told to go to Mount Simeon.

- 1 S. H. Faulring *et al.*, *Original Manuscripts*, p. 57.
- 2 D&C 37:1.
- 3 D&C 41:7, received February 4, 1831. See R. L. Bushman, *Rough Stone*, pp. 145-146. See *Endnote M7-2*, p. 188.
- 4 D&C 45:60-61. Portions of D&C 132 may have also been given during this period, while Joseph and Sidney translated the account of Abraham. Verses 29-40 deal with a justification of the Patriarchs in their practice of polygamy, answering the question posed in verse 1 (D. W. Bachman, *New Light*).
- 5 See *Endnote M7-3*, p. 188.
- 6 D&C 47:1.
- 7 S. H. Faulring *et al.*, *Original Manuscripts*, p. 58.
- 8 Moses 7:1.
- 9 Moses 7:2-11.
- 10 Moses 7:2. On reading Mahujah as a personal name rather than a place name, see *ENDNOTE M6-13*, p. 94.



FIGURE M7-2. *Resurrection*, BYU Sculpture Garden
Franz Johansen, 1928-

The scene of celestial clothing recounted in *2 Enoch* 22:8 recalls a vision that President Lorenzo Snow, then an apostle, received of his own resurrection. The event occurred during his near-fatal illness in Iowa. His journal records:¹

My spirit seems to have left the world and introduced into that of Kolob. I heard a voice calling me by name, saying: "He is worthy, he is worthy, take away his filthy garments." My clothes were then taken off piece by piece and a voice said: "Let him be clothed, let him be clothed." Immediately, I found a celestial body gradually growing upon me until at length I found myself crowned with all its glory and power. The ecstasy of joy I now experienced no man can tell, pen cannot describe it.

¹ M. U. Beecher, Iowa, p. 269, spelling and punctuation modernized.

There, as Enoch stood upon the mount, the heavens opened and he was "clothed upon with glory."¹¹ *2* and *3 Enoch* purport to describe the process by which Enoch was "clothed upon with glory" in more detail. As a prelude to Enoch's introduction to the secrets of creation, both accounts describe a "two-step initiatory procedure" whereby "the patriarch was first initiated by angel(s) and after this by the Lord"¹² Himself. In *2 Enoch*, God commanded his angels to "extract Enoch from (his) earthly clothing. And anoint him with my delightful oil, and put him into the clothes of my glory."¹³ Moses, who underwent a similar transformation,¹⁴ explained that if he had seen God without such a change, he would have "withered and died in his presence; but his glory was upon me; and ... I was transfigured before him."¹⁵ After Enoch was changed, he resembled God so exactly that he was mistaken for Him.¹⁶

¹¹ Moses 7:3.

¹² A. A. Orlov, *Enoch-Metatron*, p. 102.

¹³ F. I. Andersen, *2 Enoch*, 22:8 [J], p. 138. Cf. *2 Corinthians* 5:1-4. See J. J. Collins, *Angelic Life*, p. 293. P. S. Alexander, *From Son of Adam*, p. 103 speaks of an "ontological transformation which blurred the distinction between human and divine," amounting to "deification" (*ibid.*, pp. 103, 105). "Note that the transfiguration of Jesus can be seen in this light, where Christ's clothes are transformed (see *Matthew* 17:2; *Mark* 9:3; *Luke* 9:29)" (W. J. Hamblin, *Temple Motifs*, p. 472 n. 78). See also *D&C* 67:11-12; 84:22; D. C. Mouritsen, *Transfiguration*. For a discussion of how the imagery of clothing is "a means of linking together in a dynamic fashion the whole of salvation history" for every individual (Brock in Ephrem the Syrian, *Paradise*, pp. 66-67; cf. C. Buck, *Paradise*, pp. 100-104), see J. M. Bradshaw, *God's Image 1*, OVERVIEW Moses 4, pp. 235-241. Many accounts tell of how priestly clothing is worn by God and the angels (M. A. Knibb, *Isaiah*, 9:8-9, p. 170; G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 71:1, p. 320; *Revelation* 4:4; 6:11; 15:16; *1 Maccabees* 10:89; 11:58).

¹⁴ See *Moses* 1:2, 11, 13-15, 18, 25, 31.

¹⁵ *Moses* 1:11.

¹⁶ P. Alexander, *3 Enoch*, 16:2-3, p. 268. Cf. *Babylonian Talmud* Hagigah 15a. See *Galatians* 3:27; *Hebrews* 1:3; *D&C* 138:40. Enoch is called by the name "The Lesser יְהוָה" and his throne, crown, and robe "match the insignia of God" (P. S. Alexander, *From Son of Adam*, p. 105. See P. Alexander, *3 Enoch*, 10:1, pp. 263-264; 12:1-5, p. 266). Compare a similar confusion in identity between God and the newly created Adam (J. Neusner, *Genesis Rabbah* 1, 8:10, pp. 82-83. See also P. B. Munoa, *Four Powers*, p. 101). See more generally C. R. A. Morray-Jones, *Transformational*.

Like Moses and the brother of Jared, Enoch “obtain[ed] faith in God, and power with him to behold him face to face.”¹⁷ He was shown (in capsule form) “the world for the space of many generations.”¹⁸ He saw the peoples of Canaan and Shum at war and was called to teach repentance and baptism to all other peoples lest they suffer a similar fate.¹⁹

Enoch fulfilled his teaching mission to these peoples and united the righteous among them into a single “people of God.”²⁰ At length, when “their enemies came to battle against them,”²¹ the “fear of the Lord”²² was upon them, “so great was the glory of the Lord, which was upon his people.”²³ Even the “giants”²⁴ of the land . . . stood afar off.” It is significant that the scriptures do not speak of Enoch’s military might in the midst of battle but rather of how “he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command.”²⁵ “[S]o powerful was the word of Enoch, and so great was the power of the language which God had given him”²⁶ that “all nations feared greatly.”²⁷ The “virtue of the word of God”²⁸ spoken through Enoch controlled the elements²⁹ and “had more powerful effect upon the minds of the people than the sword, or anything else.”³⁰

Though Enoch apparently left off the teaching of other peoples, he “continued his preaching . . . unto the people of God.”³¹ He built Zion, “the City of Holiness”³² — so called “because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.”³³ Eventually, “in process of time,”³⁴ Zion would be “taken up into heaven.”³⁵

Rejoicing in the happy fate of his people, Enoch exulted: “Surely Zion shall dwell in safety forever.”³⁶ God’s reply was a gentle rebuke, affirming Enoch’s hopes for Zion while reminding him that His Fatherly care extends beyond the righteous to those who suffer because of their own wickedness: “Zion have I blessed, but the residue of the people have I cursed.”³⁷

With Enoch’s prophetic message delivered, its poignant implications for Zion and the “residue of the people” underscored with eloquent restraint, his grand vision opened. With “all the nations of the earth . . . before him,” the first scene began with a chorus of weeping evoked by the realization that “the power of Satan was upon all the face of the earth.”³⁸ In the second scene, however, we see the vindication of God’s work in the exaltation of Enoch and his people.

17 L. E. Dahl *et al.*, *Lectures*, 2:55, p. 51. Cf. Moses 7:4.

18 Moses 7:4.

19 Moses 7:7-11.

20 Moses 7:13, 14, 19.

21 Moses 7:13.

22 Moses 7:17.

23 Moses 7:17.

24 Moses 7:15. For more on these “giants,” see OVERVIEW Moses 6, p. 41.

25 Moses 7:13. See O. Pratt, 18 September 1859, p. 312.

26 Moses 7:13.

27 Moses 7:13.

28 Alma 31:5. Note that the word “virtue” is a term that, beyond its specific usage as a descriptor of high moral standards, more broadly connotes strength, especially strength in battle. It comes from the Latin *virtus* (= valor, merit, moral perfection), which derives from *vir* (= man).

29 Moses 7:13.

30 Alma 31:5. Cf., e.g., 4 Nephi 1:30.

31 Moses 7:19.

32 Moses 7:19.

33 Moses 7:18.

34 Moses 7:21.

35 Moses 7:21.

36 Moses 7:20.

37 Moses 7:20.

38 Moses 7:24.



FIGURE M7-3. Sketch for “War Unchained by an Angel — Fire, Pestilence, and Famine Following,” ca. 1780-1784
William Blake, 1757-1827

This sketch, a study for a lost work exhibited at the Royal Academy in 1784, was itself lost until recent times.¹ Speaking as if he were standing before this scene, John Bright (1811–1889), a Quaker, addressed the English House of Commons in fruitless opposition to the Crimean War. “As the war continued, Bright [had become] deeply distressed by the loss of life: 22,000 British soldiers died, but only 4,000 in action; the rest died from malnutrition, exposure, and disease.”² In his famous speech delivered on 23 February 1855, Bright said: “The angel of death has been abroad throughout the land; you may almost hear the beating of his wings. There is no one as of old ... to sprinkle with blood the lintel and the two side-posts of our doors, that he may spare and pass on; he takes his victims from the castle of the noble, the mansion of the wealthy, and the cottage of the poor and lowly.” Bright’s “oratory was so powerful that the House fell into complete silence. This, however, was not a view shared by his constituents in Manchester and he lost his seat at the ensuing election.”³

On Christmas Day 1832, John Bright’s contemporary, Joseph Smith, was troubled with night visions of war “in which he saw the American continent drenched in blood ... [H]e saw that the Spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which there should be blood upon the face of the whole earth, except among the people of the Most High. The Prophet gazed upon the scene his vision presented, until his heart sickened, and he besought the Lord to close it up again.”⁴ He never recorded the vision in its fulness.⁵

- 1 For issues surrounding the history and dating of the work, see J. Viscomi, *Breach*.
- 2 N. Elliott, *John Bright*.
- 3 B. Cash, *We Need a Bust of John Bright*, commissioned as a gift for Abraham Lincoln, is on display in the White House. Bright, a staunch supporter of Lincoln, is credited for the fact that the British did not enter the Civil War on the side of the Confederacy.
- 4 J. M. Grant, 2 April 1854, p. 147.
- 5 A brief summary of the Prophet’s vision on war is recorded in D&C 87. For notes on the historical background, see See also J. Smith, Jr. *et al.*, *Documents, July 1831-January 1833*, pp. 328-331.

Grand Vision Scene 1: A Chorus of Weeping

Within the book of Moses, the stories of rescue and exaltation in the accounts of Noah and Enoch share a common motif of water. On one hand, Noah’s waters are the waters of destruction, the floods of an all-consuming deluge that cleanses the earth as a prelude to a new creation. On the other hand, Enoch’s waters are the waters of sorrow, the bitter tears that precede the terrible annihilating storm. Indeed, in the vision of Enoch found in Joseph Smith’s revelations, not one but three distinct parties weep for the wickedness of mankind: God,³⁹ the heavens,⁴⁰ and Enoch himself.⁴¹ In addition, a fourth party, the earth, mourns — though does not specifically weep — for her children.⁴²

- 39 Moses 7:28; cf. v. 29.
- 40 Moses 7:28, 37.
- 41 Moses 7:41, 49.
- 42 Moses 7:48–49

Daniel C. Peterson has discussed at length the resemblance between the composition of this chorus of weeping and three similar voices within the laments of the book of Jeremiah:⁴³ the feminine voice of the mother of the people (corresponding in the book of Moses to the voice of the earth, the “mother of men”⁴⁴), the voice of the people (corresponding to Enoch), and the voice of God Himself. We will describe each of these three voices, plus the weeping voice of the heavens, in turn below.

The Complaining Voice of the Earth

With respect to the complaints of the earth described in Moses 7:48-49, valuable articles by Andrew Skinner⁴⁵ and Daniel Peterson,⁴⁶ following Hugh Nibley’s lead,⁴⁷ discuss interesting parallels in ancient sources. Peterson follows J. J. M. Roberts in citing examples of Sumerian laments of the mother goddess and showing how a similar motif appears in Jeremiah in the guise of “the personified city as the mother of her people”⁴⁸ by way of analogy to the role of the mourning earth as “the mother of men”⁴⁹ in the book of Moses.⁵⁰

Although the motif of a complaining earth is not found anywhere in the Bible, it does turn up in *1 Enoch* and in the Qumran *Book of the Giants*:⁵¹

1 Enoch 7:4-6; 8:4:⁵² And the giants began to kill men and to devour them. And they began to sin against the birds and beasts and creeping things and the fish, and to devour one another’s flesh. And they drank the blood. Then *the earth brought accusation* against the lawless ones (And) as men were perishing, the cry went up to heaven.

1 Enoch 9:2, 10:⁵³ And entering in, they said to one another, “*The earth, devoid (of inhabitants), raises⁵⁴ the voice of their cries* to the gates of heaven ... And now behold, the spirits of the souls of the men who have died make suit; and their groan has come up to the gates of heaven; and it does not cease to come forth from before the iniquities that have come upon the earth.

1 Enoch 87:1:⁵⁵ And again I saw them, and they began to gore one another and devour one another, and *the earth began to cry out*.

Book of the Giants 4Q203 Frag. 8:6-13:⁵⁶ 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. And it befell you [... And *the earth complains and accuses you*, and the works of your children, too, [and its voice rises right to the portals of heaven, *complaining and accusing (you) of] the corruption by which you have corrupted it.*⁵⁷ [...] until the coming of Raphael. Lo, a destruction [... on men and on animals: the birds which

43 D. C. Peterson, Weeping God, building on the analysis of Jeremiah found in J. J. M. Roberts, Motif of the Weeping God. Peterson also discusses analogues in the Mesopotamian lament literature.

44 Moses 7:48.

45 A. C. Skinner, Vindicated, pp. 373-380. See *Endnote M7-4*, p. 188.

46 D. C. Peterson, Weeping God, pp. 298-306.

47 H. W. Nibley, *Enoch*, pp. 11-14, 74-75, 205-206.

48 J. J. M. Roberts, Motif of the Weeping God, p. 368.

49 Moses 7:48.

50 See *Endnote M7-5*, p. 188.

51 It also turns up in later texts, e.g., B. Mikael, *Mysteries*, p. 29: “[e]ven the earth complained and uttered lamentations.”

52 G. W. E. Nickelsburg, *1 Enoch* 1, 7:4-6, 8:4, pp. 182, 188, emphasis added.

53 *Ibid.*, 9:2, 10, p. 202, emphasis added.

54 Or, more literally, “cries the voice of their cries” (A. C. Skinner, Vindicated, p. 375).

55 G. W. E. Nickelsburg, *1 Enoch* 1, 87:1, p. 364, emphasis added.

56 J. T. Milik *et al.*, *Enoch*, 4QenGiantsa 8:6-13, p. 315, emphasis added. The brackets indicate a likely reconstruction of a damaged text. See *Endnote M7-6*, p. 188.

57 I.e., the earth.

fly on the face of heaven, and the animals which live on the earth], and those which (live) in the deserts, and those which (live) in the seas.

Significantly, as we have seen in other comparisons between Joseph Smith's Enoch and these two texts, Skinner finds that resemblances to the Qumran fragments are more compelling than those found in *1 Enoch*.⁵⁸ First, he notes that the nature of the wickedness in the *Book of the Giants* is described as “prostitution,”⁵⁹ which corresponds semantically to the term “filthiness” used in the book of Moses.⁶⁰ By way of contrast, the wickedness being complained of in *1 Enoch* is the crimes of murder and violence.

Second, Skinner notes that in both the Qumran fragments and “Moses 7 the earth *itself* complains of and decries the wickedness of the people, while the [first two] *1 Enoch* texts emphasize the cries of *men* ascending to heaven”⁶¹ by means of the earth.⁶²

It is also worth noting that in the *Book of the Giants* and the book of Moses, “the ultimate motivation behind the earth's cry for redress against the intense wickedness on her surface” is a plea “for a cleansing of and sanctification from the pervasive wickedness by means of a heavenly personage and heavenly powers. The earth importunes,⁶³ ‘When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?’”⁶⁴ Likewise, in the *Book of the Giants*, the earth complains about how the wicked have corrupted it through licentiousness and anticipates a destruction that will cleanse it from wickedness.⁶⁵

The Weeping Voice of the Heavens

Providing a plausible echo of the imagery of the weeping of the heavens in Enoch's account is an ancient Jewish theme that is always associated with the second day of Creation, when the heavenly and earthly waters were separated by the firmament. According to David Lieber:⁶⁶ “The *Midrash* pictures the lower waters weeping at being separated from the upper waters, suggesting that there is something poignant in the creative process when things once united are separated.”

So painful was the command of God for the waters to separate that they were seen as having actually rebelled. As Heschel recounts:⁶⁷

On the second day of creation, the Holy and Blessed One said: “Let there be an expanse (*raki'a*) in the midst of the water, that it may separate water from water. God made the expanse, and it separated the water that was below the expanse from the water which was above the expanse.”⁶⁸ “God said to the waters: divide yourselves into two halves; one half shall go up, and the other half shall go down; but the waters presumptuously all went upward. Said to them the Holy and

58 Within *1 Enoch*, the most compelling parallels are found in the *Book of the Parables*. See ENDNOTE M6-3, p. 92.

59 Or “licentiousness” in the translation of M. Wise *et al.*, *DSS*, 4Q203 Frag. 8:9, p. 294. Aramaic *znwtkwn*.

60 A. C. Skinner, *Vindicated*, p. 377 argues that “filthiness, immorality, and idolatry are closely associated with each other in Semitic-based biblical culture. See, for example, Ezra 6:21; 9:11; Ezekiel 16:36; 24:13; Revelation 17:4.”

61 *Ibid.*, p. 377.

62 Nickelsburg relates this accusation to Genesis 4:10-11, and cites “an Aramaic technical term for bringing suit in court” (G. W. E. Nickelsburg, *1 Enoch 1*, p. 187 n. 6).

63 Moses 7:48.

64 A. C. Skinner, *Vindicated*, pp. 377-378.

65 Cf., e.g., Job 21:17, 30; Proverbs 10:29; Joseph Smith—Matthew 1:4.

66 D. L. Lieber, *Etz Hayim*, p. 5.

67 A. J. Heschel, *Heavenly Torah*, p. 124, citing Midrash Konen, *Otzar Midrashim*, 254.

68 Genesis 1:6-7.



FIGURE M7-4. *The Girl with a Green Gas Mask*
René Jacobs, 1969-

This painting was inspired by Johannes Vermeer's (1632-1765) well-known work, *The Girl with a Pearl Earring*, ca. 1669-1670. Working in a studio that is in the very spot once occupied by Vermeer in Delft, Holland, René Jacobs "mixes traditional oil painting with modern printing techniques" to tell the stories of "small people in their desperate attempt to become larger than life."¹

A self-described artist of "tragic, emotionally-deformed realism," Jacobs has produced many variants of Vermeer's portrait, each one highlighting what he calls the "vulnerabilities" of the young girl. The gas mask is green rather than black, in ironic harmony with the beauty of nature and the attractive colors of her head scarf.

1 René Jacobs.

Blessed One: I told you that only half should go upward, and all of you went upward?? Said the waters: We shall not descend! Thus did they brazenly confront their Creator... What did the Holy and Blessed One do? God extended His little finger, and they tore into two parts, and God took half of them down against their will. Thus it is written: 'God said, let there be an expanse'⁶⁹ (*raki'a*) — do not read 'expanse' (*raki'a*) but 'tear' (*keri'a*)."

Heschel⁷⁰ makes it clear "that the waters rebelled against their Creator not out of competitiveness or jealousy but rather out of protest against the partition made by the Holy and Blessed One between the upper and lower realms." Avivah Zornberg has the lower waters complaining:⁷¹ "We want to be in the presence of the King." This statement is made meaningful in the understanding that the partition that divided the upper and lower divisions of the waters was an allusion to the veil that divided off the Holy of Holies in the temple. Because of their separation, the lower waters no longer enjoyed the glory of the direct presence of God. Note Louis Ginzberg's reconstruction of Jewish tradition about the days of Creation:⁷² "God told the angels: On the first day of Creation, I shall make the heavens and stretch them out; so will Israel raise up the Tabernacle as the dwelling place of my Glory.⁷³ On the second day I shall put a division between the terrestrial waters and the heavenly waters, so will [Moses] hang up a veil in the Tabernacle to divide the Holy Place and the Most Holy."⁷⁴

Even though the heavens are usually conceived of as being far above the earth, Jewish sages knew them as being very near. In one story, Simeon ben Zoma is recorded as having said:⁷⁵

69 Genesis 1:6.

70 A. J. Heschel, *Heavenly Torah*, p. 125.

71 A. G. Zornberg, *Genesis*, pp. 5-6.

72 L. Ginzberg, *Legends*, 1:51.

73 Exodus 40:17-19.

74 Exodus 40:20-21.

75 A. J. Heschel, *Heavenly Torah*, p. 125, citing Tosefta *Hagigah* 2:6; *PT Hagigah* 2:1 (77a-b); *BT Hagigah* 15a; J. Neusner, *Genesis Rabbah* 1, 2:4, p. 25.

I was pondering the creation of the universe and I have concluded that there was scarcely a handbreadth's division between the upper and lower waters. For we read in Scripture, "The spirit of God hovered over the waters."⁷⁶ Now Scripture also says: "Like an eagle who rouses his nestlings, hovering over his young."⁷⁷ Just as an eagle, when it flies over its nest, barely touches the nest, so there is barely a handbreadth's distance separating the upper and lower waters."

Given the creation setting of this motif, it is not surprising that the book of Moses associates the weeping of the heavens with the story of the Flood,⁷⁸ which, in essence, recounts the destruction and the *re*-creation of the earth.⁷⁹

To appreciate the complex symbology in the stories of the Creation and the Flood with respect to the separation and uniting of the waters, one must see the imagery of the Ark as it would have been seen through ancient eyes.⁸⁰ Briefly, in the story of the Ark's bird-like "hovering" motions upon the waters, we are made to understand that, figuratively speaking, the very sky has fallen. As a consequence, the "habitable and culture-orientated world lying between the heavens above and the underworld below, and separating them"⁸¹ by "a handbreadth's distance,"⁸² has utterly disappeared.⁸³

New life, of which the Ark was a portent, cannot come into being without some measure of pain and destruction, as Enoch's account reminds us when it compares the elements of mortal birth to those involved in spiritual rebirth.⁸⁴ Like human birth, the re-breaking of the waters when the earth was created anew involved pain — and the action of tearing:⁸⁵ "The tear in the waters was necessary to create space in which life could develop, and the tear of birth is necessary for the baby to begin an independent life." The weeping of the heavens witnessed by Enoch as a prelude to the Flood, and the rains that attended the Flood itself were inevitable accompaniments to the pain of the birthing of a new celestial earth, separated for a second time from heaven.

The Weeping Voices of Enoch and God⁸⁶

The tradition of a weeping prophet is perhaps best exemplified by Jeremiah, who cried out in sorrow, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"⁸⁷ Less well known is the story of Enoch as a weeping prophet. In *1 Enoch*, his words are very near to those of Jeremiah, "O that my eyes were a [fountain]⁸⁸ of water, that I might weep over you; I would pour out my tears as a cloud of water, and I would rest from the grief of my heart."⁸⁹

76 Genesis 1:2.

77 Deuteronomy 32:11.

78 See *Endnote M7-7*, p. 189.

79 See *OVERVIEW* Genesis 8, p. 277.

80 See *OVERVIEW* Genesis 7, p. 256.

81 N. Wyatt, *Darkness*, p. 93.

82 A. J. Heschel, *Heavenly Torah*, p. 125, citing Tosefta *Hagigah* 2:6; PT *Hagigah* 2:1 (77a-b); BT *Hagigah* 15a; Genesis Rabbah 2:4.

83 Cf. 2 Peter 3:6: "the world that then was, being overflowed with water, perished."

84 Moses 6:59-60. See *Endnote M7-8*, p. 189.

85 A. J. Heschel, *Heavenly Torah*, p. 124 n. 46.

86 For more extensive discussions of the weeping of Enoch, see J. M. Bradshaw *et al.*, *Revisiting*, pp. 44-64.

87 Jeremiah 9:1; cf. Jeremiah 14:17. See also Isaiah 22:4: "Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people." See also, e.g., Daniel 10:2 ("Daniel was mourning"), Baruch (derivative from Jeremiah 45:3) in A. F. J. Klijn, 2 Baruch 6:2 ("grieving over Zion"), p. 622; 10:5 ("lamentation over Zion"), p. 624; 35:1 (cf. Jeremiah 9:1), p. 632; H. E. Gaylord, 3 Baruch (Greek), 1:1.3 ("weeping"), p. 663; Nehemiah in Nehemiah 1:4 ("mourned"); H. C. Kee, *Testaments*, Levi, 2:4 ("grieving over the race of the sons of men"), p. 788; and John in Revelation 5:4 ("wept much" because no one was worthy to read the book with seven seals).

88 See *Endnote M7-9*, p. 189.

89 G. W. E. Nickelsburg, *1 Enoch* 1, 95:1, p. 460. See *Endnote M7-10*, p. 189.



FIGURE M7-5: Jeremiah Laments the Destruction of Jerusalem, 1630
Rembrandt Harmenszoon van Rijn, 1606-1669

“This oil on panel painting is one of the finest works of Rembrandt’s Leiden period. For many years it was incorrectly identified but it certainly shows Jeremiah, who had prophesied the destruction of Jerusalem by King Nebuchadnezzar of Babylon,¹ lamenting over the destruction of the city. In the distance on the left a man at the top of the steps holds clenched fists to his eyes — this was the last king of Judah, Zedekiah, who was blinded by Nebuchadnezzar. The prominent burning domed building in the background is probably Solomon’s Temple.

Jeremiah’s pose, his head supported by his hand, is a traditional attitude of melancholy: his elbow rests on a large book which is inscribed ‘Bibel’ on the edge of the pages, probably a much later addition to the painting. The book is presumably meant to be his own book of Jeremiah or the book of Lamentations. Rembrandt is a master of light in art. The lighting of the figure is particularly effective with the foreground and the [left] side of the prophet’s face in shadow and his robe outlined against the rock. Jeremiah’s [gaze] rested on a few pieces of gold and silver vessels which he must have managed to salvage from the burning temple.”²

In Lamentations, we read of how Jeremiah’s sorrows were assuaged by hope:³ “For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies.”

1 Jeremiah 32:28-35.

2 A. Tang, A meditation on Rembrandt’s Jeremiah.

3 Lamentations 3:31-32. See also Jeremiah 32:36-44; 33:4-26.

We find the pseudepigraphal Enoch, like Enoch in the book of Moses, weeping in response to visions of mankind’s wickedness. Following the second of these visions in the *1 Enoch* account, the prophet is recorded as saying:⁹⁰ “And after that I wept bitterly, and my tears did not cease until I could no longer endure it, but they were running down because of what I had seen ... I wept because of it, and I was disturbed because I had seen the vision.”

In the *Apocalypse of Paul*, the apostle meets Enoch, “the scribe of righteousness,” “within the gate of Paradise,” and, after having been cheerfully embraced and kissed,⁹¹ sees the prophet weep, and says to him, “Brother, why do you weep?” And again sighing and lamenting he said, ‘We are hurt by men, and they grieve us greatly; for many are the good things which the Lord has prepared, and great is His promise, but many do not perceive them.’”⁹² A similar motif of Enoch weeping over the generations of mankind can be found in the pseudepigraphal book of *2 Enoch*.⁹³ “There is, to say the least,” writes Nibley “no gloating in heaven over the fate of the wicked world. [And it] is Enoch who leads the weeping.”⁹⁴

Turning from the weeping of Enoch to the weeping of God, the relevant passage in the book of Moses begins as follows:⁹⁵

90 G. W. E. Nickelsburg, *1 Enoch 1*, 90:41-42, p. 402.

91 See *Endnote M7-11*, p. 189.

92 J. K. Elliott, *Apocalypse of Paul*, 20, p. 628.

93 F. I. Andersen, *2 Enoch*, 41:1 [J], p. 166: “[And] I saw all those from the age of my ancestors, with Adam and Eve. And I sighed and burst into tears.”

94 H. W. Nibley, *Enoch*, p. 5.

95 Moses 7:28-33.



FIGURE M7-6. : *Jeremiah*, Sistine Chapel, Vatican, 1511
Michelangelo Buonarroti, 1475-1564

“Deep in sorrowful meditation and oppressed by the terrible anguish of his ominous predictions, Jeremiah leans forward, resting his bowed head on his hand and his elbows on his spread knees. The expression of the attendant on the left is also woeful, while the one on the right was repainted in the past.”¹

Blech sees Michelangelo as having deliberately applied the symbolism of this painting to the problems of his own times:² “We see the prophet staring sadly and angrily down over the spot where the pope would sit on his sumptuous throne, under the regal canopy. As you will recall, Jeremiah was the godly messenger who warned the corrupt priests of the Holy Temple that their bronze and gold would be taken away and their Temple destroyed unless they cleaned up the corruption within ... Jeremiah is garbed in ... red and gold, ... the traditional colors that symbolize Rome, the home of the Vatican ... This is how Michelangelo wants to make it clear that he is addressing Rome and not ancient Jerusalem. The woman [at right] is wearing a hooded traveling cloak and is bearing a bundle, she seems to be leaving her home. The youth [at left] is gazing sadly down at his own foot, where, if we squint our eyes from far below, we find [that the] boy’s foot is holding in place a faint *trompe l’oeuil* parchment scroll unrolling high above the regal papal platform.” On the scroll, Michelangelo has painted the word *alef* (a transliteration of the first letter of the Hebrew alphabet, with a value in *gematria* of one) next to the Hebrew character *ayin* (which has the value of seventy). Taken together, Blech takes them as signifying the contrast between the purity of the faith in the one God and the idolatry of the seventy pagan nations.

1 P. De Vecchi et al., *Michelangelo*, p. 194.

2 B. Blech et al., *Secrets*, pp. 213-217.

28 And it came to pass that the God of heaven looked upon the residue of the people, and he wept ...

29 And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?

32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

33 And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood;

Because of its eloquent rebuke of the idea of divine impassibility⁹⁶ — the idea that God does not suffer pain or distress — this passage that speaks of the voice of the weeping God has received the greatest share of attention in LDS scholarship compared to the other voices of weeping. For example, these verses elicited the pioneering notices of Hugh Nibley,⁹⁷ followed by lengthy articles by Eugene England⁹⁸ and Daniel C. Peterson.⁹⁹ Most recently, a book relating to the topic has been written by Terryl and Fiona Givens.¹⁰⁰ They eloquently summarize the significance of this passage as follows:¹⁰¹

96 See, e.g., discussion in D. C. Peterson, *Weeping God*, pp. 285-298.

97 H. W. Nibley, *Enoch*, pp. 5-7, 42-44, 68-70, 189-191, 198-199.

98 E. England, *Weeping*

99 D. C. Peterson, *Weeping God*

100 T. L. Givens et al., *God Who Weeps*.

101 *Ibid.*, pp. 24-25.

The question here is not about the reasons behind God's tears. Enoch does not ask, *why* do you weep, but rather, *how are your tears even possible*, "seeing thou art holy, and from all eternity to all eternity?"¹⁰² Clearly, Enoch, who believed God to be "merciful and kind forever,"¹⁰³ did not expect such a being could be moved to the point of distress by the sins of His children. And so a third time he asks, "How *is it* thou *canst* weep?"¹⁰⁴

The answer, it turns out, is that God is not exempt from emotional pain. Exempt? On the contrary, God's pain is as infinite as His love. He weeps because He feels compassion. As the Lord explains to Enoch: "[U]nto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood ... and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?"¹⁰⁵

It is not their wickedness, but their "misery," not their disobedience, but their "suffering," that elicits the God of Heaven's tears. Not until Gethsemane and Golgotha does the scriptural record reveal so unflinchingly the costly investment of God's love in His people, the price at which He placed His heart upon them. There could be nothing in this universe, or in any possible universe, more perfectly good, absolutely beautiful, worthy of adoration, and deserving of emulation, than this God of love and kindness and vulnerability. That is why a gesture of belief in His direction, a decision to acknowledge His virtues as the paramount qualities of a divided universe, is a response to the best in us, the best and noblest of which the human soul is capable. But a God without passions would engender in our hearts neither love nor interest. In the vision of Enoch, we find ourselves drawn to a God who prevents all the pain He can, assumes all the suffering He can, and weeps over the misery He can neither prevent nor assume.

Joseph Smith's account of a God who weeps for human misery can be contrasted with Jed Woodworth's observation that the God in *1 Enoch* shows remorse "only after it becomes obvious the floods did not have the desired effect."¹⁰⁶ In *1 Enoch*, according to Woodworth:¹⁰⁷

God is most concerned with exacting maximum justice. "Destroy all the souls addicted to dalliance,"¹⁰⁸ he tells his righteous angels. Then bind the wicked "for seventy generations underneath the earth, even to the day of judgment," when they will be "taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up forever."¹⁰⁹ Enoch's angel-guide tells him how four of God's faithful servants — Michael, Gabriel, Raphael, Phanuel — will be given special power to "cast them [the ungodly] into a furnace of blazing fire, that the Lord of spirits may be avenged of them for their crimes"¹¹⁰ ... The crimes are so great, "never shall they obtain mercy, saith the Lord of spirits."¹¹¹ Only crimes worthy of sentences without parole, it seems, could exonerate God from sending out the floods.

Unlike [the God in *1 Enoch*], the God in Joseph Smith works for maximum mercy. When the wicked reject Enoch's entreaties, God does not jump to send the flood but rather a second wave of servants. Immediately after seeing the earth's inhabitants in Satan's grasp, Enoch beholds

102 Moses 7:29.

103 Moses 7:30.

104 Moses 7:31.

105 Moses 7:33, 37.

106 J. L. Woodworth, *Enoch*, p. 193 n. 44. Similarly, in *Paradise Lost*, John Milton's God, "in a particularly disagreeable moment of irony, feigning to be fearful of the rebel armies, laughs the apostate angels to scorn (J. Milton, *Paradise Lost*, 5:737, p. 115)." See J. S. Tanner, *Making*, p. 196.

107 J. L. Woodworth, *Enoch*, pp. 191-192.

108 R. Laurence, *Book of Enoch*, 10:18, p. 12.

109 *Ibid.*, 10:15-16, p. 12.

110 *Ibid.*, 53:6, p. 60. The angel speaks specifically of the fallen angels that "seduced those who dwell upon the earth" (*ibid.*, 53:6, p. 60).

111 *Ibid.*, 39:2, p. 42.

“angels descending out of heaven, bearing testimony of the Father and the Son.”¹¹² The Holy Ghost falls upon those who hearken, and they are “caught up by the powers of heaven into Zion.”¹¹³ Even at the midnight hour, Zion is still enlarging her borders to include those who will turn from their evil ways. Those who refuse the invitation bring God great pain. Looking down from the heavens, God weeps for his wicked, even “as the rain upon the mountains.”¹¹⁴ He anguishes for those who reject their Father and who now “hate their own blood.”¹¹⁵ Not only He suffers, but also “the whole heavens shall weep over them, even all the workmanship of mine hands”¹¹⁶ ... When the floods finally come, we feel them as sobs of remorse, not as rains of retribution

What is the fate of those who perish in the flood? In [*1 Enoch*], there is one fate only: everlasting punishment. Those who are destroyed in the flood are beyond redemption. For God to be reconciled, sinners must suffer forever. Enoch has nothing to say because God has no merciful side to appeal to. In Joseph Smith, however, punishment has an end. The merciful side of God allows Enoch to speak and be heard. God and Enoch speak a common language: mercy. “Lift up your heart, and be glad; and look,” God says to Enoch after the flood.¹¹⁷ There is hope for the wicked yet.¹¹⁸

I will shut them up; a prison have I prepared for them. And that which I have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment.

The Messiah figure in [*1 Enoch* 45-47] and in Joseph Smith function in different ways. In Joseph Smith, the Chosen One will come to earth at the meridian of time to rescue the sinners of Enoch’s day. After the Messiah’s death and resurrection, “as many of the spirits as were in prison came forth, and stood on the right hand of God.”¹¹⁹ The Messiah figure in [*1 Enoch*] does not come down to earth and is peripheral to the text; he presides over the “elect” around God’s throne¹²⁰ but does not rescue the sinners of Enoch’s day. “In the day of trouble evil shall [still] be heaped upon sinners,”¹²¹ he tells Enoch.

Clearly there are wide differences between *1 Enoch* and the book of Moses in their projections of the fate of the antediluvian sinners. That established, can any ancient parallels for the weeping God of Joseph Smith be found in other extracanonical accounts of Enoch?

Remarkably, such a parallel does appear in the *Midrash Rabbah* on Lamentations, which portrays Enoch as weeping in likeness of God as a consequence of the destruction of the Israelite temple. We have found no similar scene in the ancient literature relating to any other prophet, but here in *Midrash Rabbah* and in the book of Moses we find it specifically connected with Enoch.¹²²

At that time the Holy One, blessed be He, wept and said, “Woe is Me! What have I done? I caused my *Shekhinah* to dwell below on earth for the sake of Israel; but now that they have sinned, I have returned to My former habitation” At that time Metatron [who is Enoch in his glorified state] came, fell upon his face, and spake before the Holy One, blessed be He:

112 Moses 7:27.

113 Moses 7:27.

114 Moses 7:28.

115 Moses 7:33.

116 Moses 7:37.

117 Moses 7:44.

118 Moses 7:37-38.

119 Moses 7:57. See also 1 Peter 3:20.

120 R. Laurence, *Book of Enoch*, 45:3-5, pp. 49-50, 56:3, p. 64.

121 *Ibid.*, 49:2, pp. 55-56. In *ibid.*, 49:3-4, p. 54 he does, however, speak of “mercy” that will be shown to “others” who repent.

122 H. Freedman *et al.*, *Midrash*, Lamentations 24, p. 41.

“Sovereign of the Universe, let me weep, but do Thou not weep.” He replied to him: “if thou lettest Me not weep now, I will repair to a place which thou hast not permission to enter, and will weep there,” as it is said, “But if ye will not hear it, My soul shall weep in secret for pride.”¹²³

The withdrawal of the divine presence through the loss of the temple that provoked God’s weeping in *Midrash Rabbah* is a fitting analog to the taking up of Enoch’s Zion from the earth in the book of Moses. Whereas in *Midrash Rabbah* God withdraws His presence because of the wickedness of the people, the account in the book of Moses¹²⁴ has God removing the city of Zion in its entirety from among the wicked nations that surround it because of its righteousness. The two pericopes may have more in common than is immediately apparent. A study of Jewish literature reveals a significant correspondence between the city of Zion and the *Shekhinah* (Divine Presence).¹²⁵ Zion is often personified as the Bride of God.¹²⁶ *Shekhinah* is a feminine noun in Hebrew that is often associated with the female personified Wisdom or, in later Jewish writings, as the Bride of God. In short, the idea of Zion being taken up and the *Shekhinah* being withdrawn are parallel motifs,¹²⁷ a topic treated in more detail elsewhere by Larsen.¹²⁸

Grand Vision Scene 2: The Exaltation of Enoch and His People

All this aside, it is our view that the most important thrust of the parallel passages in *Midrash Rabbah* and the book of Moses is not the parallel motif of the withdrawal of the presence of God from the earth but rather the sympathetic union of God and Enoch in their sorrow. Enoch in *Midrash Rabbah*, like Enoch in the book of Moses, judges the emotional display to be inappropriate for the holy, eternal God and responds with his personal commiseration. The weeping of Enoch is not merely significant in its own right but also because, according to Terry and Fiona Givens, it is an illustration “of what the actual process of acquiring the divine nature requires ... Enoch is raised to a perspective from which he sees the world through God’s eyes.”¹²⁹ In the book of Moses, we read:¹³⁰

And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook

Here is imagery that foreshadows the Atonement of Jesus Christ as described in a later revelation: “He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth.”¹³¹ When an agonized Joseph Smith pleaded for an end to his sufferings in Liberty Jail, he was gently rebuked in a reminder of the agonies of his Lord: “The Son of Man hath descended below them all. Art thou greater than he?”¹³² Here the heights of greatness are equated with the utter depths of lowliness¹³³ and sorrow. Since Christ was “made perfect” “by the things that he suffered,”¹³⁴ so Enoch “could not be made perfect” “without sufferings.”¹³⁵

123 Jeremiah 13:17.

124 Moses 7:21, 23, 27, 31.

125 E.g., D. C. Matt, *Zohar* 4, p. 253 n. 201: “*Shekhinah* is symbolized by palace, city, and Jerusalem.” See EXCURSUS 3: ZION IS FLED, p. 459.

126 Revelation 21:2. Cf., e.g., Isaiah 52:1; 62:5.

127 See *Endnote M7-12*, p. 190.

128 D. J. Larsen, *Enoch and the City of Zion*.

129 T. L. Givens *et al.*, *God Who Weeps*, p. 105. Similarly, Eliza R. Snow wrote that Enoch became “assimilated to the character — the likeness of the great ‘I AM.’” (E. R. Snow, *Time and Change*, lines 156-157, p. 144).

130 Moses 7:41.

131 D&C 88:6.

132 D&C 122:8.

133 Cf. Matthew 18:4; 23:11.

134 Hebrews 5:8, 9.

135 See *Endnote M7-13*, p. 190.



FIGURE M7-7. *The Righteous in the Bosom of Abraham*
Musée Unterlinden, Colmar, France,
12th century

This capital originally sat over the double arch of the nave in the church of the Abbey of Alspach. Abraham holds the righteous in a close embrace within the fold of his garment.¹

The basic ideas behind this imagery go back at least to Second Temple times. For example, in 4 Maccabees, a group of courageous brothers encourage each other in the face of their impending martyrdom with the thought that: “After our death in this fashion Abraham and Isaac and Jacob will receive us, and all our forefathers will praise us.”² In the *Apocalypse of Zephaniah*, Abraham, Isaac, and Jacob await the righteous who successfully “have escaped the abyss and Hades” and intercede on behalf of those who remain in torment.³ Whereas early Christian authors saw the “bosom of Abraham” as a temporary place of rest for the righteous who awaited

resurrection, Western Christianity has come to use the term to describe heaven itself. The theology of orthodox Christians, however, preserves the distinction between the “bosom of Abraham” and heaven.

- 1 For more on the ancient meaning and significance of the term “bosom,” see COMMENTARY Moses 7:31-a, p. 143
- 2 H. Anderson, 4 Maccabees, 13:17, p. 558.
- 3 O. S. Wintermute, *Apocalypse of Zephaniah*, 9:2, 4; 11:1-6, pp. 514, 515. Cf. P. Alexander, 3 Enoch, 44:7, p. 295.

The idea of raising the prophet to a level approaching godhood through shared sorrow with the divine is explored at length by theologian Terence Fretheim.¹³⁶ Fretheim argues that the prophet’s “sympathy with the divine pathos” was not the result of merely contemplating the divine but instead a result of the prophet’s elevation to become a member of the divine council. He writes:¹³⁷

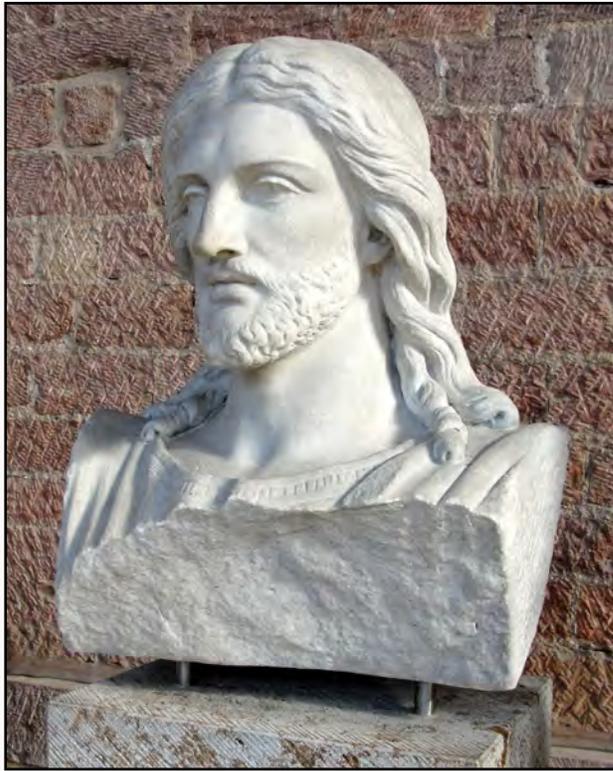
[T]he fact that the prophets are said to be a part of this council indicates something of the intimate relationship they had with God. The prophet was somehow drawn up into the very presence of God; even more, the prophet was in some sense admitted into the history of God. The prophet becomes a party to the divine story; the heart and mind of God pass over into that of the prophet to such an extent that the prophet becomes a veritable embodiment of God.

Not surprising then, in the aftermath of Enoch’s soul-stretching emulation of “divine pathos” in the book of Moses where he becomes “a veritable embodiment of God,” is that the weeping prophet is given a right to the divine throne. Says Joseph Smith’s Enoch to God:¹³⁸

... thou hast ... given unto me a right to thy throne ...¹³⁹

The book of Moses motif of granting access to the divine throne is nowhere more at home than in the pseudepigraphal Enoch literature. For example, in 3 *Enoch*, the seer declares:¹⁴⁰

- 136 T. Fretheim, *Suffering*, p. 149. See especially chapter 10, “Prophet, Theophany, and the Suffering of God,” 149–66. The relevance of Fretheim’s work on this topic for Moses 7 was noted in D. C. Peterson, *Weeping God*.
- 137 T. Fretheim, *Suffering*, p. 150.
- 138 Moses 7:59.
- 139 Note that Enoch is not given the divine throne, but rather is granted a promissory *right* to receive it at some future time. See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 55, 69.
- 140 P. Alexander, 3 Enoch, 10:1, 3, pp. 263-264.



**FIGURE M7-8. Jesus Christ, 1880
Gustav Kaupert, 1819-1897**

This magnificent bust of Jesus Christ by Kaupert now stands in The Protestant Church of the Redeemer. The church is housed in the former Roman Palace Basilica of Constantine (*Aula Palatina*), built in the early fourth century in what is now Trier, Germany.

Originally it was part of a series of full-size statues of the four evangelists, Peter, and Paul that provided a focal point for the church. “The statues withstood a firestorm of destruction on August 14, 1944, more or less intact. Naturally, the marble was left with cracks from the heat,” but each one still stood in its *aedicula* niche. “In 1953, during the restoration work, the statues lay on the floor, broken into many pieces. Ultimately the Board of Elders decided that the heads were to be stored and the remains of the bodies were to land in the building rubble. Thus the statues became a symbol for the disdain of the post-war era for the art of the 19th century. The ‘new’ Basilica was to be strictly ‘purged’ of the artistic new creation of the 19th century.”¹

The heads of the statues were stored away from 1953 to 2001. Finally in 2006, following loving restoration, they were given a place of honor in the church.

1 Excerpts from the caption to a church exhibition poster entitled “The Kaupert Statues,” 13 October 2012.

... the Holy One, blessed be He, made for me a throne like the throne of glory ... and sat me down upon it.

Summarizing other ancient literature relevant to this passage, Charles Mopsik concludes that the exaltation of Enoch is not meant to be seen as a singular event. Rather he writes that the “enthronement of Enoch is a prelude to the transfiguration of the righteous¹⁴¹ — and at their head the Messiah — in the world to come, a transfiguration that is the restoration of the figure of the perfect Man.”¹⁴² Following this ideological trajectory to its full extent, Mormons see the perfect Man (with a capital “M”), into whose form the Messiah and Enoch and all the righteous are transfigured, as God the Father, of whom Adam, the first mortal man, is a type.¹⁴³ Fittingly, as part of Joseph Smith’s account of Enoch’s vision, God proclaims His primary identity to be that of an “Endless and Eternal”¹⁴⁴ Man, declaring:¹⁴⁵ “Man of Holiness is my name.”

Given the identity of God the Father as the “Man of Holiness,” the title “*Son of Man*” — a notable feature of the *Book of Parables* in *1 Enoch*¹⁴⁶ that also appears in marked density throughout the book of Moses vision of Enoch¹⁴⁷ — connects well to LDS theology. The

141 According to P. S. Alexander, *From Son of Adam*, pp. 111-112 (cf. p. 106): “[W]hat Enoch has done others may do as well ... What is involved is little short of the deification of man” and the reversal of the Fall of Adam.

142 C. Mopsik, *Hénoch*, p. 214. See *Endnote M7-14*, p. 190.

143 J. F. McConkie, *Symbolism*, p. 147. See *Moses* 5:24, 32; *John* 17:12. See *Endnote M7-15*, p. 191.

144 *Moses* 7:35.

145 *Moses* 7:35.

146 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 46:2-4, p. 153; 48:2, p. 166; 60:10, p. 233; 62:5, 7, 9, 14, p. 254; 63:11, p. 255; 69:26-27, 29, p. 311; 70:1, p. 315; 71:14, 17, p. 320.

147 *Moses* 7:24, 47, 54, 56, 59, 65.

related titles of “Chosen One,”¹⁴⁸ “Anointed One,”¹⁴⁹ and “Righteous One”¹⁵⁰ each appear prominently in both the *1 Enoch Book of Parables* and the LDS Enoch story. After considering the sometimes contentious debate among scholars about the single or multiple referent(s) of these titles and their relationship to other texts, Nickelsburg and VanderKam¹⁵¹ surmise that the author of the *Book of the Parables* (like the author of the book of Moses) “saw the ... traditional figures as having a *single referent* and applied the various designations and characteristics as seemed appropriate to him.”¹⁵² Consistent with texts found at Nag Hammadi,¹⁵³ Joseph Smith’s Enoch straightforwardly equates the filial relationship between God and His Only Begotten Son in the New Testament to the Enochic notion of the perfect Man and the Son of Man as follows:¹⁵⁴

Man of Holiness is [God’s] name,¹⁵⁵ and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge,¹⁵⁶ who shall come in the meridian of time.

Note that the single specific description of the role of the Son of Man given in this verse from the book of Moses as a “righteous judge” is also highly characteristic of the *Book of the Parables*, where the primary role of the Son of Man is also that of a judge.¹⁵⁷ Having reviewed the relevant passages in *1 Enoch*, Nickelsburg and VanderKam conclude:¹⁵⁸ “If the central message of the *Parables* is the coming of the final judgment,¹⁵⁹ the Son of Man/Chosen One takes center stage as the agent of this judgment.”¹⁶⁰

As Mopsik observed, however, the story does not end here. Recall his conclusion that the “enthronement of Enoch is a prelude to the transfiguration of the righteous — and at their head the Messiah — in the world to come.”¹⁶¹ Indeed, in one of Joseph Smith’s revelations, this idea is made explicit in the idea that these righteous will be ordained “after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God.”¹⁶² Unlike priesthood ordinations performed by men, the ordinance by which one becomes a “son of God” is administered directly by God Himself,¹⁶³ just as this status was conferred upon

148 Moses 7:39. Cf. Moses 4:2. See G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 39:6, p. 111; 40:5, p. 130; 45:3-4, p. 148; 49:2, 4, p. 166; 51:5a, 3, p. 180; 52:6, 9, p. 187; 53:6, p. 194; 55:4, p. 198; 61:5, 8, 10, pp. 243, 247; 62:1, p. 254. See Isaiah 42:1, Luke 9:35 (best manuscripts have “chosen” rather than “beloved”), 23:35.

149 I.e., Messiah. See Moses 7:53. See *ibid.*, 48:10, p. 166; 52:4, p. 187. Cf. Luke 23:35: “the Christ [Messiah], the chosen of God.”

150 Moses 6:57; 7:45, 47, 67. See *ibid.*, 38:2, p. 95; 53:6, p. 194. The term also appears by implication in 39:6, p. 111; 46:3, p. 153; 49:2, p. 166; 62:2-3, p. 254.

151 *Ibid.*, p. 119, emphasis added. The entire discussion is found on pp. 113-123. For additional discussion of the “Son of Man” title from an LDS perspective, see S. K. Brown, *Man and Son of Man*.

152 See *Endnote M7-16*, p. 191.

153 See *Endnote M7-17*, p. 192.

154 Moses 6:57.

155 Cf. Moses 7:35. See *Endnote M7-18*, p. 192.

156 Cf. Matthew 25:31-46. See also John 5:27: “And [the Father] hath given him authority to execute judgment also, because he is the Son of man.” For a comparison of the claims of Jesus in this verse to related ideas in the Old Testament (Moses, Daniel) and the pseudepigraphal literature, see C. S. Keener, *John*, 1:651-652. H. S. Kvanvig, *Son of Man* relates the theme of enthronement and the Son of Man role of judgment to Psalm 110 in which the declaration of sonship is made explicit. See also D. J. Larsen, *Themes of the Royal Cult*. On the royal tradition, in which the king is the son of God (son of Man), who is raised up and made the righteous judge, with power given him to punish the wicked, see Psalms 2, 72, and 101, especially. Also, e.g., 122:5; 76:8-9; 99:4.

157 E.g., G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 69:27, p. 311: “... and the whole judgment was given to the Son of Man.”

158 *Ibid.*, p. 119.

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

160 See *Endnote M7-19*, p. 193.

161 Matthew 5:48.

162 D&C 76:57-58 (16 February 1832). Cf. JST Genesis 14:27-28.

163 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 59-65.



FIGURE M7-9. *Ignorance Cast Out of the Temple*, 1522-1540.
Giovanni Battista di Jacopo (Le Rosso), 1494-1540 and Francesco Primaticcio (Primatice), 1504-1570

This mural was created as part of a series of decorations for the Gallery of François I in the Château of Fontainebleau. “The scene unfolds in the clouds: the King, as a hero worthy to dwell with the gods, has reached the glowing door of the temple of Jupiter, a sword in his right hand and a book under his left arm. François, by his valor, has distinguished himself in the art of war (the sword); he also reigns through the arts of peace as a friend of study and wisdom (the book). He has left behind him all kinds of people: some prostrate, others moving hopelessly in an almost convulsive manner. Their eyes are bound with cloth: they are blind — in other words they are in a state of ignorance. Guided by the light of humanism, François I suppresses ignorance and the vices that flow from it.”¹

1 Y. Jestaz, *La galerie François*, p. 9.

Enoch as part of his heavenly ascent: “And [the high priesthood after the order of the covenant which God made with Enoch] was delivered unto men by the calling of [God’s] own voice.”¹⁶⁴ In another of Joseph Smith’s revelations we are told that all of God’s earthly children are called, in essence, “Sons of Man”¹⁶⁵ with the potential to “become perfect, even as [their] Father which is in heaven is perfect.”¹⁶⁶ Making explicit the role of the Son of Man as the forerunner for the Sons of Man, the resurrected Jesus Christ varies a statement from the Sermon on the Mount¹⁶⁷ slightly in the Book of Mormon version: “Therefore I would that ye should be perfect *even as I*, or your Father who is in heaven is perfect.”¹⁶⁸

In his insightful discussion of the Greek word *teleios*, translated “perfect” in Matthew, John Welch writes:¹⁶⁹

[I]n commanding the people to “be perfect even as I, or your Father who is in heaven is perfect,”¹⁷⁰ it seems that Jesus had several things in mind besides “perfection” as we usually think of it. Whatever he meant, it involved the idea of becoming like God (“even as I or your Father who is in heaven”), which occurs by seeing God¹⁷¹ and knowing God.¹⁷² These ultimate realities can be represented [ceremonially] in this world,¹⁷³ for as Joseph Smith taught, it is through [the] ordinances [of the temple] that we are “instructed more perfectly.”¹⁷⁴

164 1st Genesis 14:29.

165 See *Endnote M7-20*, p. 193.

166 Matthew 5:48.

167 Matthew 5:48.

168 3 Nephi 12:48.

169 J. W. Welch, *Sermon*, pp. 57-62. Cf. J. W. Welch, *Light*, pp. 116-120.

170 3 Nephi 12:48.

171 See 1 John 3:2; D&C 76:94.

172 See John 17:3; D&C 76:94; 132:24.

173 See *Endnote M7-21*, p. 193.

174 J. Smith, Jr., *Documentary History*, 14 November 1835, 2:312. See *Endnote M7-22*, p. 193.



FIGURE M7-10. *The Napoleonic Code*, Hôtel Nationale des Invalides, Paris, ca. 1846-1853
Pierre Charles Simart, 1806-1857



FIGURE M7-11: *German and Dutch Saints Gather to Zion*, Mesa Arizona Temple Frieze, ca. 1927
Alma Brockerman Wright, 1875-1952, and Torleif S. Knaphus, 1881-1965

The top figure celebrates the creation in 1804 of what Napoleon considered one of his greatest achievements: The Napoleonic Code (now called the Civil Code). A complete reformation of previous feudal and royal laws, the code became the legal incarnation of the ideology of the French Revolution: banning hereditary rights, granting freedom of religion, and specifying that government appointments should be based solely on merit — not privilege or patronage. At far left [not shown], a woman, representing the French provinces and crowned with a fortified city, shreds an old book of ancient provincial laws. In front of her is an old bearded man holding a tablet that represents the laws of antiquity. Napoleon rests his hand on the tablet to show that he has taken these laws as his model. The young man immediately to the right of Napoleon looks proudly at the Emperor as he bears a tablet representing the new code that proclaims “Equal and intelligible justice for all.” The finger of the Emperor points to the words “for all.” At far right [not shown], a woman gestures to show her agreement with the new code. Below Napoleon, who is crowned with the laurel wreath of victory and appears more handsome and muscular than in life, are the words: “By virtue of its simplicity, my single code was the source of more good in France than all the laws that preceded me.” Scrolls containing all the former laws have been thrown beneath Napoleon’s feet.¹

While the Napoleonic Code was a laudable improvement for the common people, it was never as simple, intelligible, or successful as the divine law adopted by the Saints, namely, the mutual agreement to dwell with “one heart and one mind, in righteousness; [having] no poor among them.”² The lower figure is from the frieze that surrounds the top of the Mesa Temple that depicts Saints around the world gathering to Zion. “This group of European Saints has reached the port in Holland from which they will embark. A group of Dutch Saints carry their bundles aboard ship, while the Germans who have already boarded are stowing their belongings.”³

- 1 Free translation of G. Froger *et al.*, *Découverte*, p. 45.
- 2 Moses 7:18.
- 3 A. E. Parshall, Mesa Arizona Temple Frieze.

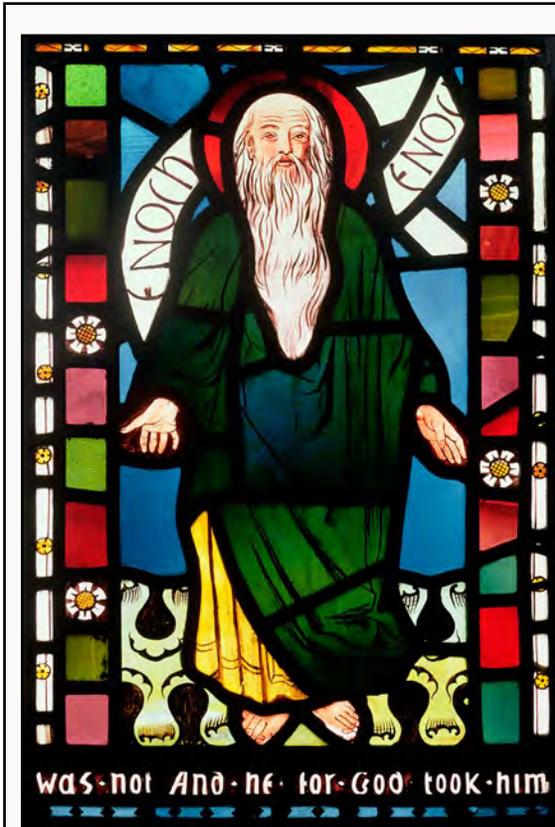


FIGURE M7-12. Enoch
Creation Window, All Saints Church, Selsley, England, 1861
George Campfield, fl. 1861

This stained glass window, commissioned from the company of craftsmen headed by William Morris, shows Enoch standing in heaven following his final ascension.

“William Morris (24 March 1834 – 3 October 1896) was an English textile designer, artist, writer, and libertarian socialist associated with the Pre-Raphaelite Brotherhood and English Arts and Crafts Movement. He founded a design firm in partnership with the artist Edward Burne-Jones, and the poet and artist Dante Gabriel Rossetti which profoundly influenced the decoration of churches and houses into the early 20th century. As an author, illustrator and medievalist, he helped to establish the modern fantasy genre, and was a direct influence on postwar authors such as J. R. R. Tolkien. He was also a major contributor to reviving traditional textile arts and methods of production, and one of the founders of the Society for the Protection of Ancient Buildings Three years after his death, Morris’s biographer John William Mackail ... summed up his career ... :

The fame of Morris during his life was probably somewhat obscured by the variety of his accomplishments. In all his work after he reached mature life there is a marked absence of extravagance, of display, of superficial cleverness or effectiveness, and an equally marked sense of composition and subordination. Thus his poetry is singularly devoid of striking lines or phrases, and his wall-papers and chintzes only reveal their full excellence by the lastingness of the satisfaction they give. His genius as a pattern-designer is allowed by all qualified judges to have been unequalled. This, if anything, he himself regarded as his specific profession; it was under the designation of ‘designer’ that he enrolled himself in the socialist ranks and claimed a position as one of the working class.”¹

1 William Morris.

This last statement returns us to the subject of Enoch and the temple.¹⁷⁵ Hugh Nibley cited Caquot as saying that Enoch is:¹⁷⁶

... “in the center of a study of matters dealing with initiation in the literature of Israel.”¹⁷⁷ Enoch is the great initiate who becomes the great initiator¹⁷⁸ ... The Hebrew book of Enoch bore the title of *Hekhalot*, referring to the various chambers or stages of initiation in the temple.¹⁷⁹ Enoch, having reached the final stage, becomes the Metatron to initiate and guide others. “I will not say but what Enoch had Temples and officiated therein,” said Brigham Young, “but we have no account of it.”¹⁸⁰ Today we do have such accounts.

Enoch succeeded in bringing a whole people to be sufficiently “pure in heart”¹⁸¹ to fully live the final celestial law of consecration.¹⁸² In Zion, the “City of Holiness,”¹⁸³ the people “were of one heart and one mind, and dwelt in righteousness; and there was no poor among

175 For more on the book of Moses as a temple text and the place of the story of Enoch within it, see J. M. Bradshaw, *LDS Book of Enoch*.

176 H. W. Nibley, *Enoch*, pp. 19-20.

177 A. Caquot, *Pour une Étude*, p. 121, Nibley’s translation.

178 *Ibid.*, p. 121. According to P. S. Alexander, *From Second Adam*, p. 107 n. 31: “There has been endless speculation on the origin of the name Metatron [that was associated with Enoch] ... One very plausible etymology derives it from the Latin *metator* [Greek *mitator*] ... The *metator* was the officer in the Roman army who went ahead of the column on the march to mark out the campsite where the troops would bivouac for the night. Hence, figuratively, ‘forerunner’” (see also P. Alexander, *3 Enoch*, p. 228). The divine entity Metatron was “first incarnate in Adam and then reincarnate in Enoch” (*ibid.*, p. 111).

179 P. Alexander, *3 Enoch*; C. Mopsik, *Hénoch*.

180 B. Young, 1 January 1877, p. 303.

181 D&C 97:21.

182 See J. M. Bradshaw, *God’s Image 1*, OVERVIEW Moses 5, pp. 342-351.

183 Moses 7:19.



FIGURE M7-13. *Intimacy, or The Big Sister*, ca. 1889
Musée d'Orsay, Paris, France
Eugène Carrière, 1849-1906

In 19th century France, children began to benefit “from the climate of affection and tenderness described as the ideal of family intimacy. Despite Flaubert’s mockery of modern teaching methods in his *Bouvard and Pécuchet*, the use of ‘tu’ instead of ‘vous’ became more current, strapping and corporal punishment became less so, and children’s bedrooms, although still rare, made their appearance. The State encouraged these developments, setting the example, at least in the enunciation of principles. As early as 1834, beating children was forbidden in state schools, a prohibition forcefully repeated in Jules Ferry’s directives and it seems that this opposition to corporal punishment often constituted a notable difference between state and private schools. The laws of 1889 and 1898 are interventions within the family itself to protect children from maltreatment. The ideal of family happiness spread and extended to all social backgrounds. At the beginning of the 20th century, the revolutionary trade union C.G.T. demanded the eight-hour working day for the sake of the workers’ families and their right to happiness and leisure, symbolized by the image of parents finally available to help in the education of their children. As the historian Edward Shorter put it, ‘The nest has become the norm.’¹

“Eugène Carrière started his career in the Salon in Paris in 1876. Until the 1880s he mainly exhibited portraits. With *Intimacy* also called *The Big Sister*, presented at the Salon in 1889, the critics hailed him as the painter of domestic life and mother and child figures. Yet, although the painting represents an intimate scene from

his private life — his wife and their two daughters, Elise and probably Nelly — Carrière goes beyond this simple subject. He explores a metaphor of organic life and universal Nature, which lifts his work into quite a different register and brings it near the Symbolists’ research. The subdued color scheme, which later became grisaille, produces an ethereal effect. This aesthetic choice, based on the rejection of realistic, mimetic color, left most critics bewildered.”²

The extravagantly wayward American dancer, Isadora Duncan, said of the artist: “He had the strongest spiritual presence I have ever felt. Wisdom and Light. A great tenderness for all streamed from him. All the beauty, the force, the miracle of his pictures were simply the direct expression of his sublime soul.”³

- 1 Children, Images.
- 2 Eugène Carrière “Intimacy.”
- 3 Eugène Carrière (Art Inconnu).

them.”¹⁸⁴ We are told that not only Enoch but also “all his people walked with God” and that they were eventually taken into heaven *with* him:¹⁸⁵

And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.¹⁸⁶

In LDS temples, the promise of being “received... into [God’s] own bosom”¹⁸⁷ like Enoch and his people is extended to all those who prepare themselves to receive it,¹⁸⁸ through the sanctifying power of Christ. One of Joseph Smith’s revelations identifies Zion with “the pure

184 Moses 7:18.

185 Moses 7:69.

186 For more on this topic see D. J. Larsen, Enoch and the City of Zion. See *Endnote M7-23*, p. 193.

187 Moses 7:69.

188 D. H. Oaks, *To Become*.

in heart”¹⁸⁹ — and, as Jesus said in the Sermon on the Mount, the reward of the pure in heart is that they shall “see God.”¹⁹⁰ “Therefore,” the Lord told Joseph Smith, “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.”¹⁹¹

The supreme qualification signaling readiness for this crowning blessing is charity, what Hugh Nibley¹⁹² calls the “essence of the law of consecration . . . , without which, as Paul and Moroni tell us, all the other laws and observances become null and void.”¹⁹³ Love is not selective, and charity knows no bounds.” Thus “if I expect anything in return for charity except the happiness of the recipient, then it is not charity.”¹⁹⁴ For in charity, Nibley continues, “there is no bookkeeping, no quid pro quo, no deals, interests, bargaining, or ulterior motives; charity gives to those who do not deserve and expects nothing in return; it is the love God has for us, and the love we have for little children, of whom we expect nothing but for whom we would give everything.”¹⁹⁵

Conclusion: Learning from Enoch

In a discussion of Mormon beliefs, Stephen Webb¹⁹⁶ concludes that Joseph Smith “knew more about theology and philosophy than it was reasonable for anyone in his position to know, as if he were dipping into the deep, collective unconsciousness of Christianity with a very long pen.” More significantly, the Prophet recovered a story of Enoch that manifests a deep understanding of what it means to become a “partaker of the divine nature”¹⁹⁷ and in that process to become a partner with God Himself in the salvation and exaltation of His children,¹⁹⁸ being raised to a perspective from which we begin to see them through God’s eyes.¹⁹⁹ Those who wish to follow the path of Enoch — which is the same path that was laid out by the great Redeemer — must take upon themselves its sufferings along with its glory.²⁰⁰

Joseph Smith yearned that Enoch’s vision of eternity might be experienced by all the Saints. The essential prerequisite is that they be filled with the same “pure love of Christ”²⁰¹ that animated the ancient seer:²⁰²

... let every selfish feeling be not only buried, but annihilated; and let love to God and man predominate and reign triumphant in every mind, that their hearts may become like unto Enoch’s of old, so that they may comprehend all things present, past, and future, and “come behind in no gift; waiting for the coming of the Lord Jesus Christ.”²⁰³

189 D&C 97:21.

190 D&C 97:21.

191 D&C 88:68-69; cf. J. Smith, Jr., *Teachings*, 7 April 1844, p. 350.

192 H. W. Nibley, *Foundation*, p. 172.

193 See 1 Corinthians 13:1-3; Moroni 7:44.

194 H. W. Nibley, *Perspectives*, p. 495.

195 H. W. Nibley, *Since*, p. 347.

196 S. H. Webb, *Jesus Christ*, p. 253.

197 2 Peter 1:4. For more on this verse, J. Starr, *Partakers* and B. T. Ostler, *God*, pp. 392-395.

198 Elder John A. Widtsoe, cited in A. F. Bennett, *Saviors*, pp. 11-12; B. K. Packer, *Holy Temple*, p. 216.

199 See *Endnote M7-29*, p. 196.

200 Romans 8:17. See *Endnote M7-24*, p. 194.

201 Moroni 7:47-48.

202 To the Twelve, J. Smith, Jr., *Writings 2002*, 15 December 1840, p. 520; cf. J. Smith, Jr., *Teachings*, 15 December 1840 [misdated as 19 October 1840], pp. 178-179.

203 1 Corinthians 1:7.

Moses 7: Text and Commentary

CHAPTER 7

*THOSE WHO BELIEVED ADAM BECAME
THE SONS OF GOD (P. 127)*

AND it came to pass that ^aEnoch continued his speech, saying: Behold, our father Adam taught these things, and ^bmany have believed and become the sons of God, and many have believed not, and have perished in their sins, and are ^clooking forth with fear, in torment, for the fiery indignation of ^dthe wrath of God to be poured out upon them.

THE HEAVENS OPEN (PP. 127-130)

2 And from that time forth Enoch began to ^aprophesy, saying unto the people, that: As I was journeying, and ^bstood upon the ^cplace ^dMahujah, and ^ecried unto the Lord, there came a voice out of heaven, saying—^fTurn ye, and get ye upon ^gthe mount Simeon.

3 And it came to pass that ^aI turned and went up on the mount; and as I ^bstood upon the mount, I beheld the heavens open, and ^cI was clothed upon with glory;

4 And I saw the Lord; and he ^astood before my face, and he talked with me, even as a man talketh one with another, ^bface to face; and he said unto me: Look, and I will show unto thee the world for the space of ^cmany generations.

VISION OF THE TRIBES (PP. 130-132)

5 And it came to pass that I beheld in the ^avalley of ^bShum, and lo, a ^cgreat people which dwelt in tents, which were the people of Shum.

6 And again the Lord said unto me: Look; and I looked towards the north, and I beheld the ^apeople of Canaan, which dwelt in tents.

7 And the Lord said unto me: ^aProphecy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and ^bthe land shall be ^cbarren and unfruitful, and ^dnone other people shall dwell there but the people of Canaan;

8 For behold, the Lord shall ^acurse the land with much heat, and ^bthe barrenness thereof shall go forth forever; and there was ^ca blackness came upon all the children of Canaan, that they were despised among all people.

9 And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of ^aSharon, and the land of ^bEnoch, and the land of ^cOmner, and the land of ^dHeni, and the land of ^eShem, and the land of ^fHaner, and the land of ^gHanannah, and all the inhabitants thereof;

10 And the Lord said unto me: ^aGo to this people, and say unto them—^bRepent, lest I come out and smite them

with a curse, and they die.

11 And he gave unto me a commandment that I should ^abaptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, ^bwhich beareth record of the Father and the Son.

*THE POWER OF ENOCH BRINGS THE FEAR
OF GOD TO ALL NATIONS (PP. 133-136)*

12 And it came to pass that Enoch continued to call upon ^aall the people, save it were the people of Canaan, to repent;

13 And ^aso great was the faith of Enoch that he led the people of God, and ^btheir enemies came to battle against them; and ^che spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the ^drivers of water were turned out of their course; and ^ethe roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the ^fpower of the language which God had given him.

14 There also came up ^aa land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and ^bstood afar off and went upon the land which came up out of the depth of the sea.

15 And the ^agiants of the land, also, stood afar off; and there went forth ^ba curse upon ^call people that fought against God;

16 And from that time forth there were wars and bloodshed among them; but ^athe Lord came and dwelt with his people, and they dwelt in righteousness.

17 ^aThe fear of the Lord was upon all nations, so great was ^bthe glory of the Lord, which was upon his people. And the Lord ^cblessed the land, and they were ^dblessed upon the mountains, and upon the high places, and did flourish.

ZION, THE CITY OF HOLINESS (PP. 136-137)

18 And ^athe Lord called his people ZION, because they were of ^bone heart and one mind, and dwelt in righteousness; and there was ^cno poor among them.

19 And ^aEnoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the ^bCity of Holiness, even Zion.

*GRAND VISION: ZION BLESSED BUT ALL
OTHERS CURSED (PP. 137-141)*

20 And it came to pass that ^aEnoch talked with the Lord; and he said unto the Lord: ^bSurely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, ^ain process of time, was ^btaken up into heaven. And the Lord said unto Enoch:

^cBehold mine ^dabode forever.

22 And Enoch also beheld ^athe residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for ^bthe seed of Cain were black, and had not place among them.

23 And after that ^aZion was taken up into heaven, ^bEnoch beheld, and lo, ^call the nations of the earth were before him;

24 And there came generation upon generation; and ^aEnoch was high and lifted up, even ^bin the bosom of the Father, and of ^cthe Son of Man; and behold, ^dthe power of Satan was upon all the face of the earth.

25 And he saw ^aangels descending out of heaven; and he heard ^ba loud voice saying: ^cWo, wo be unto the inhabitants of the earth.

26 And he beheld Satan; and he had ^aa great chain in his hand, and ^bit veiled the whole face of the earth with darkness; and ^che looked up and laughed, and his angels rejoiced.

27 And Enoch beheld ^aangels descending out of heaven, ^bbearing testimony of the Father and Son; and the Holy Ghost fell on ^cmany, and they were caught up by the powers of heaven into Zion.

*GRAND VISION: THE HEAVENS, GOD, AND
ENOCH WEEP FOR THE WICKED (PP. 142-152)*

28 And it came to pass that ^athe God of heaven looked upon ^bthe residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth ^ctheir tears as the rain upon the mountains?

29 And ^aEnoch said unto the Lord: ^bHow is it that thou canst weep, seeing ^cthou art holy, and from all eternity to all eternity?

30 And were it possible that man could number the particles of the earth, yea, ^amillions of earths like this, it would not be a beginning to the number of ^bthy creations; and thy curtains are stretched out still; and ^cyet thou art there, and ^dthy bosom is there; and also thou art ^ejust; thou art merciful and kind forever;

31 And ^athou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but ^bpeace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; ^chow is it thou canst weep?

32 The Lord said unto Enoch: Behold these thy brethren; ^athey are the workmanship of mine own hands, and I gave unto them their ^bknowledge, in the day I created them; and ^cin the Garden of Eden, gave I unto man his agency;

33 And unto thy brethren have I said, and also given commandment, ^athat they should love one another, and that they should ^bchoose me, their Father; but behold, ^cthey are without affection, and they hate their own blood;

34 And the fire of mine indignation is kindled against them; and in my ^ahot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.

35 Behold, I am God; ^aMan of Holiness is my name; ^bMan of Counsel is my name; and ^cEndless and Eternal is my name, also.

36 Wherefore, I can stretch forth mine hands and hold all the creations which ^aI have made; and ^bmine eye can pierce them also, and among all the workmanship of mine hands ^cthere has not been so great wickedness as among thy brethren.

37 But behold, their sins shall be upon the heads of their fathers; ^aSatan shall be their ^bfather, and ^cmisery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore ^dshould not the heavens weep, seeing these shall suffer?

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; ^aa prison have I prepared for them.

39 And ^aThat which I have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and ^buntil that day they shall be in torment;

40 Wherefore, ^afor this shall the heavens weep, yea, and all the workmanship of mine hands.

41 And it came to pass that the Lord spake unto Enoch, and ^atold Enoch all the doings of the children of men; wherefore Enoch knew, and ^blooked upon their wickedness, and their misery, and wept and stretched forth his arms, and ^chis heart swelled wide as eternity; and ^dhis bowels yearned; and all eternity ^eshook.

42 And ^aEnoch also saw Noah, and his family; that ^bthe posterity of all the sons of Noah should be saved with a temporal salvation;

43 Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and ^aheld it in his own hand; but upon the residue of the wicked the floods came and ^bswallowed them up.

GRAND VISION: ENOCH REJOICES IN THE COMING OF THE SON OF MAN (PP. 152-154)

44 And as Enoch saw this, he had bitterness of soul, and ^awept over his brethren, and said unto the heavens: ^bI will refuse to be comforted; but the Lord said unto Enoch: ^cLift up your heart, and be glad; and look.

45 And it came to pass that Enoch looked; and from Noah, he beheld ^aall the families of the earth; and he cried unto the Lord, saying: ^bWhen shall ^cthe day of the Lord come? When shall the blood of the Righteous be shed, that ^dall they that mourn may be sanctified and have eternal life?

46 And the Lord said: It shall be in the meridian of time, ^ain the days of wickedness and vengeance.

47 And behold, Enoch saw the day of the coming of the ^aSon of Man, even in the flesh; and his soul rejoiced, saying: ^bThe Righteous is lifted up, and the Lamb is slain from the foundation of the world; and ^cthrough faith I am in the bosom of the Father, and behold, Zion is with me.

GRAND VISION: THE LORD COVENANTS TO VISIT THE CHILDREN OF NOAH (PP. 154-156)

48 And it came to pass that Enoch looked upon the earth; and he heard ^aa voice from the bowels thereof, saying: ^bWo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

49 And ^awhen Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of ^athine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, ^bthat the earth might never more be covered by the floods.

51 And the Lord could not withhold; and ^ahe covenanted with Enoch, and ^bswore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;

52 And he ^asent forth ^ban unalterable decree, that ^ca remnant of his seed should always be found among all nations, while the earth should stand;

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am ^aMessiah, the King of Zion, the Rock of Heaven, which is broad as eternity; ^bwhoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

GRAND VISION: THE CRUCIFIXION AND THE RESURRECTION (P. 156)

54 And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

55 And the Lord said unto Enoch: Look, and he looked and beheld ^athe Son of Man lifted up on the cross, after the manner of men;

56 And he heard ^aa loud voice; and ^bthe heavens were veiled; and all the creations of God mourned; and ^cthe earth groaned; and the rocks were rent; and ^dthe saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;

57 And ^aas many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

GRAND VISION: THE SON OF MAN ASCENDS (PP. 156-157)

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?

59 And Enoch beheld ^athe Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and ^bI know thee, and thou hast sworn unto me, and commanded me that

I should ask in the name of thine Only Begotten; ^cthou hast made me, and ^dgiven unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

GRAND VISION: THE LORD WILL RESTORE ZION (PP. 157-162)

60 And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, ^ato fulfil the oath which I have made unto you concerning the children of Noah;

61 And ^athe day shall come that the earth shall rest, but before that day the heavens shall be darkened, and ^ba veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but ^cmy people will I preserve;

62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, ^bto bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and ^crighteousness and truth will I cause to sweep the earth ^das with a flood, to gather out mine elect from the four quarters of the earth, ^eunto a place which I shall prepare, ^fan Holy City, that my people may gird up their loins, and be ^glooking forth for the time of my coming; for ^hthere shall be my tabernacle, and ⁱit shall be called Zion, a New Jerusalem.

63 And the Lord said unto Enoch: Then shalt ^athou and all thy city meet them there, and ^bwe will receive them into our bosom, and ^cthey shall see us; and we will fall upon their necks, and they shall fall upon our necks, and ^dwe will kiss each other;

64 And ^athere shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which ^bI have made; and ^cfor the space of a thousand years the earth shall rest.

GRAND VISION: ENOCH SEES ALL THINGS AND HAS A FULNESS OF JOY (P. 162)

65 And it came to pass that Enoch saw ^athe day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66 But before that day he saw ^agreat tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67 And ^athe Lord showed Enoch all things, ^beven unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and ^creceived a fulness of joy;

EPILOGUE: GOD RECEIVES ZION (PP. 162-164)

68 And all the days of Zion, in the days of Enoch, were ^athree hundred and sixty-five years.

69 And Enoch and all his people ^awalked with God, and ^bhe dwelt in the midst of Zion; and it came to pass that ^cZion was not, for God ^dreceived it up into his own ^ebosom; and from thence went forth the saying, ZION IS FLED.

1 And it came to pass that **Enoch continued his speech**, saying: Behold, our father Adam taught these things, and **many have believed and become the sons of God**, and many have believed not, and have perished in their sins, and are **looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them**.

2 And from that time forth Enoch began to **prophecy**, saying unto the people, that: 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.

- 1 a **Enoch continued his speech.** The phrase signals an ending transition in Enoch’s discourse on “The Plan of Salvation.” The discourse began in Moses 6:43 with identical words.¹ Moses 7:2 formally begins the section that is labeled on the JST manuscript as “Extracts from the Prophecy of Enoch.”²
- b **many have believed and become the sons of God.** “Belief” is the first step; “becoming” is the natural result of continued faithfulness.³ Compare John 1:12: “But as many as received him, to them gave he power to become the sons of God, even (JST: “only”) to them that believe on his name”; D&C 11:30: “But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.”⁴
- c **Looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.** This is a reference to the condition of those in spirit prison.⁵ Compare with the fate of the sons of the Watchers in *1 Enoch* 9:10⁶ and with Jude’s description⁷ of the misery of “the angels which kept not their first estate” and who are “reserved in everlasting chains under darkness unto the judgment of the great day.”
- d **the wrath of God to be poured out upon them.** Compare Revelation 16:19: “the cup of the wine of the fierceness of [God’s] wrath.”⁸ The mention of a cup links closely to Jesus’ sufferings.⁹ Perhaps significantly, other scripture paints God’s wrath either as a liquid¹⁰ or as a fire kindled by God.¹¹ There may also be a connection to the liquids poured out during certain sacrificial ceremonies at sacred places, often in connection with making covenants.¹²
- 2 a **prophecy.** This word signals the formal beginning of the section of the record of Enoch that Joseph Smith called “Extracts from the Prophecy of Enoch.”¹³
- b **stood.** Standing is the posture of readiness to receive answers to prayer.¹⁴

1 See COMMENTARY Moses 6:43-a, p. 70.

2 J. Smith, Jr., *Documentary History*, December 1830, 1:133.

3 D. H. Oaks, *To Become*.

4 See also COMMENTARY Moses 6:68-a, p. 84 and 6:68-b, p. 85. Cf. Genesis 6:2, 4; Hosea 1:10; Acts 17:29; Romans 8:14-16; 2 Corinthians 6:18; Galatians 4:5, 7; Philippians 2:15; 1 John 3:2; Hebrews 12:5-9; Mosiah 5:7; 27:25; 3 Nephi 9:17; Ether 3:14; Moroni 7:19, 26; D&C 25:1; 34:3; 35:2; 45:8; 76:24, 58; Moses 1:13; 6:22; 6:68; 8:13.

5 Alma 40:14; Hebrews 10:27. Cf. Jeremiah 7:20; Ezekiel 21:31; 22:24; Revelation 14:10.

6 G. W. E. Nickelsburg, *1 Enoch* 1, 9:10, p. 202: “the spirits of the souls of the men who have died make suit, and their groan has come up to the gates of heaven.” See, more generally, the punishment of the Watchers themselves in *1 Enoch* 9-13.

7 Jude 1:6.

8 Compare Revelation 14:10; 16:1.

9 See Mark 14:36; 3 Nephi 11:11.

10 See Job 21:20; Hosea 5:10; Revelation 19:15.

11 See Numbers 11:33; Psalm 106:40; Jeremiah 44:6.

12 See Genesis 28:18; 35:14; Leviticus 14:10-18; 2 Kings 16:13; Hosea 9:4; Micah 6:7.

13 See COMMENTARY Moses 7:1-a, p. 127.

14 J. M. Bradshaw, *Standing*.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: 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.

It is no mere coincidence that before heavenly messengers can perform their errands to Ezekiel,¹⁵ Daniel,¹⁶ Paul,¹⁷ and Alma the Younger,¹⁸ they must first command these seers to stand on their feet.¹⁹ As biblical scholar Robert Hayward has said: “You stand in the temple,²⁰ you stand before the Lord,²¹ you pray standing up²² — you can’t approach God on all fours like an animal. If you can stand, you can serve God in His temple.”²³ If you are stained with sin, you cannot stand in His presence.²⁴

- c **the place.** Draper *et al.* note that in a scriptural context the Hebrew term corresponding to “the place” often describes a special or sacred location.²⁵
- d **Mahujah.** A careful reading of the OT1 manuscript reveals Mahujah to be the name of the individual who joined with Enoch in prayer rather than the name of the place where Enoch prayed: “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.”²⁶ For more on the name Mahujah, which also appears prominently in the story of Enoch preserved in the Qumran *Book of the Giants*, see OVERVIEW Moses 6, p. 42.
- e **cried unto the Lord.** From an uncanonized revelation on Enoch found in *Revelation Book 2*,²⁷ we learn that Enoch “was not simply given the privilege of seeing God. Rather, the glorious opportunity to see God came to Enoch because he asked to see God.”²⁸ Joseph Smith taught:²⁹ “The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching.” Walter Brueggemann has described the movement of the petitioner in the Israelite lament from “articulation of hurt and anger, to submission of them to God, and finally to relinquishment ... Only when there is such relinquishment can there be praise and acts of generosity.”³⁰ Most importantly, as Draper *et al.* emphasize,³¹ it is the cry of the righteous that mobilizes the Lord to take action — whether it be in providing further knowledge and understanding as we see in the story of Enoch,³² in taking action to correct injustices,³³ or in delivering His people from their distress.³⁴
- f **Turn ye.** The phrase expresses something more than physical movement. Though the Hebrew term *teshuvah* literally denotes “return,” it means “repentance” or “conversion” in its scriptural context.³⁵ The Lord turns to us when we turn to Him.³⁶

15 Ezekiel 2:1-2.

16 Daniel 10:11.

17 Acts 26:16.

18 Alma 36:7-8.

19 G. W. E. Nickelsburg, *1 Enoch 1*, 14:24-15:1, p. 270.

20 E.g., Deuteronomy 10:8, 18:7; 2 Chronicles 29:11.

21 E.g., Luke 1:19.

22 See, e.g., Luke 18:13.

23 Notes taken by David J. Larsen on a unpublished talk by Robert Hayward (R. Hayward, Aramaic Paradise).

24 E.g., 1 Esdras 8:89-90. Standing also both signifies and enables a readiness to act (David Calabro, personal communication).

25 R. D. Draper *et al.*, *Commentary*, p. 112.

26 See ENDNOTE M6-13, p. 94.

27 J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Facsimile Edition, Revelation Book 2, 48 [verso], 27 February 1833, pp. 508-509. See *Excursus 2: The Song of Enoch*, p. 449.

28 F. G. Smith, *Life*, p. 243.

29 J. Smith, Jr., *Teachings*, 3 October 1841, p. 191.

30 W. Brueggemann, *Costly*, p. 100.

31 R. D. Draper *et al.*, *Commentary*, p. 113 n. 4, citing W. Brueggemann, *Costly*, pp. 106-107.

32 Moses 7:2, 45, 48, 50, 54, 58; cf. the cry of Adam in Moses 6:64.

33 E.g., Exodus 22:22-27.

34 E.g., Psalm 107:4-32; Alma 33:4-11.

35 See COMMENTARY Moses 6:52-b, p. 75.

36 See, e.g., Zechariah 1:3; Malachi 3:7. For more on this topic, see J. M. Bradshaw, *God’s Image 1*, 5:4-b, p. 357.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: 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**.

3 And it came to pass that **I turned and went up on the mount**; and as I stood upon the mount, I beheld the heavens open, and **I was clothed upon with glory**.

g the mount Simeon. In an uncanonized revelation on Enoch found in *Revelation Book 2*,³⁷ this place is called the “Mountain of God.”

The name Simeon (Hebrew *Shim'on*) is generally taken to derive from the Hebrew *shama'* (= to hear), as indicated in Genesis 29:33.³⁸ Remembering that Enoch preached “upon the hills and the high places,”³⁹ Nibley associates the term with the concepts of “an audition, a hearing, attention, a place of preaching” or “conversation,” hence an “exchange of ideas.”⁴⁰ Thus, Simeon is a fitting name for a meeting place between Enoch and the Lord.

There is a Mount Simeon (*Jabal Sem'an*) in Syria — also known as Mount Nebo. There Moses received a vision of the promised land, a place he would never see in mortality.⁴¹

- 3 **a I turned and went up on the mount.** Enoch obeyed immediately.⁴² It is not clear whether Mahujah went with him.
- b stood.** God will reveal Himself to Enoch as a glorified “Man of Holiness.”⁴³ Enoch cannot speak face to face with Him unless he is standing.⁴⁴
- c I was clothed upon with glory.** Compare Moses 7:17, where Enoch’s people are glorified. Nibley comments on the idea of putting on clothing in symbolic imitation of being transfigured to a glorious state:⁴⁵

The theme is clearly reflected ... in the book of Moses in the expression “clothed upon with glory.”⁴⁶ Why the insistence on that particular word? Enoch says, “I was clothed upon with glory. Therefore I could stand in the presence of God.”⁴⁷ Otherwise he could not. It is the garment that gives confidence in the presence of God; one does not feel too exposed.⁴⁸ That garment is the garment that awaits us above, the official garment of heaven, the garment of divinity. So as Enoch says, “I was clothed upon with glory, and I saw the Lord,”⁴⁹ just as Moses saw Him “face to face, ... and the glory of God was upon Moses; therefore Moses could endure his presence.”⁵⁰ In *2 Enoch*, discovered in 1892, we read, “The Lord spoke to me with his own mouth: ... ‘Take Enoch and remove his earthly garments and anoint him with holy oil and clothe him in his garment of glory ... And I looked at myself, and I looked like one of the glorious ones.’”⁵¹ Being no different from him in appearance, he is qualified now, in the manner of initiation. He can go back and join them because he has received a particular garment of glory.

37 J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Facsimile Edition, Revelation Book 2, 48 [verso], 27 February 1833, pp. 508-509. See *Excursus 2: The Song of Enoch*, p. 449.

38 See also, e.g., Deuteronomy 6:4.

39 Moses 6:37; cf. Moses 6:38, 7:17.

40 H. W. Nibley, *Teachings of the PGP*, 22, p. 281.

41 See Deuteronomy 32:49; 34:1.

42 R. D. Draper *et al.*, *Commentary*, p. 113.

43 Moses 7:35. Cf. Moses 7:35.

44 See Moses 7:4 and COMMENTARY Moses 7:2, p. 127.

45 H. W. Nibley, *Vestments*, pp. 118-119.

46 Moses 7:3.

47 Cf. Moses 1:2, 31.

48 2 Nephi 9:14.

49 Moses 7:3-4.

50 Moses 1:2.

51 See F. I. Andersen, *2 Enoch*, 22:8-10, p. 138. For additional parallels to this theme in the ancient Enoch literature, see H. W. Nibley, *Enoch*, pp. 228-232. Relevant biblical references include Exodus 34:29; 2 Chronicles 6:41; Psalm 93:1; 104:1; 132:9; Isaiah 61:10; Luke 9:26; 21:36; 1 Corinthians 15:19; 2 Corinthians 5:2-4, taking “house” to refer to “celestial glory”; Revelation 1:7; 3:5, 18; 4:4; 7:9; D&C 28:3.

4 And I saw the Lord; and he **stood before my face**, and he talked with me, even as a man talketh one with another, **face to face**; and he said unto me: Look, and I will show unto thee the world for the space of **many generations**.

5 And it came to pass that I beheld in the **valley of Shum**, and lo, a **great people which dwelt in tents**, which were the **people of Shum**.

6 And again the Lord said unto me: Look; and I looked towards the north, and I beheld the **people of Canaan**, which dwelt in tents.

- 4 a **stood before my face**. See COMMENTARY Moses 7:3-b, p. 129.
- b **face to face**. Compare Moses 1:2⁵² and Exodus 33:11: “the Lord spake unto Moses face to face, as a man speaketh unto his friend.”⁵³ Each of the three major works of Enoch pseudepigrapha contain stories of Enoch’s activities in heaven. In *1 Enoch* 14, Enoch is taken up into heaven and kneels before the throne of God.⁵⁴ *2 Enoch* 22:5 echoes the wording of Moses 7:4 (“stood before my face”), when the Lord says: “Be brave, Enoch! Don’t be frightened! Stand up, and stand in front of my face forever.”⁵⁵ In *2 Enoch* 22:1, Enoch relates: “I saw the face of the Lord.”
- c **many generations**. In Moses 7:4-11, Enoch is given a limited vision of the tribes that stops short of the events of the Flood. However, starting in Moses 7:20, Enoch is given a grand vision that shows God’s work on this earth from the beginning to the end.⁵⁶ Speaking of why such a vision was necessary, Nibley observed: “Before the king can take over his throne, the king must go to heaven and see the field of his labors, which is shown him on a map, and receive his assignment.”⁵⁷
- 5 a **valley of Shum ... people of Shum**. Draper *et al.*⁵⁸ point out the joint reference to the “people of Shum” and the “valley of Shum” as a precedent for naming places after a notable ancestor in this account.
- b **Shum**. “The name is likely a variant of Shem, itself meaning ‘name.’”⁵⁹
- c **great people which dwelt in tents**. There are many mentions in the Old Testament of those who lived in tents.⁶⁰
- 6 a **people of Canaan**. “This people is not the same as ‘the seed of Cain.’⁶¹ Although both groups were ostracized because of skin pigmentation,⁶² their tribal names are of different origin.”⁶³

Whether there is any connection between these antediluvian Canaanites and the later group of the same name that inhabited the area of Palestine is unknown. The first mention of “Canaan” in the Bible is as the name of the son of Ham, who was the son of Noah.⁶⁴ The “Canaanites” mentioned in Abraham 1:21-22 are said to have been Ham’s descendants, but no explicit connection is made between them and the land of “Canaan” where Abraham was commanded to go when he left Ur of the Chaldees.⁶⁵

52 See J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 1:2-a, p. 44.

53 See COMMENTARY Moses 6:68-a, p. 84. Cf. Moses 1:2.

54 G. W. E. Nickelsburg, *1 Enoch 1*, 14:8-24, pp. 257, 267.

55 F. I. Andersen, *2 Enoch*, 22:5 [J], pp. 136, 138.

56 See COMMENTARY Moses 7:20-a, p. 137.

57 H. W. Nibley, *Teachings of the PGP*, 22, p. 281.

58 R. D. Draper *et al.*, *Commentary*, p. 115.

59 *Ibid.*, p. 115.

60 E.g., Genesis 4:20; 9:21; 12:8.

61 Moses 7:22.

62 See Moses 7:8, 22.

63 *Ibid.*, p. 115. See COMMENTARY Moses 7:22-b, p. 139; Moses 6:17-c, p. 54.

64 Genesis 9:18.

65 See Abraham 2:1-4.

7 And the Lord said unto me: **Prophesy**; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and **the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan**;

8 For behold, the Lord shall **curse the land** with much heat, and **the barrenness thereof shall go forth forever**; and there was **a blackness** came upon all the children of Canaan, that they were despised among all people.

7 a **Prophesy.** Having received his divine commission as a prophet, Enoch is now commanded to warn the people. Here, his declaration in heaven is meant to foreshadow the message he will proclaim later to the people.

b **the land shall be barren and unfruitful.** The punishment is “measure for measure.” Because the Canaanites had wickedly conspired to exterminate the people of Shum and take their land, the land would be cursed for their sake. The curse and its murderous provocation parallel the experience of Cain on a larger scale.⁶⁶

Note that this prophecy about the unfruitfulness of the land is in direct contrast with the Lord’s promise given in Exodus 23:26 to the Israelites who were to be given their own land of Canaan: “There shall nothing cast their young, nor be barren.” In 2 Peter 1:8, following a list of godly virtues, is a similarly worded promise of a spiritual nature: “if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

c **barren.** See Moses 7:8: “the barrenness thereof shall go forth forever.”

d **none other people shall dwell there but the people of Canaan.** Here is a second contrast to the later Israelites in their land of Canaan. The Israelites were told that the other peoples inhabiting the land would be driven out “little by little”⁶⁷ rather than all at once. Subsequent events make it clear that they were never successful in possessing the entire land for themselves alone.

8 a **curse the land.** The words are again reminiscent of the story of Cain.⁶⁸ Contrast Moses 7:17, where the Lord “blessed the land” on behalf of the people of God.

b **the barrenness thereof shall go forth forever.** See COMMENTARY Moses 7:7-b, p. 131.

c **a blackness.** The fact that a blackness “came upon” the children of Canaan contradicts any notion that these people inherited dark skin because they were of the lineage of Cain.⁶⁹ Nibley’s explanation of the Arab concept of *aswad* (black) verses *abyad* (white) is of interest here: those Arabs who live out in tents in the heat are called “black” while those who live in the shelter of stone houses in the city are seen as “white.”⁷⁰ Also of interest is the fact that “black” and “white” in Arabic can be used to refer to levels of moral cleanliness and purity.⁷¹ Such a distinction is found in 3 *Enoch* 44:6,⁷² where Rabbi Ishmael is shown the spirits suffering in *Sheol* and comments that “the faces of the wicked souls were as black as the bottom of a pot, because of the multitude of their wicked deeds.”

66 Moses 5:36.

67 Exodus 23:30.

68 Moses 4:23.

69 See COMMENTARY Moses 7:22-b, p. 139.

70 H. W. Nibley, *Teachings of the PGP*, p. 282.

71 See Z. M. Ibrahim *et al.*, *Diversity*, p. 78.

72 P. Alexander, 3 *Enoch*, 44:6, p. 295.

9 And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of **Sharon**, and the land of **Enoch**, and the land of **Omner**, and the land of **Heni**, and the land of **Shem**, and the land of **Haner**, and the land of **Hanannah**, and all the inhabitants thereof;

10 And the Lord said unto me: **Go to this people**, and say unto them—**Repent, lest I come out and smite them with a curse**, and they die.

11 And he gave unto me a commandment that I should **baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.**

- 9 a **Sharon.** “Sharon” appears as a place name in the Bible in 1 Chronicles 5:16, 27:29; Song of Solomon 2:1; Isaiah 33:9, 35:2, 65:10.
- b **Enoch.** Presumably this place was not named after the prophet, but rather after Enoch, the son of Cain.⁷³
- c **Omner.** “Omner” appears in the Book of Mormon as the personal name of one of the sons of Mosiah.⁷⁴
- d **Heni.** This name does not appear elsewhere in scripture.
- e **Shem.** Besides being the name of Noah’s son,⁷⁵ “Shem” is the name of a land in the Book of Mormon.⁷⁶ It is also used as a personal name in Mormon 6:14.
- f **Haner.** This name does not appear elsewhere in scripture.
- g **Hanannah.** This name does not appear elsewhere in scripture.
- 10 a **Go to this people.** Apparently “this people” included the groups of people named in Moses 7:9, but not the people of Canaan.⁷⁷
- b **Repent, lest I come out and smite them with a curse.** The Lord’s requirement that the people repent or be cursed is found throughout Scripture. For example, the commandments given to Israel in Deuteronomy 28 include blessings and cursings conditioned on obedience. The result of continued rebellion is destruction or death.⁷⁸
- 11 a **baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost.** Compare these instructions regarding baptism and the directive to preach repentance in the previous verse to the guidelines that the Lord gave to Adam regarding the teaching of his children.⁷⁹ Although Moses 6:52 states that baptism should be performed in the name of the Son and verses 57-59 have God referring to the Son and the Spirit in His explanation of spiritual rebirth, Moses 7:11 marks the first example of using titles of all three members of the Godhead in the baptismal ordinance as done today.⁸⁰
- b **which beareth record of the Father and the Son.** The same expression is used in Moses 5:9. The use of the term “record” recalls the titles of the Holy Ghost given in Moses 6: “the record of heaven”⁸¹ and “the record of the Father and the Son.”⁸² See also Moses 6:63: “all things are created and made to bear record of me.”

73 Moses 5:42-43, 49.

74 E.g., Mosiah 27:34.

75 E.g., Moses 7:9; 8:12, 27.

76 Mormon 2:20-21.

77 See COMMENTARY Moses 7:12-a, p. 133.

78 See, e.g., Deuteronomy 11:26-28; 30:19; 2 King 22:16-19; Malachi 3:8-12; 4:5-6; Matthew 25:31-46; 1 Nephi 17:38; Jacob 2:29; 3:3; Alma 3:19; Alma 17:15; 45:16; D&C 41:1; Moses 5:25; 5:52.

79 Moses 6:57-59.

80 D&C 20:73.

81 Moses 6:61.

82 Moses 6:66.

12 And it came to pass that Enoch continued to call upon **all the people, save it were the people of Canaan**, to repent;

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; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

- 12 a **all the people, save it were the people of Canaan.** The restricted scope of Enoch’s ministry outlined here is in contrast to the universal extent of the teachings of the “preachers of righteousness” that preceded him.⁸³ There is no explanation for why the people of Canaan are excluded from Enoch’s preaching. Following the narrative, we may suppose that the reason may be due to their violence.⁸⁴
- 13 a **so great was the faith of Enoch.** This is a fulfillment of Moses 6:32-34. According to JST Genesis 14:26-31, performing such feats of great faith was an expected part of belonging to “the order of the covenant which God made with Enoch.”⁸⁵ Melchizedek, who was “ordained an high priest” after this order, demonstrated similar faith and worked similar miracles. Compare Jacob 4:6: “Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea.”⁸⁶
- b **their enemies came to battle against them... and the roar of the lions was heard out of the wilderness.** Nibley summarizes this passage as follows:⁸⁷ “the wicked move against Enoch and his people in force, but are themselves forced to acknowledge the superior power supporting the patriarch And then that striking passage, so surprisingly vindicated in other Enoch texts, of the roaring lions amidst scenes of general terror.” In the *Book of the Giants*, ‘Ohya gives a description of such a battle:⁸⁸ “[... I am a] giant,⁸⁹ and by the mighty strength of my arm and my own great strength⁹⁰ [I went up against a]ll mortals, and I have made war against them; but I am not... able to stand against them, for my opponents [are angels who] reside in [Heav]en, and they dwell in the holy places.⁹¹ And... [... they] are stronger than I.” Remarkably, the detail in this verse relating to “the roar of the lions” immediately follows the battle description in the *Book of the Giants*:⁹² “... the roar of the wild beasts has come and they bellowed a feral roar.”
- c **he spake the word of the Lord.** It is significant that the scriptures do not speak of Enoch’s military might in the midst of battle but rather of how “he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command.”⁹³ “[So] powerful was the word of Enoch, and so great was the power of the language which God had given him” that “all nations feared greatly.” Apparently, the “virtue of the word of God” spoken through Enoch “had more powerful effect upon the minds of the people than the sword, or anything else.”⁹⁴

83 See Moses 6:23.

84 Moses 7:7.

85 See COMMENTARY Moses 6:34-b, p. 63.

86 See also Matthew 17:20; 21:21; 1 Corinthians 13:2; 1 Nephi 17:46, 50; Helaman 12:8-17; Mormon 8:24.

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

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

89 Cf. Moses 7:15.

90 J. C. Reeves, *Jewish Lore*, p. 118 n. 3 cites similar Jewish sources that highlight the pride and arrogance of the Giants (3 Maccabees 2:4; Wisdom of Solomon 14:6; Josephus *Antiquities* 1:73).

91 Compare F. G. Martinez, *Book of Giants* (4Q531), 2:6, p. 262: “(they) reside in the heavens and live with the holy ones.”

92 *Ibid.*, 2:8, p. 262.

93 See O. Pratt, 18 September 1859, p. 312.

94 Alma 31:5.

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; and all nations feared greatly, so powerful was the word of Enoch, and so great was **the power of the language** which God had given him.

14 There also came up **a land out of the depth of the sea**, and so great was the fear of the enemies of the people of God, that they fled and **stood afar off** and went upon the land which came up out of the depth of the sea.

15 And the **giants** of the land, also, stood afar off; and there went forth a curse upon all people that fought against God;

- d rivers of water were turned out of their course.** This is a fulfillment of a promise made in Moses 6:34. See COMMENTARY Moses 6:34-b, p. 63.
- e the roar of the lions.** See COMMENTARY Moses 7:13-b, p. 133. It is unclear whether this expression is to be understood literally or figuratively. For related imagery, see Isaiah 31:4: “For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.”
- f the power of the language.** See COMMENTARY Moses 7:13-c, p. 133.
- 14 **a a land out of the depth of the sea.** Following the description of other geomorphical changes that occurred when Enoch spoke the word of the Lord, we are told that a land mass arose “out of the depth of the sea.” “[S]o great was the fear of the enemies of the people of God,” that they fled to this new land. The scene recalls the flight of the children of Israel on dry ground through the Red Sea⁹⁵ as well as the escape from Jerusalem in the final tribulations of the last days.⁹⁶ However, in the Moses 7 story it is the wicked that flee for safety.
- b stood afar off.** Elder Neal A. Maxwell comments:⁹⁷ “The gospel glow shining about a righteous individual or a righteous people usually attracts persecution. But this is not the only accompanying sign. Enoch could tell us something about this phenomenon; those in his ancient Zion were resented by some who ‘stood afar off.’ Latter-day Saints are not yet a fully worthy people, but even now there is building a visible ring of resentment around Zion today.”
- 15 **a giants.** This is one of two references to “giants” in the book of Moses — the other is Moses 8:18. Note that a distinction is made between the giants and the “enemies of the people of God”⁹⁸ — though we are probably safe to assume that the giants were not friendly to the people of Enoch either! There are also reports of “giants” (Hebrew *nephilim*) in the Bible. Genesis 6:4 relates that “there were giants (*nephilim*) in the earth in those days.” Also, when Israelite spies went into the land of Canaan, they returned and reported that there were men of great height that inhabited the land, including “the sons of Anak, which come of the giants.”⁹⁹ In *1 Enoch*, these giants are explicitly connected with fallen angels, the Watchers, the giants being the offspring of their mating with mortal women — a tradition inspired by

95 See, e.g., Isaiah 51:10.

96 Zechariah 14:4-5.

97 N. A. Maxwell, *Prove*, pp. 17-18.

98 Moses 7:14.

99 *nephilim*; Numbers 13:32-33. Compare also Deuteronomy 2:11, 20; 3:11, 13; Joshua 12:4; 13:12; 15:8; 17:15; 18:16; 2 Samuel 21:16, 18, 20, 22; 1 Chronicles 20:4, 6, 8.

15 And the **giants** of the land, also, stood afar off; and there went forth **a curse upon all people that fought against God;**

16 And from that time forth there were wars and bloodshed among them; but **the Lord came and dwelt with his people, and they dwelt in righteousness.**

17 **The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.**

Genesis 6:1-4 and repudiated by the book of Moses.¹⁰⁰ *Jubilees*¹⁰¹ indicates that one of the reasons that the Lord sent the Great Flood was to cleanse the earth of the wickedness and violence of the *nephilim*.¹⁰²

- b **a curse.** Not a curse on the land, but on the people themselves who, “from that time forth” engaged in “wars and bloodshed.”¹⁰³
 - c **all people that fought against God.** The “enemies of the people of God”¹⁰⁴ are described as the enemies of God Himself.
- 16 a **the Lord came and dwelt with his people.** Compare Revelation 21:3: “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” Enoch brought his people “into the presence of God.”¹⁰⁵ Their calling and election was made sure and they entered into the rest of the Lord.¹⁰⁶ They became members of the church of the Firstborn, which also has been called the church of Enoch.¹⁰⁷

S. Kent Brown¹⁰⁸ provides an enlightening discussion of the legal and social aspects of the Hebrew word for “dwell.” First, he lists biblical passages where “God brings about special circumstances [as a condition of dwelling in a given place], putting humans in a dependent relationship.” Second, he lists examples of where “God and an individual enjoy a relationship, for good or ill” as a consequence of their dwelling together. Third, he describes scriptural passages that outline the “special status” of those dwelling with God. Finally, he describes examples where “dwelling on earth in a circumstance linked to the purpose and timing of the Lord entails a divinely offered privilege.”

- 17 a **The fear of the Lord was upon all nations.** Compare 2 Chronicles 17:10: “And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah.” The language recalls the Lord’s deliverance of Israel from Egypt and prophecies of the events of the Last Days.¹⁰⁹
- b **the glory of the Lord, which was upon his people.** Previously, it was Enoch who was “clothed upon with glory.”¹¹⁰ Now his entire people have become glorified.
- c **blessed the land.** Contrast Moses 7:8, where the Lord cursed the land of the people of Canaan.

100 See OVERVIEW Moses 8, p. 203 and COMMENTARY Moses 8:13-a, p. 225

101 O. S. Wintermute, *Jubilees*, 7:21-25, p. 70; J. C. VanderKam, *Book of Jubilees*, 7:21-25, p. 47.

102 For more on problems of interpretation for the Hebrew term *nephilim* and the closely associated term *gibborim*, see ENDNOTE M6-11, p. 94.

103 Moses 7:16.

104 Moses 7:14.

105 J. Smith, Jr., *Words*, Before August 1839 (1), pp. 9-10.

106 B. Young, 20 April 1856, p. 320.

107 D&C 76:67.

108 S. K. Brown, *Jerusalem*, pp. 71-72 n. 28. See also COMMENTARY Moses 6:57-a, p. 77.

109 See Isaiah 2:10, 19, 21; 24:23; 29:8 (2 Nephi 27:3); 31:4; 60:1-22; Revelation 6:12-17; 16:17-21; 1 Nephi 22:14.

110 Moses 7:3

17 *The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were **blessed upon the mountains, and upon the high places**, and did flourish.*

18 *And the Lord called his people ZION, because they were of **one heart and one mind**, and dwelt in righteousness; and there was **no poor among them**.*

d **blessed upon the mountains, and upon the high places.** Mountains and high places are the favored locations of sanctuaries.¹¹¹

18 a **the Lord called his people ZION.** A possible etymology for the word “Zion” is the Arabic root *swn*, which can be rendered “fortress.”¹¹² Other suggestions include “a rock, ... a dry place, or running water.”¹¹³ In contrast to later biblical usage that associates “Zion” with the environs of Jerusalem, the name is applied to a group of people. Draper *et al.* observe that it was the Lord “who conferred the name on his people, itself a sacred act.”¹¹⁴ The Lord called his people Zion because they lived “the law of the celestial kingdom.”¹¹⁵

D&C 88:22 explains: “he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.” “As a people we are expecting the day to come when Jesus will descend in the clouds of Heaven; but before this day comes we must be prepared to receive him,” said President George Q. Cannon. “The organization of society that exists in the heavens must exist on the earth; the same condition of society, so far as it is applicable to mortal beings, must exist here.”¹¹⁶

The conditions for such a society have been achieved only rarely, and with long, sustained effort. Terryl and Fiona Givens observe:¹¹⁷ “All who have attempted to reenact Enoch’s enterprise have found the transition from worldly ways to celestial society a more taxing challenge than anticipated. The hard lesson has been, that ‘Zion cannot be built up unless it is by the principles of the law of the celestial kingdom.’¹¹⁸ Rome is not the only city that cannot be built in a day.”

b **one heart and one mind.** At a conference of the Church held soon after Moses 7 was dictated, the Lord emphasized one of this chapter’s most important lessons: “I say unto you, be one; and if ye are not one ye are not mine.”¹¹⁹ Speaking in Nauvoo to the Relief Society, the Prophet Joseph Smith instructed: “All must act in concert, or nothing can be done.”¹²⁰

c **no poor among them.** Compare 4 Nephi 1:3. Enoch and his people were, in the words of William W. Phelps, “above the pow’r of mammon.”¹²¹ George W. Crocheron asked: “What was the primal cause which brought about this happy condition of society, socially, religiously and industrially? It was due to the people having consecrated their time, talents, and all their earthly possessions, to one common end — the good of the whole community.”¹²² “The people of Zion live together in love as equals,” observed Don Sorensen. “As equals, all receive the things that are necessary for survival and well-being, according to their circumstances, wants, and needs.”¹²³

111 See R. D. Draper *et al.*, *Commentary*, p. 120.

112 Cf. 2 Samuel 5:7, the first mention of the term, where “David took the strong hold of Zion.”

113 D. N. Freedman *et al.*, *Eerdmans*, s. v. Zion, p. 1421.

114 *Ibid.*, p. 120.

115 D&C 88:22.

116 G. Q. Cannon, 6 April 1869, p. 99.

117 T. L. Givens *et al.*, *God Who Weeps*, p. 114.

118 D&C 105:5.

119 D&C 38:27.

120 J. Smith, Jr., *Teachings*, 30 March 1842, p. 202.

121 *Hymns* (1985), Adam-ondi-Ahman, #49, verse 2.

122 G. W. Crocheron, *City of Enoch*, p. 537.

123 D&C 51:3, 9. See A. D. Sorensen, *Zion*, p. 1625.

19 And **Enoch continued his preaching in righteousness unto the people of God.** And it came to pass in his days, that he built a city that was called **the City of Holiness, even Zion.**

20 And it came to pass that **Enoch talked with the Lord;** and he said unto the Lord: **Surely Zion shall dwell in safety forever.** But the Lord said unto Enoch: **Zion have I blessed, but the residue of the people have I cursed.**

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, **in process of time,** was taken up into heaven. And the Lord said unto Enoch: **Behold mine abode forever.**

19 a **Enoch continued his preaching ... unto the people of God.** Though Enoch apparently left off the teaching of other peoples, he “continued his preaching ... unto the people of God.”

b **the city of Holiness, even Zion.** Compare Moses 7:62: “an Holy City.” Here we see the name Zion applied to the City of Holiness that Enoch built. However, it should be remembered that the city merits its appellation only because the people themselves are holy as God is holy;¹²⁴ only because they, both individually and as a community, are worthy of the title “Zion.” William W. Phelps expressed his idea about the location of Enoch’s city when he wrote in a hymn that: “in Adam-ondi-Ahman Zion rose where Eden was.”¹²⁵

20 a **Enoch talked with the Lord.** Enoch’s grand vision of eternity came about because he “talked with the Lord.” The Lord responded with this all expansive vision. As in 3 *Enoch* 45,¹²⁶ Joseph Smith’s Enoch is shown all generations of mankind from beginning to end.¹²⁷

In an uncanonized revelation on Enoch found in *Revelation Book 2*, additional details are given about Enoch’s vision. For example, we learn that the vision included important events from premortal life. We are told that Enoch saw “the beginning, the ending of men; he saw the time when Adam his father was made, and he saw that he was in eternity before a grain of dust in the balance was weighed. He saw that he emanated and came down from God.”¹²⁸

b **Surely Zion shall dwell in safety forever.** Rejoicing in the happy fate of his people, Enoch exulted: “Surely Zion shall dwell in safety forever.” God’s reply was a gentle rebuke, affirming his hopes for Zion while reminding him that His Fatherly care extends beyond the righteous to those who suffer because of their own wickedness: “Zion have I blessed, but the residue of the people have I cursed.”

21 a **in process of time.** Zion was received into heaven only after Enoch successfully completed his 365-year ministry.¹²⁹ As Elder Maxwell observed: “Enoch — brilliant, submissive, and spiritual — knew what it meant to see a whole city-culture advance in ‘process of time.’ He could tell us much about so many things, including patience.”¹³⁰ “The city of Enoch was not prefabricated and put up in a day. The city was built incrementally and spiritually as the individuals in that city were built incrementally and spiritually. That near-celestial culture was constructed only as individuals were improved.”¹³¹

124 Cf. Moses 6:57, 7:35 “the Man of Holiness.”

125 *Hymns* (1985), Glorious Things Are Sung of Zion, #48, verse 2. The identification of Eden with Adam-ondi-Ahman was only poetic, however. While Adam-ondi-Ahman was a distinct place, the location of Eden is not known. See J. M. Bradshaw, *God’s Image 1*, caption to FIGURE 6-2, p. 457.

126 P. Alexander, 3 *Enoch*, 45, pp. 296-299. Here, Ishmael is shown the inside of “the curtain of the Omnipresent one [i.e., the heavenly veil] on which are printed all the generations of the world.” For more on access to knowledge given to prophets who are privileged to see the inside of the heavenly veil, see J. M. Bradshaw, *Moses Temple Themes*, p. 99. See also 3 *Enoch* 11-12 where Enoch is shown all living beings and all the secrets of Creation before being crowned and named “the Lesser YHWH” (P. Alexander, 3 *Enoch*, 11-12, pp. 264-265).

127 See also the visions of past, present, and future generations of mankind given to Moses (Moses 1:8, 27-29) and the brother of Jared (Ether 3:25). Compare also 1 *Nephi* 11-14.

128 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.

129 Moses 7:68

130 N. A. Maxwell, *Patience*, p. 85.

131 N. A. Maxwell, *Wherefore*, p. 24.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, **in process of time**, was **taken up into heaven**. And the Lord said unto Enoch: **Behold mine abode forever**.

- b taken up into heaven.** Though some early Church leaders taught that the physical city of Zion was taken up into heaven,¹³² it should also be remembered that the primary definition of Zion is as a people.¹³³ When Moses 7:63 describes the return of the “city” of Zion, it speaks of the warm fellowship of affection between its heavenly and earthly inhabitants, not of a restoration of ancient buildings, streets, and gardens.
- c Behold mine abode forever.** Later the Lord said, referring to the united heavenly and earthly Zions, “there shall be mine abode.”¹³⁴ Elsewhere, the Lord uses the related term “dwell,” promising that the Son of Man would “dwell on the earth in righteousness for the space of a thousand years”¹³⁵ and that “Zion shall dwell in safety forever.”¹³⁶

Though “the actual person of any one member of the Godhead [cannot] be physically present in more than one place at one time,”¹³⁷ the Prophet Joseph Smith’s revelations describe “God’s immanence — the doctrine that God is present to but is not identical with all realities. Immanence is more than omnipresence or being present at all places. Immanence includes the notion that God is: (1) present in terms of power and awareness at all places; (2) able to effectuate His will at all places without intermediary; and (3) the experience or information of every reality is included within God’s experience and knowledge. Put another way, all things indwell in God and God indwells in all things.”¹³⁸ It is through His immanence that the Lord will abide in Zion — and His Saints will abide in Him — even when He is not physically present.¹³⁹

- d abide.** The use of the word “abide” (in the sense of an enduring relationship of intimate indwelling) or “abode” (in the sense of an enduring dwelling place) is a distinctive characteristic of the account of Enoch. The two terms appear nowhere else in the Pearl of Great Price. Their dense frequency of six appearances within two chapters¹⁴⁰ can be contrasted with their significantly rarer frequency of eight appearances (only four with the same sense of meaning) in the entire Book of Mormon. The English terms “abide” and “abode” in the sense of divine indwelling also appear frequently in the gospel of John.¹⁴¹ The Greek term *mone*, which is translated as the term “abode” in John 14:23 (“we [i.e., the Father and the Son] will come unto him, and make our abode with him,” speaking of the Second Comforter¹⁴²) and as “mansions” in John 14:2 (“In my Father’s house are many mansions: ... I go to prepare a place for you,” speaking of the final reward of Jesus’ disciples) connotes a permanent dwelling place.¹⁴³

132 See W. Mace, *Autobiography*; C. L. Walker, *Diary*, 10 March 1881, 2:540; E. R. Snow, Address to Earth; B. Young, 20 April 1856, p. 320; W. Woodruff, *Life*, 1867, p. 448; O. Pratt, 19 July 1874, p. 147. For a discussion of these and related cosmological ideas in early Mormon thought, see E. R. Paul, *Science*, pp. 75-126.

133 Moses 7:18-19.

134 Moses 7:64

135 Moses 7:65.

136 Moses 7:20.

137 J. E. Talmage, *Articles (1984)*, p. 39.

138 B. T. Ostler, *Attributes*, p. 75. See, e.g., D&C 88:6, 12.

139 See Moses 6:34.

140 Moses 6:26, 34, 61; 7:21, 48, 64.

141 John 1:32; 14:16, 23; 15:4, 6, 7, 10.

142 J. M. Bradshaw, *Temple Themes in the Oath*, pp. 73-79, 91-92.

143 On the related term “bosom,” see COMMENTARY Moses 7:31-a, p. 143.

22 And Enoch also beheld **the residue of the people which were the sons of Adam**; and they were a mixture of all the seed of Adam save it was the seed of Cain, for **the seed of Cain were black**, and had not place among them.

- 22 a **the residue of the people which were the sons of Adam.** In other words, all those who had not been taken up to heaven with the city of Enoch.¹⁴⁴ Might this phrasing also allow for the possibility of the presence of non-Adamic lineages?¹⁴⁵
- b **the seed of Cain were black.** Other than a possible allusion in a JST addition to Genesis 9:26,¹⁴⁶ there is no explicit connection in scripture made between the “seed of Cain” (“who were black”) and the people of Canaan mentioned in Moses 7:8 (“there was a blackness came upon all the children of Canaan”). The two groups are mentioned in different visions, and their tribal names are of different origin.¹⁴⁷

This verse is sometimes discussed in connection with the “mark of Cain.”¹⁴⁸ However, it is not a straightforward matter to decode the nature of that mark.¹⁴⁹

Though readers have often assumed that the mark was a dark skin, the text of the verse itself fails to give warrant for any particular conclusion about the nature of the mark given to Cain. Nor is the verse explicit about whether the mark was passed on to his descendants.¹⁵⁰ Of possible relevance to this question is Moses 7:22 which states that “the seed of Cain were black.”¹⁵¹ Allred, however, finds even this statement inconclusive, arguing that it could be a figurative expression referring to “those who followed Cain in his wicked practices,” referring to them “in the same manner that the Jews were called the children of the Devil.”¹⁵² Similarly, Goldenberg has argued that, as with the four horsemen of Revelation 6:1-8, the blackness of individuals depicted in *1 Enoch* and in other ancient Near Eastern sources is used in a purely symbolic fashion to represent evil and exclusion from the covenant community.¹⁵³ He conjectures that beliefs about Cain’s skin becoming black were the result of textual misunderstandings.¹⁵⁴

Consistent with this view is al-Kisa’i’s report of a tradition that Lamech (the son of the Sethite Methuselah—not to be confused with the Cainite Lamech of Moses 5:43-54) married Methuselcha, a descendant of Cain. Though mentioning the fact that there was “enmity that existed between the children of Seth and the children of Cain,” the story implies that there was nothing in their outward appearance that would identify them as being of different lineages, since Lamech had to tell her his parentage explicitly. Described in wholly positive terms, Methuselcha was said in this tradition to have become the mother of Noah.¹⁵⁵

144 Compare COMMENTARY Moses 7:28-b, p. 142.

145 See J. M. Bradshaw, *God’s Image 1*, GLEANINGS Moses 3, pp. 195-196; ENDNOTE 3-63, p. 212.

146 See COMMENTARY Genesis 9:26-b, p. 323.

147 R. D. Draper *et al.*, *Commentary*, pp. 115, 126 n. 10. See COMMENTARY Moses 7:8-c, p. 131.

148 See Moses 5:40.

149 J. M. Bradshaw, *God’s Image 1*, 5:40-c, p. 386.

150 For arguments to the effect that it was not passed on, see, e.g., U. Cassuto, *Adam to Noah*, pp. 227-228; C. Westermann, *Genesis 1-11*, pp. 312-313.

151 Cf. J. Smith, Jr., *Documentary History*, 25 January 1842, 4:501. Note also the statement that a “blackness came upon all the children of Canaan,” seemingly in direct consequence of a notable act of genocide (Moses 7:7-8). See M. H. Martins, *Blacks*, pp. 10-11.

152 A. Allred, *Traditions*, p. 49. See John 8:44.

153 D. M. Goldenberg, *Curse*, pp. 152-154; cf. G. W. E. Nickelsburg, *1 Enoch 1*, 85:3-88:3, p. 364. See also manuscript versions of Moses 1:15 (S. H. Faulring *et al.*, *Original Manuscripts*, OT1, p. 84, OT2, p. 592), as well as J. M. Bradshaw, *God’s Image 1*, COMMENTARY 1:15-a, p. 55.

154 D. M. Goldenberg, *Curse*, pp. 178-182. For similar conclusions relating to the mark imposed upon the Lamanites in the Book of Mormon (e.g., 1 Nephi 12:23, 2 Nephi 5:21-24, Alma 3:6-19, 3 Nephi 2:14-16), see B. A. Gardner, *Second Witness*, 2:108-123; J. L. Sorenson, *Ancient*, p. 90.

155 See M. i. A. A. al-Kisa’i, *Tales*, pp. 91-93.

23 *And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;*

24 *And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.*

25 *And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.*

- 23 a ***Zion was taken up into heaven.*** See COMMENTARY 7:21-b, p. 138.
- b ***Enoch beheld.*** The prologue ended, its poignant message now underscored with eloquent restraint, the grand vision now opened. What did Enoch behold? With “all the nations of the earth ... before him,” he saw “the power of Satan ... upon all the face of the earth.”
- c ***all the nations of the earth.*** Is this referring to the same group that is referred to in Moses 7:45 as “all the families of the earth”?
- 24 a ***Enoch was high and lifted up.*** Because of Enoch’s continued “faith”¹⁵⁶ and “righteousness,”¹⁵⁷ he was “high and lifted up ... in the bosom of the Father and of the Son of Man.” This is the first mention of the Son of Man in this chapter. The parallel between Enoch being lifted up in this verse and the Son of Man being “lifted up on the cross, after the manner of men” in Moses 7:55 is noteworthy. In addition, there may be some connection between the idea of being “lifted up” and initiation into the heavenly mysteries.¹⁵⁸ In the *Book of Parables* 71:3¹⁵⁹ Enoch recounts: “And the angel Michael, one of the archangels, took me by my right hand, and *raised me up*, and brought me out to all the secrets; and he showed me all the secrets of mercy.” Later in the account, Enoch was proclaimed as the “Son of Man,”¹⁶⁰ a concept that is disconcerting to some readers but which poses no problem for LDS theology.¹⁶¹
- b ***in the bosom of the Father, and of the Son of Man.*** See COMMENTARY Moses 7:31-a, p. 143.
- c ***the son of Man.*** See COMMENTARY Moses 6:57-d, p. 78 and Moses 7:47-a, p. 153.
- d ***the power of Satan was upon all the face of the earth.*** Once Zion was taken up, Satan’s power was unrestrained.
- 25 a ***angels descending out of heaven.*** The Lord’s response to Satan’s derision is a merciful mission of rescue for the residue of the people who have not been caught up to Zion. Note that this identical phrase is repeated in Moses 7:27.¹⁶²
- b ***a loud voice.*** Compare Moses 7:25. In scripture, this phrase is most often associated with pain, disappointment, grief, anger, or warning.¹⁶³ Less often it signals rejoicing, covenant-making, or praise.¹⁶⁴

156 Moses 7:13.

157 Moses 7:19.

158 Regarding the use of this term to signify the idea of exaltation, see the caption for FIGURE G9-8, p. 307. Compare Moses 7:59.

159 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 71:3, p. 320, emphasis added.

160 *Ibid.*, 71:14, p. 321.

161 See OVERVIEW Moses 7, p. 117.

162 Compare Alma 10:19-22; 12:29; 13:22; 32:23; Revelation 8:13.

163 E.g., Genesis 39:14; Deuteronomy 27:14; 1 Samuel 28:12; 2 Samuel 15:23; 19:4; 2 Kings 18:28; 2 Chronicles 32:18; Ezra 3:12; Isaiah 36:13; Ezekiel 8:18; 11:13; Matthew 27:46, 50; Mark 1:26; 5:7; 15:34, 37; Luke 4:33; 8:28; 17:15; 19:37; Luke 23:46; Acts 7:57; 8:7; Alma 44:13; Helaman 13:4; D&C 34:6; 43:18; 50:32; 84:114; 88:92; 133:38; Moses 1:19, 22; 6:37; 7:25, 56.

164 E.g., 1 Kings 8:55; 2 Chronicles 15:14; 20:19; Ezra 3:12; 10:12; Nehemiah 9:4; Luke 1:42; Revelation 5:12; 1 Nephi 11:6; Alma 19:29; 31:14; 46:19; 3 Nephi 4:9; 4:28; D&C 19:37; 36:3; 39:19; 43:18; 124:88.

25 *And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.*

26 *And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.*

27 *And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.*

28 *And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?*

- c ***Wo, wo be unto the inhabitants of the earth.*** The first burden of the angels is to teach faith and repentance, preparing the world to receive the ordinances of the Gospel.¹⁶⁵
- 26 a ***a great chain.*** Compare Moses 7:57. Satan's chain is for the imprisonment of those who will perish in the Flood. Compare Alma 12:10-11; D&C 123:7-8. *1 Enoch Book of the Parables* 53:3-4¹⁶⁶ also mentions chains, but in this case they are to be used for the imprisonment of Azazel and his angels.
- b ***it veiled the whole face of the earth with darkness.*** Satan's chains are designed to block the light. God's curtains are designed to let in as much light as possible, to whatever degree the world is ready to receive it.¹⁶⁷
- c ***he looked up and laughed, and his angels rejoiced.*** Compare 3 Nephi 9:2 ("the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!") and contrast 3 Nephi 27:30 ("the Father rejoiceth, and also all the holy angels, because of you and this generation; for none of them are lost"). In the last days, as in some earlier dispensations, the heavens will again rejoice while the Devil will come down in "great wrath, because he knoweth that he hath but a short time."¹⁶⁸
- 27 a ***angels descending out of heaven.*** The identical phrase is also found in Moses 7:25.
- b ***bearing testimony of the Father and Son.*** Having preached faith and repentance,¹⁶⁹ the second burden of the angels is to teach the ordinances of the Gospel, bearing testimony of the Father and Son.
- c ***many ... were caught up by the powers of heaven into Zion.*** The mission was successful. "Many" were converted by the Holy Ghost and were translated to join those in Zion.
- 28 a ***the God of heaven ... wept.*** Compare Jacob 5:41; 3 Nephi 17:21-22. "Enoch saw the God of Heaven weep over needless human suffering."¹⁷⁰ The OT2 manuscript was amended in the handwriting of Sidney Rigdon. The revision has it that Enoch wept instead of God.¹⁷¹

And it came to pass, that *Enoch* looked upon the residue of the people and wept; and *he beheld and lo! the heavens wept also*, and shed forth *their* tears as the rain upon the mountains.

Some references do not fall neatly into either one of these two broad categories of usage, e.g., Proverbs 27:14; Ezekiel 9:1; John 11:43; Acts 7:60; 14:10; 16:28; 26:24; Revelation 5:2; 1 Nephi 8:15; 3 Nephi 11:3; D&C 60:7; 124:75.

165 See COMMENTARY Moses 1:27-b, p. 141.

166 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 53:3-4, p. 194. See also *ibid.*, p. 196 n. 3-5, p. 196.

167 See COMMENTARY Moses 7:30-b, p. 142.

168 Revelation 12:12.

169 See COMMENTARY Moses 7:25-c, p. 141.

170 Maxwell, *That Ye May*, p. 29.

171 S. H. Faulring *et al.*, *Original Manuscripts*, p. 618.

28 And it came to pass that the God of heaven looked upon **the residue of the people**, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth **their tears** as the rain upon the mountains?

29 And **Enoch said unto the Lord: How is it that thou canst weep**, seeing **thou art holy**, and from all eternity to all eternity?

30 And were it possible that man could number the particles of the earth, yea, **millions of earths like this**, it would not be a beginning to the number of thy creations; and **thy curtains are stretched out still**; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

- b the residue of the people.** In other words, those who had not been caught up into Zion. Compare Moses 7:22.
- c their tears.** Compare D&C 76:26, where the “heavens wept over” the fallen Lucifer. Whereas OT1 says “her tears,”¹⁷² this verse follows a correction to “their tears” found in OT2 that was made in the handwriting of Sidney Rigdon.¹⁷³
- 29 **a Enoch said unto the Lord.** OT1 and OT2 have “Enoch said unto the heavens.”¹⁷⁴
- b How is it that thou canst weep?** Terryl and Fiona Givens observe:¹⁷⁵ “The question here is not about the reasons behind God’s tears. Enoch does not ask, why do you weep, but rather, how are your tears even possible, ‘seeing thou art holy, and from all eternity to all eternity?’ Clearly, Enoch, who believed God to be ‘merciful and kind forever,’ did not expect such a being could be moved to the point of distress by the sins of His children.”
- c thou art.** “I am” and “thou art” statements describing the attributes of God and his prophets appear frequently in the visions of Moses¹⁷⁶ and Enoch¹⁷⁷ in the book of Moses.
- 30 **a millions of earths like this.** Compare Moses 1:33: “worlds without number have I created.”
- b thy curtains are stretched out still.** Nibley explains:¹⁷⁸ “In the ongoing creation the establishment of new worlds is accompanied or represented by a stretching out of curtains. These would seem to keep each world in its proper relationships to the others. A commonplace of apocalyptic literature is that God Himself is necessarily screened from sight by a veil, as by the cloud on the Mount of Transfiguration¹⁷⁹ The purpose of numerous curtains or veils is to apportion to each world the light it is ready to receive. When Moses asked about the other worlds, the Lord informed him that he was not to know about them at the present and Moses agreed to be satisfied with learning ‘concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.’”¹⁸⁰

Draper *et al.* raise an additional matter with more general application:¹⁸¹ “It is possible that long as the curtains are stretched so that they in effect hide God, He is not moving decisively to intervene in a matter, such as the Flood. If this is the case, His parting of the curtains or the veil means that He is about to take action. In a way, one perceives this beginning of divine action when the heavens are parted or opened, as a curtain or veil.”¹⁸²

172 *Ibid.*, p. 106.

173 *Ibid.*, p. 618.

174 *Ibid.*, pp. 106, 618.

175 T. L. Givens *et al.*, *God Who Weeps*, pp. 24-25.

176 Moses 1:3, 4, 6, 7, 13, 16, 25, 26.

177 Moses 6:31, 51, 67, 68; 7:29, 30, 35, 47-48, 53, 59.

178 H. W. Nibley, *Enoch*, pp. 244, 245. See COMMENTARY Moses 7:26-b, p. 141.

179 Matthew 17:5; Mark 9:7; Luke 9:34.

180 Moses 1:36.

181 R. D. Draper *et al.*, *Commentary*, p. 129.

182 See Luke 3:21; Acts 10:11; 1 Nephi 1:8; Helaman 5:48.

30 *And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;*

31 *And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?*

- c *yet thou art there and thy bosom is there; and also thou art just; thou art merciful and kind forever.* Elder Neal A. Maxwell asks:¹⁸³ “Are not those the very same fundamental facts which you and I likewise find most crucial and most reassuring?”
 - d *thy bosom is there.* This verse follows OT1 in the use of the term “bosom.”¹⁸⁴ An amendment to OT2 in the handwriting of Sidney Rigdon changes this word to “presence.”¹⁸⁵ Compare D&C 88:13: “the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.”
 - e *just ... merciful and kind.* See COMMENTARY Moses 7:31-a, p. 144.
- 31 a *thou hast taken Zion to thine own bosom.* In the Bible, the English word “bosom” corresponds to the Hebrew terms *heq* and *hoq*, and to the Greek *kolpos*. The Hebrew terms take one of three basic meanings: 1. “Lower, outer front of the body where loved ones (infants and animals) are pressed closely; ... [also] lap”¹⁸⁶; “2. Fold of the garment, above the belt where hands were placed and property kept”;¹⁸⁷ 3. the base of the temple altar.¹⁸⁸ The Greek term *kolpos*, has “various meanings in general literary usage, frequently with suggestion of curvature and the hollow so formed, as of a person’s chest, folds in a garment or a bay of the sea; our literature contains no application of the term to anatomical parts uniquely female.”¹⁸⁹ Keener further explores occurrences of the expression in a religious context:¹⁹⁰

Holding an object to one’s bosom declared the specialness of that object, and the image could be used to depict God’s relation with *Torah*¹⁹¹ ... The image also represented a position of intimacy for people,¹⁹² thus Jesus elsewhere in the gospel tradition used being in Abraham’s bosom as an image of intimacy and fellowship with Abraham.¹⁹³ Because the phrase often appears in man-woman or parent-child relations, and because the text [of John 1:18] speaks of “the Father,” the affectionate image may be that of a son on his father’s lap.¹⁹⁴ This gospel itself clarifies the role of intimacy for that disciple “whom Jesus loved” in their table-fellowship in [John 13:25]; [it is possible that the

183 N. A. Maxwell, *That Ye May*, p. 205.

184 S. H. Faulring *et al.*, *Original Manuscripts*, p. 106. See COMMENTARY Moses 7:31-a, p. 143.

185 *Ibid.*, p. 618.

186 Exodus 4:6-7; Numbers 11:12, 2 Samuel 12:3; 1 Kings 3:20, 17:19; Proverbs 16:33. Cf. D&C 122:6. The term can also be used figuratively to describe an intimate relationship, the spiritual or emotional heart of a person, an act of adoption, as in Genesis 16:5; Deuteronomy 28:56; Ruth 4:16; Psalm 35:13; Job 31:33; Isaiah 40:11. Hence also, W. Shakespeare, Julius Caesar, 5:1:7, p. 1128: “I am in their bosoms”; W. Shakespeare, King Lear, 4:5:26, p. 1285: “I know you are of her bosom.”

187 Proverbs 17:23; 26:15. Cf. D&C 38:38.

188 Ezekiel 43:17.

189 F. W. Danker *et al.*, *Greek-English Lexicon*, pp. 556-557.

190 C. S. Keener, *John*, 1:424-425.

191 E.g., W. G. Braude *et al.*, *Kahana*, Supplement 2:1, p. 615: “the Holy One will bring out a Scroll of *Torah*, hold it to His bosom...”

192 E.g.; O. S. Wintermute, Jubilees, 23:2, p. 99: “During all of this (time) Jacob was lying on [Abraham’s] bosom and did not know that Abraham, his grandfather, was dead.” Cf. J. C. VanderKam, *Book of Jubilees*, 23:2, p. 135. For more on the “bosom of Abraham,” see the caption for FIGURE M7-7, p. 116.

193 Luke 16:22. See *Endnote M7-26*, p. 195.

194 Cf. D&C 76:13, 25, 39; 109:4. “The long history of images of divine kings in deities’ bosoms ... probably reflects a particular application of this broader image” (C. S. Keener, *John*, 1:425 n. 584).

31 And **thou hast taken Zion to thine own bosom**, from all thy creations, from all eternity to all eternity; and naught but **peace, justice, and truth** is the habitation of thy throne; and mercy shall go before thy face and have no end; **how is it thou canst weep?**

Greek text] may further emphasize the intimacy of the Father and Son, stressing “that Father and Son are mutually directed toward each other, in the manner customary at an Eastern table where two would lie next to each other while eating.”

Further describing the Eastern custom of reclining at table, Hermann Ridderbos writes:¹⁹⁵

[John 13:23: “Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.”] This description assumes the custom of the time of reclining at table on special occasions. Each guest leaned on his left arm with his elbow on a cushion so that his head would be near the chest of the person to his left. [“On Jesus’ bosom”] therefore means not only that this disciple was in the place of honor to the right of Jesus, the host, but also that he had opportunity to conduct the tête-à-tête with Jesus ... without being overheard by the others at the table. Many interpreters see in [“on Jesus’ bosom”] an allusion to [John 1:18]: “As the Son is in the bosom of the Father, so this disciple is in the bosom of Jesus.”

Of significance for the fact that Enoch and his people are caught up into Lord’s bosom is that the foundation stone of the temple, the place of greatest holiness,¹⁹⁶ is said in rabbinic readings of Ezekiel 43:14 to be “set in the bosom of the earth.”¹⁹⁷ Perhaps not unrelated to this temple imagery is the scriptural description of the bosom as a receptacle of the Holy Ghost that may “burn” to indicate that something is “right.”¹⁹⁸

The notion of being in the “bosom of Abraham” is typically associated with a state of the afterlife. For example, commenting on *Testament of Abraham* 20:14, Dale C. Allison, Jr. is disturbed by the way the “happy conclusion” of the story of the death of Abraham is “marred” by the idea that Abraham has come to “the tents of my righteous ones and the lodgings of my saints Isaac and Jacob ... in his [i.e., Abraham’s] bosom.” Allison complains: “The sentence implies what cannot be, namely, that Isaac and Jacob have already died and gone to paradise.”¹⁹⁹ However, the concept of the living residing in the divine bosom is not at all foreign to Joseph Smith’s story of Enoch, where Enoch and his people are taken to the bosom of God without having died first.²⁰⁰ Whether Enoch is directly in God’s physical presence or experiencing God’s intimate immanence²⁰¹ at the far reaches of His stretched out curtains, he can always truly say: “thou art there, and thy bosom is there.”²⁰²

- b **peace, justice, and truth.** Compare Moses 6:61 (“mercy, truth, justice, and judgment”) and Moses 7:30 (“just ... merciful and kind”).
- c **how is it thou canst weep?** Enoch asked the question a third time, clearly perplexed by the concept of a suffering God. “The answer, it turns out, is that God is not exempt from emotional pain. Exempt? On the contrary, God’s pain is as infinite as His love. He weeps because He feels compassion.”²⁰³ This scene teaches more about the nature of God than could volumes of theology.²⁰⁴

195 H. N. Ridderbos, *John*, p. 469.

196 See OVERVIEW Genesis 8, p. 279.

197 W. G. Braude *et al.*, *Kahana*, 12:10, p. 66.

198 D&C 9:8.

199 D. C. Allison, *Testament*, pp. 405-406.

200 See Moses 7:24, 31, 47, 69; D&C 38:4. Cf. D&C 137:5, Joseph Smith’s vision of the celestial kingdom that included living members of his family.

201 See COMMENTARY Moses 7:21-c, p. 138.

202 Moses 7:30.

203 T. L. Givens *et al.*, *God Who Weeps*, pp. 24-25.

204 See J. R. Holland, *Grandeur*, p. 72.

31 *And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?*

32 *The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;*

The closest scriptural parallel to this scene of deep divine emotion is when the resurrected Christ ministered to the survivors of the cataclysm that followed His death in 3 Nephi 17. As Christ was about to leave them, “he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them. And he said unto them: Behold, my bowels are filled with compassion towards you.”²⁰⁵ After blessing their sick and gathering their little children, He kneels to pray for them. Verse 14 states that he “groaned within himself” and said, “Father, I am troubled because of the wickedness of the people of the house of Israel.” Following his prayer, the narrative twice tells us²⁰⁶ that the Savior wept before His people.

- 32 a ***they are the workmanship of mine own hands.*** See COMMENTARY Moses 6:33-c, p. 63. Compare *2 Enoch* 44:1: “The Lord with his own two hands created mankind.”²⁰⁷ The Lord refers to His hands four times in Moses 7, and once in Moses 6. All creation,²⁰⁸ including mankind,²⁰⁹ are “the workmanship of [His] hands.” He can stretch forth His hands and hold all the creations which He has made,²¹⁰ to do with them “as seemeth [Him] good.”²¹¹
- b ***knowledge.*** The word “knowledge,” among other things, was changed in a later manuscript version of this verse:²¹²

Although the exercise of agency was surely a condition of the premortal existence, Moses 7:32 seems to imply, erroneously, that it did not exist until Adam and Eve came into the Garden: “I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency.” OT2, however, renders this verse differently: “I gave unto them their *intelligence* and in the Garden of Eden *man had agency.*”²¹³ Whether this emendation took place at the initiative of a scribe or under the direction of the Prophet, its purpose is obvious: to make it clear that agency was not something “given” for the first time to mankind in the Garden, but rather that it was something they already had. The modification also forestalls a possible implication that Adam and Eve had already been given “knowledge” at the time of their creation. Significantly, OT2 states that they were given “intelligence” rather than “knowledge” at that time. Thus, the change leads us to infer that Adam and Eve began to obtain the “knowledge” they lacked only later, after their transgression.

- c ***in the Garden of Eden, gave I unto man his agency.*** Compare *2 Enoch* 30:14-15: “I ... called his name Adam. And I gave him free will; and I pointed out to him the two ways — light and darkness.”²¹⁴

205 3 Nephi 17:5-6.

206 3 Nephi 17:21-22.

207 F. I. Andersen, *2 Enoch*, 44:1 [J], p. 170.

208 Moses 7:37, 40.

209 Moses 7:32.

210 See Moses 7:36.

211 Moses 6:32.

212 J. M. Bradshaw, *God’s Image 1*, COMMENTARY 4:3-a, p. 245.

213 S. H. Faulring *et al.*, *Original Manuscripts*, p. 618; K. P. Jackson, *Book of Moses*, p. 25, emphasis added. See also J. M. Bradshaw, *God’s Image 1*, EXCURSUS 47: Islamic Perspectives Relating to Redemption, p. 645.

214 F. I. Andersen, *2 Enoch*, 30:14-15 [J], p. 152.

33 And unto thy brethren have I said, and also given commandment, **that they should love one another**, and that they should **choose me, their Father**; but behold, **they are without affection, and they hate their own blood**.

34 And the fire of mine indignation is kindled against them; and in my **hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them**.

- 33 a **that they should love one another**. Compare Leviticus 19:18; John 13:34-35; 15:12, 17. Elder Neal A. Maxwell observed: “Most strikingly, the Lord ... focused on the fact that the human family should love one another and should choose God as their Father. The two great commandments!”²¹⁵ See *2 Enoch* 44:2-4, where Enoch teaches his sons as follows:²¹⁶

He who treats with contempt the face of any person treats the face of the Lord with contempt.

He who expresses anger to any person without provocation will reap anger in the great judgment. He who spits on any person’s face insultingly, will reap the same at the Lord’s great judgment.

Happy is the person who does not direct his heart with malice toward any person, but who helps [the offended and] the condemned, and lifts up those who have been crushed, and shows compassion on the needy.

- b **choose me, their Father**. A correction to OT2 in the handwriting of Sidney Rigdon changes this phrase to read “serve me their God.”²¹⁷ Compare *2 Enoch* 30:14-15, where the Lord instructs Adam: “And I said to him, ‘This is good for you, but that is bad,’ so that I should come to know whether he has love toward me or abhorrence, and so that it might become plain who among his race loves me.”²¹⁸ In *3 Enoch*, the hard words of Job 21:7-15 are directly linked, not to Job, but to Enoch himself.²¹⁹ In defiance of the Lord’s entreaty to “love one another, and ... choose me, their Father,”²²⁰ the wicked are depicted as “say[ing] unto God, ... Depart from us: for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have if we pray unto him?”²²¹ Reeves characterizes these words as “a blasphemous rejection of divine governance and guidance ... wherein the wicked members of the Flood generation verbally reject God.”²²² Enoch is said to have prophesied a future judgment upon such “ungodly sinners” who have “uttered hard speeches ... against [the Lord].”²²³

- c **they are without affection and hate their own blood**. See Moses 5:32, 47-50; 7:7.²²⁴

- 34 a **hot displeasure ... kindled**. See COMMENTARY Moses 6:27-f, p. 57. The flames of mankind’s violence are matched in kind by the fiery displeasure of God’s anger. The Flood will quench them both.

215 N. A. Maxwell, *That Ye May*, p. 81.

216 F. I. Andersen, *2 Enoch*, 44:1-4 [J], p. 170.

217 S. H. Faulring *et al.*, *Original Manuscripts*, p. 618.

218 F. I. Andersen, *2 Enoch*, 30:14 [J], p. 152.

219 P. Alexander, *3 Enoch*, 4:3, p. 258: “When the generation of the Flood sinned and turned to evil deeds, and said to God, ‘Go away! We do not choose to learn your ways’ [cf. Job 21:14], the Holy One, blessed be he, took me [Enoch] from their midst to be a witness against them in the heavenly height to all who should come into the world, so that they should not say, ‘The Merciful One is cruel!’” See J. C. Reeves, *Heralds*, p. 187. For a list of ancient sources, see *ibid.*, p. 183, p. 200 n. 17.

220 Moses 7:33. Cf. Isaiah 1:2-3, where Isaiah “pleads with us to understand the plight of a father whom his children have abandoned” (A. J. Heschel, *Prophets*, 1:80). See also S. Agourides, Sedrach, 6:1-6, p. 610.

221 Job 21:14-15. Cf. Exodus 5:2; Malachi 3:13-15; Mosiah 11:27; Moses 5:16.

222 J. C. Reeves, *Heralds*, p. 188.

223 Jude 1:15, citing G. W. E. Nickelsburg, *1 Enoch 1*, 1:9, p. 142. See also 5:4, p. 150; 27:2, p. 317; 101:3, p. 503. 2 Peter 2:5 labels this same generation as “ungodly.”

224 See also COMMENTARY Moses 6:31-e, p. 61 and Moroni 9:5.

35 Behold, I am God; **Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also.**

36 Wherefore, I can stretch forth mine hands and hold all the creations which **I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.**

- 35 a **Man of Holiness is my name.** Note that in Moses 7:19 Zion is called the City of Holiness. Frederick Borsch discusses precedents in many ancient traditions for the idea of God as “the Man.”²²⁵ In a discussion of *1 Enoch Book of the Parables*, he goes on to describe the relationship between the Man and those who, like Enoch, are raised to become like Him:²²⁶

[We are] reminded ... of the king who is thought to ascend to the heavenly realms, falls down before his god, is raised up by the priest, calls out to the god and is proclaimed to be the counterpart and ancestor, that one who was before the Creation, he who can be thought now to have an existence in heaven, the first of kings, the Man, or (emphasizing the idea of a counterpart) the Son of Man. The earthly king mounts to the throne of his primeval (now heavenly) ancestor²²⁷ and becomes him, or, if you will, becomes his representative. The Son of Man, who is to be the king-Man, is now named and enthroned We would therefore conclude that in this conception of the Son of Man, whom Enoch becomes, aspects of the language and imagery from the ancient enthronement rites of the royal Man are given a new life

Originally the idea seems to have been that the true heavenly one was the Man, his counterpart being his son. Yet, since the son would ascend to become the Man and thus be the Man as the Son of Man, it is not hard to see, as we have pointed out earlier, how and why the true heavenly one could be called the Son of Man. Logically, then, the new Son of Man should be called the Son of the Son of Man, but few would bother with such a nicety in this context (though the later gnostics ... appear to have taken up this aspect of the matter and to have spoken of a Man and a Son of Man and even a third in this sequence.

- b **Man of Counsel.** Compare the divine title of “Counsellor” given in Isaiah 9:6. The *Septuagint* translation of that verse calls the name of the child of prophecy “the Messenger of Great Counsel.”²²⁸
- c **Endless and Eternal.** Compare D&C 19:4-12.
- 36 a **I have made.** See COMMENTARY Moses 6:33-c, p. 63.
- b **mine eye can pierce them also.** Compare D&C 121:4: “O Lord God Almighty, maker of heaven, earth, and seas... let thine eye pierce...” See also Moses 6:32: “no man shall pierce thee.”
- c **there has not been so great wickedness as among thy brethren.** Neither had there been so great righteousness among a whole society as among the people of Enoch. Nibley comments:²²⁹ “... the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.”²³⁰ The separation would have to continue until finally ‘Zion, in the process of time,

225 F. H. Borsch, *Son of Man*, pp. 55-88.

226 *Ibid.*, pp. 152, 153, 152 n. 4. For related scholarship on this issue, including a brief summary of critiques of Borsch’s work, see COMMENTARY Moses 6:57-c, p. 78, 6:57-d, p. 78 and ENDNOTE M7-14, p. 190.

227 I.e., the heavenly “Adam.” See J. M. Bradshaw, *God’s Image 1*, EXCURSUS 30: Adam-God Theory and the Heavenly and Earthly Adam, pp. 603-605.

228 A. Pietersma et al., *Septuagint*, Esaias 9:6, p. 832.

229 H. W. Nibley, *Enoch*, pp. 262-263.

230 Moses 7:20.

36 Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands **there has not been so great wickedness as among thy brethren.**

37 But behold, their sins shall be upon the heads of their fathers; **Satan shall be their father, and misery shall be their doom;** and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore **should not the heavens weep, seeing these shall suffer?**

was taken up into heaven²³¹ We see the division of the people at every stage of the history: when ‘their enemies came up to battle against them,’ Enoch ‘led the people of God,’ while all nations feared greatly²³² ... The result was two worlds, Zion, inhabited by people of ‘one heart and one mind,’²³³ the other wracked by continual ‘wars and bloodshed.’²³⁴

- 37 a **Satan shall be their father.** Compare 1 John 3:10; Alma 5:39-41; 30:60. Satan is the father of lies²³⁵ and contention.²³⁶
- b **father.** A correction to OT2 in the hand of Sidney Rigdon gives this word as “master.”²³⁷ Compare Mosiah 4:14: “the devil, who is master of sin.”
- c **misery shall be their doom.** Compare Moses 7:41. Those who “perish from that which is good” become “miserable forever,”²³⁸ like Satan who previously “had become miserable forever” and continually seeks “the misery of all mankind.”²³⁹ Terryl and Fiona Givens write:²⁴⁰ “It is not [the people’s] wickedness, but their ‘misery,’ not their disobedience, but their ‘suffering,’ that elicits the God of Heaven’s tears ... In the vision of Enoch, we find ourselves drawn to a God who prevents all the pain He can, assumes all the suffering He can, and weeps over the misery He can neither prevent nor assume.”
- d **should not the heavens weep, seeing these shall suffer?** Elder Neal A. Maxwell observed:²⁴¹ “When Enoch saw the heavens weep, they reflected the same drenching and wrenching feelings of the Father.” Sadly, mankind was heedless and the suffering was needless.

There is a similar scene in 3 *Enoch*²⁴² where the righteous who have ascended to heaven pray to the Holy One: “Lord of the Universe, how long will you sit upon your throne, as a mourner sits in the days of his mourning, with your right hand behind you, and not redeem your children ...” They wonder when God will show his compassion and save his children, who are described in poetic terms as being “His right hand.” God answers the petitioners, explaining that He cannot save His people “in their sins”:²⁴³ “Since these wicked ones have sinned thus and thus, and have transgressed thus and thus before me, how can I deliver my sons from among the nations of the world, reveal my kingdom in the world before the eyes of the gentiles and deliver my great right hand which has been brought low by them?”

231 Moses 7:20-21, emphasis added.

232 Moses 7:13.

233 Moses 7:18.

234 Moses 7:16.

235 John 8:44; 2 Nephi 2:18, 9:9; Ether 8:25; Moses 4:4.

236 3 Nephi 11:29.

237 S. H. Faulring *et al.*, *Original Manuscripts*, p. 619.

238 2 Nephi 2:5. Cf. Alma 12:26; 42:11.

239 2 Nephi 2:18. Cf. 2 Nephi 2:27.

240 T. L. Givens *et al.*, *God Who Weeps*, p. 25.

241 N. A. Maxwell, *Moving*, p. 17.

242 P. Alexander, 3 Enoch, 44:7-8, p. 295.

243 Alma 11:36-37.

38 *But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.*

39 *And That which I have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment;*

40 *Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.*

- 38 a ***a prison have I prepared for them.*** Compare 1 Peter 3:19-20; D&C 38:5; COMMENTARY Moses 7:57-a, p. 156. In the *Book of the Giants* we read:²⁴⁴ “Then ’Ohya [said] to Hahya, [his brother ...] Then he punished not us but Azazel²⁴⁵ and made him [... the sons] of the Watchers, the Giants; and none of their [beloved beings] will be forgiven [...] he has seized us and has captured you.”²⁴⁶ Arguing on the basis of 1 Peter, Nibley gives hope of eventual deliverance for at least some of these souls.²⁴⁷

Those in prison, chains, and darkness are only being kept there until the Judgment, which will liberate many, not only because of their repentance, but through the power of the Atonement ... It was specifically the spirits who were disobedient in Enoch’s day who were to enjoy the preaching of the Lord and the promise of deliverance in the meridian of times.²⁴⁸

- 39 a ***That which I have chosen hath pled before my face.*** Elder John A. Widtsoe emphasizes that the way is open for the dead, even for those who refused to hear the Gospel while living on earth:²⁴⁹

Many men have refused to accept the Gospel, and many millions have died without hearing it. The Prophet Enoch asked the Lord if the door of salvation was closed against such individuals. The answer came that Jesus “hath pled before my face. Wherefore he suffereth for their sins; inasmuch as they will repent in the day that my chosen (Jesus) shall return unto me, and until that day they shall be in torment.”

- b ***until that day they shall be in torment.*** Deliverance to these souls will come after the working out of Christ’s Atonement, “inasmuch as they will repent.”²⁵⁰ D&C 38:5 says more specifically that they will be “kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth.”

Compare 3 *Enoch* 44:1 where Enoch/Metatron shows Rabbi Ishmael the place “where the souls of the wicked stand, and where the souls of the intermediate stand.”²⁵¹ The angel “Samkiel “is in charge of the souls of the intermediate, to support them and purify them from sin, through the abundant mercies of the Omnipresent One.”²⁵² Those who are in the “intermediate” place are “purified of their iniquity by fire.”²⁵³

- 40 a ***for this shall the heavens weep.*** Similarities with 3 *Enoch* 44 continue in the account of the weeping of the Patriarchs: “At once Abraham, Isaac, and Jacob [who are in heaven] began to weep ... Thereupon Michael, the Prince of Israel, cried and lamented with a loud voice ...”²⁵⁴

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

245 I.e., Satan.

246 Compare G. W. E. Nickelsburg, *1 Enoch* 1,10:4-5, 11-14, p. 215; 18:15-16, p. 276; 21:1-10, p. 297; 22:9-13, p. 300. Also, G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 45:2-3, p. 148; 67:4, p. 274.

247 H. W. Nibley, *Enoch*, p. 192.

248 See 1 Peter 3:19-20.

249 J. A. Widtsoe, *Prophetic Value*, p. 759.

250 Compare D&C 138:31.

251 P. Alexander, 3 *Enoch*, 44:1, p. 294.

252 *Ibid.*, 44:3, p. 295.

253 *Ibid.*, 44:5, p. 295.

254 *Ibid.*, 44:10, p. 296.

41 And it came to pass that the Lord spake unto Enoch, and **told Enoch all the doings of the children of men**; wherefore Enoch knew, and **looked upon their wickedness, and their misery, and wept** and stretched forth his arms, and **his heart swelled wide as eternity**; and his bowels yearned; and all eternity shook.

- 41 a **told Enoch all the doings of the children of men.** Compare 2 *Enoch* 53:2, where Enoch tells of how he has recorded all these doings in heaven: “See how I have written down all the deeds of every person before the creation, and I am writing down what is done among all persons forever.”²⁵⁵
- b **looked upon their wickedness, and their misery, and wept.** Compare Moses 7:44. See also 1 *Enoch* 95:1, where the seer, seeing the wickedness of the people, exclaims:²⁵⁶ “O that my eyes were a fountain of water, that I might weep over you; I would pour out my tears as a cloud of water and I would rest²⁵⁷ from the grief of my heart.” See also 2 *Enoch* 41:1, where Enoch recounts:²⁵⁸ “And I saw all those from the age of my ancestors, with Adam and Eve. And I sighed and burst into tears. And I said concerning their disreputable depravity, ‘Oh how miserable for me is my incapacity and that of my ancestors!’”

Elder Maxwell observed:²⁵⁹ “Thus those tutored by the Lord become more and more like Him, including in the qualities of empathy and indignation.” Terryl and Fiona Givens elaborate on the implications of this thought:²⁶⁰

Witnessing God’s weeping over His children is only half the journey Enoch makes. What transpires next to the prophet may be the only — it is surely the most vivid — example given in scripture of what the actual process of acquiring the divine nature requires ... As Enoch plumbs the mystery of the weeping God, he learns just what it means to be like Him. Seeking insight and understanding into eternal things, Enoch is raised to a perspective from which he sees the world through God’s eyes ... Taught of highest things by the weeping God, Enoch becomes the weeping prophet. His experience of the love that is indiscriminate in its reach and vulnerable in its consequences takes him to the heart of the divine nature. This is the mystery of godliness²⁶¹ that Enoch does not just see, but now lives for himself.

- c **his heart swelled wide as eternity.** In OT2, Sidney Rigdon’s hand corrects this phrase to say “he beheld eternity.”²⁶² As regards this matter, Brigham Young was careful to differentiate between beholding eternity and understanding it:²⁶³

Understand eternity? There is not and never was a man in finite flesh who understands it. Enoch has been referred to in this matter. How many of the Gods and kingdoms he saw when the vision of his mind was opened, matters not. If he had seen more than he could have enumerated throughout his long life, and more than all the men on earth could multiply from the time his vision opened until now, he would not have attained to the comprehension of eternity. How much Enoch saw, how many worlds he saw, has nothing to do with the case. This is a matter that wise men know nothing about.

255 F. I. Andersen, 2 *Enoch*, 53:2, p. 180.

256 G. W. E. Nickelsburg, 1 *Enoch* 1, 95:1, p. 460.

257 See Moses 7:54.

258 F. I. Andersen, 2 *Enoch*, 41:1, p. 166.

259 N. A. Maxwell, *Sermons*, p. 90.

260 T. L. Givens *et al.*, *God Who Weeps*, p. 105.

261 See 1 Timothy 3:16; D&C 19:10. See also D&C 84:20-21.

262 S. H. Faulring *et al.*, *Original Manuscripts*, p. 619.

263 B. Young, 5 March 1860, p. 17.

41 And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and **his bowels yearned**; and all eternity **shook**.

- d his bowels yearned.** These three words express the depth of Enoch’s pity and compassion in poetic terms. Later, Enoch will hear his poignant feelings echoed in “a voice from the bowels”²⁶⁴ of the earth lamenting the wickedness of men.

In Joseph Smith’s time, the figurative uses of the word “bowels” to represent the “interior part of any thing; as in the bowels of the earth”²⁶⁵ and the “seat of pity or kindness” would have been well understood.²⁶⁶ These senses came from scripture, where the Hebrew term *meim* and the Greek term *splagchna* were both usually translated as “bowels” in the KJV, whether meant literally or figuratively.²⁶⁷ For example, Jeremiah expressed his grief for his people as follows:²⁶⁸ “My bowels, my bowels! I am pained at my very heart . . .” Likewise, Paul admonished the Saints to:²⁶⁹ “Put on . . . bowels of mercies,²⁷⁰ kindness, humbleness of mind, meekness, longsuffering.” In modern English, the word “heart” is roughly equivalent to these scriptural meanings for “bowels.”

John D. Peters astutely observes:²⁷¹

In LDS scripture, the bowels are not foregrounded; they are left to do their work, crucial as always but behind the scenes, away from ordinary view. In seeing the expanse of the eternities, Enoch had a vision of the entire human family and “looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook.”²⁷² Enoch’s yearning is not abstract or contemplative, but deeply visceral. The motions of his inner organs are in tune, as it were, with the shaking of eternity²⁷³ . . .

It would be hard to find anywhere in scripture a more compact description of Christ’s work of intercession, central to which is the acquiring of the bowels of mercy. For both Enoch and Abinadi, the vision of God’s eternal workings is mysteriously connected with the inner organs; great and small, noble and ignoble, divine and human are tied together.

- e shook.** In the scriptures, shaking and trembling are indicators of deep emotion, whether positive or negative. Sometimes such references are to individuals and nations,²⁷⁴ other times they describe a figurative shaking of heaven or earth resembling the shaking of “all eternity” that is pictured here.²⁷⁵

264 Moses 7:48.

265 Cf. Moses 7:48; D&C 84:101.

266 N. Webster, *Dictionary*, s.v. bowels.

267 In addition, the Hebrew term *meim* was rendered as *splagchna* in the *Septuagint*.

268 Jeremiah 4:19. Cf. Jeremiah 31:20; Lamentations 1:20, 2:11.

269 Colossians 3:12.

270 Cf. Mosiah 15:9; Alma 7:12; 26:37; 34:15; 3 Nephi 17:6, 7; D&C 101:9; 121:3, 4, 45.

271 J. D. Peters, *Bowels*, pp. 33-34.

272 Moses 7: 41.

273 Cf. Mosiah 15:8-9.

274 E.g., Genesis 27:33; Exodus 19:16; Deuteronomy 2:25; 20:3; Ezra 10:3; Job 4:14; Psalm 69:23; 99:1; Ecclesiastes 12:3; Isaiah 32:11; 64:2; 66:5; Jeremiah 5:22; 23:9; 33:9; 51:29; Ezekiel 26:10, 15; 26:16, 18; 27:28; 31:16; 32:10; 38:20; Daniel 6:26; Hosea 11:10, 11; Joel 2:1, 10; Amos 8:8; Habakkuk 3:7; Haggai 2:7; Matthew 28:4; 1 Nephi 4:30; 16:27; 22:23; 2 Nephi 1:25; 28:28; Jacob 4:18; 7:5; Mosiah 12:30; 15:26, 27; 16:13; 27:31; 28:3; Alma 1:4; 11:46; 12:1, 7; Helaman 9:33; Moroni 9:4; D&C 10:56; 19:18; 35:24; 45:74; 123:10; Moses 1:21.

275 E.g., 2 Samuel 22:8; Job 9:6; 26:11; Psalm 18:7; 60:2; 68:8; 77:18; 114:7; Isaiah 5:25; 13:13; 14:6; 24:18; Jeremiah 10:10; Haggai 2:6, 21; Hebrews 12:26; D&C 21:6; 43:18; 64:43.

42 *And Enoch also saw Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation;*

43 *Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.*

44 *And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.*

- 42 a ***Enoch also saw Noah, and his family.*** Compare *1 Enoch* 106:16²⁷⁶ where Enoch prophesies the destiny of Noah and his sons: “And this child that was born to you will be left upon the earth, and his three children will be saved with him, when all men on the earth die.”²⁷⁷
- b ***the posterity of all the sons of Noah should be saved with a temporal salvation.*** Assuming there is no error in the scriptural text, Draper *et al.* comment:²⁷⁸ “Evidently these prophetic words were to be fulfilled after the Flood because Noah’s grandchildren born before the Flood had turned to wickedness.”²⁷⁹ Note that the verse speaks of a “temporal salvation” only, presumably meaning that those who escape death will not necessarily evade the effects of sin.
- 43 a ***held it in his own hand.*** Although the Bible does not mention explicitly God’s role during the Flood, *Book of the Parables* 67:2 contains a description similar to the book of Moses: “I will put my hand upon [the Ark] and protect it.”²⁸⁰
- b ***swallowed them up.*** “Swallow” is tied to punishment, in several other places in scripture.²⁸¹
- 44 a ***wept.*** See COMMENTARY Moses 7:41-b, p. 150. Enoch first wept over mankind’s wickedness. Then he wept over their destruction.²⁸² Finally, he wept over the complaints of the suffering earth.²⁸³
- b ***I will refuse to be comforted.*** Nibley comments:²⁸⁴ “Enoch is the great advocate, the champion of the human race, pleading with God to spare the wicked and ‘refusing to be comforted’ until he is shown just how that is to be done. He feels for all and is concerned for all. He is the passionate and compassionate, the magnanimous one who cannot rest knowing that others are miserable. He is the wise and obedient servant, the friend and helper of all, hence the perfect leader and ruler.”
- c ***Lift up your heart, and be glad; and look.*** Terry and Fiona Givens write:²⁸⁵ “In the midst of Enoch’s pain, God commands him to ‘Lift up your heart, and be glad; and look.’ Only then does he see ‘the day of the coming of the Son of Man.’ Recognizing in Christ’s advent the great work of healing and redemption, ‘his soul rejoiced.’”

276 G. W. E. Nickelsburg, *1 Enoch* 1, 106:16, p. 536.

277 See also P. Alexander, *3 Enoch*, 45:3, p. 297, where Enoch is given as saying: “And I saw: ... Noah and the generation of the Flood, their deeds and their thoughts.”

278 R. D. Draper *et al.*, *Commentary*, p. 133.

279 See Moses 8:15.

280 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 67:2, p. 273. See FIGURE G7-7, p. 259.

281 R. D. Draper *et al.*, *Commentary*, p. 133. See Exodus 15:12; Numbers 16:32; Psalm 21:9; 2 Nephi 26:5; Alma 36:28; Helaman 8:11.

282 *Ibid.*, p. 133.

283 Moses 7:48.

284 H. W. Nibley, *Enoch*, p. 21.

285 T. L. Givens *et al.*, *God Who Weeps*, p. 106.

45 *And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified and have eternal life?*

46 *And the Lord said: It shall be in the meridian of time, in the days of wickedness and vengeance.*

47 *And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.*

- 45 a **all the families of the earth.** Does this refer to the same group that was earlier called “all the nations of the earth”?²⁸⁶
- b **When shall the day of the Lord come?** Enoch desires to know when the Messiah will perform his atoning work so that the righteous may be “sanctified and have eternal life.” Compare 3 *Enoch* 45,²⁸⁷ where Enoch-Metatron shows Rabbi Ishmael all the generations of the world on the veil in the heavenly temple. Ishmael sees the sad parade of generations, ending with the culminating appearance of “the Messiah son of Joseph”²⁸⁸ and “the Messiah son of David,” who are destined to lead Israel to final victory.
- c **the day of the Lord.** In this context, “the day of the coming of the Son of Man”²⁸⁹ meant the time when Jesus Christ would live on earth during His mortal ministry.²⁹⁰ Later, the same words are used to refer to His Second Coming.²⁹¹
- d **all they that mourn.** Compare Matthew 5:4. This group includes both the compassionate righteous and the wicked shut up in prison.
- 46 a **in the days of wickedness and vengeance.** The “days of wickedness and vengeance” in the “meridian of time” parallel “the days of wickedness and vengeance”²⁹² at the time of the Savior’s Second Coming.
- 47 a **the Son of Man.** See OVERVIEW Moses 7, p. 117 and COMMENTARY Moses 6:57-d, p. 78. The title “Son of Man,” which is a notable feature of the *Book of Parables* in *1 Enoch*²⁹³ also appears in marked density throughout the book of Moses vision of Enoch.²⁹⁴ Moreover, the related titles of “Chosen One,”²⁹⁵ “Anointed One”²⁹⁶ and “Righteous One”²⁹⁷ each appear

286 Moses 7:24.

287 P. Alexander, 3 *Enoch*, 45, pp. 296-299.

288 For more on Messiah ben Joseph, see T. G. Hatch, Messiah ben Joseph; R. Patai, *Messiah*, 165–70; J. A. Tvedtnes, Lord’s Anointed.

289 Moses 7:47.

290 For other scriptural uses of this and similar phrases, see Isaiah 2:12 (2 Nephi 12:13); 13:9 (2 Nephi 23:9); Ezekiel 13:5; 30:3; Amos 5:18, 20; Zephaniah 1:14; 2:2; Malachi 4:5; Acts 2:20; 1 Thessalonians 5:2; 2 Thessalonians 2:2; D&C 2:1; D&C 43:20-22; 45:39, 42; 49:24; 87:8; 110:14; 128:17; 133:10; 138:31.

291 Moses 7:65.

292 Moses 7:60.

293 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 46:2-4, p. 153; 48:2, p. 166; 60:10, p. 233; 62:5, 7, 9, 14, p. 254; 63:11, p. 255; 69:26-27, 29, p. 311; 70:1, p. 315; 71:14, 17, p. 320.

294 Moses 7:24, 47, 54, 56, 59, 65. R. D. Draper *et al.*, *Commentary*, pp. 136-137, connect this title to its definition within the revelation of Adam (Moses 6:57) and note that it relates to both His first and second comings.

295 Moses 7:39. In the book of Moses, this title seems to highlight Jesus’ intercessory role (Moses 7:39: “That which I have chosen hath pled before my face”) as the one who was elected to carry out the Father’s plan (see Moses 4:2). In *Book of the Parables*, see G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 39:6, p. 111; 40:5, p. 130; 45:3-4, p. 148; 49:2, 4, p. 166; 51:5a, 3, p. 180; 52:6, 9, p. 187; 53:6, p. 194; 55:4, p. 198; 61:5, 8, 10, pp. 243, 247; 62:1, p. 254.

296 I.e., Messiah. See Moses 7:53. R. D. Draper *et al.*, *Commentary*, p. 137 observe that in Moses 7:53 this title “appears in a series of royal and celestial titles” reserved for kings, prophets, and priests. For its usage in *Book of the Parables*, see G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 48:10, p. 166; 52:4, p. 187.

297 Moses 6:57; 7:45, 47, 67. R. D. Draper *et al.*, *Commentary*, p. 136 tie the usage of this title to the shedding of blood and being lifted up on the cross (Moses 7:45, 47). For its usage in *Book of the Parables*, see G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 38:2, p. 95; 53:6, p. 194. The term also appears by implication in 39:6, p. 111; 46:3, p. 153; 49:2, p. 166; 62:2-3, p. 254.

47 And behold, Enoch saw the day of the coming of **the Son of Man**, even in the flesh; and his soul rejoiced, saying: **The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.**

48 And it came to pass that Enoch looked upon the earth; and he heard **a voice from the bowels thereof**, saying: **Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children.** When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

49 And **when Enoch heard the earth mourn, he wept**, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of **thine Only Begotten**, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, **that the earth might never more be covered by the floods.**

prominently in both *Book of the Parables* and the LDS Enoch story. The titles of “the Lamb,”²⁹⁸ “the King of Zion”²⁹⁹ “the Rock of Heaven,”³⁰⁰ and “the Only Begotten”³⁰¹ appear only in the book of Moses. The title “the Lord” is used whenever one of the more specific titles is not employed.

- b **The Righteous is lifted up, and the Lamb is slain from the foundation of the world.** Elder Neal A. Maxwell comments:³⁰² “Enoch at first ‘had bitterness of soul,’ refusing to be comforted.³⁰³ Then the Lord showed him Jesus’ great rescuing and redeeming Atonement, which was to be accomplished in the meridian of time.” Witnessing this focal point of divine love and mercy, Enoch’s “soul rejoiced.” See COMMENTARY Moses 7:24-a, p. 140.
 - c **through faith.** Specifically, faith in Jesus Christ.
- 48 a **a voice from the bowels thereof.** See COMMENTARY Moses 7:41-d, p. 151. See also OVERVIEW Moses 7, p. 107.
- b **Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children.** Compare Jeremiah 4:19. O. Glade Hunsaker notes:³⁰⁴ “the poetry of Moses is striking. For example, Enoch hears and describes the personified soul of the earth alliteratively as the ‘mother of men’ agonizing from the bowels of the earth that she is ‘weary’ of ‘wickedness.’³⁰⁵ The tension of the drama resolves itself as the voice uses assonance in pleading for ‘righteousness’ to ‘abide’ for a season.”³⁰⁶
- 49 a **when Enoch heard the earth mourn, he wept.** See COMMENTARY Moses 7:44-a, p. 152.
- 50 a **thine Only Begotten.** Compare Moses 6:52, 57, 59, 62; 7:50, 59, 62. See COMMENTARY Moses 7:47-a, p. 153.
- b **that the earth might never more be covered by the floods.** The Genesis account does not mention this petition of Enoch.

298 See Moses 7:47, which, as R. D. Draper *et al.*, *Commentary*, p. 137 note, is given in the context of the Savior’s sacrificial death.

299 Moses 7:53, which, as *ibid.*, p. 137 note, is a royal title describing the Lord’s rulership over the city of Enoch.

300 Moses 7:53 which signifies the place of the temple altar, the foundation stone of heaven. See OVERVIEW Genesis 8, p. 279.

301 Moses 6:52, 57, 59, 62; 7:50, 59, 62, which, as *ibid.*, p. 137 note, is the name through which prayer is offered.

302 N. A. Maxwell, *Endure*, p. 56.

303 See Moses 7:44.

304 O. G. Hunsaker, *Literature*.

305 Earlier in the verse, the term “Wo, wo” introduces the same alliteration.

306 Moses 7:48.

51 *And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;*

52 *And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand;*

- 51 a **he covenanted with Enoch.** JST Genesis 9:21-25 makes a connection between the covenant of God with Noah³⁰⁷ and the similar covenant that God had made previously with Enoch: “I will ... remember the everlasting covenant, which I made unto thy father Enoch ...”

The OT₁ manuscript reads “Noah.”³⁰⁸ The correction to “Enoch” in OT₂ adopted in this verse was made in the hand of Sidney Rigdon.³⁰⁹

- b **sware unto him with an oath.** Later the account tells of how the oath was fulfilled. See COMMENTARY Moses 7:60-a, p. 157

- 52 a **sent forth.** See COMMENTARY Moses 6:30-b, p. 59.

- b **an unalterable decree.** See COMMENTARY Moses 6:30-a, p. 59.

- c **a remnant of his seed should always be found among all nations.** See Moses 8:3 and COMMENTARY Genesis 9:11-b, p. 317. From the preceding verses, we infer that “his” means “Noah’s.”

The verse follows OT₁, but a correction in the handwriting of Sidney Rigdon in OT₂ reads “from a remnant of his seed should come all nations.”³¹⁰ Compare *1 Enoch Book of the Parables* 65:12,³¹¹ where Enoch tells Noah that the Lord has “established your righteous seed (to be) kings and for great honors, and from your seed there will flow a fountain of the righteous and the holy, and they will be without number forever.”³¹²

Nibley saw this and related verses as raising a question about the possibility of surviving non-Noachian lineages:³¹³

God promised Enoch “that he [God] would call upon the children of Noah; and he sent forth an unalterable decree, that a remnant of his seed [Enoch’s through Noah] should always be found among all nations, while the earth should stand; and the Lord said: Blessed is he through whose seed Messiah shall come.”³¹⁴ Methuselah boasted about his line as something special.³¹⁵ Why special if it included the whole human race? These blessings have no meaning if all the people of the earth and all the nations are the seed of Noah and Enoch. What other line could the Messiah come through? Well, there were humans who were not invited by Enoch’s preaching — not included among the residue of the people not entering Enoch’s city. They were “the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain ... had not place among them”³¹⁶

307 Genesis 9:11.

308 S. H. Faulring *et al.*, *Original Manuscripts*, p. 108.

309 *Ibid.*, p. 620.

310 S. H. Faulring *et al.*, *Original Manuscripts*, p. 621.

311 G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 65:12, p. 273.

312 See also *ibid.*, 67:3, p. 274.

313 H. W. Nibley, *Before Adam*, p. 79. See also COMMENTARY Moses 7:22-a, p. 139.

314 Moses 7:51-53.

315 Moses 8:2-3.

316 Moses 7:22.

53 *And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.*

54 *And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.*

55 *And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of men;*

56 *And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;*

57 *And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.*

58 *And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?*

53 a **Messiah, the King of Zion, the Rock of Heaven.** See COMMENTARY Moses 7:47-a, p. 153.

b **whoso cometh in at the gate and climbeth up by me shall never fall.** Draper *et al.* comment:³¹⁷ “The language is that of entry and ascent, of effort and struggle. Its first sense points metaphorically to temples, whose architecture carries the worshiper inward and upward toward the presence of God.”

55 a **the Son of Man lifted up on the cross.** Compare 1 Nephi 11:33; 19:10; Jacob 1:8; Moses 7:47. See COMMENTARY Moses 7:24-a, p. 140.

56 a **a loud voice.** See COMMENTARY Moses 7:25-b, p. 140.

b **the heavens were veiled.** Compare Moses 7:61. See also Matthew 27:51: “the veil of the temple was rent in twain from the top to the bottom.”

c **the earth groaned; and the rocks were rent.** Compare Matthew 27:51: “and the earth did quake, and the rocks rent.”

d **the saints arose.** Compare Matthew 27:52; Helaman 14:25.

57 a **as many of the spirits as were in prison came forth, and stood on the right hand of God.** See Moses 7:38. Hyrum L. Andrus expressed the following regarding the fate of those who perished in the Flood:³¹⁸

The Lord explained to the patriarch Enoch that Christ would pay the debt of their sins if they would repent when the message of redemption was given to them in the spirit world, after the crucifixion, but until that time they would be in torment.³¹⁹ Enoch was then shown that after the resurrection of Christ “as many of the spirits as were in prison came forth, and stood on the right hand of God.”³²⁰ But when God is required to exercise justice in order to bring man to repentance, man’s waywardness may evidence a lack of dedication to truth and righteousness on his part. When this is the case, man cannot be sanctified to the point that he can receive the full glory and power of celestial existence. Those who perished in the Flood are, *in general*, redeemed only to a terrestrial state of glory in the resurrection.

b **chains of darkness.** See COMMENTARY Moses 7:26-a, p. 141 and Moses 7:38-a, p. 149.

317 R. D. Draper *et al.*, *Commentary*, p. 143.

318 H. L. Andrus, *Perfection*, p. 206, emphasis added.

319 Moses 7:39.

320 Moses 7:57.

59 And Enoch beheld **the Son of Man ascend up unto the Father**; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and **I know thee**, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; **thou hast made me, and given unto me a right to thy throne**, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

60 And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, **to fulfil the oath** which I have made unto you concerning the children of Noah;

61 And **the day shall come that the earth shall rest**, but before that day the heavens shall be darkened, and **a veil of darkness shall cover the earth**; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;

59 a **the Son of Man ascend up unto the Father.** Compare John 20:17; Acts 1:9-11; Moses 7:47, 55. See also COMMENTARY Moses 7:24-a, p. 140.

b **I know thee.** The kind of knowledge referred to here has come as the result of Enoch's personal encounter with the Lord³²¹ It was presumably at that time that he received the blessing of "a right to [God's] throne."³²²

In His high priestly prayer, Jesus said:³²³ "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Elder Bruce R. McConkie explained:³²⁴ "This doctrine is that mortal man, while in the flesh, has it in his power to see the Lord, to stand in His presence, to feel the nail marks in His hands and feet, and to receive from Him such blessings as are reserved for those only who keep all His commandments and who are qualified for that eternal life which includes being in His presence forever."

c **thou hast made me.** See COMMENTARY Moses 6:33-b, p. 63.

d **given unto me a right to thy throne.** Note that Enoch is not given the divine throne, but rather is granted a promissory *right* to receive it at some future time.³²⁵ Moreover, it is "not of [him]self" but "*through the Lord's own grace.*" Compare *Book of the Parables* 45:3³²⁶ which tells of how God's Chosen One "will sit on the throne of glory." In *3 Enoch* 10:1,³²⁷ Enoch declares: "He (God) made me a throne like the throne of glory."

60 a **to fulfil the oath.** Compare Moses 7:51 where the Lord made His oath. Earlier in verse 60, the Lord's answer to Enoch's question was confirmed by the use of His own name,³²⁸ saying: "As I live, even so will I come in the last days, in the days of wickedness and vengeance."

61 a **the day shall come that the earth shall rest.** Enoch is told that after the Second Coming, the earth will rest at last.

b **a veil of darkness shall cover the earth.** Compare Moses 7:56 ("the heavens were veiled") and D&C 38:8 ("the veil of darkness shall soon be rent"), which imply that this veil will cut off direct communication from heaven. Cf. D&C 110:1: "The veil was taken from our minds." See also a phrase added to the end of Genesis 9:26 in the JST: "and a veil of darkness shall cover him."³²⁹

321 See COMMENTARY .Moses 6:34-a, p. 63.

322 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 59-79.

323 John 17:3. Compare D&C 132:23-24.

324 B. R. McConkie, *New Witness*, p. 492.

325 J. M. Bradshaw, *Temple Themes in the Oath*, pp. 55, 69.

326 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 43:3, p. 148.

327 P. Alexander, *3 Enoch*, 10:1, p. 263.

328 Cf. Hebrews 6:13. For more on this topic, see J. M. Bradshaw, *Temple Themes in the Oath*, p. 61.

329 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 118, 632. See COMMENTARY Genesis 9:26, p. 323.

61 *And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;*

62 *And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.*

c **my people will I preserve.** Elder Neal A. Maxwell comments:³³⁰ “God preserved and prepared Enoch’s people in the midst of awful and enveloping evil, and, reassuringly, he has promised his people in our own time that though ‘great tribulations shall be among the children of men, ... my people will I preserve.’”

62 a **righteousness will I send down out of heaven; and truth will I send forth out of the earth.** Compare Psalm 85:11. See also 2 Nephi 3:20; 26:16; 33:13; Mormon 8:23, 26; Moroni 10:27. President Ezra Taft Benson³³¹ highlighted the fact that “righteousness” sent down out of heaven and truth sent forth out of the earth, “to bear testimony of mine Only Begotten” would be the specific means by which the Lord would preserve His people. These two key elements represent God’s word to those of the last dispensation, specifically the revelations of the Restoration combined with the record of the Book of Mormon. Together the word is to be proclaimed throughout the earth in a great missionary effort that would “sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth unto a place which I shall prepare.”

Further explaining the gathering, the Prophet Joseph Smith declared:³³² “Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them.”

b **to bear testimony of mine Only Begotten.** See 2 Nephi 25:18. Elder Neal A. Maxwell explained:³³³ “The clear words of the Lord to Enoch confirm that the central purpose of the Book of Mormon would be ‘to bear testimony of mine Only Begotten; [and] his resurrection from the dead.’”

c **righteousness and truth will I cause to sweep the earth as with a flood.** The description of the flood of righteousness and truth that will effect the gathering of the elect in the last days is in deliberate counterpoint to the account of the flood of water that brought about the destruction of the wicked in Noah’s day.

d **as with a flood.** Noah’s flood brought destruction, whereas this flood will bring salvation. The OT1 manuscript reads “as with *the* flood,”³³⁴ while OT2 reads “as *the* flood,”³³⁵ making clear parallels with the flood of Noah. The current wording of this phrase in scripture (“as with a flood”) is based on a correction to OT2 made by an undetermined scribe, probably sometime after 1866.³³⁶

330 N. A. Maxwell, *One Heart*, p. v.

331 E. T. Benson, *Teachings* 1988, October 1986, p. 105.

332 J. Smith, Jr., *Teachings*, November 1835, p. 84.

333 N. A. Maxwell, *Plain and Precious Things*, p. 14.

334 S. H. Faulring et al., *Original Manuscripts*, p. 109.

335 *Ibid.*, p. 622.

336 *Ibid.*, p. 622.

62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, **unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.**

- e **unto a place which I shall prepare.** Compare 4 Ezra 13:35:³³⁷ “Zion will come and be made manifest to all people, *prepared* and built, as you saw the mountain carved out without hands”; 2 Baruch 4:2-3:³³⁸ “[I]t is that [city] which will be revealed, with me, that was already *prepared* from the moment that I decided to create Paradise.”
- f **an Holy City.** See COMMENTARY Moses 7:19-b, p. 137. Compare *Book of the Parables* 45:5:³³⁹ “And my chosen ones I shall make to dwell on it, but those who commit sin and error will not set foot on it.”
- g **looking forth for the time of my coming.** “Looking forth” is more than merely watching for the signs of his coming. It is also living in a manner that pays heed to His warning words.³⁴⁰
- h **there shall be my tabernacle.** The Lord does not say that His tabernacle will be *in* the Holy City, but rather that His tabernacle “shall be *called* Zion, a New Jerusalem.” In other words, it seems that the entire city will be God’s tabernacle. This is consistent with the picture in Revelation 21, where the entire celestial city is described in terms of temple architecture.
- i **it shall be called Zion, a New Jerusalem.** See Hebrews 11:16; 12:22-24; Revelation 3:12; 21:2; 3 Nephi 20:22; 21:23-24; Ether 13:2-10; D&C 42:67; 133:56. Compare the *Testament of Levi* 10:5:³⁴¹ “For the house which the Lord shall choose shall be called Jerusalem, as the book of Enoch the Righteous maintains.” This account may be citing 1 Enoch 90:28-29, which tells of how the old house (i.e., the old city of Jerusalem) is removed and replaced with a new house (i.e., New Jerusalem).³⁴² Moreover, in one version of 2 Enoch, the seer calls the place of his ascent “the highest Jerusalem.”³⁴³

In terms reminiscent of vivid word pictures in the book of Isaiah,³⁴⁴ the Doctrine and Covenants describes Zion, the kingdom of God, as a tent whose expanse increases continually outward from its “center place”³⁴⁵ through the establishment of “stakes, for the curtains or strength of Zion.”³⁴⁶

At the time D&C 101 was received, the “center place” of the tent would have been understood as Jackson County, Missouri, the intended location of the New Jerusalem, and the ever expanding curtains of the tent would have represented the growing number of outlying stakes³⁴⁷ that were eventually destined to unite in perfect reflection with their counterparts in heaven. The revelations make it clear that during the days of tribulation that will precede the Second Coming, it is “in Zion, and in her stakes, and in Jerusalem” that are to be found

337 B. M. Metzger, Fourth Ezra, 13:35, p. 552, emphasis mine.

338 A. F. J. Klijn, 2 Baruch, 4:2-3, p. 622, emphasis mine.

339 G. W. E. Nickelsburg *et al.*, 1 Enoch 2, 45:5, p. 148.

340 R. D. Draper *et al.*, *Commentary*, p. 147. Cf. Luke 12:35-40; D&C 43:17-19; 45:35-44; 49:23; Joseph Smith—Matthew 1:46-48.

341 H. C. Kee, Testaments, Levi 10:5, p. 792.

342 See G. W. E. Nickelsburg, 1 Enoch 1, 90:28-29, p. 402. See also pp. 404-405 n. 28-36. Cf. Hebrews 9:8.

343 F. I. Andersen, 2 Enoch, 55:2 [J], p. 55.

344 Isaiah 33:20, 54:2.

345 D&C 57:3. For a broader discussion of this topic, see S. L. Olsen, *Mormon Ideology*, pp. 19-41.

346 D&C 101:21. Thus the scriptural reference to “Zion” and “all her municipals” in D&C 124:39.

347 See D&C 133:9.

62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and **it shall be called Zion, a New Jerusalem.**

63 And the Lord said unto Enoch: Then shalt **thou and all thy city meet them there**, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

“those places which [God has] appointed for refuge.”³⁴⁸ God’s whole purpose in the current dispensation is to draw the people of the world to such places of safety, the express purpose of the Church being “for the gathering of his saints to stand upon Mount Zion.”³⁴⁹ Describing the expansion of Zion, the Prophet Joseph Smith said: “this Church will fill North and South America — it will fill the world.”³⁵⁰

63 a thou and all thy city meet them there. The heavenly city of Zion will meet and unite with its earthly counterpart, Zion, the New Jerusalem Compare D&C 45:11-15, which was received on 7 March 1831, just a few months after Moses 7 was recorded. See also JST Genesis 9:21-25, cited in COMMENTARY Genesis 9:16-a, p. 318.

The descent of the heavenly Jerusalem is described the book of Revelation,³⁵¹ as well as in pseudepigraphal and rabbinical sources. Schwartz summarizes as follows:³⁵² “Some say that in the future God will cause the Jerusalem on high to descend from heaven fully built, and will set it on the tops of four mountains: Mount Sinai, Mount Tabor, Mount Carmel, and Mount Hermon.³⁵³ Then the Temple will sing aloud, and the mountains will answer the song. So too will Jerusalem serve as a beacon to all of the nations, and they will walk in her light. Thus will God announce the Redemption.” In *4 Ezra* 7:26-28, we read:³⁵⁴ “For behold, the time will come, when the signs which I have foretold to you will come to pass; the city which now is not seen shall appear, and the land which now is hidden shall be disclosed. And everyone who has been delivered from the evils that I have foretold shall see my wonders. For my son the Messiah shall be revealed with those who are with him, and those who remain all rejoice four hundred years.”³⁵⁵

N. T. Wright, the well-known Anglican bishop and New Testament scholar, described the uniting of heaven and earth as follows:³⁵⁶

God made heaven and earth; at last he will remake both and join them together forever. And when we come to the picture of the actual end in Revelation 21-22, we find not ransomed souls making their way to a disembodied heaven but rather the new Jerusalem coming down from heaven to earth, uniting the two in a lasting embrace.

348 D&C 124:36; cf. D&C 45:66, 115:6. D&C 133:12-13 explicitly mentions these places of safety together in a close parallel to the text of Matthew 24:15.

349 D&C 84:2; cf. Revelation 14:1. For a broader discussion of this theme, see J. M. Bradshaw, *Standing*.

350 Wilford Woodruff, in *Conference Report*, Apr. 1898, p. 57, cited in J. Smith, Jr., *Teachings 2007*, p. 135. Cf. *Pesikta Rabbati* (W. G. Braude, *Rabbati*, 1:3, p. 40. See also 21:8, p. 429; H. Freedman *et al.*, *Midrash*, Song of Songs 7:3, 9:287): “Jerusalem is destined to be [as large] as the Land of Israel, and the Land of Israel [as large] as the whole world.” Compare G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 45:3, p. 148.: “and their dwelling place(s) will be immeasurable.”

351 Revelation 21:2: “And I John saw the holy city, new Jerusalem, coming down from God out of heaven.”

352 H. Schwartz, *Tree*, p. 418 n. 534. Cf. W. G. Braude *et al.*, *Kahana*, 21:4, pp. 455-456.

353 Isaiah 2:2; 52:7.

354 B. M. Metzger, *Fourth Ezra*, 7:26-28, p. 537.

355 Arab 2 reads “one thousand years” (B. M. Metzger, *Fourth Ezra*, p. 537 n. 7f.).

356 N. T. Wright, *Surprised*, p. 19.

63 *And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;*

Compare *Book of Parables* 45:4-5:³⁵⁷ “On that day, I shall make my Chosen One dwell among them, and I shall transform heaven and make it a blessing and a light forever; and I shall transform the earth and make it a blessing. And my chosen ones I shall make to dwell on it.” Nibley commented:³⁵⁸ “The best news — indeed the only wholly good news that can come to the inhabitants of the wicked earth — is the bringing again of Zion to bless the earth with the only order of society acceptable to God and unreservedly beneficial to man.”

President John Taylor, then an apostle, taught that the meeting of the city of Enoch with the New Jerusalem would take place in a time of great calamity, through the priesthood power of translation:³⁵⁹

And then when the time comes that these calamities we read of shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other’s necks and embrace and kiss each other.

“Wandle Mace, a trustworthy Church member in Nauvoo, reported that he heard Joseph Smith ‘speak of the sign of the coming of the Son of Man, which all should see’ and that it would be ‘the return of the City of Enoch to the earth.’³⁶⁰ When Christ comes to the world in glory, He will be attended by righteous hosts of past ages, among whom will be Enoch and his city.”³⁶¹

- b ***we will receive them into our bosom.*** See COMMENTARY Moses 7:31-a, p. 143. Notice the “we” in this phrase, indicating that the gathered elect will be simultaneously welcomed into the bosom of the Lord and into that of Enoch and his people.
- c ***they shall see us.*** See COMMENTARY Moses 6:35-a, p. 64. Draper *et al.* comment:³⁶² “The verb ‘to see’ points to the quality of the Lord’s sight, effectively permitting people to see as He sees.”³⁶³ D&C 76:94 explains: “They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known,³⁶⁴ having received of his fulness and of his grace.”
- d ***we will kiss each other.*** Terryl and Fiona Givens comment:³⁶⁵ “The beauty and power of this image is in its concreteness. God and His people, the living and the departed, heaven and earth, embrace. The immense distance between the spiritual and the mundane collapses, and we find holiness in the ordinary. Luke’s tale of the prodigal son turns out to be not symbolic foreshadowing, but literal foretaste, of a greater reunion. As the evangelist told the story, when the son ‘was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.’”³⁶⁶

357 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 45:4-5, p. 148.

358 H. W. Nibley, *Enoch*, p. 256.

359 J. Taylor, 21 March 1880, p. 253.

360 Sayings of Joseph Smith as reported by those who claimed to hear him make the statements, LDS Church History Library.

361 H. L. Andrus, *Doctrinal (Rev.)*, pp. 418-419. See *Hymns* (1985), Let Zion in Her Beauty Rise, #41, verse 1.

362 R. D. Draper *et al.*, *Commentary*, p. 147.

363 See 1 John 3:2.

364 Cf. *Hymns* (1985), Let Zion in Her Beauty Rise, #41, verse 4.

365 T. L. Givens *et al.*, *God Who Weeps*, p. 106.

366 Luke 15:20.

64 And **there shall be mine abode**, and it shall be Zion, which shall come forth out of all the creations which **I have made**; and for the space of a thousand years the earth shall rest.

65 And it came to pass that Enoch saw **the day of the coming of the Son of Man**, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66 But before that day he saw **great tribulations among the wicked**; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67 And **the Lord showed Enoch all things, even unto the end of the world**; and he saw the day of the righteous, the hour of their redemption, and **received a fulness of joy**;

68 And all the days of Zion, in the days of Enoch, were **three hundred and sixty-five years**.

64 a **there shall be mine abode**. See COMMENTARY Moses 7:21-c, p. 138.

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

c **for the space of a thousand years the earth shall rest**. See Revelation 20:2-7; D&C 29:11; 77:12; 88:110; Moses 7:65; Articles of Faith 1:10. Draper *et al.*³⁶⁷ comment: “This news was what Enoch had been praying to learn since he had heard the groaning complaint of the earth.³⁶⁸ By postponing his response to Enoch’s request for this information, the Lord had led Enoch in vision through the corridor of history to the Millennium.”³⁶⁹

65 a **the day of the coming of the Son of Man**. See COMMENTARY Moses 7:45-c, p. 153. The book of *Jubilees* describes this event as follows:³⁷⁰ “And the Lord will appear in the sight of all. And everyone will know that I am the God of Israel and the father of all the children of Jacob and king upon Mount Zion forever and ever. And Zion and Jerusalem will be holy.”

66 a **great tribulations among the wicked**. Passages in the *Book of Parables* describe similar troubles for the wicked at the time of the coming of the Son of Man.³⁷¹

67 a **the Lord showed Enoch all things**. Compare 2 *Enoch* 40:1:³⁷² “Now therefore, my children, I know everything; some from the lips of the Lord, others my eyes have seen from the beginning even to the end.” See also caption for FIGURE M8-9, p. 210.

b **even unto the end of the world**. In Joseph Smith-Matthew 1:4, the “end of the world” is equated to “the destruction of the wicked.” Compare Matthew 13:49: “the harvest is the end of the world.”

c **received a fulness of joy**. Compare 3 Nephi 17:20: “And now behold, my joy is full.”

68 a **three hundred and sixty-five years**. The book of Moses applies this duration to “all the days of Zion,” whereas the Bible applies it to the age of Enoch when he was translated.³⁷³ In contrast to the Bible, Moses 8:1 says that “all the days of Enoch were four hundred and thirty years.”³⁷⁴

367 R. D. Draper *et al.*, *Commentary*, p. 148.

368 Moses 7:48-49.

369 See additional comments on this theme in R. D. Draper *et al.*, *Commentary*, pp. 148-150.

370 O. S. Wintermute, *Jubilees*, 1:28, p. 54. Cf. J. C. VanderKam, *Book of Jubilees*, 1:28, p. 6: “The Lord will appear in the sight of all, and all will know that I am the God of Israel, the father of all Jacob’s children, and the king on Mt. Zion for the ages of eternity. Then Zion and Jerusalem will become holy.”

371 E.g., G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 38:1-6, p. 95; 45:1-2, 6, p. 148; 46:4-8, p. 153.

372 F. I. Andersen, 2 *Enoch*, 40:1 [A], p. 165.

373 Genesis 5:23-24.

374 See COMMENTARY Moses 8:1-a, p. 223.

69 And Enoch and all his people *walked with God*, and he dwelt in the midst of Zion; and it came to pass that **Zion was not**, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

- 69 a *walked with God*. Compare Genesis 5:24; D&C 107:48-49; Moses 6:34, 39; 8:27. See COMMENTARY Moses 6:34-d, p. 64. Joseph Smith expected the Saints in our time to prepare to walk with God, saying:³⁷⁵ “The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch’s day.”

In the *Qur’an*, the prophet Enoch has long been associated with the name of Idris, who was said to have been “raised to a high position.”³⁷⁶ Most likely, however, the name Idris is “derived from the biblical Ezra, via its Greek spelling Esdras.”³⁷⁷

- b *he dwelt in the midst of Zion*. See COMMENTARY Moses 7:21-c, p. 138.³⁷⁸
- c *Zion was not*. The Prophet taught:³⁷⁹ “when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the Priesthood or government of heaven was taken away.” An explicit analog to the book of Moses idea that others besides Enoch ascended bodily with him is found in a Mandaeen Enoch fragment³⁸⁰ and late midrash.³⁸¹

In connection with this verse, we should consider the book of Hebrews, where it is implied that all of the patriarchs were seeking to reach a heavenly city.³⁸² However, Jody Barnard argues that Hebrews is not so much concerned with the readers’ final and unending entry into God’s presence as it is with their participation in “a communal vision of mystical entry into the heavenly Jerusalem” as part of a “liturgical drama of the heavenly sanctuary.”³⁸³ In the same spirit, Scott Mackie attempts a reconstruction of the book of Hebrews as a dramatic portrayal of a divine adoption ceremony.³⁸⁴ Of course, ritual ascent in temple liturgy and bodily ascent as in the case of Enoch and his people follow similar patterns with an identical purpose:³⁸⁵ namely, to bring the worshiper “into the presence of God.”³⁸⁶

In the rabbinic literature, the biblical phrase: “And he [Enoch] was not”³⁸⁷ was taken negatively to mean that Enoch “was not inscribed in the scroll of the righteous but in the scroll of the wicked.”³⁸⁸ According to Philip Alexander³⁸⁹ the glowing pseudepigraphal accounts of Enoch’s life had created “an implicit challenge to the primacy of Moses” and were “countered in two main ways” by the circles that looked primarily to Moses:

First an attempt was made to cut off the Enochic development from its exegetical roots: Enoch, it was argued, was not such a righteous man, nor did he ascend to heaven, nor

375 J. Smith, Jr., *Teachings*, 30 March 1842, p. 202. Compare *ibid.*, 15 July 1842, p. 253, 1 September 1842, p. 266.

376 A. Jones, *Qur’an*, 19:57, p. 286. See also 21:85, p. 303.

377 P. S. Alexander, *From Son of Adam*, p. 118. For a detailed study, see S. Zinner, *Transfer of Enochic Traits*.

378 For more on the significance of the phrase “in the midst” and the concept of the sacred center, see J. M. Bradshaw, *Moses Temple Themes*, pp. 69-89; J. M. Bradshaw, *Tree of Knowledge*.

379 J. Smith, Jr., *Teachings*, 15 July 1842, p. 251.

380 J. P. Migne, *Livre d’Adam*, 21, p. 170, speaking of Enoch and those with him: “By fleeing and hiding the people on high have ascended higher than us. We have never known them. All the same, there they are, clothed with glory and splendors ... And now they are sheltered from our blows.”

381 See *Endnote M7-23*, p. 193.

382 Hebrews 11:13-16. See also Hebrews 11:22-23.

383 J. A. Barnard, *Mysticism of Hebrews*, pp. 210-211.

384 S. Mackie, *Ancient Jewish*.

385 See J. M. Bradshaw, *Temple Themes in the Oath*, p. 35.

386 J. Smith, Jr., *Teachings*, 2 July 1839, p. 159. Here the Prophet cites Hebrews 11:10 in connection with Adam’s attempt to bring his people into the presence of God during the great council at Adam-ondi-Ahman.

387 Genesis 5:24.

388 J. Neusner, *Genesis Rabbah 1*, 25:1, p. 271.

389 P. S. Alexander, *From Second Adam*, pp. 108-109.

69 And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that **Zion was not**, for God **received it up** into his own **bosom**; and from thence went forth the saying, **ZION IS FLED**.

was he translated so that he did not see death A second line of counterattack was to build up the figure of Moses and to attribute to him the same transcendent qualities as Enoch Chronology suggest that the Enochic traditions have the primacy. It is the supporters of Moses who are trying to steal Enoch's clothes.

- d **received it up**. Compare D&C 45:11-12: "Enoch, and his brethren, ... were separated from the earth, and were received unto myself"
- e **bosom**. See COMMENTARY Moses 7:31-a, p. 143.
- f **ZION IS FLED**. See Hebrews 6:18, which speaks of those "who have fled for refuge to lay hold upon the hope set before us." Philip Alexander³⁹⁰ argues that Enoch's title of Metatron was meant to "express the idea that Enoch was a *metator* [Latin "forerunner"] for the other adepts, showing them how they could escape from the wilderness of this world into the promised land of heaven." In similar fashion, Hebrews 6:19-20 presents Jesus as a "forerunner" who entered "into that within the veil" ahead of us.³⁹¹

390 *Ibid.*, p. 107 n. 31.

391 See J. A. Barnard, *Mysticism of Hebrews*, p. 193. See also J. M. Bradshaw, *Temple Themes in the Oath*, pp. 61-62; *God's Image 1*, captions to FIGURE 6-13 and 6-14, pp. 472-473.

Gleanings

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Kent P. Jackson: “Never Have I Showed Myself unto Man” (Moses 7:4)¹

Ether 3:15a contains a statement from the Lord that sets the brother of Jared apart from everyone who had lived on earth up to his time: “Never have I showed myself unto man whom I have created, for never has man believed in me as thou hast.” The uniqueness of ... Moriancumer’s faith justified the uniqueness of the Lord’s revelation to him. Never, the Lord told him, had anyone experienced such a manifestation — a statement made even more remarkable when we consider that such great individuals as Adam, Eve, Enoch, and Noah had preceded the brother of Jared, and each of these, according to the scriptures, had conversed with God

Whatever the first clause of verse 15 means, it is clear that there was something extraordinary about this appearance of the Lord to the brother of Jared. Yet we know from the scriptures that others had in fact seen God. Adam and Eve conversed with the Lord in “the presence of the Lord God” while in the Garden of Eden.² Adam and many others saw him in a great meeting not long before Adam’s death.³ Enoch “saw the Lord” and spoke with him “even as a man talketh one with another, face to face”⁴ and Noah and his sons “walked with God.”⁵ Our problem, then, is to determine the meaning of the Lord’s statement to the brother of Jared in light of what we know of these other pre-Jaredite theophanies.

The most common approach to understanding Ether 3:15a proposes that the Lord’s statement has reference to the degree to which he revealed Himself to the brother of Jared. President Joseph Fielding Smith stated this position as follows:⁶

I have always considered Ether 3:15 to mean that the Savior stood before the Brother of Jared plainly, distinctly, and showed him his whole body and explained to him that he was a spirit. In his appearance to Adam and Enoch, he had not made himself manifest in such a familiar way. His appearances to earlier prophets had not been with that same fulness

[Joseph Fielding Smith] noted further: “The Father [Elohim] has honored Christ by placing His name upon Him, so that He can minister in and through that name *as though He were the Father*; and thus, so far as power and authority are concerned, *His words and acts become*

1 K. P. Jackson, *Never*, pp. 71, 72, 73, 74-75.

2 Moses 4:14-27.

3 D&C 107:53-54.

4 Moses 7:4.

5 Moses 8:27.

6 J. F. Smith, Jr., *Doctrines*, 1930, 1:37.

*and are those of the Father.*⁷ When the Lord appeared in ancient times, He did so as the Father, and when He gave revelation to prophets, He spoke of the mortal mission of Jesus Christ in the third person, with the words of and from the perspective of God the Father, as though Jesus Christ were someone else. This explains Jehovah's words concerning Jesus in difficult passages such as Moses 1 and Isaiah 53.

Each of the above-mentioned explanations of Ether 3:15a presupposes a theology similar to that of Joseph Fielding Smith: "All revelation since the Fall has come through Jesus Christ, who is the Jehovah of the Old Testament. In all of the scriptures, where God is mentioned and where he has appeared, it was Jehovah who talked with Abraham, with Noah, Enoch, Moses and all the prophets. He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the Law of Moses.⁸ The Father [Elohim] has never dealt with man directly and personally since the Fall, and he has never appeared except to introduce and bear record of the Son."⁹ Assuming that such is the case, this appearance to the brother of Jared is the first recorded manifestation in which He appeared and identified Himself as the Son. Elsewhere the scriptures record Him appearing or speaking as God the Father.¹⁰ But to the brother of Jared He said: "Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and daughters. And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast."¹¹

Elder Orson Pratt: Enoch's Weapons (Moses 7:13)¹²

I recollect reading of Enoch's having gathered his people, and that their enemies came up against them to battle. What kind of weapons did Enoch use to destroy his enemies? It says, "And he (Enoch) spake the word of the Lord, and the earth trembled, and the mountains fled, according to his command; and the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him."¹³

That was the power given to that Priesthood and authority which was conferred upon Enoch in the early ages of the world. It is also your privilege, ye servants of the living God, to obtain by faith the same blessings and the same power, that when you shall be appointed upon foreign missions, you can open your mouths by the power of the same Spirit that rested upon Enoch — that you can not only teach them what they shall do, but prophesy to the people and tell them what shall be in the future-tell them of the judgments and calamities that shall overtake the wicked. It is your privilege to prophesy to the great and to the low, to the king on his throne, to great men in high places, to the inhabitants of the earth, and to foretell that which shall befall their cities, villages, nations, countries, and kingdoms, to foretell all these things, not by your wisdom, nor by the spirit of false prophecy, but by the power of that Spirit which rested on Enoch in ancient days. With such a qualification, you could go forth and perform the mission appointed to you acceptably in the sight of God.

7 *Ibid.*, 1:29-30, emphasis added.

8 1 Nephi 19:10; 3 Nephi 11:10, 14; 15:2.

9 J. F. Smith, Jr., *Doctrines*, 1:27. See *Endnote M7-25*, p. 195.

10 E.g., Moses 6:50-52, 58-59; 7:4, 32-33, 39. See also Moses 1:1-6.

11 Ether 3:14-15.

12 O. Pratt, 18 September 1859, p. 312.

13 Moses 7:13.

Elder Neal A. Maxwell: “A Ring of Resentment” (Moses 7:14)¹⁴

The gospel glow shining about a righteous individual or a righteous people usually attracts persecution. But this is not the only accompanying sign. Enoch could tell us something about this phenomenon; those in his ancient Zion were resented by some who “stood afar off.”¹⁵ Latter-day Saints are not yet a fully worthy people, but even now there is building a visible ring of resentment around Zion today. It includes those who once had a shallow faith but are now critics. Their tree of testimony lacked root; it withered, and they plucked “it up and cast it out,”¹⁶ occasionally with great public display.

President Joseph Smith, Jr.: In the Presence of God (Moses 7:16)¹⁷

I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation.¹⁸ This is why Abraham blessed his posterity. He wanted to bring them into the presence of God. They looked for a city, etc.¹⁹ Moses sought to bring the children of Israel into the presence of God, through the power of the priesthood, but he could not.²⁰ In the first ages of the world, they tried to establish the same thing, and there were Eliases raised up who tried to restore these very glories but did not obtain them. (Enoch did for himself and those that were with him, but not for the world.) But they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, etc.²¹

Hyrum L. Andrus: Calling and Election of Enoch’s People (Moses 7:16)²²

Latter-day Saint literature makes several references and allusions to the church of the Firstborn: First, a revelation equates this select body or inner church with the church of Enoch.²³ Enoch and his people matured in the program of the Gospel until they made their calling and election sure and entered into the rest of the Lord,²⁴ endowed with His glory. Of them it was said: “The Lord came and dwelt with his people, and ... the glory of the Lord ... was upon his people.”²⁵

To attain the celestial kingdom in the resurrection, man must receive the second Comforter, either in this life or in the spirit world after death.²⁶ A revelation stated that those who

14 N. A. Maxwell, *Prove*, pp. 17-18.

15 Moses 7:14.

16 Alma 32:38.

17 J. Smith, Jr., *Words*, Before August 1839 (1), pp. 9-10, spelling and punctuation modernized.

18 See D&C 107:53-56.

19 See Hebrews 11:8-10.

20 See Exodus 19, 20; D&C 84:19-25; JST Exodus 34:1-2.

21 Ephesians 1:10.

22 H. L. Andrus, *Perfection*, pp. 374-375, 380-381.

23 D&C 76:67.

24 B. Young, 20 April 1856, p. 320.

25 Moses 7:16-17.

26 “The sealing action of the priesthood is the gateway to that kingdom. See 2 Nephi 31:17-20; Mosiah 5:15; D&C 76:51-63. It is said erroneously at times that baptism and the laying on of hands for the gift of the Holy Ghost constitute the gate to the celestial kingdom. But these ordinances are merely the gate to the path which leads to the celestial kingdom — not the gate into that kingdom. Baptism and the reception of the Holy Ghost are the gate into the earthly church of Jesus Christ, but the sealing power of the priesthood constitutes the gate into the higher or inner church which is called the church of the Firstborn” (H. L. Andrus, *Perfection*, p. 380 n. 66). See also J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-79.

are “sealed by the Holy Spirit of promise” become celestial beings in the resurrection, and that they constitute the church of the Firstborn.²⁷ Speaking of this class of beings in the resurrection, the revelation stressed: “These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.”²⁸ It is noteworthy that the verb in this statement denotes completed action. These are they who “have come,” etc. Before the resurrection, they have matured in the gospel to the point of communing with beings who reside above the veil. Having met the challenge of returning to the presence of God, they therefore will inherit celestial glory in the resurrection.

Elder Neal A. Maxwell: Relevance of the City of Enoch (Moses 7:18-19)²⁹

There are several relevant reasons for attempting to ponder probingly the city of Enoch. First, in our time of increasing perplexity among nations and individual despair, it is important to realize that thousands of people ages ago successfully applied the commandments of God and thereby had great and unparalleled happiness. Second, since God sets both incentives and warnings before mankind, it is just as important to have before us the positive consequences of righteousness as well as the negative consequences of sin. Third, God preserved and prepared Enoch’s people in the midst of awful and enveloping evil, and, reassuringly, he has promised his people in our own time that though “great tribulations shall be among the children of men, . . . my people will I preserve.”³⁰ The Lord has also said that the day will come when peace shall be taken from the earth, and the Devil shall have power over his dominion. And also the Lord shall have power over his saints, and shall reign in their midst.³¹ Fourth, the pending rendezvous between the people of Enoch’s city-culture and those to be preserved on the earth at the time of Christ’s second coming will be utterly unique in all of human history and is worthy of some quiet anticipation.

Elder Neal A. Maxwell: “Near-Celestial Culture” (Moses 7:18-19)³²

To Enoch, whose faith moved not only mountains, but, more importantly, men; and to his successful people for showing us that it can be done: that lapsed righteousness is not inevitable and that near-celestial culture can be transmitted from generation to generation; and with anticipation of that remarkable rendezvous when this prophet and his people return.

Hugh W. Nibley: Equal in All Things (Moses 7:18)³³

Let me conclude with some quotations from the prophets of the restoration:³⁴

1 The Lord spake unto Joseph Smith, Jun. [Enoch], saying: Harken unto me, saith the Lord your God, . . . who have assembled yourselves together;

3 . . . it must needs be that there be an organization of my people . . . in the land of Zion — [or in other words, the city of Enoch (Joseph)],

4 For a permanent and everlasting establishment and order unto my church, . . .

27 D&C 76:53-54.

28 D&C 76:67.

29 N. A. Maxwell, *One Heart*, p. v.

30 Moses 7:61.

31 D&C 1:35-36.

32 N. A. Maxwell, *One Heart*, p. iii.

33 H. W. Nibley, *Some Notes*, p. 548.

34 D&C 78:1, 3-5.

5 That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

Such passages plainly look to the distinctive culture being “of one heart and one mind,”³⁵ setting them apart from all the others. “We are following,” said Brigham Young, “the customs of Enoch and the holy fathers, and for this we are looked upon as not being fit for society. We are not adapted to the society of the wicked.”³⁶

Elder Alexander B. Morrison: Unity (Moses 7:18)³⁷

President J. Reuben Clark preached often upon the theme of unity,³⁸ using as his scriptural basis the following verse: “I say unto you, be one; and if ye are not one ye are not mine.”³⁹ Unity is indeed one of the central themes of the gospel, expressed in its perfection in the unity between Jesus and his apostles at the Last Supper.⁴⁰ Significantly, the people of Enoch were of “one heart and one mind,”⁴¹ and in the Nephite Zion there were no contentions among the people.⁴²

Terryl L. Givens and Fiona Givens: A Taxing Challenge (Moses 7:18)⁴³

All who have attempted to reenact Enoch’s enterprise have found the transition from worldly ways to celestial society a more taxing challenge than anticipated. The hard lesson has been, that “Zion cannot be built up unless it is by the principles of the law of the celestial kingdom.”⁴⁴ Rome is not the only city that cannot be built in a day.

So the work of Zion-building continues among all those who seek to do the works of Christ. God our Father authored the blueprint of our development and shepherds us along the path. Christ’s atonement makes possible the dynamic process of change, the continual redefining of ourselves through ever better choices and decisions. Obedience to His “gentle commands”⁴⁵ is our way of displaying trust in His counsel, and faithfulness effects the gradual changes of heart and mind that move us forward.

Hyrum L. Andrus: Heaven Must Be Organized on Earth (Moses 7:18)⁴⁶

Speaking of the need to establish Zion, a revelation explained: “Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; *otherwise I cannot receive her unto myself.*”⁴⁷ This applied to Christ receiving the Saints unto Himself either as He came to earth or in eternity. The requirement in both cases was the same. Having marveled at the myriad creations of God, the ancient patriarch Enoch said: “And thou hast taken Zion to thine own bosom, *from all thy creations, from all eternity to all eternity.*”⁴⁸ Presumably

35 Moses 7:18.

36 B. Young, 4 June 1864, p. 306.

37 A. B. Morrison, *Visions*, p. 113.

38 See, e.g., D. H. J. Yarn, *Religion*, p. 214.

39 D&C 38:27.

40 See John 17:20-21.

41 See John 17:20-21.

42 See 4 Nephi 1:13.

43 T. L. Givens *et al.*, *God Who Weeps*, p. 114.

44 D&C 105:5.

45 See *Hymns* (1985), How Gentle God’s Commands, #125.

46 H. L. Andrus, *Doctrines*, pp. 38-39.

47 D&C 105:5, emphasis added.

48 Moses 7:30-31, emphasis added.

this was done by their obedience to the law of Zion. That law required the Saints to meet the same challenge, if they were to be received by Christ on earth and in eternity. “As a people we are expecting the day to come when Jesus will descend in the clouds of Heaven; but before this day comes we must be prepared to receive him,” George Q. Cannon observed. “*The organization of society that exists in the heavens must exist on the earth*; the same condition of society, so far as it is applicable to mortal beings, must exist here.”⁴⁹

Hugh W. Nibley: The Idle Rich (Moses 7:18)⁵⁰

The director of a Latter-day Saint Institute was recently astounded when [I] pointed out to him that the ancient teaching that the idler shall not eat the bread of the laborer⁵¹ has always meant that the idle rich shall not eat the bread of the laboring poor, as they always have. “To serve the classes that are living on them,” Brigham Young reports from England, “the poor, the laboring men and women are toiling, working their lives out to earn that which will keep a little life in them. . . . Is this equality? No! What is going to be done? The Latter-day Saints will never accomplish their mission until this inequality shall cease on the earth.”⁵² But the institute director was amazed, because he had always been taught that the idle poor should not eat the bread of the laboring rich, because it is perfectly obvious that a poor man has not worked as hard as a rich man. With the same lucid logic my Latter-day Saint students tell me that [the reason] there were no poor in the Zion of Enoch [was] because only the well-to-do were admitted to the city.

George W. Crocheron: There Is Happiness in Consecration (Moses 7:18)⁵³

What was the primal cause which brought about this happy condition of society, socially, religiously and industrially? It was due to the people having consecrated their time, talents, and all their earthly possessions, to one common end — the good of the whole community. The words of the Master will find application here, “Except ye are one, ye are not mine.”⁵⁴ The people of Enoch were a unit in keeping the law of consecration, hence the blessings which followed. We are told that when conditions become favorable, in a future day, the glorious principle of consecration will again be introduced as a preparatory event preceding the coming of the Lord. Who will abide this great law of exaltation? Those whose eyes are single to the glory of God and to the upbuilding of his great latter-day work, for the glory of Zion, “and the perfecting of the Saints.”⁵⁵

A. Don Sorensen: Living in Love as Equals (Moses 7:18)⁵⁶

Since love comprehends all righteousness,⁵⁷ the people of Zion live together in love as equals.⁵⁸ They have “all things common.”⁵⁹ They labor together as equals, each contributing to the good of all and to the work of salvation according to their individual talents.⁶⁰ As

49 G. Q. Cannon, 6 April 1869, p. 99, emphasis added.

50 H. W. Nibley, *Work*, p. 241.

51 See D&C 42:42.

52 B. Young, 27 May 1877, p. 47.

53 G. W. Crocheron, *City of Enoch*, p. 537.

54 D&C 38:27.

55 Ephesians 4:12.

56 A. D. Sorensen, *Zion*, p. 1625.

57 Matt. 22:36-40.

58 See D&C 38:24-27.

59 4 Nephi 1:3.

60 D&C 82:3; Alma 1:26.

equals, all receive the things that are necessary for survival and well-being, according to their circumstances, wants, and needs.⁶¹ Consequently, among a people of Zion there are no rich or poor.⁶² It is written of the ancient people of Enoch that “the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.”⁶³

The prophets always labor to prepare people to become a people of Zion. Sometimes people embrace Zion; most often they do not. For example, the followers of Enoch built Zion, and because of their righteousness, “God received [them] up into his own bosom.”⁶⁴ Later, Noah declared the word of life unto “the children of men, even as it was given unto Enoch.”⁶⁵ Still later, Moses “sought diligently” that his people might be purified and enter the rest of God, as did Enoch’s people.⁶⁶ But the people of Noah and, to a lesser degree, the people of Moses “hardened their hearts”⁶⁷ and refused to accept the ways of Zion. On the other hand, “the people in the days of Melchizedek” were “made pure and entered into the rest of the Lord their God.”⁶⁸ Before 125 BCE in ancient America, King Benjamin’s people, and the Nephites who followed the prophet Alma underwent that mighty change of heart that makes a people pure.⁶⁹ When Jesus Christ visited his “other sheep” in ancient America after his crucifixion,⁷⁰ he established Zion among them. It is said of them that “there was no contention in the land, because of the love of God which did dwell in the hearts of the people . . . Surely there could not be a happier people among all the people who had been created by the hand of God.”⁷¹ The Bible also describes early Christians who experienced purification and lived the order of Zion.⁷²

C. L. Olsen: Economic Strife Will Have an End (Moses 7:18)⁷³

When the revelation mentioned⁷⁴ shall be fulfilled — when this “permanent establishment and order” shall be set up on earth, as it assuredly will be some day in the future — the faint hope of relief which today is flickering as it were in the souls of unnumbered thousands of mortals will become a reality. Under this order, the “Order of Enoch,” industrial warfare will cease; strikes, lockouts, walkouts, picketing, etc., will be things of the past; economic strife will have an end; “profiteering” will be impossible; there will be neither rich nor poor — individual millionaires and paupers will not be found; neither will there be princely castles and gilded palaces for the favored few, nor the poor-house, as the last haven of refuge for those who have “lost out” in the battle of life. God speed the day!

President Brigham Young: “They Choose the Dollar” (Moses 7:18)⁷⁵

I want to wake you up, and if I had the power to lift the veil from your eyes and let you see things as they are, you would be astonished. Not but what there are a great majority of the

61 D&C 51:3, 9.

62 4 Nephi 1:3.

63 Moses 7:18.

64 Moses 7:69; Hebrews 11:5.

65 Moses 8:19.

66 Moses 8:19.

67 D&C 84:24.

68 Alma 13:10-14.

69 Mosiah 2- 5; Alma 5:3-14.

70 John 10:16; 3 Nephi 15:21.

71 4 Nephi 1:3, 15-16.

72 Acts 2:44; 4:32; 15:9.

73 C. L. Olsen, *How Long*, p. 335.

74 D&C 78:1-8.

75 B. Young, 1 January 1877, p. 305.

people are as good as they know how to be. Now I will say, bless the people, that they may do better, but show some of the Elders of Israel according to their present conduct a dollar on one side and eternal life on the other, and I fear they would choose the dollar.

President Brigham Young: Afraid of Covetousness (Moses 7:18)⁷⁶

I am more afraid of covetousness in our Elders than I am of the hordes of hell ... All our enemies ... and all hell with them marshalled against us, could not do us the injury that covetousness in the hearts of this people could do us; for it is idolatry.

President Brigham Young: Nothing Is Our Own (Moses 7:18)⁷⁷

No person on the earth can truly call anything his own, and never will until his has passed the ordeals we are all now passing, and has received his body again in a glorious resurrection, to be crowned by Him who will be ordained and set apart to set a crown upon our heads. Then will be given to us that which we now only seem to own, and we will be forever one with the Father and the Son, and not until then.

President Gordon B. Hinckley: Consecration Still in Effect (Moses 7:18)⁷⁸

Animal sacrifice was done away with the sacrifice of the Son of God. But the law of sacrifice and the law of consecration were not done away with and are still in effect.

President Marion G. Romney: Living the Principles Now (Moses 7:18)⁷⁹

While we await the redemption of Zion and the earth and the establishment of the United Order, we ... should live strictly by the principles of the United Order insofar as they are embraced in present church practices such as the fast offering, tithing and the welfare activities. Through these practices we could as individuals, if we wished to do so, implement in our own lives all the basic principles of the United Order.... What prohibits us from giving as much in fast offerings as we would have given in surpluses under the United Order? Nothing but our own limitations.

Bishop Victor L. Brown: Preparing Ourselves (Moses 7:18)⁸⁰

It is my conviction that we cannot begin too early in life to prepare to live the law of consecration. We know of the second coming of the Savior ... We also know that we must be prepared to live the law of consecration prior to his coming. The question is—what do we do to properly prepare ourselves to live this law? I suppose the point of beginning is our conversion to the principle that everything we have really belongs to the Lord. Until we feel in total harmony with this, it will be difficult, if not impossible, for us to accept the law of consecration. As we prepare to live this law, we will look forward with great anticipation to the day when the call will come. If, on the other hand, we hope it can be delayed so we can have the pleasure of accumulating material things, we are on the wrong path.

⁷⁶ B. Young, 25 October 1857, p. 353. See also B. Young, 16 September 1860.

⁷⁷ B. Young, 5 January 1860, p. 106.

⁷⁸ G. B. Hinckley, *Teachings 1997*, 25 August 1996, p. 639.

⁷⁹ M. G. Romney, *Socialism*, p. 537. This talk was given when President Romney was an Apostle.

⁸⁰ V. L. Brown, *Law of Consecration*. Strictly speaking, the law of consecration (as opposed to the United Order) is something that can be lived at any time. For examples that illustrate how the law of consecration can be exercised in our lives now, see, e.g., N. A. Maxwell, *Settle*; S. B. Oveson *et al.*, *Personal Consecration*; H. B. Eyring, Jr., *Opportunities*; D. T. Christofferson, *Reflections*. See also J. M. Bradshaw, *God's Image 1*, pp. 285, 349-351, 419, 422, 423-425, 431, 443, 447, 448-449, 557, 611.

President Brigham Young: “In Process of Time” (Moses 7:21)⁸¹

If I live as long as Enoch lived, who walked with the Lord three hundred and sixty-five years, can I then see a people prepared to enter at once in the celestial world? No. Many may think that Enoch and his whole city were taken from the earth directly into the presence of God. That is a mistaken idea. If, within three hundred and sixty-five years, I can see a people capable of surmounting every sin, of overcoming every evil and effect of sin to such a degree as to be separated in the flesh from the sinful portion of the world and from all the effects of the Fall — a great people as pure and holy as were the people of Enoch, I should not complain, and, perhaps, have no cause to. Yet, in the latter days, God will cut short his work in righteousness.

Elder Neal A. Maxwell: The “Why” Questions (Moses 7:28)⁸²

When you and I ask “why” questions of the Lord it is helpful to remember that the prophets themselves have asked “why” questions. Enoch asked the Lord, in view of His omnipotence and omniscience, why He wept.⁸³ Joseph Smith asked a “why” question in the form of “how long” — how long would the Lord stay His hand from protecting His people.⁸⁴

Elder Neal A. Maxwell: Is a Fulness of Joy Possible? (Moses 7:28)⁸⁵

How can we ever expect to have a fulness of joy unless all those we love share that joy? In other words, how can there be “fulness” if there is “incompleteness”? How can loving parents, for instance, have a fulness of joy if their prodigals never really come home? ...

As in all things, what God has revealed to us is our truest guide, though more is yet to come. We know for a certainty that God weeps over the unnecessary suffering of humanity. Enoch saw Him weep!⁸⁶ Can the Lord ever have a fulness of joy in view of such sadness?

The resurrected Jesus did: “And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.”⁸⁷

We weep, and should, for those who suffer because of sore sin. Moreover, we should practice longsuffering and personal patience to maximize every opportunity for their ingathering. However, some will still refuse to “come in from the cold.” Finally, each of us receives the dominant desires of his heart

... C. S. Lewis ... noted that some would try to use our earthly empathy and sympathy to blackmail us. Yet “the day must come when joy prevails and all the makers of misery are no longer able to affect it”⁸⁸ ... My own guess is that our present regrets for spiritual shortfalls will eventually be refined into a celestial empathy which recognizes moral agency’s irrevocable relationship to eternal joy.

81 B. Young, 1 January 1877, p. 305.

82 N. A. Maxwell, *That Ye May*, p. 95.

83 See Moses 7:28-29, 31.

84 See Moses 7:28-29, 31.

85 N. A. Maxwell, *That Ye May*, pp. 65-66.

86 See Moses 7:28.

87 3 Nephi 17:20.

88 C. S. Lewis, *Divorce*, p. 118.

Elder Neal A. Maxwell: Misuse of Moral Agency (Moses 7:28-29, 32-33)⁸⁹

God's empathy is not to be defined by man's lack of empathy or by our sometimes stupid and cruel use of moral agency!

All of us should be very careful, therefore, about seeming to lecture God on suffering. God actually weeps over the suffering of His children. Enoch saw it!⁹⁰ He questioned God about those divine tears—especially in view of God's omnipotence and His omniscience. Why cry over one people on one planet — especially in view of how far God's vast creations stretch out?⁹¹

The Lord rehearsed for Enoch that humanity and this earthly habitat are “the workmanship of [God's] own hands,” and, further, that He gave us our knowledge and our agency. Most strikingly, the Lord then focused on the fact that the human family should love one another and should choose God as their Father. The two great commandments! Then the Lord lamented, yet “they are without affection, and they hate their own blood.”⁹²

Hugh W. Nibley: “Thy Curtains Are Stretched Out Still” (Moses 7:30)⁹³

Throughout the ancient world, the veil of the temple is the barrier between ourselves and both the hidden mysteries of the temple and the boundless expanses of cosmic space beyond. An example of the former is “the veil of Isis,” which no man has lifted, and of the latter is the veil that hangs across the back of the last chamber in the Egyptian temple, beyond which lie eternity and the worlds beyond. The Jewish literature often mentions the veils between the worlds, and the book of Moses clearly recalls the tradition of the book of Enoch: “Millions of earths like this ... would not be a beginning to the number of thy creations; and thy curtains are stretched out still.”⁹⁴

Elder Neal A. Maxwell: Reassuring Facts (Moses 7:30)⁹⁵

Notice, however, what reassured and assuaged Enoch most about Jesus amid His creations: “And *yet thou art there*, and thy bosom is there; and also thou art just; thou art merciful and kind forever”⁹⁶ Are not those the very same fundamental facts which you and I likewise find most crucial and most reassuring?

William J. Hamblin: Enoch and Visionary Ascents (Moses 7:31)⁹⁷

The prototype of all visionary ascents into heaven in the *Hekhalot* literature is Enoch. Enoch is said to have put on the robes of the glory of God, which transformed him into a celestial being: “I [Enoch] had become like one of the glorious ones, and there was no observable difference.”⁹⁸ But this is not all, for Enoch also received a secret celestial name, Metatron, and was enthroned in Heaven. As a glorified celestial being, Enoch/Metatron figures prominently throughout all *Hekhalot* and later Kabbalistic (late medieval Jewish mystical)

89 N. A. Maxwell, *That Ye May*, p. 81.

90 See Moses 7:28-29.

91 See Moses 7:30.

92 Moses 7:32-33.

93 H. W. Nibley, *Sacred*, p. 574.

94 Moses 7:30.

95 N. A. Maxwell, *That Ye May*, p. 205.

96 Moses 7:30, emphasis added.

97 W. J. Hamblin, *Temple Motifs*, pp. 459-460.

98 F. I. Andersen, *2 Enoch*, 22:8 [A], p. 139.

literature as the most important celestial personage after God himself, superior even to the archangel Michael.

Indeed, Enoch/Metatron is referred to by a number of titles and descriptions that point to his deification. Most importantly, he is called “lesser YHWH” (*Yahweh qatan*).⁹⁹ He is said to be “little less than God,” whose “name is like the name of his master (God)”; indeed, he is specifically called *elohim* and *shadday*, two of the names of God in the Old Testament. Enoch/Metatron is “seated on a Throne like the Throne of Glory,” and “all keys [powers of God] are committed to Metatron.” Because of the vast celestial authority he holds, “it was Metatron (rather than God) who showed himself to Moses and to the prophets.”

Elder Neal A. Maxwell: Sorrow for Needless Suffering (Moses 7:32-34)¹⁰⁰

[C]onfessing God’s hand in all things¹⁰¹ surely does not mean ... that His hand caused the great and terrible holocaust in which six million Jews perished. Instead, Enoch saw the God of Heaven weep over needless human suffering. Asked by Enoch why He wept, God declared that He had “[given] unto man his agency,” also a “commandment that they should love one another ... but behold, they are without affection ... and the fire of mine indignation is kindled against them.”¹⁰²

Elder Neal A. Maxwell: God’s Plan Not Suspended (Moses 7:32-34)¹⁰³

In His exchange with Enoch, the mercy and love of God and certain causes of mortal misery are made abundantly clear. Even so, God will not suspend His “plan of happiness,”¹⁰⁴ though man’s misuse of moral agency causes such gross human misery. There is no other way.

Elder John A. Widtsoe: Salvation Open to the Dead (Moses 7:39)¹⁰⁵

Many men have refused to accept the gospel, and many millions have died without hearing it. The Prophet Enoch asked the Lord if the door of salvation was closed against such individuals. The answer came that Jesus “hath pled before my face. Wherefore he suffereth for their sins; inasmuch as they will repent in the day that my chosen (Jesus) shall return unto me, and until that day they shall be in torment.”¹⁰⁶ This and other statements in the recorded words of God to Adam and the early patriarchs show that the “fathers” were taught the gospel ordinances, and were promised eternal salvation, if obedient to the Gospel, whether living or dead.

Hugh W. Nibley: Enoch the Perfect Leader (Moses 7:41)¹⁰⁷

Enoch is the great advocate, the champion of the human race, pleading with God to spare the wicked and “refusing to be comforted”¹⁰⁸ until he is shown just how that is to be done. He feels for all and is concerned for all. He is the passionate and compassionate, the magnanimous one who cannot rest knowing that others are miserable. He is the wise and obedient servant, the friend and helper of all, hence the perfect leader and ruler.

99 P. Alexander, 3 Enoch, 12:5, p. 265.

100 N. A. Maxwell, *That Ye May*, p. 29.

101 See D&C 59:21.

102 Moses 7:32-34.

103 N. A. Maxwell, *Men and Women*, p. 112.

104 D&C 42:8, 16.

105 J. A. Widtsoe, *Prophetic Value*, p. 759.

106 Moses 7:39.

107 H. W. Nibley, *Enoch*, p. 21.

108 Moses 7:44.

President Brigham Young: Understanding Eternity (Moses 7:41)¹⁰⁹

Understand eternity? There is not and never was a man in finite flesh who understands it. Enoch has been referred to in this matter. How many of the Gods and kingdoms he saw when the vision of his mind was opened, matters not. If he had seen more than he could have enumerated throughout his long life, and more than all the men on earth could multiply from the time his vision opened until now, he would not have attained to the comprehension of eternity. How much Enoch saw, how many worlds he saw, has nothing to do with the case. This is a matter that wise men know nothing about.

Elder Orson F. Whitney: My Testimony (Moses 7:41)¹¹⁰

I have a testimony that this is God’s truth . . . It came to me in this way: I was in Kirtland, Ohio, laboring as a missionary, and was walking up a hill toward the Temple one evening, when suddenly my mind was illumined and expanded until it seemed as if I could comprehend the whole scope of human history from the beginning, from the days of Adam down to the end of time. I saw why Adam had been, and Enoch, and Noah, and Abraham, and Christ, and the Apostles, and Joseph Smith, and Brigham Young, and the Church of Jesus Christ of Latter-day Saints. I saw the future also, the events for which this great work is preparing; and the whole plan of redemption opened before the vision of my mind. I saw nothing with my natural eyes, but from that moment I recognized my place in history; I saw what God required of me. I knew where I came from, why I am here, and where I am going. And that conviction has never left me; it is the greatest thing the Lord ever gave to me. I have had dreams. I have healed the sick by the power of God. I have been healed myself, I have been blessed in many ways, have had my prayers answered again and again; but nothing ever came to me so great as that mental or soul illumination that revealed to me my duty, and my place, in God’s great scheme. That is what I call my testimony.

President Spencer W. Kimball: “Miserable Practices” (Moses 7:48)¹¹¹

I have traveled much in various assignments over the years, and when I pass through the lovely countryside or fly over the vast and beautiful expanses of our globe, I compare these beauties with many of the dark, miserable practices of man, and I have the feeling that the good earth can hardly bear our presence upon it. I recall the occasion when Enoch heard the earth mourn, saying, “Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me?”¹¹²

Hyrum L. Andrus: Fate of Those Who Died in the Flood (Moses 7:57)¹¹³

The Lord explained to the patriarch Enoch that Christ would pay the debt of their sins if they would repent when the message of redemption was given to them in the spirit world, after the crucifixion, but until that time they would be in torment.¹¹⁴ Enoch was then shown that after the resurrection of Christ “as many of the spirits as were in prison came forth, and

109 B. Young, 5 March 1860, p. 17.

110 O. F. Whitney, *Gospel’s Plainness*, pp. 59-60.

111 S. W. Kimball, *False Gods*, June 1976, p. 4.

112 *Moses 7:48*.

113 H. L. Andrus, *Perfection*, p. 206.

114 See *Moses 7:39*.

stood on the right hand of God.”¹¹⁵ But when God is required to exercise justice in order to bring man to repentance, man’s waywardness may evidence a lack of dedication to truth and righteousness on his part. When this is the case, man cannot be sanctified to the point that he can receive the full glory and power of celestial existence. Those who perished in the Flood are, in general, redeemed only to a terrestrial state of glory in the resurrection.¹¹⁶

Elder Neal A. Maxwell: Purpose of the Book of Mormon (Moses 7:62)¹¹⁷

In varying degrees of clarity, the Psalmist, Isaiah, Enoch, and Moroni foretell how “these last records” were to emerge as “truth ... out of the earth.”¹¹⁸ But even the unusual and remarkable externals of the book’s emergence are subsidiary to its fundamental purposes. The clear words of the Lord to Enoch confirm that the central purpose of the Book of Mormon would be “to bear testimony of mine Only Begotten; [and] his resurrection from the dead.”¹¹⁹

President Ezra Taft Benson: How God Will Preserve Us (Moses 7:62)¹²⁰

Many years before the coming of the Savior to this earth, the prophet Enoch saw the latter days. He observed the great wickedness that would prevail on the earth at this time and foretold the great tribulations” that would result from such wickedness: but in the midst of what was otherwise a very gloomy prophecy, the Lord promised, “But my people will I preserve.”¹²¹ How would He do so? Note what the Lord Himself promised He would do to preserve His people. He said: “And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth unto a place which I shall prepare.”¹²²

President Joseph Smith, Jr.: The New Jerusalem (Moses 7:62-63)¹²³

First, I shall begin by quoting from the prophecy of Enoch, speaking of the last days:¹²⁴

Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, His resurrection from the dead (this resurrection I understand to be the corporeal body); yea, and also the resurrection of all men; righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming, for there shall be my tabernacle, and it shall be called Zion a New Jerusalem.

Now I understand by this quotation, that God clearly manifested to Enoch the redemption which He prepared, by offering the Messiah as a Lamb slain from before the foundation of the world; and by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family, even a resurrection of their corporeal bodies, is brought to pass; and also righteousness and truth are to sweep the earth as with a flood. And now, I ask, how righteousness and truth are going to sweep the earth as with a flood?

115 Moses 7:57.

116 D&C 76:73.

117 N. A. Maxwell, *Plain and Precious Things*, p. 14.

118 See Psalm 85:11; Isaiah 29:4; Moses 7:62; Mormon 8:16.

119 Moses 7:62.

120 E. T. Benson, *Teachings 1988*, October 1986, p. 105.

121 Moses 7:61.

122 Moses 7:62.

123 J. Smith, Jr., *Teachings*, September 1835, pp. 84-86.

124 Moses 7:62.

I will answer. Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them.

Now Enoch was in good company in his views upon this subject:¹²⁵

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people and God Himself shall be with them, and be their God.

I discover by this quotation, that John upon the isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth. And to show further upon this subject of the gathering, Moses, after having pronounced the blessing and cursing upon the children of Israel, for their obedience or disobedience, says thus:¹²⁶

And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee

And again:¹²⁷

Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob, and it shall be a New Jerusalem.

Now we learn from the Book of Mormon the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the isle of Patmos.

Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from Revelation 21:2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent:¹²⁸

Behold, Ether saw the days of Christ, and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again, a holy city unto the Lord, wherefore it could not be a New Jerusalem, for it had been in a time of old.

125 Revelation 21:3.

126 Deuteronomy 30:1-4.

127 3 Nephi 20:22.

128 Ether 13:1-12.

President Joseph Smith, Jr.: The Gathering (Moses 7:62)¹²⁹

In speaking of the gathering, we mean to be understood as speaking of it according to scripture, the gathering of the elect of the Lord out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Savior comes: yea, where the people shall walk with God like Enoch, and be free from sin. The word of the Lord is precious; and when we read that the veil spread over all nations will be destroyed, and the pure in heart see God, and reign with Him a thousand years on earth, we want all honest men to have a chance to gather and build up a city of righteousness, where even upon the bells of the horses shall be written “Holiness to the Lord.”

Doctrine and Covenants 84:99-102: A Song of Zion (Moses 7:63)¹³⁰

Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

The Lord hath brought again Zion;
 The Lord hath redeemed his people, Israel,
 According to the election of grace,
 Which was brought to pass by the faith
 And covenant of their fathers.

The Lord hath redeemed his people;
 And Satan is bound and time is no longer.
 The Lord hath gathered all things in one.
 The Lord hath brought down Zion from above.
 The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength;
 And truth is established in her bowels;
 And the heavens have smiled upon her;
 And she is clothed with the glory of her God;
 For he stands in the midst of his people.

Glory, and honor, and power, and might,
 Be ascribed to our God;
 For he is full of mercy,
 Justice, grace and truth, and peace,
 Forever and ever, Amen.

¹²⁹ J. Smith, Jr., *Teachings*, 6 January 1836, p. 93.

¹³⁰ Versification added. This song was revealed to the Prophet on September 23, 1832. Elder Orson Pratt taught that the prophecy in Isaiah 52:8-10 would be fulfilled at the return of Enoch's Zion to earth (O. Pratt, *Zion of Enoch*, p. 265): “Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.” For more on other revealed “songs of Zion,” see *EXCURSUS 2: The Song of Enoch*, p. 449.

Hyrum L. Andrus: Enoch and the Sign of the Son of Man (Moses 7:63)¹³¹

The sign of the Son of Man will be a brilliant light, like the light of the morning that comes out of the east, and it will cover the earth. As Joseph Smith identified some of the events to precede Christ's coming in glory, he added, "Then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the son of Man will come as the sign of the coming of the Son of Man, *which will be as the light of the morning cometh out of the east.*"¹³²

Christ's promise that Enoch and his city will return with Him, coupled with the Prophet Joseph's statement that many will consider the sign of the Son of Man to be "a planet, a comet, etc.," suggests a possible connection. Wandle Mace, a trustworthy Church member in Nauvoo, reported that he heard Joseph Smith "speak of the sign of the coming of the Son of Man, which all should see" and that it would be "the return of the City of Enoch to the earth."¹³³ When Christ comes to the world in glory, He will be attended by righteous hosts of past ages, among whom will be Enoch and his city.

President John Taylor: Zion Below Will Meet Zion Above (Moses 7:63)¹³⁴

We will build up our Zion after the pattern that God will show us, and we will be governed by His law and submit to His authority and be governed by the Holy Priesthood and by the word and will of God. And then when the time comes that these calamities we read of shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other's necks and embrace and kiss each other.¹³⁵

Donald W. Parry and Jay A. Parry: Meaning of Zion (Moses 7:63)¹³⁶

In this remarkable revelation to Enoch, the Lord reveals much regarding the latter-day Zion. He designates this city by four names: Zion, New Jerusalem, Holy City, and mine abode. The first name attests that the city will be a place of safety: the Hebrew word Zion means "stronghold" or "citadel." New Jerusalem, the second name, relates Zion to Jerusalem of ancient Palestine but is marked New to differentiate it from Old Jerusalem; the third name, Holy City, shows Zion to be consecrated and set apart from other places; and the fourth, mine abode, indicates that Zion will be the Lord's home,¹³⁷ where he will reign for a thousand years.

N. T. Wright: Heaven and Earth Remade and Joined (Moses 7:63)¹³⁸

Heaven, in the Bible, is not a future destiny but the other, hidden, dimension of our ordinary life — God's dimension, if you like. God made heaven and earth; at last he will remake both and join them together forever. And when we come to the picture of the actual end in Revelation 21-22, we find not ransomed souls making their way to a disembodied heaven

131 H. L. Andrus, *Doctrinal (Rev.)*, pp. 418-419.

132 J. Smith, Jr., *Teachings*, 6 April 1843, p. 287. See Joseph Smith — Matthew 1:26.

133 Sayings of Joseph Smith as reported by those who claimed to hear him make the statements, LDS Church History Library.

134 J. Taylor, 21 March 1880, p. 253.

135 Moses 7:63.

136 D. W. Parry *et al.*, *Understanding the Signs*, p. 184.

137 Cf. Moses 7:68 behold mine abode.

138 N. T. Wright, *Surprised*, p. 19.

but rather the new Jerusalem coming down from heaven to earth, uniting the two in a lasting embrace.

President Marion G. Romney: Obedience Sanctified Zion (Moses 7:69)¹³⁹

As disobedience brought on the flood, so obedience sanctified Enoch's Zion.

President Joseph Smith, Jr.: The Doctrine of Translation (Moses 7:69)¹⁴⁰

If Cain had fulfilled the law of righteousness as did Enoch, he could have walked with God all the days of his life and never failed of a blessing:¹⁴¹

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not; for God took him.

Now this Enoch, God reserved him unto Himself, that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of [which] there has been but little revealed. He is reserved also unto the presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise.¹⁴² He is a ministering angel to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul. Therefore, Jude spoke of him:¹⁴³

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Paul was also acquainted with this character, and received instructions from him:¹⁴⁴

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.

139 M. G. Romney, *Silver Lining*, p. 51.

140 J. Smith, Jr., *Words*, 5 October 1840, pp. 41-42, spelling and punctuation modernized. Cf. J. Smith, Jr., *Teachings*, 5 October 1840, pp. 169-171.

141 Genesis 5:22-24.

142 "Only a brief mention of this subject is made during the Prophet's 3 October 1841 discourse a year later, and no lengthy 'treatise' has ever been found on the 'doctrine of translation.' It is a subject the Prophet was uniquely qualified to clarify. For in the scriptures revealed through him, he had much to say on this subject—certainly more than is given in the King James version of the Bible. See, for example, Alma 45:18-19; 3 Nephi 28; 4 Nephi 1:14, 37; Mormon 8:10-12, 9:22; Ether 12:17; D&C 7; 49:8; 50:26-30; 77:7-11, 14; 84:25, 98-100; 107:48-49, 57; 110:13-16; 129:1-3; 130:4-7; 133:52-56; Moses 6:32-34, 7:13, 16-23, 27, 61-69; jst Genesis 9:21-25, 13:13, 14:25-36" (Ehat and Cook in J. Smith, Jr., *Words*, p. 52 n. 13).

143 Jude 1:14-15.

144 Jude 1:14-15.

Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. “Others were tortured, not accepting deliverance, that they might obtain a better resurrection.”¹⁴⁵

Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then, can it be said “a better resurrection”? This distinction is made between the doctrine of the actual resurrection and translation; translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labor and toils of the ministry, before they can enter into so great a rest and glory.

On the other hand, those who were tortured, not accepting deliverance, received an immediate rest from their labors. “And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labors and their words do follow them.”¹⁴⁶

They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same work, after they receive a resurrection for their bodies. But we shall leave this subject and the subject of the terrestrial bodies for another time, in order to treat upon them more fully.

President Joseph Smith, Jr.: Translated Beings (Moses 7:69)¹⁴⁷

He explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while His body was lying in the sepulchre) to the spirits in prison, to fulfill an important part of His mission, without which He could not have perfected His work, or entered into His rest. After his resurrection, He appeared as an angel to His disciples.

Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body [i.e., personage]. Jesus Christ went in body after His resurrection, to minister to resurrected bodies. There has been a chain of authority and power from Adam down to the present time.

The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching. It is no more incredible that God should save the dead, than he should raise the dead.

President Joseph Smith, Jr.: All Saved on Same Principles (Moses 7:69)¹⁴⁸

I have no doubt but that the holy prophets and apostles and saints in ancient days were saved in the Kingdom of God; neither do I doubt but that they held converse and communion with them while in the flesh, as Paul said to the Corinthian brethren that the Lord Jesus

¹⁴⁵ Hebrews 11:35.

¹⁴⁶ Revelation 14:13.

¹⁴⁷ J. Smith, Jr., *Teachings*, 3 October 1841, p. 191.

¹⁴⁸ J. Smith, Jr., *Writings 2002*, 26 September 1833, p. 324.

showed himself to above five hundred saints at one time after his resurrection.¹⁴⁹ Job said that he knew that his Redeemer lived and that he should see him in the flesh in the latter days.¹⁵⁰ I may believe that Enoch walked with God and by faith was translated.¹⁵¹ I may believe that Noah was a perfect man in his generation and also walked with God¹⁵² ... but will all this purchase an assurance for me, or waft me to the regions of eternal day with my garments spotless, pure, and white?¹⁵³ Or must I not rather obtain for myself, by my own faith and diligence, in keeping the commandments of the Lord, an assurance of salvation for myself? And have I not an equal privilege with the ancient saints? And will not the Lord hear my prayers, and listen to my cries as soon as he ever did to theirs if I come to him in the manner they did—or is he a respecter of persons?¹⁵⁴

All must act in concert, or nothing can be done, and should move according to the ancient Priesthood: hence the Saints should be a select people, separate from all the evils of the world—choice, virtuous, and holy. The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch’s day, having all the gifts as illustrated to the Church in Paul’s epistles and teachings to the churches in his day.¹⁵⁵

The Lord has at various times commenced this kind of government, and tendered His services to the human family. He selected Enoch, whom He directed, and gave His law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the Priesthood or government of heaven was taken away.¹⁵⁶

If Enoch, Abraham, Moses, and the children of Israel, and all God’s people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle.¹⁵⁷

... if Enoch was righteous enough to come into the presence of God, and walk with him, he must have become so by keeping his commandments, and so of every righteous person.¹⁵⁸

Royal Skousen: Meaning of the Word Translate (Moses 7:69)¹⁵⁹

We should first note that the word translate is ultimately derived from the Latin *transferre* and literally means “to carry across.” Language translation was originally viewed as a “carrying across” since in older manuscript practice the original language was often put in one column and the translation was put beside it in a parallel column. In addition, there are other meanings of the word translate that show its older meaning of “to carry across”; for instance, we talk about the city of Enoch or various prophets being translated.

149 See 1 Corinthians 15:6.

150 See Job 19:25-26.

151 See Genesis 5:24.

152 See Genesis 6:9.

153 See Mormon 9:6.

154 See Acts 10:34.

155 J. Smith, Jr., *Teachings*, 30 March 1842, p. 202.

156 *Ibid.*, 15 July 1842, p. 251.

157 *Ibid.*, 15 July 1842, p. 253.

158 *Ibid.*, 1 September 1842, p. 266.

159 R. Skousen, *Darkly*, p. 8.

President John Taylor: Mission of Translated Beings (Moses 7:69)¹⁶⁰

It would appear that the translated residents of Enoch's city are under the direction of Jesus, who is the Creator of worlds; and that He, holding the keys of the government of other worlds, could, in His administrations to them, select the translated people of Enoch's Zion, if He thought proper, to perform a mission to these various planets, and as death had not passed upon them, they could be prepared by Him and made use of through the medium of the holy priesthood to act as ambassadors, teachers, or messengers to those worlds over which Jesus holds the authority.

Robert J. Matthews: Resurrection of Translated Beings (Moses 7:69)¹⁶¹

This same distinction is given in 3 Nephi 28:8, which records the promise of Jesus to the three Nephites that they will be changed in the twinkling of an eye from mortality to immortality when the Lord comes again. Mormon asked the Lord if these three had “been cleaned from mortality to immortality,” and was told “no, not yet.” Mormon explains that these three underwent a change in their mortal bodies, so “that they might not taste of death,” but would yet undergo “a greater change” at the “last day.”¹⁶² I interpret that “greater change” as the actual permanent transition from death to resurrection, while their present condition—the lesser change—is the temporary state of translation. This is the same process I would conclude for all translated persons: Enoch, Moses, Elijah, and so forth. With reference to the change in “a twinkling of an eye,” Elder Bruce R. McConkie has written, “All translated beings accordingly undergo what amounts to an instantaneous death and resurrection.”¹⁶³

Elder Bruce R. McConkie: Resurrection of Enoch's People (Moses 7:69)¹⁶⁴

Those who were translated before the resurrection of our Lord “were with Christ in his resurrection”¹⁶⁵ ... It will be resurrected, not translated beings, who shall return with the city of Enoch.

Elder Bruce R. McConkie: Dispensational Keys of Enoch (Moses 7:69)¹⁶⁶

As to Raphael's mortal identity we can only speculate. We do know the personages however, who restored the keys exercised in the various great dispensations mentioned in the Bible, with the exception of the dispensation of Enoch. An inference thus arises that Raphael may be Enoch or some other great prophet from his dispensation. If this assumption is correct, then the keys restored by Raphael would be those enjoyed by the saints in Enoch's day including, perhaps, the power whereby men may be translated.

President Spencer W. Kimball: “Treasures of Knowledge” (Moses 7:69)¹⁶⁷

Knowledge is not merely the equations of algebra, the theorems of geometry, or the miracles of space. It is hidden treasures of knowledge as recorded in Hebrews, by which “the worlds were framed by the word of God”,¹⁶⁸ by which Enoch was translated that he should not see

¹⁶⁰ J. Taylor, *Mediation*, 1882, p. 76; J. Taylor, *Gospel Kingdom*, 1882, p. 103.

¹⁶¹ R. J. Matthews, *Doctrine of Resurrection*, p. 511.

¹⁶² 3 Nephi 28:36-40.

¹⁶³ B. R. McConkie, *Mormon Doctrine*, s. v. Translated Beings, p. 807.

¹⁶⁴ *Ibid.*, s. v. Translated Beings, pp. 807, 808.

¹⁶⁵ D&C 133:55.

¹⁶⁶ *Ibid.*, p. 618.

¹⁶⁷ S. W. Kimball, *Teachings 1982*, December 1968, p. 389.

¹⁶⁸ Hebrews 11:3.

death; by which Noah, with a knowledge no other human had, built an ark on dry land and saved a race by taking seed through the Flood.

Steven L. Olsen: Enoch and the Mormon Concept of Zion¹⁶⁹

The vision of Enoch contributed to the Zion concept [in early Mormon history] in three major ways. First of all, it helped define Mormon eschatology. Enoch's vision enabled Mormonism to reject the teleology of the Apocalypse in favor of an eschatology based on geographical contingencies. As William Mulder has observed, "while other millenarians set a time [for the Second Coming] the Mormons appointed a place."¹⁷⁰

The vision of Enoch portrays paradise as the product of a strong prophet and his devoted followers living together in divine harmony. It also suggests that when Zion perfected itself, heavenly Zion would descend with Christ at the second coming to restore paradise to earth. These events consummate the express purpose of the gathering, namely the integration of heaven and earth ...¹⁷¹

The basic components of the Zion concept — the city, the temple, the land, and the people of Zion, the gathering and the millennium — are all defined in terms of one another in this high point of Mormon religious rhetoric.

The vision of Enoch also helped define Zion's social order, which was called on occasion "city of Enoch" or "order of Enoch." Enoch's city came to be the divine model for the Mormons' earthly undertakings, the ideal type or cultural paradigm of Smith's subsequent commandments and revelations on the subject. According to this vision, Zion's ideal urban society would be permeated by religion. Religion, not the government, would ensure domestic tranquility. Religion, not the military, would provide for a common defense. Religion, not the market, would promote the general welfare ...¹⁷²

The communalism of Enoch's Zion enabled the Mormon Prophet to reject Sidney Rigdon's communitarian following, "the Family."¹⁷³ In its place, Joseph Smith established the United Order or Order of Enoch ...

The third major contribution of the vision of Enoch to the Mormon concept of Zion concerns Joseph Smith's growing awareness of his mission as prophet of the Gospel's Restoration As the Zion concept developed, Smith better understood his duties as prophet of the Restoration. However, not until he received the vision of Enoch did he have a role model. After the vision, Smith had a clear mandate from heaven to mobilize the spiritual and material resources of his followers to restore to earth not only the primitive Church but also the heavenly city. After December 1830, Smith saw himself as a latter-day Enoch called to fulfill the promises made to the ancient founder of Zion. The flurry of excitement and activity in the Zion quest following the vision of Enoch indicates its importance for Smith and the Church of Christ. Suggestive of the personal relevance of the vision is the fact that on several occasions Smith substituted Enoch's name for his when he wished to avoid specific personal reference in his revelations.¹⁷⁴

169 S. L. Olsen, *Mormon Ideology*, pp. 25-26. For an overview of the context and impact of Joseph Smith's revelations about the establishment of Zion in early Mormonism, see S. C. Esplin, *Let Zion*. For a perspective on the wider context of LDS millennial thought at this time, see G. Underwood, *Millenarian World*.

170 W. Mulder, *Mormonism's Gathering*, p. 252.

171 Moses 7:62-64.

172 Moses 7:18-21.

173 M. V. Backman, Jr., *Heavens*, p. 64.

174 D&C 24:7; 78:1, 4, 9; 96, heading.

William W. Phelps: Glorious Things Are Sung of Zion¹⁷⁵

Glorious things are sung of Zion,
 Enoch's city seen of old,
 Where the righteous, being perfect,
 Walked with God in streets of gold.
 Love and virtue, faith and wisdom,
 Grace and gifts were all combined.
 As himself each loved his neighbor;
 All were one in heart and mind.

There they shunn'd the pow'r of Satan
 And observed celestial laws;
 For in Adam-ondi-Ahman
 Zion rose where Eden was.
 When beyond the pow'r of evil,
 So that none could covet wealth,
 One continual feast of blessings
 Crown'd their days with peace and health.

Then the tow'rs of Zion glittered
 Like the sun in yonder skies,
 And the wicked stood and trembled,
 Filled with wonder and surprise.
 Then their faith and works were perfect;
 Lo, they followed their great Head!
 So the city went to heaven,
 And the world said, "Zion's fled!"

When the Lord returns with Zion,
 And we hear the watchman cry,
 Then we'll surely be united,
 And we'll all see eye to eye.
 Then we'll mingle with the angels,
 And the Lord will bless his own.
 Then the earth will be as Eden,
 And we'll know as we are known.

175 *Hymns* (1985), #48.

Endnotes

- M7-1** Levenson finds a similar concept in his retranslation of the proclamation of the seraphim in Isaiah's vision. Rather than chanting: "Holy, holy, holy is the Lord of Hosts: The whole earth is full of his glory,"¹ Levenson² gives a more accurate reading: "The fulness of the whole earth (or, world) is his glory":

In cultic contexts, the term for "glory" (*kabod*) has a technical meaning; it is the divine radiance... that manifests the presence of God³ ... If my translation of Isaiah 6:3 is correct, then the seraphim identify the world in its amplitude with this *terminus technicus* of the Temple cult. As Isaiah sees the smoke filling the Temple, the seraphim proclaim that the *kabod* fills the world (verses 3-4). The world is the manifestation of God as He sits enthroned in His Temple. The *trishagion* is a dim adumbration of the rabbinic notion that the world proceeds from Zion in the same manner that a fetus, in rabbinic etymology, proceeds from the navel.

See OVERVIEW Genesis 8, p. 278.

- M7-2** "In the meantime, the Smiths lived with Isaac Morley, a well-off convert who had worked a farm on Kirtland's northern boundary since 1812. By late spring, Joseph and Emma had set up housekeeping in the single room of a new house on Morley's property."⁴
- M7-3** Speaking of another such occasion, Bushman observes that the Prophet "spoke as if the revelations coming by his voice commanded him along with everyone else."⁵ "Judging by his actions, Joseph believed in the revelations more than anyone. From the beginning, he was his own best follower. Having the word of God at his back gave him enormous confidence."⁶
- M7-4** Evaluating the wider context of parallels in the linkages between Enoch and Noah in the book of Moses and *1 Enoch* accounts, Cirillo writes:⁷

A human-like earth is not a new idea. An expression of earth as human-like in an account related to Enoch and Noah together, however, is beyond parallels. This is a substantial similarity that cannot be explained away as mere coincidence. In the [book of Moses] and in [*1 Enoch*]: A) Enoch has a vision of the impending flood;⁸ B) Enoch sees Noah and his posterity survive;⁹ C) Enoch knows Noah's future through an eschatological vision directed by God;¹⁰ and, D) an anthropomorphized earth suffers only to be healed by Noah.¹¹ It is not difficult to consider that [*1 Enoch*] and the [book of Moses] might share the idea of Enoch and Noah having had a relationship. It is the substantial similarities of the expression of this idea that provide overwhelming cause for consideration.

- M7-5** Emphasizing the appropriateness of a Sumerian-Akkadian milieu for this concept in Moses 7, Skinner¹² cites S. H. Langdon¹³ as follows: "the Sumerian Earth-mother is repeatedly referred to in Sumerian and Babylonian names as the mother of mankind ... This mythological doctrine is thoroughly accepted in Babylonian religion ... In early Accadian, this mythology is already firmly established among the Semites."
- M7-6** Compare the translation by Wise:¹⁴ "let it be known to you th[at ...] and the things you have done, and that your wi[ves ...] they [and their] sons [and] the [w]ives o[f their sons ...] by your licentiousness

1 Isaiah 6:3.

2 J. D. Levenson, *Temple and World*, pp. 289-290.

3 Cf. Exodus 40:34, 1 Kings 8:11.

4 R. L. Bushman, *Rough Stone*, p. 146.

5 R. L. Bushman, *Creation of the Sacred*, p. 98.

6 R. L. Bushman, *Rough Stone*, p. 173.

7 S. Cirillo, *Joseph Smith*, p. 94.

8 G. W. E. Nickelsburg, *1 Enoch 1*, 91:5, p. 409; 106:15, p. 536; G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 65:1-66:10, p. 273; Moses 7:43.

9 G. W. E. Nickelsburg, *1 Enoch 1*, 106:16-18, p. 536; G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 65:12, p. 273; Moses 7:43, 52.

10 G. W. E. Nickelsburg, *1 Enoch 1*, 106:13-18, p. 536; G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 65:10-66:2, p. 273; Moses 7:44-45, 51.

11 G. W. E. Nickelsburg, *1 Enoch 1*, 7:4-6, p. 182; 8:4, p. 188; 9:2, 10, p. 202; 87:1, p. 364; Moses 7:48-50.

12 A. C. Skinner, *Vindicated*, p. 376.

13 S. H. Langdon, *Semitic*.

14 M. Wise *et al.*, *DSS*, 4Q203 Fragment 8:6-13, pp. 294-295.

on the earth, and there has been [up]on you [... and the land is crying out] and complaining about you [and] the deeds of your sons [...] the harm that you have done to it. [...] unto Raphael it has reached; and, behold, destruc[tion is coming, a great flood, and it will destroy all living things] and whatever is in the deserts and the seas.”

- M7-7** Other accounts from the ancient Near East also describe the weeping of the heavens (or the heavenly host) in response to a cataclysmic flood. In the *Epic of Gilgamesh*, the goddess Ishtar laments her support for the destruction of humanity by means of a flood:¹⁵

The goddess cried out like a woman in childbirth,
Belet-ili wailed, whose voice is so sweet:
“The olden times have turned to clay,
because I spoke evil in the gods’ assembly,
How could I speak evil in the gods’ assembly,
And declare a war to destroy my people?
“It is I who give birth, these people are mine!
And now, like fish, they fill the ocean!”

In response, the heavenly host join in a chorus of weeping over the dire situation:¹⁶

The Anunnaki gods were weeping with her,
wet-faced with sorrow, they were weeping [with her,]
their lips were parched and stricken with fever.

- M7-8** Moses 6:59–60 reads:

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.”

The OT1 manuscript of Moses 6:59 reads with some interesting differences:¹⁷

That inasmuch 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 again¹⁸ 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.”

- M7-9** The text reads *damma* [cloud], which Nickelsburg takes to be a corruption in the Aramaic.¹⁹ Nibley’s interpretation of the motif of the “weeping” of clouds in this verse as a parallel to Moses 7:28 is arguable.²⁰ However his translation of *1 Enoch* 100:11–13 as a description of the weeping of the heavens is surely a misreading.²¹

- M7-10** Woodworth observes by way of contrast to the book of Moses that Enoch’s weeping “comes after he learns that the wicked will *not* be rescued.”²² See *1 Enoch* 94:10:²³ “He who created you will overturn you; and for your fall there will be no compassion, and your Creator will rejoice at your destruction.”

- M7-11** Following this encounter and embrace, Paul is told by an angel:²⁴ “Whatever I now show you here, and whatever you shall hear, tell no one on earth.’ And he led me and showed me; and there I heard

15 A. George, *Gilgamesh*, 11:117-124, p. 92.

16 *Ibid.*, 11:125-127, p. 92.

17 S. H. Faulring *et al.*, *Original Manuscripts*, p. 102. See COMMENTARY Moses 6:59-a through g, pp. 79-80.

18 The phrase “into the kingdom of heaven” is omitted here.

19 G. W. E. Nickelsburg, *1 Enoch 1*, pp. 463-464.

20 H. W. Nibley, *Enoch*, p. 199.

21 *Ibid.*, p. 198; cf. G. W. E. Nickelsburg, *1 Enoch 1*, 100:11-13, pp. 503.

22 J. L. Woodworth, *Enoch*, p. 193 n. 45, emphasis added.

23 G. W. E. Nickelsburg, *1 Enoch 1*, 94:10, p. 460.

24 See J. K. Elliott, *Apocalypse of Paul*, 20, p. 628.

words which it is not lawful for a man to speak.”²⁵ In the version of the *Apocalypse of Paul* found at Nag Hammadi, Paul’s encounter at the entrance to the seventh heaven is told differently.²⁶ At that entrance, Paul is challenged with a series of questions from Enoch. In answer to Enoch’s final question, Paul is instructed: “Give him [the] sign that you have, and [he will] open for you.’ And then I gave [him] the sign.” Whereupon “the [seventh] heaven opened.”

M7-12 A profitable comparison also might be made between Moses 7:69 (“ZION IS FLED”) and the Dead Sea Scrolls theme of ascension. With texts like the *Hodayot* and the *Songs of the Sabbath Sacrifice*, it seems the members of the Qumran community were interested in the ascension of not only individuals, but the whole community (cf. the City of Enoch in the book of Moses) — or at least the governing priesthood. The idea that the Heavenly Jerusalem will come down at the Eschaton is another topic worthy of further exploration.²⁷

M7-13 See JST Hebrews 11:40:²⁸ “without sufferings they could not be made perfect.” Cf. JST Hebrews 11:35:²⁹ “others were tortured, not accepting deliverance; that they might obtain the first resurrection.” In a later epistle, Joseph Smith explicitly connected Hebrews 11:40 to the ordinances of the temple: “as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect.”³⁰ These essential earthly ordinances specifically constitute a representation of the “ultimate glorification”³¹ that comes to the faithful when they meet God face to face in heaven. Luke Timothy Johnson³² concurs with this general line of thinking, stating “that ‘perfection’ means precisely that access to God’s presence made possible through the great high priest Jesus.”³³

M7-14 Based on careful study of the Aramaic that he presumes to lie behind all uses of the term “son of man,” Maurice Casey³⁴ criticizes the work of earlier scholars such as Sigmund Mowinckel³⁵ and Frederick H. Borsch,³⁶ dismissing their notions of a “Primordial Man” and of a titular “Son of Man” as “artificial construct[s].”³⁷ In a more recent study, however, J. A. Waddell³⁸ shows that Casey’s conclusions regarding the “son of man” are problematic in several respects, and marshals evidence from *1 Enoch* that Casey ignored in his analysis. In particular:³⁹

Casey has not taken into consideration the important evidence that the “son of man” expression in *BP* [*1 Enoch Book of Parables*] is developed by midrashing Ezekiel 1 as well as Daniel 7, and that the Son of Man figure in *BP* is clearly more than just a human being. He is also a preexistent heavenly messiah figure who functions as the eschatological judge ... Taken together, these [and other reasons] are what should lead us to conclude that “Son of Man” is a title in *BP*.

Significantly, Waddell’s analysis also:⁴⁰

... indicates that the concept of the Messiah in Paul’s thought and the concept of the Messiah in the oral transmission of the earliest communities of the Jesus movement (which were later included in the written gospel accounts) grew out of the same soil [as that of the Enochic Son of Man traditions]. They were developed from the same traditions about the Son of Man that Jesus Himself spoke and taught to his disciples. In other words, it is no longer possible to view Paul’s concept of the Messiah figure in [the Epistles of Paul] and the concept of the Messiah figure in the canonical Gospels as distinct and irreconcilable conceptions. The old view that Paul’s Messiah

25 2 Corinthians 12:4.

26 See G. W. MacRae *et al.*, Paul, 22:23-23:30, p. 259.

27 See EXCURSUS 3: ZION IS FLED, p. 459.

28 S. H. Faulring *et al.*, *Original Manuscripts*, p. 545.

29 *Ibid.*

30 D&C 128:15.

31 H. W. Attridge *et al.*, *Hebrews*, p. 352.

32 L. T. Johnson, *Hebrews*, pp. 309-310.

33 Hebrews 2:10; 5:9; 7:19, 28; 9:9; 10:1, 14.

34 M. Casey, *Solution*.

35 S. Mowinckel, *He That Cometh*.

36 F. H. Borsch, *Son of Man*.

37 M. Casey, *Solution*, p. 25. See also Phillip Munoa’s excellent discussion of sources describing God as a glorious Man in P. B. Munoa, *Four Powers*, pp. 101-104.

38 J. A. Waddell, *Comparative Study*, pp. 76-85.

39 *Ibid.*, p. 85.

40 *Ibid.*, p. 208.

was shaped by a non-Jewish, Gentile context and that the messiah in the Gospels was shaped in a Jewish context is no longer tenable. The wedge must now be considered to have been permanently removed.”

In addition, Waddell develops his reasons for the fact that Paul only used “Son of Man” concepts and not “Son of Man” terminology.⁴¹ Instead of the traditional argument that Son of Man language would have made no sense to Paul’s Gentile followers, he concludes that Paul avoided this language because of a first-century soteriological debate about how one achieved eternal life.⁴²

M7-15 P. B. Munoa⁴³ cites rabbinical sources giving support to the idea that Adam and God were not only identical in appearance, but also:

could be thought to share the same name, even Adam ... Lacocque, when discussing how Gnostic speculations about “Man” were anchored in the “older Israelite mentality,” quotes *Corpus Hermeticum* 10:25 to illustrate how God could be understood as a man:

Man on earth is a mortal god; God in the heavens is an immortal man.⁴⁴

Though the analysis of Borsch has been justly criticized, his wide survey of sources relating to the idea of the “first man” is still useful.⁴⁵ Fletcher-Louis discusses the concept of “angelomorphism” in Second Temple Judaism, as expressed in the Dead Sea Scrolls, the Enoch literature, and other pseudepigrapha. Describing the destiny of the righteous of the community at Qumran, one text announces: “For these are those selected by God for an everlasting covenant and to them shall belong the glory of Adam.”⁴⁶ Fletcher-Louis equates this “glory of Adam” to the glory of God.⁴⁷

M7-16 In the view of Fletcher-Louis, much of the controversy can be attributed to false dichotomies that have been posited in various descriptions of the identity of the Son of Man:⁴⁸

For the interpretation of Daniel 7 commentators are divided into broadly three different camps: (1) those who think the “one like a son of man” is an angel, (2) those who think that he is an individual human, the (royal) messiah, and (3) those who think he is merely a symbol representing the people of God; Israel. The debate ranges widely yet positions tend to be entrenched.

A solution to the problem entails the removal of the boundaries which force a separation between the various alternatives. In the first place it is not necessary, as commentators on all sides assume, to separate out heavenly/divine and earthly/human alternatives. There is a well-established tradition, some of the evidence for which we have examined in the preceding part of this study, that a human being or community can be angelic/divine and so the data pointing to an Israel or earthly messiah is entirely compatible with that pointing to an angel, if we have an angelomorphic human in view. Secondly, whilst there is in fact within Daniel very little evidence for an interest in a Davidic messianism there is much to suggest that a priestly figure is in view in 7:13 (cf. 9:26 where Onias III is an “anointed on”). Israel’s high priest was widely, if not universally, believed to possess a divine or angelic identity. Of course, he also represented or embodied the people of God. This is vividly expressed in his bearing of the names of the twelve tribes of Israel upon

41 *Ibid.*, pp. 186-201.

42 For a summary of the uses of the term “son of man” in the ancient literature, see S. Chialà, *Son of Man*. For a broad discussion of the use of the term “Son of Man” in the Gospels and in Daniel, see J. Ashton, *Understanding*, pp. 240-276; P. S. Alexander, *From Second Adam*, p. 114. For additional arguments specifically relating the “Son of Man” title to the Enoch and New Testament literatures, see the work of Margaret Barker (e.g., M. Barker, *Lost*, pp. 91-104; M. Barker, *Temple Themes*, pp. 46-47, 154-165, 188-189, 195-197; M. Barker, *Temple Mysticism*, pp. 100-106, 134-143).

43 P. B. Munoa, *Four Powers*, p. 102.

44 For LDS statements about how God came to be God, see, e.g., J. Smith, Jr., *Teachings*, 7 April 1844, pp. 345-346; B. Young, 5 January 1860, p. 102; B. Young, 12 June 1860-b, p. 81; B. Young, 17 June 1866, p. 249; G. Q. Cannon, 6 January 1884, p. 26; J. E. Talmage, 6 April 1915, p. 123; B. R. McConkie, *New Witness*, p. 64.

45 F. H. Borsch, *Son of Man*, pp. 55-88.

46 Rule of the Community 4:22-23 in F. G. Martinez, *DSS Translated*, p. 7.

47 C. H. T. Fletcher-Louis, *Glory*, p. 479, see also pp. 17-19. Cf. W. Blake, *Natural Religion*, p. 41; G. B. Hinckley, *Don’t Drop*, November 1994, p. 46; L. Snow, *Teachings 1984*, 15 June 1901, p. 1; J. A. Waddell, *Comparative Study*, pp. 186-201. See also the comprehensive study of the anthropomorphic conception of God in old rabbinic thought by Marmorstein (A. Marmorstein, *Doctrine*, Vol. 3), Kugel’s more recent study (J. L. Kugel, *God of Old*), E. L. Cherbonnier, *Anthropomorphism*, E. J. Hamori, *Embodied God*, and J. M. Bradshaw, *God’s Image 1*, COMMENTARY 1:12-c, p. 53; 2:26-c, p. 113.

48 C. H. T. Fletcher-Louis, *Revelation of the Sacral*, p. 257.

his breastplate. He therefore fulfills the requirement for all three interpretations: he is angelic, he represents the people of God and yet he is a concrete individual figure.

M7-17 LDS scholar S. Kent Brown writes:⁴⁹

As we noted earlier, the portrait of an anthropomorphic deity is found repeatedly throughout Jewish and Christian literature. But such an observation does not bring us full circle to what we seek, namely, a title like Man of Holiness or Man of Counsel in Moses 6:57 and 7:35. Interestingly, it is in the Nag Hammadi collection that we draw the closest to such epithets. For instance, according to the documents known as Euginostos the Blessed and The Sophia of Jesus Christ — or the Wisdom of Jesus Christ—the father of the Son of Man is known as Immortal Man. Within the theological system of these two texts, there “are four principal divine beings: the unbegotten Father; his androgynous image, Immortal Man; Immortal Man’s androgynous son, Son of Man; and Son of Man’s androgynous son, the Savior” (Parrott 206). Before we proceed further, it is important to note that whereas the text called The Sophia of Jesus Christ is certainly a Christian production and depends substantially on Euginostos, the latter document has been judged to be pre-Christian in its composition (Parrott 206–7). Thus, it cannot have been influenced by Christian notions about Jesus as Son of Man. The extended significance is that any portrayal of Jesus as Son of God, when interchanged with the notion of Jesus as Son of Man, would have been far too late to suggest that Jesus as Son of Man would necessarily mean that his father was called Man as portrayed in the later document called The Sophia of Jesus Christ.

According to Euginostos, the older text under review here, the name Immortal Man appears nine times (Parrott 214–16 [4]; 219 [1]; 221–24 [4]). Two alternative titles appear once each, First Man (Parrott, p. 215, 78:3) and Man, (Parrott, p. 216, 8:31), underscoring the idea that the father of the figure called Son of Man was called Man and that his chief characteristics were his primacy—and thus his title First Man—and his everlastingness, all leading to his epithet Immortal Man.⁵⁰ And there is more.

In a tractate ascribed to Adam’s son Seth and entitled “the Second Treatise of the Great Seth,” God is referred to as “the Man,”^[6] paralleling directly what we just saw in Euginostos and the Sophia of Jesus Christ. Moreover, a fuller title for God appears as “the Man of the Greatness,” (Gibbons, p. 331, 53:4–5), an epithet which bears a notable similarity to the term Man of Holiness. The most significant observation in the text is that “the Man of the Greatness” is said to be “the Father of truth,” a clear epithet for God (*ibid.*, 53:3–4). Furthermore, deity is also called “the Man of Truth,” (*ibid.*, 53:17), presenting another instance of a remarkable similarity to a title in Moses, that of Man of Counsel. The pairings are not difficult to make, the Man of Greatness with Man of Holiness, and the Man of Truth with Man of Counsel. What is more, I think it not insignificant to note that the section containing the two titles in the book of Moses is ascribed to a record of Adam,⁵¹ and the treatise in which appear the two corresponding epithets is ascribed to Adam’s righteous son, Seth. In other words, it is in records which come from the family circle of Adam that these almost identical titles for deity appear. To be sure, similar names occur in texts unrelated to Adamic documents such as that ascribed to God in Euginostos the Blessed. But the names recorded there do not share the notable similarities that those from the Adam/Seth texts exhibit.

M7-18 Elder Bruce R. McConkie comments:⁵²

[W]hen Jesus asked the ancient disciples, “Whom do men say that I the Son of man am?”⁵³ 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?”⁵⁴ The answer: “Ahman.” Question: “What is the name of the Son of God?” Answer: “Son Ahman.”⁵⁵

49 S. K. Brown, *Man and Son of Man*, pp. 68–69.

50 Cf. Moses 7:35; D&C 19: 10–12.

51 Moses 6:51–68, especially v. 57.

52 B. R. McConkie, *New Witness*, p. 59.

53 Matthew 16:13.

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

55 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; J. Smith, Jr. *et al.*, *Documents, July 1831–January 1833*, pp. 213–215. Cf. E. Smith, *Collection*, #29.

The term “Son Ahman” is used in Doctrine and Covenants 78:20 and 95:17.⁵⁶ In D&C 78:20, the text originally read “Jesus Christ,” but was later modified in the handwriting of William W. Phelps to read “Son Ahman.”⁵⁷ The term also appears as part of the place-name of Adam-ondi-Ahman in D&C 78:15 (1 March 1832), 107:53 (Dating uncertain⁵⁸), 116:1 (19 May 1838), 117:8, 11 (8 July 1838). On the meaning of Adam-ondi-Ahman, see J. M. Bradshaw, *God’s Image 1*, EXCURSUS 38: The Meaning of Adam-ondi-Ahman, p. 622.

- M7-19** Cirillo is convinced that “the prophet is right on target” in placing the explicit use of the “Son of Man” motif “on the lips of Enoch when he speaks about Christ.”⁵⁹ With respect to the explanation for this congruence of texts, he can countenance no other explanation but that it:⁶⁰

... indicates knowledge of the *Book of Parables* [BP] accounts of Enoch and the Son of Man The NT relies heavily upon the BP and uses the motif extensively in discussions of the Son of Man, without once indicating that knowledge of the Son of Man is in any way attributable to, or can be associated with, Enoch and/or Enochic materials. Yet [Joseph] Smith’s [revelation on Enoch] exhibits a relationship between Enoch and the “Son of Man” motif otherwise unknown to those reading only the Old and New Testaments. Smith recounts Enoch discussing the Son of Man a total of seven times. Could this be a mere coincidence? Of all the prophets in the [Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants], why Enoch?

- M7-20** “Sons Ahman, the human family, the children of men.”⁶¹ Note the similar parallel between the “Chosen One” and the “chosen ones” in *1 Enoch*:⁶² “On that day, I shall make my Chosen One dwell among them, ... And my chosen ones I shall make to dwell on [the earth].” Cf. *1 Enoch* 51:5:⁶³ “and the earth will rejoice, and the righteous will dwell on it, and the chosen [ones] will walk about on it.” See also the plural referent in e.g., *1 Enoch* 61:12, 13;⁶⁴ Isaiah 45:4; 65:9, 22; Luke 18:6. Note also the conferral upon Enoch of the title of “Son of Man,”⁶⁵ an identification that becomes less puzzling if Enoch is regarded as one of many who will eventually bear that title.

- M7-21** For discussions of ceremonial representations of the process of becoming a Son of God in Mesopotamian and Jewish settings, see J. M. Bradshaw, Ezekiel Mural; J. M. Bradshaw *et al.*, Investiture Panel. Fletcher-Louis similarly describes an angelomorphic form of worship in the Dead Sea Scrolls community in C. H. T. Fletcher-Louis, Reflections; C. H. T. Fletcher-Louis, *Glory*. For analogues in the LDS tradition, see J. M. Bradshaw, *Temple Themes in the Oath*.

- M7-22** More to the point, the Prophet urged his followers to “go on to perfection, and search deeper and deeper into the mysteries of Godliness.”⁶⁶ In this context, see also his frequent citations (and emendations) of Hebrews 5:1.⁶⁷

- M7-23** Other than a Mandaean Enoch fragment,⁶⁸ the following account provides the only explicit analog we have found so far to the book of Moses idea that others besides Enoch ascended with him:⁶⁹

It happened at that time, that as the children of men were sitting with Enoch he was speaking to them, that they lifted up their eyes and saw something like a great horse coming down from heaven, and the horse moving in the air [wind] to the ground, And they told Enoch what they had

56 E. J. Brandt, Ahman.
 57 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).
 58 See J. M. Bradshaw, *God’s Image 1*, EXCURSUS 40: Dating Joseph Smith’s Vision of Adam-ondi-Ahman, pp. 625-626.
 59 S. Cirillo, *Joseph Smith*, pp. 90-91.
 60 *Ibid.*, p. 91.
 61 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. 206, spelling and punctuation modernized; J. Smith, Jr. *et al.*, *Documents, July 1831-January 1833*, pp. 214-215.
 62 G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 45:4-5, p. 148.
 63 *Ibid.*, 51:5, p. 180.
 64 *Ibid.*, 61:12-13, p. 247.
 65 *Ibid.*, 70:13-17, p. 321. Cf. Psalm 2:7: “Thou art my Son; this day have I begotten thee.”
 66 J. Smith, Jr., *Teachings*, 16 June 1844, p. 364.
 67 J. Smith, Jr., *Documentary History*, 18 June 1840, 4:136; J. Smith, Jr., *Teachings*, 1 September 1835, p. 82, 15 October 1843, p. 328, 10 March 1844, p. 338, 8 April 1844, p. 360.
 68 J. P. Migne, *Livre d’Adam*, 21, p. 170.
 69 A. Jellinek, *BHM 4*, pp. 131-132. This account is almost identical to the one found in M. M. Noah, *Jasher*, 3:24-38, pp. 7-8. We give Jellinek’s version from *BHM* here, as it is more difficult to find in English translation. L. Ginzberg, *Legends*, 1:129-130 summarizes this account. He adds a part to the story on his own authority, recounting that when the people searched for those who had gone with Enoch “they discovered the bodies.” Though this idea might be reasonably inferred, it is found explicitly in neither of the two original accounts.

seen. And Enoch said to them, “It is on my account that that horse is descending to the earth; the time and the day have arrived when I must go away from you and no longer appear to you.” And at that time that horse came down and stood before Enoch, and all the people who were with Enoch saw it. And then Enoch commanded, and there came a voice to him⁷⁰ saying, “Who is the man who delights to know the ways of the Lord his God? Let him come this day to Enoch before he is taken from us.”⁷¹ And all the people gathered together and came to Enoch on that day And after that he got up and rode on the horse, and he went forth, and all the children of men left and went after him to the number of 800,000 men. And they went with him for a day’s journey. Behold, on the second day he said to them, “Return back to your tents; why are you coming?” And some of them returned from him, and the remainder of them went with him six days’ journey, while Enoch was saying to them every day, “Return to your tents lest you die.” But they did not want to return and they went with him. And on the sixth day men still remained, and they stuck with him. And they said to him, “We will go with thee to the place where thou goest; as the Lord liveth, only death will separate us from thee!”⁷² And it came to pass that they took courage to go with him, and he no longer addressed⁷³ them. And they went after him and did not turn away. And as for those kings, when they returned, they made a count of all of them (who returned) to know the number of men who remained, who had gone after Enoch. And it was on the seventh day, and Enoch went up in a tempest⁷⁴ into heaven with horses of fire and chariots of fire. And on the eighth day all the kings who had been with Enoch sent to take the number of the men who had stayed behind with Enoch [when the kings left him] at the place from which he had mounted up into the sky. And all the kings went to that place and found all the ground covered with snow in that place, and on top of the snow huge blocks⁷⁵ of snow. And they said to each other, “Come, let us break into the snow here to see whether the people who were left with Enoch died under the lumps of snow.” And they hunted for Enoch and found him not because he had gone up into the sky.

Our sincere thanks to David Calabro for checking and updating Hugh Nibley’s translation of this passage.

M7-24 As Elder Bruce C. Hafen expressed it.⁷⁶

Christ’s love is so deep that He took upon Himself the sins and afflictions of all mankind. Only in that way could He both pay for our sins and empathize with us enough to truly succor us — that is, run to us — with so much empathy that we can have complete confidence that He fully understands our sorrows. So, to love as Christ loves probably means that we will taste some form of suffering ourselves, because the love and the affliction are but two sides of the same coin. Only by experiencing both sides to some degree can we begin to understand and love other people with a depth that even begins to approach Christ’s love.

Gross notes that “to imitate the ‘passion’ of a hero-savior in order to ensure salvation” is the heart of the mysteries.⁷⁷ Compare P. E. S. Thompson’s observation that the story of God’s choosing of Abraham — and later of Israel — “was to demonstrate that it was not an election to privilege ... but to responsibility for all mankind.”⁷⁸

Commenting on Romans 8:17, LDS scholar James Faulconer observes:⁷⁹

Paul puts only one condition on the heirship of those who will be adopted into the household of God: We must suffer with Christ ... He is not saying that just as Christ could not escape suffering, we too cannot escape. Rather, he says that we suffer the same thing as Christ if we are heirs with him: inheriting the same thing requires suffering the same thing.

For additional LDS perspectives on this idea, see J. M. Bradshaw, *Temple Themes in the Oath*, pp. 78, 180 n. 389.

70 Literally “a voice passed over him.”

71 “him” is emended to read “us.”

72 Cf. 2 Kings 2:2, 4, 6; Ruth 1:17.

73 I.e., “remonstrated with.”

74 I.e., “whirlwind.”

75 Literally “stones.”

76 B. C. Hafen, *Anchored*, p. 30.

77 J. Gross, *Divinization*, p. 87.

78 Cited in A. LaCocque, *Trial*, p. 19.

79 J. E. Faulconer, *Life of Holiness*, p. 405.

M7-25 “If it was Elohim, rather than Jehovah, in the earlier appearances, then Ether 3:15a is easily understood: ‘Never have I [Jehovah] showed myself unto man.’”⁸⁰

M7-26 Cf. *The Testament of Abraham* 20:14.⁸¹

Take, then, my friend Abraham into Paradise, where there are the tents of my righteous ones and (where) the mansions of my holy ones, Isaac and Jacob, are in his bosom, where there is no toil, no grief, no moaning, but peace and exultation and endless life.

M7-27 This millennial hymn was published in Emma Smith’s first hymnal in 1835, and has been part of LDS hymnody ever since. Kurt Kammeyer notes that the earliest published hymn tune for it (1844) “has still not been positively identified. In Emma Smith’s 1861 hymnal and the 1889 *Latter-day Saints’ Psalmody*, the tune MAJESTY was specified.”⁸² An LDS music professor, Lewis D. Edwards, created a new tune that was used in subsequent hymnals.⁸³ However, in the 1985 *LDS Hymns*,⁸⁴ the words were set to the tune ELLACOMBE,⁸⁵ a change which has helped increase the hymn’s popularity. In other Christian denominations, this tune is paired with “I Sing the Mighty Power of God,” “The Day of Resurrection,” “Hosanna, Loud Hosanna,” and “Hail to the Lord’s Anointed,” among others.

Only verses 1, 2, and 6 of this hymn are included in the 1985 hymnal. Here are the seven original verses:

1. Let Zion in her beauty rise;
Her light begins to shine,
Ere long her King will rend the skies,
Majestic and divine.
The gospel’s spreading through the land,
A people to prepare,
To meet the Lord and Enoch’s band,
Triumphant in the air.
2. Ye heralds sound the gospel trump,
To earth’s remotest bound;
Go spread the news from pole to pole,
In all the nations round,
That Jesus in the clouds above,
With hosts of angels too,
Will soon appear his saints to save,
His enemies subdue.
3. But ere that great and solemn day,
The stars from heav’n will fall,
The moon be turned into blood,
The waters into gall,
The sun with blackness will be clothed,
All nature look affright!
While men, rebellious wicked men,
Gaze heedless on the sight.
4. The earth shall reel, the heavens shake,
The sea move to the north,
The earth roll up like as a scroll,
When God’s command goes forth;
The mountains sink, the valleys rise,
And all become a plain,
The islands and the continents
Will then unite again.

80 K. P. Jackson, *Never*, p. 76 n. 16.

81 J. W. Ludlow, *Abraham Meets Death*, p. 32. Compare D. C. Allison, *Testament*, 20:14, p. 382. For additional discussion, see M. R. James *et al.*, *Abraham*, pp. 72-75. Note that Harrington takes the parallel between *Testament of Abraham* and *Jubilees* 23:2 as “purely verbal.”

82 E. Smith, *Collection*, #66.

83 Edwards is best known as the composer of the tune for “I Know that My Redeemer Lives.”

84 *Hymns* (1985), #41.

85 “The tune ELLACOMBE in its present form first appeared in 1868, in the Appendix to *Hymns Ancient and Modern*, but it is an adaptation of an older tune (*Ave Maria, klarer und lichter Morgenstern*) that appeared in *Gesangbuch der Herzogl. Wirtembergischen Katholischen Hofkappelle* in 1784 (E. T. Knuth, Ellacombe).

5. Alas! the day will then arrive,
 When rebels to God's grace,
 Will call for rocks to fall on them,
 And hide them from his face:
 Not so with those who keep his law,
 They joy to meet their Lord
 In clouds above, with them that slept
 In Christ, their sure reward.
6. That glorious rest will then commence,
 Which prophets did foretell,
 When Christ will reign with saints on earth,
 And in their presence dwell
 A thousand years: O glorious day!
 Dear Lord prepare my heart,
 To stand with thee, on Zion's mount,
 And never more to part.
7. Then when the thousand years are past,
 And Satan is unbound,
 O Lord preserve us from his grasp,
 By fire from heav'n sent down,
 Until our great last change shall come,
 T'immortalize this clay,
 Then we in the celestial world,
 Will spend eternal day.

M7-28 This is one of three explicit references to Enoch in the current LDS hymnal.⁸⁶ There six references in the 1835 hymnal.⁸⁷ Two of these⁸⁸ were apparently versifications of an English interpretation of a song about Enoch given in tongues that was recorded in *Revelation Book 2*.⁸⁹ The 1840 collection of hymns published by the Apostles in England had an even more millennial flavor than the 1835 hymnal. Michael Hicks has discussed the changing character of the hymns selected for the 1840 and subsequent 1841 Nauvoo edition.⁹⁰

M7-29 A personal experience of President Henry B. Eyring while he served a bishop of the Stanford Ward provides an example of this godly perspective. Anticipating an encounter with a young man who had done some terribly damaging things, prepared himself to deliver a stern rebuke. He relates:⁹¹

In the midst of these fierce, angry feelings, and as the young offender was led into the room, Hal heard a calm voice in his mind. The voice said, "I'm going to let you see him as I see him." For just a moment, the disheveled, dazed youth before Hal appeared in his mind's eye in an otherworldly light: clean, strong, and faithful, a valiant son of his Heavenly Father. The vision, though fleeting, was indelible. The conversation that ensued wasn't easy, but Bishop Eyring was filled with love and hope for this Stanford Ward member.

86 *Hymns (1985)*, #41 (Let Zion in Her Beauty Rise), #48 (Glorious Things Are Sung in Zion), #49 (Adam-ondi-Ahman).

87 #19, Ere Long the Vail Will Rend in Twain; #22, The Great and Glorious Gospel Light; #23, This Earth Was Once a Garden Place (Adam-ondi-Ahman); #66, Let Zion in Her Beauty Rise; #69, God Spake the Word; #76, In Ancient Days Men Fear'd the Lord. Hymns with allusions to the meeting of heavenly and earthly Zion include #29, The Towers of Zion Soon Shall Rise; #30, Let All the Saints Their Hearts Prepare; #31, Let Us Pray, Gladly Pray; #32, Awake, O Ye People; #34, There Is a Land the Lord Will Bless; #80, How Often in Sweet Meditation.

88 #19, Ere Long the Vail Will Rend in Twain; #22, The Great and Glorious Gospel Light.

89 J. Smith, Jr. *et al.*, *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 2, 48 [verso], 27 February 1833, pp. 508-509. See F. G. Williams, Singing.

90 M. Hicks, *Music*, pp 28-31; M. Hicks, Emma Smith's.

91 R. I. Eaton *et al.* *I Will Lead You*, p. 145.