

order of him who was without beginning of days or end of years, from all eternity to all eternity.⁶⁸ Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.”

ENOCH'S DISCOURSE CONCLUDES

7 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.”

ENOCH'S VISION OF THE LORD AND THE TRIBES

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.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.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

7:1 OT2 designates this chapter “Enochs prophecy &c.” Enoch’s discourse from the previous chapter concludes with this verse. 7:2 Enoch’s vision of the Lord parallels Moses’s own visionary experience narrated in chapter 1 on several points, including the vision’s taking place on a mountain (Moses 1:1; 7:2) and the visionary’s being transfigured (1:2, 25; 7:3), seeing the Lord “face to face” (1:2; 7:4), and being shown the world and its inhabitants (1:8; 7:4). *Mahujah*. The name Mahujah is clearly a variant of Mahijah from the previous chapter (6:40), but there is some uncertainty about whether to interpret this second instance of the name as a person or a place based on the manuscript history. See the commentary at 6:40. 7:6–8 Both OT1 and OT2 record the name in this range of verses as “Canaan.” It is tempting to consider this rendering of the name as a scribal mishearing of the previously encountered Cainan (6:17–19, 41–42), not only because the two names are homophonous but also because the biblical Canaan will not feature in the history of the early patriarchs until after the Flood at Genesis 9:18.

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 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.”

ENOCH RESUMES HIS MINISTRY, PERFORMS WONDERS

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. 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. 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

This suggestion, however, must remain necessarily speculative. If “Canaan” was in fact intended, then it would seem that the text here preserves the only known mention of this pre-Flood people Enoch beheld in vision. Whatever relationship they might have had with the later biblical Canaan is not clear. *The curse of Canaan*. The text describes a curse of barrenness upon the land of the people of Canaan as well as a “blackness” covering the people. The curse applies only to the land, however, with no mention of a curse upon the pre-Flood Canaanites themselves. The “blackness” of the people of Canaan is never explicitly depicted in a racialized manner (that is, as speaking of skin color). Elsewhere in the text, “blackness” is used to describe the presence of Satan in contrast to the brilliant glory of God, suggesting that a spiritual or metaphorical reading of the “blackness” of the Canaanites and the descendants of Cain (Moses 7:22) is to be preferred. (See the commentary at 1:15.) Modern leaders of The Church of Jesus Christ of Latter-day Saints have officially rejected any racist interpretations of these and related passages of scripture that attempt to link personal worthiness and value in the eyes of God with skin color. **7:15** The identity of the “giants” mentioned here (and at 8:18) is not clarified in the text. In the biblical record, the “giants” of Genesis 6:4 (and elsewhere—for example, Numbers 13:33; Ezekiel 32:27) are the Nephilim (from the Hebrew *nāpal*; “to fall”),

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.

ZION IS ESTABLISHED AND TRANSLATED

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. 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." 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 were the seed of Cain, for the seed of Cain were black, and had not place among them.

ENOCH'S VISION OF THE WEeping GOD

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." ²⁶ And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face

enigmatic beings depicted as ferocious and large and who since antiquity have been widely understood to be fallen angels. Alternatively, the giants here could be the Gibborim (from the Hebrew *gābar*; "to be mighty, strong"), renowned warriors of old also mentioned at Genesis 6:4 in connection with the Nephilim (and sometimes identified as such). The Nephilim and the Gibborim feature prominently as antagonists to God and His righteous people in ancient Enochic literature, a theme that is also captured in the text (see Moses 7:12–17). **7:18–22** The name Zion derives from the Hebrew *šîôn* and may denote "castle, fortress" among other potential meanings. The defining characteristic of Zion as depicted here is a place (and people) of holy unity and equity. Note that both the people and their city are afforded the name. In addition to being a city of holiness, Zion is also a refuge from the wicked descendants of Cain, who can claim no portion of Zion as their own. **7:23** Enoch's vision of the weeping God is one of the most arresting in Restoration scripture. It is couched in the context of God's abject sorrow (and later anger) at the inhabitants of the earth because of how firmly Satan has them in his power (7:26) despite the earnest ministry of angels to the descendants of Adam (7:27). **7:26** In OT1 the chain, rather than Satan, veils the earth by the text's using the impersonal

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?” 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. 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

pronoun “it.” The change to “he” (making Satan the antecedent) was made in OT2. 7:28–31 The motif of the weeping God in the text is significant in two ways: first, it is in harmony with other ancient motifs captured in both biblical and non-biblical texts, and second, it speaks profoundly of God as a passible being who is responsive to humanity and is moved to genuine emotion. *Enoch’s reaction.* Enoch’s incredulous reaction to witnessing God and the heavens weep underscores the profundity and significance of what is being depicted in this passage. On a narrative level, readers are meant to be likewise amazed at what they are encountering. *God vs. Enoch weeping.* In OT1 it is both God who weeps upon seeing the wickedness of the earth (“ . . . and it came to pass that the God of heaven looked upon the residue of the peop[le] [a]nd he wept and Enoch bore record of it”) as well as the heavens that weep (“ . . . how is it the heavens weep and Shed fourth her tears as the rain upon the Mountains and Enoch said unto the heavens how is it that thou canst weep seeing thou art holy”). In OT2 this was revised to depict Enoch as weeping (“ . . . And it came to pass, that the God of Heaven <Enock> looked upon the residue of the people & wept”) along with the heavens (“ . . . <he beheld and lo! The heavens wept also> and shed forth her <their> tears”). The reason for this revision is unknown, but it is not too difficult to image that, much like Enoch, the Prophet Joseph Smith or his scribes working on the text were astonished at what they were reading and so revised the text. Each edition of the Pearl of Great Price since the 1851 first edition has followed the reading of OT1. Even the change from God to Enoch weeping in OT2 does not take away too dramatically from the image of God weeping for a few reasons: in both recensions, Enoch acknowledges this is what he’s seeing at 7:29–30, at 7:31 it is clear he is speaking to (and of) God, and at 7:32 it is the Lord who answers Enoch’s questions. It should also be noted that in other ancient Enoch texts, both God and Enoch (as well as the heavens and earth) are variously depicted as weeping. 7:32 OT2 substitutes “intelligence” for “knowledge” and indicates that humankind “had” their agency, not that it was given to them. 7:33 OT2

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.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.

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.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?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 plead 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.”

ENOCH'S VISION OF THE FLOOD

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.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

reads that humanity should “serve me as their God.” 7:34 God’s emotions swing from sorrow to anger as He later pronounces judgement in the form of the coming Flood (7:38). 7:35 OT1 and OT2 both read “man of council” rather than “counsel,” thus capturing the presence of God’s divine council in the text (see also the commentary at Moses 1:4, 18; 2:26–27; 4:28–29; Abraham 3:22–23). 7:37 OT2 reads that Satan is their “master” rather than “father.” 7:41–47 Enoch’s vision of the coming Flood finds parallel with one ancient apocryphal Enoch text that depicts the prophet as being forewarned of the Flood in a dream. *Enoch’s heart swelled*. In OT1 “and his heart swelled” was inserted interlineally. In OT2 the phrase was deleted and substituted with “and he beheld.” This movingly poetic depiction of Enoch parallels the earlier

Enoch, “Lift up your heart, and be glad; and look.”

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.”

ENOCH’S VISION OF THE WEARY EARTH

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.”

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. 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.’”

ENOCH’S VISION OF THE SON OF MAN

⁵⁴ And it came to pass that Enoch cried unto the Lord, saying, “When

depiction of God weeping, and indeed Enoch weeps at 7:44. *Enoch’s soul rejoiced*. OT1 and OT2 originally read, “And he saw and rejoiced.” 7:48–52 Like God and Enoch, the personified earth also mourns over the condition of fallen humanity, which causes the prophet, once again, to weep (7:49). The text vividly portrays even nature itself as reacting negatively to the consequences of the Fall. *Covenant with Enoch*. OT1 reads that God covenanted with Noah. This was revised in OT2 to describe a covenant with Enoch. 7:54–59 On the significance of the

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?”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.”

THE LORD ENSURES THE RESTORATION OF ZION

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.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

title Son of Man, see the commentary at Abraham 3:24–28. *Spirits in prison*. Compare 1 Peter 3:18–20; Doctrine and Covenants 76:71–77; 88:96–99. **7:62–64** The imagery of righteousness sweeping the earth as a flood in preparation for the restoration of Zion and the coming of the Son of Man appropriates the imagery of the Flood already mentioned (at Moses 7:34, 41–47) and forthcoming in the story of Noah (at 8:17, 24). Righteousness coming “down out of heaven” juxtaposed with truth coming “out of the earth” also prefigures the conjoining of the heavenly and earthly Zion (7:63). Truth coming out of the earth may additionally allude to the Book of Mormon, the coming forth of which (from its burial location in the earth) would be

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. 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.”

ENOCH'S VISION OF THE SECOND COMING OF THE SON OF MAN

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.

ENOCH AND HIS PEOPLE ARE TRANSLATED

⁶⁸ And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years. 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!”

THE GENERATIONS OF ENOCH

8 And all the days of Enoch were four hundred and thirty years. ² And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch, for he truly covenanted with Enoch that Noah should be of the fruit of his loins. ³ And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth through Noah, and he took glory unto himself. ⁴ And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.

a sign of the gathering in the last days (3 Nephi 21:1–2) *New Jerusalem*. On the conceptual linkage of Zion with the New Jerusalem and the dwelling place of God, see Ether 13:3–6, 9–10; Doctrine and Covenants 84:1–5; 133:56. **7:65–67** Enoch is shown an apocalypse (a revelation or “uncovering”; from the Greek *apokalypsis*) of the end of the world and final judgment of humanity. The apocalyptic worldview strongly pervades the Enochic tradition of antiquity. **7:68–69** The culmination of Enoch's faith and ministry is the translation of the city and people of Zion into heaven. The example of Enoch and his righteous city serves as a scriptural archetype that has strongly influenced Restoration theology on the concept of Zion and the Second Coming.

8:1–11 The third and final genealogy of the book of Moses (compare Moses 5:42–51; 6:10–25) traces the lineage of Enoch to his great-great-grandson Noah. **8:1** *And all . . . thirty years*. This phrase is inserted interlineally in OT1. **8:5** *The age of Methuselah*. In OT1 and OT2 the age of Methuselah at the birth of Lamech is given as 187 years, but in OT1 the age was crossed