

Moses 7 Podcast Notes

1. Enoch's story in the Book of Moses is "Most Remarkable."¹
 - a. Bradshaw writes that it is **highly original**: For example, according to a preliminary linguistic analysis by Stanford Carmack, the language of the account is by and large "independent of Genesis language,"² with an initial authorship diagnostic strongly indicating that the text is not "pseudobiblical or biblical or Joseph Smith's own pattern."³
 - b. It is **audacious in its claims**: The account was produced early in Joseph Smith's ministry—in fact, in the same year as the publication of the Book of Mormon—as part of a divine commission to "retranslate" the Bible.⁴ Like Doctrine and Covenants 76, it seems to contain many significant items that were removed "from the Bible, or lost before it was compiled."⁵ Note that this statement allows for three options for the Enoch account in Moses 6–7: (1) it was removed from one of the books we now have in the Bible at some point in history; (2) it was written at some point but was later lost and was never connected with any of the books of the Bible; or (3) it was never written down until it was revealed to Joseph Smith.⁴

¹ Terryl and Fiona Givens, *God Who Weeps*, Ensign Peak, 2012, p. 24. The Givens' write, "**The most remarkable religious document published in the nineteenth century may well be an ascension narrative in which the prophet Enoch is taken into heaven and records his ensuing vision.** He sees Satan's dominion over the earth, and God's unanticipated response to a world veiled in darkness: "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? And Enoch said unto the Lord: How is it that thou *canst* weep?"

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. And so a third time he asks, "how *is it* thou *canst* weep?"

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, "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 . . . 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?"

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."

² Carmack, "Book of Moses English." See: Jeffrey M. Bradshaw, [Moses 6-7 and the Book of the Giants: Remarkable Witness of Enoch's Ministry, *Interpreter: A Journal of Latter-Day Saint Faith and Scholarship*, 48 \(2021\).](#)

³ Carmack, "Book of Moses English." Among other findings, Carmack also notes the following: "[The Book of Moses' pattern] is similar to the Book of Mormon's pattern, which is an uncommon, early modern pattern. However, at least one linguistic pattern found in the Book of Moses is quite unlike Book of Mormon usage: the absence of relatively heavy periphrastic *did* usage."

⁴ Jeffrey M. Bradshaw, [Moses 6-7 and the Book of the Giants: Remarkable Witness of Enoch's Ministry, *Interpreter: A Journal of Latter-Day Saint Faith and Scholarship*, 48 \(2021\).](#)

- c. Finally, Bradshaw notes that the Book of Moses was produced at *record speed*: Judging by the rapidity by which similar passages were translated, the account of Enoch found today in Moses 6–7 would appear to have occupied **only a few days** of the Prophet’s attention.⁵ In view of the sizable revelations received on Enoch and other topics around that time, Kerry Muhlestein considers it “one of the greatest periods of revelation the Church has experienced, a true overflowing surge.”⁶
 - d. **The main message in Moses 7: The Nature of God.** This was edited (much of this material) out of the Hebrew Bible as we have it today. Bryce gave a list of verses in the Book of Mormon to illustrate the nature of God in the Book of Mormon. See: 2 Ne. 11.4, 2 Ne. 25, Jacob 4.5, Jarom 1.11, Mosiah 3.15, Mosiah 13.27-30, Mosiah 16.14, Alma 25.15-16. I also added 1 Ne. 19.10- which is the most footnoted verse of scripture in our current canonized scriptures. I (Mike Day) believe 1 Nephi 19.10 (or something very close to it) to have existed on the northern edition of the Hebrew Bible that Lehi had access to. Was this northern text (what some scholars call the Elohistic text) written in Egyptian? Was this text a contributor to many of the myths that surrounded the ancient Near East related to dying and rising Gods? Perhaps. One thing is certain: The faith of the visionary men was in conflict with the Deuteronomistic school of the 7th century in Jerusalem. The texts were edited. The Book of Mormon, if it is really an accurate record of these people, reflect another belief that ran counter to the editors of the Hebrew Bible.⁷
2. Moses 7: Enoch’s Teachings, the City of Zion, the Coming of Jesus, the Second Coming
- a. **Enoch’s initial vision:** Cain versus Shum: Moses 7.1-9a.
 - i. Become the Sons of God – Moses 7.1
 - ii. The “place Mahujah” and Mount Simeon – Moses 7.2.⁸

⁵ Though the precise dates of dictation for Moses 6:52–7:1 (given sometime between December 1 and December 10, 1830) and Moses 7:2–8:30 (given sometime between ca. December 10, 1830, and March 7, 1831) are uncertain, current evidence suggests that other large sections of the preceding sections of the Book of Moses were each “probably translated and written in one day”: Moses 5:43–51 (October 21, 1830); Moses 5:52–6:18 (November 30, 1830); Moses 6:19–52 (December 1, 1830; Faulring et al., *Original Manuscripts*, 57).

⁶ Muhlestein, “*Doctrine and Covenants and the Book of Moses.*” See: Bradshaw.

⁷ On dying and rising gods, see: Tryggve Mettinger, [The Riddle of the Resurrection: “Dying and Rising Gods in the Ancient Near East](#), Eisenbrauns, 2017. On the contrast of the visionary men to those in the Deuteronomistic school, see: Paul Hanson, [The Dawn of the Apocalyptic](#) as well as David Butler, [Plain and Precious Things: The Temple Religion of the Book of Mormon’s Visionary Men](#). Margaret Barker has also written extensively on this subject.

⁸ [Jeffery Bradshaw shares this experience](#) with respect to Mahujah’s name appearing in an 1830 document:

The only attempt of which I am aware to explain how a manuscript discovered in 1948 could have influenced a work of scripture translated in 1830-31 comes from remembrances by two individuals about the well-known **Aramaic scholar Matthew Black**, who collaborated with Jozef Milik in the first translation of the fragments of the *Book of Giants* into English in 1976. **Black was approached by Gordon C. Thomasson after a guest lecture at Cornell University**, during a year that Black spent at the Institute of Advanced Studies at Princeton (1977–1978). According to Thomasson’s account:

I asked Professor Black if he was familiar with Joseph Smith’s Enoch text. He said he was not but was interested. He first asked if it was identical or similar to *1 Enoch*. I told him it was not and then proceeded to recite some of the correlations Dr. [Hugh] Nibley had shown with Milik and Black’s own and others’ Qumran and Ethiopic Enoch

iii. Enoch beheld God's glory and was clothed, sees vision – Moses 7.3-4.

materials. He became quiet. When I got to Mahujah (Moses 7.2), he raised his hand in a “please pause” gesture and was silent. Finally, he acknowledged that the name Mahujah “could not have come from *1 Enoch*.” **He then formulated a hypothesis, consistent with his lecture, that a member of one of the esoteric groups he had described previously [i.e., clandestine groups who had maintained, sub rosa, a religious tradition based in the writings of Enoch that pre-dated Genesis] must have survived into the 19th century, and hearing of Joseph Smith, must have brought the group's Enoch texts to New York from Italy for the prophet to translate and publish.**

At the end of our conversation he expressed an interest in seeing more of Hugh's work. I proposed that Black should meet with Hugh, gave him the contact information. He contacted Hugh the same day, as Hugh later confirmed to me. Soon Black made a previously unplanned trip to Provo, where he met with Hugh for some time. Black also gave a public guest lecture but, as I was told, in that public forum would not entertain questions on Moses.

Hugh Nibley recorded a conversation with Matthew Black that apparently occurred near the end of the latter's 1977 visit to BYU. Nibley asked Black if he had an explanation for the appearance of the name Mahujah in the Book of Moses, and reported his answer as follows: “Well, someday we will find out the source that Joseph Smith used.” See: H. W. Nibley, *Teachings of the GGP*, pp. 267–269. See also: Jeffrey Bradshaw, [Could Joseph Smith Have Drawn On Ancient Manuscripts When He Translated the Story of Enoch? *Interpreter Foundation*, Jan. 26, 2018.](#)

Hugh Nibley says this about the Qumran material (dated to 300-100 BCE) from cave 4 and Mahujah in these texts:

In all of these ways, the Qumran IV Enoch fragments reinforce rather than reinterpret what we as Latter-day Saints already knew about Enoch. But these newly translated pieces add one genuinely new bit of information to our store—something that is probably the most objective test yet of Joseph Smith's prophetic powers.

What always impressed me as the oddest detail of the Joseph Smith account of Enoch was the appearance out of the blue of the name of the only nonbiblical individual named in the whole book—Mahijah. ([Moses 6:40](#).) Mahijah is the one who asks Enoch searching questions, and in answer is told about the place Mahujah, where Enoch began this particular phase of his mission. ([Moses 7:2](#).) It was therefore with a distinct shock of recognition that, after having looked through all but the last of the Aramaic Enoch fragments without finding anything particularly new, and coming to those very last little fragments, **I found the name Mahujah leaping out of the pages again and again...** Could this be our Mahujah or Mahijah? As a matter of fact it could be either, not only because the semi-vowels *w* and *y* are written very much alike in the Aramaic script and are sometimes confused by scribes, but also because the name as written in 4QEn, MHWY, is the same as the MHWY-EL who appears in [Gen. 4:18](#) as the grandfather of Enoch, transliterated in the King James Bible as *Mehuja-el*, which name also appears in the Greek Septuagint as *Mai-el* and in the Latin Vulgate as *Mavia-el*, showing that Mahujah and Mahijah were the same name.

So what? A coincidence—a giant or a Watcher called Mahujah or Mahijah. But far more than a coincidence when taken in its context. The only thing the Mahijah in the Book of Moses is remarkable for is his putting of bold direct questions to Enoch, thus giving the patriarch an opening for calling upon the people to repent, referring them to the book of remembrance, and telling them of the plan of salvation. **And this is exactly the role, and the only role, that the Aramaic Mahujah plays in the story. The name is found in none of the other Enoch texts and neither is the story: it is peculiar to the version Joseph Smith gave us and the oldest known Enoch manuscripts.** (Nibley then gives Milik and Black's translation of the Qumran material in juxtaposition to the Enoch material in Moses 6). See: Nibley, (emphasis added here) [A Strange Thing in the Land: The Return of the Book of Enoch, part 13, *Ensign*, August 1977.](#)

- iv. The people of Shum, tent dwellers – Moses 7.5.
 - v. The north country, people of Canaan, also in tents – Moses 7.6.
 - vi. The battle: Shum v. Canaan, Shum’s people destroyed – Moses 7.7.
 - vii. The “curse” upon the children of Cain – Moses 7.8.
- b. Enoch’s preaching to the inhabitants of the earth: Moses 7.9b-17.
- i. The seven lands of Enoch: Sharon, Enoch, Omner, Heni, Shem, Haner, and Hanannah- Moses 7.9.
 - ii. Enoch baptizes those who listen – Moses 7.11.
 - iii. Rivers turned out of their course, the roar of lions – Moses 7.13.⁹
 - iv. A land comes up out of the depths of the sea – Moses 7.14. My take (Mike Day) on this is that this is not something like Atlantis, rather, this is a vision of a new temple foundation being laid, as in Exodus 15 (see Ex. 15.8, 17). This tends to strengthen the notion that what is going on here is a war over the temple. The people of Shum are thrown out by the Canaanites, but God gives them a new temple. This is also an example of *chaoskampf*, the war with chaos.¹⁰ This is also connected to the Song of the Sea in Exodus 15.
 - v. Giants in the land, a curse upon all people – Moses 7.15.¹¹
 - vi. Wars and bloodshed “among them,” but the Lord “dwelt with his people” – Moses 7.16.
- c. The establishment of Zion: Moses 7.18-23a.

⁹ Of special note is a puzzling phrase in some translations of the *Book of Giants* that immediately follows the description of the battle: “... the roar of the wild beasts has come and they bellowed a feral roar.” Remarkably the book of Moses account has a similar phrase following the battle description, recording that “the roar of the lions was heard out of the wilderness.” See: F. G. Martinez, *Book of Giants* (4Q531), 2:8, p. 262. Cf. J. T. Milik *et al.*, *Enoch*, p. 308: “the roaring of the wild beasts came and the multitude of the wild animals began to cry out”; L. T. Stuckenbruck, *Book of Giants*, 4Q531, 17:8, p. 164: “[...] rh of the beasts of the field is coming and the hinds of the field are calling.” Contrast the translation of M. Wise *et al.*, *DSS, Book of Giants* (4Q531), 22:8, p. 293: “the wild man they call [me].” Regarding translation difficulties in this passage, see L. T. Stuckenbruck, *Book of Giants*, p. 163.

¹⁰ David Tsumura, *The Chaoskampf Myth in the Biblical Tradition*, *Journal of the American Oriental Society* Vol. 140, No. 4 (October-December 2020), pp. 963-970.

¹¹ This is the Giants narrative recontextualized. The Giants narrative is addressed in Genesis 6.1-4 and in [1 Enoch 6](#), [1 Enoch 7](#), and [1 Enoch 8](#). The mythological essence of this Enoch material is essential in order to grasp what many New Testament authors were doing when discussing the Messiah and his role against evil. The story of the Giants also is vital to understanding ancient Israelite understanding of the origin of evil, something lost to modern readers. For much more on this topic, I would recommend reading these chapters in 1 Enoch (see above) as well as Michael Heiser’s [The Unseen Realm: Recovering the Supernatural Worldview of the Bible](#), Lexham Press, 2015.

- i. The Lord called his people Zion: One heart, one mind, no poor – Moses 7.18.¹² Today we should also take note and also beware of “the idle rich.”¹³ The Saints in Enoch’s Zion loved each other as equals.¹⁴ See also 4 Nephi 1.3. Joseph Smith, speaking to the Relief Society, said “All must act in concert, or nothing can be done.”¹⁵
- ii. Enoch talked with the Lord – Moses 7.20. 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.”¹⁶
- iii. Enoch beheld Adam’s children – Moses 7.22. As in 3 Enoch 45, Joseph Smith’s Enoch in the Book of Moses is shown all the generations of mankind from beginning to end.¹⁷

¹² Meaning of Zion: Donald and Jay Parry give us the following regarding Zion: 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, (Moses 7.68) indicates that Zion will be the Lord’s home, where he will reign for a thousand years. See: D. W. Parry *et al.*, *Understanding the Signs*, p. 184.

¹³ There is an ancient teaching that the idler shall not eat the bread of the laborer. This 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.”** (B. Young, 27 May 1877, p. 47). Nibley continues, “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.

But quite apart from who works hardest, how can the meager and insufficient lunch of a poor child possibly deprive a rich man's dinner table of the vital proteins and calories he needs? It can only be the other way around. **The extra food on the rich man's table does not belong to him, says King Benjamin, but to God, and he wants the poor man to have it** (Mosiah 4:22). See: Hugh Nibley, *Approaching Zion*, Deseret Book, 1989.

¹⁴ Don Sorenson, *Zion*, p. 1625.

¹⁵ Joseph Smith, Jr., *Teachings*, 30 March 1842, p. 202.

¹⁶ 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.

¹⁷ See: [Joseph Lumpkin, 3 Enoch chap. 45, p. 402-407](#). Here, Ishmael is shown the inside of “the curtain, the heavenly veil which is spread before the Holy One, blessed be he.. On this veil is written all of the generations of the world and all of their deeds, both what they have done and what they will do until the end of time.” Enoch is also shown “all the fights and wars that God and Magog will fight with Israel in the days of Messiah...” 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 (pages 324-325) where **Enoch is shown all living beings** and all the secrets of Creation before **being crowned and named “the Lesser YHWH.”**

- iv. The seed of Cain were black – Moses 7.22.¹⁸
- d. **Enoch's next vision:** The Son of Man, Satan, the tears of God: Moses 7.23b-41.
 - i. Enoch is now lifted up to heaven “in the bosom of the Father” – Moses 7.24.

¹⁸ Bradshaw and Larsen write, “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.**

This verse is sometimes discussed in connection with the “mark of Cain” (Moses 5.40). However, it is not a straightforward matter to decode the nature of that mark:

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. Of possible relevance to this question is Moses 7:22 which states that “the seed of Cain were black.” 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.” Similarly, [David 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.** He conjectures that beliefs about Cain’s skin becoming black were the result of textual misunderstandings. See: Jeffrey Bradshaw and David Larsen, *In God’s Image and Likeness 2: Enoch, Noah, and the Tower of Babel*, Eborn Books, 2014, p. 139, emphasis added. See also: David M. Goldenberg, [The Curse of Ham: Race and Slavery in Early Judaism, Christianity, and Islam](#), Princeton University Press, 2005, 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.

- ii. The power of Satan was upon the earth (v. 24) and angels descend out of heaven in connection with “wo’s” out of heaven. To me, these angels are the **Watchers**,¹⁹ or dark angels coming to torment mankind.²⁰
- iii. Enoch sees Satan with a great chain in his hand – Moses 7.26.²¹

¹⁹ Michael Heiser explains the Watchers in this manner:

The divine transgression before the flood is retold in several Jewish texts from the intertestamental period. At least one has the divine offenders coming to earth to “fix” the mess that was humankind—to provide direction and leadership through their knowledge. They were trying to help, but once they had assumed flesh, they failed to resist its urges. The more common version of events, one with a more sinister flavor, is found in [1 Enoch 6-11](#). This is the reading that informed Peter and Jude. The story begins very much like Genesis 6:

And when the sons of men had multiplied, in those days, beautiful and comely daughters were born to them. And the watchers, the sons of heaven, saw them and desired them. And they said to one another, “Come, let us choose for ourselves wives from the daughters of men, and let us beget for ourselves children.”

The account has the Watchers descending to Mount Hermon, a site that will factor into the biblical epic in unexpected ways. **Watcher, the English translation of Aramaic ‘ir, is not new to us.** In an earlier chapter about how God and his council participate together in decision making, we looked at part of Daniel 4, one of the sections of Daniel written in Aramaic, not Hebrew. **Daniel 4 is the only biblical passage to specifically use the term watcher to describe the divine “holy ones” of Yahweh’s council.** (See Daniel 4.13, 17, 23 – where watcher is the word translated from עִיר-רִ' see Strong’s [H5894](#), this word seems to come from the word עור 'ûr, a word that is connected with being awake or being stirred up.) The geographical context of Daniel is of course Babylon (Dan 1:1-7), which is in Mesopotamia.

The offspring of the Watchers (sons of God) in 1 Enoch were giants (1 Enoch 7). Some fragments of 1 Enoch among the Dead Sea Scrolls give names for some of the giants. Other texts that retell the story and are thus related to 1 Enoch do the same. The most startling of these is known today by scholars as [The Book of Giants](#). It exists only in fragments, but names of several giants, offspring of the Watchers, have survived. One of the names is Gilgamesh, the main character of the Mesopotamian *Epic of Gilgamesh*. (The Book of Giants was discovered at Qumran and dates to before the 2nd century BCE).

Figurines of *apkallus*, the Mesopotamian counterparts to the sons of God, are known through the work of Mesopotamian archaeologists. They were buried in rows of boxes as parts of foundation walls for Mesopotamian buildings to ward off evil powers. These boxes were referred to by Mesopotamians as *mats-tsarey*, which means “watchers.” **The connection is explicit and direct... Genesis 6:1-4 is far from being peripheral in importance. It furthers the theme of conflict between divine rebels (the “seed of the nachash”) and humanity that will impede the progress of Eden’s restoration. It is one of two passages in the Old Testament that fundamentally frame the history of Israel as a people and a land.** See: Heiser, *The Unseen Realm*, p. 103-109, emphasis added.

²⁰ I make this assumption based upon context in Moses 7 and in my reading of the Watchers/Giants in the Enoch material. 1 Enoch presents a supernatural worldview that is still presented in Moses 7, but with much more sensitivity and delicate editing. For a translation of 1 Enoch material that has bible references, see [1 Enoch 6](#). Reading at least 1 Enoch 6-11 is important to understanding what is going on with the reference to these “fallen angels” and the covenant that they are making. [The Book of Enoch with biblical references](#) is a good start to reading 1 Enoch material and seeing the apocalyptic context of 1 Enoch and how it shaped Christian thought. I cannot recommend Michael Heiser’s [Unseen Realm](#) enough for those who want to try and understand the arguments early scribes were having with their neighbors, how this related to their view of the cosmos and creation, and how it helped them to understand the origins of evil in the world.

²¹ Compare this chain to 1 Enoch 53 where the servants of Satan prepare “iron chains of immeasurable weight” for the kings of this earth, that they might be destroyed. See Nibley’s analysis in [“A Strange Thing in the Land”](#) part 9.

- iv. Enoch sees God weep – Moses 7.28.
- v. Enoch asks, “How can you weep?” – Moses 7.29-31.
- vi. God weeps because humans hate each other – Moses 7.33.
- vii. Man of Counsel, Man of Holiness, Endless and Eternal is my name – Moses 7.35.²²
- viii. **Most wicked creation – Moses 7.36.** Some have seen this passage as a reference to the idea that the most wicked earth is this creation, this planet.²³

See also [Laurence’s translation of 1 Enoch \(Ethiopic\) 53](#): And I looked and turned to another part of the earth, and saw there a deep valley with burning fire. And they brought the kings and the mighty, and began to cast them into this deep valley. And there mine eyes saw how they made these their instruments, **iron chains of immeasurable weight. And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?'** And he said unto me: **'These are being prepared for the hosts of Azâzel, so that they may take them and cast them** into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded. And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.'

²² [David Butler](#) gives the following provocative possibility regarding Moses 7.35: In Moses 7:35, [God the Father seems to provide several names for himself](#). Two of them are "Man" names, and they're both fascinating.

In Hebrew, "Holiness" may be two things: *qodesh* or *qedusha*. In addition to other meanings, *qodesh* is a name of the temple ("Holiness to the Lord" and "The House of the Lord" are identical statements), and *qodesh qedashim*, the Holy of Holies, really means Holiness of Holinesses. So if God is naming himself *Ish Qodesh*, the Man of Holiness, it might mean The Man of the Temple.

Qedusha, another word translatable as "Holiness," can also mean "the sacred female one." Now this starts to get really interesting, because in Hebrew the word for "man," *ish*, can also mean "husband." So if the Father is introducing himself as *Ish Qedusha*, he might be saying he's the Husband of the Divine Woman.

That this latter interpretation is likely is suggested by the other "Man" name he gives himself: "Man of Counsel" in Hebrew is probably *Ish Etza*, the Husband of the Tree-Lady. *Ish Qedusha* and *Ish Etza* would be parallel statements, connecting us into the imagery of 1 Nephi 11 (the white and beautiful Virgin is the white and beautiful tree), Isaiah 5:18-20 (the Tree of the Holy One of Israel is removed with ropes from the Holy of Holies, leaving it a dark cave), and others. See: [David Butler, Who’s the Man? Thursday, March 20, 2014](#).

²³ Brigham Young said: “In regard to the battle in heaven...let me tell you that it was one-third part of the spirits who were prepared to take tabernacles upon this earth, and who rebelled against the other two thirds of the heavenly host; and they were cast down to this world. It is written that they were cast down to the earth. They were cast down to this globe—to this terra firma that you and I walk upon, and whose atmosphere we breathe. One-third part of the spirits that were prepared for this earth rebelled against Jesus Christ, and were cast down to the earth, and they have been opposed to him from that day to this, with Lucifer at their head.” (Brigham Young, *Discourses*, 54-55).

He also said this about the planet:

"We are inhabitants of a world of sin and sorrow; pain and anguish, every ill that can be heaped upon intelligent beings in a probation we are heirs to. **I suppose that God never organized an earth and peopled it that was ever reduced to a lower state of darkness, sin and ignorance than this. I suppose this is one of the lowest kingdoms that ever the Lord Almighty created, and on that account is capable of becoming exalted to be one of the highest kingdoms that has ever had an exaltation in all the eternities.** In proportion as it has been reduced so it will be exalted, with that portion of its inhabitants who in their humiliation have cleaved to righteousness and

Modern prophets have stressed that the Saints will be made equal to the task in front of them.²⁴

- ix. Should not the heavens weep, seeing these shall suffer? – Moses 7.37. We see a similar passage in 3 Enoch.²⁵
- e. Enoch sees Noah, the Lamb slain, hears the earth mourn, sees The Son of Man ascend to the Father: Moses 7.42-59.
 - i. Enoch weeps for the sons of Adam – Moses 7.44.²⁶

acknowledged God in all things. In proportion as it has been reduced so it will be exalted, with that portion of its inhabitants who in their humiliation have cleaved to righteousness and acknowledged God in all things. In proportion to our fall through sin, so shall we be exalted in the presence of our Father and God, through Jesus Christ and by living the righteousness of his Gospel." (Brigham Young, Journal of Discourses 10:175)

Hugh Nibley put it this way: "You may wonder why we are not sharing the fun here on earth. That's because **we have been quarantined. We've been isolated for a special testing situation.** Remember, that's what the Lord told Enoch when he was talking about the world. He had created "worlds without number," and yet he told Enoch, "Among all the workmanship of my hands there has not been so great wickedness as among thy brethren." (Moses 7:36.) **So when you are here, you are getting a real test.**" (Hugh Nibley, *Old Testament and Related Studies*, edited by John W. Welch, Gary P. Gillum, and Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1986], 146)

²⁴ "The Lord has chosen a small number of choice spirits of sons and daughters out of all the creations of God, who are to inherit this earth; and this company of choice spirits have been kept in the spirit world for six thousand years to come forth in the last days to stand in the flesh in this last dispensation of the fulness of times, to organize the kingdom of God upon the earth, to build it up and to defend it and to receive the eternal and everlasting priesthood of God." (Wilford Woodruff, *Title of Liberty*, 197; Quoted in *Teachings of Ezra Taft Benson*, 555). President Boyd K. Packer said this:

"I wish we could promise you that the world will be safer and easier for you than for us. But we cannot make that promise, for just the opposite is true. There are temptations beckoning to you that were not there when we were teenagers. AIDS had not been invented when we were young, and drugs were something a doctor prescribed. We knew about opium from reading mysteries, but steroids, pills, and crack and all the rest belonged to future imaginations. Modesty was not mocked then. Morality and courtesy were fostered in books and films as much as their opposites are today. Perversion was not talked about, much less endorsed as a life-style. What was shunned then as pornographic, you see now on prime-time television. Your challenge is much greater than was ours. Few of us would trade places with you. Frankly, we are quite relieved that we are not back where you are. Few of us would be equal to it. But, oh, what a wonderful time to be young! You have knowledge of many more things than we needed to have. It is my conviction that your generation is better and stronger than was ours—better in many ways! I have faith that you young men and young women can meet the world on its own terms and conquer it!" (Boyd K. Packer, *Ensign*, May 1989, 54).

²⁵ [Lumpkins translation](#) of 3 Enoch: "Lord of the universe! How long will you sit upon your throne like a mourner in the days of his mourning with your right hand behind you and not deliver your children and reveal your Kingdom in the world?" See: Joseph B. Lumpkin, *The Books of Enoch: A Complete Volume Containing 1 Enoch: The Ethiopic Book of Enoch, 2 Enoch: The Slavonic Secrets of Enoch, 3 Enoch: The Hebrew Book of Enoch*, 2010, p. 400-401.

²⁶ 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

- ii. Enoch says, “I refuse to be comforted” – Moses 7.44. Hugh Nibley writes, “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.”²⁷
 - i. The Lamb is slain – Moses 7.47.
 - ii. The earth speaks: “Wo, wo is me, the mother of men, I am pained, I am weary...” – Moses 7.48.
 - iii. Enoch cries, “Have mercy on Noah and his seed!” – Moses 7.50.
 - iv. An unalterable decree is given – Moses 7.51-52.
 - v. When shall the earth rest? – Moses 7.54.
 - vi. The Son of Man is lifted up, the creations mourn, spirits in prison come forth, and Enoch weeps – Moses 7.55-58.²⁸
 - vii. Enoch asks if Christ will come again to the earth – Moses 7.59.
- f. Enoch sees the last days and the reunification of Saints, and tribulations among the wicked: Moses 7.60-66.
 - i. Darkness covers the earth, but “my people will I preserve” – Moses 7.61.
 - ii. Righteousness from heaven, truth out of the earth: the Restoration of the Kingdom of God and the Book of Mormon – Moses 7.62.²⁹
 - iii. The elect gathered, Zion built – Moses 7.62.

takes him to the heart of the divine nature. This is the mystery of godliness that Enoch does not just see, but now lives for himself. See: Givens, *The God Who Weeps*, p. 105.

²⁷ Hugh Nibley, *Enoch*, p. 21.

²⁸ Compare this passage from Enoch’s vision to 1 Nephi 11.33; 19.10; Jacob 1.8.

²⁹ Compare this passage to Psalm 85:11. See also 2 Nephi 3:20; 26:16; 33:13; Mormon 8:23, 26; Moroni 10:27. President Ezra Taft Benson 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: “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.” See: Ezra Taft Benson, “Flooding the Earth with the Book of Mormon,” General Conference, Oct. 1988. See also: Joseph Smith, Jr., *Teachings*, November 1835, p. 84.

- iv. The City of Enoch will meet the later day Zion,³⁰ they will “fall upon their necks” and “kiss each other” – Moses 7.63.³¹
- v. The sign of the Son of Man: A connection to Enoch’s return.³²
- vi. A thousand years of rest and the Son of Man will dwell on the earth – Moses 7.64-65.
- vii. The troubling/chaos of the sea, men’s hearts failing – Moses 7.66.
- g. Conclusion – Enoch lived in Zion 365 years, walked with God, Zion is fled: Moses 7.67-69.

³⁰ This meeting of the righteous from Enoch and those on the earth is spoken of in [1 Enoch 45.4-5](#): “And on that day I will cause My Chosen One to dwell among them and I will transform Heaven and make it an Eternal Blessing and Light. And I will transform the dry ground and make it a blessing, and I will cause My Chosen Ones to dwell upon it; but those who commit sin and evil will not tread upon it.” Hugh Nibley stated that “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.” See: Hugh Nibley, *Enoch*, p. 256.

³¹ Terryl and Fiona Givens comment: “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.’” See: *The God Who Weeps*, p. 106.

³² 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.* (Joseph Smith, *Teachings*, April 6, 1843, p. 298.)

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.” 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. See: Sayings of Joseph Smith as reported by those who claimed to hear him make the statements, LDS Church History Library.