



Moses 7

Come Follow Me

Zion: The City of Enoch

The Book of Moses

Jeffrey 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,” [\[1\]](#) with an initial authorship diagnostic strongly indicating that the text is not “pseudobiblical or biblical or Joseph Smith’s own pattern.” [\[2\]](#)

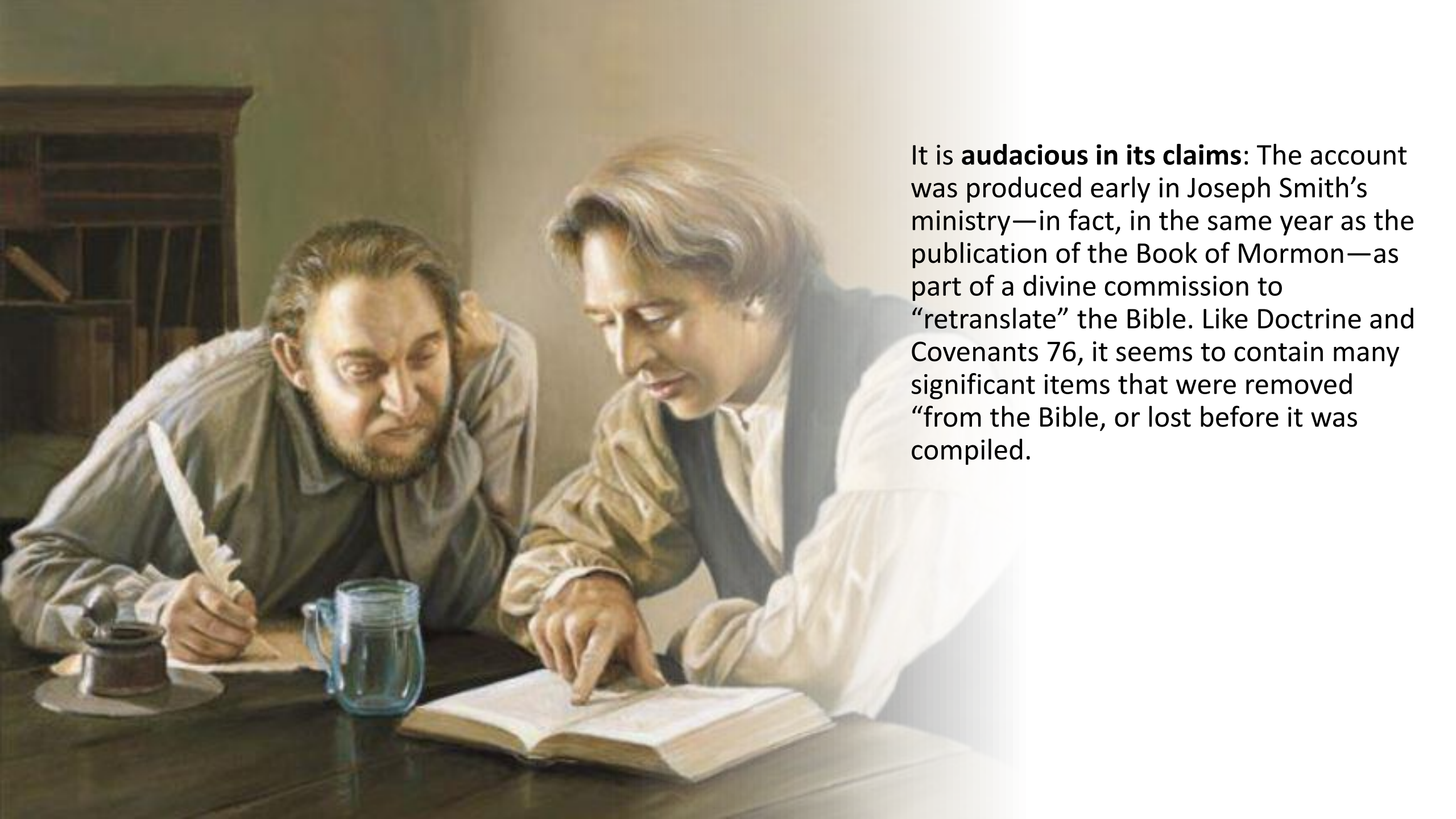
[\[1\]](#) Carmack, “Book of Moses English.” See: Jeffrey M. Bradshaw, [Moses 6-7 and the Book of the Giants: Remarkable Witness of Enoch’s Ministry, *Interpreter: A Journal of Latter-Day Saint Faith and Scholarship*, 48 \(2021\).](#)

[\[2\]](#) 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.”.

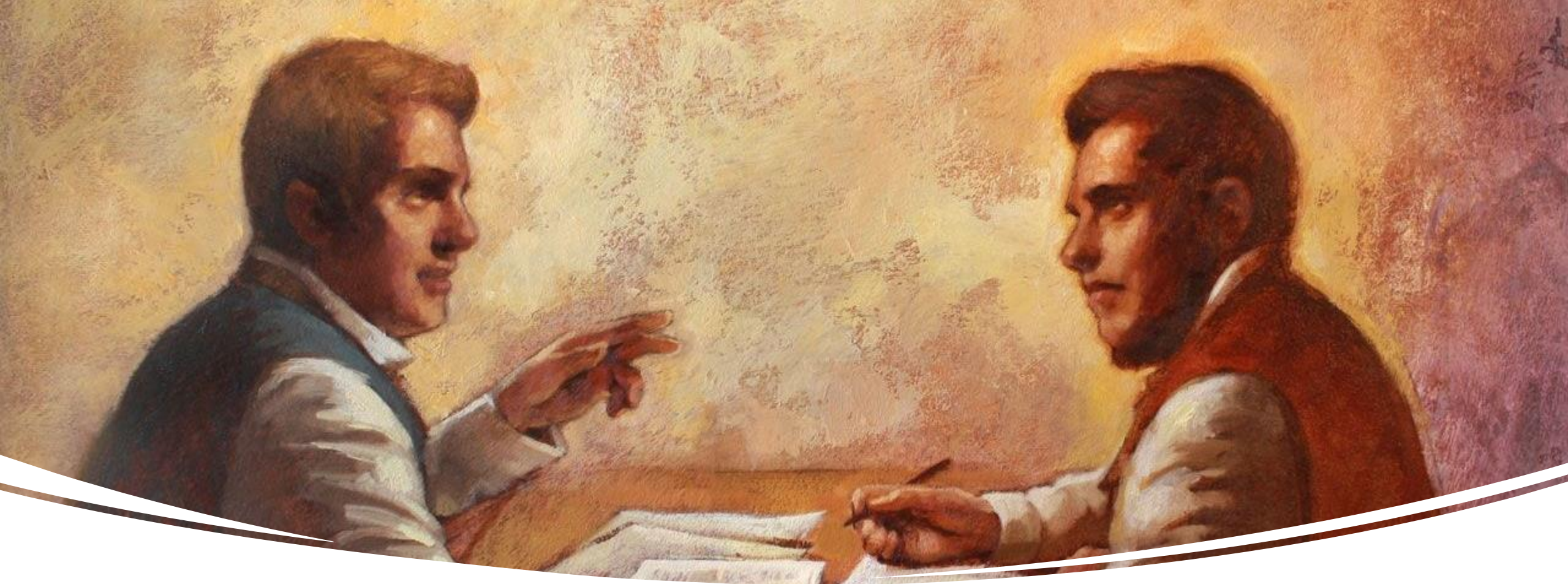
The Book of Moses is Remarkable

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?"



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. Like Doctrine and Covenants 76, it seems to contain many significant items that were removed “from the Bible, or lost before it was compiled.



Only a few days

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.

The main message: The nature of God

Moses 7 portrays a God who cares for his children, a God who weeps.

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?” (Terryl and Fiona Givens, *God Who Weeps*, Ensign Peak, 2012, p. 24)

Enoch's initial vision: Cain versus Shum: Moses 7.1-9a

- Become the Sons of God – Moses 7.1
- The “place Mahujah” and Mount Simeon – Moses 7.2
- Enoch beheld God's glory and was clothed, sees vision – Moses 7.3-4.
- The people of Shum, tent dwellers – Moses 7.5.
- The north country, people of Canaan, also in tents – Moses 7.6.
- The battle: Shum v. Canaan, Shum's people destroyed – Moses 7.7.
- The “curse” upon the children of Cain – Moses 7.8.

Enoch's preaching to the inhabitants of the earth: Moses 7.9b-17.

- The seven lands of Enoch: Sharon, Enoch, Omner, Heni, Shem, Haner, and Hanannah- Moses 7.9.
- Enoch baptizes those who listen – Moses 7.11.
- Rivers turned out of their course, the roar of lions – Moses 7.13. [\[1\]](#)
- A land comes up out of the depths of the sea – Moses 7.14.

[\[1\]](#) 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.

Enoch's preaching to the inhabitants of the earth: Moses 7.9b-17 (cont.)

- Giants in the land, a curse upon all people – Moses 7.15. [\[1\]](#)
- Wars and bloodshed “among them,” but the Lord “dwelt with his people” – Moses 7.16.

[\[1\]](#) 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.



The Giants – Genesis 6.4 and Moses 8.18

– הַנְּפִלִים הָיוּ בְּאֶרֶץ בְּיָמֵם הָהֵם
Genesis 6.4

“The Nephilim they were in the
land in those days...”



Understanding the Giants

Nephilim comes from naphil: נַפִּיל—probably from *naphal*: נָפַל a word that can mean “to fall” or fall down. The word *naphil* relates to a bully, or a tyrant.

The LXX used the word γίγαντες to describe this word.



Understanding the Giants

1. The temple narrative and Revelation 12.
2. The text of the Book of Enoch – especially chapters 6-11. (See: [1 Enoch 6](#), [1 Enoch 7](#), [1 Enoch 8](#), [1 Enoch 9](#), [1 Enoch 10](#).)
3. Understand the timing and nature of the textualization of Genesis 6.1-4. These verses are coming from J, and are probably edited during the exile, as they are a polemic against the ideas and religious beliefs in Babylon.

The establishment of Zion: Moses 7.18-23a.

- The Lord called his people Zion: One heart, one mind, no poor – Moses 7.18. Today we should also take note and also beware of “the idle rich.” The Saints in Enoch’s Zion loved each other as equals. See also 4 Nephi 1.3. Joseph Smith, speaking to the Relief Society, said “All must act in concert, or nothing can be done.”
- 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.”
- 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.

Zion צִיּוֹן

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.

Zion צִיּוֹן

Zion צִיּוֹן is related to the word צִיָּוֶן a word that means “signpost” or “marker” – see: Jeremiah 31.21 and Ezekiel 39.15. Zion is the marker or signpost Yahweh uses to reclaim Israel.



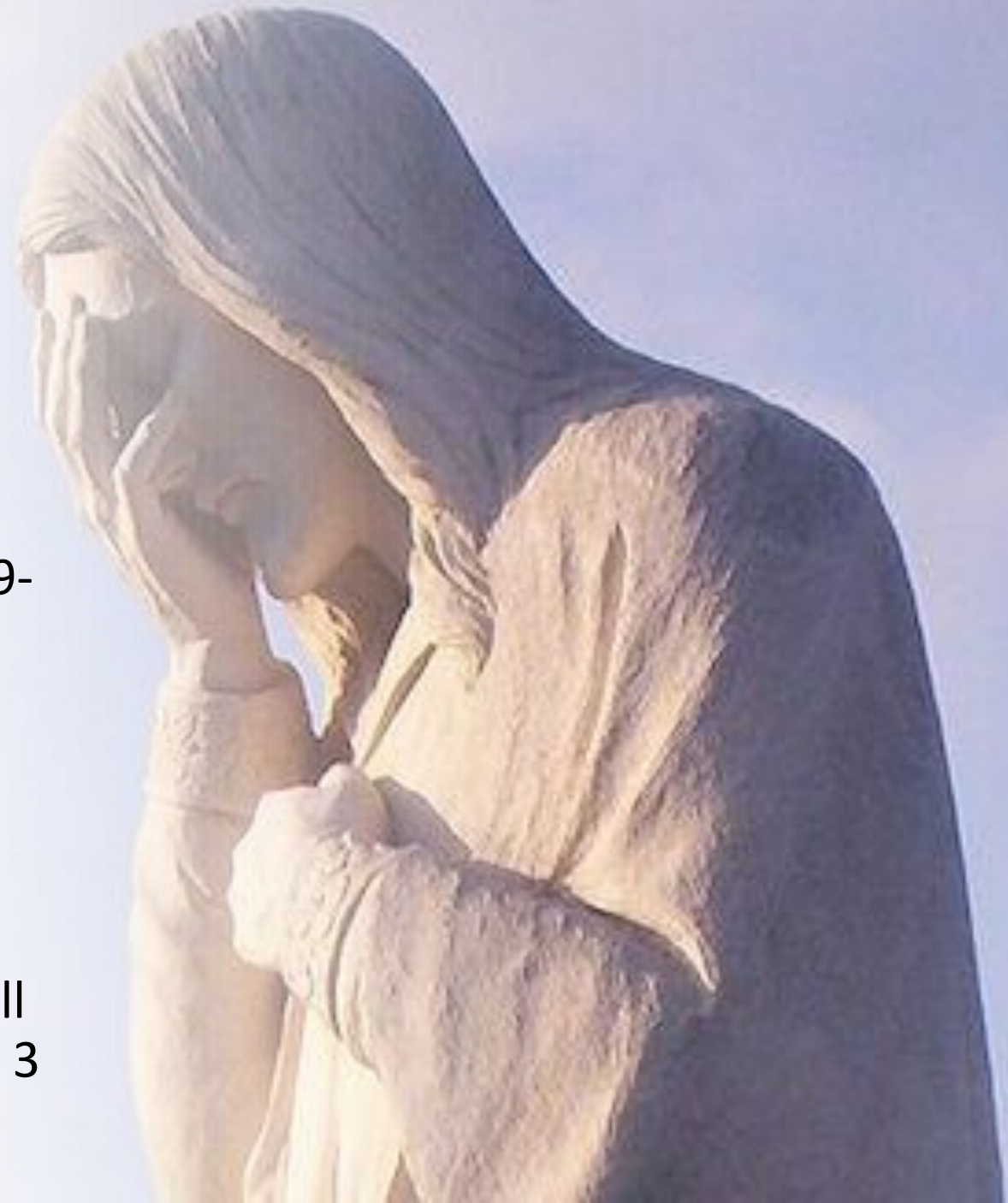


Enoch's next vision: The Son of Man, Satan, the tears of God: Moses 7.23b-41.

- * Enoch is now lifted up to heaven “in the bosom of the Father” – Moses 7.24.
- * 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**, or dark angels coming to torment mankind.
- * Enoch sees Satan with a great chain in his hand – Moses 7.26

Enoch sees God weep

- * Enoch sees God weep – Moses 7.28.
- * Enoch asks, “How can you weep?” – Moses 7.29-31.
- * God weeps because humans hate each other – Moses 7.33.
- * Man of Counsel, Man of Holiness, Endless and Eternal is my name – Moses 7.35.
- * Should not the heavens weep, seeing these shall suffer? – Moses 7.37. We see a similar passage in 3 Enoch.



A world most wicked – Moses 7.36

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).

A world most wicked – Moses 7.36

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 lifestyle. 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).

A world most wicked – Moses 7.36

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).



Enoch sees Noah, the Lamb slain, hears the earth mourn, sees The Son of Man ascend to the Father: Moses 7.42-59.

- * Enoch weeps for the sons of Adam – Moses 7.44.
- * Enoch says, “I refuse to be comforted” – Moses 7.44.
- * The Lamb is slain – Moses 7.47.
- * The earth speaks: “Wo, wo is me, the mother of men, I am pained, I am weary...” – Moses 7.48.
- * Enoch cries, “Have mercy on Noah and his seed!” – Moses 7.50.
- * An unalterable decree is given – Moses 7.51-52.
- * When shall the earth rest? – Moses 7.54.
- * The Son of Man is lifted up, the creations mourn, spirits in prison come forth, and Enoch weeps – Moses 7.55-58



Enoch sees the last days and the reunification of Saints, and tribulations among the wicked: Moses 7.60-66.

- * Darkness covers the earth, but “my people will I preserve” – Moses 7.61.
- * Righteousness from heaven, truth out of the earth: the Restoration of the Kingdom of God and the Book of Mormon – Moses 7.62.
- * The elect gathered, Zion built – Moses 7.62.
- * The City of Enoch will meet the later day Zion, they will “fall upon their necks” and “kiss each other” – Moses 7.63.