

Comments on Moses 7

Chapter 5 discussed the corruption of mankind then chapter 6 discussed the Lord's efforts to counteract that corruption. Conflict between the two sides is inevitable, and that is largely what this chapter deals with. The first half of the chapter reviews Enoch's exploits as a preacher (v. 2-11) and as the leader of his people (v. 12-19). Both of these accounts detail the conflict he experienced. The second half of the chapter deals with a vision Enoch sees of the redemption of Zion contrasted with the destruction of the wicked.

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.

v1 This verse is the conclusion to the sermon of ch. 6. It states that if the audience does not repent they will be damned just as their predecessors were.

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: Prophecy; 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.

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 Ommer, 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.

v2-11 As part of his ministry, Enoch recounts his calling (v. 2-4) and the commands issued to him therein. The Lord shows Enoch by vision who he is supposed to avoid and those who he is to preach to. He sees a vicious warlike race and is told not to preach to them (v. 5-8). He is similarly is shows who he should preach to (v. 9-11). This section of text is largely a quotation of Enoch.

v2-4 Enoch's call to the ministry is from God. Enoch makes it plain to his audience that he has spoken with God face to face and therefore knows that He is real. It is also obviously an authority statement. The language used here is similar to that employed in 1:2, also cp. D&C 107:49.

v5-8 Enoch is told he is not to minister to the people living in the valley of Canaan. These people are presented as warlike and destructive (v. 7), and who will ultimately be cursed for their behavior (v. 8, cp. 5:37-39). The command to not minister to these people presumably follow the curses from 5:41 and 5:52.

It is important to note these people are not lineage of Canaan son of Noah. These are people who are living in the valley of Canaan, and not offspring of the man Canaan. Enoch was ~3000 B.C. and Noah was ~2400 B.C. so the man Canaan ben Noah was some 600 years after these people.

Whether this Canaan is the same land of Canaan which was promised to Abraham and his children is a matter of speculation.

v8 "and there was a blackness came upon all the children of Canaan, that they were despised among all people", this is a parenthetical comment. Note the warning of future happenings with "shall...shall...shall..." in v. 7 through the first half of v. 8 changes to "and there was...". The text changes from a prediction of a future event to a historical comment on a past event.

The blackness visited upon these people initially was not inherited by lineage, it "came upon all the children of Canaan". We are informed in v. 22 that all the "seed of Cain were black" clearly forwarding a literal view of inheritance of skin color.

However, this is not the case with the "children of Canaan" as it "came upon all [them]". If they were the direct offspring of Cain, they would have inherited the skin color from him. Instead, what appears to have happened here is these people of Canaan followed in the same footsteps as did Cain so the Lord cursed them the same as He cursed Cain (cf. 5:36-41). Or perhaps they intermarried with the literal seed of Cain and the curse was perpetuated.

v9-11 Enoch is instructed as to which nations he is to minister to. He is to call them to repentance and baptize them or the Lord will destroy them. These people aren't presently righteous, so the people addressed in v. 5-8 are much more than just wicked, they are like Cain and Lamech.

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 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. 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.

v12-19 Here, the results of Enoch's ministry are presented as both spiritual and geographical division between Zion and the nations, with the nations being cursed and Zion being blessed. The curses laid upon the nations (v. 12-16a) are presented as the opposite of those blessings laid upon Zion (v. 16b-19).

Verses 12-19 can be arranged in an inverted parallelism with an obvious strong antithesis between the halves. Verse 20 serves

as a summary and conclusion of v. 12-19.

- A - (v. 12) Enoch doesn't preach to people of Canaan
- B - (v. 13) Conflict, destruction among nations
- C - (v. 14-15) Fear upon enemies of Lord, nations cursed
 - D - (v. 16a) Wars, bloodshed among the nations
 - D - (v. 16b-c) Peace, righteousness among Lord's people
 - C - (v. 17) Glory and blessings on Lord's people
 - B - (v. 18) Unity, righteousness, charity in Zion
- A - (v. 19) Enoch continues to preach to people in Zion

v13-14 Enoch appears to have wielded the word of God against his enemies such that he brought about great catastrophic disasters like earthquakes and so forth (v. 13). And apparently during one of these earthquakes some land which was previously submerged was raised up such that people fled and occupied it (v. 14).

While Enoch's speech was so powerful that mountains fled and rivers turned their course, men still did not listen to him even though he performed such awe inspiring miracles. Instead, they run away, as they find that easier than repenting. The obedience of nature is contrasted with the disobedience of men.

It is also interesting to note the modern science of Geology discovered the actions of tectonic plates in causing earthquakes and creating mountain ranges and so forth in the 1960s, yet here it is tangentially presented in a text published over a 100 years earlier.

v13 "their enemies", presumably the "people of Canaan" referred to in v. 12 are included among "their enemies" as well as other surrounding rebellious nations as later in the verse "all nations feared greatly".

v17 The blessings pronounced upon Zion here are similar to those presented by Isaiah, cf. Isa. 4:5-6, Isa. 24:23, Isa. 33:5-6, Isa. 51:16, Isa. 62:1-2, as well as other OT Prophets.

v18 "the Lord called his people Zion", here the reference is to Zion on earth, but v. 20-21 is referring to Zion in heaven, or the Church of the Firstborn, those who inherit the Celestial Kingdom.

v20-66 A set of two visions revealed to Enoch are recounted.

Both of these visions present how God and His prophets deal with the righteous and the wicked. It would appear these are two concurrent visions, as opposed to two separate ones subsequently put together because of similar subject, given the segue provided in the last line of v. 44.

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

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 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 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 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.

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

v20-44 Zion is blessed (v. 20-22, 27) while the residue of mankind is cursed (v. 24-26). Overall, Enoch rejoices that Zion is taken up into God's presence (v. 21, 27), but then sees God weeping (v. 28). He wonders over this and asks God why He is weeping (v. 29-31). God replies He is weeping because of all of the rebellious humans He has made (v. 32-33) are going to be destroyed and reveals to Enoch the future events surrounding Noah's Flood (v. 34-38). When Enoch sees this terrible destruction, he too feels godly sorrow and is overcome by it (v41-44).

It is interesting to note when Enoch sees the overall picture of adversity, ministering angels and the free agency of man playing out as something of an abstract caricature in v. 24-

27 he focuses on the good and not the bad. He rejoices in Zion being saved (v. 20-22, 27), but is indifferent over the wicked being cursed and seeing Satan laughing over their destruction (v. 23-26). It is not until the bad is revealed to him in a much more graphic and individual way in v. 32-40 that he becomes upset by the bad, even as the Lord is upset.

Why Enoch reacts in this manner is not explicitly stated. But, given his experience with the wicked (cf. v. 12-16), he probably saw them as getting what they deserved. The question Enoch asks in v. 28 also sheds some light on his position. He sees the Lord as entirely Holy and the wicked are just the opposite of that, how then can someone entirely Holy not be entirely repulsed by people who are utterly wicked? It is not until the Lord reveals the personal consequences of what these people, people the Lord Himself as created, have done to Enoch that he feels godly sorrow for them.

Verses 20-44 can be arranged as a series of complimentary parallelisms, as follows:

- A - (v. 20e) Zion shall dwell in safety forever
- B - (v. 20f) The residue of the people I have cursed
- A - (v. 21) Zion taken up into heaven
- B - (v. 22-28) Conflict and judgement upon the residue
- A - (v. 29-31) Why weep when Zion is in your bosom?
- B - (v. 32-40) The destruction of the wicked
- B - (v. 41-44) Enoch weeps over the destruction

Verses 32-40 can be further broken down to an even tighter strongly antithetical parallelism as follows:

- A - Behold these thy brethren;
- B - they are the workmanship of mine own hands, and
- C - I gave unto them their knowledge,
in the day I created them; and
- D - in the Garden of Eden,
gave I unto man his agency;
- E - And unto thy brethren have I said, and
also given commandment,
that they should love one another, and
- F - that they should choose me, their Father;
- G - but behold, they are without affection, and
they hate their own blood;
- H - And the fire of mine indignation
is kindled against them; and
in my hot displeasure
- I - will I send in the floods upon them,
- J - for my fierce anger is kindled against them.

- A - Behold, I am God;
 B - Man of Holiness is my name;
 C - Man of Counsel is my name; and
 D - Endless and Eternal is my name, also.
 E - 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.
 F - But behold, their sins
 shall be upon the heads of their fathers;
 Satan shall be their father, and
 G - misery shall be their doom; and
 H - the whole heavens shall weep over them,
 even all the workmanship of mine hands;
 wherefore should not the heavens weep,
 seeing these shall suffer?
 I - But behold, these which thine eyes are upon
 Shall perish in the floods; and
 J - behold, I will shut them up;
 a prison have I prepared for them.

The first strophe (v. 32-34) addresses the fallen and rebellious nature of man and the physical punishment to be meted out upon them, while the second strophe (v. 35-38) addresses the sanctified and exalted nature of God and the spiritual punishment to be meted out upon the rebellious. Especially note the second H indicates that even though God is angry with them, as indicated in the first H, He and the rest of Creation lament over their condition and take no pleasure in their destruction.

v20 A summary of the vision in v. 21-44 as, "Zion I have blessed, but the residue...I have cursed".

v21 Regarding the Zion of Enoch cp. D&C 38:4, D&C 45:12-14, D&C 76:67, D&C 107:49.

"in process of time", an artifact of the KJV rhetoric which means "some time later" and not "as time wore on". The phrase "in process of time" is used a number of times in the OT and always bears the context of it meaning "some time later" or "some considerable time later" as in years, cf. Gen. 4:3, Gen. 38:12, Exod. 2:23, Judges 11:4, 2 Chron. 21:19.

v24-27 Here, from the vantage point of being lifted up above the earth Enoch can see angels from heaven descending upon the earth to judge the wicked and sanctify the righteous, while Satan is

down below looking up laughing. Note the antithesis implied by their relative positions: Enoch is "high and lifted up"; the angels are above the earth but are "descending"; Satan is down below "looking up".

v26 While the angels of God are warning and judging (v. 25) and sanctifying the righteous (v. 27), Satan and his angels are laughing and spreading darkness. A sharp contrast.

v32 "knowledge", in the RLDS Inspired Version (IV) the term "intelligence" appears instead of "knowledge".

v33 "they hate their own blood", cp. 5:50.

v37 "their sins shall be upon the heads of their fathers", cp. cp. Exod. 20:5, Num. 18:18 and 31-33, 2 Ne. 4:5-7, D&C 93:41-44, D&C 98:28-29. In this case the heaviest punishment is clearly aimed at Satan himself, the source and author of all sin, cp. Hela. 6:30. Contrast this with v. 33 where God is trying to get them to choose Him as their Father, but instead they are choosing Satan.

v39 The Son as the intercessor, cp. Isa. 43:24, Isa. 53:4-6.

v41-44 Whereas Enoch was previously asking the Lord why He was weeping, after having the misery of rebellious man revealed to him, he feels godly sorrow and weeps as well.

v41 "all eternity shook", i.e., all of Creation was affected, cp. v. 37, 48, 56, 61, 66.

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.

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 swore 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; whose 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? 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;

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; 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.

v45-66 "When shall the blood of the Righteous be shed?" Here is another revelation to Enoch that addresses the relationship between the Savior and Creation, and the wicked and the righteous.

Enoch's main question is a follow up to the preceding vision (v. 20-44). There, Enoch sees the Lord weeping over the wicked, and he himself weeps for them. So he asks the Lord when wickedness will be removed from the face of the earth and be replaced by righteousness.

Enoch sees both the First (v. 47) and Second (v. 65) Advents of Christ. He sees it is not until the Second Advent that peace reigns upon the earth, but not until after much tribulation (v. 66).

Remember Enoch was very early on in mankind's history, so while the 2nd Advent and Judgement seems imminent to us these things are all very distant to Enoch. Hence his laments over the thousands of years of pain and misery he sees stretching before his eyes.

Verses 45-66 can be arranged as an inverted parallelism. Verse 45 is presented as the substance of the question, and v. 46-66 is the answer.

- A - (v. 46) In the days of wickedness and vengeance
- B - (v. 47a-b) Enoch saw day of the Son of Man (1st Advent)
- C - (v. 47c-g) The Righteous is lifted up
- D - (v. 47h-i) Zion (i.e., His people, v. 18) is with me
- E - (v. 48) Earth groans because of wickedness
- F - (v. 49-53b) Enoch intercedes for Noah's children

G - (v. 53c-j) I am the Messiah, the King of Zion
 H - (v. 54) When the Son of Man cometh upon earth...
 I - (v. 55) Son of Man lifted up upon cross
 J - (v. 56a-e) Creation moans, earth groans
 K - (v. 56f-57b) Saints arise, on right hand of God
 K - (v. 57c) Remainder in chains until Judgement
 J - (v. 58) Enoch weeps, when shall the earth rest?
 I - (v. 59a) The Son of Man ascended unto Father
 H - (v. 59b-d) Wilt thou not again come upon the earth?
 G - (v. 59e-n) I should ask in name of Only Begotten
 F - (v. 60) Fulfill the oath concerning Noah's children
 E - (v. 61a-f) Earth shall rest, after heavens shake
 D - (v. 61g) But My people will I preserve
 C - (v. 62-64) Righteousness will I send down out of heaven
 B - (v. 65) Enoch saw the day of the Son of Man (2nd Advent)
 A - (v. 66) Before that day he saw tribulations among wicked

v45 After seeing all of the misery being suffered in the preceding verses, Enoch asks the Lord when the Son will come to turn the mourning into rejoicing.

"the Righteous", obviously the Son of God, the only innocent blood, cp. D&C 132:27.

v47 "Zion is with me", in v. 18 we are informed "the Lord called his people Zion", thus we have a parallel to the last line in v. 61 which says "my people will I preserve".

v49-52 The intercessory role of a prophet is a type of Christ, cp. v. 39. Here Enoch pleads on behalf of the earth and the lineage of Noah.

v57 "reserved in chains", cp. v. 38.

v59 "through thine own grace", cp. Eph. 2:8, D&C 20:30.

v60 "fulfil the oath", cp. v. 51.

v64 This verse is referring to the Millennium.

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. 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.

v67-69 The conclusion. Enoch saw "all things" and ultimately received a "fulness of joy" which would replace the "bitterness of soul" from v. 44.

The text also indicates Enoch and all his people "walked with God", which is a rare statement explicitly applied only to this group and Noah and his sons in 8:27. However, by inference, we would assume others such as Moses, Isaiah, Ezekiel, and Joseph Smith would qualify for this description.

v69 "Zion Is Fled", that Enoch's Zion was translated is made explicit in D&C 107:49.

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