

# Joseph Smith Vindicated Again: Enoch, Moses & 48, and Apocryphal Sources

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Many times in the past 170 years, Joseph Smith's prophetic calling and powers have been reconfirmed.<sup>1</sup> However, one of the most interesting, as well as unusual, examples of such vindication is found in Pearl of Great Price texts that center on the enigmatic figure of Enoch the seer.

References to the antediluvian patriarch in the Bible are scant indeed. Everything about Enoch in the Old Testament can be read in less than a minute (see Genesis 5:18–24). The New Testament book of Jude adds only two more verses (see Jude 1:14–15). And the book of Hebrews explains in one verse that “by faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Hebrews 11:5). Outside of the Bible, though, the body of Enoch material is extensive. In apocryphal sources Enoch is a popular figure and receives significant attention. The collection known as *1 Enoch* is comparable in size to the biblical book of Isaiah and is believed by scholars to have been “created, transmitted, and developed in ‘pious’ Jewish circles of the 4th to 1st centuries B.C.E.”<sup>2</sup>

Latter-day Saints know that Enoch was a mighty prophet who carried out a significant antediluvian ministry and also that the Prophet Joseph Smith restored by revelation a greatly expanded corpus of Enoch material when he worked on that portion of his inspired revision of the Bible in December 1830. The Prophet related:

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of His little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced. ... [I]t seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam. To the joy of the little flock ... did the Lord reveal the following doings of olden times, from the prophecy of Enoch [Moses 7:1–69 follows here].<sup>3</sup>

Modern prophets typically expand what we have received in the Bible and reveal more of the ancient word of God—rarely do they shrink the corpus. Latter-day Saints accept the details of Enoch's life and ministry as found in the Pearl of Great Price (mainly Moses 6 and 7) and believe these verses are neither fictitious traditions nor late compositions originating from “‘pious’ Jewish circles” from the fourth to the first centuries B.C. but rather are authentic ancient descriptions of the experiences of the powerful seventh patriarch of the human family. Of course, one can understand why it may look to some readers outside the Latter-day Saint tradition as though Joseph Smith simply copied down and incorporated into his own King James Version a few pseudepigraphic passages about Enoch known from late antiquity. However, certain thought-provoking issues and characteristics of the Enoch passages in the Pearl of Great Price resist such an easy dismissal of Joseph Smith's restored canon.

One issue is the availability in 1830 America—or rather the lack thereof—of Enoch material from which to create a revised or enhanced biblical text centering on the ancient seer. Another is the “unlearned” Prophet's uncanny ability to capture the essence of Enoch's life in such a small amount of space (remember that the pseudepigraphic book of *1 Enoch* alone is the size of the book of Isaiah) while at the same time remaining faithful to the salient points found in the full range of Enoch traditions and texts, some of which did not even come to light until the

twentieth century. A third issue is the clear and striking description of the Savior's atonement in the meridian of time found in Joseph Smith's Enoch texts but not in any of the apocryphal Enoch sources. And a fourth issue is the odd-sounding description of mother-earth (in Moses 7:48), whose voice cries out for redress because of her wicked inhabitants. While this motif is found in *1 Enoch* (the so-called *Ethiopic Enoch*), Moses 7:48 most resembles an Aramaic fragment of an Enoch text found among the Dead Sea Scrolls from Qumran Cave 4, which, however, was not discovered until after 1952 and not published until 1976 by J. T. Milik as 4QEnGiants<sup>a8</sup>.<sup>4</sup>

### Availability of Enoch Texts

To review the history of different interpreters' interactions with the writings and traditions associated with Enoch is to look at a story filled with many ups and downs, as well as large gaps. Scholars contend that a book of Enoch was well known to different groups of Jews during intertestamental times but not before. (Evidence of its existence and use in Old Testament times is lacking—an argument scholars use against the authenticity of the Book of Moses passages about Enoch.) The Dead Sea Scrolls community at Qumran, to which I shall return shortly, took pains to preserve its Enoch texts. The writers of various apocryphal and pseudepigraphical works seem to have drawn upon either a book of Enoch or an established corpus of Enoch traditions of the kind collected for other biblical figures (see, for example, *Testaments of the Twelve Patriarchs*; the *Assumption of Moses*; *Baruch*; and *4 Ezra*). However, references to a book of Enoch in Jewish texts after the second century A.D. are rarely, if ever, found.<sup>5</sup>

Among the early Christians, Enoch was obviously well known. According to R. H. Charles, an early twentieth-century expert on the Apocrypha and Pseudepigrapha, the book of Enoch had more influence on the New Testament "than ... all the other apocryphal and pseudepigraphical works taken together."<sup>6</sup> Concepts found in *1 Enoch* are attested in various New Testament books, with Jude 1:14–15 being a quotation of *1 Enoch* 1:9. But during the Middle Ages, beginning in the fourth century, interest in Enoch generally waned, the notable exception being the Byzantine historian George Syncellus (ca. A.D. 800), who cited a passage from Enoch in his writings.<sup>7</sup>

As the Renaissance dawned, providing the impetus for the Reformation, excitement developed over what was reported to be an authentic book of Enoch discovered by Pico della Mirandola (1463–94), classicist and Christian Hebraist extraordinaire. For the next few hundred years, manuscripts containing Enoch traditions and quotations were lauded or discredited by verdicts that ran the gamut from "authentic" to "stinking fables."<sup>8</sup> Then, in 1773, the explorer James Bruce discovered three Ethiopic manuscripts in Abyssinia, including what scholars still regard as the entire, or almost the entire, *First Book of Enoch*. In 1886–87, portions of the Greek version of *1 Enoch* (1:1–32:6) were unearthed from a Christian grave site at Akhmim, Egypt.<sup>9</sup> However, scholarly interest in these finds was minimal for several years.

As Michael Stuart reported, "the honour of revealing to the [modern] world the [hidden] treasure" of the book of Enoch, which had remained buried, so to speak, for so long, went to an Oxford scholar named Richard Laurence.<sup>10</sup> In 1821, he produced not just the first English version, but really the first modern-language translation of the Ethiopic book of Enoch under the title *The book of Enoch the prophet, an apocryphal production, . . . now first translated from an Ethiopic ms. in the Bodleian Library*. He issued revised editions in 1833, 1838, and 1842. These were followed by other English, Latin, German, and French translations by various scholars, as well as a critical Ethiopic edition.<sup>11</sup>

The point to be made here against the backdrop of all this history is that the only edition of the book of Enoch potentially available to the Prophet Joseph Smith in 1830, when he produced that portion of his Inspired Version of the Bible containing Enoch's story, was the Laurence translation of 1821—a fact to which all scholars will attest. To believe that the Prophet obtained a rare copy of that work, which had been produced in England for scholars,

and then found the time to pore over its pages and digest its nuances strains credibility beyond the breaking point, particularly when one considers the lack of formal education possessed by the Prophet.

When scholars in England obtained Laurence's edition of the book of Enoch, their wholehearted efforts seem to have gone into dismissing and suppressing it, not promoting and disseminating it. It seems that Joseph Smith could not have obtained a copy of it even if he had known about it. The Prophet himself said that a book of Enoch was among the "lost books" of the Bible and was "now nowhere to be found."<sup>12</sup> Furthermore, between 1821 and 1830 the Prophet was so busy with other matters of divine consequence—such as receiving the revelations recorded in the Doctrine and Covenants, translating and publishing the Book of Mormon, and organizing the church (not to mention moving around to avoid life-threatening persecution)—that one wonders when he would have found the time to internalize Laurence's book of Enoch and reproduce it in distilled form.

### Essence of Enoch

Yet, in 1830, when the study of Enoch was still in its infancy, the Prophet Joseph Smith managed to come up with many crucial elements of Enoch's life and ministry that appear scattered throughout the corpus of nonbiblical texts associated with the seer. But Joseph was able to weave these elements into a seamless fabric of the antediluvian patriarch's story, as though that story had once been conveyed that way anciently (which it had). Some of the striking parallels between Joseph Smith's work and the Enoch traditions now available include the following:

- Enoch, like other prophets, journeyed forth, had the spirit of God descend upon him, and was transfigured in order to endure a heavenly environment and heavenly beings (see Moses 6:26–27; compare *1 Enoch* 71:1; also Moses 1:11).
- Enoch came to understand the nature and condition of unrepentant mortals—that the wicked bring upon themselves death and hell by their own actions (see Moses 6:29; compare *1 Enoch* 63:9).
- Enoch, seeking communion with heaven, prostrated himself on the ground, and the Lord spoke to him (see Moses 6:31–32; compare *1 Enoch* 14:24).
- Enoch referred to a book of remembrance based on a divine pattern (see Moses 6:46; compare *1 Enoch* 93:2–3).
- Enoch knew of the phrase *Son of Man* (see Moses 6:57; compare *1 Enoch* 48:2), though modern scholarship usually regards it as a reference to Enoch himself.
- Enoch understood God's ruling power over many creations (see Moses 6:61; 7:30, 36; compare *1 Enoch* 14:22; 39:11; 84:3).
- Enoch was taught that all things in the universe bear record of and glorify God (see Moses 6:63; compare *1 Enoch* 69:21–24).
- Enoch saw the heavens weep because of the wickedness of humankind (see Moses 7:28; compare *1 Enoch* 100:11–13).
- Enoch saw the tribulation and torment of the wicked (see Moses 7:38–39; compare *1 Enoch* 45:2).
- Enoch wept over the wickedness of humankind (see Moses 7:41, 44; compare *Secrets of Enoch* 41).
- Enoch saw Noah build an ark (see Moses 7:43; compare *1 Enoch* 89:1).
- Enoch saw that the Lord would gather his people and that the earth would be redeemed (see Moses 7:62, 64–65; compare *1 Enoch* 45:4–5; 51:5).
- Enoch saw that the righteous of the earth would one day dwell with the righteous who descended from heaven (see Moses 7:62–63; compare *1 Enoch* 39:1, 5).
- Enoch's Zion will return from heaven (see Moses 7:63; compare *1 Enoch* 39:1).
- God showed Enoch all things (see Moses 7:67; compare *1 Enoch* 19:3).

- God himself “took Enoch”—meaning that he was translated (into the highest heaven, according to 2 *Enoch* 67; compare Moses 7:21–23, 69).

### The Atonement at the Center

Despite all the striking similarities between Joseph Smith’s account of Enoch and the apocryphal sources, two outstanding differences are noteworthy. First, the Enoch texts in the Book of Moses constantly, even relentlessly, put the Lord at the center of all action. He is the prime mover and source of activity affecting the ultimate destiny of this earth and its inhabitants as seen by the seer. In apocryphal literature, Enoch is shown the government of the cosmos and the progression of earth’s history. Also in Joseph Smith’s version of Enoch, the great patriarch is shown such scenes, but Jesus Christ is at the heart of them.

Closely related to the first, the second difference and most significant unique feature of Enoch’s record in the Pearl of Great Price is the clear and unadulterated description of the atoning sacrifice of Jesus Christ and its impact on this earth as well as on the heavens. In fact, both the first and second comings of the Son of God in the flesh are prophesied and described in impressive detail. Such descriptions constitute the greatest contribution and restoration of lost information of the many verses of Joseph Smith’s inspired revision of the life and ministry of Enoch. The prophetic visions of the Lord’s redemptive acts reported in the Book of Moses ought to be regarded as the real essence and true significance of Enoch’s multidimensional record. Consider the verses in Moses 7 that help put the atonement in its cosmic context; these begin by describing Enoch’s emotional and spiritual despair brought on by his vision of the earth’s future turmoil and unmitigated wickedness. He refuses to be comforted (see Moses 7:44) until he is shown the coming of Jesus Christ in the flesh.

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. 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. 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; 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; 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. (Moses 7:53–57)

The foregoing is more than the core of Enoch’s vision; these verses constitute the essence of the plan of salvation. The Messiah came to this earth to be crucified so that the righteous spirits in prison could go free, while others would have to wait for the day of judgment because of their wickedness.

Though he sees the atonement of the Son of God, the record indicates that Enoch still is not completely comforted; he weeps again, asking once more when the earth will rest. He is then shown the second coming of the Lord in power and glory to fulfill all his promises to the antediluvian patriarchs.

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. 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. (Moses 7:59–60)

### Mother Earth

In Joseph Smith’s version of the Enoch story, both the first and second comings of the Messiah are directly connected to times of great wickedness. In fact, this account draws attention to the Messiah’s mortal mission by its linkage to the unusual and very vivid description of the personification of the earth, as reported in Moses 7:48:

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?

The mother-earth motif, a category into which Moses 7:48 clearly seems to fall, is one of the earliest and most common concepts found in the ancient mythologies and religious frameworks of the Near East. It cuts across cultures and time periods.<sup>13</sup> Thus it is not unexpected that echoes of the earth’s protests to heaven against humankind’s wicked ways, as portrayed in Moses 7:48, are also found in two sections of *1 Enoch*, as well as among the Dead Sea Scrolls, specifically in some Aramaic fragments discovered in Cave 4 at Qumran.

Enoch was a figure of special interest to the people of Qumran, “doubtless due to sectarian concern about issues pertaining to revelatory authority, calendrical computation, scribal wisdom, and eschatological [end of the world] events.”<sup>14</sup> Not surprisingly, and with the possible exception of calendrical concerns, these are matters of great interest to Latter-day Saints as well and may help us see why the Lord revealed so much about Enoch to the Prophet Joseph Smith. (In fact, it is not difficult to see why these concepts would be of special import to any community claiming to be a group of covenant-based Israelites seeking to live by revealed truth until God established his ultimate kingdom on earth.) Eleven Aramaic manuscripts, all recovered from Cave 4, constitute the oldest surviving texts of Enoch literature outside the Latter-day Saint corpus—copies of writings purported to have been authored by the seer himself. Additionally, the Dead Sea Scrolls include other writings in which the figure of Enoch plays a prominent role (see 4Q203 [4QEnGiants<sup>a</sup>8] and 4Q530 [4QGiants<sup>b</sup>2]). In this regard, the *Book of Giants* is an expansion of the story found in Genesis 6:1–4 about the birth of giants in the land and reflects the same pervasive wickedness mentioned in Moses 6 and 7. The standard critical edition of these Aramaic fragments is the one published by J. T. Milik in 1976 (hereafter 4QEnGiants<sup>a</sup>8 or simply 4QEnGiants).<sup>15</sup>

A comparison of the “mother-earth” or “pleading-earth” passages from the apocryphal collections of Enoch, including the Aramaic texts from Qumran, with Moses 7:48, cited above, is instructive.

<b>1 Enoch 7:4–6; 8:4</b>	<b>1 Enoch 9:2, 10</b>	<b>4QEnGiants<sup>a</sup>8, lines 3–4, 6–12<sup>16</sup></b>
The giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another’s flesh, and drink the blood. Then <i>the earth laid accusation</i> against the	And they said one to another: ‘The earth, made without inhabitant, <i>cries</i> the voice of their crying up to the gates of heaven. . . . And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations	The copy of the second tablet of the E[pistle . . . written] by Enoch . . . Let it be known to you that [you] n[ot . . . ] and your works and those of your wives [ . . . ] themselves [and their] children and the wives of [their children . . . ] by your prostitution on the earth. And it befell you [ . . . And <i>the earth complains</i> ] and accuses you, and the works of your children too, [and its voice rises

lawless ones. . . . And as men perished, they cried, and their cry went up to heaven.

have ascended: and cannot cease because of the lawless deeds which are wrought on the earth.

right to the portals of heaven, complaining and accusing (you) of] the corruption by which you have corrupted it.

[ . . . ] until the coming of Raphael. Lo, a destruction [ . . . on men and on animals: the birds which fly on the face of heaven, and the animals which live on the earth]

Though the parallels between Moses 7, *1 Enoch*, and 4QEnGiants are impressive, one notes certain differences between the three accounts; one significant difference is the specific identification of the earth in Moses 7:48 as the “mother of men”—a designation missing in *1 Enoch* and 4QEnGiants. Such a notion immediately recalls the earliest literate cultures of ancient Mesopotamia rather than the later religious context of postexilic Israel. As one scholar notes, “the Sumerian Earth-mother is repeatedly referred to in Sumerian and Babylonian names as the mother of mankind. . . . This mythological doctrine is thoroughly accepted in Babylonian religion. . . . In early Accadian, this mythology is already firmly established among the Semites.”<sup>17</sup>

Thus, this ethos pervading Sumerian-Akkadian religious belief—the idea that mother-earth was regarded as the mother of men—is also reflected in Moses 7:48 and may well represent one of the early episodes upon which other conceptions of the divine earth-mother image are based, as seen in ancient cultures of the Near East. In other words, Joseph Smith’s *Enoch* text discloses an early Semitic milieu just as legitimately as a late one, from which many non-Latter-day Saint scholars believe all the *Enoch* material derives. The *Enoch*-centered verses of Moses 7 are different from other *Enoch* texts because they actually bear evidence of the authentic ancient context of *Enoch*’s day, closer chronologically to the Sumerian-Akkadian cultural complex (2400–1900 B.C.) than the time frame of the intertestamental period (400–1 B.C.), when texts associated with *Enoch* had already been filtered through centuries of transmission.

A second difference between Moses 7, *1 Enoch*, and 4QEnGiants is the nature of the wickedness portrayed therein. In *1 Enoch* the wickedness described seems to be some sort of violence directed against humankind, as well as unspecified sin directed against birds, beasts, reptiles, and fish. But in 4QEnGiants the wickedness of people is defined explicitly as “prostitution” (Aramaic *znwtkwn wktwnz*). And in Moses 7:48 wickedness is equated with “filthiness” in eloquent parallel construction: “the wickedness of my children . . . the filthiness which is gone forth out of me.” The texts of Moses 7 and 4QEnGiants appear intuitively closer to each other than *1 Enoch* seems to the other two, because filthiness, immorality, and idolatry are closely associated with each other in Semitic-based biblical culture. See, for example, Ezra 6:21; 9:11; Ezekiel 16:36; 24:13; Revelation 17:4.<sup>18</sup>

A third difference between Moses 7:48 and *1 Enoch* 7, 8, and 9 is the nature of the complaint registered by the earth. In Moses 7 the *earth* itself complains of and decries the wickedness of the people, while the *1 Enoch* texts emphasize the cries of *men* ascending to heaven. Though J. T. Milik’s edition of 4QEnGiants posits several reconstructions of the text at this point, enough remains to indicate that the Qumran version of *Enoch* originally portrayed a scene more closely paralleling Moses 7:48, where the earth complains because of the wickedness of its inhabitants and that complaint rises to the portals of heaven. This resonance between these two texts is important given Joseph Smith’s obvious unawareness of the Qumran material. It would seem to hark back to a common strand of early *Enoch* traditions, which Joseph Smith said originated in the ancient antediluvian patriarchal period.

A fourth and final difference between the texts of Moses 7, *1 Enoch*, and 4QEnGiants involves what one might term the ultimate motivation behind earth's cry for redress against the intense wickedness on her surface, and the result that follows. In Moses 7:48 mother earth pleads for a cleansing of and sanctification from the pervasive wickedness by means of a heavenly personage and heavenly powers. The earth importunes, "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?" This plea for redemption through a creator, and the resultant rest from wickedness as righteousness dwells on the earth, is nowhere to be found in *1 Enoch*.

However, one again notes that the 4QEnGiants text parallels Moses 7:48; here the earth complains about the corruption instigated by her inhabitants "until the coming of Raphael," and then in 4QEnGiants<sup>a8</sup>, lines 11–12, we read, "Lo, a destruction," which destruction certainly must be regarded as a type of cleansing from the prevalent wickedness on the earth, just as is mentioned in other scriptural passages (see, for example, Job 21:17, 30; Proverbs 10:29). In fact, in Joseph Smith's inspired revision of the Gospel ("Testimony") of Matthew, the destruction of the wicked is equated with the end of the world in preparation for the consummate righteousness brought about by Christ's second coming and millennial reign (see Matthew 24:4 JST or Joseph Smith—Matthew 1:4; Matthew 13:39, 41). Given all we know about the theology of the Qumran covenanters, it seems probable that the destruction mentioned in 4QEnGiants would have been seen as a great cleansing episode, signaling the end of the world in preparation for the consummate righteousness that was expected to prevail on the earth after the end times.

When speaking of a cleansing and sanctification of the earth, Moses 7:48 is clearly alluding to the coming of Jesus Christ and his atonement, which would cleanse the earth from the filthiness that had overrun it. In this passage Enoch heard the earth plead to know when her Creator (who is none other than Jesus Christ according to Moses 1:29–33) would sanctify her. And several verses later (see Moses 7:53–56), Enoch was privileged to receive the answer to that question as he was shown the coming of the Messiah in the flesh and his atoning sacrifice, particularly the crucifixion. While the later Mosaic law amply testified to the fact that it was well understood that cleansing came through atonement (see Leviticus 16:30; Numbers 8:21), knowledge of the Atoning One already seems to have been lost or ignored.

### Conclusion

**Joseph Smith's inspired revision of the Bible is significant for many reasons, but especially for its restored knowledge that the antediluvian patriarchs knew about the coming of the Messiah in the flesh and his all-powerful atoning sacrifice. In bringing this fact to light, the Prophet Joseph helps us to see how these ancient seers possessed, in its fullest sense, the spirit of prophecy as defined by John the Revelator when he wrote that "the testimony of Jesus is the spirit of prophecy" (Revelation 19:10). Standing prominently among the antediluvian prophet-patriarchs in the inspired revision of the Bible is Enoch, about whom we now know so much owing to Joseph Smith's own revelatory experiences, and whose ministry we now understand to be centered on a revealed witness of the first and second comings of Christ.**

Indeed, the Enoch story in the Book of Moses links Enoch's visions of the atonement with one of the most unusual episodes, found heretofore only in apocryphal sources. Moses 7 describes and clarifies for us the context of the mother-earth or pleading-earth episode also depicted in *1 Enoch* 7, 8, and 9 and in a fragment from the Dead Sea Scrolls, 4QEnGiants. In every way, Moses 7:48 is a superior rendition. From a doctrinal standpoint, it not only confirms that the Savior's atonement was taught from the beginning of time, but it also illustrates what the ancients believed long ago—that the earth is a living entity. President Joseph Fielding Smith offered this commentary on Moses 7:48:

The Lord here informs us that the earth on which we dwell is a living thing, and that the time must come when it will be sanctified from all unrighteousness. In the Pearl of Great Price, when Enoch is conversing with the Lord, he hears the earth crying for deliverance from the iniquity upon her face. ... It is not the fault of the earth that wickedness prevails upon her face, for she has been true to the law which she received and that law is the celestial law. Therefore the Lord says that the earth shall be sanctified from all unrighteousness.<sup>19</sup>

In addition, the parallels or similarities between the Moses 7 account and the 4QEnGiants account, and the concomitant absence of such similarities in the *1 Enoch* account, become a powerful witness of the Prophet's divine call, especially when one remembers that there was no earthly way for the Prophet to base his work on the Dead Sea Scrolls version—the earliest of all the known Enoch texts—because the scrolls were not to be discovered for another hundred years. Thus we conclude that Joseph Smith was forced to produce scripture the old-fashioned way—pure unadulterated revelation from God.

### Notes

**On related issues, see Daniel C. Peterson's paper, "On the Motif of the Weeping God in Moses 7," in this volume, 285–317.**

1. Examples range from the fulfillment of specific prophecies given by Joseph Smith, such as the beginning of the American Civil War, to the publication of an entire volume of scripture that has been shown to fit extraordinarily well within the ancient cultural and linguistic context from which it purports to originate, to the hundreds of doctrinal clarifications essential to biblically centered Christianity.
2. George W. E. Nickelsburg, "Enoch, First Book of," in *The Anchor Bible Dictionary*, ed. David N. Freedman et al. (New York: Doubleday, 1992), 2:515.
3. Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, 2nd ed. (Salt Lake City: Deseret Book, 1950), 1:131–33.
4. J. T. Milik, *The Books of Enoch: Aramaic Fragments of Qumran Cave 4* (Oxford: Clarendon, 1976), 314–16.
5. Martin Rist, "Enoch, Book of," in *The Interpreter's Dictionary of the Bible* (Nashville: Abingdon, 1962), 2:104.
6. R. H. Charles, ed. and trans., *The Book of Enoch, or 1 Enoch* (London: Oxford University Press, 1913), xcv. All quotations from *1 Enoch* in this essay come from this translation. A more recent collection is James H. Charlesworth, *The Old Testament Pseudepigrapha* (New York: Doubleday, 1983), 1:5–315.
7. See Hugh Nibley, *Enoch the Prophet* (Salt Lake City: Deseret Book and FARMS, 1986), 99.
8. It was a Prussian scholar named Job Ludolf who rendered the latter verdict. See the whole discussion in *ibid.*, 101, as well as the scholars Nibley cites in his notes.
9. Rist, "Enoch," 103.
10. Michael Stuart, "Christology of the Book of Enoch," *The American Biblical Repository*, 2nd ser., 3 (January 1840): 88; cited in Nibley, *Enoch the Prophet*, 105.



11. Ibid. Rist, "Enoch," 103, makes the point that Laurence's work was the first modern-language edition of the book of Enoch.

12. *History of the Church*, 1:132.

13. Mircea Eliade and Lawrence E. Sullivan, "Earth," in *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan, 1987), 4:534.

14. John C. Reeves, "Enoch," in *The Encyclopedia of the Dead Sea Scrolls*, ed. Lawrence H. Schiffman and James C. VanderKam (New York: Oxford University Press, 2000), 1:249.

15. Milik, *The Books of Enoch*.

16. Ibid., 315, brackets in original.

17. Stephen H. Langdon, *Semitic*, vol. 5 in *The Mythology of All Races* (New York: Cooper Square, 1964), 12–13.

18. For passages that regard idolatry as "spiritual adultery," see, for example, Leviticus 17:7; Judges 2:17; and Jeremiah 3:6, 8–9.

19. Joseph Fielding Smith, *Church History and Modern Revelation* (Salt Lake City: The Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, 1953), 2:131, cited in H. Donl Peterson, *The Pearl of Great Price: A History and Commentary* (Salt Lake City: Deseret Book, 1987), 212.