

The  
Book  
of the  
Prophet Enoch

Compiled by  
A Nomad of Deseret



This work is for the glory of God the Father, the Son and the Holy Ghost  
and for the building up of Zion on this earth in preparation  
for the return of Enoch and the City of Enoch.

The Book of Enoch is not considered scripture of the Church.  
Please note that the opinions contained herein are my own,  
and do not necessarily represent policy or doctrines of  
The Church of Jesus Christ of Latter-Day Saints.

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## PREFACE

My name is not important. All that matters is that I am a Nomad of Deseret. I call myself this to separate myself from the surrounding culture that is filled with wickedness. I see myself as a sojourner in a strange land.

I have spent many years studying so that I can gain the full benefit from the scriptures. I studied Greek and Hebrew so that I can study the Bible in its original languages. I also studied the culture of the time so that I could better understand the reason behind the words that have been written.

I wanted to also study books that were removed from the canon of scriptures by the Catholic Church. In Doctrine and Covenants 91 we are told that there is both truth and error in these removed books and if we read them with the Holy Spirit we will gain benefit from them. I have found much restored truth hidden among these rejected works.

The most valuable work that I have ever found is a book called the Book of Enoch. I was first introduced to this work as a young teenager. I could not understand it so I put it aside. Later on I found the book again and the Holy Ghost led me to read it so I started to read it again. Like before, I could not understand what I was reading so I stopped. A little bit later the Holy Ghost prompted me again to read the Book of Enoch so I decided that there was something important to it. I prayed and asked for help to understand the parts I could not understand before. As I read it the Holy Ghost began to flood my mind with knowledge and understanding and I found great worth in the Book of Enoch and felt ashamed that I had treated it so lightly.

Since that time, I have learned more and more by using the Book of Enoch. To me, the Book of Enoch ought to be restored to its place in the scriptures. It was removed from our bible without any authority so I have re-inserted the Book of Enoch back into its proper place as scripture in my own personal Bible. I believe that the Book of Enoch is authentically written by Enoch but it has obviously been corrupted by ignorant and corrupt scribes that have sought to hide doctrines and ideas they do not agree with.

The main problem with the Book of Enoch that I have noticed is that the scholars translate it without fully understanding the doctrine that they are translating. Even members of the Church who are scholarly treat this work lightly, calling it nothing more than a theophany.

For this reason, I have decided to use the vast knowledge that the Lord has given to me to bring out the best possible translation of the Book of Enoch. The Book of Enoch that we have today is only complete in the Ethiopic language, which I can't translate. Instead, I have examined many translations and compared them together. And, with the Holy Ghost's help, I sought to bring out the truth contained within the Book of Enoch to the best possible translation. I am grateful to the scholars Laurence, Charles, Milik and Isaac, from which translations I have pulled together this work. They have done the best possible work that under limited understanding they could do.

I also used the knowledge that the Lord has given me to make footnotes and chapter headings that I hope will be helpful in coming to understand this great work.

Please study this work prayerfully and freely. Distribute it freely. It is a free gift from our ancient father Enoch to all of us who are his children.



## INTRODUCTION

I shall endeavor to instruct you in the history of the Book of Enoch and the manuscripts that you might obtain a greater understanding of the book.

The Book of Enoch is admitted to have had great influence on the New Testament of the Bible. The Epistle of Jude directly quotes from it (Jude 1:14-15). Anyone who has read the Books of Daniel, Isaiah, Ezekiel and the Revelation of John will see many similarities in imagery used by these writers.

The Book of Enoch was highly regarded by Christian communities until the fourth century when it was officially declared by the fledgling Catholic authority to be unauthoritative and was removed from the use of acceptable works for the Church. Despite that, for some time, the Book of Enoch continued among some communities until it was mostly forgotten, except for among one group that remained separate from the Catholic Church which we know as the Tewahedo Orthodox Church which make up the Ethiopic and Eritrea Orthodox Churches. To this day in the Tewahedo Bible, the Book of Enoch continues to be used as part of the Canon.

The Jews held the Book of Enoch in high regard until the Church of Jesus Christ began to spread. Christians used the Book of Enoch to witness the mission of Jesus Christ. For this reason, the Jews officially rejected the Book of Enoch from their canon around 90 A.D. in the Council of Joppa.

Thanks to the Tewahedo Orthodox Church we have access to full versions of the Book of Enoch in the Ethiopic language.

The Ethiopic manuscripts that we currently have are divided into five groups:

- A. Kebran 9/II (Hammerschmidt—*Tanasee* 9/II); 15<sup>th</sup> century
- B. Princeton Ethiopic 3 (Garret collection—Isaac 3); 18<sup>th</sup>-19<sup>th</sup> century
- C. EMMML 2080; possible 14<sup>th</sup> century
- D. Abbadianus 55; possibly 15<sup>th</sup> century
- E. British Museum Orient 485 (Wright 6) first half of 16<sup>th</sup> century

As you can see, the oldest Ethiopic manuscripts in the Ethiopic language are attributed to the fourteenth century A.D. These manuscripts are believed to be derived from Greek translations. Greek fragments of the Book of Enoch have been discovered and are divided into four groups:

- a. Codex Panopolitanus; 8<sup>th</sup> century (Enoch 1:1-32:6)
- b. Chronoagrapia of Georgius Syncellus; (Enoch 6:1-10:14; 15:8-16:1)
- c. Chester Beatty papyrus (97:6-104; 106f)
- d. Vatican Greek MS 1809 (Enoch 89:42-49)

The Greek fragments are older around 8<sup>th</sup> century; they are believed to be derived from Hebrew/Aramaic sources. It is very likely that Ethiopic manuscripts were translated from Greek manuscripts brought into Ethiopia around the 4<sup>th</sup> century.

There is also an 8<sup>th</sup> century Latin fragment containing Enoch 106:1-18.

The greatest discovery of the Book of Enoch was made in the Dead Sea region of Israel among a collection of works known as the Dead Sea Scrolls which contain Aramaic fragments of the Book of Enoch, contained in ten groupings:

4QEn<sup>a</sup> (3<sup>rd</sup>-2<sup>nd</sup> centuries B.C); they contain Enoch 1:1-6; 2:1-5:6; 6:4-8:1; 8:3-9:3,6-8; 10:3-4; 10:21-11:1; 12:4-6.

4QEn<sup>b</sup> (2<sup>rd</sup>-1<sup>st</sup> centuries B.C); they contain Enoch 5:9-6:4; 6:7-8:1; 8:2-9:4; 10:8-12; 14:4-6.

4QEn<sup>c</sup> (1<sup>st</sup> century B.C); they contain Enoch 1:9-5:1; 6:7; 10:13-19; 12:3; 13:6-14:16; 14:18-20; 15:11; 18:8-12; 30:1-32:1; 35-36:1-4; 89:31-37; 104:13-106:2; 106:13-107:2.

4QEn<sup>d</sup>; they contain Enoch 22:13-24:1; 25:7-27:1; 89:11-14; 89:29-31; 89:43-44.

4QEn<sup>e</sup> (1<sup>st</sup> century B.C); they contain Enoch 18:15; 21:2-4; 22:3-7; 28:3-29:2; 31:2-32:3,6; 33:3-34:1; 88:3-89:6; 89:7-16; 89:26-30.

4QEn<sup>f</sup> (2<sup>rd</sup>-1<sup>st</sup> centuries B.C); they contain Enoch 86:1-3

4QEn<sup>g</sup> (1<sup>st</sup>-0 centuries B.C); they contain Enoch 91:10; 91:18-19; 92:1-2; 92:5-93:4; 93:9-10; 91:11-17; 93:11-94:2;

4QEnastr<sup>b</sup>; they contain Enoch 76:13-77:4; 76:13-77:1-4; 78:9-12; 79:3-5; 78:17-79:2; 82:9-13;

4QEnastr<sup>c</sup>; they contain Enoch 76:3-10; 78:6-8

4QEnastr<sup>d</sup>; they contain Enoch 82:20

It was such a blessing to have been able to find the Dead Sea Scrolls version of Enoch because in so many places where the text seemed corrupt to me the Dead Sea Scrolls provided variations that seemed less corrupt.

The Book of Enoch is traditionally divided into five sections:

1. The Book of the Watchers, also called Book of Parables (chapters 1-36)
2. The Book of Similitudes (chapters 37-71)
3. The Book of Astronomical Writings (chapters 72-82)
4. The Book of Dream Visions (chapters 83-90)
5. The Book of the Epistle of Enoch (chapters 91-107)

In my study of the Book of Enoch I have discovered what I consider to be ten sections of the Book of Enoch:

1. The Parable of Enoch (chapters 1-36)
2. Book of Similitudes (chapters 37-64; 70-71)
3. Insert of a Book of Noah (chapters 65-69)
4. Book of the Heavenly Luminaries (chapters 72-75)
5. Book of Enoch to Methuselah (chapters 76-82)
6. Book of Dream Visions (chapters 83-90)
7. A Book of Enoch to Latter Generations (chapters 92-93:1-10, 91:12-17, 93:11-14)
8. A Record of the Last Testament of Adam (chapters 91:1-11, 91:18-19, 94-105)
9. A Record of the Birth of Noah (chapters 106-107)
10. An Epistle of Enoch to the Latter Days (chapter 108)

One of the most important things I should point out to you is that the Book of Enoch has some description in the Doctrine and Covenant section 107:53-57 which states:

**53** Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jaered, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

**54** And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

**55** And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

**56** And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the last generation.

**57** These things were all written in the Book of Enoch, and are to be testified of in due time.

If this Book of Enoch is truly a remnant of the true Book of Enoch, then it will contain an account of the last words of Adam. I believe that chapters 91:1-11, 91:18-19, 94-105 are in fact the last words of Adam as recorded by Enoch. I have no doubt that the current version we have has had things removed and added by scribes but there is enough left behind to be extremely valuable to us. After the death of Joseph Smith, the Book of Enoch began to come to light before us beginning to fulfill the word of the Lord that these things “are to be testified of in due time.”

Scholars agree that chapters 91-93 are not in a correct original order, though they do not agree what the correct order should be. Using this knowledge I have obtained from the Doctrine and Covenants, I have corrected the proper order of these chapters and verses in this edition of Enoch. The order will appear as follows: 92-93:1-10, 91:12-17, 93:11-14 which I believe make up a separate writing of Enoch that I call the Book of Enoch to Latter Generations; and chapters 91:1-11, 91:18-19 and then continue to chapters 94-105 make up the record of the Last Testament of Adam. I felt it absolutely necessary to arrange the chapters in this fashion in order to bring out the fullest of the text. I also believe that somewhere down the road a scribe altered the text to make it appear as if Enoch was speaking and not Adam. I have footnoted all of my opinions in the present text.

I believe the section called the Dream Visions (chapters 83-90) are a highly corrupted version of the revelation of Adam concerning all the generations of the world. I believe that it is even possible that somewhere along the transmission line that the text was changed into a vision about animals under inspiration of God by some prophet in order to hide truth from the wicked. I have not moved this section because it did not feel necessary to do so.

Chapters 92-93:1-10, 91:12-17, 93:11-14 which I believe make up a separate writing of Enoch that I call the Book of Enoch to Latter Generations seem to me to be Enoch’s conclusion after the great meeting of Adam.



The  
Book  
of the  
Prophet Enoch



## Chapter 1

*The Book of Parables. The words of Enoch to the elect who would go through the tribulation of the last days. Fear will come upon the wicked. The mountains and hills will fall down. The Lord will preserve the elect. The Lord will come with ten thousands of his saints.*

**T**HE word of the blessing of Enoch with which he blessed the elect and the righteous, who will be living in the day of <sup>1</sup>tribulation, at the time of the removal of all the wicked and ungodly ones.

<sup>2</sup> And Enoch, the righteous man of the Lord, took up his <sup>2</sup>parable while his eyes were open. And he saw and said, "The vision of the Holy One who is in the heavens, which the angels and holy ones showed me. From them I heard all things, and understood what I saw. I look not for this generation but for the distant generation that is coming. I speak about the <sup>3</sup>elect ones and concerning them."

<sup>3</sup> And I took up with a <sup>4</sup>parable, saying, "The God of the world, the Great and Holy One, will <sup>5</sup>come forth from his dwelling.

<sup>4</sup> And the everlasting God shall come down upon earth and tread upon Mount <sup>6</sup>Sinai and appear with his hosts from heaven with his mighty power. And everyone shall be afraid, and the <sup>7</sup>Watchers shall fear and they will be punished in hidden places among all the creatures of the earth;

<sup>5</sup> And all the creatures of the earth will quake, and great <sup>8</sup>fear and trembling shall seize them unto the ends of the earth.

<sup>6</sup> And the lofty <sup>9</sup>mountains and high places will fall down and be shaken and the exalted hills shall be made low. And they shall <sup>10</sup>melt like a honeycomb before the flame.

<sup>7</sup> And the earth shall be rent asunder. And all that are upon the earth shall perish. And there shall be a judgment upon all, including the righteous.

<sup>8</sup> But to the righteous he will give peace. He will preserve the elect and mercy shall be upon them. They shall all belong to God and they shall <sup>11</sup>prosper and be blessed. And the light of God shall <sup>12</sup>illuminate them.

<sup>9</sup> <sup>13</sup>Behold, he comes with ten thousands of his saints, to execute judgment upon all. He will destroy the wicked ones and rebuke all the carnal for everything which the sinful and ungodly have done and committed against him."

## Chapter 2

*Behold the heavens and the earth, how they all obey God.*

**EXAMINE** all the activities which take place in the heavens, how they <sup>14</sup>do not alter their ways. And examine the luminaries of heaven, how each one of them rises and sets and in their constellations they appear and they do not transgress their appointed commandments.

<sup>1</sup> Doctrine and Covenants 29:8

<sup>2</sup> Parable: A prophetic discourse.

<sup>3</sup> Doctrine and Covenants 84:33-34

<sup>4</sup> Numbers 24:3

<sup>5</sup> Micah 1:3

<sup>6</sup> All manuscripts say Mount Sinai. This is probably an early corruption and the Mount of Olives is the correct and original word. Another possibility is that they are comparing the events on Mount Sinai to what will happen at the Second Coming.

See Zechariah 14:3-5; Doctrine and Covenants 29:13; Doctrine and Covenants 45:44,48

<sup>7</sup> Daniel 4:13,17,23

<sup>8</sup> Doctrine and Covenants 45:74-75

<sup>9</sup> Doctrine and Covenants 49:23

<sup>10</sup> Psalms 97:5

Micah 1:4

Nahum 1:5

<sup>11</sup> Doctrine and Covenants 97:18,28

<sup>12</sup> Doctrine and Covenants 121:26-31

<sup>13</sup> Jude 1:14-15

<sup>14</sup> Doctrine and Covenants 88:42-43

2 And behold the earth and understand the action which is being acted in her from the beginning to the end, how all the work of God as being manifested does not change.

3 And behold the summer and the winter, how the whole earth is filled with water and clouds and dew and he causes rain to rest upon her. Examine and observe everything.

### Chapter 3

*Observe the trees.*

OBSERVE that all the trees wither, except <sup>15</sup>fourteen trees whose leaves do not fall, which the old remains for about two to three winters until the new come.

### Chapter 4

*Observe the seasons.*

AND again, examine the days of summer, how the sun is upon <sup>16</sup>her and is her greater one. <sup>17</sup>And you will seek shade and shelter on account of the heat of the sun while the earth is scorched up with fervid heat and you become incapable of walking either upon the earth or upon the rocks in consequence of that heat.

### Chapter 5

*All things obey God except for man. Curses to the wicked. Blessings to the righteous.*

OBSERVE how the trees cover themselves with green leaves and bear fruit. Pay attention concerning all things and know in what manner he fashioned them. All of them belong to him who lives forever.

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<sup>15</sup> Fourteen is the Messianic number. This is a reference showing us how nature testifies of Jesus Christ. See Book of Moses 6:63

<sup>16</sup> Her refers to the earth even though it is not written, it is implied.

<sup>17</sup> Revelation 16:8-9

2 His work proceeds and progresses from year to year. And all his work prospers and they obey him, and do not change, but everything is done in the way that God has ordained it.

3 And look at the seas and the rivers together, they fulfil all their operations.

4 But you endure not patiently, and you have not done the commandments of the Lord, but you have transgressed and spoken proud and harsh words with your impure mouths against his greatness. Oh, ye hard-hearted, you shall find no peace!

5 Therefore, you shall curse your days, and the years of your life shall perish and multiply in eternal <sup>18</sup>execration and there will not be any mercy or peace to you.

6 In those days, you shall make your names an eternal execration unto all the righteous; and in you shall all the accursed be cursed; and all the sinners and the wicked shall swear by you, and to all sinners they shall curse you continually, you together with the sinners.

7 But, to the elect, there shall be light, joy, and peace, and they shall <sup>19</sup>inherit the earth. To you, wicked ones, there will be a curse.

8 And then <sup>20</sup>wisdom shall be given to the elect, all of whom shall live, and not return again to sin, either by being wicked or through pride. But those who have wisdom shall be humble and not return again to sin.

9 And they shall not be judged all the days of their lives, nor die through plague or divine wrath. But the <sup>21</sup>designated days of their life shall be completed,

10 And their lives shall be increased in peace and the years of their happiness shall be multiplied

<sup>18</sup> Execration: The act of cursing; a curse pronounced; imprecation of evil; utter detestation expressed.

<sup>19</sup> Matthew 5:5

<sup>20</sup> Doctrine and Covenants 101:32-34

<sup>21</sup> Doctrine and Covenants 101:30

forever in gladness and peace all the days of their life.

## Chapter 6

*Angels lust after mortal women and make a secret combination to marry them.*

AND it came to pass, when the <sup>22</sup>children of men had multiplied, that in those days were born unto them beautiful and elegant daughters.

**2** And the <sup>23</sup>angels, the children of heaven, beheld them and lusted after them and said to one another, "Come, let us select for ourselves wives from among the children of men and beget us children."

**3** And Samyaza, who was their leader, said unto them, "I fear that you may perhaps not agree to do this deed, and I alone will suffer the penalty of a great sin."

**4** But they answered him and said, "Let us all <sup>24</sup>swear an oath and bind ourselves by a curse not to abandon this plan but to do this deed."

**5** Then they all swore together, and they all bound themselves by a curse.

**6** Their whole number was two hundred, and they descended in the days of Jared on the summit of Mount Hermon. They called the name of the mountain <sup>25</sup>Hermon because they had sworn upon it and bound themselves by a curse.

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<sup>22</sup> Genesis 6:1-2

<sup>23</sup> Hebrew Genesis reads 'children of God' Alexandrian Greek Septuagint reads 'angels of God'. Book of Enoch uses both titles.

<sup>24</sup> Ether 8:13-16; Moses 6:28

<sup>25</sup> Hermon is a play on words, where Hermon means curse so they called the mountain the Mount of Cursing.

<sup>26</sup> Exodus 18:21-25

<sup>27</sup> Sorcery is the biblical word for Pharmaceutical medicine.

<sup>28</sup> I believe that the word spell-binding (also translated as enchantments) is the same as using the word rhetoric to convince people of ideas.

**7** These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal.

**8** These are their <sup>26</sup>chiefs of tens of the two hundred angels, and the remainder were all with them.

## Chapter 7

*The angels marry wives, give them secret knowledge and the women give birth to great giants. Giants cause bloodshed in the earth.*

THOSE two hundred and their leaders all took for themselves wives from all that they chose; and they began to go in to them, and to defile themselves with them and they began to teach them <sup>27</sup> sorcery and <sup>28</sup> spell-binding, and the cutting of roots; and they showed them herbs.

**2** And they became pregnant by them and bare <sup>29</sup> giants <sup>30</sup> three hundred cubits high who were born and multiplied on the earth according to the <sup>31</sup> kind of their childhood.

**3** And they were devouring the labor of all the sons of men until men were unable to supply them, and the people detested feeding them.

**4** But the giants <sup>32</sup> conspired to slay men, and to devour them.

<sup>29</sup> Moses 7:15; Moses 8:18

<sup>30</sup> I do not think this is an accurate representation of the giants. 300 cubits would equal around 450 feet. According to my study of Jewish History a more accurate number would be 36 feet or 24 cubits. Perhaps the original text said 30 cubits which would equal 45 feet.

<sup>31</sup> What this phrase is referring to is that there were giants of different sizes and those of like sizes grouped together.

<sup>32</sup> Moses 6:15,28

5 <sup>33</sup>And they began to <sup>34</sup>sin against all birds and beasts of the earth, and reptiles which creep upon the earth and creatures in the waters, and in the heaven, and the fish of the sea, and to <sup>35</sup>devour the flesh of one another, and they were drinking blood.  
6 Then the <sup>36</sup>earth made accusation against the wicked, concerning everything that was done upon her.

### Chapter 8

*Forbidden knowledge spreads among mankind and they commit all manner of sin. People cry to God because of the wickedness and destruction taking place among them.*

AND <sup>37</sup>Azazel taught men to make swords of iron and breastplates of brass, and he showed them metals which are dug out, and how they should work gold to fashion it for uses, and concerning silver, to fashion it for bracelets, and for other adornments of women. And he showed to women concerning <sup>38</sup>antimony, and concerning eye-shadow, and concerning the use of precious stones, and concerning coloring dyes, and the transmutation of the world.

2 And there was great and much wickedness; and they committed fornication; and they were led astray and corrupted all their ways.

3 Samyaza taught spell-binding and cutting of roots. Armers taught the loosing of bound-spells, magic, sorcery and skill. Barkayal taught the signs of astrology. Kokabel taught the signs of the constellations. Zeqel taught the signs of lightning-flashes. Artaqoph taught the signs of the earth.

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<sup>33</sup> Having this section makes the JST of Genesis 9:9-11 make more sense.

<sup>34</sup> The sin is in reference to Genesis 1:29, where God gives the plants of the earth to be the food of mankind. The giants turned to eating animals instead of plants.

<sup>35</sup> In addition to eating animals and normal sized men, the giants also waged war against giants of smaller size and ate them too.

<sup>36</sup> Moses 7:48

Samsiel taught the signs of the sun. Sahriel taught the signs of the moon. And they began to reveal secrets to their wives.

4 And because part of mankind was perishing from the earth, their cry was going up to heaven.

### Chapter 9

*The four Archangels observe the wickedness on earth. Murdered bring their cry to heaven. The archangels seek God's will concerning what should be done.*

THEN Michael and <sup>39</sup>Uriel and <sup>40</sup>Raphael and Gabriel looked down from the sanctuary of heaven upon the earth, and saw much blood spilled on the earth and the <sup>41</sup>whole earth was filled with wickedness and violence, and all the sin that was brought upon her.

2 And the four archangels hearing the voice and cry went in and said to themselves, "The sons of earth are perishing, their voice and cry are reaching up to the gate of heaven."

3 And they said to the Holy Ones of heaven, "Now to you, O ye Holy Ones of heaven, the souls of men are making their suit and saying, Bring judgment to us from the Most High."

4 Then they said to the Lord of the Ages, "Thou art the Lord of lords, God of gods, King of kings. The throne of thy glory is for ever and ever, and for ever and ever is thy name sanctified and glorified. Thou art blessed and glorified.

5 Thou hast made all things, thou possessest power over all things, and all things are open and manifest before thee. Thou beholdest all things and nothing can be concealed from thee.

<sup>37</sup> Azazel is believed to be another name for an evil spirit that dwells in the wilderness. The name is used in Leviticus 16:8, 10, and 26 and means scapegoat. Could be another name for Satan.

<sup>38</sup> Antimony is make-up.

<sup>39</sup> Uriel means "Light of God" in Hebrew.

<sup>40</sup> Doctrine and Covenants 128:21

<sup>41</sup> Moses 8:28-28

6 Thou hast seen what Azazel has done, how he has taught all types of iniquity upon the earth, and all types of deceit upon the dry land. And he made known eternal mysteries which were kept in heaven, so that the experts among the sons of man should practice them.

7 And thou beholdest what Samyaza has done, to whom you have given authority to be king over all his companions. And they have gone to the daughters of men of the earth

8 And lain with them, and have defiled themselves with women and have revealed to them all kinds of sins.

9 The women likewise have given birth to giants. Thus has the whole earth been filled with blood and with iniquity.

10 And now behold the souls of those who are dead cry out and complain even to the gate of heaven. Their groaning has ascended into heaven; and cannot cease because of the unrighteousness which is committed on the earth.

11 Thou knowest all things before they come to pass. Thou knowest these things, and what has been done by them; yet thou hast not spoken to us concerning what is proper for us that we may do regarding it.”

### Chapter 10

*God responds to the Archangels. Noah to be spared. Judgements decreed upon the Watchers and the giants. Blessings to take place afterward.*

THEN the Most High, the Great and Holy One spoke, and sent Uriel to the <sup>42</sup>son of Lamech, saying,

2 “Say to him in my name, Conceal thyself. Then explain to him the end which is about to take place,

<sup>42</sup> Son of Lamech refers to Noah.

<sup>43</sup> Refers to a bloodline.

<sup>44</sup> Means: Healer of God

<sup>45</sup> Revelation 9:14-15; see JST which changes Euphrates river to the bottomless pit. The JST seems to be referencing this part of Enoch.

for all the earth shall perish. The waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed.

3 And now instruct the righteous man what he is to do, even the son of Lamech, how to preserve his soul unto life, and to escape forever. And from him will be <sup>43</sup>planted a plant and it will be established for all the generations of the world.”

4 And the Lord said to <sup>44</sup>Raphael, “Do go, Raphael, bind Azazel hand and foot and cast him into the darkness.

5 Make an <sup>45</sup>opening in the desert which is in <sup>46</sup>Dudael, and cast him in there.

6 Throw upon him hurled and pointed stones, covering him with <sup>47</sup>darkness. Cover his face, that he may not see the light. And in the great day of judgement, let him be cast into the fire.

7 Heal the earth which the angels have corrupted and proclaim the healing of the earth, that I may revive it, and that all the children of men shall not perish in consequence of every secret, by which the Watchers have disclosed and have taught their offspring.

8 All the earth has been corrupted by the teaching of the work of Azazel. To him therefore ascribe the whole sin.”

9 To <sup>48</sup>Gabriel also the Lord said, “Go to the <sup>49</sup>biters, to the <sup>50</sup>reprobates, to the children of fornication; and destroy the children of fornication and the offspring of the Watchers, from among men. Bring them forth and send them one against another. Let them be destroyed in the battle; for length of days shall not be theirs.

10 They shall all entreat thee, but their fathers shall not obtain their wishes respecting them; for they

<sup>46</sup> Dudael means ‘cauldron of God’.

<sup>47</sup> Jude 1:6

<sup>48</sup> Gabriel means ‘man of God’, but the term for man here more literally means ‘warrior’ or ‘valiant one’.

<sup>49</sup> Means: one who cheats or defrauds.

<sup>50</sup> Abandoned in sin; lost to virtue or grace.

shall hope for eternal life, and that they may live, each of them, five hundred years.”

**11** To <sup>51</sup>Michael likewise the Lord said, “Go and announce his crime to Samyaza, and to the others who are with him, who have united themselves with women, that they might be polluted with all their uncleanness.

**12** And when all their sons have slain one another, and they have seen the destruction of their beloved ones, bind them for seventy generations underneath the rocks of the earth till the day of judgment, and of <sup>52</sup>consummation, until the judgment, the effect of which will last forever, be completed.

**13** Then shall they be taken away into the lowest depths of the <sup>53</sup>fire in torments, and in prison shall they be shut up forever.

**14** And at the time when they will burn and die; those who <sup>54</sup>collaborated with them shall be bound together with them from henceforth unto the end of many generations.

**15** Destroy all souls addicted to pleasure, and the offspring of the Watchers, for they have tyrannized over mankind.

**16** Let every oppressor perish from the face of the earth. Let every evil work be destroyed.

**17** And the <sup>55</sup>plant of righteousness will appear, and he shall plant eternal truth and joy. And then all the saints will escape, and become the living ones until they have begotten thousands of children. And all the days of their youth, and the years of their <sup>56</sup>rest shall be completed in peace.

**18** In those days shall all the earth be worked in righteousness; she shall be wholly planted with trees, and filled with blessing; every desirable tree shall be planted upon her.

**19** And they shall plant vines, and the vine which shall be planted upon her shall yield fruit to abundance. Every seed that shall be sown in her shall produce for one measure a thousand, and one measure of olives shall produce ten measures of presses of oil.

**20** And purify thou the earth from all oppression, from all injustice, from all sin, from all ungodliness, and from all pollution which is committed upon her; remove them from the earth.

**21** And all the children of men shall become righteous, and all nations shall worship and bless me; and they will all prostrate themselves to me.

**22** And the whole earth shall be cleansed from all corruption and from all sin, and from all plague and from all suffering, and I will never again send these upon her from generation to generation and forever.

## Chapter 11

*Blessings to fill the earth. Peace and truth to fill the earth.*

AND in those days I will open the storerooms of blessing which are in the heavens, that I may send them down upon the earth, and upon all the works and labor of the children of man.

**2** Peace and truth shall associate with the children of men all the days of the world, in every generation of it.”

## Chapter 12

*Enoch is hidden from the children of men. Enoch is sent to the fallen Watchers to reprove them.*

<sup>57</sup>BEFORE all these things Enoch was concealed; nor did any one of the sons of men know where he

<sup>51</sup> Means: One who is like God

<sup>52</sup> Consummation refers to the end of the world.

<sup>53</sup> Revelation 20:10

<sup>54</sup> Matthew 25:41

<sup>55</sup> Ezekiel 34:29

<sup>56</sup> Scholars say that the years of their rest might be referring to old age.

<sup>57</sup> This verse is most likely a scribal interpolation. It describes Enoch’s disappearance from the earth.

was concealed, where he had been, and what had happened.

2 His <sup>58</sup>dwelling place and his activities were with the holy ones, and with the Watchers in his days.

3 I, Enoch, was blessing the great Lord and King of ages.

4 And behold the Watchers called me Enoch the scribe and <sup>59</sup>he said to me: "Enoch, thou scribe of righteousness, go tell the Watchers of heaven, who have deserted the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the sons of men do, by taking to themselves wives, ye have wrought great corruption on the earth

5 And ye shall have no peace nor forgiveness of sin.

6 And inasmuch as they delight themselves in their children, they shall behold the slaughter of their beloved ones. They shall lament and beg forever over the destruction of their children, there shall not be mercy and peace unto them."

### Chapter 13

*Condemnation of the fallen Watchers; they ask Enoch to pray on their behalf so they can be forgiven. Enoch receives visions of the punishment of the Watchers.*

THEN Enoch, passing on, said to <sup>60</sup>Azazel, "Thou shalt not obtain peace. A great sentence is gone forth against thee.

2 He shall bind thee. Neither shall relief, mercy, and supplication be thine, on account of the unrighteousness which thou hast taught. And on account of every act of godlessness, tyranny and sin, which thou hast shown to the children of men."

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<sup>58</sup> Teachings of the Prophet Joseph Smith pg. 170: "Now this Enoch God reserved unto Himself, that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of whom there has been but little revealed." If this statement from Enoch is true, then could the Watchers be beings of a Terrestrial order?

3 Then I went and spoke to all of them together, and they all became terrified and fear and trembling seized them.

4 And they begged me to write for them a prayer of remembrance that they might obtain forgiveness; and that I might raise their prayers of remembrance unto the Lord of heaven;

5 Because they could not themselves address him, nor raise up their eyes to heaven on account of the shame of their sins for which they had been condemned.

6 And then I wrote down their prayers of remembrance and the petitions on behalf of their spirits and the deeds of each one of them and in regard to their requests that they should have forgiveness and length of days.

7 And I went and sat down upon the waters of Dan, in the land of Dan, which is on the right to the west of Hermon, reading the prayers of remembrance until I fell asleep.

8 And behold a dream came to me and visions fell upon me, and I saw visions of punishment, and a voice came, saying, "Speak to the sons of heaven and reprove them."

9 When I awoke, I went to them and they were all sitting together in Abelsjail, which is between Lebanon and Seneser, with their faces covered.

10 And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness and to reprove the Watchers of heaven.

### Chapter 14

*Words of the Lord to the fallen Watchers. Enoch taken up to the throne of God. Judgment upon the Watchers. Enoch taken up to the throne of God.*

<sup>59</sup> Literally says 'he'; the Lord is probably the speaker here and it got dropped from later manuscripts.

<sup>60</sup> Is Azazel meant here or is it a scribal mistake and should be written as Samyaza the leader of the fallen Watchers?

THE book of the words of truth and reprimand of the Watchers who were from eternity, according to what the Great Holy One commanded in the dream which I dreamt.

**2** And in this vision I saw in my dream what I now say with tongue of flesh, with the breath of my mouth, which the Great One has given to the sons of men, to speak with them and to understand in their heart.

**3** As God has decreed and created the sons of men to understand the words of knowledge, so he has decreed and made and created me to <sup>61</sup>reprimand the Watchers, the sons of heaven.

**4** I wrote down your petition, Watchers, and in a vision it appeared to me that your petition will not be executed for you for all the days of eternity; and judgment will be by decision and decree against you,

**5** That from now on to heaven you will not return and not ascend throughout all ages, and among the prisoners of the earth, a judgment has been decreed, to bind you until all the days of eternity;

**6** And that first you will see that for destruction are all your beloved ones and all their sons, and the possessions of your beloved ones and of their sons you will not enjoy for yourselves; and before you they will fall upon the sword of destruction,

**7** Because your petition concerning them will not be executed for you, just as it will not be executed for yourselves; and ye will be petitioning and requesting and you will not speak even a word contained in the book I wrote.

**8** And to me in the vision it thus appeared. Behold, <sup>62</sup>clouds in the vision were calling me and a mist was shouting to me, and lightning flashes and thunders were hastening me up and pressed me forward, and <sup>63</sup>winds in the vision made me to fly, and took me upwards and brought me up and made me enter into heaven.

**9** And I entered it until I drew near to the walls of a building built with <sup>64</sup>crystal and tongues of fire were surrounding them all around, and they began to fill me with fear.

**10** And I entered among those tongues of fire, until I drew near to a <sup>65</sup>great house built with crystal; and the walls of this house were like <sup>66</sup>stone slabs, and the floor was built of crystal.

**11** And the ceiling was like lightning-flashes and like thunders. And among them fiery cherubim, and their heaven was of <sup>67</sup>water.

**12** And a <sup>68</sup>burning fire surrounded all their walls all around them, and the gates were of burning fire.

**13** And I entered into that house which was <sup>69</sup>hot like fire, and cold as snow; and there was no <sup>70</sup>pleasure of life in it. And behold, fear covered me and trembling seized me.

**14** And I was shaken and trembling and I fell on my face; and it was shown to me in my vision.

**15** And behold I saw another door which opened before me, and another house which was greater than this, and all of it was built with tongues of fire.

**16** And all of it far surpassed the other in splendor and glory and majesty that I am unable to describe to you its splendor and majesty.

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<sup>61</sup> 1 Corinthians 6:3

<sup>62</sup> Matthew 17:5

<sup>63</sup> Psalms 18:10

<sup>64</sup> Psalms 18:13; this description of heaven is related to the description found in Psalms 18 and Psalms 104. In 18:13 hail can also be translated as crystal.

<sup>65</sup> This is comparable to the New Jerusalem in Revelation 21:10-27 though Revelation is more detailed.

<sup>66</sup> The stone slabs here are probably related to the precious stones of the New Jerusalem described in Revelation.

<sup>67</sup> Psalms 104:3

<sup>68</sup> All these references to burning fire and tongues of fire represent the glory of the Celestial kingdom.

<sup>69</sup> The place is burning in glory but it is not scorching like fire, compare the idea of Moses' burning bush that did not burn.

<sup>70</sup> i.e. no worldly pleasures

17 And its floor was of fire and its upper part was of thunders and lightning flashes, and its ceiling was of burning fire.

18 <sup>71</sup>And it was shown to me and I saw a lofty throne, and its appearance was like crystal and its <sup>72</sup>orbs like the shining sun and there was the voice of the cherubim.

19 From underneath this great throne came forth <sup>73</sup>rivers of flaming fire, and I could not look.

20 One great in glory sat upon it, whose robe was brighter than the sun and whiter than snow.

21 <sup>74</sup>None of the angels were able to come in and see the face on account of the honor and glory; and no one of the flesh can see him.

22 The flaming fire was round about him, and a great fire stood before him. No one could come near unto him from among those that surrounded him the tens of millions that stood before him.

23 He needed no council, but the most holy ones who are near to him neither go far away at night nor move away from him.

24 Until then I was prostrate on my face covered and trembling. And the Lord called me with his own mouth and said to me, "Come near to me, Enoch and to my holy <sup>75</sup>Word."

25 And he lifted me up and brought me near to the gate, but I continued to look down with my face.

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<sup>71</sup> Consider this, Enoch sees three things: An outer building, an inner building that is greater than the first, then he sees the throne of God inside of that greater building. When I was transcribing this, I had a vision of the Celestial world being orbited by the Kolob star and they both being orbited by the Oliblish star.

<sup>72</sup> The term orbs here can also be translated as wheels. The problem is that people do not know if they should translate it as if the throne has wheels like a chariot or if the term orb refers to the shape or movement. As per the revelation I received it is both. The Celestial throne of God is orbited by both two orbs, which we know from the Book of Abraham are Kolob and Oliblish.

<sup>73</sup> The Holy Ghost showed me that the streams of fire that proceed out of the throne of God is the governing power and light that flows through the stars, first being

## Chapter 15

### *Judgment upon the Watchers and the Giants.*

And he answered and said to me, "Hear, neither be afraid, O righteous Enoch, thou scribe of righteousness. Approach hither and hear my voice.

2 Go, say to the Watchers of heaven, who have sent thee to pray for them, You ought to pray for men, and not men for you.

3 For what reason have you abandoned the high, holy and eternal heaven, and have lain with women and defiled yourselves with the daughters of men and have taken to yourselves wives and have acted like the sons of the earth, and have begotten giant sons?

4 And though ye were holy, <sup>76</sup>spiritual, the living ones, eternal, you have polluted yourselves with women and have begotten in carnal blood and have lusted in the blood of men and have done as those who are flesh and blood do, which perish and die.

5 Therefore have I given to them wives also that they might impregnate them, and beget children by them, <sup>77</sup>that thus nothing might be wanting to them on earth.

given to Kolob and Oliblish and from them is given to their lower governing stars which in turn is given to the stars that they govern.

<sup>74</sup> I first found this idea a little odd then I was made to consider the endowment. Only Jehovah approaches Elohim, and then Jehovah descends to instruct his angels. So this idea that only a few holy individuals can approach God made more sense to me.

<sup>75</sup> The Word = Jesus Christ, God allows Enoch to approach him and his Son.

<sup>76</sup> Doctrine and Covenants 88:27

<sup>77</sup> Whether these things are true or not are debatable, the point is that all things have free agency and God gives equal opportunity to all beings and gives us what we want whether it leads to our salvation or destruction.

6 But you, from the beginning, were made <sup>78</sup>spiritual, possessing a life which is eternal, and not subject to death in all the generations of the world.

7 Therefore I made not wives for you, because, being spiritual, your dwelling is in heaven.

8 Now the giants, who have been born of <sup>79</sup>spirit and of flesh, shall be called upon the earth <sup>80</sup>evil spirits, and on earth shall be their habitation.

9 Evil spirits shall proceed from their flesh, because they were created from above, from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called.

10 <sup>81</sup>As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon earth, on the earth shall be their dwelling.

11 The spirits of the giants shall greatly oppress, corrupt, fall, contend, and bruise upon the earth. They shall cause lamentation. No food shall they eat but nevertheless hunger, and they shall be thirsty and shall not be known.

12 And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

### Chapter 16

*Judgement of giants continued. Watchers only know the rejected mystery.*

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<sup>78</sup> Doctrine and Covenants 88:27-32

<sup>79</sup> The term spirit here is not referring to spirit as we understand it. Instead, it is referring to the Watcher's bodies that are on a higher spiritual plain. They still have physical bodies but they are being called spiritual because they are on a higher level than mankind.

<sup>80</sup> The giants that die, their spirits will be left on earth and they will be like the evil spirits that followed Satan when cast down to the earth. The spirits of the giants will try to influence mankind on the earth to do wickedness.

FROM the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement. Thus shall they destroy until the day of the conclusion, the great judgment, in which the age shall be consummated, over the Watchers and the godless.

2 And now to the Watchers, who have sent thee to pray for them, who in the beginning were in heaven,

3 You were once in heaven, but not all the mysteries are open to you, and you only know the rejected mystery. And this one you have made known to women in the hardness of your heart, and by this mystery have women and men multiplied evils upon the earth. Say to them, Therefore you shall have <sup>82</sup>no peace!"

### Chapter 17

*Enoch is shown resurrected angels and the entirety of the earth.*

AND they raised me up into one place, where there were the <sup>83</sup>ones like the flaming fire; and when they pleased, they <sup>84</sup>assumed the likeness of men.

2 <sup>85</sup>And they carried me to a lofty spot, to a mountain, the top of which reached to heaven.

<sup>81</sup> I believe this is trying to discuss the same concept found in D&C 88:27-32. All spirits go to the place according to which that spirit is able to live by that law.

<sup>82</sup> Isaiah 48:22

<sup>83</sup> Psalms 104:4

<sup>84</sup> Resurrected beings have the capacity to hide their glory inside their bodies so they look like normal men. Jesus Christ showed this ability after his resurrection.

<sup>85</sup> In this next section, the heavens and the earth are described. The problem has always been do we read it literally or symbolically. I believe that they are meant to be read literally, but understood symbolically. I will show in footnotes the symbolism.

3 <sup>86</sup>And I beheld the <sup>87</sup>places of light and of thunder at the extremities of the place, where it was deepest. <sup>88</sup>There was a bow of fire, and arrows in their quiver, a sword of fire, and all the lightnings.

4 <sup>89</sup>And they elevated me to the waters of life and to a fire in the west, which received all the setting of the sun.

5 And I came to a <sup>90</sup>river of fire, which flowed like water, and emptied itself into the great sea towards the west.

6 <sup>91</sup>And I saw all the great rivers, until I arrived at the great darkness. I went to where no flesh can walk.

7 I saw the mountains of the darkness of winter and the place whence all the <sup>92</sup>waters of the deep flow.

8 I saw also the mouths of all the rivers in the world, and the mouth of the deep.

## Chapter 18

*Enoch continues his journey of exploring the heavens and the earth. The place of punishment.*

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<sup>86</sup> The explanation of the earth is based on common Israelite understanding of the heavens and the earth, which contradicts modern “scientific” understanding of the heavens and the earth.

<sup>87</sup> I see these literal explanations for thunder and lightning, symbolically relating to the creation of different groups of spirits of men.

<sup>88</sup> I believe the symbolism behind these is to describe the different personalities of the spirits of mankind. A bow could indicate a person who can guide others, an arrow could indicate those who need guidance. A sword could indicate those who cleave through society and make great changes while the lightning refers to those who fall from heaven for wickedness.

<sup>89</sup> I believe the symbolism here describes the death of righteous men as the setting sun who go on to receive the waters of life.

<sup>90</sup> I see the river of fire as the governing power of God over all creation.

<sup>91</sup> I believe this is referring to the intelligences that are in a state of sleep. When they wake up and become light, they become spirits. The term “where no flesh can

I THEN surveyed the places of all the <sup>93</sup>winds, perceiving that they contributed to adorn the whole creation and the foundations of the earth.

2 I surveyed the corner-stone of the earth. I also beheld the four winds, which bear up the earth, and the firmament of heaven.

3 And I beheld the winds occupying the height of heaven. Arising in the midst of heaven and of earth, and constituting the <sup>94</sup>pillars of heaven.

4 I saw the winds which turn the heaven, which cause the orb of the sun and all the stars to set.

5 I saw the winds which support the clouds. I saw the path of the angels. I perceived at the end of the earth the firmament of heaven above it.

6 And I proceeded and saw a place which burns, both by day and by night, <sup>95</sup>seven mountains formed of precious stones; three towards the east, and three towards the south<sup>96</sup>.

walk” refers to the fact that on this level of existence the spirits do not have flesh yet.

<sup>92</sup> The spirits of verse 6 represent the waters of the deep that flow into the earth, they become rivers representing that they are now mortal beings with flesh.

<sup>93</sup> In Hebrew, there is no difference between wind and spirit. In essence, we are to understand that spirits of God are placed over all the operations of the earth in this description.

<sup>94</sup> The Holy Ghost taught me that the pillars of heaven refer to beings that are like Adam and Eve, or will become an Adam or Eve.

<sup>95</sup> The Holy Ghost taught me that the seven mountains here are referring to seven planets, or “stars”, which are kingdoms of God.

<sup>96</sup> There seems to be a possible corruption in the text in describing only six mountains. I interpret it as meaning that there is one great mountain with three lesser mountains toward the south and three toward the east. The different directions indicate classes.

7 Those which were towards the east were of <sup>97</sup>variegated stone; one of which was of <sup>98</sup>pearl and another of <sup>99</sup>antimony. Those toward the south were of <sup>100</sup>red stone.

8 The <sup>101</sup>middle one reached to heaven like the throne of God, which is composed of <sup>102</sup>alabaster, the top of the throne was of <sup>103</sup>sapphire.

9 I saw a <sup>104</sup>blazing fire which was over all the mountains.

10 And there I saw a place beyond the great earth, where the heavens are completed.

11 And I saw a <sup>105</sup>deep abyss, between pillars of heavenly fire. And among them I saw pillars of fire descending, which were beyond measure both in the direction of the heights or in the direction of the depth.

12 And beyond that abyss, I saw a place which had no firmament of the heaven above, nor the solid ground underneath it. Neither was there water above it, nor any birds; but the spot was desolate.

13 I saw there <sup>106</sup>seven stars like great burning mountains, <sup>107</sup>and like spirits entreating me,

14 The angel said, "This place, until the consummation of heaven and earth, will be the <sup>108</sup>prison of the stars, and the host of heaven.

15 The stars which roll over the fire are those which have transgressed the commandment of God in the <sup>109</sup>beginning of their rising, because they did not come forth at their appointed times.

16 And he was wroth with them and bound them until the time of the completion of their sin in the year of mystery."

### Chapter 19

*Angels who sin eventually cast into Outer Darkness. Their spirits will corrupt mankind. Their wives will have peace.*

AND Uriel said to me, "Here shall stand the angels, who cohabited with women, and their spirits, being numerous in appearance, have defiled men,

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<sup>97</sup> I believe the variegated stone is the moon. Variegated means to be multicolored, which the moon consists of two colors patched, but the moon also changes color based on its season.

<sup>98</sup> I believe the pearl stone, which is really small, to be the planet we call Mercury. The Holy Ghost told me to call this planet Yah-Dabar (Jehovah is the Word).

<sup>99</sup> I believe the antimony stone, which is a really shiny silver color, is the planet we call Venus. The Holy Ghost told me to call this planet Yah-Ohr (Jehovah is the Light).

<sup>100</sup> The red color of the stones represent not literal color, but the fiery glory that these kingdoms possess. Each one more glorious than the last one. The three planets are 1: Mars, which the Holy Ghost told me to call Yah-Sho (Jehovah is the Lamb), 2: Jupiter, which the Holy Ghost told me to call El-Shofate (God is Judge), and 3: Saturn, which the Holy Ghost told me to call Yah-Qatseer (Jehovah of the Harvest). The true names of these planets are important because it will help you to understand their symbolism and sign.

<sup>101</sup> The seventh "middle" one is the Sun, which looks like the Celestial throne because the Sun is a Celestial kingdom, just not the one that God dwells on.

<sup>102</sup> Alabaster is a stone of swirling white and orange colors signifying the glory and burning fire and purity of the Celestial Sun.

<sup>103</sup> Sapphire is blue and signifies pure knowledge and the Law of God.

<sup>104</sup> The Blazing fire over the mountains represents the glory of each planet according to their kingdom.

<sup>105</sup> The purpose of the abyss is to explain the suffering and place of the sons of perdition. This is further explained in D&C 76:43-49, pay close attention to verse 48.

<sup>106</sup> The seven stars represent the entirety of the fallen spirits that followed Satan and became sons of perdition.

<sup>107</sup> Most scholars remove the line "and like spirits entreating me" as a mistake made by an early scribe. I tend to agree but left it in for you to decide on your own.

<sup>108</sup> The prison is called Outer Darkness by us.

<sup>109</sup> This is a reference to the fact that the spirits that followed Satan refused to come to earth in their appointed time so God was angry with them and cast them out.

and caused them to err so that they sacrificed to demons as to gods, until the great day of judgment in which they shall be judged till they are finished.

2 And their wives whom the angels have led astray will be <sup>110</sup>peaceful ones.

3 And I, Enoch, I alone saw the likeness of the end of all things. Nor did any human being see it as I saw it.

### Chapter 20

*The names of the seven angels whom God set over the earth.*

AND these are the names of the holy angels who watch:

2 Uriel, who is over the world and over <sup>111</sup>Tartarus.

3 Raphael, one of the holy angels who is over the spirits of men.

4 Raguel, one of the holy angels who inflicts punishment on the world and the luminaries.

5 Michael, one of the holy angels who is over men of virtue, he commands the nations.

6 Sarakiel, one of the holy angels who is over the spirits of the children of men that transgress.

7 Gabriel, one of the holy angels who is over <sup>112</sup>Paradise and the <sup>113</sup>Seraphim and the Cherubim.

8 Remiel, one of the holy angels, whom God set over those who rise. These are the names of the seven angels.

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<sup>110</sup> Their wives contained the lesser sin, so they shall be brought to a kingdom of glory in peace while the angels are still in Outer Darkness.

<sup>111</sup> Tartarus is the third and lowest level of hell in Greek thought. It is the equivalent of our Outer Darkness.

<sup>112</sup> Paradise might be referring to the Spirit World, it might also be referring to the Garden of Eden.

<sup>113</sup> The Greek and Ethiopic texts say serpent instead of Seraphim but this is likely a misunderstanding of the Hebrew/Aramaic Seraphim, which means fiery serpent as opposed to Nachash which simply means the animal serpent. The idea that Gabriel is over the Seraphim (a

### Chapter 21

*Enoch is shown the prison of the stars and the angels.*

AND I came to a <sup>114</sup>place where nothing is done. I saw there a terrible thing:

2 And there I beheld neither a heaven above nor an earth with a foundation, but a place which is not organized and terrible.

3 There, too, I beheld seven <sup>115</sup>stars of heaven bound on it together, like great mountains and like a blazing fire.

4 Then I said, "For what sin are they bound and on what account have they been cast in hither?"

5 Then Uriel, one of the holy angels who was with me, and who conducted me, answered, "Enoch, wherefore dost thou ask; wherefore reason with thyself, and anxiously inquire?"

6 These are those stars which have transgressed the commandment of the Most High God; and they are here bound, until the completion of ten million years according to the number of their sins."

7 From thence, I afterwards passed on to another place more terrible than the former, <sup>116</sup>where I beheld a great fire burning and flaming, and the place was divided as far as the abyss, being full of great descending pillars of fire. But neither its measurement nor magnitude was I able to discover, neither could I perceive its origin.

8 Then I exclaimed, "How terrible is this place, and how painful to look at!"

class of heavenly being) makes more sense than to be over the serpents in general when you consider its connection to the Cherubim (another class of heavenly beings).

<sup>114</sup> "place where nothing is done" might be a reference to the cessation of progression, damnation.

<sup>115</sup> We have already indicated that the phrase star used in this vision represents the spirits of men. These stars, or men, are those who were born into this earth but became sons of perdition.

<sup>116</sup> Doctrine and Covenants 76:43-49

9 Then Uriel, one of the holy angels who was with me, answered and said, "Enoch, why art thou alarmed and amazed at this terrible place?" And I answered, "Because of this terrible place and because of the sight of this suffering."

10 And he said, "This is the prison house of the <sup>117</sup>angels and they are kept here for ever."

## Chapter 22

*Enoch is shown the Spirit World. The separation of the righteous and the wicked. Punishment of the sinners.*

FROM thence I proceeded to another place, where I saw on the west a <sup>118</sup>great and lofty mountain of hard rock.

2 <sup>119</sup>And there were <sup>120</sup>four hollow corners, deep and very smooth: <sup>121</sup>three of them were dark and one bright; and there was a <sup>122</sup>fountain of water in the midst. And I said, "How <sup>123</sup>smooth are these hallow places, and deep and dark to view."

3 Then Raphael, one of the holy angels who were with me, answered and said, "The hollow corners are here in order that the spirits, the souls of the

dead, should assemble therein, yea, that all the souls of men should assemble here.

4 These places, in which they dwell, shall they occupy until the day of judgement, and until their appointed period. Their appointed period will be long, even until the Great Judgement.

5 And I saw the spirit of a dead man; and his lamentation ascending up to heaven, crying out unceasingly and making accusation.

6 Then I inquired of Raphael, the angel who was with me, and said, "Whose spirit is that, the voice of which reaches to heaven, and accuses?"

7 He answered, saying, "This is the spirit of Abel, who was slain by Cain his brother; and he will accuse his brother until his brother's seed be destroyed from the face of the earth; until his <sup>124</sup>seed perish from the seed of men."

8 At that time therefore I inquired respecting him, and respecting the general judgement, saying, "Why is one separated from another?"

9 He answered, "These <sup>125</sup>three have been made that the spirits of the dead might be separated.

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<sup>117</sup> I believe the term angel here represents those who are servants to Satan on earth, who have become sons of perdition.

<sup>118</sup> Is symbolic of the earth, where the Spirit World is.

<sup>119</sup> It occurred to me here, and I believe, that Lehi read this section of the Book of Enoch and his vision of the Tree of Life was inspired by the following chapters of Enoch as they contain very similar imagery. See 1 Nephi 8.

<sup>120</sup> The four hollow corners are symbolic of four states of the Spirit World: Paradise, Sheol (or Hades), Gehenna, and Tartarus.

<sup>121</sup> The three dark corners represent the state of the wicked. The one light corner represents the state of the righteous. Darkness is mentioned in 1 Nephi 8:4,7-8.

<sup>122</sup> A fountain of water 1 Nephi 12:16. It is implied that the fountain, later called spring of water (which we can think of as a river (1 Nephi 8:13,32), separates the light corner from the 3 dark corners.

<sup>123</sup> Ethiopian commentators have said that the word smooth refers to a place that is very slippery which

causes one to go off balance. This concept makes sense to me when you consider the idea of many falling away into the river and being drowned in 1 Nephi 8:32.

<sup>124</sup> As I read it, I do not consider it the literal seed of Cain that is being referred to here. I think the seed of Cain refers to those who have taken the oath of a secret combination as described in Ether 8:15-20.

<sup>125</sup> The angelic explanation is somewhat hard to read, probably a sign of corruption in the text. In short, the angel says that there are three divisions among the spirits in hell: 1, those who received no punishment for their sins in mortality so they receive a really heavy punishment in hell; 2, those who received some punishment for their sin i.e. God destroyed their society because of wickedness so they receive a lesser portion of punishment in hell. The third corner is not explained but is probably referring to the judgement of the sons of perdition that has already been discussed before this chapter.

And this division has been made for the spirits of the righteous by this bright spring of water.

**10** And this has been made for sinners when they die and are buried in the earth and judgement has not been executed upon them in their lifetime.

**11** Here their spirits shall be set apart in this great pain, till the great day of judgement and punishment and torment of the accursed for ever, so that there may be retribution for their spirits. There he shall bind them for ever.<sup>126</sup> And thus has it been from the beginning of the world.

**12** Thus has there existed a separation between the spirits of those who utter complaints, and of those who watch for their destruction, to slaughter them in the day of sinners.

**13** Thus has it been made for the spirits of unrighteous men, and of sinners; of those who have completed crime, and associated with the ungodly, whom they resemble. Their spirits shall not be annihilated in the day of judgement, neither shall they arise from this place.”

**14** Then I blessed the Lord of glory, and said, “Blessed be the judgement of righteousness, and blessed be the Lord of glory and of righteousness, who is the Lord of the world.”

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<sup>126</sup> Remember D&C 19:6-12 that when it says forever it really just means a punishment from God.

<sup>127</sup> Raguel means “Shepherd of God”. This name is meant to imply that this angel is specially placed as a shepherd of the luminaries of heaven (which are the spirits of men). This angel works with the fire that never stops running. This fire that runs without rest and shepherds the luminaries of heaven, represents the Spirit of God, who is the shepherd of spirits.

<sup>128</sup> Remember that in this section the term luminaries (meaning lights) of heaven are actually a reference to the spirits of mankind.

<sup>129</sup> The things here we are about to read are made on earth in the likeness of heaven. This flashing mountain represents the Celestialized earth. This is related to Revelation 21:1 and the concept of a new heaven and a new earth.

## Chapter 23

*Enoch sees the course of the luminaries of heaven.*

FROM thence I was transported to another place, towards the west, unto the ends of the earth.

**2** And I was shown fire which runs here and there, neither resting nor halting in its running behind by day or by night, yet remained constant.

**3** I inquired, saying, “What is this, which never pauses?”

**4** Then <sup>127</sup>Raguel, one of the holy angels who were with me, answered, and said, “This is its function: this fire, whose running is to the west, follows as a shepherd all the <sup>128</sup>luminaries of heaven.”

## Chapter 24

*Enoch is shown the likeness of the Kingdom of God and the tree of life.*

I WENT from thence to another place, and saw a <sup>129</sup>mountain of fire flashing both by day and night.

**2** I proceeded towards it and perceived <sup>130</sup>seven splendid mountains, which were all different from each other. Their <sup>131</sup>stones were brilliant and beautiful; all were brilliant and glorious to behold and beautiful was their surface. <sup>132</sup>Three were

<sup>130</sup> These seven mountains mirror the first seven mountains that were discussed in Enoch chapter eighteen. We must remember that these things are literal mountains that will be made on the new earth but they represent the things that are in heaven. As to their representation in heaven the six mountains represent the six Kingdoms of God that are closest to the throne of God (represented by the seventh mountain).

<sup>131</sup> Unlike the mountains of chapter eighteen, these mountains have only been described as being like fire. This refers to their Celestial glory (Doctrine and Covenants 130:6-8)

<sup>132</sup> Enoch describes three groupings of these mountains, which represent literal mountains on the new earth: three towards the east, three towards the south and one in the midst. The three groupings represent classes of Celestial kingdoms as described in Doctrine and Covenants 131:1. As to their representation in heaven

towards the east, one founded on the other and three were towards the south, one founded on the other. There were likewise <sup>133</sup>deep ravines, which did not come near each other.

3 And the <sup>134</sup>seventh mountain was in the midst of them and it excelled them in height, resembling the seat of a throne. And fragrant trees encircled the throne.

4 <sup>135</sup>And amongst them was a tree such as I never smelt, neither was any amongst them nor were others like it. It had a fragrance beyond all fragrance, and its leaves and flowers and wood wither not for ever. And its fruit is beautiful and resembles the dates of a palm.

5 I exclaimed, "Behold, this tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye."

6 Then Michael, one of the holy and glorious angels who were with me, and who presided over them, answered,

### Chapter 25

*Michael responds to Enoch's question. Describes the throne of God and the fruit of the tree of life for the saints.*

AND he said unto me, "Enoch, why dost thou inquire respecting the fragrance of this tree? Why art thou inquisitive to know it?"

2 Then I replied to him, and said, "Concerning everything I am desirous of instruction, but particularly concerning this tree."

3 And he answered me saying, "This <sup>136</sup>high mountain which thou hast seen, whose summit is like the throne of God, is his throne, <sup>137</sup>where the Holy Great One, the Lord of Glory, the Eternal King will sit, when he shall come down to visit the earth with goodness.

4 And as for this fragrant tree, no one of the flesh is permitted to touch it till the great judgment, when he shall take <sup>138</sup>vengeance on all and bring everything to its <sup>139</sup>consummation for ever.

5 <sup>140</sup>This is for the righteous and the holy. And the elect will be presented with its fruit for life. <sup>141</sup>He will plant it in the direction of the northeast, upon the holy place, towards the habitation of the everlasting King.

6 Then shall they greatly rejoice and exult in the Holy One. The sweet fragrance shall enter into their bones; and they shall live a long life on the earth, <sup>142</sup>as thy forefathers lived; <sup>143</sup>sorrow, pain, torment, and plague shall not touch them.

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they are referring to the seven stars of the constellation that we call Ursa Minor (Little Dipper).

<sup>133</sup> The deep ravines refer to the space between the kingdoms, the possibility of not being able to go to a higher degree as described in Doctrine and Covenants 131:2-4.

<sup>134</sup> This seventh mountain is literally the mountain of the New Jerusalem as described in Revelation 21:10. As to its heavenly counterpart I believe that this is the star that we call Polaris. It is in the middle of these stars when you consider that the six other stars encircle around Polaris.

<sup>135</sup> Compare this description made by Enoch to the description given by Lehi in 1 Nephi 8:10-12,15 and then by Nephi in 1 Nephi 11:8-9

<sup>136</sup> Revelation 21:10

<sup>137</sup> Revelation 21:3

<sup>138</sup> Revelation 21:8

<sup>139</sup> Consummation means ending.

<sup>140</sup> Revelation 2:7; 22:2

<sup>141</sup> The rest of verse 5 is probably a scribal interpolation.

<sup>142</sup> I consider the phrase "as thy forefathers lived" to be an interpolation of man because this is referring to the Celestialized earth and they shall live eternal lives so their life shall be much greater than their fathers, who died. Also, when you consider the fact that this is in reference to Enoch who lived during the time when the fathers' lives were already long then this comparison doesn't make sense since Enoch would have not known anything else. It sounds more like a scribe added it.

<sup>143</sup> Revelation 21:4; 22:3-4

7 And I blessed the God of Glory, the Eternal King, because he has prepared such things for the saints and hath created them, <sup>144</sup>and he said, "I gave it to them."

### Chapter 26

*Enoch is shown the lands of Jerusalem and of Hamon-Gog.*

AND from thence I proceeded to the <sup>145</sup>middle of the earth, and beheld a blessed place, in which there were <sup>146</sup>trees with branches which live and bloom from a tree that was cut.

2 And there I saw a <sup>147</sup>holy mountain, and underneath it a <sup>148</sup>stream on the eastern side, which flowed towards the south.

3 And I saw towards the east another <sup>149</sup>mountain, higher than the former; and between them there was a deep and narrow <sup>150</sup>valley. A stream ran towards the mountain.

4 And to the west thereof there was another mountain, smaller than it and not so high, with a valley under it. And in the midst of them were another deep and dry <sup>151</sup>valley.

5 All these valleys were narrow, formed of hard rocks, and no tree growing in them.

6 And I marveled at the mountain and at the valley, I marveled very deeply.

### Chapter 27

<sup>144</sup> Revelation 21:5

<sup>145</sup> It is a Jewish tradition that the Jewish temple mount is the center of the world.

<sup>146</sup> I see this as a metaphor for the Israelites that return to Jerusalem in the last days.

<sup>147</sup> Jerusalem is built upon three peaks. From top to bottom, the mountains get progressively smaller.

<sup>148</sup> The Gihon Spring

<sup>149</sup> Mount of Olives

<sup>150</sup> Kidron Valley

<sup>151</sup> This is supposed to refer to the valley of Hamon-Gog.

*The angel Uriel describes the purpose of the valley Enoch saw. It shall be for a sign of judgement for the righteous.*

THEN I said, "For what purpose does this blessed land, entirely filled with trees, have in its midst this accursed valley?"

2 Then Uriel, one of the holy angels who were with me, replied, "This accursed <sup>152</sup>valley is for those who are accursed for ever. Here shall be gathered all who utter with their mouths unbecoming <sup>153</sup>language against the Lord, and speak <sup>154</sup>hard things of his glory. Here shall they be gathered together, and here shall be their place of judgement in the last days.

3 An example of judgement shall be made of them in righteousness before the saints, while those who have received mercy shall for ever, all their days, bless the Lord, the eternal King.

4 And at the period of judgement shall they bless him for his mercy, as he has distributed it to them.

5 Then I blessed the Lord of Glory. I made a proclamation and a remembrance that befits his glory.

### Chapter 28

*Enoch sees the Salt Lake Valley in the desert. He sees the (West) Jordan River.*

FROM thence I proceeded into the midst of the <sup>155</sup>mountain range of the desert. And I saw a <sup>156</sup>wilderness, and it was <sup>157</sup>solitary, <sup>158</sup>full of trees and seeds.

<sup>152</sup> Ezekiel 39:11-16; Zechariah 14:12; Revelation 16:16; Doctrine and Covenants 29:17-21

<sup>153</sup> Revelation 16:9,11,

<sup>154</sup> Jude 1:15

<sup>155</sup> The Rocky Mountains

<sup>156</sup> In Hebrew the term wilderness and desert are the same.

<sup>157</sup> I believe the term solitary here is meant to mean that it was separated from the United States.

<sup>158</sup> The Saints filled the Valley with trees and seeds.

2 And there was a <sup>159</sup>stream on top of it, and it gushed forth from above it.

3 Rushing like a copious watercourse which flowed towards the northwest; water and dew ascended from it all over.

### Chapter 29

*Enoch is shown the tree of judgement, which represents a wicked nation that will bring judgement in the future.*

THEN I went to another place from that desert, and approached to the east of this mountain range.

2 And there I saw <sup>160</sup>wild trees which were exuding the fragrance of frankincense and myrrh.

### Chapter 30

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<sup>159</sup> The Utah Jordan River, once called the West Jordan River due to its similarity to the Jordan River in Israel.

<sup>160</sup> The wild trees represents the American nation. The term wild relates to its nature as being a tree that cannot produce useable fruit. It is also related to the idea of a wild beast that cannot be tamed by man. The purpose of this is meant to imply that the American nation will be wicked, though if tamed it will become righteous. The imagery of the frankincense and myrrh relates to its double use as America being able to be both good or evil. Both resins were used for good or evil practices. Since the trees are wild, we can suppose the evil uses: Frankincense was used as a drug to numb the body in preparation for capitol punishment. Myrrh was used as a perfume by married adulterous women to attract lovers as repeatedly referenced in the Old Testament. Thus, the full meaning of the wild trees is that America will be used to prepare the world for destruction and she will seduce the nations of the world as an adulterous woman. Its location is east of the Rocky Mountains at the time that the saints fled to the west.

<sup>161</sup> I perceive this easterly journey to be a journey in time rather than actually direction, though it is also a literal direction.

<sup>162</sup> The valleys is referring to the valleys that makes up the center of the United States. They are collectively called the Valley of the Sun and the Moon by the Lord as

*Enoch sees a valley, filled with rivers of water. He sees a reeds in this valley.*

AND beyond these, I went afar to the <sup>161</sup>east, and I saw another place, <sup>162</sup>valleys full of <sup>163</sup>great waters,

2 In which were sweet smelling <sup>164</sup>reeds like mastic.

3 And on the sides of these valleys, I saw fragrant <sup>165</sup>cinnamon. Over them I proceeded to the east.

### Chapter 31

*Enoch sees another group of mountains that have trees with nectar. He then sees another group of mountains beyond the ends of the earth with trees like almond trees.*

AND I saw other <sup>166</sup>mountains with trees in them. There flowed from them nectar, called <sup>167</sup>styrax and <sup>168</sup>galbanum.

being in between the Rocky Mountains and the Appalachian Mountains.

<sup>163</sup> The great waters refer to all the rivers in this valley.

<sup>164</sup> These reeds that have the smell of mastic represent the stakes of Zion that will be planted in the Valley of the Sun and Moon along the many rivers. The symbolism of the reeds represent the act of measuring. Reeds were commonly used in the Bible for measurement. Zion will be the reed by which the nations of the earth are judged and taught in the Law of God.

<sup>165</sup> This cinnamon tree represents the Native Americans, the descendants of the Lamanites, who join with Zion and return to the land of their fathers as promised by the Lord.

<sup>166</sup> These mountains represent the nations of the gentiles that survive the destruction and tribulation of the last days.

<sup>167</sup> Styrax is a type of resin that is burned as incense. It was used to drive away the fiery flying serpents that guarded the frankincense trees. The symbolism in this is that the Gentile nations, which were inhabited by evil spirits are now purged of those evil spirits and brought into the Kingdom of God. This resin is one of the ingredients listed in Exodus 30:34, translated in the KJV as stacte.

<sup>168</sup> Galbanum has what I consider a beautiful meaning. Galbanum is bitter and represents the bitterness of

2 And over these mountains, I saw another <sup>169</sup>mountain to the <sup>170</sup>east of the ends of the earth, and the whole forest was full of trees with bark like almond trees.

3 And when they make incisions in these trees there comes forth from them a <sup>171</sup>pleasant odor; when these barks are ground, they are sweeter than any other fragrance.

### Chapter 32

*Enoch sees other mountains beyond the end of the earth. He passes a sea and goes to the garden of righteousness and the tree of knowledge.*

TO the northeast I beheld <sup>172</sup>seven mountains full of excellent nard, and mastic, and cinnamon and pepper.

2 <sup>173</sup>From thence I passed on above the summits of those mountains to some distance eastwards, and went over the <sup>174</sup>Erythraean Sea and passed over the head of <sup>175</sup>Zutuel.

3 And I came to the <sup>176</sup>garden of righteousness, and I saw beyond those trees many other large ones growing there; their fragrance sweet, large ones, with much elegance, and glorious. And the tree of knowledge, of which they eat and know great wisdom.

4 It was like a species of the carob tree, bearing fruit which resembled grape clusters extremely fine; and its fragrance extended to a considerable distance.

5 And I said, "How beautiful is this tree, and how delightful is its appearance!"

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sinners, but the Lord uses it in his command for the incense of the temple. In this vision of Enoch, he sees the nations of the gentiles, which did not repent before their destruction, he sees that those who survive become useful to the Lord and join in his kingdom. Galbanum is listed as one of the ingredients in Exodus 30:34.

<sup>169</sup> These mountains here represent the return of the lost ten tribes of Israel.

<sup>170</sup> These mountains are east of the ends of the earth, which represents where the ten lost tribes of Israel were removed to. The earth was then subdivided to keep us apart from them. The Lord will reconnect this section of the earth with ours and the ten tribes will return to us.

<sup>171</sup> The ten lost tribes of Israel, when they return will be pleasing to the Lord unlike their ancestors which practiced abominations.

<sup>172</sup> This journey of Enoch has been consistently towards the east. With that thought in mind, we remember that the previous mountain was already east of the ends of the earth, which means that these mountains that we now see are beyond the ends of the earth. These mountains, I believe, refer to all the lands that were removed from the earth and are now restored in the last days. The spices are a reference to righteousness.

<sup>173</sup> I consider verse 2-6 to be an interpolation of man, or to be so heavily corrupted that it is useless to us, though the Holy Spirit may enlighten us on the matter in the future.

<sup>174</sup> The Erythraean Sea is the ocean beyond the Arabian Peninsula touching the east of Africa. But, since Enoch already passed beyond the ends of the earth, this is an obvious Jewish corruption, trying to put Enoch's journey within the Arabian Peninsula only.

<sup>175</sup> Zutuel is believed to be an angel. The Ethiopic manuscripts add the word "angel" Zutuel. The Greek manuscripts delete the word angel. If there is any merit to this, I believe it is supposed to be a river so I have agreed with the Greek manuscripts. But, I also consider this passage to be a Jewish interpolation so it doesn't matter.

<sup>176</sup> Garden of righteousness is another name for the garden of Eden. If this is the literal garden of Eden then it is obviously in the wrong place and therefore is a Jewish interpolation, probably pointing to its location in Africa, which is one Jewish theory to the location of the garden of Eden. It is also possible that this is referring to the Jewish concept of a Celestial garden of Eden, which the earthly garden of Eden is an imitation of. But, I consider this whole passage to be an interpolation so it doesn't really matter what it says.

6 Then <sup>177</sup>holy Raphael, an angel who was with me, answered and said, “This is the tree of knowledge, of which thy ancient father and thy aged mother ate, who were before thee; and who, obtaining knowledge, their eyes being opened, and knowing themselves to be naked, were expelled from the garden.”

### Chapter 33

*Enoch sees the animals in their celestial state. He sees the stars of heaven and all things pertaining to them.*

FROM thence I went on towards the <sup>178</sup>ends of the earth; where I saw large <sup>179</sup>beasts different from each other, and birds various in their appearance and beauty, as well as with notes of different sounds.

2 And to the east of those beasts I saw the ends of the earth whereon the heaven rests.

3 The gates of heaven stood open, and I beheld the <sup>180</sup>stars of heaven come forth. And I numbered them as they proceeded out of the gates, and wrote

them all down, as they came out one by one according to their <sup>181</sup>number, their names, their <sup>182</sup>ranks, their positions, their times and their seasons, as Uriel, the holy angel who was with me, showed me.

4 He showed me all things and <sup>183</sup>wrote them down for me; also he wrote down their names, their <sup>184</sup>laws and their companies.

### Chapter 34

*Enoch sees the gates of heaven in the north. Goodness and destruction comes from them.*

AND from thence I went towards the north to the ends of the earth and I saw a great and glorious <sup>185</sup>counsel at the ends of the whole earth.

2 And here I saw <sup>186</sup>three gates of heaven. The northern winds proceeded from them, blowing cold, frost, snow, dew, and rain.

3 And out of one gate, they blow for good. But, when they blow through the other two gates strongly, it is with violence and affliction on the earth.

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<sup>177</sup> Another proof that this passage is a later addition by a different scribe is the alteration of the way they describe the angel who instructs Enoch. In all other places in this section the scribe writes: [angel name], one of the holy angels who were with me. This new scribe writes: holy [angel name], an angel who was with me. Thus he alters the language, showing that it is most likely a different person who wrote this section.

<sup>178</sup> I believe this statement is related to time, thus Enoch is seeing these animals on a Celestial earth.

<sup>179</sup> Doctrine and Covenants 77:2

<sup>180</sup> Doctrine and Covenants 88:45

<sup>181</sup> Doctrine and Covenants 88:42-44

<sup>182</sup> Abraham 3:5-10

<sup>183</sup> I consider the phrase “and wrote them down for me; also he wrote ...” to be a scribal error. One manuscript in the Ethiopic family says “and wrote them down for him.” I believe the more original text said, “and I wrote

them down for him; also I wrote ...” this idea is in line with Abraham 1:31, where Abraham’s righteous fathers recorded the knowledge of the stars.

<sup>184</sup> Doctrine and covenants 88:36-38

<sup>185</sup> Manuscripts say different things other than counsel. Others say seat, wonder, miracle, or device. I chose counsel because I feel what the original manuscript was trying to say is that there is a group of heavenly beings in charge of these gates and they take counsel among themselves. When the people are righteous they send benefits upon the world. When the people are wicked, they send destruction and affliction upon the world.

<sup>186</sup> In the next few chapters, Enoch will see three gates in the four directions. This looks to be similar to the twelve gates of the New Jerusalem in Revelation 21:12-13. This idea is also in keeping with my thought on the idea of heavenly beings being in charge of the gates since in verse 12 an angel is placed at each gate.

### Chapter 35

*Enoch goes to the three gates of the west.*

AND from thence I went towards the west to the ends of the earth, and saw there three <sup>187</sup>gates of heaven open, as I had seen in the north; the gates and passages through them being of equal magnitude.

### Chapter 36

*Enoch goes to the three gates of the south and returns to the eastern gates. All the works of the Lord are glorious.*

AND from thence I went towards the south to the ends of the earth where I saw three gates of heaven open, for the south wind, for dew and rain.

**2** <sup>188</sup>And from thence I went towards the east to the ends of the earth where I saw three gates of heaven open to the east, which had smaller gates within them.

**3** Through each of these small gates the stars of heaven passed on, and proceeded towards the west on the path which is shown to them.

**4** And as often as I saw, I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of his work to the angels and to spirits and to men, that they might praise his work and all his creation that they might see the work of his might and praise the great work of his hands and bless him for ever.

### Chapter 37

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<sup>187</sup> Here is another thought: though in Hebrew the word "gate" is literally a gate, the Israelites also used the term gate to refer to the place where kings, elders and judges sat to council. The term gate can refer to the hallway where these councils took place in the entrance of the city.

<sup>188</sup> Verse 2 and 3 seem to be a scribal interpolation and is merely a heavily reduced repeat of chapter 33.

*The Similitudes of Enoch. Enoch given a calling to declare words to the world. This wisdom is for all his day and for the latter days. Enoch received a portion of eternal life.*

THE vision which he saw, the second vision of wisdom, which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw.

**2** And this is the beginning of the words of wisdom, which I received to declare and tell to those who dwell upon earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I speak in the presence of the Lord of the Spirits.

**3** It is good to declare these words to those of former times, but one should not withhold the beginning of wisdom from those of latter days.

**4** Until the present period <sup>189</sup>never has there been given before the Lord of the Spirits that which I have received, wisdom according to the capacity of my intellect, and according to the pleasure of the Lord of the Spirits; that which I have received from him, a <sup>190</sup>portion of life eternal.

**5** And I obtained three parables, which I declared to the inhabitants of the world.

### Chapter 38

*The first parable of Enoch. The Messiah shall appear in the congregation of the righteous. Wicked driven from the earth. Kings and mighty perish.*

PARABLE the first: When the congregation of the righteous shall be manifested, and sinners be

<sup>189</sup> It is a Jewish tradition that Enoch received greater wisdom from God than any other prophet before him. Considering that Enoch was the only one to create a successful Zion, I tend to believe it since those in a state of Zion can obtain greater wisdom than those who are not worthy of such information.

<sup>190</sup> 2 Peter 1:10

judged for their sins, and be driven from the face of the earth,

2 And when the Righteous One shall appear before the face of the righteous, those elect ones, their deeds are hung upon the Lord of the Spirits, he shall reveal <sup>191</sup>light to the righteous and the elect who dwell upon the earth. Where will the dwelling of sinners be, and where the place of rest for those who have rejected the Lord of the Spirits? It would have been better for them had they never been born.

3 When the secrets of the Righteous One are revealed, <sup>192</sup>he shall judge the sinners; and the wicked ones will be driven from the presence of the righteous and the elect.

4 And from that time those who possess the earth shall no longer be powerful and exalted. Neither shall they be capable of beholding the face of the holy; for the Lord of the Spirits has caused his <sup>193</sup>light to appear on the face of the holy, the righteous and the elect.

5 Then shall the kings and mighty perish, they shall be delivered into the hands of the righteous and holy,

6 And from thenceforth no one shall be able to induce the Lord of the Spirits to show them mercy, for their life is at an end.

### Chapter 39

*Zion above will join with Zion below. Enoch sees other habitations and resting places for the righteous. No such thing as not-existence before the Lord. Enoch sees the pre-existence.*

AND it shall come to pass in those days that the <sup>194</sup>children of the elect and holy ones will descend from the upper heavens, and their seed shall then be with the sons of men.

<sup>191</sup> Doctrine and Covenants 121:26-31

<sup>192</sup> Alma 40:26

<sup>193</sup> Daniel 12:3; Matthew 13:43; Alma 40:25

<sup>194</sup> JST Genesis 9:21-23

2 <sup>195</sup>And in those days Enoch received books of zeal and wrath, and books of haste and agitation. "Never shall they obtain mercy," saith the Lord of the Spirits.

3 And in those days a whirlwind carried me off from the earth and set me down at the end of the heavens.

4 And there I saw other <sup>196</sup>habitations of the saints and their resting places too.

5 There my eyes beheld their habitations with the holy angels and their resting places with the holy ones. And they petitioned and interceded and prayed for the children of men. And righteousness flowed before them as water, and mercy like dew upon the earth. Thus it is amongst them for ever and ever.

6 And in those days mine eyes saw the Elect One of righteousness and of faith, and righteousness shall prevail in his days. Countless shall be the number of the holy and the elect, in his presence for ever and ever.

7 Their residence I beheld under the wings of the Lord of the Spirits, and all the righteous and the elect before him shall be as intense as the light of fire. Their mouths being full of blessings, and their lips glorifying the name of the Lord of the Spirits, and righteousness before him will have no end, and uprightness before him will not cease.

8 There I wanted to dwell, and my spirit longed for that dwelling place. <sup>197</sup>Previously my portion is there, for so has it been established concerning me before the Lord of the Spirits.

9 In those days I praised and extolled the name of the Lord of the Spirits with blessings and praises, because he hath destined me for blessing and glory according to the will of the Lord of the Spirits.

<sup>195</sup> Verse 2 doesn't make sense. It is either missing something or is an interpolation that was added.

<sup>196</sup> John 14:2; Doctrine and Covenants 98:18

<sup>197</sup> Abraham 3:22-23

10 And I gazed at that place, and I blessed and praised, saying, “Blessed is he, and may he be blessed, from the beginning and forever more.

11 There is no such thing as <sup>198</sup>non-existence before him. Even before the world was created, he knows what is forever and what will be from generation to generation.

12 Those who sleep not bless thee. They stand before thy glory and bless, praise and extol, saying: Holy, holy, holy, is the Lord of the Spirits! He will fill the earth with spirits.”

13 And here my eyes saw all those who sleep not. They stand before him and bless and say, “Blessed be thou and blessed be the name of the Lord of the Spirits for ever and ever.”

14 And my face was <sup>199</sup>changed, for I could no longer behold.

#### Chapter 40

*Enoch sees an innumerable multitude before the Lord. He sees four presiding angels and learns their names.*

AFTER this I beheld thousands of thousands, and myriads of myriads, and an infinite number of people, who stand before the Lord of the Spirits.

2 I saw them standing on the four wings of the Lord of the Spirits, and saw four other faces among those who do not slumber. And I came to know their names, because the angel, who proceeded

with me, declared them to me, and showed to me every secret thing.

3 Then I heard the voices of the four faces as they uttered praises before the Lord of glory.

4 The first voice blessed the Lord of the Spirits for ever and for ever.

5 The second voice I heard blessing the Elect One and the elect who are clinging onto the Lord of the Spirits.

6 The third voice I heard petitioning and praying for those who dwell upon the earth, and supplicate in the name of the Lord of the Spirits.

7 And the fourth voice I heard expelling the <sup>200</sup>satans, and prohibiting them from entering into the presence of the Lord of the Spirits to <sup>201</sup>accuse them who dwell on the earth.

8 After this, I besought the angel of peace, who proceeded with me, to explain all that was concealed. I said to him, “Who are these four faces I have seen, and whose words I have heard and written down?”

9 And he said to me, “The first is the merciful and longsuffering <sup>202</sup>Michael. And the second, who is set over all the diseases and all the wounds of the children of men, is <sup>203</sup>Raphael. And the third, who is set over all exercise of strength, is <sup>204</sup>Gabriel. And the fourth, who is set over all actions of repentance unto the hope of those who would inherit eternal life, is <sup>205</sup>Phanuel by name.” And

<sup>198</sup> Doctrine and Covenants 93:29,33

<sup>199</sup> Book of Moses 1:11,14

<sup>200</sup> The word “Satan” in Hebrew literally means “Adversary”. Satan also became a general word for evil spirits because they are adversaries of the righteous. The Ethiopic texts have transliterated the Hebrew as a name instead of translating it. I assume they did this because the Greek might have done that as well.

<sup>201</sup> Jude 1:9

<sup>202</sup> Michael, in Hebrew, means “One who is like God.” We know through modern revelation that Michael is Adam. (D&C 107:54)

<sup>203</sup> Raphael, in Hebrew, means “Healer of God.” It has not been revealed to use who this angel is. But, this

angel is listed as the third angel in D&C 128:28. These angels hold presiding positions and therefore we can probably deduce that most likely Raphael is probably Abraham, Moses or Simon Peter. My current opinion is that Raphael is Moses because of the many times that he had to heal the children of Israel. My opinion is subject to change as I will it.

<sup>204</sup> Gabriel, in Hebrew, means “Man of God” more literally it means “Valiant of God, Warrior of God, or Strong Man of God.” Through modern revelation we know that Gabriel is Noah.

<sup>205</sup> Phanuel, in Hebrew, means “Face of God.” This angel is not listed in any of our scriptures. Assuming it is a correct name, I currently have the opinion that Phanuel

these are the four angels of the Lord of the Spirits and the four voices I heard in those days.

### Chapter 41

*Enoch sees the secrets of heaven and of the kingdoms of God. Wicked driven from presence of God. Enoch sees the secrets of nature and of the sun and moon.*

AND after this I beheld the secrets of the heavens and of the <sup>206</sup>kingdom, according to its <sup>207</sup>divisions; and of the <sup>208</sup>work of man, as they weigh it there in balances.

2 And there I saw the habitations of the elect and the habitations of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of the Spirits, and dragged off, and they could not abide because of the punishment which proceeds forth from the Lord of the Spirits.

3 <sup>209</sup>And there mine eyes beheld the secrets of the lightning and the thunder; and the secrets of the winds, how they are distributed as they blow over the earth, the secrets of the winds, of the dew, and of the clouds. And there I saw the place from which they issued forth, and saturated the dust of the earth.

4 And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world.

5 And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return and how one is

superior to the other. They do not depart from their progress, neither increase nor decrease their progress; but they keep faith one with another in accordance with an oath they set and they rise.

6 And first the sun goes forth and traverses his path according to the commandment of the Lord of the Spirits, and mighty is his name for ever and ever.

7 And after that I saw the hidden and visible path of the moon and the course of her progress she completes by day and by night. And the one with the other will <sup>210</sup>gaze directly into the glory of the Lord of the Spirits. They give thanks, they praise, and they do not economize on energy, for their very essence generates new power.

8 For the sun changes oft for a blessing or a curse, and the course of the path of the moon is light to the righteous and darkness to the sinners in the name of the Lord, who made a separation between the light and the darkness, and divided the spirits of men, and strengthened the spirits of the righteous, in the name of his righteousness.

9 For neither an angel nor Satan is able to hinder; for he appoints a <sup>211</sup>judge for them all and he judges them all before him.

### Chapter 42

*A Psalm of Enoch on Wisdom and Iniquity.*

<sup>212</sup>WISDOM found not a place where she could inhabit; her dwelling therefore is in heaven.

2 Wisdom went forth to dwell among the sons of men, but she obtained not an habitation. Wisdom

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is Simon Peter or Joseph Smith, but if we consider what it says in D&C 77:8-9 I would say that it is most likely Simon Peter, who lived on the earth in the face (which in Hebrew also can be read as Presence) of Jesus Christ. The fifth angel that is not counted as part of the four is Joseph Smith in D&C 77:9.

<sup>206</sup> Doctrine and Covenants 88:45-47

<sup>207</sup> Doctrine and Covenants 88:36-38

<sup>208</sup> Doctrine and Covenants 88:20-24

<sup>209</sup> I think the point of showing us these things about nature is to show that the Lord controls all these things.

<sup>210</sup> Doctrine and Covenants 88:6-13

<sup>211</sup> God appoints Christ as the judge, Christ appoints the twelve apostles to judge and others will be placed as judges to judge the world and the people thereof (D&C 29:12).

<sup>212</sup> The personification of Wisdom occurs in Proverbs 1:20-33

returned to her place, and seated herself in the midst of the angels.<sup>213</sup>

3 But <sup>214</sup>Iniquity went out of her chambers, whom she sought not she found, and she dwelt with them, like rain in a desert, like dew on a thirsty land.

### Chapter 43

*The similitude of the stars of heaven.*

AND I saw other lightnings and the stars of heaven, and I saw how he called them all by their names, and they obeyed him.

2 And I saw how they are weighed in a <sup>215</sup>righteous balance according to the proportions of light, the width of their spaces and the day of their appearance, and how their <sup>216</sup>revolution produces lightning, and in number their revolutions are as many as the angels; they keep their faith each one according to their names.

3 And I asked the angel who went with me and who showed me what was hidden, "What are these?"

4 And he said to me, "The Lord of the Spirits hath showed thee a <sup>217</sup>similitude: These are the names of the righteous who dwell upon earth and who believe in the name of the Lord of the Spirits for ever and ever.

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<sup>213</sup> This is a representation of what happened on earth and in heaven. Great knowledge exists in the heavens among the more righteous kingdoms above us. God tried to give wisdom to the people of this earth but they rejected it so God withdrew it from the earth and it is kept in the heavens.

<sup>214</sup> Iniquity refers to corrupt knowledge that was rejected in the heavens. Wicked beings descended to earth and gave the rejected knowledge to mankind, who clung to it because it was greater than they. The symbolism of rain and dew to a desert and thirsty land represents the desire for greater knowledge among a people who have rejected the good knowledge from God.

<sup>215</sup> Abraham 3:26; the stars of heaven represent the spirit children of God. The act of weighing is to see if they

### Chapter 44

*Concerning stars that become lightning.*

AND I saw another thing regarding lightning: how some stars <sup>218</sup>arise and become <sup>219</sup>lightning and cannot dwell with the rest.

### Chapter 45

*The second parable. The Elect One will sit on a throne and judge. Sinners cast from the earth. Righteous will inhabit the earth with all the elect of God. Heaven and earth will be transformed.*

THIS is the second parable concerning those who deny the name of the Lord of the Spirits and the congregation of the saints.

2 Heaven they shall not ascend, nor shall they come on earth. This shall be the portion of sinners, who deny the name of the Lord of the Spirits, and who are reserved for the day of suffering and tribulation.

3 On that day mine Elect One shall sit upon a throne of glory and shall choose their conditions and countless habitations. And their souls shall grow strong within them when they see mine Elect One, those who have appealed to my glorious name.

keep their first estate. Each of them are judged and assigned a time to appear.

<sup>216</sup> I believe this comparison of their revolutions producing lightning represents that their experiences produce wisdom.

<sup>217</sup> God is showing Enoch images that represent something else, in this case he is being told that the stars of heaven represent the spirit children of God who are righteous and will come to earth and believe in him.

<sup>218</sup> In this sense, the term arise means when they come to appear on earth.

<sup>219</sup> In this sense, I believe lightning refers to the sons of perdition since it is shown that they lose their place and cannot dwell with the righteous stars any more. (D&C 76:31-38).

4 On that day I will cause mine Elect One to dwell in the midst of them, I will transform heaven and make her a blessing of light forever.

5 I will transform the earth and make her a blessing and I will cause mine elect ones to dwell upon her. But those who have committed sin and iniquity shall not tread upon it

6 For in peace I have looked upon my righteous ones and given them mercy, and have caused them to dwell before me. But sinners have come before me so that by judgment I shall destroy them from before the face of the earth.

### Chapter 46

*Enoch sees the Ancient of Days, Man (of holiness) and the Son of Man. Son of Man shall take possession of the kingdoms of the earth. Wicked will persecute the faithful.*

AND there I beheld the <sup>220</sup>Ancient of Days, whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like one of the holy angels.

2 Then I asked of one of the angels, who went with me, and who showed me every secret concerning the one who was born of <sup>221</sup>Man, "Who is this, and from whence is he who is going as the <sup>222</sup>prototype of the Ancient of Days?"

3 And he answered and said to me, "This is the <sup>223</sup>Son of Man, to whom righteousness belongs, with whom righteousness has dwelt, and who will

reveal all the treasures of that which is concealed. For the Lord of the Spirits has chosen him and he is destined to be victorious before the Lord of the Spirits in everlasting uprightness.

4 This <sup>224</sup>Son of Man, whom thou beholdest, shall unseat kings and the mighty ones from their couches, and the strong ones from their thrones. He shall loosen the bridles of the powerful and break in pieces the teeth of sinners.

5 He shall hurl kings from their thrones and their kingdoms because they will not exalt and glorify him, and neither do they obey him, from whence their kingdoms were granted to them.

6 The countenance of the mighty shall he cast down, filling them with shame. Darkness shall be their habitation, and <sup>225</sup>worms shall be their bed; <sup>226</sup>nor from their bed shall they hope to be again raised, because they exalted not the name of the Lord of the Spirits.

7 And they have become the <sup>227</sup>judges of the stars of heaven; they <sup>228</sup>raise their hands into the Most High while treading upon earth and dwelling in her. They manifest all their deeds in oppression; all their deeds are oppression. Their power shall be in their wealth and their devotion is to the gods which they have fashioned with their own hands. But they shall deny the name of the Lord of the Spirits.

8 And they <sup>229</sup>persecute the houses of his congregations and the faithful who cling to the Lord of the Spirits.

<sup>220</sup> Daniel 7:9

<sup>221</sup> The text reads Man, I believe that somewhere down the line the phrase "of holiness" was dropped. Probably because the scribe did not understand that the title Man of holiness was referring to God the Father and the scribe thought that it was man in general (Book of Moses 6:57).

<sup>222</sup> The prototype of the Ancient of Days from which all others are based off of. This is a reference to Jesus Christ who is the first and therefore the prototype of man.

<sup>223</sup> Daniel 7:13

<sup>224</sup> Revelation 19:11-21

<sup>225</sup> Isaiah 14:9-11

<sup>226</sup> I think the phrase "nor from their bed shall they hope to be again raised" is a false interpolation of men.

<sup>227</sup> The wicked ones are put in positions of power over the Saints.

<sup>228</sup> I believe this means that they seek to become like gods on earth.

<sup>229</sup> Daniel 7:21-22; Revelation 13:7

## Chapter 47

*The holy ones of heaven will pray to God on behalf of the saints during the tribulation. Ancient of Days will come to bring judgement.*

IN those days, the prayers of the righteous, and the blood of the righteous, shall ascend from the earth into the presence of the Lord of the Spirits.

2 In those days, shall the <sup>230</sup>holy ones who dwell above in the heavens shall unite with one voice and petition, supplicate, praise, and give thanks, and bless the name of the Lord of the Spirits, on account of the <sup>231</sup>blood of the righteous which has been shed, and that the prayers of the righteous may not be in vain before the Lord of the Spirits, that for them he would execute judgment, and that his patience may not endure for ever.”

3 In those days, I beheld the <sup>232</sup>Ancient of Days, while he sat upon the throne of his glory, and the books of the living were opened before him, and all the powers which were above the heavens stood around and before him.

4 Then were the hearts of the saints filled with joy, because the number of the righteous has been <sup>233</sup>offered, the prayers of the saints have been heard, and the blood of the righteous has been admitted before the Lord of the Spirits.

## Chapter 48

*Son of Man chosen before the world was created. He is the staff of the righteous and the light of the gentiles. He reveals wisdom to righteous. Kings and mighty ones*

<sup>230</sup> Mormon 8:23-25

<sup>231</sup> Revelation 17:6; 2 Nephi 28:10; Mormon 8:27,41; Doctrine and Covenants 87:7

<sup>232</sup> Daniel 7:9-10

<sup>233</sup> Revelation 6:9-11

<sup>234</sup> Ether 12:28; I believe this is meant to be a reference to Jesus Christ.

<sup>235</sup> I believe that the springs of wisdom are referring to the servants that the Lord sends to guide the people to the Lord.

*will be humbled and placed into the hands of the elect. They shall no longer be found upon the earth.*

IN that place I beheld the <sup>234</sup>fountain of righteousness, which never depleted, encircled by many <sup>235</sup>springs of wisdom. Of these all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy.

2 In that hour was this Son of Man <sup>236</sup>given a name before the Lord of the Spirits, in the presence of the <sup>237</sup>Ancient of Days.

3 Even before the sun and the moon were created, before the stars of heaven were formed, he was given a name in the presence of the Lord of the Spirits.

4 He shall be a staff to the righteous whereon to stay themselves and not fall, and he shall be the <sup>238</sup>light of the gentiles, and the hope of those who are troubled of heart.

5 <sup>239</sup>All, who dwell on earth, shall fall down and worship before him, shall bless and glorify him, and sing praises to the name of the Lord of the Spirits.

6 For this purpose he became the Chosen One; he concealed him in his own presence before the creation of the world, and for eternity.

7 And he has revealed the wisdom of the Lord of the Spirits to the righteous and the saints, for he has preserved the portion of the righteous because they have <sup>240</sup>hated and despised this world of iniquity and hated all its deeds and its ways, in the

<sup>236</sup> This is the moment when Jesus is given the name, or title Christ/Messiah which means Anointed One. See Abraham 3:27; Moses 4:1-2.

<sup>237</sup> Consider Abraham 3:24 “one among them that was like unto God” Michael, who is Adam or the Ancient of Days, means “One who is like God” was present at the choosing of the Son of Man as Christ, we might say that Abraham 3:24 is actually talking about Michael.

<sup>238</sup> Isaiah 42:6

<sup>239</sup> Doctrine and Covenants 88:104

<sup>240</sup> 2 Nephi 9:18

name of the Lord of the Spirits. For in his name shall they be saved and it is his good pleasure that they have life.

**8** In those days, the kings of the earth and the mighty ones by whom the land is possessed, shall be humble in countenance because of the works of their hands. Therefore, on the day of their misery and trouble, they shall not be able to save themselves.

**9** And I will give them over into the <sup>241</sup>hands of mine elect, as straw in the fire so shall they burn before the face of the holy. As lead in the water shall they sink before the face of the righteous, and no trace of them shall any more be found.

**10** On the day of their trouble, there shall be <sup>242</sup>rest on the earth and they shall fall on their faces; and they shall not raise up, nor anyone who will take them with his hands and raise them up. For they have denied the Lord of the Spirits and his Messiah.

### Chapter 49

*A Psalm of Enoch concerning the Elect One. Christ is the master of wisdom and he shall judge the secret things.*

BLESSED be the name of the Lord of the Spirits! For wisdom is poured forth like water, and glory fails not before him for ever and ever.

**2** For his might is in all the <sup>243</sup>mysteries of righteousness, and iniquity passes away like a shadow having no foundation. For the Elect One stands before the Lord of the Spirits, and his glory is for ever and ever, and his power from generation to generation.

<sup>241</sup> Doctrine and Covenants 64:37-38

<sup>242</sup> Isaiah 14:7

<sup>243</sup> Doctrine and Covenants 76:7-10

<sup>244</sup> Matthew 10:26; Mormon 5:8

<sup>245</sup> The change refers to their previous position as being dominated by the wicked; they shall then have power to rule over the wicked.

**3** With him dwells the spirit of wisdom, the spirit of instruction and of power, and the spirit of those who sleep in righteousness.

**4** He shall judge <sup>244</sup>secret things. Nor shall any be able to utter vain words before him, for he is the Elect One before the Lord of the Spirits, according to his good pleasure.

### Chapter 50

*Saints shall regain their honor through the tribulation. The nations will see the triumph of Zion so that they might repent. Unrepentant will perish.*

In those days, there will be a <sup>245</sup>change for the saints and the chosen, and the light of days shall rest upon them; and glory and honor shall be given back to the saints in the day of trouble.

**2** He heaped evil upon the sinners; but the righteous shall triumph in the name of the Lord of the Spirits. He will cause the others to see this so that they may repent and forsake the works of their hands.

**3** There shall not be <sup>246</sup>honor unto them in the name of the Lord of the Spirits. But, through his name they shall be saved, and the Lord of the Spirits shall have mercy upon them, for his mercy is considerable.

**4** He is righteous in his judgement and in the glory that is before him. Iniquity shall not stand in his judgement and the unrepentant in his presence shall perish.

**5** "Henceforward I will not have mercy on them," saith the Lord of the Spirits.

<sup>246</sup> Those nations whose bloodline did not join the Church shall have no place in Zion because only Israel shall have inheritance in Zion, but they can still join the gospel and be saved.

## Chapter 51

*Day of resurrection. Righteous are elected from among the dead. Christ will sit upon his throne and the righteous will inhabit the earth.*

<sup>247</sup>IN those days shall the earth deliver up from her womb, and <sup>248</sup>Sheol deliver up from hers, that which she received, and <sup>249</sup>hell shall restore that which it owes.

**2** And he shall select the righteous and holy from among them; for the day when they shall be saved has arrived, they shall be elected.

**3** And in those days shall the Elect One sit upon his throne, while every secret of wisdom shall proceed from his mouth; for the Lord of the Spirits hath given them to him and glorified him.

**4** In those days the <sup>250</sup>mountains shall skip like rams, and the hills shall leap like lambs satiated with milk. And the faces of all the angels in heaven shall glow with joy, for in those days shall the Elect One be exalted.

**5** And the earth shall rejoice. And the righteous shall inhabit her. And the elect shall walk upon her.

## Chapter 52

*Enoch is taken on another journey. He sees six mountains of different metals. These mountains will melt at the presence of Jesus Christ and become powerless. Metals will no longer have value as they do now.*

AND after those days, in the place where I had seen all the visions of that which is hidden, having been carried off in a whirlwind, and taken to the west,

**2** There mine eyes beheld all the secrets of heaven and that which is to come: a <sup>251</sup>mountain of iron, a

mountain of copper, a mountain of silver, a mountain of gold, a mountain of mixed metal, and a mountain of lead.

**3** And I inquired of the angel who went with me, saying, "What are these secret things that I behold?"

**4** And he said to me, "All these things which thou beholdest happen by the authority of his Messiah so that he may give orders and be praised upon the earth."

**5** And that angel of peace answered me, saying, "Wait but a short time, and thou shalt understand, and every secret thing shall be revealed to thee, which the Lord of the Spirits has decreed.

**6** Those mountains which thou hast seen, the mountain of iron, the mountain of copper, the mountain of silver, the mountain of gold, the mountain of mixed metal, and the mountain of lead, all these in the presence of the Elect One shall be like a honeycomb before the fire, and like water that descends from the top of such mountains, and shall become powerless before his feet.

**7** And it shall come to pass in those days they shall not be <sup>252</sup>saved by gold or by silver, and none shall be able to escape.

**8** There shall be no iron for <sup>253</sup>war, nor shall anyone wear a breastplate. Neither bronze nor tin shall be to any <sup>254</sup>avail or be of any value; and there will be no need of lead whatsoever.

**9** All these things shall be rejected, and perish from off the earth, when the Elect One shall appear in the presence of the Lord of the Spirits."

## Chapter 53

*Gifts brought to the Valley of the Lord. The wicked shall devour all labor through crime. They shall be cast out of*

<sup>247</sup> Revelation 20:13

<sup>248</sup> Sheol is the Hebrew word that is usually translated as Hell. Literally, Sheol just means place of spirits or what we would call the Spirit World.

<sup>249</sup> I don't have the original text so I can't see what this word is, but this hell is probably Gehenna, which refers to the fires of hell, or the place of punishment.

<sup>250</sup> Psalms 114:4

<sup>251</sup> These mountains of metal represent the nations of the earth. Similar to the account in Daniel 2:31-45.

<sup>252</sup> Zephaniah 1:18

<sup>253</sup> Isaiah 2:4

<sup>254</sup> Means: advantage or profit.

*the earth. Jesus Christ will reveal his congregation. The righteous shall no more be oppressed by sinners.*

THERE my eyes beheld a deep valley, and wide was its entrance. All who dwell on the land, on the sea, and in islands, shall bring to it <sup>255</sup>gifts, presents, and offerings; yet that deep valley shall not be full.

**2** <sup>256</sup>And their hands shall commit iniquity. Whatsoever they produce by labor, the sinners shall devour with crime. But they shall be banished from the face of the Lord of the Spirits, and from the face of his earth, and they shall perish for ever and ever.

**3** I beheld the angels of punishment, who were co-operating and preparing all the chains of Satan.

**4** And I asked the angel of peace, who proceeded with me, "For whom are they preparing these chains?"

**5** And he said unto me, "These they are preparing for the kings and powerful ones of the earth, that they may thereby be destroyed.

**6** And after this the Righteous and Elect One shall cause his congregation to appear. Henceforth they shall be no more hindered in the name of the Lord of the Spirits.

**7** And these mountains shall become flat like earth in the presence of his righteousness, and the hills shall become like a fountain of water. And the righteous shall have rest from the oppression of sinners."

## Chapter 54

*Punishment of the kings and the mighty. Punishment of the hosts of Satan.*

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<sup>255</sup> Isaiah 18:7

<sup>256</sup> The transition from the first verse to the second verse is awkward. This might indicate that there is a passage missing in current manuscripts that might have originally been there. At the least I speculate that there

THEN I looked and turned myself to another part of the earth, where I beheld a <sup>257</sup>deep valley burning with fire.

**2** And they brought the kings and the mighty, and began to cast them into this deep valley.

**3** And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight.

**4** And I asked the angel of peace who proceeded with me, saying, "For whom are these <sup>258</sup>chains being prepared?"

**5** And he said unto me, "These are prepared for the host of Azazel, so that they may take them and cast them to the lowest condemnation, and they shall cover their jaws with rough stones as the Lord of the Spirits commanded.

**6** Then Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them in that day, and shall then cast them into a furnace of burning fire, that the Lord of the Spirits may be avenged of them for their crimes; because they became ministers of Satan, and seduced those who dwell upon earth."

**7** <sup>259</sup>In those days shall punishment go forth from the Lord of the Spirits. And the chambers of water which are above the heavens shall be opened, and the fountains likewise, which are beneath the earth.

**8** And all the waters shall be joined with the waters; that which is above the heavens is the masculine, and the water which is beneath the earth is feminine.

**9** And all shall be destroyed who dwell upon earth, and who dwell under the ends of heaven.

**10** By these means shall they understand the iniquity which they have committed on earth, and by these means shall they perish.

might be a phrase "But before that time, the hands of the nations shall commit iniquity ..."

<sup>257</sup> 2 Nephi 28:22-23

<sup>258</sup> Jude 1:6

<sup>259</sup> I consider verses 7-10 to be a false interpolation of man and should be rejected.

## Chapter 55

*Chastisement and wrath abide upon the wicked. Christ will Judge Satan and all those who work with him.*

<sup>260</sup>AFTERWARDS the Ancient of Days repented, and said, "In vain have I destroyed all the inhabitants of the earth."

**2** And he sware by his great name, saying, "Henceforwards I will not act thus towards all those who dwell upon the earth. But I will place a sign in the heavens; and it shall be a faithful witness between me and them for ever, as long as the days of heaven and earth last upon the earth."

**3** "When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause my chastisement and my wrath to abide upon them," saith God, the Lord of the Spirits,

**4** "O ye kings, O ye mighty, who inhabit the world, you shall behold my Elect One, sitting upon the throne of my glory. And he shall judge Azazel, all his associates, and all his hosts, in the name of the Lord of the Spirits."

## Chapter 56

*Angels will cast the wicked into hell. Angels will stir up the kings to fight against the Lord's chosen. Armies of wicked will destroy themselves.*

AND there I beheld the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze.

**2** And I asked the angel of peace who went with me, saying, "To whom are these who hold the scourges going?"

**3** And he said unto me, "To their <sup>261</sup>elect and their beloved ones, that they may be cast into the chasm and deep recesses of the valley.

<sup>260</sup> I consider verse 1 and 2 to be a false interpolation of man.

<sup>261</sup> Elect and beloved compared as children and people in Isaiah 14:20-21

<sup>262</sup> Ezekiel 38; Revelation 16:12-16

**4** And then that valley shall be filled with their elect and beloved, and the days of their lives shall be at an end, the era of their glory, and the age of their leading astray shall not thenceforward be reckoned.

**5** And in those days the angels shall return and hurl themselves to the <sup>262</sup>east upon the Parthians and Medes. They shall stir up the kings, so that a spirit of unrest shall come upon them, and they shall rouse them from their thrones, that they may break forth as lions from their lairs, and as hungry wolves among their flocks.

**6** And they shall go up and tread under foot the land of his elect ones, and the land of his elect ones shall be before them a threshing-floor and a highway.

**7** But the <sup>263</sup>city of my righteous shall be a hindrance to their horses. And they shall begin to fight among themselves, and their right hand shall be strong against themselves, and a man shall not know his <sup>264</sup>brother, nor a son his father or his mother, till there be no number of corpses through their slaughter, and their punishment be not in vain.

**8** In those days shall the mouth of <sup>265</sup>Sheol be opened, and they shall be swallowed up into it and perish. Sheol shall swallow up sinners from the face of the elect.

## Chapter 57

*Christ to come with his armies. Sound shall cause the earth to shake and whole earth will hear it and glorify God.*

<sup>266</sup>AND it came to pass after this that I beheld another host of chariots, with men riding in them. And they came upon the wind from the east and from the west until midday.

<sup>263</sup> Zechariah 12:3

<sup>264</sup> Ezekiel 38:21

<sup>265</sup> Sheol is the Hebrew word for Spirit World and is often translated as Hell, or place of the dead.

<sup>266</sup> Revelation 19:11-15

2 And the <sup>267</sup>noise of their chariots was heard, and when this turmoil took place, the saints of heaven took notice of it, and the pillars of the earth were shaken from their seats, and the sound was heard from the ends of the earth unto the ends of heaven in one hour.

3 And they shall all fall down and worship the Lord of the Spirits. And this is the end of the second parable.

### Chapter 58

*Righteous to exist in the light of the sun. The elect will gain eternal life. Secrets given to the righteous.*

AND I began to speak the third parable, concerning the righteous and the elect:

2 Blessed are ye, O righteous and elect, for glorious is your lot.

3 The righteous shall exist in the light of the <sup>268</sup>sun, and the elect in the light of <sup>269</sup>everlasting life, which has no end, and the days of the saints without number.

4 And they shall seek the light and find righteousness with the Lord of the Spirits. There shall be peace to the righteous in the name of the eternal Lord.

5 Henceforward shall the <sup>270</sup>saints in heaven be told to seek the secrets of righteousness, the portion of faith; for like the sun it has arisen upon the earth, while darkness has passed away.

6 There shall be light without number, nor shall they come to number days, for darkness shall be

previously destroyed, and light shall increase before the Lord of the Spirits; before the Lord of the Spirits shall the light of uprightness increase for ever.

### Chapter 59

*Secrets of the lightning and thunder for peace or a curse.*

In those days my eyes beheld the <sup>271</sup>secrets of lightnings, and of the lights, and the judgement belonging to them, and they lighten for a blessing and for a curse, according to the will of the Lord of the Spirits.

2 And there I saw the <sup>272</sup>secrets of the thunder, when it rattles above in heaven, and its sound is heard. The habitations also of the earth were shown to me. The sound of the thunder is for peace and for blessing, as well as for a curse, according to the word of the Lord of the Spirits.

3 And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satiation.

### Chapter 60

*The vision of the judgement in the last days. The great feast of Leviathan and Behemoth. The gathering of the righteous east of Eden.*

<sup>273</sup>In the five hundredth year, and in the seventh month, on the fourteenth day of the month, of the

<sup>267</sup> Doctrine and Covenants 29:11,13

<sup>268</sup> Doctrine and Covenants 76:70,96

<sup>269</sup> Doctrine and Covenants 131:1-4

<sup>270</sup> Doctrine and Covenants 130:9

<sup>271</sup> The secret of lightning is referring to the giving of knowledge from heaven. Sometimes it is given for a blessing and sometimes it will prove to be a curse to the inhabitants of the earth.

<sup>272</sup> The secrets of the thunder are a repetition of the idea the knowledge is given to bless or to curse the inhabitants of the earth.

<sup>273</sup> Chapters 60-71 are considered an interpolation even by scholars. That being said, the text of this section (dubbed the Book of Noah by scholars) are not without important truths, though there are also worthless interpolations contained therein. The actual text indicates that the Book of Noah is only chapters 65-69. In my opinion, some scribe decided to take an independent work attributed to Noah and incorporated it into the Book of Enoch to preserve it either because he felt it was important or because of its similarity to the writing of Enoch.

<sup>274</sup>lifetime of <sup>275</sup>Enoch, in that parable, I saw that the heaven of heavens <sup>276</sup>shook; that it shook violently; and that the <sup>277</sup>powers of the Most High, and the angels, thousands of thousands, and myriads of myriads, were agitated with great agitation.

2 And when I looked, the Ancient of Days was sitting on the throne of his glory, while the angels and righteous were standing around him.

3 <sup>278</sup>A great trembling came upon me, and terror seized me. My loins were bowed down and loosened, my reigns were dissolved, and I fell upon my face.

4 And Michael sent another angel from among the holy ones and he raised me up. And when he had raised me up, my spirit returned for I had not been able to endure the look of this host, and the commotion and the shaking of heaven.

5 And Michael said unto me, "Why art thou disquieted with such a vision? Until this day lasted the day of his mercy, and he hath been merciful

and longsuffering towards those who dwell on the earth.

6 But when the time shall come, then shall the power, the punishment, and the judgement take place, which the Lord of the Spirits has prepared for those who do not prostrate themselves to the judgement of righteousness, for those who deny the judgement of righteousness, and for those who take his name in vain. That day has been prepared for the elect as a day of covenant, and for the sinners as a day of inquisition.

7 On that day, <sup>279</sup>two monsters will be parted, one monster, a female named <sup>280</sup>Leviathan, in order to dwell in the depths of the sea, above the springs of water;

8 And a male called <sup>281</sup>Behemoth, which holds his chest in an <sup>282</sup>invisible wilderness whose name is <sup>283</sup>Dendayin, east of the Garden of Eden, wherein the elect and the righteous will dwell, <sup>284</sup>wherein man was returned, I shall bring from Adam before the people which the Lord of the Spirits created.

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<sup>274</sup> According to Genesis Enoch was only on the earth 365 years, the Joseph Smith Translation changes Enoch's lifespan to 430 years.

<sup>275</sup> Scholars believe that the scribe changed the name Noah to Enoch in order to make this section fit into the narrative of the Book of Enoch. But, when you consider that in the Joseph Smith Translation, Enoch is told by the Lord about the heavens shaking in the future so perhaps this section is not yet the Book of Noah and we can assume Enoch was originally intended.

<sup>276</sup> Moses 7:61

<sup>277</sup> JS—Matthew 1:36 (Matthew 24:29-30)

<sup>278</sup> Notice the Jewish corruption of verse 3-5 when you compare it to Enoch 14:24-25. In Enoch 14, Enoch is trembling before the Lord, who sends his Word (Jesus Christ) to lift Enoch up so he is no longer afraid.

<sup>279</sup> These two monsters are metaphors for the two great feasts held by the Lord in Revelation 19.

<sup>280</sup> Leviathan represents the feast of the fowls in Revelation 19:17-18.

<sup>281</sup> Behemoth represents the great feast of the righteous as described in Revelation 19:7-9.

<sup>282</sup> Not sure why the phrase invisible is used. Might be an interpolation.

<sup>283</sup> Doctrine and Covenants 116:1

You might say I am stretching it, but I believe that Dendayin is a shortening of Adam-ondi-Ahman. Den = Adam, where they shortened the M to an N (this is not much different from what the Egyptians did by calling their version of Adam, Atum), they shortened ondi to day (pronounced dai) and then shortened Ahman to -an, thus Den-Day-An. See also Enoch 61:10 note 290.

<sup>284</sup> Scholars agree that the Ethiopic A manuscript is corrupted, so they use B and C. Though A has been corrupted here I think it may reflect more closely to the original meaning when you consider what it discusses. B and C say something else instead and I rejected it and chosen the rejected A. This is what I think the original manuscript was trying to say: "wherein the (Son of) Man ~~was~~ (will) returned, † (and he) shall (be brought) ~~bring~~ (before) ~~from~~ Adam (the Ancient of Days) ~~before~~ (from among) the people (and shall be given power to rule over all the nations) which the Lord of the Spirits created."

**9** And I besought the other angel to show me the power of these monsters, how they became separated on this day, and were cast, one in the depths of the sea, and one in the dry land of the wilderness.

**10** <sup>285</sup>And he said to me, "Thou son of man, according to the degree to which it will be permitted, thou shalt know that which is hidden."

**11** And the other angel, who proceeded with me, spoke to me, and showed me the first and last secrets in heaven above, and in the depths of the sea, in the ends of the heaven, and on the foundation of the heaven.

**12** And the chambers of the winds, and how the winds are divided, and how they are weighed, and how the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting, and the divisions of the stars according to their names, and how the divisions are divided.

**14** For the thunder has places of rest which are assigned to it while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not.

**15** For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth.

**16** And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is

driven forward and disperses amid all the mountains of the earth.

**17** And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel.

**18** And the spirit of the snow has forsaken his chambers on account of his strength; there is a special spirit therein, and that which ascends from it is like smoke, and its name is frost.

**19** And the spirit of mist is not united with them in their chambers, but it has a special chamber, for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel.

**20** And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer, and its clouds and the clouds of the mist are connected, and the one gives to the other.

**21** And when the spirit of the rain goes forth from its chambers, the angels come out and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth.

**22** And whensoever it unites other waters, it unites with the water upon the earth which is for the use of those who dwell on the earth, for they are nourishment for the earth from the Most High who is in heaven, therefore there is a measure for the rain, and the angels take charge.

**23** And these things I saw towards the Garden of the Righteous.

**24** And the angel of peace, who was with me, said, "These two monsters are prepared for the great day of the Lord when they shall become food,

**25** That the punishment of the Lord of the Spirits should come down upon them in order that the punishment of the Lord of the Spirits should not

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<sup>285</sup> From verse 10 to verse 23 I consider a horrible interpolation that ought to be rejected. It interrupts an important conversation that continues in verse 24. The ideas presented in this interpolation are found elsewhere in the Book of Enoch and mainly mirror the

idea that spirits and angels control the weather of the earth, though I don't disagree with that statement, it has no place in this section that is describing the two feasts of the Lord.

be issued in vain but slay the children with their mothers, and children with their fathers, when the punishment of the Lord of the Spirits comes down upon everyone. After that there shall be the judgement according to his mercy and longsuffering.

### Chapter 61

*Righteous are judged for their righteousness. The righteous dead shall not perish. All shall praise the Elect One. He shall reveal all things concerning creation to the righteous and elect.*

AND in those days I beheld that <sup>286</sup>long ropes were given to those angels, who took to their portions, and flew, advancing towards the north.

**2** And I inquired of the angel, saying, "Wherefore have they taken those long ropes, and gone forth?" And he said unto me, "They are gone forth to measure."

**3** And the angel who went with me said unto me, "These are the ones who shall bring the measures of the righteous, as well as the binding cords of the righteous, that they may trust in the name of the Lord of the Spirits for ever and ever.

**4** The elect shall begin to dwell with the elect. And these are the measures which shall be given to faith and which shall strengthen righteousness.

**5** These measures shall reveal all the secrets in the depth of the earth. And those who have been destroyed in the desert, and those who have been devoured by the wild beasts, and those who have been devoured by the fish of the <sup>287</sup>sea, shall return, and trust in the day of the Elect One; for none shall perish in the presence of the Lord of the Spirits, nor shall any be capable of perishing."

**6** And all who dwell above in the heaven received a command and power and one voice and one light like unto fire.

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<sup>286</sup> Ezekiel 40:3

<sup>287</sup> Revelation 20:13

<sup>288</sup> The scribe seems to not understand the Hebrew because he swapped a 'N' which should have been a 'M'

**7** And him, the First Word, they shall bless, exalt, and glorify with wisdom. They shall be wise in utterance in the spirit of life and in the Lord of the Spirits.

**8** Then the Lord of the Spirits seated the Elect One upon the throne of his glory, and he shall judge all the works of the holy in heaven above, and in a balance shall he weigh their actions.

**9** And when he shall lift up his countenance to judge their secret ways in the word of the name of the Lord of the Spirits, and their progress in the path of the righteous judgement of the Lord of the Spirits. Then shall they all speak with united voice, and bless, glorify, exalt, and praise, in the name of the Lord of the Spirits.

**10** He shall call to every power of the heavens, to all the holy above, and to the host of God: the <sup>288</sup>cherubin, the seraphin, and the ophanin, all the angels of power, and all the angels of governance, the Elect One, and the other powers upon earth, over the water.

**11** On that day shall raise their united voice, shall bless, glorify, praise, and exalt with the spirit of faith, with the spirit of wisdom and patience, with the spirit of mercy, with the spirit of justice and peace, and with the spirit of benevolence, all shall say with united voice, "Blessed is he, and the name of the Lord of the Spirits shall be blessed for ever and for ever."

**12** All who sleep not shall bless him in heaven above, all the holy in heaven shall bless him, all the elect who dwell in the garden of life, and every spirit of light, who is capable of blessing, glorifying, exalting, and praising thy holy name, and all flesh shall glorify and bless thy name with an exceedingly limitless power for ever and ever.

**13** For great is the mercy of the Lord of the Spirits and he is long-suffering. And all his works and all

Cherubim, Seraphim and Ophanim. I point this out to recall your mind to Enoch 60:8 footnote 285 where I suggested that the scribe was replacing M's with N's.

that he has created he has <sup>289</sup>revealed to the righteous and the elect in the name of the Lord of the Spirits.

### Chapter 62

*Kings, governors, self-exalted and land owners will come to know Christ. For their wickedness and oppression they will be driven from the presence of God and the righteous. Righteous clothed with garments of glory.*

Thus the Lord commanded the kings, the governors, the exalted, and the land owners and said, "Open your eyes and lift up your eyebrows if you are able to recognize the Elect One!"

**2** The Lord of the Spirits sat him upon the throne of his glory. And the spirit of righteousness was poured out over him. The <sup>290</sup>word of his mouth shall destroy all the sinners and all the ungodly shall perish at his presence.

**3** On that day shall all the kings, the governors, the exalted, and the land owners, stand up, behold, and perceive that he is sitting on the throne of his glory, that before him righteousness shall be judged, and that no vain word is spoken before him.

**4** Then pain shall come upon them, as upon a woman in travail, whose labor is severe, when her child comes to the mouth of the womb, and she finds it difficult to bring forth.

**5** One portion of them shall look upon another. They shall be astonished and shall humble their countenance. And pain shall seize them, when they shall behold that Son of Man sitting upon the throne of his glory.

**6** Then shall the kings, the governors, and all the land owners, glorify him who has dominion over all things, him who has been concealed.

**7** For from the beginning the Son of Man was concealed, whom the Most High preserved in the presence of his power, and revealed to the holy and elect.

**8** He shall sow the congregation of the saints, and all the elect shall stand before him in that day.

**9** And all the kings, the governors, the exalted, and the land owners, shall fall down on their faces before him and shall worship him. They shall fix their hopes on that Son of Man, shall pray to him, and petition him for mercy.

**10** Then shall the Lord of the Spirits hasten to expel them from his presence. Their faces shall be filled with shame and darkness shall be added to their faces.

**11** And he will deliver them to the angels for punishment, that vengeance may be inflicted on those who have oppressed his children and his elect.

**12** And they shall be a spectacle for the righteous and for his elect. They shall rejoice over them, because the wrath of the Lord of the Spirits resteth upon them, and his <sup>291</sup>sword shall obtain from them a sacrifice.

**13** And the righteous and elect shall be saved on that day, and they shall never thenceforward see the face of the sinners and the oppressors.

**14** And the Lord of the Spirits will abide over them, and with that Son of Man shall they eat and lie down and rise up for ever and ever.

**15** And the righteous and elect shall have risen from the earth, and ceased to be of downcast countenance.

**16** And they shall have been clothed with garments of glory, and these shall be the garments of life from the Lord of the Spirits. And your garments shall not wax old, nor your glory pass away before the Lord of the Spirits.

<sup>289</sup> Doctrine and Covenants 121:26-32

<sup>290</sup> JST Revelation 19:15,21; JST changes sword to word making it more in line with the Book of Enoch.

<sup>291</sup> Isaiah 34:6

### Chapter 63

*Kings, governors, self-exalted and land owners lament their state before the Lord. They are cast out of the presence of the Lord.*

IN those days, the governors, and the kings, and the land owners shall implore him to grant them a little <sup>292</sup>respite from the angels of his punishment to whom they were delivered, that they might fall down and worship before the Lord of the Spirits, and confess their sins before him.

2 And they shall bless and glorify the Lord of the Spirits, saying, "Blessed is the Lord of the Spirits, the Lord of kings, the Lord of rulers, and the Master of the rich, the Lord of glory, the Lord of wisdom.

3 Thy power shall enlighten every secret thing from generation to generation and thy glory is for ever and ever. Deep are all thy secrets, and numberless; and thy righteousness is beyond reckoning.

4 Now we know that we should glorify and bless the Lord of kings, him who rules over all kings."

5 And they shall say, "Would that we had rest to glorify and give thanks and have faith before his glory.

6 And now we long for a little rest but find it not; we pursue it, but procure it not. Light has passed away from before us and darkness has become our habitation for ever and ever,

7 Because we have formerly neither believed nor glorified the name of the Lord of the Spirits. We have not glorified in the name of the Lord of the kings. We have not glorified the Lord in all his creation. But, we have trusted in the scepter of our dominion and in our glory.

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<sup>292</sup> I, at first, thought that this idea of a respite might be an interpolation. But, then I considered that it might be a corrupted version of the two judgements. First, the punishment in the spirit world, and then their final judgement and punishment, which is to be cast out of the presence of the Lord.

8 In the day of our suffering and of our tribulation, he will not save us, neither shall we find rest. We confess that our Lord is faithful in all his works, in all his judgements, and in his righteousness. In his judgement he pays no respect to persons,

9 And we must depart from his presence, on account of our works. All our sins are finished in righteousness."

10 Then shall they say to themselves, "Our souls are full of unrighteous gain, but that prevents us not from descending into the grave, the flames of the burden of Sheol."

11 Afterwards, their countenances shall be filled with darkness and shame before the Son of Man, and they shall be <sup>293</sup>driven from his presence, and before whom the <sup>294</sup>sword shall remain to expel them.

12 Thus saith the Lord of the Spirits, "This is the decree and the judgement against the governors, the kings, the exalted, and the land owners, in the presence of the Lord of the Spirits."

### Chapter 64

*Enoch sees the angels who revealed secrets to men.*

<sup>295</sup>AND I saw other faces in that secret place.

2 And I heard the voice of an angel saying, "These are the angels who have descended upon the earth, and have revealed secrets to the sons of men, and have seduced the sons of men to commit sin."

### Chapter 65

*Noah goes to Enoch. Earth under great commotion. Judgement shall take place because of the wicked in the earth. Noah promised protection and continuation of his lineage.*

<sup>293</sup> I believe this act of being driven is in reference to the final judgement.

<sup>294</sup> Genesis 3:24

<sup>295</sup> Chapter 64 is either an interpolation of man or an entire section is missing from the current manuscripts of the Book of Enoch. I consider chapter 64 to be rather pointless unless it can explain what the "secret place" is.

IN those days, Noah saw that the earth became deformed, and that destruction approached.

**2** Then he lifted up his feet, and went to the <sup>296</sup>ends of the earth, and cried out to his grandfather Enoch, and Noah said three times with an embittered voice, <sup>297</sup>“Hear me! Hear me! Hear me!”

**3** And I said unto him, “Tell me what is transacting upon the earth; for the earth struggles and is violently shaken. Surely I shall perish with it.”

**4** After this there was a great commotion on the earth, and a voice was heard from heaven, and I fell down on my face.

**5** And Enoch my grandfather came and stood by me, and said unto me, “Why hast thou cried out to me with a bitter cry and lamentation?”

**6** A commandment has gone forth from the presence of the Lord against those who dwell on the earth, that they may be destroyed for they know every secret of the angels, every oppressive and secret power of the <sup>298</sup>satans, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth,

**7** How silver is <sup>299</sup>produced from the dust of the earth, and how mixed metal is made upon the earth,

**8** For lead and tin are <sup>300</sup>produced from the earth like the first, their source is a <sup>301</sup>fountain <sup>302</sup>inside which stands an angel, and this angel runs.”

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<sup>296</sup> Interesting concept that Noah could go to a place and call up to Enoch. This reminds me of the idea that the City of Enoch was slowly taken up over time and that the inhabitants of the earth could still see the City of Enoch. See Moses 7:21

<sup>297</sup> An allusion to the temple?

<sup>298</sup> The word “Satan” in Hebrew literally means “Adversary”. Satan also became a general word for evil spirits because they are adversaries of the righteous. The Ethiopic texts have transliterated the Hebrew as a name instead of translating it. I assume they did this because the Greek might have done that as well. See also Enoch 40:7

**9** Afterwards, my grandfather Enoch seized me with his hand, raising me up, and saying to me, “Go, for I have asked the Lord of the Spirits respecting this commotion of the earth.

**10** And he said unto me: On account of their unrighteousness their judgements will be limitless before me. On account of the abstract things which they have investigated and experienced, the earth will perish with those who dwell upon her,

**11** And those who taught them these things will have no place to go for ever, because they have revealed to them the things which are secret to the condemned ones; but, as for thee, my son, the Lord of the Spirits knows that thou art pure and kindhearted; thou detestest the secret things.

**12** And he has established thy name to be among the holy, and will preserve thee from those who dwell upon the earth. He will establish thy seed in righteousness, both for kingship and for great glory, and from thy seed shall go forth a spring of righteous and holy men without number for ever.”

## Chapter 66

*Noah sees the angels preparing to destroy the earth by flood. God commands the angels to hold back the waters for now.*

AND after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are under

<sup>299</sup> This is referring to how silver can be produced from the refining process of copper, gold and lead.

<sup>300</sup> Like silver, lead and tin can be extracted from ores.

<sup>301</sup> The angel concept may be false, but I think the fountain is referring to a truth that has been kept hidden from us. Consider this revelation from Brigham Young: “Gold and silver grow, and so does every other kind of metal, the same as the hair upon my head, or the wheat in the field; they do not grow as fast,” Journal of Discourses, Volume 1 “Management of the kanyons, paying debts, keeping stores, materials for the temple” pg. 219

<sup>302</sup> I consider the phrase “inside which stands an angel, and this angel runs” to be a false interpolation of man.

the earth in order to bring judgement and destruction on all who <sup>303</sup>remain and dwell upon the earth.

2 And the Lord of the Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters.

3 And I went away from the presence of Enoch.

### Chapter 67

*Promise to Noah. Noah sees the mountains of metal that Enoch saw. Waters to become a poisonous drug.*

AND in those days the Word of God came unto me, and he said unto me, "Noah, thy lot has come up before me. A lot without blame, a lot of love and uprightness.

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<sup>303</sup> When I see the word "remain" here, I am reminded that people were taken up in the City of Enoch while the wicked were left to remain on the earth.

<sup>304</sup> It is a Jewish tradition that angels built the ark for Noah. I don't believe this tradition, therefore I believe that the phrase "Now then shall the angels labor at the trees; but when they proceed to this, I will put my hand upon it, and preserve it" is a false interpolation of man."

<sup>305</sup> 'it' refers to the ark, life will come out of the ark to fill the earth.

<sup>306</sup> This verse is highly corrupted, this change might be referring to the length of years of life so man won't commit great evil having shorter life spans and therefore the judgement of God won't have to come again to depopulate the earth.

<sup>307</sup> The phrase "I shall not put it to trial on the face of the earth" doesn't make sense. It is probably corrupted, this is probably referring to God's promise to not send a flood upon the inhabitants of the earth again.

<sup>308</sup> Verse 4 is corrupted. Enoch can't show Noah the valley and mountains of metal because they are not real places on earth but were made to represent nations. Noah can be shown the same vision though. I would say this is an interpolation but it is important later on in the chapter so I just consider it corrupted and I believe that

2 <sup>304</sup>Now then shall the angels labor at the trees; but when they proceed to this, I will put my hand upon it, and preserve it. The seed of life shall come forth from <sup>305</sup>it, and a <sup>306</sup>change shall take place that the earth may not be left without inhabitant.

3 I will establish thy seed before me for ever and ever, and the seed of those who dwell with thee. <sup>307</sup>I shall not put it to trial on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord."

4 <sup>308</sup>And he will imprison those <sup>309</sup>angels who have shown unrighteousness, in that <sup>310</sup>burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and mixed metal and <sup>311</sup>tin.

5 And I saw that <sup>312</sup>valley in which there was a great <sup>313</sup>convulsion and the waters were troubled.

6 And when all this took place, from that <sup>314</sup>fiery mixed metal and from the <sup>315</sup>convulsion thereof in

the intent was that Noah had a vision like Enoch concerning the same mountains discussed in Enoch 52:2,6.

<sup>309</sup> The scribe uses the word 'angel' but I think it was originally supposed to be 'men' and therefore is an interpolation.

<sup>310</sup> In Enoch's vision, it was a deep and wide valley, not a burning valley.

<sup>311</sup> In Enoch's vision this was lead not tin.

<sup>312</sup> Noah sees a similar vision to Enoch but the meaning is altered. The valley represents the United States, but also all first world nations.

<sup>313</sup> The convulsion represents an act of judgement from God that causes the water to be troubled. It is not meant to be taken literally, but, like with Enoch, Noah is being shown real things that represent something else. The waters become a curse to the inhabitants, see D&C 61:14-19.

<sup>314</sup> Not described in the text but Noah saw that the mountain of mixed metal became fire and melted into the water. A vision helped me to understand this passage.

<sup>315</sup> The convulsion that happened is certain scientific knowledge given to man that involves the mixture of certain metals into our drinking water.

that place, there was produced a <sup>316</sup>smell of sulphur, and it was connected with those waters, <sup>317</sup>and the valley of the angels who had led astray burned beneath that land.

**7** <sup>318</sup>And through that valley, rivers of fire were flowing, to which those angels shall be condemned, who led astray the inhabitants of the earth.

**8** Those waters shall become in those days a poisonous drug of the body and a <sup>319</sup>judgement of the spirit unto <sup>320</sup>the kings, rulers, and exalted, and those who dwell on the earth; <sup>321</sup>lust shall fill their souls so that their bodies shall be punished, for they have denied the Lord of the Spirits; they shall see their own punishment every day but cannot believe in his name.

**9** And as the <sup>322</sup>inflammation of their bodies shall be great, so shall their <sup>323</sup>spirits undergo a change for ever. For no word which is uttered before the Lord of the Spirits shall be in vain.

**10** For the judgement shall come upon them, because they believed in the lust of their body and deny the spirit of the Lord.

**11** <sup>324</sup>And these waters will undergo a change in

those days; for on the one hand when those angels are being punished by these waters, the temperatures of those fountains of water will be altered and become hot, but on the other hand when the angels ascend, those waters of the fountains shall be transformed and become cold.

**12** And I heard Michael answering and saying, "This judgement wherewith the <sup>325</sup>angels are judged is a <sup>326</sup>testimony against the kings and the rulers who control the world.

**13** For these waters of judgment are poison to the bodies of the <sup>327</sup>angels as well as death to their flesh; <sup>328</sup>hence they will neither see nor believe that these waters become transformed and become a fire that burns forever."

## Chapter 68

*Noah instructed to include his writing in the Book of Enoch. Michael and Raphael discuss the judgement.*

<sup>329</sup>AND after this he gave me the signs of all the secret things in the book of my grandfather Enoch, and in the parables which had been given to him, inserting them for me among the words of the book of parables.

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<sup>316</sup> The smell of sulphur represents the presence of death and is meant to imply that the water now mixed with metal will lead to death.

<sup>317</sup> The rest of verse 6 I consider to be a false interpolation of man.

<sup>318</sup> I consider verse 7 to be a false interpolation of man.

<sup>319</sup> The waters mixed with metal will not only be poisonous to the body but it shall affect the spirit as well; this metal that is described in the Book of Enoch is fluoride which is poisonous to our bodies, and dulls our ability to listen to the spirit.

<sup>320</sup> I consider the phrase "the kings, rulers, and exalted, and" to be an interpolation that the text should only read about the inhabitants of the earth.

<sup>321</sup> Fluoride began to be used in 1945 in America, by 1960 fluoride was widely used in the water all across America. Then, in the 60's we had the sexual revolution.

<sup>322</sup> "Inflammation" might be a reference to their lust."

<sup>323</sup> The change is the darkening of the minds of the people so that they can't see spiritual things anymore.

<sup>324</sup> I believe that verse 11 is a false interpolation of man and should be rejected.

<sup>325</sup> I believe the term "angel" should actually be "men" or "inhabitants of the earth" and was altered by the scribe.

<sup>326</sup> The kings and rulers who control the earth are the ones who put fluoride in the water and pushed the people to commit sin, therefore all these acts shall be testified of to condemn them for this wickedness.

<sup>327</sup> I believe the term "angel" should actually be "men" and was altered by the scribe.

<sup>328</sup> What the last part of this verse is trying to say is that the act of poisoning the water will come back upon the kings and rulers as punishment in hell.

<sup>329</sup> Verse 1 looks like an interpolation made by the scribe to explain why the Book of Noah occurs within the Book of Enoch.

2 <sup>330</sup>And on that day, Michael answered Raphael and said, "The power of the spirit grabs me and causes me to go up on account of the severe judgement of the secrets. Who is able to endure the severe judgement which has been executed and before which they melt away?"

3 And Michael answered again, and said to Raphael, "Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement that has gone forth upon them because of those who have thus led out?"

4 Then it happened that when they stood before the Lord of the Spirits, Michael said to Raphael thus, "They shall not prosper before the eye of the Lord; for they have quarreled with the Lord of the Spirits because they act in the style of the Lord.

5 Therefore, all that which has been concealed shall come upon them for ever and ever; for neither an <sup>331</sup>image nor a man should be made for him; but alone they have received their judgement for ever and ever."

### Chapter 69

*The angels who fell and what they taught. An angel seeks Michael's secret name. The oath of the priesthood controls the earth and the heaven. Son of Man revealed to the earth and heaven. Son of Man destroys all corruption from the earth.*

<sup>332</sup>AND after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.

2 Behold the names of those angels. These are their

names: The first of them is Samyaza; the second, Arstikapha; the third, Armen; the fourth, Kakabael; the fifth, Turel; the sixth, Rummyel; the seventh, Danyal; the eighth, Kael; the ninth, Barakel; the tenth, Azazel; the eleventh, Armers; the twelfth, Bataryal; the thirteenth, Basasael; the fourteenth, Ananel; the fifteenth, Turyal; the sixteenth, Simapiseel; the seventeenth, Yatarel; the eighteenth, Tumael; the nineteenth, Tarel; the twentieth, Rumel; the twenty-first, Azazyel.

3 These are the chiefs of their angels, and the names of the leaders of their hundreds, and the leaders of their fifties, and the leaders of their tens.

4 The name of the first is Yekun. He it was who led astray all the sons of the angels, and brought them down to earth and led them astray through the daughters of men.

5 The name of the second is Kesabel, who imparted evil counsel to the sons of the angels, and induced them to corrupt their bodies with the daughters of men.

6 The name of the third is Gadrel. He showed every stroke of death to the children of men. <sup>333</sup>He led astray Eve; and showed to the children of men the instruments of death, the coat of mail, the shield, and the sword for slaughter; every instrument of death to the children of men.

7 From his hands it proceeds against those who dwell upon the earth from that day for ever.

8 The name of the fourth is Penemue. He taught to the children of men <sup>334</sup>bitterness and sweetness, and pointed out to them every secret of their wisdom.

<sup>330</sup> I also believe that verses 2-5 are a false interpolation of man and should be rejected.

<sup>331</sup> What this is trying to say is that the Lord did not intend for people to make idols or for men to set themselves up as gods on earth.

<sup>332</sup> I consider verses 1-12 an interpolation of men, the names of the angels are not important. The main point you should take from this is that wicked beings gave

secret knowledge to men and it caused much destruction in the earth.

<sup>333</sup> The phrase "He led astray Eve" seems problematic as it interrupts the description of weapons of war. Also, this idea is false doctrine as it was Satan who did this.

<sup>334</sup> Possible reference to production of different types of food that were not simple as ate by Adam and his offspring?

**9** <sup>335</sup>He taught men to understand writing, and the use of ink and paper. Therefore numerous have been those who have gone astray from every period of the world, even to this day.

**10** <sup>336</sup>For men were not born for this, to take up their beliefs with pen and ink.

**11** <sup>337</sup>For men were not created but to be like angels, permanently to live pure and righteous lives. Death, which destroys everything, would have not touched them, had it not been through their knowledge by which they shall perish; it is eating us by means of this power.

**12** The name of the fifth is Kasyade. He showed to the children of men every wicked stroke of spirits and demons, the stroke of the embryo in the womb to crush it, the stroke of the bite of the serpent, and the stroke which is given in the mid-day, the son of the serpent, whose name is <sup>338</sup>Tabata.

**13** And this is the <sup>339</sup>number of Kesbel, <sup>340</sup>the chief of the oath which he revealed to the holy ones while he was still dwelling in the highest in glory.

**14** His name was then <sup>341</sup>Beqa; and he spoke to Michael to disclose to him his <sup>342</sup>secret name so

that he would memorize this secret name of his, so that he would call it up in an oath in order that they shall <sup>343</sup>tremble from it and the oath.

**15** <sup>344</sup>He then revealed these to the children of men, and all the hidden things and this power of this oath, for it is power and strength itself. <sup>345</sup>The Evil One placed this oath in Michael's hand.

**16** These are the secrets of this <sup>346</sup>oath, and they are sustained by the oath. <sup>347</sup>The heaven was suspended before the creation of the world and for ever.

**17** By it the earth is founded upon the water; from the hidden places of the mountains come beautiful waters, from the creation of the world and for ever!

**18** By that oath, the sea was created; and he put down for it a foundation of sand which cannot be transgressed at a time of its anger, from the beginning of creation and for ever!

**19** And by that oath the depths are made firm; they stand still and do not move from their places from the beginning and for ever!

**20** By the same oath the sun and the moon complete their courses of travel, and do not deviate

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<sup>335</sup> Verse 9 obviously contradicts the Joseph Smith Translation that says that Adam was given language and kept a book of remembrance. See Moses 6:5,46.

<sup>336</sup> Might be a reference that it was not meant for men to write their own beliefs and ideas of things, rather to only write as inspired by the Holy Ghost (see Moses 6:5).

<sup>337</sup> Verse 11 is obviously false doctrine.

<sup>338</sup> Tabata in Ethiopic language literally means "Male".

<sup>339</sup> Text never reveals what is meant by the number of Kesbel unless it is referring to Kesabel in Enoch 69:5, in which case the scribe made a spelling mistake and the number is referring to the number of angels who followed Kesabel. I think this verse is highly corrupted and there is something missing in the transition to the discussion of the oath.

<sup>340</sup> I think the original intent was to show a discussion between Satan and Michael, and at that point in time, Satan, or Lucifer, was a high official in the oath of God.

<sup>341</sup> Beqa is the name of the angel. The original intent I believe is supposed to be Lucifer, altered by Jewish scribes.

<sup>342</sup> Obvious reference to the secret name given in the temple.

<sup>343</sup> The angel wanted Michael's secret name and oath so that he could use it to gain power over the inhabitants of the earth and make them afraid.

<sup>344</sup> The text would seem to imply that Michael gave him the information he wanted. I do not think that is the case. I believe the original intent was that the angel gave his own secret name and oath to the children of men. i.e. secret combinations. See Moses 5:29-31, Cain obtains oath from Satan and a new name Master Mahan. See also Ether 8:15-19.

<sup>345</sup> I think the original intent of the phrase "The Evil One placed this oath in Michael's hand" was to show that Lucifer abandoned his position and place and it was then given to Michael.

<sup>346</sup> The oath is the Priesthood.

<sup>347</sup> The point of verse 16-24 is to show that the Priesthood controls all the elements of heaven and earth.

from the laws made for them, from the beginning and for ever!

**21** And by the same oath the stars complete their courses of travel; if he calls their names, they shall respond from the beginning and for ever!

**22** Likewise the waters and their spirits, all the winds and their paths of travel from all the directions of the winds;

**23** The voice of the thunder and the light of the lightning are kept there;

**24** The chambers of hail, the chambers of frost, the chambers of mist, the chambers of rain and dew are kept there;<sup>348</sup>

**25** <sup>349</sup>All these believe and give thanks in the presence of the Lord of the Spirits; they glorify with all their might, and please him in all this thanksgiving; they shall thank; glorify, exalt the Lord of the Spirits for ever and ever!

**26** This oath has become dominant over them; they are preserved by it and their paths are preserved by it so that their courses of travel do not perish.

**27** Then there came to them a great joy. And they blessed, glorified, and exalted, because the name of that Son of Man was revealed to them. And he sat on the throne of his glory; and the presidency of the judgement was given unto the Son of Man. He shall cause the sinners to pass away and perish from before the face of the earth.

**28** And those who have led the world astray shall be bound with <sup>350</sup>chains; and their ruinous

<sup>351</sup>congregation shall be imprisoned; all their deeds shall vanish from before the face of the earth.

**29** From thenceforth nothing that is corruptible shall be found; for that Son of Man has appeared and has seated himself upon the throne of his glory; and all evil shall disappear from before his face; and the word of that Son of Man shall go forth and be strong before the Lord of the Spirits. <sup>352</sup>This is the third parable of Enoch.

## Chapter 70

*Translation of Enoch. Place measured for the righteous and elect.*

AND it came to pass that his name during his lifetime was <sup>353</sup>raised up before that Son of Man;

**2** It was lifted up in a chariot of the spirit and it went out from among them.

**3** And from that day I was no longer numbered amongst them. And he placed me between <sup>354</sup>two winds, between the North and the west, where the angels took the cords to measure the <sup>355</sup>place for the elect and the righteous.

**4** <sup>356</sup>And there I saw the first fathers and the righteous who from the beginning dwell in that place.

## Chapter 71

*Enoch translated in to the heavens. He sees the house of God and all the angels. Righteous will follow Enoch.*

<sup>348</sup> I believe a description of how the oath guides mankind on the earth has been removed.

<sup>349</sup> The idea that all these things praise the Lord is mirrored in Psalms 148; what is missing and was probably later removed is a passage about people praising the Lord as described in Psalms 148:11-12.

<sup>350</sup> Revelation 20:1-3

<sup>351</sup> Revelation 19:20

<sup>352</sup> The scribe inserted this ending phrase to indicate where he thought the third parable of Enoch ended. I believe the true end of the third parable is probably Enoch 64:2.

<sup>353</sup> This is supposed to represent the translation of Enoch. I believe this passage show the transition between the city of Enoch being translated to just Enoch being translated. It certainly has scribal corruption in it.

<sup>354</sup> The two winds represent that the city of Enoch hovered in the air over the earth.

<sup>355</sup> I believe the mentioning of the place for the elect and the righteous refers to the place where the City of Enoch would be located.

<sup>356</sup> I believe verse 4 is a scribal interpolation to try to make it look like Enoch is in heaven now, instead of at the place with two winds with the city of Enoch.

<sup>357</sup>AND it came to pass after this that my spirit was translated and it ascended into the heavens. And I saw the sons of the holy angels treading on flaming fire, whose garments and robes were white, and whose countenances shone like snow.

**2** And I saw two rivers of fire, and the light of the fire shone like <sup>358</sup>hyacinth, and I fell on my face before the Lord of the Spirits.

**3** And the angel Michael, one of the archangels, took me by the right hand, raised me up, and led me forth to all the secrets of mercy, and he showed me all the secrets of righteousness.

**4** And he showed me all the secrets of the ends of the heaven, and all the chambers of the stars, and all the luminaries, whence they proceed before the face of the holy ones.

**5** <sup>359</sup>And he translated my spirit into the heaven of heavens, and I saw there as it were a structure built of crystals, and between those crystals, tongues of living fire.

**6** And my spirit saw a ring which encircled this structure of fire. On its four sides were rivers full of living fire which encircled that structure.

**7** And round about were <sup>360</sup>seraphin, cherubin and ophanin, and these are they who sleep not and guard the throne of his glory.

**8** And I beheld angels innumerable, thousands of thousands, and myriads of myriads, who surround that habitation. And Michael, and Raphael, and Gabriel, and Phanuel, and the holy angels who were in the heavens above, went <sup>361</sup>in and out of it.

**9** And Michael, and Raphael, and Gabriel, and Phanuel went out of that habitation, and holy angels innumerable.

**10** With them was the Ancient of Days, whose head was white as wool, and pure, and his robe was indescribable.

**11** And I fell upon my face, while my whole body became relaxed and my spirit was transfigured, and I cried out with a loud voice, with a powerful spirit, blessing, glorifying, and exalting.

**12** And those blessing which proceeded from my mouth, became acceptable in the presence of the Ancient of Days.

**13** The Ancient of Days came with Michael, and Gabriel, and Raphael, and Phanuel, with thousands of thousands, and myriads of myriads, which could not be numbered.

**14** Then an angel came to me, and with his voice saluted me, saying, "Thou son of man, who art born for righteousness, and righteousness has rested on thee. The righteousness of the Ancient of Days shall not forsake thee."

**15** He added and said to me, "On thee shall he confer peace in his name which exists for ever; for from thence has peace gone forth since the world was created, and thus shall it happen to thee for ever and ever.

**16** <sup>362</sup>Everyone that will come to exist and walk shall follow thy path, since righteousness never forsakes thee. Together with thee shall be their habitations, and together with thee shall be their portion. They shall not be separated from you for ever and ever and ever.

**17** And so there shall be length of days with that Son of Man, and the righteous shall have peace and an upright way, in the name of the Lord of the Spirits for ever and ever."

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<sup>357</sup> I consider verse 1-13 to be an interpolation of man.

<sup>358</sup> Revelation 9:17; a blue colored flower.

<sup>359</sup> This description of the place where God dwells is an altered version of the same experience as found in Enoch 14:9-19. I consider Enoch 14:9-19 to be the superior description.

<sup>360</sup> Seems like the same ignorant scribe that transcribed Enoch 61:10 also transcribed this verse as the same spelling mistake is found.

<sup>361</sup> Seems to contain the same idea found in Genesis 28:12.

<sup>362</sup> JST Genesis 14:32-34

## Chapter 72

*The third book of Enoch concerning the luminaries of heaven as revealed by the angel Uriel. The first laws regarding the sun and the twelve gates and their windows. The day and night cycles continuously gain or lose hours according to the progress of the sun.*

<sup>363</sup>THE <sup>364</sup>book of the revolutions of the <sup>365</sup>luminaries of heaven, according to their <sup>366</sup>classes, their <sup>367</sup>dominion, and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel who was with me, explained to me, <sup>368</sup>he who conducts them. And he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the <sup>369</sup>new creation is accomplished, which will be eternal.

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<sup>363</sup> I have decided that the true third Book of Enoch, the Book of the Revolutions of the Luminaries, consists of only chapters 72-75. Chapters 76-82 are similar but are a separate book interpolated by a scribe due to their similarity.

<sup>364</sup> Abraham 1:31

<sup>365</sup> Luminaries can also be translated simply as lights. In this sense they are meant to represent the Sun, Moon, stars and planets in the sky that we can see.

<sup>366</sup> Class probably refers to type: earth, moon, planet, star, sun.

<sup>367</sup> Usually translated as power, dominion, or authority; probably should be translated as kingdom i.e. Telestial, terrestrial, celestial. See D&C 88:36-38,45-47

<sup>368</sup> I believe the phrase "he who conducts them" is an interpolation of man.

<sup>369</sup> i.e. the new heaven and new earth Isaiah 65:17

<sup>370</sup> In this sense, the term gate of heaven refers to a constellation of the zodiac.

<sup>371</sup> The following explanation for the laws of the sun in this chapter are long, tedious, annoying and contain errors. Half way through the chapter the scribe began to make stupid errors in some manuscripts. I guess he was also bored and annoyed at the explanation too. I will interpret it to make it easier for you to understand in these footnotes. As annoying as this section is, it actually contains important information that you will

**2** This is the first law of the luminaries: The sun is a luminary whose rising is a <sup>370</sup>gate of heaven, which is located in the east, and whose setting is another gate of heaven, located in the west.

**3** <sup>371</sup>I beheld <sup>372</sup>six gates whence the sun goes forth and six gates where the sun <sup>373</sup>sets. The <sup>374</sup>moon also rises and sets through the same gates, and are <sup>375</sup>guided by the stars; <sup>376</sup>together with those whom they lead, they are six in the east and six in the west heaven. All of them are arranged one after another in a constant order. There are many <sup>377</sup>windows both to the left and the right of these gates.

**4** First proceeds forth that great luminary, which is called the sun; the orb of which is as the orb of heaven, and he is quite filled with illuminating and heating fire.

need later on. The intent of this section is to show you how to create a calendar system based on the sun. This is the first of two calendars presented in the Book of Enoch.

<sup>372</sup> The six gates where the sun rises and the six gates where the sun sets is referring to the twelve constellations of the Zodiac. The Essenes, a Jewish sect that created the Dead Sea scrolls interpreted the gates as mathematical degrees in the sky. The Holy Ghost taught me that the intent of Enoch was originally to see the zodiac constellations as gates. A scribe has altered the text in order to reflect the concept that the gates are mathematical degrees in the sky.

<sup>373</sup> The text refers to the rising and setting of the sun through the gates, what this is supposed to mean is that when the sun rises and sets it is inside one of the twelve constellations of the zodiac.

<sup>374</sup> The moon also travels through the zodiac like the sun does.

<sup>375</sup> The constellations are made up of stars and these stars are said to guide the sun, moon and planets on their path since they travel through them.

<sup>376</sup> "Together with those whom they lead" refers to the planets (called wandering stars) which also are guided through the zodiac.

<sup>377</sup> The windows refer to other constellations/stars that are not part of the zodiac.

5 The chariot on which he ascends, the <sup>378</sup>wind blows. The sun sets in heaven and returns through the north in order to reach the east, and is so guided that he comes to that gate, and illuminate the face of heaven.

6 In the same manner he goes forth in the <sup>379</sup>first month by a great gate. He goes forth through the <sup>380</sup>fourth of those <sup>381</sup>six gates.

7 And in the fourth gate from which the sun rises in the first month are <sup>382</sup>twelve open windows, from which <sup>383</sup>issues out a flame when they are opened at their proper seasons.

8 <sup>384</sup>When the sun rises in heaven, he goes forth through this fourth gate <sup>385</sup>thirty days, and by the fourth gate in the west of heaven and sets accurately in the fourth gate in the west of heaven.

9 <sup>386</sup>During that period the day is lengthened from the day, and the night curtailed from the night for thirty mornings.

10 And then the day is longer by two parts than the night. The day is precisely ten parts, and the night is eight.

11 The sun goes forth through this fourth gate, and sets in it, and turns to the fifth gate during thirty mornings; after which he proceeds from, and sets in, the fifth gate.

12 Then the day becomes lengthened by a second portion, so that it is eleven parts, while the night becomes shortened, and is only seven parts.

13 The sun returns to the east, entering into the sixth gate, and rising and setting in the sixth gate thirty-one mornings, on account of its sign.

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<sup>378</sup> Wind can also be translated as spirit in Hebrew. I think the term spirit might be more accurate.

<sup>379</sup> This is meant to show us that the months of the year are connected to the sun and the twelve zodiac constellations.

<sup>380</sup> The Book of Enoch places the first month of the year in connection to the fourth gate (which would be mid-March through mid-April). If you consider the precession of the equinox, during Enoch's time the constellation of Taurus the bull would have been the fourth gate, and that would mean that the first gate, the beginning of winter would be the constellation Aquarius the water master, which represents Jesus Christ, master of the living waters, and the twelfth gate would have been Capricorn, which represents, in this case, the blessing of Jacob Israel, at which point the constellations would have shifted to Aries. The fact that the beginning of the gates starts with Aquarius, represents that the end of that world would end in a flood of water. In our day, the first gate is the constellation Sagittarius, which represents fire burning upon an altar as described to me by the Holy Ghost and our world will end in fire.

<sup>381</sup> I believe a scribe changed it from 12 to 6 gates. To them, the six gates represent mathematical degrees in the sky. The Holy Ghost taught me through this the concept of the 12 constellations as gates so I believe the

Jews who altered this text didn't understand that and they were trying to make this document fit into their ideas.

<sup>382</sup> The 12 windows represent 12 stars, or constellations called decans by the Egyptians. There were 36 of them and throughout the night there were only 12 present and this is how the hours of the night became separated.

<sup>383</sup> In this instance, we can see Egyptian influence in this writing as the Egyptians symbolized these hour gates as twin cobras with flames coming out of their mouths, alluding to the fire that comes out of these "windows". Perhaps this is a reference to the fact that all kingdoms give light to lesser kingdoms as described in D&C 88:44.

<sup>384</sup> I believe the description of the movement of the sun through the gates (Enoch 72:8-31) as recorded by the scribe is corrupted. I believe originally that it was a progression of the sun through all of the gates 4-3, a total of twelve gates.

<sup>385</sup> To make a long explanation short, the scribe is saying that there are 8 months of 30 days and 4 months of 31 day. The 31<sup>st</sup> day of each month represents the winter and summer solstice and the spring and autumn equinox. So basically it would look like this: 30, 30, 31, 30, 30, 31, 30, 30, 31 all of which total 364 days.

<sup>386</sup> Beginning from spring equinox, the day begins to becomes longer than the night.

**14** On that <sup>387</sup>day, the day is longer than the night, being twice as long as the night, and becomes twelve parts, but the night is shortened, and becomes six parts.

**15** Then the sun rises up, that the day may be shortened, and the night lengthened. And the sun returns towards the east, entering into the sixth gate, where it rises and sets for thirty mornings.

**16** When thirty mornings are completed, the day becomes shortened precisely one part, so that it is eleven parts, while the night is seven parts.

**17** Then the sun goes from the west, from that sixth gate, and proceeds eastward, rising in the <sup>388</sup>fifth gate for thirty mornings, and setting again westward in the fifth gate of the west.

**18** On that day, the day becomes shortened two parts, and is ten parts, while the night is eight parts.

**19** Then the sun goes from the fifth gate, as it sets in the fifth gate of the west, and rises in the fourth gate for thirty-one mornings, on account of its sign, setting in the west.

**20** On that <sup>389</sup>day, the day is made equal with the night, and, being equal with it, the night becomes nine parts, and the day nine parts.

**21** Then the sun goes from that gate, as it sets in the west, and returning to the east, proceeds by the third gate for thirty mornings, setting in the west at the third gate.

**22** On that day, the night becomes longer than the day, and night becomes longer than the night, and

day shorter than day for thirty mornings, the night being ten parts precisely, and the day eight parts.

**23** And the sun rises from that third gate and sets in the third gate in the west and returns to the east, and for thirty mornings rises in the second gate in the east, and in like manner sets in the second gate in the west of heaven.

**24** On that day, the night is eleven parts, and the day seven parts.

**25** Then the sun goes at that time from the second gate, as it sets in the second gate in the west, but returns to the east by the first gate for thirty-one mornings and sets in the west in the first gate.

**26** On that <sup>390</sup>day, the night becomes longer and amounts to the double of the day, and the night is twelve parts precisely, while the day is six parts.

**27** Thus the sun <sup>391</sup>completes his appearances, and goes through those same cycles of appearances a second time, coming out through all the gates for thirty mornings and setting in the west opposite to it.

**28** <sup>392</sup>On that day, the night is contracted in its length a ninth part, that is, one portion, and becomes eleven parts, and the day is seven parts.

**29** Then the sun, returning and entering the second gate which is on the east, resumes his appearances for thirty mornings, rising and setting.

**30** On that day the night is contracted in its length so the night becomes ten parts and the day eight parts.

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<sup>387</sup> Sumer solstice when the sun light is longest from the night.

<sup>388</sup> It is at this point that the Book of Enoch begins to err in numbering the gates, it should proceed to the seventh gate but I believe it was later changed to two groups of six instead of one group of twelve.

<sup>389</sup> Autumn Equinox when the light and darkness are equal in length.

<sup>390</sup> Winter solstice when the night is at its longest point and the day shortest.

<sup>391</sup> The Book of Enoch only describes 9 months, this is obviously an error. To further compound the issue, the Book of Enoch then says that the sun completes this cycle a second time, so in reality, the Book of Enoch is claiming that the year is 18 months and would have four sets of solstices and four sets of equinoxes. This is why I say this section is corrupted.

<sup>392</sup> The Book of Enoch then continues as if verse 27 never occurred, showing the potential corruption. If you ignore verse 27 and continue onward, there are still only eleven months described

**31** Then the sun goes from that second gate, and sets in the west, but returns to the east, and rises in the east, in the third gate, thirty-one mornings, setting in the west of heaven.

**32** On that day, the night becomes shortened and becomes nine parts and the day nine parts, and the night is equal with the day. The days of the year add up to precisely three hundred and <sup>393</sup>sixty-four days.

**33** The lengthening of the day and night, and the contraction of the day and night, are made to differ from each other by the progress of the sun.

**34** By means of this progress, the day is daily lengthened, and the night greatly shortened.

**35** Thus this is the law and course of the movement and the rising of the sun, that great luminary which is called the sun, for the duration of the years of the cosmos in respect to his going in and coming out.

**36** This also is that very luminary which manifests himself in his appearance as God has commanded that he shall come out in this manner and go in.

**37** And neither does he diminish nor take rest but runs day and night, and his light is <sup>394</sup>sevenfold brighter than that of the moon, but the dimensions of both are equal.

### Chapter 73

*Law concerning the light of the moon.*

AND after this law, I beheld another law concerning the inferior luminary, the name of which is the moon.

**2** And her orb is as the orb of heaven, her chariot in which she rides is driven by the <sup>395</sup>wind, and light is given to her by measure.

**3** Every month at her exit and entrance she becomes changed, and her days are as the days of the sun. And when her light is full, her light is a seventh portion from the light of the sun.

**4** She rises in this manner: Her <sup>396</sup>head faces the east, coming out on the thirtieth morning, on that day, the thirtieth day, she manifests herself, and she appears with the sun in the <sup>397</sup>gate through which the sun exits and you have the <sup>398</sup>beginning of the month.

**5** <sup>399</sup>And the one half of her goes forth by a seventh part, and the whole of her orb is as though she is without light, except a seventh portion of the fourteen portions of her light.

**6** On the day when she receives a seventh portion of the half of her light, as the sun sets her light amounts to a seventh part of one half of it.

**7** And when the sun rises, the moon rises with him, receiving half a portion of light. On that night, in the beginning of her morning on her first lunar day, the moon sets with the sun, and on that night she is dark in respect to her thirteen parts that night. On that day she rises and shines with a seventh portion.

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<sup>393</sup> Ignoring verse 27, if you count all the days of the sun in the gates it is a total of 334 again showing that there is corruption and that a month of 30 days is missing from the current text.

<sup>394</sup> Isaiah 30:26

<sup>395</sup> Wind in Hebrew can also be read as Spirit.

<sup>396</sup> In Ethiopian language the head of the moon refers to the crescent of the moon.

<sup>397</sup> The moon also travels through the zodiac constellations.

<sup>398</sup> The following descriptions of the lunar laws are highly corrupt, what it is trying to say here is that after

the thirtieth day of the moon, you have a new month, which is then the first day of the month and the moon appears in the morning with the sun.

<sup>399</sup> This chapter contains a convoluted description of the moons waxing and waning. In short, the moon is divided into fourteen portions of light (this number represents the Davidic number, which represents Jesus Christ and is meant to show that the light of the moon comes from Jesus Christ). The scribe divides the fourteen parts of light in to just seven parts but then says that the moon increases or decreases by half of a seventh part.

**8** Then she comes out and recedes toward the east <sup>400</sup>away from where the sun rises, continuing to be brighter in one sixth of one seventh of one half of the light of the sun during the remaining days.

### Chapter 74

*Another law for the moon concerning her movement through the zodiac. Purpose of the two calendars is to keep time in check. The moon falls behind the sun. History encoded in time calculations.*

THEN I saw another course, a law for her, how according to that law she performs her monthly revolution.

**2** And all these Uriel, the holy angel <sup>401</sup>who is the leader of them all showed them to me, and I wrote down their months as they were, and the appearance of their lights till <sup>402</sup>fifteen days were accomplished.

**3** The moon wanes in fifteen steps during a period of fifteen days, and waxes in fourteen steps in the east and the west.

**4** And in <sup>403</sup>certain months she alters her setting, and in certain months she pursues her own peculiar course.

**5** <sup>404</sup>In two months the moon sets with the sun in those two middle gates, the third and the fourth.

**6** She goes forth for seven days, and turns about and returns again through the gate where the sun rises, and accomplishes all her light.

**7** And when the sun goes forth from the fourth gate she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth gate and accomplishes all her light and she recedes and enters into the first portal in eight days.

**8** And she returns again in seven days into the fourth gate from which the sun goes forth.

**9** Thus I saw their position how the moon rose and the sun set in those days.

**10** <sup>405</sup>At those times there is an excess of thirty days belonging to the sun in five years, all the days belonging to each year of the five years when completed amount to three hundred and sixty-four days.

**11** And to the sun and stars belong six days, six days in each of the five years, thus thirty days belong to them, so that the moon has thirty days less than the sun and stars.

**12** <sup>406</sup>They bring on all the years exactly, that their stations may come neither too forwards nor too backwards a single day but that the years may be changed with correct precision in three hundred and sixty-four days.

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<sup>400</sup> The moon is faster than the sun so during the month the moon moves away from the sun and becomes unaligned with the sun.

<sup>401</sup> I believe the phrase "is the leader of them all" is an interpolation.

<sup>402</sup> In short, the moon literally has 29.5 days so on the calendar you need to have alternating 30 and 29 days on the calendar of the moon.

<sup>403</sup> In short, the moon is not constant like the sun so it runs its own course in one month, constantly changing its position.

<sup>404</sup> The description of the moon moving through the gates is absolutely meaningless and highly corrupt. The

original intent was to show that the moon spends certain amount of days (about 2-2.5 days) in each constellation of the zodiac thus the moon completes an entire cycle of the zodiac in about a month, which also means that each months starts in a different zodiac constellation.

<sup>405</sup> The purpose of this is to show that the moon has 354 days compared to the sun which has 364 days, thus they are ten days off each year.

<sup>406</sup> The purpose of this is to show that when the moon is 30 days behind the sun, you need to add an extra lunar month so that the moon keeps up with the sun.

13 <sup>407</sup>In three years the days are <sup>408</sup>one thousand and ninety-two; in five years they are <sup>409</sup>one thousand eight hundred and twenty; and in eight years <sup>410</sup>two thousand nine hundred and twelve days.

14 To the moon alone belong in three years <sup>411</sup>one thousand and sixty-two days;

15 In five years there are <sup>412</sup>one thousand seven hundred seventy days so that she falls behind by <sup>413</sup>fifty days in five years. Thus it is for the moon.

16 And the days of the moon in eight years are <sup>414</sup>two thousand eight hundred and thirty-two days; for in eight years she falls behind to the amount of eighty days, all the days she falls behind in eight years are eighty.

17 The year then becomes truly complete according to the station of the universe, and the station of the sun, which rise in the different gates, which rise and set in them for thirty days.

## Chapter 75

*The four governing stars appointed over all creation. Four days added to the year based on these four governors. The twelve gates of the sun. The window that adds heat. The greatest star.*

THE <sup>415</sup>leaders of the chiefs of the thousands, which are appointed over all creation, and over all the stars, have also to do with the <sup>416</sup>four days which are added and never separated from the fixed stations, according to the computation of the year, and these render <sup>417</sup>service on the four days which are <sup>418</sup>not computed in the computation of the year.

2 Respecting them, men greatly err, for these luminaries truly serve, in the fixed positions in the cosmos, <sup>419</sup>one day in the first gate, one in the third gate of heaven, one in the fourth gate, and one in the sixth gate, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations.

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<sup>407</sup> At first glance, these calendar calculations are absolutely meaningless, but the Holy Ghost told me that they are codes for important years to look for in the history of the world after the birth of Christ.

<sup>408</sup> 1092 AD—Fall of the Empire of Suljuk, which led to the First Crusade in 1095 AD, which crusades led to the consolidation of European power in the monarchy and the power of the mercantile trade, which led to the creation of banks, where money power would be consolidated for the purpose of taking control of the world through world banks.

<sup>409</sup> 1820 AD, the first vision of Joseph Smith.

<sup>410</sup> 2912 AD has yet to occur so we have no idea why this date is pointed at but it is exactly 1,092 years after the first vision.

<sup>411</sup> 1062 AD—William the First gains great power, chosen by God to conquer England, which leads to the Magna Charter, which is one of the steps to the US Constitution.

<sup>412</sup> 1770 AD—Boston Massacre, which paved the way for the American Revolution.

<sup>413</sup> 50 years from the Boston Massacre to the First vision of Joseph Smith = one jubilee cycle.

<sup>414</sup> 2832 AD has yet to occur so we have no idea why this date is pointed out. Perhaps this is the point when wickedness begins returns to the earth?

<sup>415</sup> The concept here is the same concept found in the explanation of the four governing stars as described in facsimile 2 of the Book of Abraham: Kolob, Oliblish, Kliflos-is-es (also called Hah-ko-kau-beam) and Enish-gon-dosh (also called the sun).

<sup>416</sup> The Enoch calendar is actually 360 days long, but it adds four days to make it 364, these four days are said to represent the four governing stars.

<sup>417</sup> The service is that they keep the calendar in line with the sun.

<sup>418</sup> This passage is to show that these four days are not actually part of the year (but it is just easier to think they are so that the year is 364 days, not 360 and 4 days.) The reason for this concept is that the 360 days belong to the sun, the 4 days belong to the four governing stars, though the sun is one of them.

<sup>419</sup> Again, I think the scribe doesn't understand. These days are placed in between the seasons so they should be placed at the end of the third, sixth, ninth and twelfth gate or month.

3 Thus the signs, the seasons, the years, and the days Uriel showed me the <sup>420</sup>angel whom the Lord of Glory has appointed over all the luminaries of heaven in heaven, and in the world in order that they, the sun, the moon, the stars, and all the created creatures which circulate in all the chariots of heaven, should rule in the face of the heaven and be seen on the earth to be guides for the day and the night.

4 Likewise Uriel showed me <sup>421</sup>twelve wide gates in the heaven, along the course of the chariots of the sun, from which the rays of the sun break out and from which heat is diffused upon the earth, when they are opened during their designated seasons.

5 Their gates affect the winds and the spirit of the dew.

6 <sup>422</sup>Twelve gates I beheld in heaven, at the ends of the earth, through which the sun, moon, and <sup>423</sup>stars, and all the works of heaven, proceed at their rising and setting.

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<sup>420</sup> Again, I believe the phrase “angel” is a scribal interpolation because the scribe doesn’t understand about the four governing stars that are placed over all creation. Instead, the scribe puts Uriel in this position. I think it should read, “stars” or maybe “governing stars.”

<sup>421</sup> These twelve wide gates do not represent the twelve gates of the Zodiac. These twelve gates represent the twelve hours of the day as opposed to the twelve windows in Enoch 72:7 which represent the twelve stars that divide the night into twelve hours. The idea is that during certain seasons these gate are opened or closed so that there is either more or less light or heat depending on the season.

<sup>422</sup> These twelve gates do represent the twelve constellations of the Zodiac.

<sup>423</sup> These stars here are referring to the planets, which are also called stars in Hebrew. These stars rise and set like the sun and moon through the twelve constellations of the Zodiac.

<sup>424</sup> These open windows represent the thirty-six decans of Egyptian cosmology, only twelve of which are present in the sky at a time.

7 There are many open <sup>424</sup>windows to the left and to the right, but <sup>425</sup>one window produces the heat at its designated time in the manner of those gates through which the <sup>426</sup>stars rise in accordance with their orders and set according to their numbers.

8 I saw likewise the <sup>427</sup>chariots of heaven, running in the cosmos above those gates in which revolve the stars that never set.

9 <sup>428</sup>One of these is greater than all, which goes round the whole world.

## Chapter 76

*The Book of Enoch to Methuselah. The laws concerning the winds of the earth.*

<sup>429</sup>AND at the ends of the earth I beheld twelve gates open for all the winds, from which they proceed and blow over the earth.

2 Three of them are open in the front of heaven, three in the west, three on the right side of heaven, and three on the left.

<sup>425</sup> The one window represents the star that we call Sirius. It is believed by the ancients that when this star rises in the summer it increases the heat of the sun. This star is one of the thirty-six decans.

<sup>426</sup> Again, the planets that go through the Zodiac.

<sup>427</sup> Verse 8 is talking about the stars of heaven that don’t set but constantly circle over the earth towards the north. They are considered to be above the Zodiac.

<sup>428</sup> One star is greater than all the others. This star is Kolob (Abraham 3:2-3), which I believe to be part of the Polaris system.

<sup>429</sup> I have decided that chapters 76-84 are actually a separate book that the scribe interpolated into the Book of Enoch due to its similarity. I call this book, the Book of Enoch to Methuselah. This entire section is an interpolation but in certain parts I believe there is important truths, which I will show at said parts. Consider the entirety of chapter 76 to be a scribal interpolation. It is an expansion on the concepts found in Enoch 34-36.

3 The first three are those which are towards the east, three are towards the north, three behind those which are upon the left, towards the south, and three on the west.

4 From four of them proceed winds of blessing, and from eight proceed winds of punishment, when they are sent to destroy the earth, the water upon her, all those who dwell upon her, and all which are in the waters, or on dry land.

5 And the first wind from those gates, called the east wind, comes forth through the first gate which is in the east, inclining towards the south. From it comes forth desolation, drought, heat, and destruction.

6 And through the second gate in the middle proceed rain and fruitfulness together with dew. And through the third gate which lies toward the north come cold and drought.

7 And after these come forth the south winds through three gates. Through the first gate of them inclining to the east comes forth a hot wind.

8 And through the middle gate next to it there come forth fragrant smells, and dew, and rain, and prosperity, and health.

9 And through the third gate lying to the west come forth dew, rain, spoilers and desolation.

10 After these, there goes forth the north winds whose name is <sup>430</sup>Bahr. There proceed from the seventh gate, which is in the direction of the east, toward the south, dew, rain, spoilers, and desolation.

11 And from the middle gate come in a direct direction health and rain and dew and prosperity, and through the third gate in the west come cloud and hoar-frost and snow and rain and dew and spoilers.

12 And after these are the west winds. Through the first gate adjoining the north come forth dew and hoar-frost, and cold and snow and frost.

13 And from the middle gate come forth dew and rain, prosperity and blessing, and through the last gate which adjoins the south come forth drought and desolation, and burning and destruction.

14 And the twelve gates of the four quarters of the heaven are therewith completely described, and all their laws and all their plagues and all their benefactions have I completely explained to thee, my son Methuselah.

## Chapter 77

*Names of the four winds. The seven mountains, rivers and islands.*

<sup>431</sup>THE first wind is called the <sup>432</sup>Orient, because it is the first.

2 The second is called the South, because the Most High there descends, and there descends he who is blessed for ever.

3 And the great quarter they call the West quarter, because there go the stars of heaven; there they set and there all stars enter.

4 And the north they call North, because in it all the vessels of the heavens hide and gather together and revolve, and proceed to the east of the heavens. And the east they call <sup>433</sup>Midnah because from there arise the <sup>434</sup>vessels of the heavens; and also they call it <sup>435</sup>Mizrah because thence they arise. And I saw three sections of the earth: one for the dwelling of the sons of men in it; and one of them for all the seas, and the rivers; and one of them for the deserts and for the Seven and for the Paradise of righteousness.

<sup>430</sup> Means 'the sea' in Ethiopic language.

<sup>431</sup> I consider Chapter 77 to be an interpolation.

<sup>432</sup> Means literally "the East".

<sup>433</sup> Midnah is another way to say East in Hebrew.

<sup>434</sup> Found only in the Dead Sea Scrolls of the Book of Enoch, the text calls the luminaries of heaven 'vessels'. Though I am sure scholars would say that they hold light

(and no doubt that is part of it) but I think the term vessel is describing that the heavenly bodies are kingdoms of glory that hold inhabitants. See D&C 88:45-47,61

<sup>435</sup> Mizrah is also a way to say east but specifically refers to the place where the sun rises.

5 <sup>436</sup>Seven high mountains I beheld, higher than all the mountains of the earth, from which frost proceeds; while days, seasons, and years depart and pass away.

6 Seven Rivers I beheld upon earth, greater than all rivers, one of which takes its course from the west; into the Great Sea its water flows.

7 Two come from the north to the sea, their waters flowing into the Erythraean Sea, on the east.

8 And the remaining four come forth on the side of the north to their own sea, two of them to the Erythraean Sea and two are poured into the Great Sea, where also it is said there is a desert.

9 <sup>437</sup>Seven great islands I saw in the sea and in the land. Two in the land and five in the Great Sea.

### Chapter 78

*Names for the sun and moon. More laws concerning the moon.*

<sup>438</sup>THE names of the sun are these: the first <sup>439</sup>Aryares and the second, Tomas.

2 The moon has four names: The first is <sup>440</sup>Asonya, the second <sup>441</sup>Elba, the third <sup>442</sup>Benase, and the fourth <sup>443</sup>Erae.

3 These are the two great luminaries, whose orbs are as the orbs of heaven, and the dimensions of both are equal.

4 In the orb of the sun there is a seventh portion of light, which is added to it from the moon. By measure it is put in, until the seventh portion of the light of the sun is departed.

5 And they set and enter the gates of the west, and make their revolution by the north, and come forth through the eastern gates over the face of heaven.

6 When the moon rises, she appears in heaven and the half of a seventh portion of light is all which is in her. In fourteen days the whole of her light is completed.

7 Fifteen parts light is put into her, her light becomes completed, according to the signs of the year, becoming fifteen parts. The moon has half of a seventh portion.

8 During her diminution on the first day her light decreases a fourteenth part, on the second day it decreases a thirteenth part, on the third day a twelfth part, on the fourth day an eleventh part, on the fifth day a tenth part, on the sixth day a ninth part, on the seventh day it decreases an eighth part, on the eighth day it decreases a seventh part, on the ninth day it decreases a sixth part, on the tenth day it decreases a fifth part, on the eleventh day it decreases a fourth part, on the twelfth day it decreases a third part, on the thirteenth day it decreases a second part, on the fourteenth day it decreases a half of its seventh part, and on the fifteenth day the whole remainder of its light is consumed.

9 On stated months the moon has twenty-nine days, in certain others <sup>444</sup>twenty-eight days.

10 Uriel likewise showed me another law, when light is poured into the moon, how it is poured into it from the sun.

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<sup>436</sup> Though I consider this chapter to entirely be an interpolation, the point of the repetition of the number seven is to show the harmony of God's creation.

<sup>437</sup> Could the seven great islands refer to seven continents? If that is the case, then the two islands in the land probably refer to Africa and Eurasia. That makes two. Then there is one island of North/South America, that makes three. Australia makes four. Antarctica would be five. That would mean two continents we don't know about.

<sup>438</sup> I consider the entirety of chapter 78 to be an interpolation. It is a retelling of Enoch chapters 73 and 74.

<sup>439</sup> Means "Light of the Sun" in Hebrew.

<sup>440</sup> Means "Pupil of the Eye", probably referring to when the moon is completely dark.

<sup>441</sup> Believed to mean "Moon".

<sup>442</sup> Believed to mean "Full Moon".

<sup>443</sup> Another word that can also mean "Moon".

<sup>444</sup> This number contradicts the chapter itself which says thirty.

11 All the time that the moon is in progress with her light, it is poured into her in the presence of the sun, until her light is in fourteen days completed in heaven. And when she is wholly extinguished, her light is consumed in heaven.

12 And on the first day she is called the new moon, for on that day light is received into her.

13 These become precisely completed on the day that the sun descends into the west, while the moon ascends at night from the east, shining in the night, until the sun rises opposite of her and she is over against the sun.

14 Where light comes to the moon, there again it decreases, until all her light is extinguished, and the days of the moon pass away. Then her orb remains empty, void of light.

15 <sup>445</sup>And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first gate for one hundred and seventy-seven days.

16 And in the time of her going out she appears for three months of thirty days each, and for three months she appears of twenty-nine each.

17 At night she appears like a man and by day she appears like the heaven, and there is nothing else in her save her light.

### Chapter 79

*Laws of the Luminaries completed.*

<sup>446</sup>AND now, my son Methuselah, I have shown thee everything, and the law of all the stars of heaven is finished.

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<sup>445</sup> In short, there are six months of thirty days and six months of twenty-nine days. All the other stuff is meaningless.

<sup>446</sup> I consider the entirety of Chapter 79 to be an interpolation.

<sup>447</sup> Though I consider chapters 76-82 to be an interpolation, I actually believe that chapter 80 is good because when I read it the Holy Ghost fell upon me and gave me instruction concerning it.

2 He showed me all the laws respecting these for every day, for every season, and for every year; the procession of each one according to the commandment, every month and every week.

3 He showed me also the decrease of the moon, which is effected in the sixth gate; for in the sixth gate is her light consumed, and after that there is the beginning of the waning,

4 Which takes place in the first gate in its season, till one hundred and seventy-seven days are accomplished, reckoned according to weeks, twenty-five weeks and two days.

5 She is less than that of the sun, according to the order of the stars, by five days in one half year precisely.

6 Such is the appearance and the picture of all the luminaries which Uriel the archangel, who is their leader, showed unto me.

### Chapter 80

*Enoch sees all things concerning the sun, moon and stars. Years to be cut short. All things to be altered. Plagues to come upon the wicked.*

<sup>447</sup>IN those days Uriel answered and said to me, "Behold, I have shown thee all things, O Enoch, and all things have I revealed to thee. Thou seest the sun, the moon, and those who <sup>448</sup>guide the stars of heaven as well as <sup>449</sup>those who turn their activities and their seasons and rotate their processions.

2 In the <sup>450</sup>days of the sinners, the <sup>451</sup>years shall be cut short. Their <sup>452</sup>seed shall lag behind in their lands and in their fertile fields, and everything done on earth shall be subverted and shall not

<sup>448</sup> The guide is referring to the stars of the zodiac constellations. The stars of heaven are referring to the planets that move through the zodiac.

<sup>449</sup> The spirit of God moves all these things in the heaven.

<sup>450</sup> The days of the sinners is referring to the last days when wickedness is at its height.

<sup>451</sup> Matthew 24:22

<sup>452</sup> The word for seed here can be used for both seeds and children.

appear in their time. The rain shall be restrained, and heaven shall <sup>453</sup>stand still.

**3** In those days the fruits of the earth shall be late, and not grow in their season; and the fruits of the tree shall be withheld in their season.

**4** The <sup>454</sup>moon shall alter her order and not appear in her cycles.

**5** <sup>455</sup>But in those days shall <sup>456</sup>heaven be seen and <sup>457</sup>it shall arrive in the <sup>458</sup>evening, <sup>459</sup>in the ends of the great chariot in the <sup>460</sup>west. <sup>461</sup>And it shall shine more brightly, exceeding the normal order of light.

**6** Many of the <sup>462</sup>chiefs of the stars shall err, perverting their ways and works, and shall not appear in their seasons which have been prescribed for them.

**7** <sup>463</sup>And the whole order of the stars shall be concealed from the sinners, and the thoughts of those on the earth shall err concerning them, and they shall modify all their ways. They shall transgress, and think themselves gods.

**8** And evil shall be multiplied upon them, and plagues shall come upon them so that all of them shall be destroyed.

### Chapter 81

*Enoch reads the tablet of heaven that has all the deeds of men on earth. Enoch wept over the people. Enoch will be taken into heaven.*

<sup>464</sup>THEN he said unto me, "Look on the tablet of heaven and read what is written thereon, and understand every part of it."

**2** And I looked on the tablet of heaven and read everything which was written and understood everything. <sup>465</sup>I read that book of all the deeds of man and of all the children of the flesh upon the earth unto all the generations of the world.

**3** At that very moment, I blessed the Great Lord, the King of Glory for ever, for he has formed the whole workmanship of the world. I praised the Lord

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<sup>453</sup> I interpret this to mean that the heavens will not intervene during the days of wickedness. Not until the Lord returns to put a stop to it.

<sup>454</sup> In Hebrew and Ethiopic the term for moon can also be used to mean month. In this case, I think it ought to be translated as month.

<sup>455</sup> Verse 5 has been heavily corrupted because it contained a passage describing the second coming of Christ. Modern scholars recognize this corruption but have assumed that it is talking about the sun.

<sup>456</sup> I believe the original intent before it was corrupt was to say "a sign shall appear in the heaven, the coming of the Son of Man. See, Matthew 24:30. Also Teachings of the Prophet Joseph Smith pg. 287 "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."

<sup>457</sup> It, refers to the sign of the Son of Man.

<sup>458</sup> All manuscripts say "famine", could also be translated as "drought". Scholars believe that this is a mistake on the scribe's part for the Hebrew word for "evening". I

tend to agree though Christ could also appear during a time of famine.

<sup>459</sup> A scribe altered this verse to remove references to Jesus Christ. The scribe also is trying to make the verse appear to be about the Sun. The phrase "in the ends of the great chariot in the west" is trying to imply that the sun will rise in the west in the evening instead of the east. I think the original passage said something like, "in the ends of heaven, as a great chariot out of the east." This would mean that the sign would appear in the sky out of the east like the sun does.

<sup>460</sup> I believe the word "west" is a scribal alteration for "east" to remove references to the second coming of Christ.

<sup>461</sup> Zechariah 14:6-7

<sup>462</sup> Doctrine and Covenants 101:46-50

<sup>463</sup> In this verse we see a prophecy that the wicked will create a false science to explain the nature of the heavens.

<sup>464</sup> Chapter 81 is a scribal interpolation but it contains some interesting points.

<sup>465</sup> Book of Moses 7:41

because of his patience; and I wept because of the children of men upon the earth.

4 After that, I said, "Blessed is the man who dies righteous and upright, against whom no record of unrighteousness has been written, upon whom no guile has been found."

5 <sup>466</sup>Then the seven holy ones, they brought me and placed me on the earth, before the door of my house, and they said unto me, "Declare everything to thy son Methuselah, and show to all thy children that <sup>467</sup>no flesh can be just before the Lord; for he is their creator.

6 One year we will leave thee with thy son, so that thou mayest teach thy children commandments and write it down for them and make all of thy children hear; and in the second year they shall take thee from their midst.

7 Let thy heart be strong, <sup>468</sup>for the upright shall announce righteousness to the upright; and the righteous shall rejoice with the righteous and shall offer congratulation to one another.

8 But the sinners shall die together with the sinners; and the apostate shall sink together with the apostate.

9 <sup>469</sup>And those who do righteousness shall not die on account of the works of men, and shall be gathered together on account of the works of the wicked."

10 And in those days they finished conversing with me. And I returned to my fellow men, blessing the Lord of the Universe.

## Chapter 82

*Enoch commits his writings to his son Methuselah to preserve it for the generations of the world. Additional astronomical explanations.*

<sup>470</sup>NOW, my son Methuselah, all these things I speak unto thee, and write for thee. To thee I have revealed all, and have given thee books concerning all these things. Preserve, my son Methuselah, the books of the hand of thy father, that thou mayest deliver them to the generations of the world.

2 Wisdom have I given to thee, to thy children, and thy posterity, that they may give it to their own children and to the generations that are discerning.

3 And those who comprehend it shall not slumber, but shall hear with their ears that they may learn this wisdom, and it shall please those who feast on it more than good food.

4 Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners <sup>471</sup>in the computation of the days in which the sun traverses the heaven, entering into and departing from the gates for thirty days together with the chiefs of the thousands of the order of the stars, <sup>472</sup>together with the four which are added which divide the four parts of the year, which lead them and enter with them four days.

5 Respecting these, men greatly err, and do not compute them in the computation of the year, for they greatly err respecting them; nor do men know

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<sup>466</sup> Verse 5 and 6 appear to be a scribal explanation for the departure of Enoch from his family before his translation. We know from the Joseph Smith Translation that the entire City of Enoch was taken and his son Methuselah left behind to fulfil the Lord's word. The declaration to "all thy children" could be interpreted as to all Methuselah's children.

<sup>467</sup> Job 9:2

<sup>468</sup> To me, this sounds like the JST of Genesis 9:22-23.

<sup>469</sup> Verse 9 appears to me to be a corrupted version of Book of Moses 7:20-21.

<sup>470</sup> I find verse one through the middle of verse four to be most likely truthful.

<sup>471</sup> From this point in verse four through verse eight I find to be an unnecessary interpolation that is a condensed repeat of what we have already previously read. The stressing of this calendar system is probably due to the debate that was held post-Babylonian exile concerning the adoption of Babylonian principles in the calendar system.

<sup>472</sup> Enoch 75:1

accurately that they are in the computation of the year.

**6** <sup>473</sup>Truly, they are marked down for ever: one in the first gate, one in the third, one in the fourth, and one in the sixth. The year is completed in three hundred and sixty-four days.

**7** Truly has it been stated, and accurately has it been computed that which is marked down, for the luminaries, the months, the festivals, the years, and the days, Uriel has explained to me, and has communicated to me, whom the Lord of all creation, on my account, commanded.

**8** He has the power in the heaven both day and night so that he may cause the light to shine over man, sun, moon, and stars, and all the <sup>474</sup>principalities of heaven which revolve in their circuits.

**9** <sup>475</sup>These are the orders of the stars, which set in their places, in their seasons, in their festivals, in their days, and in their months.

**10** And these are the names of those who lead the ones that come out and go down in their seasons, which lead them in their places, in their months, in their influence, and in their positions.

**11** The four leaders first enter, who separate the four quarters of the year; after them the twelve leaders of the orders which distinguish the months; and the three hundred and sixty chiefs of one thousand who divide the days and the four additional ones, leaders which divide the four quarters of the year.

**12** These leaders over thousands are added between leader and leader, each behind a place to stand; but their leaders make the division.

**13** These are the names of the leaders, who divide the four quarters of the year, which are fixed:

Melkel, Helammelak, Meliyal, and Narel.

**14** And the names of those who lead them are Adnarel, Jyasusal, and Jyelumeal. These are the three who follow after the leaders of the orders, which themselves follow after those leaders of the stations, who divide the four quarters of the year.

**15** In the first part of the year rises and rules Melkyas, who is named Tamani and the sun. All the days of his influence, during which he rules, are ninety-one days.

**16** And these are the signs of the days which are seen upon earth. In the days of his influence: sweat, heat, and fountains. All the trees become fruitful; the leaf of every tree comes forth; the wheat is harvested, the rose and every species of flower blossoms in the field; and the trees of winter are dried up.

**17** These are the names of the leaders who are under them: Barkel, Zelsabel, and another chief of a thousand is named Heloyalef, the days of whose influence have been completed.

**18** The other leader next after them is Helemmelek, whose name they call the Shining Sun; all the days of his light are ninety-one days.

**19** These are the signs of the days upon earth: heat and drought; and the trees ripen their fruits and produce all their fruits ripe and ready; and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress. These things take place during the time of his influence.

**20** These are the names, and the orders, and the leaders of those chiefs of thousands: Gedaeal, Ke'el, and He'el. And the name of the additional leader of a thousand is Asphael; the days of his influence have been completed.<sup>476</sup>

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<sup>473</sup> Enoch 75:2

<sup>474</sup> I believe principalities of heaven should be thought of as kingdoms of God.

<sup>475</sup> Verses nine through twenty is an expansion on the idea of governing stars and that certain governing stars

influence things that take place on earth. This is probably proto-astrological influence from Greek culture.

<sup>476</sup> Dead Sea Scrolls show a lost section after this point but it is too damaged to use.

### Chapter 83

*Enoch sees the vision of the earth being destroyed by the flood. His grandfather tells him to pray for a remnant to remain on the earth.*

AND now, my son Methuselah, I will show thee all the visions which I have seen, recounting them before thee.

**2** <sup>477</sup>I saw two visions before I took a wife, and the one was quite unlike the other. The first when I was learning books, and the second, before I took your mother. I saw a terrible vision regarding which I prayed to the Lord.

**3** <sup>478</sup>I was lying down in the house of my grandfather Mahalalel, and I saw in a vision the <sup>479</sup>heaven being hurled down and snatched and falling upon the earth.

**4** And when it fell to the earth, I saw how the earth was swallowed up into the great <sup>480</sup>abyss, and mountains were suspended upon mountains, and hills sank down upon hills, and high trees were rent from their stems, and hurled down and sunk in the abyss.

**5** And thereupon a word fell into my mouth and I began crying aloud, saying, "The earth is being destroyed!"

**6** And my grandfather Mahalalel waked me up and said unto me, "Why dost thou thus cry out, my son, and why dost thou thus lament?"

**7** And I related to him the whole vision which I had seen, and he said unto me, "A terrible thing hast thou seen, my son. Thou hast seen in thy dream a powerful vision: all the sins of the whole world as it

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<sup>477</sup> Verse 2 is either a scribal creation to try to join two different books together, or the second vision that Enoch saw is missing in the current text. I believe that it is a scribal creation to try to connect Chapter 85 to the current text. I disagree with that connection and will explain in chapter 85.

<sup>478</sup> While I was transcribing this vision of Enoch, I felt the Holy Ghost so I believe that there is truth to this vision and to the response of Mahalalel.

was sinking into the abyss and being destroyed with great destruction.

**8** Now, my son, rise up and beseech the Lord of Glory, for thou art faithful, that a remnant may be left upon earth, and that he would not wholly destroy it.

**9** My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction."

**10** After that, I arose and prayed and implored and besought, and wrote down my prayer for the generations of the world, and I will show everything to thee, my son Methuselah.

**11** <sup>481</sup>When I went out below, and looking up to heaven, beheld the sun proceeding from the east, the moon descending to the west, a few stars, and everything which he has known from the beginning, I blessed the Lord of judgement and magnified him because he hath sent forth the sun from the windows of the east, that, ascending and rising in the face of heaven, it might spring up, and pursue the path which has been pointed out to it.

### Chapter 84

*The praise and prayer of Enoch when he prayed for a remnant of his posterity to remain on the earth.*

<sup>482</sup>THEN I lifted up my hands in righteousness, and blessed the Holy and Great One. I spoke with the breath of my mouth, and with a tongue of flesh, which God has formed for all the sons of mortal men, that with it they may speak; giving them breath, a mouth, and a tongue to converse with:

<sup>479</sup> Probably refers to the water above heaven being poured on the earth for the flood.

<sup>480</sup> The abyss probably refers to the Great Deep where the waters underneath the earth are.

<sup>481</sup> Verse 11 appears corrupt to me and interrupts the flow of the text. It is possibly a scribal interpolation.

<sup>482</sup> I consider Chapter 84 to be the last chapter of the Book of Enoch to Methuselah, which began in Chapter 76. I also felt the Holy Ghost in this section so I believe there is truth to it.

2 “Blessed art thou, O Lord, the King, great and powerful in thy greatness, Lord of all the creation of heaven, King of kings, God of the whole world, whose reign, whose kingdom, and whose majesty endure for ever and ever; and from generation to generation thy dominion. All the heavens are thy throne for ever, and all the earth thy footstool for ever and for ever.

3 For thou hast made and over all thou reignest. No act whatsoever exceeds thy power or wisdom. <sup>483</sup>Thy throne hast not retreated from her station nor from before thy presence. Thou knowest all things, seest and hearest them, nor is anything concealed from thee for thou perceivest all things.

4 The angels of thy heavens have transgressed; and on mortal flesh shall thy wrath take place until the day of the <sup>484</sup>great judgement.

5 Now then, O God, and Lord, and Great King, I entreat thee, and beseech thee to grant my prayer, that a posterity may be left to me on earth, and that the whole human race may not perish, that the earth may not be left destitute, and destruction take place for ever.

6 O my Lord, let the race perish from off the earth which has offended thee, but a righteous and upright race establish as a plant of the eternal seed, and hide not thy face, O Lord, from the prayer of thy servant.”<sup>485</sup>

## <sup>486</sup>Chapter 85

*The beginning of the vision of the history of the world. Of Adam, Eve, Cain, Abel, Seth and others.*

<sup>487</sup>AFTER this, I saw another dream, and explained it all to thee, my son.

2 Then Enoch responded and said to his son, Methuselah, To thee, my son, will I speak. Hear my word and incline thine ear to the visionary dream of thy father.

3 Before I took thy mother Edna, I saw in a vision on my bed, <sup>488</sup>and behold a <sup>489</sup>cow emerged from the earth, and that cow was white, and after it came forth a <sup>490</sup>female heifer; and with it came forth another two calves; one of them was <sup>491</sup>black, and one was <sup>492</sup>red.

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<sup>483</sup> I found the statement “Thy throne hast not retreated from her station” interesting as in the astronomical writings the stars are assigned stations and that this would imply that the throne of God is a star and has a fixed station.

<sup>484</sup> I believe the phrase “great judgment” is a scribal corruption and that originally it referred to Jesus Christ going into the Spirit World. See Book of Moses 7:38-39 and 1 Peter 3:18-20.

<sup>485</sup> It is at this point that I believe a significant portion of the Book of Enoch has been removed. At the very least, a portion where the Lord responds to Enoch has been removed. In its place, I believe that Chapters 85-90 have been inserted as a replacement.

<sup>486</sup> I believe Chapter 85-90 is a remnant of the words of Adam concerning the Prophecy of the History of the World. I believe that the text that Enoch wrote was later sealed by someone so that it could not be understood by the wicked and they put it into the forms of animals to hide truth from the wicked. Later, a scribe took this prophecy and moved it to this section of the Book of

Enoch and altered Adam’s name to Enoch in order to make up for the lost section in chapter 84 and he also added verses to connect the two together. I believe this section should be moved to after Chapter 105. Chapter 91-105 contain the last words of Enoch and his blessing upon his posterity. I believe that again a scribe changed Adam’s name to Enoch. If this is true, then Chapters 91-105 are the words of Adam recorded by Enoch at Adam-ondi-Ahman and Chapters 85-90 is the revelation of Adam of the history of the world and that these things fulfill the prophecy of D&C 107:53-57 albeit that our current text is corrupt.

<sup>487</sup> I believe verse one through the first part of verse three is a scribal interpolation to connect this section with the previous section.

<sup>488</sup> From this point forward I believe to be the remnant of Adam’s history of the future generations.

<sup>489</sup> Refers to Adam.

<sup>490</sup> Refers to Eve.

<sup>491</sup> Refers to Cain.

<sup>492</sup> Refers to Abel.

4 The black calf then gored the red one, and pursued it over the earth. From that period I could see nothing more of the red calf.

5 <sup>493</sup>But the black calf increased in bulk, and a female calf came with him. After this I saw that many cows proceeded forth, resembling him, and following after him.

6 That female heifer, that first one, also went out from the presence of the first cow and sought the red heifer; but she found him not. And she lamented with a great lamentation while she was seeking him.

7 Then I looked until that first cow came to her, from which time she became silent, and ceased to lament.

8 Afterwards she calved another <sup>494</sup>white cow. And again calved many cows and black heifers.

9 <sup>495</sup>In my sleep also I perceived a <sup>496</sup>white bull, which in like manner grew, and became a large white bull. After him many white cows came forth, resembling him.

10 And they began to calve many other white cows, which resembled them and <sup>497</sup>followed each other.

### Chapter 86

*The Watchers descend to the earth. Children of Cain obtain new inheritance. Giants born on the earth. Wars and cannibalism fill the earth.*

<sup>498</sup>AGAIN I saw with my own eyes as I was sleeping, and saw the lofty heaven; and as I looked, behold, a

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<sup>493</sup> Cain takes a wife and they leave to the land of Nod and many others joined them. This idea is mirrored in the Book of Moses 5:41 as opposed to Genesis 4:16 which has no mention of Cain's brethren.

<sup>494</sup> Refers to Seth.

<sup>495</sup> I believe the phrase "In my sleep also" is a scribal interpolation.

<sup>496</sup> Seth or Enos who were righteous and became High Priests unto God.

<sup>497</sup> Is referring to the wicked who will not follow God but follow their own ideas inspired by Satan. Reflective of Book of Moses 6:15.

<sup>499</sup>star fell down from heaven, which being raised up, ate and fed among those cows.

2 After that, I perceived large and black cows; and behold all of them <sup>500</sup>changed their stalls and pasture, while their young began to lament with one another.

3 Again I looked in the vision and surveyed heaven; when behold I saw <sup>501</sup>many stars which descended, and cast themselves from heaven to where the first star was, into the midst of those young ones, and they became cows among those calves and were pastured together with them, in their midst.

4 And I looked at them and saw, and behold, they all let out their privy members, like horses, and began to approach the heifers of the cows, all of whom became pregnant, and brought forth <sup>502</sup>elephants, camels, and asses.

5 At these all the cows were alarmed and terrified and began to bite with their teeth and to devour, and to gore with their horns.

6 And they began, moreover, to devour those cows, and behold all the children of the earth began to tremble and quake before them and to flee from them.

### Chapter 87

*Angels visit Enoch. Enoch taken into heaven.*

<sup>503</sup>AND again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud.

<sup>498</sup> I believe the phrase "Again I saw with my own eyes as I was sleeping, and saw the lofty heaven;" is a scribal interpolation.

<sup>499</sup> This star refers to the chief Watcher, Samyaza.

<sup>500</sup> Book of Moses 7:5-8

<sup>501</sup> The rest of the Watchers that followed Samyaza.

<sup>502</sup> The giants.

<sup>503</sup> This chapter is obviously a corruption. I believe the original speaker is Adam so this should not be in the first person.

2 Then I raised my eyes a second time towards heaven, and saw in a vision, that, behold, there came forth from heaven as it were the likeness of snow-white men. One came forth from thence, and three with him.

3 Those three, who came forth last, seized me by my hand and took me from the generations of the earth, lifted me up into a high place, and showed me a <sup>504</sup>high tower above the earth, and all the hills were lower.

4 And one said unto me, "Remain here, until thou perceiveth what shall come upon those elephants, camels, and asses, upon the stars, and upon all the cows."

### Chapter 88

*The judgement upon the Watchers and the giants.*

AND I saw one of those four who had come forth first, and he seized the first star which fell down from heaven, and binding it hand and foot, he cast it into an abyss; now that abyss was narrow and deep, empty and dark.

2 Then one of them drew his sword, and gave it to the elephants, camels, and asses, who began to strike each other. And the whole earth shook on account of them.

3 And as I was beholding in the vision, behold, to one of those four who had come forth, it was ordered by heaven, and all the many stars whose privy members were like those of horses, he bound them all hand and foot, and cast them into the depths of the earth.

### Chapter 89

*History of the world from Noah to the rise of the Greeks.*

THEN one of those four went to that <sup>505</sup>white cow

<sup>504</sup> I believe this high tower is a remnant of a description of the City of Enoch being taken into heaven.

<sup>505</sup> Noah

<sup>506</sup> Shem, Japheth, and Ham

<sup>507</sup> Shem, the whiteness refers to priesthood lineage.

and taught him a mystery. He was born a cow but became a man, and fabricated for himself a large ship. In this he dwelt, and <sup>506</sup>three cows dwelt with him in that ship, which covered them.

2 And I was looking, and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure.

3 And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface, and I saw that enclosure till all its surface was covered with water.

4 And the water, the darkness, and mist increased upon it; and as I looked at the height of the water, the water had risen above the height of that enclosure, and it flowed over that enclosure, and it stood higher than the earth.

5 And everything that was in that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water.

6 But the ship floated above it. All the cows, the elephants, the camels, and the asses, were drowned on the earth with all the animals so that I could no longer see them. Neither were they able to get out, but perished, and sunk into the deep.

7 Again I looked in the vision until those torrents from that lofty roof were removed, and the fountains of the earth were normalized, while other depths were opened;

8 Into which the water began to descend, until the dry ground appeared. The ship remained on the earth; the darkness receded and it became light.

9 Then the white cow, and the three cows with him came forth from that ship. <sup>507</sup>One of the three cows was white, resembling that cow; one of them was <sup>508</sup>red as blood; and one of them was <sup>509</sup>black. And the white cow left them.

<sup>508</sup> Japheth, the redness implies iniquity, but that iniquity can be purified and can receive the priesthood.

<sup>509</sup> Ham, blackness refers to a lineage that cannot receive the priesthood.

**10** Then began wild beasts and birds to bring forth. Of all these the different kinds assembled together: lions, leopards, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, hawks, eagles, kites, striped crow, and ravens. Then a <sup>510</sup>white cow was born in the midst of them.

**11** And they began to bite and chase each other, but that white cow which was born in the midst of them, brought forth a <sup>511</sup>wild ass and a <sup>512</sup>white cow as well, and the wild asses multiplied.

**12** Then the white cow, which was born, brought forth a <sup>513</sup>black wild boar and a <sup>514</sup>white sheep. That wild boar also brought forth many wild boars, and that sheep brought forth <sup>515</sup>twelve sheep.

**13** When those twelve sheep grew up, they delivered <sup>516</sup>one of them to the asses. Again those asses delivered that sheep to the <sup>517</sup>wolves and he grew up in the midst of them.

**14** And that sheep led forth all the eleven other sheep, that they might dwell and feed with him in the midst of the wolves, and they multiplied and became many flocks of sheep.

**15** And the wolves began to oppress the flock, till they had cast their young into a river to sink in the waters, but those sheep began to cry aloud on account of their little ones, and to complain unto their Lord.

**16** And a <sup>518</sup>sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their Lord with all their might, till that Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them and inspected them.

**17** And he called that sheep which had escaped the wolves, and spake with him concerning the wolves

that he should admonish them not to touch the sheep.

**18** And that sheep went to the wolves according to the word of the Lord, and another <sup>519</sup>sheep met him and went with him, and the two went and entered together into the assembly of those wolves, and spake with them and admonished them not to touch the sheep from henceforth.

**19** And thereupon I saw the wolves, and how they oppressed the sheep exceedingly with all their power, and the sheep cried aloud.

**20** And the Lord came to the sheep; he began to strike the wolves, who commenced a grievous lamentation, but the sheep were silent, nor from that time did they cry out.

**21** And I saw the sheep till they departed from amongst the wolves, but the eyes of the wolves were blinded, and those wolves departed in pursuit of the sheep with all their power.

**22** And the Lord of the sheep went with them, as their leader, and all his sheep followed him. And his face was dazzling and glorious and terrible to behold.

**23** But the wolves began to pursue those sheep till they reached a pool of water.

**24** And that pool of water was divided, and the water stood on this side and on that before their face, and their Lord led them and placed himself between them and the wolves.

**25** And those wolves did not yet see the sheep, they proceeded into the midst of that pool of water, and the wolves followed the sheep and ran after them into that pool of water.

**26** And when they saw the Lord of the sheep, they turned to flee before his face, but that pool of water gathered itself together, and became as it had been

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<sup>510</sup> Abraham

<sup>511</sup> Ishmael

<sup>512</sup> Isaac

<sup>513</sup> Esau

<sup>514</sup> Jacob Israel; I believe the change to a sheep in the covenant lineage represents that the great zodiac clock

shifted to begin a new Zodiac age. In this case the clock shifted from Taurus the Bull to Aries the Ram.

<sup>515</sup> Twelve sons of Jacob Israel.

<sup>516</sup> Joseph

<sup>517</sup> Egyptians

<sup>518</sup> Moses

<sup>519</sup> Aaron

created, and the water swelled and rose till it covered those wolves.

**27** And I saw till all the wolves who pursued those sheep perished and were drowned.

**28** But the sheep passed from that water and went forth into a wilderness, where there was no water and no grass, and their eyes were opened and they saw. And I saw the Lord of the sheep pasturing them and giving them water to drink and grass to eat. And that sheep going and leading them.

**29** And that sheep ascended to the summit of that lofty rock, and the Lord of the sheep sent him to them and they all stood at a distance.

**30** And after that I saw the Lord of the sheep who stood before them, and his appearance was great and terrible and majestic, and all those sheep saw him and were afraid before his face.

**31** And they all feared and trembled because of him, and they cried to that sheep with them which was amongst them, "We are not able to stand before our Lord or to behold him."

**32** And that sheep which led them, again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had shown them, but that sheep was not aware of it.

**33** And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and straying.

**34** And those who saw him feared and trembled at his presence, and desired to return to their folds.

**35** And that sheep took other sheep with him, and came to those sheep which had fallen away, slaying them. And the sheep feared his presence, and thus

that sheep brought back those sheep that had strayed, and brought them back into their folds.

**36** And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house.

**37** And I saw till this sheep which had met that sheep which led them fell asleep. And I saw till all the senior sheep perished and little ones arose in their place, and they came to pasture, and approached a stream of water.

**38** Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought him and cried over him with a great lamentation.

**39** And I kept looking till they quieted down from crying for that sheep, crossed that stream of water, and all the sheep stopped. <sup>520</sup>Those who were leading them made agreements with those whom they found, and they led them.

**40** And I saw till the sheep came to a goodly place, and a pleasant and glorious land. And I saw till those sheep were satisfied, and that house stood amongst them in the pleasant land.

**41** And sometimes their eyes were opened, and sometimes they were blind; until another <sup>521</sup>sheep arose and led them and brought them all back, and their eyes were opened.

**42** And the dogs and the foxes and the wild boars began to devour those sheep till the Lord of the sheep raised up another <sup>522</sup>sheep, a <sup>523</sup>ram from their midst.

**43** And that ram began to butt with his horns and to pursue with his horns and to strike hard the <sup>524</sup>foxes, and thereafter the <sup>525</sup>wild boars, and he destroyed many wild boars and thereafter let the <sup>526</sup>dogs go free.

<sup>520</sup> Verse 39 is highly corrupt and difficult to translate. The idea is probably meant to represent Joshua and later the judges. The agreements probably refer to the agreements they made with certain nations instead of destroying them.

<sup>521</sup> Samuel

<sup>522</sup> Saul

<sup>523</sup> The ram symbolizes the king's lineage.

<sup>524</sup> Scholars believe the foxes here are the Ammonites of 1 Samuel 11:1-15.

<sup>525</sup> Scholars believe the wild boars here are the Amalekites of 1 Samuel 15:1-9.

<sup>526</sup> Scholars believe that the dogs here are the Philistines and is referring specifically to 1 Samuel 14:46.

**44** But that sheep opened his eyes, and saw the ram in the midst of them, who had deserted his way. And he began to strike the sheep, treading upon them, and to depart out of a good way.

**45** Then the Lord of the sheep sent the sheep to another <sup>527</sup>lamb, and raised him up to be a ram, and to lead them instead of that ram who had laid aside his glory.

**46** Going therefore to him, and conversing with him alone, he raised up that ram, and made him a judge and leader of the flock; but during all these things, those dogs oppressed the sheep.

**47** And that first ram persecuted that latter ram, and that latter ram arose and fled before him. And I saw till those dogs pulled down the first ram.

**48** And that latter ram arose and led the sheep. And that ram begat many sheep and fell asleep and a <sup>528</sup>little sheep became a ram in his place, a judge and a leader of those sheep.

**49** And the sheep grew and multiplied. And all the dogs, foxes, and wild boars feared, and fled away from him. That ram also struck and killed all the wild beasts, so that they could not again prevail in the midst of the sheep, nor at any time ever snatch them away.

**50** Then that house became great and spacious; a lofty building was built upon it for that sheep, as well as a tall and great <sup>529</sup>tower upon it for the Lord of the sheep; that house was low but the tower was really elevated and lofty. Then the Lord of the sheep stood upon that tower, and they offered a full table before him.

**51** And again I saw that those <sup>530</sup>sheep wandered, and went various ways, forsaking that house of his,

and the Lord of the sheep called some from among the sheep and sent them to the sheep, but the sheep began to slay them.

**52** <sup>531</sup>However, one of them was not killed but escaped alive and fled away; he cried aloud to the sheep, and they wanted to kill him, but the Lord of the sheep rescued him from the sheep and caused him to ascend to me and caused him to dwell there.

**53** He sent also many others to them, to testify, and with lamentations to exclaim against them.

**54** And after that I saw that when they forsook the house of the Lord and his tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how he wrought much slaughter amongst them in their herds until those sheep invited that slaughter and he handed over his place.

**55** He left them in the hands of the lions, leopards, and wolves, hyenas, as well as in the hands of the foxes and to all the wild beasts of the wilderness began to tear those sheep into pieces.

**56** And I saw that he forsook that their house and their tower and gave them all into the hands of the lions, to tear and devour them, into the hand of all the wild beasts.

**57** Then I began to cry out with all my might, imploring the Lord of the sheep, and showing him how the sheep were devoured by all the beasts of prey.

**58** But he looked on in silence, <sup>532</sup>rejoicing that they were devoured, swallowed up, and carried off; and leaving them in the power of every beast for food.

**59** And he called <sup>533</sup>seventy shepherds, and cast those sheep to them that they might pasture them,

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<sup>527</sup> David

<sup>528</sup> Solomon

<sup>529</sup> Temple that Solomon built.

<sup>530</sup> Kingdom of Israel divided and much apostasy.

<sup>531</sup> Scholars will say that the person being described here is Elijah. But, when you consider that this is Adam speaking, and not Enoch, then it seems likely that this person is actually Lehi from the Book of Mormon, who was led to the Americas, the land where Adam dwelt and

so Adam here is speaking that a prophet will be sent to this land and he will dwell there.

<sup>532</sup> To me, it seems contradictory that the Lord would be silent and rejoice at the same time, perhaps the phrase “rejoicing that they” is a scribal interpolation.

<sup>533</sup> The term seventy shepherds should not be thought of literally. The term seventy refers to the seventy nations of the Gentiles mentioned in Genesis and can be thought of as referring to the Gentiles as a whole.

and he spake to the shepherds and their companions, "Let each of you pasture the sheep henceforward, and everything that I shall command you, that do ye.

**60** And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed, and ye shall destroy them!" And he delivered the sheep to them.

**61** Then he called to another, and said, "Observe and mark everything which the shepherds shall do to these sheep; for many more of them shall perish than I have commanded.

**62** Of every excess and slaughter, which the shepherds shall commit, there shall be an account; as, how many may have perished by my command, and how many they have destroyed of their own accord.

**63** Of all the destruction brought about by each of the shepherds there shall be an account; and according to the number I will cause a recital to be made before me, how many they have destroyed of their own accord, and how many they have delivered up to destruction, that I may know all their proceedings; and that, delivering the sheep to them, I may see what they will do; whether they will act as I have commanded them or not.

**64** Of this, however, they shall be ignorant; neither shalt thou make any explanation to them, neither shalt thou reprove them; but there shall be an account of all the destruction done by them, each in his appointed time, and lay it all before me."

**65** And I saw till those shepherds pastured in their appointed time, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hands of the lions.

**66** So the lions and the leopards ate and devoured the majority of those sheep; the wild boars also ate

along with them. Then they burned that tower and demolished that house.

**67** And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house.

**68** And the shepherds and their companions delivered over those sheep to all the wild beasts to devour them, and each one of them received in his time a definite number. It was written by the other in a book how many each one of them destroyed of them.

**69** And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep.

**70** And thus in the vision I saw the one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, even everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction.

**71** And the book was read before the Lord of the sheep, and he took the book from his hand and read it and sealed it and laid it down.

**72** And forthwith I saw how the shepherds pastured for twelve hours, and behold <sup>534</sup>three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars came and tried to hinder them, but they were not able.

**73** And they began to build as before, and they reared up that tower, and it was named the high tower. <sup>535</sup>And they began again to place a table before the tower, but all the bread on it was polluted and not pure.

**74** And as touching all this the eyes of the sheep were <sup>536</sup>blinded so they saw not, and the eyes of their shepherds likewise. And they delivered them

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<sup>534</sup> Zerubbabel, Joshua and Nehemiah return to Jerusalem from Persia.

<sup>535</sup> I believe this is referring to the idea that the Jews tried to keep their religion but couldn't understand it so they could not offer an offering correctly to the Lord.

<sup>536</sup> Rise of the Sadducees.

in large numbers to their <sup>537</sup>shepherds for destruction, and they trampled the sheep with their feet and devoured them.

**75** And the Lord of the sheep remained unmoved till all the sheep were <sup>538</sup>dispersed over the field and mingled with them and they could not be rescued from out of the hands of the beasts.

**76** And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored him on their account, and besought him on their account as he showed him all the doings of the shepherds, and gave testimony before him against all the shepherds.

**77** Then taking the book, he deposited it with him, and departed.

## Chapter 90

*History of the world from the Roman Empire to the Millennial reign of Christ.*

THEN I saw after that how <sup>539</sup>thirty-seven shepherds were pasturing, all of whom finished in their respective periods as the first. Others then received them into their hands, that they might

pasture them in their respective periods, every shepherd in his own period.

**2** After that, I saw in the vision all the birds of heaven coming: <sup>540</sup>eagles, <sup>541</sup>vultures, <sup>542</sup>kites, and <sup>543</sup>ravens; the eagles were the ones who were leading all the birds. They began to <sup>544</sup>devour the sheep, to <sup>545</sup>peck out their eyes, and to eat up their bodies.

**3** The sheep then cried out, for their bodies were devoured by the birds. I also cried out, and groaned in my sleep against that shepherd which pastured the sheep.

**4** And I saw until those sheep were devoured by the <sup>546</sup>dogs and <sup>547</sup>eagles and kites. They neither left them their body, nor their skin, nor their muscles, until their bones fell upon the ground. And the sheep became diminished.

**5** I observed likewise during the time, that <sup>548</sup>twenty-three shepherds were pasturing and completed in their respective periods fifty-eight periods.

**6** Then were <sup>549</sup>small lambs born of those white sheep who began to open their eyes and to see, crying out to the sheep.

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<sup>537</sup> Greek took control of Judea from Persians in 332 BC, then the Ptolemies in 323 BC, and then the Seleucid Empire in 198 BC. In 167 BC, Seleucid king Antiochus IV invaded Judea, broke into the temple and stripped it of money and other holy objects and forced Jews to abandon the Law of God in favor of Greek society. This led to the Maccabean revolt.

<sup>538</sup> The first Greek dispersion.

<sup>539</sup> In doing the math, scholars agree that this number should actually be thirty-five. This might be important because thirty-five is half of seventy, which implies the meridian of time when Christ comes the first time.

<sup>540</sup> Here, eagles represent the great political power of the time, or the political craft of the time. In this verse, the eagle represents the Roman Empire.

<sup>541</sup> Here, vultures represent physician craft in society. The doctor's prey upon the sickness of the people even feasting upon the dead for the sake of money.

<sup>542</sup> Here, Kites represent the merchant craft in society.

<sup>543</sup> Here, ravens represent the priest craft in society.

<sup>544</sup> Here, we should not think of devouring as necessarily representing destruction through warfare. It can also represent the use of the sheep for money or cultural alterations/integrations.

<sup>545</sup> All of these different classes of society create blindness in the eyes by providing alternate systems to God's system.

<sup>546</sup> The placement of dogs here makes no sense. I believe the phrase "dogs and" is a scribal interpolation.

<sup>547</sup> The Roman political power and mercantile system overtakes the Judea region.

<sup>548</sup> Some scholars believe that these numbers represent individual kings from the Kingdom of Babylon. I think that it represents national time periods. What the text is trying to say is that there are twelve nations left to shepherd over Israel.

<sup>549</sup> As a whole, the lambs here represent the original Christian church. More specifically, these lambs represent Jesus Christ and the twelve apostles.

7 Yea, they cried to them, but the sheep oppressed them, and did not listen to what they said to them, but were exceedingly deaf and their eyes were exceedingly blinded.

8 I saw in the vision that <sup>550</sup>ravens flew down upon those lambs and they seized <sup>551</sup>one of those lambs, and <sup>552</sup>dashed the sheep in pieces and devoured them.

9 And I saw till <sup>553</sup>horns grew upon those lambs, and the <sup>554</sup>ravens cast down their horns. And I saw till there sprouted a <sup>555</sup>great horn on one of those sheep, and he <sup>556</sup>opened their eyes and they had <sup>557</sup>vision in them and their eyes were opened.

10 And he cried to the sheep, and the <sup>558</sup>rams saw him and ran unto him.

11 And notwithstanding all this, those <sup>559</sup>eagles and <sup>560</sup>vultures and ravens and kites still kept <sup>561</sup>tearing the sheep and swooping down upon them and devouring them. As for the sheep, they remained silent, but the <sup>562</sup>rams lamented and cried out.

12 Those ravens gather and <sup>563</sup>battle with him and seek to remove his horn, but they prevailed not over it.

13 <sup>564</sup>I saw thereafter the shepherds coming: the eagles, the vultures, and kites cried aloud to the ravens so that they should smash the horn of that ram. But he battled with them, and they fought each other; and he cried out, while battling with them, so that help might come.

14 Then I perceived that the <sup>565</sup>man came who had written down the names of the shepherds, and who ascended up before the Lord of the sheep. It is he who helped it and revealed everything; thus help came down for that ram.

15 <sup>566</sup>And I saw till the Lord of the sheep came upon them in wrath, and all who saw him fled and fell into darkness, from before his face.

16 <sup>567</sup>All the eagles, vultures, ravens, and kites gathered, with all the sheep of the field coming together with them; and thus having come together in unity, all of them cooperated in order to smash the horn of the ram.

17 And I saw that man who wrote the book according to the word of the Lord, for he opened that book of the destruction which those twelve last shepherds caused; and he revealed before the

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<sup>550</sup> Ravens represent the priest craft. In this instance, the Jewish leaders, who had Jesus Christ taken away and executed.

<sup>551</sup> Jesus Christ is crucified.

<sup>552</sup> This led to the spiritual destruction of the Jews.

<sup>553</sup> The lambs, the twelve apostles hold the horns, which represents the priesthood.

<sup>554</sup> The power of priest craft led to the removal of the true priesthood and the great apostasy.

<sup>555</sup> The priesthood is restored to the earth through Joseph Smith.

<sup>556</sup> Caused them to see truth.

<sup>557</sup> Revelation restored to the earth.

<sup>558</sup> Those who receive Joseph Smith as the servant of the Lord, and receive the priesthood as well.

<sup>559</sup> The eagles continue to represent the great political craft of the time. In this verse, America is now the eagle and will lead the nations of the world.

<sup>560</sup> The vultures, ravens and kites continue to represent the physician craft, priest craft and mercantile craft.

<sup>561</sup> Persecution of the Church of Jesus Christ of Latter-Day Saints, and the cultural war waged against them, as well as financial servitude.

<sup>562</sup> The priesthood of God continues to preach the gospel in spite of the power of the crafts.

<sup>563</sup> A spiritual battle against the powers of priest craft. The powers of priest craft seek to remove the priesthood from the earth again but they cannot do it.

<sup>564</sup> This verse refers to all the things that these crafts shall do the Church of Jesus Christ of Latter-Day Saints until Michael, the Ancient of Days will come to save the Saints from utter destruction.

<sup>565</sup> This is Michael who comes to save the righteous before Christ comes as prophesied in Daniel 7:21-22 and Daniel 12:1.

<sup>566</sup> Christ comes to the saints and causes the destruction of America since they are plotting to destroy the saints.

<sup>567</sup> Scholars think that verse 16-18 is an accidental repeat of 13-15; that is because they do not understand the dual nature of the Saints and the Jews. Christ first saves the Saints, then goes to save the Jews from the World Army.

Lord of the sheep that they had greater destruction than their predecessors.

**18** And I saw till the Lord of the sheep came unto them and took in his hand the <sup>568</sup>rod of his wrath and smote the earth; and all the beasts and all the birds of the heaven fell down from the midst of those sheep and were swallowed up in the earth, and it was covered upon them.

**19** Then I saw that a great <sup>569</sup>sword was given to the sheep; and the sheep proceeded against all the beasts of the field in order to kill them; and all the beasts and birds of heaven fled from before their face.

**20** And I saw till a <sup>570</sup>throne was erected in a pleasant land; and <sup>571</sup>he sat upon it for the Lord of the sheep; and he took all the sealed books and opened those very books in the presence of the Lord of the sheep.

**21** And the Lord called those men, the <sup>572</sup>seven first white ones, and commanded them to bring before him some from among the <sup>573</sup>first stars that arose, and from among those stars whose privy members were like those of horses, as well as that first star which had fallen down earlier. And they brought them all before him.

**22** And <sup>574</sup>he spoke to the <sup>575</sup>man who wrote in his presence, who was one of the seven white ones, saying, "Take those seventy shepherds, to whom I

delivered up the sheep, and who receiving them killed more of them than I commanded."

**23** Behold, I saw them all bound, and all standing before him.

**24** <sup>576</sup>And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss full of fire and flame, and full of pillars of fire.

**25** <sup>577</sup>Then the seventy shepherds were judged, and being found guilty, were cast into this fiery abyss.

**26** <sup>578</sup>And I saw at that time how another abyss like it, full of fire, was opened wide in the midst of the earth; and they brought those blinded sheep, all of which were judged, found guilty, and cast into this fiery abyss, and they were burned. <sup>579</sup>The abyss is to the right of that house.

**27** And I saw those sheep burning and their bones burning.

**28** <sup>580</sup>And I stood up to see till they folded up that old house, and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land.

**29** And I saw till the Lord of the sheep brought a new <sup>581</sup>house greater and loftier than the first, and set it up in the place of the first which had been folded up. All its pillars were new and its

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<sup>568</sup> 2 Nephi 30:9

<sup>569</sup> Doctrine and Covenants 101:55-58

<sup>570</sup> A throne erected in a pleasant land probably refers to the throne of the Ancient of Days erected in Zion in the lands of America.

<sup>571</sup> Daniel 7:9-10

<sup>572</sup> Referring to the Seven Archangels listed in the Book of Enoch.

<sup>573</sup> Three groups of stars are mentioned here: the first stars that arose refer to the host of heaven that followed Satan. The second group are those stars whose privy members were like those of horses are referring to the watchers who took human wives. The first star that had fallen down earlier is probably a reference to Samyaza, but could also represent Satan himself.

<sup>574</sup> The Lord of the sheep.

<sup>575</sup> Michael

<sup>576</sup> Revelation 20:1-3,10; seems to combine two separate judgments.

<sup>577</sup> Revelation 19:20

<sup>578</sup> Doctrine and Covenants 101:65-66

<sup>579</sup> Seems to me that the phrase "The abyss is to the right of that house" is an interpolation.

<sup>580</sup> Verse 28 indicates that the Second Temple was never destroyed, which is clearly false. This verse is obviously an interpolation or it has been misplaced by a scribe and perhaps should be placed in verse 9 after the phrase "ravens cast down their horns".

<sup>581</sup> The Third Temple of Jerusalem.

ornaments were new and larger than those of the first, the old one which was gone, and all the sheep were in it.

**30** And I saw all the sheep which had survived, and all the beasts of the earth, and all the birds of heaven, falling down and bending the knee to those sheep and making petition to them and obeying them in every word.

**31** <sup>582</sup>And thereafter those three who were clothed in white who had taken me up before, seized me by my hand, and the hand of that ram also seizing me, they took me up and set me down in the midst of those sheep before this judgement took place.

**32** And those sheep were all white, and their wool abundant and clean.

**33** All that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to his house.

**34** And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not.

**35** And the eyes of them all were opened, and they

saw the good, and there was not one among them that did not see.

**36** I likewise perceived that the house was large, wide, and exceedingly full.

**37** And I saw that a <sup>583</sup>white cow was born, with large horns, and all the beasts of the field and all the birds of the heaven feared him and made petition to him all the time.

**38** And I saw till all their generations were transformed, and they all became <sup>584</sup>white cows; <sup>585</sup>and the first among them became a <sup>586</sup>word, and that word became a large beast with huge black horns on its head. The Lord of the sheep rejoiced over them, and over all the cows.

**39** <sup>587</sup>I myself became satiated in their midst. Then I woke up and saw everything.

**40** This is the vision which I saw <sup>588</sup>while I slept, and I awoke and blessed the Lord of righteousness and gave him glory.

**41** <sup>589</sup>Then I wept with a great weeping, nor did my tears cease, so that I became incapable of enduring it, but flowed down on account of what I saw, for everything shall come and be fulfilled, and all the deeds of men in their order were shown to me.

**42** On that night I remembered the first dream, and because of it I wept and was troubled because I had seen that vision.

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<sup>582</sup> Verse 31 appears to be an interpolation to me.

<sup>583</sup> This white cow is probably a reference to the prince David described in Ezekiel 34:23-24 and Ezekiel 46. The question is whether this figure is Jesus Christ himself or if this is a person born from the lineage of David. The apostate Jews believe that this David is the true Messiah. So, if they are somewhat correct then that means this Prince David is Jesus Christ, but then the text is corrupted because Jesus Christ was already born and cannot be born again. If the Prince David is a descendent of David then he can be born during this period and the text is then correct.

<sup>584</sup> All things have been restored as at the first. This also could indicate that the heavens are reset and we return to the Age of Taurus.

<sup>585</sup> The phrase “and the first among them became a word, and that word became a large beast with huge black horns on its head” appears to be corrupted. This even hasn’t occurred yet so it is hard to interpret it. As of writing this, I currently hold the opinion that this is a corrupted form of the promise in Ezekiel 34:25.

<sup>586</sup> The phrase “word” in this verse is difficult because it can be translated as a thing, a word, or a deed. Some scholars believe this word is a misreading of a Greek word transliterated from Hebrew. Hence, further proof that this verse is highly corrupted.

<sup>587</sup> I consider verse 39 to be a scribal interpolation.

<sup>588</sup> I consider the phrase “while I slept, and I awoke” to be a scribal interpolation.

<sup>589</sup> I consider verse 41-42 to be a scribal interpolation.

## <sup>590</sup>Chapter 92

*A prophecy of the coming of Christ.*

THAT which was written by Enoch. He wrote all this instruction of wisdom among all the people (he is blessed and noble in all the earth) for all the offspring that dwell upon the earth, and for the latter generations which uphold uprightness and peace:

**2** “Let not your spirit be troubled on account of the times; for the Holy and Great One has appointed days for all things.

**3** The Righteous One shall awaken from his<sup>591</sup> sleep; he shall arise and <sup>592</sup>walk in the ways of righteousness; and all the way of his conduct shall be in goodness and grace for ever.

**4** He will be merciful to the righteous, and give him eternal uprightness. He will give authority and judge in kindness and righteousness; and they shall walk in eternal light.

**5** Sin and darkness shall perish for ever, and shall no more be seen from that day forevermore.”

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<sup>590</sup> I have placed chapter 92 here because I feel this is where it belongs because it interrupts the speech being given by Adam. Scholars agree that the chapter order in chapters 91-93 are not correct and that something happened along the way that made them get all mixed up. Scholars don't agree on the correct order. I will give you my opinion on what I consider to be the correct order: 92, 93:1-10, 91:12-17, 93:11-14, 91:1-11, 91:18-19 then proceeds with chapters 94-105. If I am correct then 92, 93:1-10, 91:12-17, 93:11-14 do not make up part of the last words of Adam and are recorded by Enoch possibly as an afterthought to the gathering of Adam.

<sup>591</sup> I think the term sleep here is referring to Jesus Christ being born.

<sup>592</sup> Luke 2:40

<sup>593</sup> As with Chapter 92, I have placed Chapter 93 including the section of 91:12-17 in this place to separate it from the last words of Adam.

<sup>594</sup> Through the Holy Ghost, the Lord directed me to a wonderful article by a man John P. Pratt, who is also a member of the Church of Jesus Christ of Latter-Day Saints and considers the Book of Enoch to be authentic

## <sup>593</sup>Chapter 93

*The revelation of Enoch concerning the ten weeks of the periods of the world.*

AFTER this, Enoch began to speak from the books.

**2** And Enoch said, “Concerning the children of righteousness, concerning the elect of the world, and concerning the plant of truth, I will speak these things, yea, I will declare unto you, my children, according to that which was revealed to me from the heavenly vision, that which I have learned from the words of the holy angels, and understood from the tablet of heaven.”

**3** <sup>594</sup>Enoch then began to speak from the books and said, <sup>595</sup>“I was born the seventh in the first week, while judgment and righteousness continued to endure.

**4** But after me, in the <sup>596</sup>second week, great wickedness shall arise, and fraud shall spring forth, and therein the <sup>597</sup>end of the first will take place. But therein a <sup>598</sup>man shall be saved. After it is ended, unrighteous judgement shall become

but corrupted as I do. He wrote an article on his website title: “Enoch’s Ten Week Prophecy”. I believe he is mostly correct in his description of the times of the ten weeks. Here is the web address to that article: [https://www.johnpratt.com/items/docs/2015/ten\\_week\\_prophecy.html](https://www.johnpratt.com/items/docs/2015/ten_week_prophecy.html)

<sup>595</sup> This is where it is important to understand the calendar of Enoch, which has 364 days. In this revelation, Enoch divides the history of the entire earth into ten weeks, or seventy days. John P. Pratt argues that each week of Enoch’s prophecy should be 728 years, and that would make each day being 104 years long and that would place the whole history of the earth at 7,280 years. Through lengthy articles, John P. Pratt explains that the beginning of the earth begins in our year 4005 BC (or, as he explains according to astronomers [where the year 0 is itself a year] -4004). He places the first week period being from -4004 through -3277.

<sup>596</sup> The second week would occur from our year -3276 through -2549.

<sup>597</sup> The end of the first refers to the death of Adam.

<sup>598</sup> The translation of Enoch into heaven.

greater, and he shall make a <sup>599</sup>decree upon the sinners.

**5** After that, in the <sup>600</sup>third week, during its completion, a <sup>601</sup>man shall be elected as the plant of the righteous judgment, and after him <sup>602</sup>one shall emerge as the eternal plant of righteousness.

**6** After that, during the <sup>603</sup>fourth week, during its completion, the <sup>604</sup>visions of the old and the righteous shall be seen, and a <sup>605</sup>law shall be made with a fence, for all generations.

**7** After that, in the <sup>606</sup>fifth week, during its completion, the <sup>607</sup>house of glory and a kingdom shall be built for ever.

**8** After that, in the <sup>608</sup>sixth week, all those who are in it shall be <sup>609</sup>blinded, the hearts of all of them shall be forgetful of wisdom, and in it a <sup>610</sup>man shall arise and come forth. And, during its completion,

he shall burn the <sup>611</sup>house of the kingdom with fire, and all the <sup>612</sup>race of the elect root shall be dispersed.

**9** After that, in the <sup>613</sup>seventh week, an apostate generation shall arise; abundant shall be its deeds, and all its deeds perverse.

**10** During its completion, there shall be chosen the elect, for witness to righteousness, from the eternal plant of righteousness, to whom shall be given the sevenfold doctrine.

**12** <sup>614</sup>Then after that, there shall be another <sup>615</sup>week, the eighth of righteousness, to which shall be given a <sup>616</sup>sword to execute judgment and justice upon all oppressors, and sinners shall be delivered up into the hands of the righteous,

**13** Who, during its completion, shall acquire <sup>617</sup>habitations by their righteousness; and the

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<sup>599</sup> The decree refers to the flood.

<sup>600</sup> The third week would occur from our year -2548 through -1821.

<sup>601</sup> This man refers to Abraham.

<sup>602</sup> This one refers to Jacob and the House of Israel.

<sup>603</sup> The fourth week would occur from our year -1820 through -1093.

<sup>604</sup> The visions of the old and the righteous refers to the revelations of Moses given in the Book of Genesis.

<sup>605</sup> I disagree with John P. Pratt on his interpretation of this and I used an alternate translation. According to my idea this is referring to the giving of the Law of God in the Books of Exodus through Deuteronomy, which is given to the House of Israel for ever to be a fence of protection for them.

<sup>606</sup> The fifth week would occur from our year -1092 through -365.

<sup>607</sup> The house of glory refers to both the temple of God and the lineage of David, this lineage is the lineage that Jesus Christ is born in. The kingdom refers to the Kingdom of God, or Israel, which the lineage of David has a right to rule over and Jesus Christ is the King of that kingdom.

<sup>608</sup> The sixth week would occur from our year -364 through +363.

<sup>609</sup> Israel becomes spiritually blind, there are no more prophets and Israel forgets the true meaning of the word of God.

<sup>610</sup> Refers to the resurrection of Jesus Christ.

<sup>611</sup> The Temple of God is burned with fire, the government of the Jews is destroyed.

<sup>612</sup> The Jews are scattered by the Romans.

<sup>613</sup> The seventh week would occur from our year 364 through 1091. The events of this week are somewhat obscure as they most likely refer to the lost tribes of Israel, which record we don't have at the current time.

<sup>614</sup> It is at this point I have inserted Chapter 91:12-17 into this chapter to correct the placement.

<sup>615</sup> The eighth week would be from our year 1092 through 1819.

<sup>616</sup> The sword probably refers to the Bible. With the bible, the people recognized the apostasy of the Catholic Church and then they became free from those oppressors through the Protestant reformations. Certain groups fled to create colonies in America so they could live by the bible. Their descendants rebelled against their king due to oppression.

<sup>617</sup> The gentiles, who strived to live according to the bible, took the lands of America for their inheritance away from the descendants of the Lamenites who were wicked.

<sup>618</sup>house of the great King shall be established for celebrations for ever.

**14** Then after that, in the <sup>619</sup>ninth week, <sup>620</sup>righteousness and right judgement will be revealed in it for all the children of the whole earth.

<sup>621</sup>All the workers of impiety shall entirely pass away from the whole earth, and they will be cast into the eternal pit, and all men shall see the right, eternal way.

**15** And after this, on the <sup>622</sup>tenth week in the <sup>623</sup>seventh day, there shall be an <sup>624</sup>eternal judgment and the time of the great judgment shall be executed in vengeance, in the midst of the holy ones.

**16** <sup>625</sup>And the first heaven in it shall pass away, and a new heaven shall appear, and all the powers of heaven shall rise for all eternity with sevenfold brightness.

**17** And after this there will be many weeks to whose number there shall be no end for ever, in which they shall work good and righteousness; neither shall sin be mentioned for ever.

**11** Who is there of all the children of men, capable of hearing the voice of the Holy One without trembling? Who is there capable of thinking his

thoughts? Who is there that can behold all the works of heaven?

**12** And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell thereof, or ascend and see all their ends and think them or do like them?

**13** And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the shape of all of them?

**14** Or is there any man who could discern the length of heaven and how great is its height, and upon what it is founded, and how great is the number of the stars, and where all the luminaries rest?"

## <sup>626</sup>Chapter 91

*Call to gather all the families of the righteous. Last words and prophecies.*

<sup>627</sup>"AND now, <sup>628</sup>my son Methuselah, call to me all thy brethren, and assemble for me all the children of <sup>629</sup>thy mother; for a voice calls me, and the spirit is poured out upon me, that I may show <sup>630</sup>you everything which shall happen to you for ever."

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<sup>618</sup> America is created and the Constitution is its lawgiver and was given under inspiration of the Lord, who is the great King. It is celebrated by the world from that point in time.

<sup>619</sup> The ninth week would occur from our year 1820 through 2547.

<sup>620</sup> The first vision of Joseph Smith, the restoration of the true gospel of Jesus Christ.

<sup>621</sup> The wicked are destroyed from the earth.

<sup>622</sup> The tenth week would occur from our year 2548 through 3275.

<sup>623</sup> The seventh day would occur on the year 3172.

<sup>624</sup> This great judgment probably refers to the events of Revelation 20:7-10 and D&C 88:110-115.

<sup>625</sup> Revelation 21:1

Doctrine and Covenants 29:23-25

<sup>626</sup> Scholars agree that the chapter order in chapters 91-93 are not correct and that something happened along

the way that made them get all mixed up. Scholars don't agree on the correct order. The following is my opinion on the matter and proceeds as follows: 91:1-11, 91:18-19 then proceeds with chapters 94-105.

<sup>627</sup> I am convinced that 91:1-11, 91:18-19, 94-105 constitute the last words of Adam as stated in D&C 107:53-57, as such I believe that all references to Enoch were altered by a scribe and the original name was Adam.

<sup>628</sup> As per D&C 107:53, I believe that the original text read: "my sons Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, call to me all your brethren ..."

<sup>629</sup> "Thy" is singular, I believe the original text was plural and therefore it should read "your mother".

<sup>630</sup> From this point on in the verse the text is correct and uses the plural form translated as "you" in proper English.

2 Then <sup>631</sup>Methuselah went, called to him all <sup>632</sup>his brethren, and assembled his kindred.

3 And he spake unto all the children of righteousness and said, "Hear, my children, every word of your father, and listen in uprightness to the voice of my mouth; for I would gain your attention, while I address you. My beloved, be attached to integrity, and walk in it.

4 Approach not integrity with a double heart; nor be associated with hypocrites. But walk, my children, in righteousness, which will conduct you in good paths, and righteousness shall be your companion.

5 For I know, that oppression will exist and prevail on earth; that on earth <sup>633</sup>great punishment shall be executed; and that there shall be a consummation of all iniquity, which shall cut off from its root, and every structure shall pass away.

6 Iniquity, however, shall again be renewed, and consummated on earth. Every act of unrighteousness, and every act of oppression and impiety, shall be a second time embraced.

7 When therefore iniquity, sin, blasphemy, tyranny, and every evil work, shall increase, and when apostasy, transgression, and uncleanness also shall increase, then upon them all shall a great plague be inflicted from heaven.<sup>634</sup> The holy Lord shall go forth in wrath, and with plague, that he may execute judgement upon earth.

8 In those days oppression shall be cut off from its fountain, and from its roots iniquity together with deceit shall be destroyed from underneath heaven.

9 All that is common with the heathen shall be surrendered; the towers shall be burnt with fire, and be uprooted from the whole earth. They shall be cast into the judgment of fire, and perish in wrath in force of the eternal judgment.

10 And the righteous shall be raised up from <sup>635</sup>slumber; and wisdom shall arise and be given unto them.

11 And they will have rooted out the foundations of violence and the structure of falsehood therein, to execute judgment.

18 <sup>636</sup>And now, my children, I will show you the ways of righteousness and the ways of wickedness. Yea, I shall make a revelation to you so that ye may know what will come to pass.

19 Here now, my children, and walk in the way of righteousness, and do not walk in the way of wickedness, for all who walk in the ways of iniquity shall perish.

#### Chapter 94

*Let the righteous not seek the ways of the wicked, lest they perish by them. Woes to the wicked.*

<sup>637</sup>AND now let me exhort you, my children, to love righteousness, and to walk in it; for the ways of righteousness are worthy of being embraced; but the ways of wickedness shall suddenly perish and be diminished.

2 To certain men, the ways of oppression and death are revealed as soon as they are born; but they keep far from them, and do not follow them.

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<sup>631</sup> I believe Methuselah is a scribal alteration and it originally read "they".

<sup>632</sup> Since I believe this was originally plural, I believe the sentence originally read "their brethren, and assembled their kindred."

<sup>633</sup> Adam is referring to the flood that will be coming.

<sup>634</sup> Referring to the tribulation of the last days and the abomination of desolation.

<sup>635</sup> Most might think that this is referring to the resurrection. I don't think it is; I think it is referring to

the people of the Lord that were in a state of sleep because they did not understand what was going on. When the Lord returns they will then understand and be given wisdom.

<sup>636</sup> I have removed verses 12-17 and placed them inside Chapter 93 where I believe they were originally placed before scribal alteration.

<sup>637</sup> Verse 1 of Chapter 94 appears to be a repetition of Chapter 91 verse 19. This is further evidence that I am correct in combining these two sections.

**3** And now I say unto you righteous ones: Walk not in the ways of evil, nor in the ways of death. Approach them not, lest ye be destroyed!

**4** But seek and choose for yourselves righteousness and the elect life. Walk in the ways of peace, that ye may live and be found worthy.

**5** Hold fast my words in the thoughts of your hearts; and let them not be erased from your hearts. For I know that sinners will counsel the people to perform evil craft; and every place will receive it, and every advice of the sinners may not diminish.

**6** Woe to those who build up iniquity and oppression, and who lay the foundation of deceit; for suddenly shall they be demolished, and never obtain peace!

**7** Woe to those who build up their houses with sin; for from their very foundations shall they be demolished, and by the sword shall they fall! Those who build a fence of gold and silver around it, they shall suddenly be destroyed!

**8** Woe to you who are rich, for in your riches have ye trusted, and from your riches shall ye depart because ye have not remembered the Most High in the days of your prosperity!

**9** In the days of your affluence, ye committed oppression, ye have become ready for the day of slaughter, and for the day of darkness, and the day of the great judgment.

**10** This I speak and declare unto you: He who hath created you will overthrow you. And for your fall there shall be no mercy, and your Creator will rejoice at your destruction.

**11** Your righteous ones shall be a reproach in those days to the sinners and the wicked.

## Chapter 95

*Righteous should not fear the wicked. Woes to the wicked.*

O THAT my eyes were clouds of water, that I might weep over you, and pour forth my tears like clouds of water and rest from the <sup>638</sup>sorrow of my heart!

**2** Who has permitted you to hate and to transgress? Judgement shall overtake you, ye sinners!

**3** Fear not the wicked, ye righteous, for again will the Lord deliver them into your hands that ye may execute judgement upon them according to your desires.

**4** <sup>639</sup>Woe to you who shall be so bound by <sup>640</sup>curses, that you cannot be released from them; the remedy being far removed from you on account of your sins!

**5** Woe to you who recompense your neighbor with evil, for ye shall be recompensed according to your works.

**6** Woe to you, ye false witnesses, and to those who weigh out injustice, for suddenly ye shall perish!

**7** Woe to you, ye sinners, for ye persecute the righteous, for ye shall be delivered up and persecuted through oppression and heavy shall its yoke be upon you!

## Chapter 96

*Wait in hope for the Lord to heal, enlighten and give you rest. Woes to the wicked.*

WAIT in hope, ye righteous, for suddenly shall the sinners perish from before you, and ye shall have authority over them, according to your will.

**2** In the day of the tribulation of sinners your offspring shall be elevated, and lifted up like eagles. Your nest shall be higher than that of the

<sup>638</sup> Makes sense to me that Adam needed to be comforted by the Lord as it says in D&C 107:55 as he has great mourning over the sinners of his posterity.

<sup>639</sup> Ether 8:24-25

<sup>640</sup> In Hebrew the word curses refers to the oath of the secret combinations.

vulture. <sup>641</sup>You shall ascend, and enter into the cavities of the earth, and into the clefts of the rocks <sup>642</sup>for ever, like squirrels, before the face of the oppressors. The sirens shall be blown over you wailing like the buzzing of wild bees!

**3** Wherefore fear not, ye that have suffered, for healing shall be your portion, and a bright light shall enlighten you, and the voice of rest ye shall hear from heaven.

**4** Woe unto you, ye sinners, for your riches make you appear like the righteous, but your hearts convict you of being sinners, and this fact shall be a testimony against you, as a record of your evil deeds!

**5** Woe unto you who feed upon the finest wheat, and drink the strength of the root of the fountain, and in your power tread down the humble!

**6** Woe unto you who drink water at pleasure, for suddenly shall ye be consumed and wither away, because ye have forsaken the fountain of life!

**7** Woe unto you who work unrighteousness and deceit and blasphemy; there shall be a record of evil against you!

**8** Woe unto you, ye powerful ones! You who force the righteous with your power, for the day of your destruction is coming! In those days, on the day of your condemnation, many and good days shall come for the righteous.

### Chapter 97

*Sinners will perish. Their sins to be read before God. Wealth acquired unjustly shall pass away.*

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<sup>641</sup> For the rest of verse 2 I am not sure if this meant to be directed at sinners or if it is a prophetic statement of what will happen to the righteous during the time of the power of the sinners. I currently leaning toward my second opinion.

<sup>642</sup> If this is meant to be a prophetic statement about what will happen to the righteous during the time of

BELIEVE, ye righteous, that the sinners will be disgraced, and perish in the <sup>643</sup>day of unrighteousness.

**2** Let this become a well-known fact for you O sinners that the Most High is mindful of your destruction and the angels of heaven rejoice over your destruction!

**3** What will you do, ye sinners, and whither will ye flee on that day of judgement, when ye hear the voice of the prayer of the righteous?

**4** You are not like them who in this respect witness against you; ye are companions of sinners.

**5** In those days shall the prayers of the righteous come up before the Lord. And for you the days of your judgement shall come,

**6** He shall read aloud regarding every aspect of your iniquity before the Great Holy One; your faces shall be covered with shame, and he will cast out every deed which is built upon unrighteousness.

**7** Woe unto you, ye sinners, who are in the midst of the sea and on the dry land, whose records are evil against you!

**8** <sup>644</sup>Woe unto you who gain silver and gold by unjust means and say, 'We have become rich with riches and have possessions, and have acquired everything we have desired.

**9** Now then will we do whatsoever we are disposed to do; for we have amassed silver, our barns are full as with water, and many are the good things in our houses.'

**10** Like water shall your lies pass away. For your riches shall not endure but it shall take off from you quickly for ye have acquired it all unjustly, and ye shall be delivered up to a great curse!

sinners then I believe that the word "for ever" is a scribal interpolation.

<sup>643</sup> I think a scribe might have accidently left out the phrase "in the day of the judgement of the unrighteous."

<sup>644</sup> Luke 12:16-21; as I read this in Enoch, I wondered if there is a connection between this parable of Jesus Christ and this statements (verse 8-10) in the Book of Enoch.

## Chapter 98

*Sinners to focus on their possessions. Origin of sin. All sins recorded in heaven. Woes to the sinners.*

AND now I swear unto you, to the wise and to the foolish, for ye shall see many things upon the earth.

**2** For ye men shall put on more adornments than women, and more colored garments than a virgin. In royalty, in grandeur, and in authority, in silver, in gold, in <sup>645</sup>purple, in honor, and in food they shall be poured out like water.

**3** For this reason, they are devoid of doctrine and wisdom, so they shall perish thereby together with their possessions and together with all their glory and honor. Then in dishonor, in slaughter, and in great destitution, their spirits shall be cast into the furnace of fire.

**4** I have sworn to you, ye sinners, in the same manner that a mountain has not become a servant, nor a hill become a maidservant of a woman; likewise, neither has sin been sent into the world, but it is men who have themselves invented it. And those who commit it shall come under a great curse.

**5** <sup>646</sup>Slavery was not given to a woman, but because of the works of her hands; for it is not ordained that a <sup>647</sup>slave should become a slave. It was not given from above, but it came about because of unrighteousness. Likewise neither was sin given from above but from transgression. <sup>648</sup>Likewise a woman was not created barren, but because of her

wrongdoing she was punished with barrenness, childless shall she die.

**6** I have sworn unto you, ye sinners, by the Holy Great One, that all your evil deeds are revealed in the heavens, and that none of your deeds of oppression are covered and hidden.

**7** And so think not in your spirit nor say in your heart that ye do not know and that ye do not see that your sins are every day recorded in heaven in the presence of the Most High.

**8** From henceforth ye know that all your oppression wherewith ye oppress is written down every day till the day of your judgement.

**9** Woe unto you, ye fools, for ye shall perish through your folly! Ye do not listen to the wise, and ye shall not receive good things.

**10** And now, know ye that ye are prepared for the day of destruction. Wherefore do not hope to live, ye sinners, but ye shall depart and die; for ye know no ransom for ye are prepared for the day of the great judgement, for the day of tribulation and great shame for your spirits.

**11** Woe unto you, ye obstinate of heart, who work wickedness and devour blood. Whence have ye good things to eat and to drink and be filled? Is it not because our Lord, the Most High, has abundantly supplied every good thing upon earth? To you there shall not be peace!

**12** Woe unto you who love the deeds of iniquity. Why do ye hope for that which is good? Know that ye shall be delivered up into the hands of the righteous, and slay you, and show you no mercy!

<sup>645</sup> Purple refers to dye. In the past purple was an extremely expensive dye and hard to get. It was only used for people of nobility or extreme wealth.

<sup>646</sup> I believe this is referring to Eve and her being made subject to Adam. The term of slavery is probably meant to refer to her becoming subject to Adam because of her transgression being the first to transgress.

<sup>647</sup> God wants all people to be free but because of unrighteousness there are slaves.

<sup>648</sup> This whole verse seems corrupt to me but particularly this part that says "Likewise a woman was not created

barren, but because of her wrongdoing she was punished with barrenness, childless shall she die." I believe this verse was trying to say something but later scribes altered because they disliked the doctrine. I believe that this part of the passage is actually referring to that if a woman is wicked then when she dies she loses all her children, therefore what that is also saying is that if a woman who is righteous dies then she keeps all her children and is not childless in death because she is sealed to her children and will retain them in the eternal world.

13 Woe unto you who rejoice in the suffering of the righteous, for a grave shall not be dug for you!

14 Woe unto you who frustrate the word of the righteous, for to you there shall be no hope of salvation!

15 Woe unto you who write down words of falsehood, and the words of error, for they write it down and they will lead many astray by their lies.

16 Ye yourselves err, and ye shall have no joy, but ye shall suddenly perish.

### Chapter 99

*More woes of the wicked. Works of the wicked in the Day of Sin. Blessed are those who accept the words of wisdom and understand them.*

WOE unto you who cause errors, who glorify and honor false words, ye are lost and ye have no salvation of good things!

2 Woe unto you who alter the words of truth and pervert the eternal law; they reckon themselves not guilty of sin, they shall be trampled on upon the earth!

3 In those days make ready, ye righteous, to raise your prayers as a memorial, and place them as a testimony before the angels; and they shall bring the sins of the sinners for a memorial before the Most High.

4 In those days, the nations shall be confounded, and the families of the nations shall rise in the <sup>649</sup>day of the destruction of sin.

5 In those days, they shall become pregnant, but they shall come out and abort their infants and cast them out from their midst; they shall also abandon their other children, casting their infants out while they are still suckling. They shall neither return to them nor have compassion upon their beloved ones.

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<sup>649</sup> i.e the Last Days

<sup>650</sup> Isaiah 29:13; 2 Nephi 27:25; Doctrine and Covenants 45:28-30

6 Again I swear to you, ye sinners, that sin has been prepared for the day of unceasing bloodshed.

7 They shall worship stones, and engrave images of gold, silver, and wood and of clay, and those who worship evil spirits, and demons, and all kinds of idols even if not according to knowledge, they shall get no manner of help in them.

8 <sup>650</sup>They shall become wicked on account of the folly of their hearts; their eyes will be blindfolded on account of the fear of their hearts, and the visions of their dreams will lead you astray.

9 They shall become wicked and fearful through them. You and the lying works that ye have made and fashioned of stone, ye shall perish together!

10 In those days, blessed are they who accept the words of wisdom and understand them, to do the commandments of the Most High; they shall walk in the way of his righteousness and not become wicked with the wicked; and they shall be saved!

11 Woe unto you who spread evil to your neighbors, for ye shall be slain in <sup>651</sup>Sheol!

12 Woe unto you who make sinful and deceitful measures! Who acquire worldly knowledge, for ye shall be consumed by it!

13 Woe unto you who build your houses by the grievous labor of others, every part of which is constructed with the bricks and stones of sin, I tell you, ye foolish men, shall not have peace!

14 Woe unto you who reject the foundations and the eternal inheritance of your fathers, a spirit of error shall pursue you, for there shall be no rest for you!

15 Woe unto you who engage in oppression and give aid to injustice, slaying your neighbors until the day of the <sup>652</sup>great judgement,

<sup>651</sup> Sheol is Hebrew for the Spirit World and is often translated as hell but really just means the place where spirits go when people die, good or bad.

<sup>652</sup> Here the day of the great judgement is referring to when Christ comes to end wickedness.

16 For he shall cast down your glory, he will arouse his anger, and destroy you by the sword, and all the holy and righteous shall remember your sins!

### Chapter 100

*There will be much bloodshed. Those who assisted sin will be gathered for judgement. Righteous will be guarded. More woes to the sinners.*

IN those days shall fathers be struck down with their children in one place; and brethren with their brethren shall fall dead until a river shall flow from their blood.

2 For a man shall not withhold his hand from slaying his sons and his sons' sons, and the sinner shall not withhold his hand from his honored brother; from dawn till sunset they shall slay one another.

3 And the <sup>653</sup>horse shall wade up to his breast, and the chariot shall be submerged to its height, in the blood of sinners!

4 In those days, the angels shall descend into the places of <sup>654</sup>concealment. They shall gather together in one place all those who gave aid to sin. And the Most High will arise on that day of judgment in order to execute a great judgment upon all the sinners.

5 And over all the righteous and holy he will appoint guardians from amongst the holy angels to guard them as the apple of an eye, until all evil and sin are brought to an end. From that time on the righteous ones shall sleep a restful sleep, and there shall be no one to make them afraid.

6 Then the wise among men shall see, and the sons of the earth shall give heed to all the words of this

book. They shall know that their wealth shall not be able to save them in the ruin of their sins.

7 Woe unto you, ye sinners, when ye oppress the righteous ones, in the day of hard anguish, and burn them with fire, you shall be recompensed according to your deeds!

8 Woe unto you, ye hard of heart, who are watchful to devise evil, fear shall seize you and none shall come to your aid!

9 Woe unto you, ye sinners, for with the words of your mouths, and with the work of your hands, have you acted impiously; in the flame of a blazing fire shall you be burnt!

10 And now know ye, that the angels shall investigate your conduct in heaven from the sun, the moon, and from the stars, on account of your sins which you committed upon the earth. The judgment is with the righteous ones.

11 Every cloud, mist, dew, and rain shall witness against you; for they shall all be withheld from you, from descending upon you, and they shall not give heed because of your sins.

12 Now then bring gifts of salutation to the rain that it be not withheld from descending upon you; perhaps the dew may receive from you gold and silver that it may descend.

13 But when the frost, snow, cold, every snowy wind, and every suffering belonging to them, fall upon you, in those days ye will be utterly incapable of standing before them.

### Chapter 101

*Consider the works of God. Nature obeys God. Sinners do not fear God.*

<sup>653</sup> Revelation 14:20

<sup>654</sup> Isaiah 24:17-18; but it is not translated very well in the KJV so here is my own personal translation to help you see the full meaning of that verse:

17 Dread, and the cave, and the trap are upon you inhabitants of the earth!

18 And it will come to pass: The one who flees from the report of the dread, he will go down to the cave, and whoever goes up in the midst of the cave, he will be caught by the trap! For the windows from on high they will open and they will shake the foundations of the earth.

CONSIDER then, ye sons of men, every work of the Most High, and fear ye him and work no evil in his presence.

2 If he shuts the windows of heaven, and withhold the rain and the dew from descending on the earth on your account, what will ye do then?

3 And if he sends his anger upon you because of your deeds, ye cannot petition him, for ye spake proud and insolent words against his righteousness: therefore ye shall have no peace!

4 And see ye not the sailors of the ships, how their ships are tossed to and fro by the waves, and are shaken by the winds, and are in sore trouble?

5 And therefore do they fear because all their goods and property go upon the sea with them and they have evil forebodings of heart that the sea will swallow them and they will perish therein.

6 Are not the entire sea and all its waters, and all its movements, the work of the Most High and has he not set limits to its doings and confined it on every side with sand?

7 And at his rebuke it is afraid and dries up, and all its fish die and all that is in it. But ye sinners that are on the earth fear him not!

8 Has he not made the heaven and the earth, and all that is therein? Who has given the knowledge of wisdom to everything that moves on the earth and in the sea?

9 Do not the sailors of ships fear the sea? Yet sinners fear not the Most High.

### Chapter 102

*Righteous need not fear. Wicked mock the state of the righteous.*

IN those days when he hath brought a grievous fire upon you, whither will ye flee, and where will ye find deliverance? And when he sends his Word against you, will you not be affrighted and fear?

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<sup>655</sup> Isaiah 2:19; Revelation 6:15; 2 Nephi 12:19

2 All the luminaries are agitated; and all the earth shall be shaken and tremble and be confused.

3 All the angels shall fulfill their orders. <sup>655</sup>The children of the earth will seek to hide themselves from the presence of the Great Glory, trembling and confounded, and ye sinners shall be accursed for ever, and ye shall have no peace!

4 Fear ye not, ye souls of the righteous, and be hopeful ye that have died in righteousness.

5 Be not sad because your souls have gone down into <sup>656</sup>Sheol in sorrow; or because your flesh fared not well in your life in accordance with your holiness; indeed the days that you lived was the day of sinners, a day of curse and a day of plague.

6 And when you die, sinners say concerning you, 'As we die, the righteous die. What profit have they in their works?

7 Behold, like us, they expire in sorrow and in darkness. What advantage have they over us? Henceforward are we equal.

8 And what will they receive and what will they see for ever? Behold, they too have died, and henceforth for ever shall they see no light.'

9 I tell you, ye sinners, ye are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days.

10 Have you not marked the righteous, how their end is in peace? For no oppression is found in them even to the days of their death.

11 They were destroyed, and became as though they were not, and their souls went down in pain to Sheol.

### Chapter 103

*Blessings to the righteous in their deaths. Suffering to the sinners in their death. Sinners not justified.*

NOW, therefore, I swear to you, the righteous, by the glory of the Great One and by the glory of his

<sup>656</sup> Sheol is Hebrew for the Spirit World and is often translated as hell but really just means the place where spirits go when people die, good or bad.

Kingdom; and I swear to you even by the Great One.

**2** For I know this mystery; I have read the tablets of heaven and have seen the holy writings, and I have understood the writing in them; and they are engraved concerning you.

**3** For all good things, and joy, and glory are prepared for and written down for the souls of those who died in righteousness. Many and good things shall be given to you in recompense for your labors. Your lot exceeds even that of the living.

**4** Their spirits shall rejoice, and their remembrance shall be before the face of the Great One unto all the generations of the world. Therefore, do not worry about their disgrace.

**5** Woe unto you, ye sinners, who are dead! When ye are dead in the wealth of your sins, they who are like you will say of you, 'Blessed are the sinners! They have seen all their days.

**6** They have died in prosperity and wealth. They have died in glory, and there was no judgment executed on them during their life.'

**7** Know ye, that they will bring your souls down to <sup>657</sup>Sheol, and they shall experience evil and great tribulation in darkness, nets, and burning flame;

**8** Where there is grievous judgment shall your spirits enter; and the great judgement shall be for all the generations of the world. Woe unto you, for to you there shall be no peace!

**9** Say not in regard to the righteous and good who are in life, 'In the days of our toil, we have surely suffered hardships and have experienced every trouble. We have faced many evil things and have become consumed and have become few, and our spirit small.

**10** We have been destroyed, we have been crushed, and we have found none whatsoever to help us with a word or otherwise. We have been tortured

and destroyed, and could not even hope to see life from day to day.

**11** We hoped to be the <sup>658</sup>head and have become the tail. We have toiled laboriously and had no satisfaction in our toil. And we have become food of the sinners and the oppressors; the lawless ones have made their yoke heavy upon us.

**12** They have exercised dominion over us who detest and who goad us; and to those who hate us have we bowed our necks, but they have shown no compassion towards us.

**13** We desired to get away from them that we might escape and be at rest, but found no place where unto we should flee and be safe from them.

**14** Then, in our tribulation, we brought a charge against them before the rulers, and cried out against those who were devouring us, but they neither would pay attention to our cries nor wish to listen to our voice.

**15** But they helped those who were robbing and devouring us and those who made us few. And they concealed their injustice, and they did not remove from us the yoke of those who devoured us and scattered us, and murdered us; they cover up our murder; and concerning the sinners, they do not remember their sins.'

## Chapter 104

*Promises to the righteous. All sins are seen. The Wicked will alter the scriptures to lead many astray. Scriptures will be given to the righteous and wise.*

**I** SWEAR unto you, that in heaven the angels remember you for good before the glory of the Great One, and your names are written before the glory of the Great One.

**2** Be hopeful; for aforesaid ye have pined away through evil and affliction. But now ye shall shine like the luminaries of heaven, and ye shall be seen; and the gates of heaven shall be opened to you.

<sup>657</sup> Sheol is Hebrew for the Spirit World and is often translated as hell but really just means the place where spirits go when people die, good or bad.

<sup>658</sup> Deuteronomy 28:13,44

3 Your cry shall be heard. Cry for judgement, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you.

4 Be hopeful, and cast not away your hope, for there shall be a <sup>659</sup>fire for you; for ye are about to be making a great rejoicing like the angels of heaven.

5 Ye shall not have to hide on the day of the great judgement and ye shall not be found as the sinners, and the eternal judgement shall be far from you for all the generations of the world.

6 And now fear not, ye righteous, when ye see the sinners growing strong and prospering in their ways: be not companions with them, but keep afar from all their injustice; for ye are to be companions with the hosts of heaven.

7 And, although ye sinners say, 'All our sins shall not be searched out and be written down.' Nevertheless, they shall write down all your sins.

8 And now I show unto you that light and darkness, day and night, see all your sins.

9 Do not become wicked in your hearts, or lie, or alter the word of truth, or utter falsehood against the words of the Holy One, or give praise to your idols; for all your lies and all your wickedness are not for righteousness but for great sin.

10 And now I know this mystery: <sup>660</sup>Sinners shall alter and write against the word of truth and lead the many away. They will speak evil words and lie,

and they will invent great falsehoods and write out the books on the basis of their own words.

11 And would that they had written down all the words truthfully on the basis of their own speech, and neither alter nor take away from my words, all of which I testify to them from the beginning.

12 <sup>661</sup>I know another mystery: that to the righteous and the wise shall be given books for joy, truth, and great wisdom.

13 To them shall books be given, in which they shall believe and be glad over them; and all the righteous will rejoice to learn from them the ways of righteousness.

### Chapter 105

*Those appointed over the children of the earth to read and testify shall receive their reward.*

IN those days, the Lord appointed <sup>662</sup>them over the children of the earth, to read and to testify with regard to them according to their wisdom, saying, "Tell them about it, for you are to lead them, and you will receive your reward from all the children of earth,

2 <sup>663</sup>Until I and my Son are united with them for ever in the paths of uprightness in their lifetime and ye shall have peace; rejoice, ye children of truth. Amen.' <sup>664</sup>

<sup>659</sup> Nahum 1:5; 3 Nephi 26:3

<sup>660</sup> Book of Moses 1:41

<sup>661</sup> 2 Nephi 29:1-14

<sup>662</sup> Scholars believe that the 'them' refers to the righteous; I think it might actually refer to the Priesthood.

<sup>663</sup> Some scholars think chapter 105 did not exist in the original document. The Dead Sea Scrolls show that this chapter existed in an older Aramaic version. Now scholars say that verse 2 is a Christian interpolation. It is not doctrinally inaccurate and of course it is possible that a later Christian scribe inserted the text. I won't remove it though because I also know that Jewish scribes also remove references to Christ. There is no

proof that the Book of Enoch found in the Dead Sea Scrolls is entirely the same as the ones copied down to the Greek and Ethiopic. So, I have put the alternate Dead Sea Scroll verse 2 in the footnotes so you can make your own choice:

2 And you shall have all remuneration. Be glad ye, O children of righteousness."

<sup>664</sup> This is the end of what I consider the last words of Adam to his children as stated in D&C 107:53-57. I believe that Chapters 85-90 should follow the speech of Adam. Perhaps Chapter 105 should follow chapter 90 as the ending of the speech, then Chapter 92, 93:1-10, 91:12-17, 93:11-14 should be considered either afterthoughts of Enoch or a separate writing of Enoch.

## Chapter 106

*An account of the birth of Noah. Enoch reveals the truth of Noah's origin. Prophecy of the flood. Noah and his sons saved.*

<sup>665</sup>AFTER a time my son Methuselah took a wife for his son Lamech, and she became pregnant by him, and brought forth a child,

<sup>2</sup> <sup>666</sup>The flesh of which was whiter than snow, and redder than a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them, he illuminated all the house, like the sun; the whole house abounded with light.

<sup>3</sup> And when he was taken from the hand of the midwife, opening also his mouth, he blessed the Lord.

<sup>4</sup> Then Lamech his father was afraid of him, and fled, to his own father Methuselah,

<sup>5</sup> And he said unto him, "A strange child has been born to me. He is not human; but, resembling the offspring of the angels of heaven, is of a different nature from ours, being altogether unlike to us. His eyes are bright as the rays of the sun; his countenance glorious,

<sup>6</sup> And he looks not as if he belonged to me, but to an angel. I am afraid, lest some wonder should take place on earth in his days.

<sup>7</sup> And now, my father, let me entreat and request you to go to our father Enoch, and learn from him the truth; for his residence is with the angels."

<sup>8</sup> <sup>667</sup>When Methuselah heard the words of his son, he came to me at the ends of the earth; for he had been informed that I was there and he said to me, "Father, give ear to my voice and come to me!" I heard his voice, and went to him saying, "Behold, I am here, my son; wherefore hast thou come to me?"

<sup>9</sup> And he answered and said, "On account of a great event have I come to thee; and on account of a grievous vision have I approached thee.

<sup>10</sup> And now, my father, hear me; for to my son Lamech a child has been born, who resembles not him, and whose nature is not like the nature of man. His color is whiter than snow, he is redder than the rose, the hair of his head is whiter than white wool, his eyes are like the rays of the sun, and when he opened them he illuminated the whole house.

<sup>11</sup> When also he was taken from the hand of the midwife, he opened his mouth, and blessed the Lord of heaven.

<sup>12</sup> Then my son Lamech feared, and fled to me, believing not that he is his son, but that he is from angels. And behold I am come to thee, that thou mightiest point out to me the truth."

<sup>13</sup> And I answered and said unto him, "The Lord will make a new <sup>668</sup>order on the earth, and this I

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<sup>665</sup> I consider Chapter 106 to be an interpolation. Despite that, there are interesting concepts presented in this chapter that makes it worth the read.

<sup>666</sup> Do I believe this account of the birth of Noah took place? No. Though it is certainly not outside of the power of the Lord, I assume that we all enter normally into the world like Jesus Christ did.

<sup>667</sup> This verse contains an interesting concept when you consider the Book of Moses 7:21 where it is said that "Zion, in process of time, was taken up into heaven." I once read somewhere (though I can't find the location presently) that (I think it was Joseph Smith) said that the city of Enoch was slowly taken into heaven and was

still visible to the earth until the time of the tower of Babel when the Lord concealed it. I have also read an obscure Egyptian myth of a city that floated in the sky. Knowing all this, I find it interesting that in this verse, Enoch is in a location where Methuselah can shout up to him.

<sup>668</sup> I find the Greek manuscript's use of the word "new order" interesting as opposed to the Ethiopic use of the word "new thing". Does the Greek imply that the new order refers to the earth being destroyed and renewed with Noah as the new "Adam" or does it refer to a new order or "covenant" of the priesthood as Noah will be the head of a new dispensation?

have already seen in a vision, and make known to thee that in the generation of my father Jared they transgressed the word of the Lord, the commandment of heaven.

**14** Behold they commit sin, and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them, and they shall produce on the earth giants,<sup>669</sup> not according to the spirit, but according to the flesh.

**15** A great destruction therefore shall come upon all the earth; a deluge, a great destruction, shall take place for one year.

**16** This child which is born to you shall survive on the earth, and his three sons shall be saved with him. When all mankind who are on earth shall die, he and his children shall be safe.

**17** Upon the earth shall a great punishment be inflicted, and she shall be washed from all corruption upon her.

**18** Now therefore inform thy son Lamech that he who is born is his child in truth; and he shall call his name Noah, for he shall be to you a survivor. He and his children shall be saved from the destruction which shall take place in the world on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days.

**19** Afterwards shall greater wickedness take place than that which had been before consummated on the earth; for I know the mysteries of the Lord, which the holy ones have told me and showed me, and which I read in the tablets of heaven.

### Chapter 107

*Wickedness will return to the earth until a righteous generation comes.*

<sup>669</sup> Enoch 15:8

<sup>670</sup> Revelation 20:12

<sup>671</sup> Doctrine and Covenants 88:2

<sup>672</sup> Revelation 20:14

AND I saw written in them that generation after generation would do evil in this wise, and evil would be more and more until there arose generations of righteousness, and evil and wickedness should come to an end, and violence should cease from off the earth, and until good should come on the earth upon them.

**2** And now, my son, go tell thy son Lamech that the child which is born is his child in truth and that there is no deception.”

**3** When Methuselah heard the word of his father Enoch, who had shown him every secret thing, he returned with understanding, and called the name of that child Noah, because he was to comfort the earth after all the destruction.

### Chapter 108

*Another book of Enoch to Methuselah and to those of the latter days. Wait patiently for the time of wickedness to end. Wicked will be blotted out of the books. Righteous to be rewarded.*

ANOTHER book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the latter days.

**2** Ye who have labored, shall wait patiently in all the days until the time of those who work evil is completed, and the power of the wicked ones is ended.

**3** And wait ye patiently until sin passes away, for the names of the sinners shall be blotted out from the <sup>670</sup>book of life and the <sup>671</sup>books of the holy ones; their seeds shall be destroyed for ever and their spirits shall <sup>672</sup>perish and die; they shall cry and lament in a place that is an <sup>673</sup>invisible wilderness and burn in the fire, for there is not ground there.

<sup>673</sup> Enoch 60:8; I am not sure what the invisible wilderness is. It can also be translated a chaotic wilderness. I think the phrase is an interpolation of man.

4 <sup>674</sup>And I saw there something like an invisible cloud; for by reason of its depth I could not look over, and I saw a flame of fire blazing brightly, and things like <sup>675</sup>shining mountains circling and sweeping to and fro.

5 And I asked one of the holy angels who was with me and said unto him, "What is this shining thing? For it is not a heaven but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain."

6 And he said unto me, "This place which thou beholdest, shall be cast the spirits of sinners and blasphemers, of those who shall do evil, and who shall pervert all that the Lord hath spoken by the mouth of the prophets all which they ought to do.

7 For respecting these things there shall be writings and impressions above in heaven, that the angels may read them and know what shall happen both to sinners and to the spirits of the humble; to those who have suffered in their bodies, but have been rewarded by God; who have been injuriously treated by wicked men;

8 Who have loved God and loved neither gold nor silver, nor any good thing in the world, but have given their bodies to suffering;

9 Who, since they came into being, longed not after earthly food, but regarded themselves as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were found pure so that they should bless his name.

10 And all the blessings destined for them have I recounted in the books. And he hath assigned them their recompense, because they have been found to love heaven more than their breath in the world. <sup>676</sup>And though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed me.

11 And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such glory as their faithfulness deserved.

12 And I will bring forth in shining light those who have loved my holy name, and I will place each of them on a throne of his glory.

13 And they shall be resplendent for ages without number; for the judgement of God is righteousness, because he will give faith, as well as paths of truth, to the faithful ones in the resting place.

14 And they shall see those who were born in darkness led into darkness, while the righteous shall be resplendent.

15 And the sinners shall cry aloud and see them resplendent, and they indeed will go to the place which was prescribed for them concerning the days and the seasons."

Here ends the revelation of the secrets of Enoch.

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<sup>674</sup> Scholars admit that the first half of this verse is highly corrupted and difficult to translate in all current manuscripts.

<sup>675</sup> Enoch 18:6-9; we have already discussed that the mountains represent planets or stars in heaven. In this verse, Enoch sees the mountains moving in the heaven. This verse is corrupt but perhaps Enoch is trying to refer

to other kingdoms being for the wicked away from this earth.

<sup>676</sup> It appears that a scribe has either removed a passage in which the Lord is talking, or the scribe has altered the text in order to make the rest of this chapter into a personal interpretive commentary.