

ENOCH (MOSES 6-7)

FAITH: Mormonism | TEXT: Extracts from the Prophecy of Enoch | VOLUME: Pearl of Great Price | AUTHOR: Joseph Smith

OVERVIEW

This text, published in the 1851 Pearl of Great Price and later canonized as Moses 6-7 in the LDS standard works, presents a significant expansion of the biblical Genesis narrative. It asserts that the Gospel of Jesus Christ was fully revealed to Adam and the patriarchs, rather than being a mystery unveiled in the New Testament. The narrative follows Enoch, who is called to preach repentance to a wicked world. Enoch establishes a city of righteousness, Zion, which achieves such unity and purity that it is physically 'translated' or taken up into heaven. The text introduces distinct theological concepts, including a God who weeps over human misery, the title 'Man of Holiness' for God the Father, and a cyclical view of history where Zion will return to merge with a New Jerusalem. It also contains controversial racial etiology regarding the 'seed of Cain.' Theologically, it bridges the Old and New Testaments by placing explicit Christian ordinances (baptism) at the dawn of human history.

KEY FIGURES

Enoch, Adam, The Lord (Man of Holiness), Jesus Christ (The Only Begotten/Son of Man), Satan, Noah, The People of Canaan, The People of Shum

DOCTRINES ANALYZED

1. THE MAN OF HOLINESS

Assertion: God the Father is an exalted Man, and His specific name is 'Man of Holiness'.

"Behold, I am God; Man of Holiness is my Name; Man of Counsel is my Name; and Endless, and Eternal is my Name, also."

Evangelical Comparison: In Evangelical theology, God is 'wholly other'—infinite, eternal, and uncreated Spirit (Numbers 23:19, John 4:24). This text asserts that God is a 'Man,' suggesting that humanity and divinity are the same species at different stages of development. This collapses the Creator-creature distinction fundamental to biblical theology.

2. RETROACTIVE CHRISTIAN ORDINANCES

Assertion: Adam was required to be baptized by water and Spirit in the name of Jesus Christ.

"And he called upon our father Adam... saying... be baptized even by water, in the name of mine Only Begotten Son... which is Jesus Christ."

Evangelical Comparison: Evangelical scholars view the Old Testament as a shadow pointing to the substance of Christ (Colossians 2:17, Hebrews 10:1). Salvation in the OT was by faith in God's promise, not by performing Christian baptism, which was instituted by John the Baptist and Christ. This text flattens redemptive history by claiming Adam knew the specific name 'Jesus Christ' and performed water baptism.

3. DIVINE PASSIBILITY (THE WEEPING GOD)

Assertion: God experiences sorrow and weeps over the wickedness and suffering of humanity.

"And it came to pass that the God of heaven looked upon the residue of the people, and He wept... how is it the heavens weep?"

Evangelical Comparison: While Evangelicals affirm God's love and wrath, classical theology often holds that God is not subject to emotional suffering or passions caused by external forces (Impassibility). This text presents a God who is deeply emotionally affected, even to the point of tears, by human agency, emphasizing a literal Fatherhood over a sovereign King model.

COMPARATIVE ANALYSIS

Divergence Status: Yes

Theological Gap: The fundamental gap lies in the 'Man of Holiness' doctrine. By defining God as an exalted Man, the text moves from Monotheism (Creator vs. Creature) to Monolatry (worshipping the head of the human family).

Furthermore, the soteriology is syncretistic, blending 19th-century revivalist language ('born again,' 'justified by Spirit') with a narrative that removes the distinctiveness of the Mosaic and New Covenants.

Shared Values:

Necessity of Repentance; Reality of Satan and temptation; Second Coming of Christ; Moral imperative to care for the poor

Friction Points:

1. [Critical] Theology Proper – God is defined as a 'Man of Holiness,' implying corporeality and evolution of deity.
2. [Critical] Sola Scriptura – Adds significant narrative and doctrine to the closed canon of Genesis.
3. [Major] Covenant Theology (Dispensationalism/Covenant) – Anachronistically places the New Covenant (baptism in Jesus' name) in the Garden of Eden era.
4. [Major] Immutability – Depicts God as subject to profound emotional distress (weeping) caused by humans.

Semantic Warnings:

"Salvation"

In Text: Includes exaltation, building Zion, and potentially physical translation to heaven.

Evangelical: Deliverance from sin and its consequences through faith in Christ.

Example: *In this text, salvation involves ordinances like baptism even for Adam.*

"Son of Man"

In Text: A title for Jesus emphasizing He is the Son of the 'Man of Holiness' (God).

Evangelical: A Messianic title from Daniel 7 emphasizing Jesus' true humanity and authority.

Example: *The text explicitly links 'Son of Man' to God's name being 'Man of Holiness'.*

SOTERIOLOGY

Salvation Defined: Being sanctified from sin, inheriting the Kingdom of God, and dwelling in God's presence (Zion).

How Attained: Faith, Repentance, Baptism (Water), Reception of Holy Ghost (Spirit), and Sanctification by Blood.

Basis of Assurance: The internal witness of the Spirit ('by the Spirit ye are justified') and participation in the Zion community.

Comparison to Sola Fide: Explicitly rejects Sola Fide by mandating water baptism as an absolute requirement even for Adam ('must repent and be baptized... or they can in no wise inherit').

MANDATES & REQUIREMENTS

Explicit Commands:

1. Repent
2. Be baptized by water
3. Teach these things freely unto your children
4. Ask all things in His name

Implicit Obligations:

1. Seek to build a society of 'one heart and one mind' (Zion)
2. Weep for the wickedness of the world
3. Record spiritual history (Book of Remembrance)

Ritual Requirements:

1. Baptism by immersion (Adam 'laid under the water')
2. Reception of the Holy Ghost ('baptized with fire')

EVANGELISM TOOLKIT

Discovery Questions:

1. The text describes God weeping because His children hate one another. How does seeing God as vulnerable to human actions change how you worship Him compared to a God who is sovereignly complete?
2. In this text, Adam is baptized in the name of Jesus. Why do you think the Bible depicts the revelation of the Messiah as a gradual mystery (Colossians 1:26) rather than fully known from the start?
3. The text says 'Man of Holiness is His name.' If God is a Man, does that mean He was once like us?

Redemptive Analogies:

1. The Weeping God – This highlights the heart of God that desires none to perish. It bridges to Jesus weeping at Lazarus' tomb and over Jerusalem. [John 11:35, Luke 19:41]
2. Creation Groaning – The earth itself longing for redemption parallels Paul's teaching on creation groaning for the sons of God to be revealed. [Romans 8:19-22]

Spiritual Weight:

1. Ontological Pressure [Moderate] – If God is a Man who progressed to godhood, the believer is implicitly burdened with the expectation of the same infinite progression, removing the comfort of resting in a Creator who is categorically different and self-sufficient.
2. Uncertainty of Canon [Mild] – By opening the canon to 'lost books' that rewrite history, the believer can never be sure if they have the full counsel of God or if a new revelation will alter previous commandments.
3. Emotional Responsibility for God [Severe] – Believing that human sin causes God to weep places an immense emotional burden on the adherent. They are not just breaking a law; they are causing pain to their Heavenly Father, creating a guilt-driven motivation for obedience.

EPISTEMOLOGY

Knowledge Source: Direct Revelation and 'The Spirit' which justifies.

Verification Method: Internal spiritual witness ('by the Spirit ye are justified... that in you is given the record of heaven').

Evangelical Contrast: Evangelical epistemology relies on the objective standard of the closed Canon (Scripture) illuminated by the Spirit, whereas this text relies on subjective spiritual experience to validate new scripture.

TEXTUAL CRITICISM

Dating: Dictated by Joseph Smith in December 1830.

Authorship: Attributed to Enoch; Dictated by Joseph Smith.

Textual Issues: No ancient manuscripts exist. The text reflects 19th-century King James English phrasing and revivalist theological concerns (e.g., 'original guilt').