

into our bosom, and they shall see us. And we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other. <sup>64</sup> And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made. And for the space of a thousand years the earth shall rest.”

### ENOCH'S VISION OF THE SECOND COMING OF THE SON OF MAN

<sup>65</sup> And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years. <sup>66</sup> But before that day he saw great tribulations among the wicked. And he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. <sup>67</sup> And the Lord showed Enoch all things, even unto the end of the world. And he saw the day of the righteous, the hour of their redemption, and received a fulness of joy.

### ENOCH AND HIS PEOPLE ARE TRANSLATED

<sup>68</sup> And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years. <sup>69</sup> And Enoch and all his people walked with God, and he dwelt in the midst of Zion. And it came to pass that Zion was not, for God received it up into his own bosom. And from thence went forth the saying: “Zion is fled!”

### THE GENERATIONS OF ENOCH

**8** And all the days of Enoch were four hundred and thirty years. <sup>2</sup> And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch, for he truly covenanted with Enoch that Noah should be of the fruit of his loins. <sup>3</sup> And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth through Noah, and he took glory unto himself. <sup>4</sup> And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.

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a sign of the gathering in the last days (3 Nephi 21:1–2) *New Jerusalem*. On the conceptual linkage of Zion with the New Jerusalem and the dwelling place of God, see Ether 13:3–6, 9–10; Doctrine and Covenants 84:1–5; 133:56. **7:65–67** Enoch is shown an apocalypse (a revelation or “uncovering”; from the Greek *apokalypsis*) of the end of the world and final judgment of humanity. The apocalyptic worldview strongly pervades the Enochic tradition of antiquity. **7:68–69** The culmination of Enoch's faith and ministry is the translation of the city and people of Zion into heaven. The example of Enoch and his righteous city serves as a scriptural archetype that has strongly influenced Restoration theology on the concept of Zion and the Second Coming.

**8:1–11** The third and final genealogy of the book of Moses (compare Moses 5:42–51; 6:10–25) traces the lineage of Enoch to his great-great-grandson Noah. **8:1** *And all . . . thirty years*. This phrase is inserted interlineally in OT1. **8:5** *The age of Methuselah*. In OT1 and OT2 the age of Methuselah at the birth of Lamech is given as 187 years, but in OT1 the age was crossed

<sup>5</sup> And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech. <sup>6</sup> And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters. <sup>7</sup> And all the days of Methuselah were nine hundred and sixty-nine years, and he died. <sup>8</sup> And Lamech lived one hundred and eighty-two years, and begat a son. <sup>9</sup> And he called his name Noah, saying, “This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.” <sup>10</sup> And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters. <sup>11</sup> And all the days of Lamech were seven hundred and seventy-seven years, and he died.

#### THE LIFE AND MINISTRY OF NOAH

<sup>12</sup> And Noah was four hundred and fifty years old, and begat Japheth. And forty-two years afterward he begat Shem of her who was the moth-

er of Japheth, and when he was five hundred years old he begat Ham. <sup>13</sup> And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. <sup>14</sup> And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives, even as they chose. <sup>15</sup> And the Lord said unto Noah, “The daughters of thy sons have sold themselves. For behold, mine anger is kindled against the sons of men, for they will not hearken to my voice.” <sup>16</sup> And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning. <sup>17</sup> And the Lord said unto Noah, “My Spirit shall not always strive with man, for he shall know that all flesh shall die. Yet his days shall be a hundred and twenty years. And if men do not repent, I will send in the floods upon them.” <sup>18</sup> And in those days there were giants on the earth, and they sought Noah

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out and replaced with 218 years. **8:9** Noah is said by his father to be one who will provide comfort to his family during the famine. This declaration plays on the name Noah (*nôah*) and the Hebrew root meaning “to comfort” (*nḥm*). **8:12** *And Noah . . . begat Ham.* This entire verse is missing in OT1, which instead simply reads: “And Noah was five Hundred years old and Noah begat shem Ham and Japheth.” This was revised to the current reading in OT2. **8:13** Like Moses (see 1:4, 13), Noah and his sons are designated sons of God. **8:14–15** In the perplexing Genesis account (Genesis 6:1–2), the “sons of God” (*bēnēy ’elohim*) are depicted as divine or supernatural beings (identified as angels in some ancient sources) who cohabitated with mortal women—thus violating the divine-human boundary envisioned in Creation and provoking God to anger. Here, Noah and his sons are afforded the title “sons of God” while wicked and disobedient “sons of men” (that is, mortal descendants of Adam and Eve) are the culprits. Some ancient Jewish and Christian sources identify the sons of God in the Genesis passage as mortal men (in some instances identified as the descendants of Seth). **8:16** Here and at Moses 8:19–20, 23–24 Noah prophesies and preaches repentance, a detail missing from the Genesis account but included in multiple ancient Jewish and Christian sources (compare 2 Peter 2:5), which also highlight Noah’s outstanding righteousness. **8:18** As at Moses 7:15,

to take away his life. But the Lord was with Noah, and the power of the Lord was upon him. <sup>19</sup> And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

<sup>20</sup> And it came to pass that Noah called upon the children of men, that they should repent. But they hearkened not unto his words. <sup>21</sup> And also, after that they had heard him, they came up before him, saying, “Behold, we are the sons of God. Have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying, and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown.” And they hearkened not unto the words of Noah. <sup>22</sup> And God saw that the wickedness of men had become great in the earth. And every man was lifted

up in the imagination of the thoughts of his heart, being only evil continually. <sup>23</sup> And it came to pass that Noah continued his preaching unto the people, saying, “Hearken, and give heed unto my words. <sup>24</sup> Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest. And if ye do not this, the floods will come in upon you.” Nevertheless, they hearkened not. <sup>25</sup> And it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart. <sup>26</sup> And the Lord said, “I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air. For it repenteth Noah that I have created them, and that I have made them. And he hath called upon me, for they have sought his life.” <sup>27</sup> And thus Noah found grace in the eyes of

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here the text (compare Gen 6:4) reports giants inhabiting the earth who antagonize Noah. On the possible identity of these giants, see the commentary at 7:15. **8:24** OT1 adds “the gift of” in the promise that those who repent and are baptized shall “receive the Holy Ghost.” **8:21** The wicked inhabitants who reject Noah’s preaching falsely claim for themselves the noble status God afforded to Noah and his sons. The irony of their declaration lies in the fact that they mistakenly believe their moral autonomy and agency grants them divine status without consideration of their actions (compare Moses 4:28; Genesis 3:22). **8:24** Here Noah explicitly mentions the coming Flood for the first time in his preaching, thus fulfilling the words of the Lord at Moses 8:17 and Enoch’s prophecy at 7:41–47. **8:25–26** This revision of the King James Version of Genesis 6:6 (“it repented the Lord”) most likely reflects the Prophet Joseph Smith’s desire to avoid confusion over the connotation of the English word *repent* and any attending misapprehension about some supposed need on God’s part to repent for any wrongdoing. An archaic, obsolete meaning of *repent* captured in the King James Version is “to feel regret,” and this is indeed reflected in the underlying Hebrew (*nĥm*) of this verse (that is, God regretted or sorrowed at His creating humanity because of their abject sinfulness). As revised here, it is Noah who grieves over the depraved condition of humanity, which God acknowledges. The added detail that these wicked people sought Noah’s life heightens the tension of the story and provides additional justification for God’s decision to terminate humanity. **8:27** Noah is both

the Lord. For Noah was a just man, and perfect in his generation. And he walked with God, as did also his three sons, Shem, Ham, and Japheth. <sup>28</sup> The earth was corrupt before God, and it was filled with violence. <sup>29</sup> And God looked upon the earth, and behold, it was corrupt, for all flesh had

corrupted its way upon the earth. <sup>30</sup> And God said unto Noah, “The end of all flesh is come before me, for the earth is filled with violence, and behold, I will destroy all flesh from off the earth.”

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“just” and “perfect” in his generation. These two terms in Hebrew (*ṣādiq* and *timam*) denote a sense of moral uprightness and personal integrity (but not necessarily a sense of absolute sinlessness or being free from any mortal flaw or shortcoming). Here, however, these terms take on new Christological and soteriological significance in light of the text depicting Noah as having accepted and taught the gospel of Jesus Christ as revealed to Adam and Enoch. By virtue of his righteousness and responsiveness to God’s calling, Noah finds grace or favor (*ḥēn*) in the eyes of the Lord. **8:30** The canonical narrative ends on the foreboding note of God announcing the “end of all flesh” and the imminent coming of the divine cataclysm. Although the Prophet translated and revised more biblical material from Genesis beyond what is present in the canonical text, the reason for the abrupt ending here is likely that no additional book of Moses material was published during Joseph Smith’s lifetime that Franklin D. Richards could draw from to include in the 1851 edition of the Pearl of Great Price.