

han, master of that great secret which was administered unto Cain by Satan. And Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam.⁵⁰ Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.

⁵¹ For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.⁵² Wherefore the Lord cursed Lamech, and his house, and all them that had covenanted with Satan. For they kept not the commandments of God, and it displeased God, and he ministered not unto them. And their works were abominations, and began to spread among all the sons of men.⁵³ And it was among the sons of men, and among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion.⁵⁴ Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he

should die.⁵⁵ And thus the works of darkness began to prevail among all the sons of men.⁵⁶ And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made.⁵⁷ For they would not hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world.

THE GOSPEL IS PREACHED IN THE DAYS OF ADAM

⁵⁸ And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.⁵⁹ And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof. And thus it was. Amen.

THE BIRTH OF SETH

6 And Adam hearkened unto the voice of God and called upon his sons to repent.² And

tion established with Cain. *Enoch*. This Enoch, son of Cain (Moses 5:42), is not to be confused with the righteous Enoch, son of Jared (6:21), who will feature prominently in the next two chapters. *Master Mahan*. Also rendered Mahon in OT1. 5:52–57 This portion of the narrative describing the wickedness and abominations of Cain's descendants acts as a narrative foil to the forthcoming narrative about Enoch and his righteous city Zion. The corrupting influence Cain's descendants have on the children of Adam and Eve serves to increase the tension of the drama involving Enoch (and later Noah) and to raise the narrative stakes with Enoch's ministry and preaching. 5:58–59 Here the narrative shifts away from Cain and returns to Adam and Eve, setting up what is to follow in the next chapter concerning the righteous descendants of the couple and the ministry of Enoch. *Unto . . . ordinance*. Inserted into OT2.

6:1–2 OT2 designates this the sixth chapter and describes it as “the genealogy from Adam to

Adam knew his wife again, and she bare a son, and he called his name Seth. And Adam glorified the name of God, for he said, “God hath appointed me another seed, instead of Abel, whom Cain slew.”³ And God revealed himself unto Seth and he rebelled not, but offered an acceptable sacrifice like unto his brother Abel. And to him also was born a son, and he called his name Enos.⁴ And then began these men to call upon the name of the Lord, and the Lord blessed them.

ADAM KEEPS A BOOK OF REMEMBRANCE AND PROPHECIES

⁵ And a book of remembrance was kept, in the which was recorded in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration.

⁶ And by them their children were taught to read and write, having a language which was pure and undefiled. (⁷ Now this same priesthood, which was in the beginning, shall be in the end of the world also.)⁸ Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying, “In the day that God created man, in the likeness of God made he him,⁹ in the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God.”

THE RIGHTEOUS GENERATIONS OF ADAM AND EVE

¹⁰ And Adam lived one hundred and

Enoch & plan of salvation &c.” *Seth*. The King James Version of Genesis 4:25 has Eve giving Seth his name and making this exclamation. The underlying Hebrew of this verse has Eve giving Seth his name but is somewhat ambiguous grammatically as to whether she or Adam made the exclamation (although contextually it seems to be Eve). Ancient versions (including the Septuagint and the Aramaic Targum Onkelos) clearly have Eve making the pronouncement. Interestingly, some apocryphal sources, such as the book of Jubilees, depict Adam as naming Seth and making the declaration. The name Seth (*šēr*) derives from the word “to set, appoint” (*šūt*), as reflected in the pronouncement that God “appointed” Seth to be a replacement to Abel (compare Genesis 4:25). **6:5–9** Genesis 5:1 mentions a “book of the generations of Adam,” but here the text greatly expands on this concept and restores details not present in the biblical record. Most notably, the text mentions a pure language spoken by Adam in which he instructed his family and kept a book of remembrance. This Adamic language is mentioned elsewhere in the narrative (Moses 6:46, 57). Joseph Smith and other early Latter-day Saints showed interested in recovering this lost Adamic tongue. *Spirit of inspiration*. OT1 reads that those who called upon God could “write with the finger of inspiration.” This was initially followed by OT2 but subsequently revised to the current reading (notably replacing “finger” with “spirit”). *Priesthood*. This parenthetical comment about this “same priesthood” enduring to the end of the world (which was omitted in OT1 and added into OT2) is odd. It suggests some connection between priesthood and keeping records in the pure language of Adam but is left unexplained. It could be referring to those descendants whose names were recorded in the book as being sealed to Adam and Eve (as opposed to, say, the descendants of Cain). Read this

thirty years, and begat a son in his own likeness, after his own image, and called his name Seth. ¹¹ And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters. ¹² And all the days that Adam lived were nine hundred and thirty years, and he died. ¹³ Seth lived one hundred and five years, and begat Enos, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also. ¹⁴ And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters. ¹⁵ And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts. And from thenceforth came wars and bloodshed, and a man's hand was against his own brother in administering death, because of secret works seeking for power. ¹⁶ All the days of Seth were nine hundred and twelve years, and he died. ¹⁷ And Enos lived ninety years, and begat Cainan. And Enos and the residue of the people of God

came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named Cainan. ¹⁸ And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years, and he died.

¹⁹ And Cainan lived seventy years, and begat Mahalaleel. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died. ²⁰ And Mahalaleel lived sixty-five years, and begat Jared. And Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died. ²¹ And Jared lived one hundred and sixty-two years, and begat Enoch. And Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared taught Enoch in all the ways of God. ²² And this is the genealogy of the sons

way, 6:6 is a parenthetical elaboration about the book, and 6:7 is a reference to the patriarchal order of the priesthood. *Adam spake*. OT1 omits "by the Holy Ghost." **6:10–25** The second genealogy of the text (5:42–51; 8:1–11) describes the righteous descendants of Adam and Eve in contrast to Cain's wicked descendants described in the last chapter. The ages of these patriarchs were revised at multiple points by Oliver Cowdery in OT1, presumably at the direction of Joseph Smith. The ages of the patriarchs in the canonical text come from the readings preserved in OT2. Compare Doctrine and Covenants 107:41–52. The extraordinary ages of the patriarchs parallel Mesopotamian king lists, which likewise record extravagantly long ages and reigns for ancient kings. The intent in the Mesopotamian material appears to be to ascribe legendary, larger-than-life status to these kings, not to preserve straightforward chronological information. A similar interpretative approach might be reasonably employed here and in the Genesis account. (Note, for instance, that ages are not given for Cain and his descendants at Moses 5:42–56.) *And Enos . . . Cainan*. Inserted into OT2. The Cainan (*qēnān*) mentioned in

of Adam, who was the son of God, with whom God, himself, conversed. ²³ And they were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent. And faith was taught unto the children of men. ²⁴ And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died. ²⁵ And Enoch lived sixty-five years, and begat Methuselah.

THE PROPHETIC CALL OF ENOCH

²⁶ And it came to pass that Enoch journeyed in the land among the people. And as he journeyed, the Spirit of God descended out of heaven, and abode upon him. ²⁷ And he heard a voice from heaven, saying, “Enoch, my son, prophesy unto this people, and say unto them, ‘Repent.’ For thus saith the Lord, I am angry

with this people, and my fierce anger is kindled against them. For their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off. ²⁸ And for these many generations, ever since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark. And in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam. ²⁹ Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death. And a hell I have prepared for them, if they repent not. ³⁰ And this is a decree which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof. And by the mouths of my servants,

this verse and at 6:18–19 (and at Genesis 5:9) is not to be confused with the Canaan (*kēnā’an*) of Genesis 9:18 nor the Canaan of Moses 7:6–8, 12. *Genealogy of the sons of Adam*. In OT1 this is said to be the genealogy “of the Sons of God which was the sons of Adam,” a reading also reflected in OT2 but subsequently revised to the current reading. **6:26** This verse begins a new narrative unit about Enoch that greatly expands on the scant details about this figure preserved at Genesis 5:18–24. In addition to providing a lengthy narrative about the life and ministry of Enoch, Moses 6:26–7:69 restores important doctrinal teachings in the form of a series of discourses delivered and visions beheld by this patriarch. Latter-day Saint scholars have written extensively on the remarkable parallels between the Enoch material in the text and the body of ancient apocryphal sources about Enoch (see the bibliography for representative samples of this work). **6:26–36** Enoch’s prophetic call follows a pattern detected in the Bible and non-biblical texts. Elements in this pattern typically include a divine confrontation (here at 6:26), an introductory word and commission (6:27–30), an objection (6:31), a reassurance (6:32), and a final sign (6:33–36). *By their oaths*. Alluding to 5:26–31, 49–53. *Enoch the lad*. At this point in the narrative Enoch is already at least sixty-five years old (6:25). Relative to the age of the patriarchs as given in the text, this makes Enoch comparatively young at the time of his commission. This declaration finds striking parallel with apocryphal sources, which speak of Enoch being called a lad or youth at the time of his prophetic call and afterward, when it seems to have become a title for him. *Slow of speech*. Compare the similar objection given by Moses when required to speak forcefully to Pharaoh on behalf of his people (Exodus 6:12, 30). *Brought upon themselves death*. In OT1 the text says the people “have eaten unto themselves death” (OT2: “they have eat unto themselves”), a movingly poetic reference

thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.”

³¹ And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying, “Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me. For I am slow of speech. Wherefore am I thy servant?” ³² And the Lord said unto Enoch, “Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good. ³³ Say unto this people, ‘Choose ye this day, to serve the Lord God who made you.’ ³⁴ Behold my Spirit is upon you, wherefore all thy words will I justify. And the mountains shall flee before you, and the rivers shall turn from their course. And thou shalt abide in me, and I in you; therefore walk with me.”

ENOCH BECOMES A SEER

³⁵ And the Lord spake unto Enoch, and said unto him, “Anoint thine eyes with clay, and wash them, and thou shalt see.” And he did so. ³⁶ And he

beheld the spirits that God had created, and he beheld also things which were not visible to the natural eye. And from thenceforth came the saying abroad in the land: ‘A seer hath the Lord raised up unto his people.’

ENOCH BEGINS HIS MINISTRY

³⁷ And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works. And all men were offended because of him. ³⁸ And they came forth to hear him, upon the high places, saying unto the tent-keepers, “Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.” ³⁹ And it came to pass when they heard him, no man laid hands on him, for fear came on all them that heard him, for he walked with God.

ENOCH’S DISCOURSE—THE PLAN OF SALVATION

⁴⁰ And there came a man unto him, whose name was Mahijah, and said unto him, “Tell us plainly who thou art, and from whence thou comest.”

to Moses 4:12. The text was subsequently revised to the current reading in OT2. *Choose ye this day*. OT1 reads, “Choose ye this day a God who made you” (followed by OT2 and subsequently revised to the current reading). *Enoch the seer*. The depiction of Enoch as a seer who was granted supernatural visionary ability is frequent in extra-biblical sources. In most of these accounts Enoch is granted a visionary tour of the celestial world, whereas in others, as here, his eyes are opened to behold spiritual or heavenly beings. One notable difference with other scriptural depictions of seers is that Enoch is never explicitly given a seeric device or instrument to use in his ministry (compare Abraham 3:1; Joseph Smith—History 1:35; Mosiah 8:13, 15–17). *Natural eyes*. OT1 omits “to the natural eye.” **6:40** Mahijah is the only other named character in the Enoch narrative. He appears practically out of nowhere to interrogate Enoch about his preaching. The name of this figure has been persuasively argued to find ancient at-

⁴¹ And he said unto them, “I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God. ⁴² And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision. And lo, the heavens I saw, and the Lord spake with me, and gave me commandment. Wherefore, for this cause, to keep the commandment, I speak forth these words.”

⁴³ And Enoch continued his speech, saying, “The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven? ⁴⁴ The heavens he made; the earth is his footstool, and the foundation thereof is his. Behold, he laid it, a host of men hath he brought in upon the face thereof. ⁴⁵ And death hath come upon our fathers. Nevertheless, we know them, and cannot deny, and even the first of all we know, even Adam. ⁴⁶ For a book of remembrance we have written among us, according to the pattern given by the finger of God. And it is given in our own language.”

⁴⁷ And as Enoch spake forth the words of God, the people trembled,

and could not stand in his presence.

⁴⁸ And he said unto them, “Because that Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe. ⁴⁹ Behold Satan hath come among the children of men, and tempteth them to worship him. And men have become carnal, sensual, and devilish, and are shut out from the presence of God. ⁵⁰ But God hath made known unto our fathers that all men must repent.

ENOCH’S DISCOURSE—THE BAPTISM OF ADAM

⁵¹ “And he called upon our father Adam by his own voice, saying, ‘I am God. I made the world, and men before they were in the flesh.’ ⁵² And he also said unto him, ‘If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth—which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men—ye shall receive the gift of the Holy Ghost, asking all things in his name. And whatsoever ye shall ask, it shall be given you.’ ⁵³ And our father Adam

testation in the form of a certain Mahaway (or, variously, Mahawai, Mahway, Mahuy; from the Aramaic *mhw̄y*), who appears in a fragmentary copy of an Enoch text discovered among the Dead Sea Scrolls. **6:41** Evidently a land named after Enoch’s great-grandfather Cainan (6:17–19), not the better-known land of Canaan. **6:46** Referring to Adam’s book of remembrance mentioned at 6:5. **6:48** Compare Lehi’s famous declaration at 2 Nephi 2:25. **6:51–53** This specific dialogue (as well as that preserved at Moses 6:55–68) is not present in the preceding chapters, but that Adam and Eve had a knowledge of the fundamental principles of the gospel is made clear at 5:58–59. The range of verses from 6:51–68 embeds a heretofore unmentioned revelation to Adam as recounted by Enoch in his discourse. *The gift of the Holy Ghost*. OT1

spake unto the Lord, and said, ‘Why is it that men must repent and be baptized in water?’ And the Lord said unto Adam, ‘Behold I have forgiven thee thy transgression in the Garden of Eden.’⁵⁴ Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.⁵⁵ And the Lord spake unto Adam, saying, ‘Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.’⁵⁶ And it is given unto them to

know good from evil, wherefore they are agents unto themselves, and I have given unto you another law and commandment.⁵⁷ Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence. For in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

⁵⁸ “Therefore I give unto you a commandment, to teach these things freely unto your children, saying⁵⁹ that by reason of transgression cometh the fall, which fall bringeth

omits “receive the gift of the Holy Ghost” (but added to OT2). OT1 inserts at the top of the manuscript page where 6:52 begins “The Plan of Salvation.” 6:55 OT1 and OT2 originally both read, “That Christ hath atoned.” This verse should not be mistaken as an affirmation of the Christian conception of “original sin.” Rather, it is an affirmation only that the posterity of Adam and Eve are subject to the deleterious conditions of the Fall. 6:57 OT1 reads fairly closely to the current text: “. . . in the language of Adam man of holyness is his name & the name of his only begotten is the Son of man even Jesus Christ a righteous Judge which shall come.” In OT2 this was revised to read: “. . . in the language of Adam, Man of Holiness is his name; & the name of his only begotten, is the son[,] a man[,] a righteous Judge who shall come in the meridian of time.” The reading of OT1 has been preferred in each edition of the Pearl of Great Price since the 1851 first edition. Curiously, nearly all of the titles mentioned in this verse are also mentioned, with reference to a single individual, in one ancient Enoch text. *Man of Holiness*. This title or name for God in the pure language of Adam has unmistakably potent anthropomorphic implications. The concept of holiness (*qōdeš*) anciently entailed a sense of separateness or apartness from what is profane or common—thereby sacredness. God, as affirmed here and elsewhere in scripture, is the supreme embodiment and personification of holiness in its maximal sense. *Son of Man*. See the commentary at Abraham 3:24–28. 6:58–59 These verses read in OT1: “I give unto you a commandment to teach these things freely unto your Children saying that in as much as they were born into the world by the fall which bringeth death by water & blood & the spirit which I have made & so became of dust a living soul even so ye must be born again of water & the spirit & cleansed by blood even the blood of mine only begotten into the mysteries of the kingdom of Heaven.” OT2 initially followed OT1 with only slight variation but was subsequently revised to the current reading. The passage and the next verse (Moses 6:60) play on a linkage between water, spirit, and blood. Just as water (both amniotic fluid and drinkable water), spirit (both the begotten premortal spirit and breath in the lungs), and blood are necessary components for physical life, so too are water (baptism), spirit (the gift of the Holy Ghost), and blood (the atoning blood of Christ) neces-

death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten, that ye might be sanctified from all sin, and enjoy the words of eternal life, in this world, and eternal life in the world to come, even immortal glory. ⁶⁰ For by the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified. ⁶¹ Therefore, it is given to abide in you: the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment. ⁶² And now, behold, I say unto you, this is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in

the meridian of time. ⁶³ And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual, things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath. All things bear record of me?

⁶⁴ “And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. ⁶⁵ And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. ⁶⁶ And he heard a voice out of heaven, saying, ‘Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever. ⁶⁷ And thou art after the

sary for eternal life. **6:60** Although the imagery evoked here applies to the first principles and ordinances of the gospel, the typology may also be richly applied to the temple phases of justification, sanctification, and exaltation (through not only Christ’s sacrifice but also the consecration of the disciple) reflected in the initiatory ordinance and later in the endowment and sealing ordinances. **6:62** Although Latter-day Saints today typically use the term “plan of salvation” to refer to the cosmic journey of God’s children from and back into His presence, here and in other Restoration scripture (for example, Alma 24:14; 42:5) it refers to the process of sanctification through the atonement of Jesus Christ. **6:64–65** One ancient apocryphal text depicts Adam and Eve as being immersed in the Jordan and Tigris rivers, respectively, as part of their penance after the Fall. Adam being baptized by water and the spirit serves as a gospel prototype for the need of all humanity to be cleansed by both water baptism and by the reception of the gift of the Holy Ghost. **6:66–68** The voice of the Lord ratifies Adam’s baptism by water and spirit and affirms that he is a priest after the order of the Son of God (compare Hebrews 7:3; Alma 13:7, 9; Doctrine and Covenants 78:16; 84:6–17). Not only the gospel but also the priesthood is thus projected by the text as reaching back into the earliest days of humanity.

order of him who was without beginning of days or end of years, from all eternity to all eternity.⁶⁸ Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.”

ENOCH'S DISCOURSE CONCLUDES

7 And it came to pass that Enoch continued his speech, saying, “Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.”

ENOCH'S VISION OF THE LORD AND THE TRIBES

² And from that time forth Enoch began to prophesy, saying unto the people, that, “As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying, ‘Turn ye, and get ye upon the mount Simeon.’³ And it came to pass that I turned and went up on the mount.

And as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory.⁴ And I saw the Lord, and he stood before my face, and he talked with me, even as a man talketh one with another, face to face. And he said unto me, ‘Look, and I will show unto thee the world for the space of many generations.’⁵ And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum.⁶ And again the Lord said unto me, ‘Look!’ And I looked towards the north, and I beheld the people of Canaan which dwelt in tents.⁷ And the Lord said unto me, ‘Prophecy!’ And I prophesied, saying, ‘Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed. And the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan.’⁸ For behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever.” (And there was a blackness

7:1 OT2 designates this chapter “Enochs prophecy &c.” Enoch’s discourse from the previous chapter concludes with this verse. 7:2 Enoch’s vision of the Lord parallels Moses’s own visionary experience narrated in chapter 1 on several points, including the vision’s taking place on a mountain (Moses 1:1; 7:2) and the visionary’s being transfigured (1:2, 25; 7:3), seeing the Lord “face to face” (1:2; 7:4), and being shown the world and its inhabitants (1:8; 7:4). *Mahujah*. The name Mahujah is clearly a variant of Mahijah from the previous chapter (6:40), but there is some uncertainty about whether to interpret this second instance of the name as a person or a place based on the manuscript history. See the commentary at 6:40. 7:6–8 Both OT1 and OT2 record the name in this range of verses as “Canaan.” It is tempting to consider this rendering of the name as a scribal mishearing of the previously encountered Cainan (6:17–19, 41–42), not only because the two names are homophonous but also because the biblical Canaan will not feature in the history of the early patriarchs until after the Flood at Genesis 9:18.