The City of Enoch

The story of Enoch is a classic indication of the plan of God regarding Zion. The Bible has only a small reference from Genesis 5:

 21 ¶And Enoch lived sixty and five years, and begat Methuselah:

 22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

 23 And all the days of Enoch were three hundred sixty and five years:

 24 And Enoch walked with God: and he was not; for God took him.

In order to even begin to understand Enoch we have to understand that Genesis was given to Moses since the record had been lost to Israel. It became the first book of the Torah to the Jews. Genesis as to the above provides only the genealogy and not a historical or religious account of Enoch. Perhaps this was from the Book of Enoch—an Ethiopian translation available at <http://www.forbiddengate.com/BookOfEnoch.pdf>. It is also mentioned in the Dead Sea Scrolls.

Christianity generally interprets the statements regarding Enoch as being translated which such tradition has it to mean that Enoch and his city was taken to heaven. We get this from Paul.

[Hebrews 11:5](https://www.lds.org/scriptures/nt/heb/11.5?lang=eng#4)

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

This translation according to the prevailing rabbinical idea of Enoch's character means *exaltation*. If you compare that with Christ’s transfiguration, exaltation is a better expression. Taken into heaven seems far too geographical, but nonetheless more expressive or as modern media would put it—more sensational for a lasting impression. In LDS tradition, exaltation is living again with God as families. You have to apply this after death to fit Mormon tradition. For this reason it is traditional to think that the city of Enoch was taken up into heaven without either Enoch or the people tasting death. Mormons go to great lengths suggesting that a translated body is different than a resurrected body to justify such a literal interpretation.

When you come to understand prophecy there are expressions such as *taken up* that often mean to take something back that God had given such as *heaven at hand* is taken up after it is rejected? One first receives heaven because he lives the laws of the Kingdom of Heaven. This heaven is like living a certain way according to Jesus Christ, so why do we think that heaven is after death. According to John and Jesus, it is within our reach—it is at hand. Paul, in Hebrews uses translation as something that comes by faith. If God takes us up he takes us up, allegorically speaking, into righteousness. If this is the correct interpretation, how can it be demonstrated?

Did Moses receive a more complete record only to be change slightly over time? Joseph Smith receives a more complete record. It was called Moses and is found in the Pearl of Great Price. Joseph also translated the Bible by correcting certain expression and adding a few here and there. Besides his revelations for his time, he received a more extensive description regarding Genesis as if the Lord was giving to Joseph what He gave to Moses. The Lord also gave the record of Matthew that emphasized the Kingdom of Heaven, where Christians and Mormons still think that haven is in an afterlife and unobtainable in this life. When Joseph translated the Bible he simply took what he had received regarding Moses and inserted this extensive version into Genesis when he translated the Bible. You will not find such a great amount of additions in any other parts of the JST (Joseph Smith Translation). If the Lord saw fit to reveal these old histories in greater detail, one has to ask, why? Was it restoring a more complete meaning of Heaven at hand. Knowing that both Christianity and that the Mormon Church would continue the traditional interpretations, the Lord gave a more complete version to study in hopes that some would come to see and recognize that heaven will again come as so many prophecies predict. We need to lean the truth for our children and grand children.

The two versions regarding Enoch are included below in tables. The JST is property of the former Reorganized Church on the left while Moses is property of the LDS on the right. The two versions are different as to spelling corrections, punctuation and verse numbering, but the words are the same? The reason for the difference in punctuation and verse numbering is that different editors compiled the one revelation inserted in two different documents. You can read only Moses. The other is for comparison if you want to see more.

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| **GENESIS 6**  21 And Jared lived one hundred and sixty-two years, and begat Enoch.  22 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.  23 And this is the genealogy of the sons of Adam, who was the son of God, with whom God himself conversed.  24 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.  25 And it came to pass, that all the days of Jared were nine hundred and sixty-two years; and he died. | **MOSES 6**  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 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. |

There are two concepts other than the genealogy. They are *righteousness* and *faith*, as illustrated by Paul. This righteousness is above what Judaism or Christianity of today cannot explain correctly. Every Christian Church thinks they have the true meaning of righteousness. It is usually similar to the Mosaic Law and what tradition might maintain by adding to or taking away some carnal principle. Not understanding that the Kingdom of Heaven is an economic doctrine required in reaching heaven, it is more like loving one’s neighbor as he loves himself. This implies economics. Simply professing some traditional doctrine is not living the law of heaven. In order to have faith in Christ, it is living the law of heaven as in the kingdom of heaven is at hand.

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| 26 And Enoch lived sixty-five years, and begat Methuselah. And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed the Spirit of God descended outof 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, even 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 forsworn themselves, and by their oaths they have brought upon themselves death.  30 And an hell I have prepared for them, if they repent not; | 25 And Enoch lived sixty-five years, and begat Methuselah.  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; |

There is a corollary to that of the spirit descending upon Enoch as it did Christ. The people were to repent as also Christ taught. Repentance was necessary to receive heaven. To enter this heaven is not something in the afterlife. It was then as it was with Christ to practice the laws of Heaven while living. These commandments were the same that had been given unto Adam, yet the people went astray. The *people devised murder, and have not kept the commandments*. Because of the Law of Moses, we assume this murder is the killing of man. God often uses carnal terms for a better expression of the spiritual killing of the laws of heaven—something Christianity has done. We cannot see this because of tradition. Hell is not in the afterlife, but what we will experience in this life if we fail to live the laws of heaven, we suffer the darkness of hell.

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| 31 And this is a decree which I have sent forth in the beginning of the world, from mine own mouth, from the foundation thereof; and by the mouths of my servants, thy fathers, have I decreed it; even as it shall be sent forth in the world, unto the end thereof.  32 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? | 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, 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? |

The concepts taught by Christ were instituted in the beginning from Adam until Israel suffered bondage and lost the key of knowledge to the Kingdom of Heaven. They would not come again have and opportunity to receive heaven until Christ when again the Kingdom of Heaven is at hand. Enoch found favor in the Lord. He was slow in speech as was Moses, and like Moses would ask, “Why am thy servant?”

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| 33 And the Lord said unto Enoch, Go forth, and do as I have commanded thee, and no man shall pierce thee.  34 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.  35 Say unto this people, choose ye this day to serve the Lord God who made you.  36 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.  37 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.  38 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. | 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.   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. |

Here the Spirit of the Lord gives Enoch power to cause the mountains to flee and the rivers to change their courses. This is allegory used by Jesus Christ and means to cause false doctrine to flee and the knowledge of the Lord to change its course from the lesser law to a greater commandment. Those who know not the keys of prophecy will feed us the gall of literal and carnal thinking.

Enoch became a seer because he could change the course of knowledge to those who could receive it. Christ did the very same thing, for He was the God who spoke to Enoch and Moses—even down from the beginning. Thus the expression, *“Before Abraham, was I am.”* The great I am was Jesus Christ. The Jews were horrified by this expression. They were blinded by the tradition thinking that they had the highest law. Modern Christians also are blinded by carnal tradition—the magic of free grace.

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| 39 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.  40 And all men were offended because of him;  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.  41 And it came to pass when they heard him, no man laid hands on him, for fear came on them all that heard him, for he walked with God.  42 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.  43 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. | 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.  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?   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. |

Enoch preached much as did Christ and like Christ they could not lay hands on him because he walked with God—almost as if God was there with him continually. This is hard for modern man to accept as it was then. If we could receive Heaven perhaps God would walk with a prophet for us. Without understanding the keys of heaven, God does not speak unless there are those who will receive the secrets of heaven and not just keep various carnal commandments out of tradition.

Mahijah, who came to Enoch, is mentioned in the Dead Sea Scholl’s along with the book of Enoch. Joseph Smith could not have invented it. One will argue this in order to defend their denial that Joseph got his ideas from the Ethiopian text referenced earlier.

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| 44 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.  45 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?  46 The heavens he made; the earth is his footstool, and the foundation thereof is his; behold, he laid it, and hosts of men hath he brought in upon the face thereof.  47 And death hath come upon our fathers; nevertheless, we know them, and cannot deny, and even the first of all we know, even Adam; 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. | 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, an 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. |

Enoch mentions a sea east of Cainan—corrected later in the Moses version to be Cannan. If this is the old world, one has a hard time reconciling a sea east while the Mediterranean Sea is west. According to other revelations of Joseph Smith this sea would have to be east of the mid west in North America. This would be either the lake Michigan or perhaps farther east to the Atlantic Ocean. This will be dealt with in the next article *Reasoning the Flood.*

Enoch also refers to the God of Heaven and the earth his footstool as the foundation. In the creation of heaven, God created the Kingdom of Heaven, so naturally He would be the God of the same. This is not a place, but a method of living. The Kingdom of God is like a footstool—a lesser kingdom, such as the Law of Moses. When you understand the allegory you do not think in terms of position or geography as tradition tries to do so. Enoch also talks of law written by the finger of God. This is certainly allegorical in terms of if being compared to the way man writes.

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| 48 And as Enoch spake forth the words of God, the people trembled and could not stand in his presence.  49 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.  50 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.  51 But God hath made known unto our fathers, that all men must repent.  52 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.  53 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; and 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. | 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.  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. |

Enoch refers to Adams fall as if it caused death. Again this is allegory for our own choices to experience mortality. The object is for us to learn repentance and to overcome. Enoch even talks of baptism, something that Christian tradition assumes started with Christ. From the Jewish Encyclopedia it is clear that forms of baptism were always among the Israelites.

A religious ablution signifying purification or consecration. The natural method of cleansing the body by washing and bathing in water was always customary in Israel ([see Ablution](http://jewishencyclopedia.com/articles/338-ablution), Bathing). The washing of their clothes was an important means of sanctification enjoined on the Israelites before the Revelation on Mt. Sinai (Ex. xix. 10). The Rabbis connect with this the duty of bathing by complete immersion ("ṭebilah," Yeb. 46b; Mek., Baḥodesh, iii.); and since sprinkling with blood was always accompanied by immersion, tradition connects with this immersion the blood lustration mentioned as having also taken place immediately before the Revelation (Ex. xxiv. 8), these three acts being the initiatory rites always performed upon proselytes, "to bring them under the wings of the Shekinah" (Yeb. l.c.)[[1]](#endnote-1)

Why would John be baptizing, if it were not a practice among the Jews? The baptism was a covenant to keep the law of heaven at hand—sometimes called the everlasting covenant. Since the Law of Moses did not have the Law of Heaven, it is sensible that the concept would be relegated over time as a symbol of cleanness. The people of Enoch had the higher law of heaven and they knew that the only begotten of the father would come in the meridian of time to give the Holly Spirit of Promise.

The mentioning of the Gift of the Holly Ghost is only a sign until Christ comes with the Holly Spirit of Promise. The Gift of the Holly Ghost is confusing to Christians because of tradition. The difference has been merged into one. This turned the Holy Ghost into free grace because the Holy Spirit of Promise was a sure sign. Being born again is really misunderstood. This Holy Spirit of Promise that Paul talks about was the second comforter or sure sign on salvation. The people of Enoch did not have the second comforter, but the nonetheless received heaven. Christianity as well as Mormon tradition has destroyed the concept, because *they have devised murder, and have not kept the commandments* of heaven. This is the same as with many who Enoch preached to. They knew of the higher law, but ignored it. The Mormons had the same and rejected it by assuming the ***Mosaic******tithe*** was all that was required by interpreting ***interest*** to be ***income***—agreeable to ***increase*** used in by the Lord for Israel.

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| 54 And our father Adam spake unto the Lord, and said, Why is it that men must repent, and be baptized in water?  55 And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden.  56 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.  57 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.  58 And it is given unto them to know good from evil; wherefore, they are agents unto themselves.  59 And I have given unto you another law and commandment; wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God.  60 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. | 53 And our father Adam 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. |

As expressed, the Lord forgives us for partaking of the tree of knowledge of good and evil and he has atoned for this sin, but as He told Adam we must be baptized and make a covenant to enter into the law of heaven. This is the same message spoken by Jesus. We should understand that the baptism is unto repentance and the remission of sins—the completion of which is when we receive the Holly Spirit of Promise, when we are born again.

The debate comes because the New Testament has not been translated as clearly as Christ tries to clarify between the first and second comforter. Enoch uses *inherit the Kingdom of God.* The New Testament also uses this expression incorrectly at times. *We inherit the Kingdom of Heaven* is the correct version. Enoch did not even have the lesser law, thus he would think the Kingdom of Heaven is the Kingdom of God. When the Lord created the earth, he created the laws for a lesser kingdom of God, when the people cannot live the higher laws of heaven.

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| 61 Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul;  62 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 may 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.  63 For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified. | 58 Therefore I give unto you a commandment, to teach these things freely unto your children, saying:  59 That by reason of transgression cometh the fall, which fall bringeth 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; |

There is nothing more Christian than illustrated here. It is given in the same language as in the New Testament. The Jews did not have Heaven until Christ offered it. This became their downfall for the next two thousand years. It is important to understand that Enoch taught heaven and the people practiced it. To be taken into heave is to live its lawas.

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| 64 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.  65 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.  66 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.  67 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; and thus he was baptized. | 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. |

The opening should be clear. We must abide the record of heaven. But not one person will speak clearly what that record or law is. Both that which is of the temporal law and that which gives of the heavenly law, bears witness of the only begotten. Jesus Christ will give the Holy Spirit of Promise (the second comforter) after He receives from His Father. Who will understand?

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| 68 And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.  69 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;  70 And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.  71 Behold, thou art one in me, a son of God; and thus may all become my sons. Amen. | 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 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 suffers baptism like unto Christ and the Holy Ghost fell upon him. The Jews would not accept this of Enoch and that is why tradition omitted these things. Even the Law did not mention them. The book of Enoch was referred to, but ignored in tradition. Enoch become one in the Lord and if Moses received this, this may be the tablets he broke. When he returned to the mount, he only kept the carnal commandments that would establish the Kingdom of God because scattered Israel could not receive the Kingdom of Heaven.

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| **GENESIS 7**  1 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.  2 And from that time forth, Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood in 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. | **MOSES 7**  1 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.  2 And from that time forth, Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood in 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. |

The concept of Enoch talking face to face in the chapter begins to yield more information as to Heaven. This was with Moses, but Moses withheld Heaven from Israel. Since modern prophets do not demonstrate this same situation, it behooves us to pay special attention to why? The early Christian rejected Heaven as also did the Mormons, and that is the reason the sun goes down over the prophets.

I will skip the historical prophecy of the time and jump ahead to the city, which is the main subject of this article.

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| 24 And Enoch continued his preaching in righteousness unto the people of God.  25 And it came to pass in his days, that he built a city that was called the city of Holiness, even Zion.  26 And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, Surely, Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.  27 And it came to pass, that the Lord showed unto Enoch all the inhabitants of the earth, and he beheld, and lo! Zion in process of time was taken up into heaven.  28 And the Lord said unto Enoch, Behold mine abode forever. | 19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.   20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.  21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever. |

Enoch builds a city of holiness after the order of the Son of God. This is the first use of Zion. The Lord said he has blessed Zion but cursed the residue of the people that did not partake of the holy city of Zion—the Kingdom of Heaven. This has been the pattern of the Lord from the beginning. We suffer desolations when we fail to receive Heaven. Zion in process of time was taken up—thus the expression *Zion fled*. We assumed taken up into heaven. When you think literally we obtain the traditional concept of taken into a heaven without tasting death. The allegory is we live the Laws of Heaven and do not taste of a spiritual death or darkness and desolations. Only when heaven is on the earth will the Lord abide with us. This is the allegory because a physical death is hell to them than know but did not partake of heaven. This is also why heaven remains a mystery under darkness. If we knew, we would be held acceptable according to its law. In time all good things dwindle in destruction because of disobedience. The Lord does not want to let this known. It is better to think that all is well in Zion because something being taken into heaven is more expressive and acceptable as justification for not living the law and keeping the commandments of heaven. I will jump to verse 27:

[Moses 7:27](https://www.lds.org/scriptures/pgp/moses/7.27?lang=eng#26)

 27 And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

If we were to live the laws of heaven even today, we would have the blessings of angels. In time we will know what those laws are and how they work. It is found in prophecy, but all refuse to see it. They were taught to Joseph Smith in many revelations, but the LDS tradition claims God took heaven and left a lesser law. The Lord did take heaven, which was the Holy Order of the Son of God—prophetically called the man-child, but the Lord did not leave a lesser law to the Mormons. The law He gave was a *standing law unto the Church forever*. Thus the Mormons are under condemnation. The quorum of twelve had it and then rejected it by changing the meaning to fit the desires of the saints.

When the Lord told Brigham Young that He will redeem Zion in His own do time, indicates that he meant the same righteousness as the people of God living under the principles of heaven. If the Lord put off redeeming Zion even though He earlier said to Joseph Smith there was sufficient, indicates the early LDS failure to receive what the Lord wanted.

In the case of Zion, there where prophecies indicating the Mormon rejection, but often it is not seen because prophecy often uses different terms of the time to express the future. In the case of Joseph Smith, the Lord would use terms consistent with the English language of 1829. The New Jerusalem given to Joseph Smith is a good example of the Order of Enoch. The Mormon saints do not seem to equate *Zion* with the *Order of Enoch*, the *New Jerusalem* or even the *Holy Order of the Son of God*. The Mormons have lost the truth by curve-fitting the use of order to mean the priesthood. It was the priesthood that administered the economic order through common consent. The *day of the Lord* is the coming of heaven and the redemption of Zion. Who is willing to see or even recognize it when it comes *again* as use in Daniel:

[Daniel 9:25](https://www.lds.org/scriptures/ot/dan/9.25?lang=eng#24)

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The first command to build heaven was when Christ Came. It was given to Joseph Smith at the confirmation of the covenant during the sixty-second week. As Denial says as the sixty-ninth week, *the street shall be built again, and the wall, even in troublous times.* Based on the seventy week prophecy of Christianity, the *again* will be at about 2050. Who will recognize it?

### [Moses 7:45-47](https://www.lds.org/scriptures/pgp/moses/7.46?lang=eng#45)

 And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified and have eternal life?

 And the Lord said: It shall be in the meridian of time, in the days of wickedness and vengeance.

 And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.

Zion will be with Christ until we learn obedience to the law of heaven. The prediction of Christ is the prediction of heaven. The rejection of Christ is the rejection of His Kingdom.

You will not fine the prediction of Jesus Christ manifest with this much clarity in the Old Testament. Some might consider that Joseph added the reference, the Lord added it for our time, or tradition removed it. It seems most appropriate for the latter, indicating that tradition often becomes the enemy of the truth. For the LDS apostles to not talk about it fosters tradition by omission.

[Moses 7:53](https://www.lds.org/scriptures/pgp/moses/7.53?lang=eng#52)

And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

Notice the use of *rock of heaven* for which we know to be Jesus Christ the actual designer of heaven. I do not mean a physical heaven or a spiritual heaven where we might dwell after death, but to the “Kingdom of Heaven at hand.” It is not an after-life event, but a concept of bringing Zion to the Earth. When we get to King Melchizedek, where the term *order* is used, we should remember the reference above to *rock of heaven* and associate it to Melchizedek King of Heaven. The *rock* is Christ and heaven is his order.

The reason the LDS do not tech the Order of Enoch is because its economic implication being equal to the Law of Consecration that the early saints rejected. The Law of Consecration is clearly an economic order. If order was also used with King Melchizedek, the assumption that order only means priesthood is used to ignore the responsibility of righteousness. Take the expression *seek ye first the Kingdom of God and His righteousness*. We know the Kingdom of God has the priesthood of one form or another, but that it is also a governmental kingdom for the temporal welfare of the saints. The terms *His righteousness* specifically refers to the saints loving their neighbors as themselves as in the Order of Enoch. This is a higher economic law than that of Mosaic Law or the Kingdom of God. Fixating on the priesthood and performing of ordinances does not mean righteousness in terms of economics.

As Christ said, my load is light, but greed prevents us from having eyes to see. The world is under condemnation because of it. Zion will be redeemed without hand in the middle of this century. Prophecy has declared it, but no one can see through the allegory. In time you will see.

1. http://jewishencyclopedia.com/articles/2456-baptism [↑](#endnote-ref-1)