

Comparing Moses 7 With D&C 38

The 2021 Doctrine and Covenants Come, Follow Me lesson for week 16 encourages a comparison between sections 37-38 and the record of Enos, as found in Moses 7 of the Pearl of Great Price. I found little in the Biblical record about God's dealings with Enoch, so I am only using modern revelation to look at God's promises to Enoch and what the Lord said to Joseph Smith in these two sections.

To appreciate the full merits of the texts involved, you ought to read the full records and spend some time thinking about Enoch's conversation with God and Christ, and Christ's conversation with Joseph Smith. Now throw into this mix our perspective of living in the latter days. We are seeing their conversations from a third perspective, living after both of these prophets. As you ponder these passages, consider the current progress of the Church, the world ever falling into greater sin around us, and the future promises the Lord has guaranteed will be fulfilled for those who remain faithful.

The three column table below was created to assist you in reading the ancient record and be able to instantly look at the modern record next to it. The third column is only for my modest comments about how these two records might apply to us and help us better understand our day. I recognize that everyone that might choose to do this exercise on their own would likely highlight different verses, and exclude different verses. This is just my perspective and understanding being discussed here. I hope it assists you in your own studies and contemplation of these verses.

There are separators between each section to be studied. I have also moved paragraphs further down the page so they align with other verses that talk about the same idea. I suggest you read all of a section from Moses, down to the section break. Then read any corresponding verses that might be there from section 38. What you are looking for are the references in section 38 that tie into the things God spoke to Enoch about in the book of Moses. Finally, read the commentary (if you want). There I point out what I have personally seen and felt from the reading of both sources of information. Once you have finished considering these three columns then move on to the next passage in Moses and go through the same exercise again. I think this will be the best and most personally insightful way to read the rest of this article. Take your time and enjoy!

Moses 7

Moses 7:23

23 And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;

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D&C 38:1-4

1 Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made;

2 The same which knoweth all things, for all things are present before mine eyes;

3 I am the same which spake, and the world was made, and all things came by me.

4 I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them.

Commentary

I have not included all of chapter 7 in the book of Moses, but there are verses in this chapter which clearly demonstrate that even in the days of Adam the name and calling of Jesus was known among men. They knew that salvation came only in and through Jesus Christ. They do not call him Jehovah, but the Christ - specifically Jesus Christ, the Son of God. They had been taught the same gospel we have been taught. Their doctrine was basically the same as our doctrine. The law they lived was different, but their knowledge of their Savior was clearly the same as our knowledge of him.

If you look at the names of those who came before and after Enoch, it becomes clear that once Zion was taken to heaven, the righteous on earth were gradually removed and taken to live in Zion. This process of sifting the righteous out from among the wicked continued until only the family of Noah was left on the earth. We honestly don't know how many of the ancient patriarchs died and how many were taken to the city of Zion before the flood. All we know is that by the time of the flood there were no more righteous on the earth besides Noah and his family.

Moses 7



Moses 7:24-26

24 And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.

25 And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.

26 And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.

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D&C 38:5-6

5 But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth;

6 And even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo, is their doom.

Commentary



Did you notice that in Moses the Lord says that Satan “had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed.” Yet in section 38 Jesus takes credit for these chains of darkness, which is the spiritual ignorance and limits placed on those who are not enlightened by the knowledge of God.

It is made very clear in section 38 that those who will not “hear my voice but harden their hearts” will be kept in spiritual darkness until the day of judgement.

I believe it is important to remember that we are free to choose right from wrong, enlightenment or darkness as long as our moral agency lasts. But when the day of judgment comes, we will no longer be able to choose. On that day we will be called upon to answer to God for the choices we have already made.

As far as I know, we have not been told what kind of agency we will each have after the day of judgment. All we know is that the righteous will “progress” and be exalted, while those who chose to ignore or willfully reject Christ’s offers to help us

Moses 7



Moses 7:32-34, 37-39, 42-47

32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

33 And unto thy brethren have I said, and also given commandment, that they

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Commentary

change and become more perfect through covenants and repentance will be given kingdoms to live in that have far less glory than those who will be allowed back into the Father's presence to live and become like Him and like Christ in the eternities.

What is important to recognize is that there is a end date on our ability to choose between right and wrong, good and evil. From the day of judgment on we will be directly answerable to God for our behavior, and will not have the same kind of opportunities to mess up like we do while we are here in mortality. So yes, today we can choose good or evil, either to our salvation or to our hurt, but as of the day of judgement that opportunity will come to an end, and we will have reached the day requiring that all accounts be settled and all choices be answered for.



The results of our choices between good and evil are discussed in other revelations. They are not discussed here in section 38, except for the Lord saying that wo is the doom of those who harden their hearts against him and refuse to repent of their sins.

The theme for this week's lesson is "If ye are not one ye are not mine." Moses 7:33

Moses 7

should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood;

34 And the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.

37 But behold, their sins shall be upon the heads of their fathers; Satan shall be their

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Commentary

specifically states that those who should love one another and choose God, their Father, but don't, are without affection and hate their own blood.

This may sound a little harsh, but as you witness our society moving closer and closer to the second coming of the Savior I believe you will see this loss of love become ever more pronounced and evident. I was stunned to read a new article about a man who wanted some of his girl friends stimulus check from the government. Because she wouldn't him as much as he felt he deserved, he pulled out a gun and killed her, her mother, their child, and a neighbor. From the description of the killing he appeared to have no sense of guilt or sorrow for his behavior. I believe this is what God is talking about to Enoch. In the days of Noah the people had given themselves entirely to Satan's influence, and Satan's influence always leads people to destruction, physically and spiritually.

These are the people the Lord prepared a prison for to hold the people of the earth until he should personally come and offer to let them out through the preaching of the gospel when Jesus was in the spirit world for three days. The opening of the prison allowed all those after the flood to

Moses 7

father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

39 And that which I have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment;

42 And Enoch also saw Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation;

43 Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.

44 And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted; but the Lord said

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Commentary

be released through repentance and their acceptance of Christ's gospel message.

Unfortunately, all the righteous who died prior to the resurrection of Christ had to wait for their chance to be resurrected and receive their glory until Jesus was resurrected first.

Did you catch the names of Christ in verse 39? Jesus is called "that which I have chosen" and "my Chosen."

Remember that Enoch's account is all being seen in the future for him. He sees Noah in the future, and the destruction of the world by the flood. Enoch experienced bitterness of soul seeing that only these few, among all the nations of the earth, were to be spared. But God tells Enoch to lift up his "heart, and be glad." Then Enoch sees that Noah's posterity will grow and replace all the nations of the earth.

Moses 7

unto Enoch: Lift up your heart, and be glad; and look.

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?

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

47 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;

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Commentary

When Enoch sees that the posterity of Adam is spared from complete destruction, and that the people of the earth multiply and begin to fill the earth once again, his attention turns to the days of the Savior, and the salvation Jesus would bring all the children of God.

This is a wonderful demonstration to see Enoch learning of the plan of salvation more clearly by seeing it unfold before his eyes, while in the presence of God.

Though Enoch's record is showing us what Enoch learned while conversing with God, I think section 38 assumes much of this knowledge for Joseph Smith, since these are all experiences in our past.

It is interesting that the phrase "the days of wickedness and vengeance" is used twice in Moses 7. The first time is referring to the Savior's first coming, and the second is in verse 60 referring to Christ's second coming. I am puzzled why this expression was not used in reference to the destruction of the wicked at the time of the flood.

Moses 7

and through faith I am in the bosom of the Father, and behold, Zion is with me.



Moses 7:48, 53-54, 58-62

48 And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

53 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.

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D&C 38:13-20

13 And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not;

14 But now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are guilty before me, but I will be merciful unto your weakness.

15 Therefore, be ye strong from henceforth; fear not, for the kingdom is yours.

16 And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.

17 And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it.

Commentary



These verses set up the assumptions and requirements for living as a Zion people. The Lord starts by acknowledging we are not perfect, but promises he will be merciful to us in our weakness. He promises us that the kingdom, his kingdom, will be ours, so we need not fear the evil designs of man. More than once in section 38 the Savior warns Joseph Smith that there are people conspiring to kill them, but makes known to the Saints that he is aware of their plans and will spare them by causing them to move to “the Ohio.” This is just step one in them becoming a more unified people.

The seed being referred to are the righteous descendants of Noah. The Lord promised Enoch that there will always be at least a remnant of those who are righteous as long as the world shall stand. We may not have the record of all these righteous people, but God has promised that they have existed from Enoch’s day down to our day.

Moses 7

54 And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?

59 And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

60 And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;

61 And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great

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18 And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh;

19 And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

20 And this shall be my covenant with you, ye shall have it for the land of your

Commentary

In Moses 7, Enoch is very concerned that the earth is suffering so much because of the wickedness that lives and spreads across her face. She longs for a time of rest when righteousness can replace the evil that she has to live with.

This desire for the earth to find rest prompts Enoch to plead with the Savior to come again. It just makes sense to him that the Savior wouldn't only come once, but would come a second time.

In verse 60 of Moses 7 the Lord uses the same wording he used to describe the days before the flood, "in the days of wickedness and vengeance." It would also be a great personal study project to learn all you can about this promise God made concerning the children of Noah. Evidently it has something to do with protecting them and leading them to a place that will not be cursed, like the rest of the earth.

Moses 7

tribulations shall be among the children of men, but my people will I preserve;

62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

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inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

Commentary

In the rest of the verses of this part of Moses 7, as well as in verses 17-20 of section 38, the Lord promises that the righteous will be preserved and protected in the last days, even though there will be “great tribulations ... among the children of men.”

It is important to remember that not every promise made to a prophet by the Lord is the first time that promise has been made. The Book of Mormon is replete with references that the promise God was giving that person was the same promise He had already made to other prophets before him.

What does Moses 7:62 tell you? God promises Enoch that He will send down righteousness out of heaven - think of the priesthood and the covenants revealed to Joseph Smith. He also promises Enoch that “truth I will send forth out of the earth, to bear testimony of mine Only Begotten.” Think Book of Mormon (and the rest of the latter-day scriptures, but primarily the Book of Mormon).

Recognize when this promise was given. It was given to Enoch when even Adam was still alive. The Book of Mormon was a

Moses 7



Moses 7:63-64

63 And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them 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;

64 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.

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D&C 38:21-27

21 But, verily I say unto you that in time ye shall have no king nor ruler, for I will be your king and watch over you.

22 Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand?

23 But, verily I say unto you, teach one another according to the office wherewith I have appointed you;

Commentary

planned event and an integral part of the plan of salvation from the very beginning.

In the second half of the verse God promises Enoch that a New Jerusalem, and new Zion will be built as a place of safety for God's people in the last days.



As I read Moses 7:63 I remembered a couple of verses in section 38 I haven't included yet, Doctrine and Covenants 38:7-8.

7 But behold, verily, verily, I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me;

8 But the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day.

I wondered what the Lord was talking about when he said he was among the Saints, but they couldn't see him, yet the day would soon come that the Saints will see him.

When I reread Moses 7:63 I noticed that the Lord says to Enoch, "we will receive them into our bosom, and they shall see

24 And let every man esteem his brother as himself, and practice virtue and holiness before me.

25 And again I say unto you, let every man esteem his brother as himself.

26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

us.” I think this is what the Lord is referring to in verses 7-8 of section 38.

The remaining verses in section 38 are instructions from the Lord about how to become a Zion people. We must not only esteem our brother as we esteem ourselves, but we must practice virtue and holiness before God.

Notice that Jesus repeats himself to Joseph Smith by saying again that every man needs to “esteem his brother as himself.” The mere fact that Christ would say this twice in a row should tell us how important this is for us. Christ does not often repeat his instructions, for he is not one to waste words.

The last two verses of this part in section 38 is a parable. Jesus demonstrates in verse 26 that a man cannot call himself just unless he is truly no respecter of persons. If there is any form of favoritism or preference from one person to another then that person doesn’t stand justified before God. All must be equal in our sight and our treatment. This is how we become one.

Moses 7



Moses 7:65-66

65 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;

66 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.

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D&C 38:28-33

28 And again, I say unto you that the enemy in the secret chambers seeketh your lives.

29 Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.

30 I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared ye shall not fear.

31 And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless—

32 Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high;

33 And from thence, whosoever I will shall go forth among all nations, and it shall be

Commentary



Moses 7 ends with a short description of what will happen in the last days, but section 38 is filled with much more detail.

The Lord tells Joseph Smith several times in section 38 that there are those who are planning to take their lives. He tells them plainly that though they are aware of evil and wickedness in other countries, they are blind as to the wickedness in their own country.

He warns the saints that if they don't "treasure up wisdom" and recognize the wickedness of men to be revealed to them, that they will be shocked when they discover just how wicked the world is around them. So He tells the saints that if they prepare themselves spiritually, their discoveries of the world's wickedness will not cause them to fear.

The purpose of moving the Saints to the Ohio is for the express purpose of giving to them God's law so they can become a more righteous people, that they might escape the power of their enemies, and become blameless and without spot before God.

Moses 7

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Commentary

told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

After they receive His laws he will send them forth to the nations of the world to save Israel. He promises to lead his people, for he has a great work “laid up in store” for them.