

Moses 7 — How Is It That Thou Canst Weep? — Enoch, Zion, and the God Who Mourns

Moses 7: Enoch's prophetic ministry; the building and translation of the city of Zion; the wars of the giants; Enoch's vision of all things; the weeping of God in heaven (vv. 28-40); the coming of Christ and the latter-day New Jerusalem.

If the Book of Moses has a summit, this is it. Moses 7 holds the most astonishing thing in the Pearl of Great Price: a prophet watches God cry — the God of heaven, weeping over his children — until Enoch blurts the question no one had dared ask: *<i>how is it that thou canst weep?</i>* And God answers. Around that center is the largest vision in the Old Testament: a whole city made so righteous it's taken up to heaven, the giants, the coming of Christ, and a homecoming embrace at the end of history.

Insights

- 1. 7:18 — Zion, defined.** *One heart and one mind, and dwelt in righteousness; and there was no poor among them.* Three things at once — they want the same things, they are good, and the goodness reaches into the economy. Not one of the three alone. A united, righteous people that still has rich and poor is not yet Zion.
- 2. 7:21 — a city taken up.** Enoch's whole community is so perfected that God lifts it into heaven — "Behold mine abode forever." Not just a marvel: proof that a society CAN be made that good. The latter-day New Jerusalem isn't a fantasy; it's been done once, and Enoch's city is coming back to meet it.
- 3. 7:28-29 — God wept.** *The God of heaven looked upon the residue of the people, and he wept.* Enoch, stunned, asks how a holy, eternal God can weep — and the Lord doesn't deny it. He weeps and explains why. The doctrine of an unmovable, untouchable God is a Greek import; the Hebrew God of Moses 7 grieves.
- 4. 7:32-33 — why he weeps.** Not broken rules in the abstract — his children destroying each other. *They are without affection, and they hate their own blood.* The image-bearers murdering the image. A parent who has watched their children turn on each other knows this grief exactly.
- 5. 7:41 — a heart wide as eternity.** Standing near the weeping God, Enoch's own heart "swelled wide as eternity." To be near that grief is to start grieving with it. A small, hard, self-protected heart is the one thing this chapter rules out as a destination.
- 6. 7:2 — a name to close the loop.** A man named *Mahujah* comes to Enoch (cf. 6:40) — in a world of giants and a coming flood. Hold it against a scroll no one read for nineteen centuries.

Hebrew Word Studies

lev echad / ein evyon (לֶב אֶחָד / אֵין עֵייוֹן) — **one heart / no needy one v. 18.** "One heart," *lev echad* — and there's that word *echad* again, the "one" of "the LORD our God is one LORD" (Deut. 6:4). Zion's oneness is written in the same word as God's oneness; a unified people is participating in the unity of God. And "no poor," *ein evyon*, is lifted straight from a promise in Deuteronomy: "there shall be no poor (*evyon*) among you" (Deut. 15:4). Here's the part that should make us a little uncomfortable, in a useful way: the economics aren't optional. A community can be doctrinally pure and warmly united and still not be Zion, if some are rich and some are poor. The *lev echad* fails the moment the bank accounts diverge too far. The early church got this exactly — "neither was there any among them that lacked" (Acts 4:34). So building Zion is always two jobs at once, the heart and the purse, and the Lord ties them together: you cannot have the one heart while you tolerate the empty hand. Either alone is a mirage of Zion, not the thing itself.

bakhah / chesed (בָּכָה / חֶסֶד) — **to weep / covenant-love, loyal mercy vv. 28-40.** *Bakhah* is the ordinary Hebrew verb for weeping — what Abraham did over Sarah's body (Gen. 23:2), plain human grief. The shock of Moses 7 is that it's applied to the Father. And the love behind the tears is *chesed* — the Old Testament's great word for loyal, covenant-keeping love, the love that will not let go. Put them together and you get the doctrine the chapter is built to deliver: God's weeping is not weakness; it is *chesed* under pressure. The tears are the visible shape of a love that human disobedience cannot exhaust. This matters more than it first appears, because it corrects a very old mistake. Classical theology, borrowing from Greek philosophy, taught for centuries that God is "impassible" — that he cannot suffer, cannot be moved, cannot grieve, because those would be imperfections. Moses 7 says the opposite, and recovers the God of the Hebrew Bible, the God who cried "how shall I give thee up, Ephraim?... mine heart is turned within me" (Hos. 11:8). A God who can weep is a God who can be reached. When you pray, you are not addressing a serene abstraction that cannot be touched by your life. You are talking to a

Father whose tears Enoch actually saw.

Apocryphal Correlations — the old books beside the restored text

The Book of Giants (Qumran, 4Q530) — the strongest case. The giants, terrified by dreams of a coming flood, send a messenger across the desert to ask the prophet Enoch what the dreams mean — and his name is *Mahaway*. Moses' man is *Mahujah* (7:2; 6:40): same name, role, prophet, world. The scroll was buried at Qumran in antiquity, undiscovered until 1948 — over a century after Joseph (d. 1844). The hardest convergence in this project to explain by anything but revelation.

1 Enoch — HONEST CAVEAT. 1 Enoch's cosmic tour and judgment-vision resonate broadly with Enoch's seer-vision — but it was available to Joseph (Laurence 1821), so it's resonance, not source. And Moses 7's specific gifts — the weeping God, the translated city, the New Jerusalem — are NOT in 1 Enoch.

The weeping God — an honest LIMIT. Moses 7's crown jewel, the grieving Father of vv. 28-40, has no real parallel in the Enoch literature or the wider apocrypha. We flag it openly: not everything precious in the restored text is corroborated by an old book. Some of it is simply revelation the ancient world lost without a trace.

Canon = Moses, the Bible, the Book of Mormon, the Doctrine and Covenants. These are extra-canonical witnesses, not scripture; the Church takes no position on them. Read per D&C 91 — and never force what isn't there. The Book of Giants name is the case hard to explain by access; 1 Enoch is an available resonance; the weeping God stands with no ancient witness, and that is fine.

Where the threads lead

The weeping God. Moses 7:28-37; Hosea 11:8 (“how shall I give thee up?”); Luke 19:41 and John 11:35 (Christ weeps — the Father's grief made visible). A God who can weep is a God who can be reached.

Zion, buildable. Moses 7:18, 21; Acts 4:32-35 (one heart, none lacking); D&C 38:27 (“be one; if ye are not one ye are not mine”); Rev. 21:2 (the New Jerusalem coming down).

Truth out of the earth. Moses 7:62; Isaiah 29:4 (“a voice... out of the ground”) — read by Latter-day Saints as the Book of Mormon, prophesied to Enoch four thousand years early.

The homecoming embrace. Moses 7:63; Luke 15:20 (the father “fell on his neck, and kissed him”) — the reunion of Enoch's translated city with the latter-day Zion, patterned on the prodigal's welcome.

Enoch translated. Moses 7:21, 69; Hebrews 11:5 (“Enoch was translated that he should not see death”); Jude 1:14 — the prophet, and his whole city, taken up to God.

How the chapter changes the reader

Moses 7 changes who you think you're praying to. Not a serene abstraction safely above your life, but a Father genuinely moved by it — grieved when you grieve, grieved most when his children wound each other. Your pain registers in heaven. The distance you sometimes feel isn't coldness; he is nearer and more affected than you dared think. And it leaves you with Zion as a buildable thing — one heart, one mind, no poor — because it was built once and lifted up, and it is coming back. The whole vision of history, giants and floods and crucifixions, resolves into a homecoming embrace.