

Title: The Book of Enoch as a Temple Narrative

Kicker: The Book of Enoch, an ancient Middle Eastern text, is really the final episode of a temple text found within the Book of Moses.

Jeffrey M. Bradshaw argues that the ancient Book of Enoch, a collection of ancient Jewish writings written around 300 B.C., contains temple theology reminiscent of the Book of Moses. Although the Church does not consider the Book of Enoch to be canon, it appears to be the conclusion of a temple narrative woven throughout the Book of Moses, which shows its readers the final steps necessary to return to God and become like him.

Temple theology enables believers to approach God through ritualistic signs and symbols. The corresponding temple texts are narratives that provide context for the divine covenants that can lead people back to Heaven. These narratives can help worshippers gain a greater understanding of temple rituals and how they can lead to salvation. The Book of Moses is an example of one of these texts. The temple themes in the Book of Moses extend further than the fall of Adam and Eve. Chapters two through four of the Book of Moses describe the creation and the fall, while chapters five through eight describe Adam and Eve's ascent back to God. The narrative correlates with the temple endowment, including the dressing in garments and making the necessary covenants to minister in God's kingdom.

This all culminates in the Book of Enoch, which describes the translation of the city of Enoch and Enoch's personal transfiguration process. It describes not only the translation of his city but also prefigures the exaltation of the righteous. Of course, returning to God and becoming like him is ultimately the goal of the temple, as shown in the Book of Moses and Book of Enoch. Both of these books demonstrate that our rituals for the temple endowments have ties back to ancient Judaism, demonstrating that the temple ordinances have been an essential element to the Church of Jesus Christ as an eternal entity.

To read Bradshaw's full article, "The LDS Story of Enoch as the Culminating Episode of a Temple Text," you can find the full article here.

—Shane Peterson, *Mormon Insights*

Until the third paragraph I felt relatively lost in abstract descriptions and vague pronouns. I would try making the subject matter more concrete by maybe opening up with a discussion on what temple theology is, pointing out the congruity of the Book of Moses and Enoch, and then launching into Bradshaw's assertions.

Commented [NCC1]: Give him a title and the reader a reference point. Who is he?

Commented [NCC2]: See Chicago 10.39

Commented [NCC3]: The Book of Enoch would appear to be this way whether or not the Church considered it canon. Maybe make two different sentences so they don't seem dependent.

Commented [NCC4]: A quick jump from the previous paragraph. Consider a transition. Maybe tie in the fact that the Book of Enoch isn't considered canon by the Church but that both the Book of Moses and the Book of Enoch are similar in their function as temple theology.

Commented [NCC5]: Do you mean the Book of Enoch specifically?

Commented [NCC6]: I took out the "the" so the parallel structure was more explicit.

Commented [NCC7]: Maybe reference a specific scripture that proves this point or at least provides a resource to the readers.

Commented [NCC8]: Ambiguous reference. The temple theology? Adam and Eve's narrative? The correlation between Adam and Eve's narrative and the temple endowment?

Commented [NCC9]: This segment is slightly redundant.

Commented [NCC10]: I think this sentence would be more powerful if you left out the "Of course" and revised it like so: "Ultimately, the goal of the temple is to return to God and become like him, as shown in the Book of Moses and Book of Enoch."

Commented [NCC11]: Already used "demonstrates": Consider "proving," "showing," "signifying," "revealing," etc.

Commented [NCC12]: What exactly do you mean by this phrase?

Commented [13]: The article cannot be found online.