

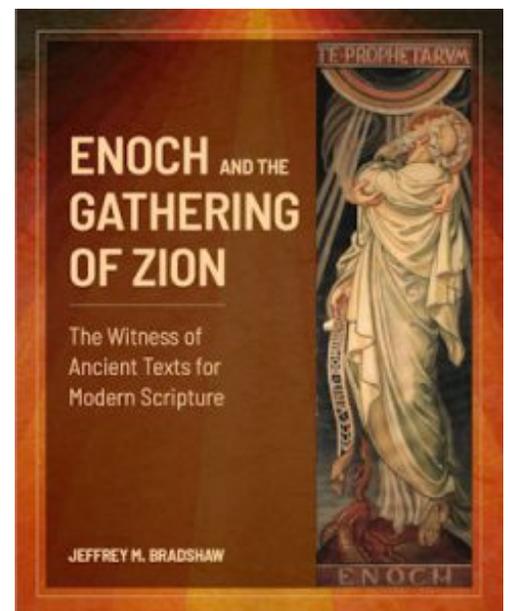
Scripture Study



The Rediscovery of Enoch

By [Jeffrey M. Bradshaw](#) · January 7, 2022

*This series of articles introduces a new book entitled **Enoch and the Gathering of Zion: The Witness of Ancient Texts for Modern Scripture** (see review at: <https://latterdaysaintmag.com/a-new-biography-of-enoch-and-an-excellent-tool-for-the-book-of-moses/> . Digital and softcover copies of the book are available now in black and white or beautiful premium color. See <https://interpreterfoundation.org/books/>). *Though many Latter-day Saints will remember Hugh Nibley’s remarkable discoveries in ancient documents relating to the Book of Moses story of Enoch that were published nearly fifty years ago, they may not be aware of exciting new findings. For example, newly analyzed passages from the Book of Giants confirm the Latter-day Saint account of Enoch’s gathering of Zion and the eventual ascent of**



his people to heaven. In addition, based on the recent discovery of the Manichaeon Cosmology Painting—a thirteenth–fourteenth century Chinese wall hanging that includes illustrations of Enoch’s story—we now have some idea of the symbolic geography of Enoch’s travels, likely portraits of individuals to whom he preached (including Mahijah), and what seems to be a depiction of the cities of Zion that ascended to heaven.

With the help of these ancient sources, we are now in a better position than ever to assemble the most complete and detailed biography of Enoch to appear in modern times. In our day, when stories of scripture figures are often dismissed as fables or ignored altogether, Enoch’s story and message are more vital and relevant than ever. After all, Latter-day Saints have been called, like Enoch’s people, to more fully engage our hearts and accelerate our labors in a spirit of consecration until the Enoch’s vision of a true and permanent Zion becomes a reality.

Enoch and the Gathering of Zion Part 1: The Rediscovery of Enoch

The pseudepigraphal book of *1 Enoch* (also known as *Ethiopian Enoch* or more simply as the *Book of Enoch*) was well known and respected in both Judaism and Christianity in the first century CE. But just a few centuries later, its teachings had fallen out of favor. The book eventually disappeared altogether from the view of the Church in Europe and Asia.

In this article, we’ll see how dedicated efforts by a series of scholars, adventurers, and churchmen eventually led to its unlikely rediscovery and English translation in 1821, just nine years before Joseph Smith translated the



Enoch story in the Book of Moses.^[1] Though it is unlikely that Joseph Smith studied *1 Enoch* itself in any detail, it now serves, along with an even more impressive library of other ancient Enoch manuscripts, as a witness of the presence of ancient threads within the Book of Moses.

The Intriguing Prophecy of Enoch within the Book of Jude

Although knowledge of the Book of Enoch had been lost to the Western Christian Church, the reference to the prophecy of Enoch within the New Testament book of Jude continued as a subject of intrigue for Christian readers:

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints

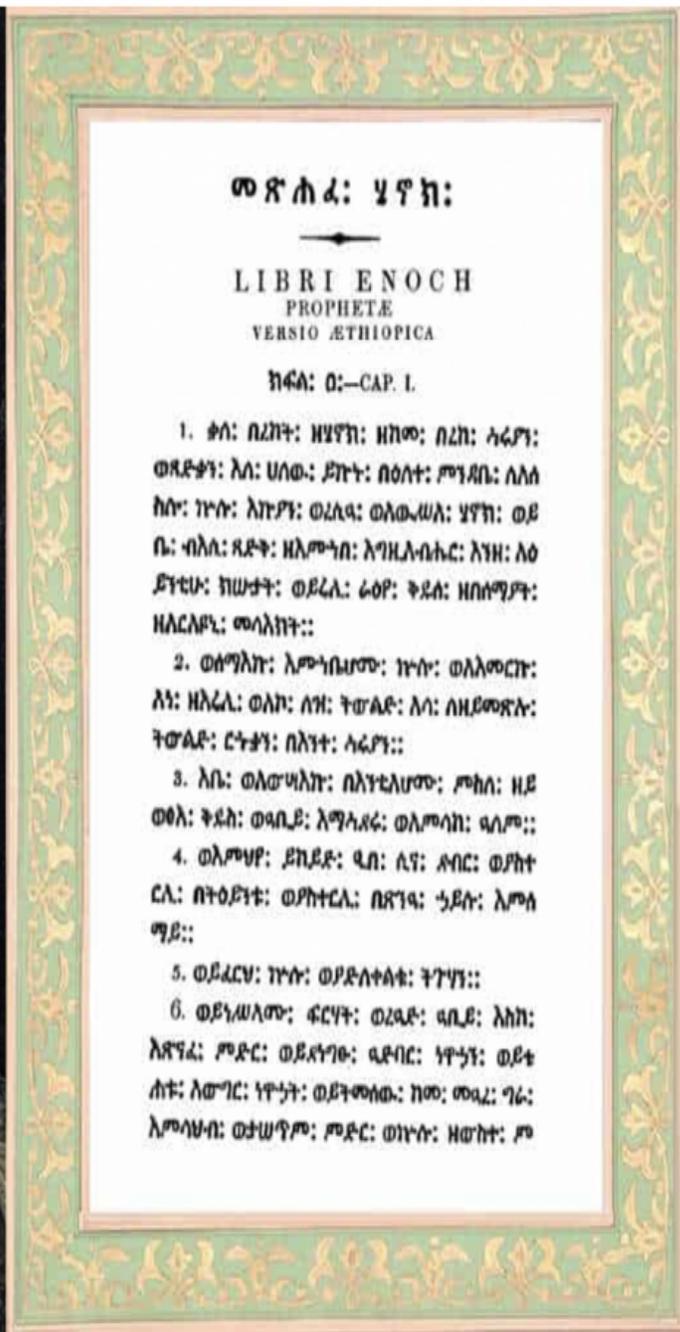
15 To execute judgment upon all, and to convince all who are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Of course, the prophet Enoch was still remembered from two brief biblical genealogies (Genesis 5:21–24; 1 Chronicles 1:3) and later Jewish and Christian traditions had preserved other memories. But no record of his prophecies existed in the Bible itself. By the Middle Ages, Bible readers had reluctantly concluded that if a Book of Enoch had ever existed it was probably lost forever.

Hints and Rumors About an Original of the Book of Enoch

Imagine the surprise and interest that ensued once rumors began to fly in the beginning of the fifteenth century about the possibility that the Book of Enoch had survived after all. Italian Renaissance philosopher, Giovanni Pico della Mirandola (1463–94) reported with excitement that he “had purchased a copy of the book of Enoch for a large sum of money.”^[ii] Though, perhaps, he never read the book and no one knows exactly what was contained in its pages, there seems little doubt that he had found something.^[iii] In 1553, Guillaume Postel announced, “An Ethiopian priest has told me that [the Book of Enoch] is held to be canonical” in the Ethiopian Christian church. In 1606, eminent French scholar Joseph Justus Scaliger (1540–1609) translated excerpts from *I Enoch* that were contained in the *Chronography* of George Syncellus (d. ca. 810).^[iv] It was said that Scaliger “spoke in very disparaging terms of the book ... although he maintains that the apostle Jude has quoted it.”^[v]

Thirty years later, Gilles de Loches, a Capucinian monk who had been living in Egypt told the French scholar, Nicolas-Claude Fabri de Peiresc (1580–1637) “about a monastery possessing eight thousand volumes in which he had seen a book of Enoch.”^[vi] Though Peiresc spared no effort and expense to find the manuscript and eventually succeeded in procuring it, he died before it could be translated. Some forty years later, when the German orientalist, Hiob Ludolf (1624–1724) had a chance to inspect Peiresc’s manuscript,^[vii] he discovered to his great disappointment that it was actually not the Book of Enoch, but rather a manuscript of the Ethiopic writings of Bakhayla Mika’el (Zosimas). Although the book contained some excerpts from *I Enoch*, by and large the writings were a product of the fifteenth century. The content of the book nauseated Ludolf, who said “it contains such gross and vile stinking [*putidas*] fables that I could hardly stand to read it.”^[viii] Not only did Ludolf disparage Peiresc’s manuscript, he also “did not believe that there ever *was* [an Ethiopian] book of Enoch.”^[ix]



Left: *Pompeo Batoni (1708–1787): James Bruce of Kinnaird, 1730–1794. African Explorer, 1763*[\[x\]](#); Right: Transcript of the first page of chapter one of Ethiopic book of Enoch, now more commonly known as *1 Enoch*.[\[xi\]](#)

Enter the Adventurer James Bruce

The world might have been waiting indefinitely for the manuscript of the Ethiopian Book of

Enoch, had it not been for the intrepid Scottish traveler, James Bruce of Kinnaird (1730–94). Aptly summarizing Bruce’s colorful reputation, Terry Stewart writes:

James Bruce is an incredibly enigmatic historical figure, surrounded by conspiracy theories, rumors of Masonic influence and colonial interference, not to mention wild accusations and exceptional claims to fame. These incredible rumors have been whispered about the inscrutable and sometimes obstreperous Laird of Kinnaird for centuries. However, the truth is no less impressive than the fiction!

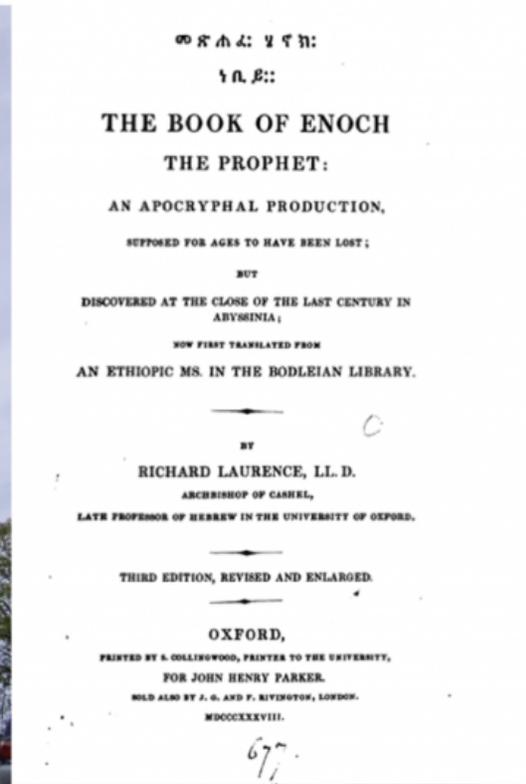
After the twin tragedies of the death of Bruce’s father and his own wife, he was left both with the means and the freedom to travel. He had an insatiable itch to explore the world. His greatest ambition was to discover the source of the Blue Nile, a tributary to the Nile proper that joins the White Nile at Khartoum in Sudan. From 1765 onward, he pursued this project with enthusiasm. According to Stewart, Bruce’s:

journey was anything but straightforward. ... He was essentially held hostage by different ruling factions within Ethiopia; he nearly died of dysentery; he fought alongside Ras Mikael Sehul (essentially the most powerful Emperor within Ethiopia at the time) and even attended an Ethiopian wedding. During this time he wrote that he did, in fact, discover the source of the Nile at Lake Tana, arriving there on November 14th 1770. But it was later disputed whether he had actually made it that far.[\[xii\]](#) He also tried to discredit earlier European accounts of discovering the source, particularly from Portuguese missionaries in the early seventeenth century. Following his discovery and a grueling return journey home, Bruce finally arrived in France in March 1773.

Although the memoirs of Bruce’s journey were spectacular (and, in the main, accurate), they seemed to some almost too fantastic to be believed.[\[xiii\]](#) But aside from the adventures themselves, Bruce’s “most impressive and ironically perhaps his least known” achievement was

his acquisition of three authentic copies of the Ethiopic Book of Enoch.

Sadly, according to Hugh Nibley, Ludolf’s negative assessment of the Peiresc manuscript nearly a century earlier had already done considerable damage to the reputation of the Book of Enoch. “There was a flurry of interest in Bruce’s finds, but it quickly subsided, and ‘for more than a quarter of a century these manuscripts remained as if they had still been in Abyssinia.’”[\[xiv\]](#)



Left: The Post-Reformation Church of Ireland Cathedral of St John the Baptist and St Patrick’s Rock, Cashel, Tipperary, Republic of Ireland where Richard Laurence served as Archbishop from 1822–1838. Photo taken in 2009[\[xv\]](#); Title page of the 1838 edition of Laurence’s translation of *1 Enoch*.[\[xvi\]](#)

An English Translation at Last, Thanks to Richard Laurence

Bruce’s manuscripts might have remained asleep forever had it not been for Archbishop Richard Laurence of Cashel in Ireland (1760–1838), “a great and good man ... who restored the book of

Enoch to the world.”[\[xvii\]](#) He had tried to be a peacemaker at a time of great tension between the Catholics and Protestants in Ireland, but “for taking and holding [the position that the two groups should learn to live together], Laurence was subjected to savage and relentless attacks from both the Protestant and the Catholic clergy.”[\[xviii\]](#) Happily, from the perspective of our day, writes Nibley:[\[xix\]](#)

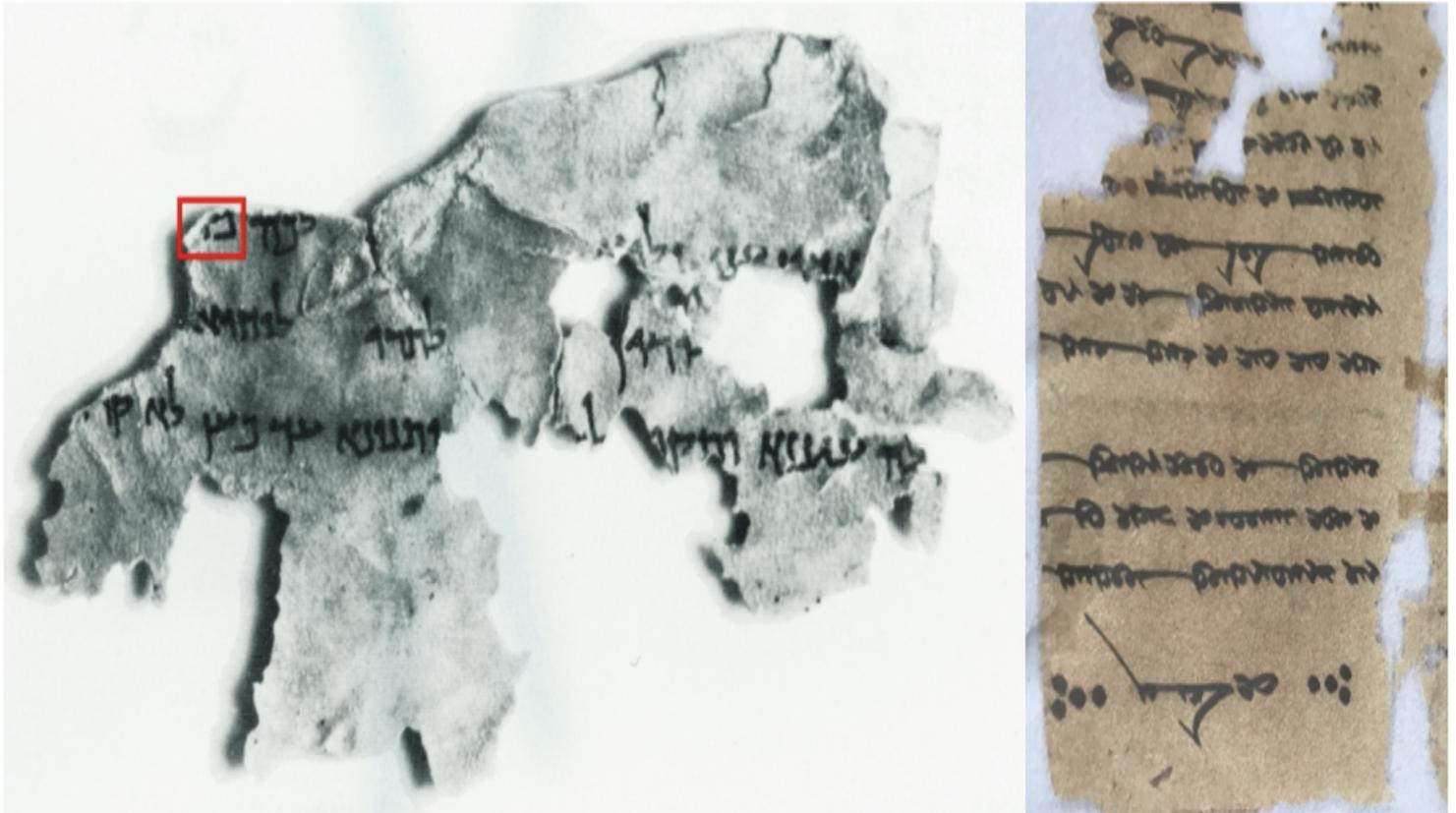
Richard Laurence stands vindicated not only as a champion of Christian charity but as one who has done more for the cause of Scriptural truth than all the rest of the clergy put together. For to him “belongs the honor of revealing to the world the treasure that had been hidden for so many ages, and which was almost universally supposed to be lost irrecoverably”: the Book of Enoch. Obligated to do all his work in the Bodleian Library, which had begrudged lending him manuscripts in which it had not the slightest interest, he produced in 1821 a translation under the title “*The Book of Enoch, an apocryphal Production, now first translated, from the Ethiopic Ms. In the Bodleian Library, Oxford, 1821.*”

Emma Smith; Right: Moses 6:64a–7:10b in the handwriting of John Whitmer and Sidney Rigdon.[\[xx\]](#)

Did Joseph Smith Plagiarize *1 Enoch* to Create the Book of Moses?

In 1830, just nine years after the publication of Laurence’s translation, Joseph Smith produced the Book of Moses. Originally part of the Prophet’s inspired translation of Genesis, the account of Enoch it contains is now canonized as chapters 6 and 7 of the Book of Moses. Could Joseph Smith have drawn on Laurence’s translation to produce his own?

In brief, it seems very unlikely. The well-known Latter-day Saint historian Richard L. Bushman concluded, “It is scarcely conceivable that Joseph Smith knew of Laurence’s Enoch translation.”[\[xxi\]](#) Even if the Prophet had studied it himself or been aware of some of its general contents indirectly, it would have been a relatively unfruitful source of ideas for Moses 6–7 compared with other ancient Enoch texts. Aside from the shared prominence of the “Son of Man” and related themes in one of the five sections of *1 Enoch* called the *Parables of Enoch* that will be discussed separately, few unique and significant parallels have been identified so far between the two Enoch chapters of the Book of Moses and the sizable text of *1 Enoch*.



Left: Fragment of the Dead Sea Scrolls *Book of Giants* (*BG*) in Aramaic (4Q203, fragment 7b, column ii) that was understood by its translator Józef Milik to contain the first part of a personal name Mahawai (outlined by a rectangle in the upper left of the photograph). The consonants of the name are closely related to the Book of Moses names Mahijah and Mahujah; [\[xxii\]](#) Right: Photograph of a Manichaean *BG* text fragment written in Sogdian, showing detail of So20220/II/R/ and So20220/I/V/ [K20]. [\[xxiii\]](#) Fragments of the Manichaean version of *BG* have survived in six different languages.

Could Joseph Smith Have Drawn from Other Ancient Enoch Books?

Although common language and thematic resemblances to Moses 6–7 in most of *1 Enoch* are rare, shared ideas in other ancient Enoch books are more frequent and significant:

- **2 Enoch.** *Second Enoch*, also known as *Slavonic Enoch* or the *Book of the Secrets of Enoch*, is a pseudepigraphal text of Jewish origin that describes the heavenly ascent of

Enoch and his initiation into the divine mysteries. Among other things, Latter-day Saint readers of the Book of Moses will find interest in the *2 Enoch* account about Enoch's initiation into the heavenly mysteries (Moses 7:3–4). For example, at one point, the Lord commands Michael to anoint and clothe Enoch, saying: “Go and take Enoch and remove his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory.”[\[xxiv\]](#) As a result of this investiture, Enoch declared: “I looked at myself, and I was transformed into one of his glorious ones.”[\[xxv\]](#)

- ***3 Enoch***. *Third Enoch*, also known as the *Hebrew Apocalypse of Enoch* or the *Book of Palaces*, is a Jewish pseudepigraphic text written later than *1 Enoch* and *2 Enoch*. However, *3 Enoch* can be seen to draw on the traditions found in the earlier Enochic literature, especially on the *Parables of Enoch*. Among the unusual parallels to the Book of Moses Enoch are his title of “Iad” (Moses 6:31;[\[xxvi\]](#) see also *2 Enoch*[\[xxvii\]](#) and other Jewish works[\[xxviii\]](#)), Enoch's transfiguration (Moses 7:3–4;[\[xxix\]](#) see also *2 Enoch* as cited above), God's bestowal of a divine throne (Moses 7:59),[\[xxx\]](#) and visions of the spirits of the dead (Moses 7:38–39, 56–57) and of those yet to be born (Moses 6:36; 7:45).[\[xxxi\]](#)
- ***Book of Giants***. The *Book of Giants (BG)* appears to contain some of the oldest surviving Enoch material. It is known from a collection of fragments found among the Dead Sea Scrolls (DSS) at Qumran in 1948 and from remnants that were preserved as scripture among adherents of the Manichean religion for a thousand years in wide swaths of Asia.

Overall, *BG* resembles little else in the Enoch tradition, yet we find in it the most extensive series of significant parallels between a single ancient text and Joseph Smith's account of Enoch's preaching mission (Moses 6:37–46), his encounters with the *BG* equivalent of Mahijah (Moses 6:40, 7:2), subsequent battles with his enemies (Moses 7:13), the complaining of the earth (Moses 7:48–49), the gathering of his people to a place of

righteousness (Moses 7:17–19), and their heavenly ascent (Moses 7:69). A detailed discussion of *BG* and an extensive exploration and analysis of the many thematic resemblances to *BG* has been published separately.[\[xxxii\]](#)

One potential point of confusion that should be cleared up here is that the main characters in the *Book of Giants* are not really giants. The word translated as “giants” is *gibborim*, better translated as “mighty heroes” or “warriors.”[\[xxxiii\]](#) As Ida Frölich makes clear, “there is no sign that these beings had a mixed—human and animal—nature. The name *gibborim* [often mistakenly translated as “giants” in modern translations] refers to their state (armed, mighty men), not their stature which is described as gigantic in a single passage [in the ancient Enoch literature].[\[xxxiv\]](#) The term ... does not involve the idea of a superhuman or gigantic stature. It was the Greek translation that introduced a term (*gigantes*) involving the notion of superhuman stature.”[\[xxxv\]](#)

Why is this important? because *BG*, like the Book of Moses, is mainly concerned with Enoch’s dealings with wicked *people*, the all-too-human *gibborim*. Both *BG* and the Book of Moses differ in this respect from *1 Enoch’s Book of Watchers*, which relates Enoch’s dealings with wicked *superhumans*, fallen angels with a fantastical physical form.

- ***Mandaean writings.*** Mandaean writings, especially those within their primary work of scripture, the *Ginza*,[\[xxxvi\]](#) provide a unique window into ancient Enoch traditions. The Mandaeans, who probably originated as a first-century Jewish baptismal group in Palestine or Syria,[\[xxxvii\]](#) are best known for their high regard for the teachings of John the Baptist. Latter-day Saints will find particular interest in Mandaean teachings and practices pertaining to religious ordinances, including rituals related to baptism and heavenly ascent.

Mandaean scripture speaks extensively about divine messengers (*‘uthras*) who have been

sent to help and teach humankind. In the preeminent position is Manda d-Hiia (Knowledge of Life), followed by three “brothers ... sometimes seen as belonging in three different generations”[\[xxxviii\]](#): Hibil [Abel, son of Adam], Sital [Seth, son of Adam], and Anosh [Enosh, son of Seth]. In Mandaean scripture, these three messengers are sent down from the “Lightworld” in the beginning to instruct Adam and Eve in the ordinances and in prayer.[\[xxxix\]](#)

For our purposes, it’s also important to know that the figure of Enosh is often confused with Enoch in both ancient and modern sources and that, as a result, the figure of Enosh has often been an accidental magnet for Enoch traditions in and out of Mandaeism. For this reason, most of the stories in Mandaean scripture about Enosh are usually recognized by scholars as applying to Enoch. For this reason, I will refer to the Mandaean Enosh in future articles in this series as “Enoch.”

- **Later Enoch sources.** In 2018, John C. Reeves and Annette Yoshiko Reed published the first volume of their groundbreaking book series entitled *Enoch from Antiquity to the Middle Ages*.[\[xl\]](#) This volume makes available in English many little-known later texts about Enoch from Jewish, Christian and Islamic sources. There are several interesting thematic resemblances to the Book of Moses in these texts that have already been identified.[\[xli\]](#)

Could these other ancient Enoch books have been sources for Joseph Smith’s Enoch chapters? Note that a version of 2 *Enoch* was not published in English until 1896.[\[xlii\]](#) 3 *Enoch* was not available in English until Hugo Odeberg’s edition in 1928.[\[xliii\]](#) The Aramaic version of *BG* was not discovered until 1948 and the first English translation was by Milik and Black in 1976.[\[xliv\]](#) The first English translation of Manichaean fragments of *BG* was published in 1943.[\[xlv\]](#) And none of the Mandaean sources were available during the lifetime of Joseph Smith.

In view of these facts, it would have been impossible for Joseph Smith in 1830 to have been aware of the most important resemblances to ancient literature in his Enoch revelations. Other than the few unique and typically loose parallels found in *1 Enoch* (which Joseph Smith is unlikely to have studied), the texts that would have been required for a nineteenth-century author to derive significant parts of Moses 6–7 were not available to him. Even if other relevant traditions outside the Enoch literature (for example, Masonic or hermetic traditions) had been available to Joseph Smith by 1830, they would not have provided the many rare or peculiar details in *2 Enoch*, *3 Enoch*, and especially *BG*. Moreover, looking beyond parallels in various isolated details, we are now seeing significant evidence for convergences in the overall structure of the storylines of *BG* and the Book of Moses.

For a moment, let's imagine that Joseph Smith did have access to ancient Enoch texts. What kind of a challenge would it have been to extract material from them and weave it into the coherent, purposeful account in Moses 6–7 over the course of a few days in December 1830? While one could have easily extracted parallels from these texts (had they been available), it would have been no easier to intelligently combine them to create the Book of Moses than it would have been for an author to write a new play in the style of Shakespeare by assembling stock phrases that have become embedded in the English language and then adding connecting phrases to complete the work.

In conclusion, precisely because it is certain that ancient Enoch texts are not *sources* for the Book of Moses, their surprising resonances with modern scripture make them powerful witnesses of the *authenticity* of the Book of Moses.

The purpose of the new book and this series of articles is to explore some of the things ancient texts relating to the Moses 6–7 can teach us. With this background, Latter-day Saint readers will be in a better position to explore all these texts for themselves. My personal study of the ancient Enoch literature has convinced me that its value goes far beyond its witness of the ancient and authentic nature of the Book of Moses. Of greatest value in the process of careful comparison of

Enoch manuscripts from antiquity to the Book of Moses is that it can increase our appreciation of otherwise obscure details in both ancient and modern texts.

It is hoped that readers will find both their understanding of scripture and their testimony of the Prophet Joseph Smith strengthened by their study of the records of Enoch's ministry, available now in convenience and abundance like never before.

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[i] For Hugh Nibley’s inimitable telling of the rediscovery of the books of Enoch, see H. W. Nibley, *Enoch*, pp. 91–121. For other, more detailed accounts of the reception history of 1 Enoch, see J. C. VanderKam, *Enoch*; M. Barker, *Lost*. For another account of European interest in 1 Enoch and the rediscovery of manuscripts, with new details about interest in the late 18th century and early 19th century suggesting that the interest in 1 Enoch during this period among was greater than has heretofore been appreciated, see C. Townsend, *Revisiting Joseph Smith*, pp. 51–70. For similarities and differences between Latter-day Saint views on the origins of evil in the world and 1 Enoch teachings, see J. M. Bradshaw, *Book of Moses as a Temple Text*, pp. 421–25; J. L. Woodworth, *Enoch*.

[ii] N. Schmidt, *Traces*, p. 45.

[iii] *Ibid.*, pp. 47, 52.

[iv] J. J. Scaliger, *Animadversiones*, pp. 244–245. P. 34. The extracts covered 6:1–9:4; 8:4–10:14; 15:8–16:7 (G. Boccaccini *et al.*, *Early Enoch*, p. 34). A fourth extract attributed by Syncellus to 1 Enoch probably came from the Book of Giants (see J. T. Milik *et al.*, *Enoch*, pp. 317–320).

[v] Michael Stuart, quoted in H. W. Nibley, *Enoch*, p. 101.

[vi] Ibid., p. 100. See Schmidt, 1922 #12424}, p. 50.

[vii] See the account of Ludolf's encounter with the manuscript in the note by F. Nau, published in J. Perruchon, *Livre des mystères*, ix-x.

[viii] H. W. Nibley, *Enoch*, p. 101, citing N. Schmidt, *Traces*, p. 51.

[ix] N. Schmidt, *Traces*, p. 52, emphasis added.

[x] https://en.wikipedia.org/wiki/File:James_Bruce.jpg (accessed November 25, 2021).

[xi] T. Stewart, *James Bruce*.

[xii] Terry writes, “ The consensus is now that he did, in fact, make it as far as Lake Tana. But he was at least the third European to do so.”

[xiii] According to Stewart, Bruce's account “was not necessarily widely respected among scholars and earned him as much derision as it did accolades. His tales within it were, to some, too fantastic to be true, for example he describes an Ethiopian wedding where steaks were served raw cut from the cow in front of guests! This has since been proven to be accurate, but it is no surprise that many Brits balked at the thought at the time. He was however regarded as an accomplished explorer; even David Livingstone, the quintessential Scottish explorer, was said to have remarked of Bruce, ‘he was a greater traveler than any of us.’” “In 1774 he was made a Fellow of The Royal Society of Edinburgh, joining the ranks of those such as James Young and David Hume.”

[xiv] H. W. Nibley, *Enoch*, p. 103, citing J. E. H. Thomson.

[xv] <https://commons.wikimedia.org/wiki/File:CashelCICathedral.JPG> (accessed November 26, 2021).

[xvi] R. Laurence, *Book of Enoch*

[xvii] H. W. Nibley, *Enoch*, p. 104.

[xviii] *Ibid.*, p. 104.

[xix] *Ibid.*, p. 105.

[xx] S. H. Faulring *et al.*, JST Electronic Library, pp. OT 1–12, OT 1–15.

[xxi] R. L. Bushman, *Rough Stone*, p. 138.

[xxii] Photograph of *Book of Giants*, 4QEn Giantsa[4Q203], Fragment 7b, column ii from Plate 31, in J. T. Milik *et al.*, *Enoch*.

[xxiii] Published in E. Morano, *Some New Sogdian Fragments*, p. 197.

[xxiv] See F. I. Andersen, *2 Enoch*, 22:8 [J], p. 138.

[xxv] See *ibid.*, 22:20 [J], p. 138.

[xxvi] P. Alexander, *3 Enoch*, 2:2, p. 357, 3:2, p. 257, 4:1, p. 258, and 4:10, p. 259, and C. Mopsik, *Hénoch*, 48D 1, p. 156 (97).

[xxvii] F. I. Andersen, *2 Enoch*, 10:4 (shorter recension), p. 119.

[xxviii] Nibley cites, among others, M. J. bin Gorion (Berdichevsky), *Von der Urzeit*, pp. 196–197; J. P. Migne, *Livre d’Adam*, pp. 165–166; A. Jellinek, *BHM*, 5:172; D. C. Matt, *Zohar* 4, Be-shallah 2:66a, 2:66b, p. 366 and n. 587. Cf. p. 359 and n. 563.

[xxix] P. Alexander, *3 Enoch*, 12:1–5, p. 165.

[xxx] *Ibid.*, 10:1, p. 263.

[xxxi] *Ibid.*, 45, pp. 296–299.

[xxxii] For these and other thematic resemblances, see the detailed references to the Book of Giants included in J. M. Bradshaw, *Moses 6–7 and the Book of Giants*.

[xxxiii] See, for example, this sense of *gibborim* in Moses 8:21 (the children of the self-proclaimed “sons of God”), Genesis 10:8–9 (Nimrod), Genesis 10:25 (Peleg), and Genesis 11:4 (the builders of the Tower of Babel who wanted to make themselves a name).

[xxxiv] Namely, G. W. E. Nickelsburg, 1 Enoch 1, 7:3, p. 182. See Nickelsburg’s views on the implications of this verse on p. 186.

[xxxv] I. Frölich, *Giants and Demons*,” 106–7.

[xxxvi] See, for example, M. Lidzbarski, *Ginza*; J. P. Migne, *Livre d’Adam*; Q. M. Al-Saadi *et al.*, *Ginza Rabba*.

[xxxvii] J. O. Ryen, *Mandaean Vine*, p. 41; cf. pp. 21–41. See also S. Gündüz, *Knowledge of Life*; E. Lupieri, *Mandaeans*, pp. 122–172; R. Thomas, *Israelite Origins*; E. M. Yamauchi, *Gnostic Ethics*.

[xxxviii] J. J. Buckley, *Mandaeans*, p. 35.

[xxxix] K. Rudolph, *Coptic, Ginza Right 3*, p. 197; M. Lidzbarski, *Ginza, Ginza Right 3*, p. 119. For a translation, commentary, and discussion of the Mandaean story of creation in the *Ginza Rba*, Book 3, see S. Aldihisi, *The Story of Creation in the Mandaean Holy Book the Ginza Rba* (Ph.D. Dissertation, Identifier: PQ ETD:591390).

[xl] J. C. Reeves *et al.*, *Enoch from Antiquity 1*.

[xli] J. M. Bradshaw *et al.*, *Could Joseph Smith Have Drawn* (2019), pp. 320–326.

[xlii] W. R. Morfill *et al.*, *Book of the Secrets*.

[\[xliii\]](#) H. Odeberg, 3 Enoch.

[\[xliv\]](#) J. T. Milik *et al.*, Enoch.

[\[xlv\]](#) W. B. Henning, Book of the Giants.

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