

2 *Enoch* is one of the most difficult Jewish writings to date and to understand because it is preserved only in medieval Slavonic manuscripts. It was beloved by the Bogomils, who were shaped by ancient Jewish sources but who also created or reshaped ancient documents. Many scholars trace 2 *Enoch* back to a Jew who lived before A.D. 100. After an introduction in which he informs his sons of his impending assumption, Enoch describes his ascent through the seven heavens (3–21). Then the Lord reveals secrets to Enoch (22–38), who admonishes his sons (39–66) and is translated into the highest heaven (67; chap. 68 is extant only in the long recension). The apocalypse concludes with a description of Melchizedek’s miraculous birth from Sophanima, who has died. He is then taken into paradise by the archangel Michael and will return at the end of time to be the head of the priests (69–73).

3 *Enoch* in its present form is a medieval Jewish work; but it may go back to an earlier document and certainly preserves very ancient traditions. The forty-eight chapters of 3 *Enoch* contain cosmological information, especially regarding the heavenly world of God’s throne and chariot. The archangel Metatron informs the seer Ishmael that he is Enoch, who has been transformed into an angel.

**THE EXIT OF ENOCH.** Despite the fact that the author of Jude (verse 9) quoted from 1 *Enoch* as prophecy and that the Ethiopian church has canonized the book and celebrated numerous other works that interpret it, the books of Enoch fell out of favor in mainstream Judaism and Christianity. With the compilation of the Mishnah by Rabbi Judah around A.D. 200 and the tendency to denigrate apocalypticism, Enoch fell out of favor. Hillel and his school were the norm for rabbinics. With the closing of the Christian canon, as a result of the emergence of the Holy Roman Empire in the fourth century, the books of Enoch were branded as extracanonical, and the veneration once given to the wise scribe Enoch was transferred to, or reserved for, Jesus Christ.

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#### BOOK OF ENOCH

The book of Enoch is one of the ancient writings that Latter-day Saints anticipate receiving sometime in the future (*see* SCRIPTURE: FORTHCOMING SCRIPTURE). This is not to be confused with the pseudepigraphic books of Enoch, which nevertheless have garnered the interest of some Latter-day Saints since at least 1840 (Pratt, p. 61). In Doctrine & Covenants 107:53–57, reference is made to a meeting of Adam’s righteous posterity held at ADAM-ONDI-AHMAN three years before Adam’s death. The influence of the Holy Spirit was manifested powerfully in prophecy as Adam blessed his posterity. While these verses give a précis of what happened, many more things were “written in the book of Enoch, and are to be testified of in due time” (D&C 107:57). Speaking of this book in December 1877, Elder Orson Pratt said, “When we get that, I think we shall know a great deal about the ante-diluvians of whom at present we know so little” (JD 19:218). An extract from the prophecy of Enoch was revealed and published in the BOOK OF MOSES (chaps. 6–7), the latter chapter being published in the *The Evening and The Morning Star* of August 1832 (HC 1:130–31).

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## ENOS

See: Book of Mormon: Overview

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## ENSIGN

Since 1971 the full title of the official monthly magazine for the English-speaking adult members of the Church is *The Ensign of The Church of Jesus*

*Christ of Latter-day Saints*. Printed in ten regular issues and two general conference issues (May and November), the *Ensign* is the publication link between Church headquarters and its adult members and friends, serving as a general-interest magazine, house organ, and instructional guide. It replaced the *Improvement Era*, *Instructor*, and the *Relief Society Magazine* in serving members of the Church eighteen years and older.

The word “ensign” is rich in meaning. The King James Bible translators used it to mean a signal, sign, identifying symbol, standard, or banner. Hence, we read the biblical prophecy that in the last days the Lord would “set up an ensign for the nations” (Isa. 11:12), a standard to which Israel and the righteous of all nations might gather in preparation for the Millennium (Isa. 5:26; 18:3; 31:6–9; 49:22; 62:10; Zech. 9:16). In latter-day scriptures, “ensign” symbolizes such “standards” as the new and everlasting covenant (D&C 45:9), the gospel of salvation (D&C 49:8–9; 2 Ne. 29:2), the latter-day ZION (D&C 64:41–43), and The Church of Jesus Christ of Latter-day Saints (D&C 115:4–6).

The *Ensign* magazine proposes to strengthen the faith of members of the Church, to promulgate gospel truths, and to keep members abreast of Church policies, programs, and happenings. In addition to publishing the conference issues, it provides a monthly First Presidency message, used also in HOME TEACHING; a monthly Relief Society VISITING TEACHING message; articles on scripture, doctrine, and member experiences and testimonies; and support articles for individuals, couples, parents, and local Church leaders and teachers.

Circulation in 1971 was 300,000; in 1990 it was 615,000, nearly a 4 percent annual gain, reflecting Church growth trends. All its editors since Doyle L. Green (1971–1976) have been general authorities: Dean L. Larsen (1976–1978), James E. Faust (1978–1979), M. Russell Ballard (1979–1984), Carlos E. Asay (1984–1986), Joseph B. Wirthlin (1986), Hugh W. Pinnock (1987–1989), and Rex D. Pinegar (1989–). Jay M. Todd has been the managing editor since 1972.

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## EPHRAIM

Ephraim was the son of Joseph and Asenath and the younger brother of Manasseh (Gen. 41:50–52). According to the Bible, when Joseph brought his two sons to his father, Jacob, for a blessing, Ephraim received the birthright blessing in place of Manasseh (Gen. 48:13–20), one of the departures noted in the Bible from the custom of bestowing on the firstborn son the special privileges that belonged to him by right of primogeniture. The Lord continued to acknowledge Ephraim’s blessing centuries later when he said, “I am a father to Israel, and Ephraim is my firstborn” (Jer. 31:9; cf. 1 Chr. 5:1–2). Ephraim’s descendants will continue in significant roles. The Book of Mormon records that Joseph of old “obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel . . . to be remembered in the covenants of the Lord” (2 Ne. 3:5). Further, a “choice seer” would arise from Joseph’s descendants who would “do a work for the fruit of [Joseph’s] loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I [the Lord] have made with thy fathers” (2 Ne. 3:7). Many Latter-day Saints believe that they are of the branch of Ephraim, of whom Joseph prophesied (2 Ne. 3:5–16; D&C 133:30–34) and that the Prophet Joseph SMITH is the “choice seer” (3 Ne. 3:6).

Because of their rebellion against the Lord many centuries ago, Ephraim’s descendants were scattered among the Gentile nations, along with members of the other tribes, beginning with the fall of the northern kingdom of Israel c. 722 B.C. (2 Kgs. 17:5–6; see also ISRAEL: SCATTERING OF ISRAEL and ISRAEL: LOST TRIBES OF ISRAEL).

In the LAST DAYS, Ephraim’s descendants have the privilege and responsibility to bear the message of the RESTORATION of the gospel to the world and to gather scattered Israel (D&C 113:3–6). “We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent” (A of F 10; cf. Deut. 4:27–31; 28; 29; 30; 3 Ne. 20–21). The keys of gathering Israel were committed to the Prophet Joseph Smith by MOSES on April 3, 1836, in the KIRTLAND TEMPLE (D&C 110:11). Many of Ephraim’s descendants are being gathered first, for they have the responsibility of preparing the way for the gathering of