

Wild Man and Strange: Strategies for Taming a Seer

By Susan Staker

We go yonder to behold the seer for he prophesieth and there is a strange thing in the land a wild man that come among us and it came to pass when they heard him no man laid their hands on him for fear came on all them that heard him for he walked with God.

Joseph Smith's Prophecy of Enoch¹

In 1830, Joseph Smith dictated the term "seer" twice, in the April revelation for the church's organization to describe himself ("seer & Translator & Prophet"²) and in early winter to describe Enoch, whose story appears near the beginning of Joseph's "new translation" of the King James Bible: "we go yonder to behold the seer for he prophesieth and there is a strange thing in the land a wild man hath come among us." Joseph underscored his continuing identification with this "strange" and "wild" seer when he chose Enoch as his code name in the United Firm revelations published in 1835.³

Joseph's focus on the "wild" and "strange" opens onto a recurring impulse in his work. His translations—the Book of Mormon, the New Translation of the Bible, and the Book of Abraham—are all works of reading and interpreting rather than line-by-line porting from one text to another. In reading the old stories, Joseph focuses for inspiration on gaps, on awkward or secretive junctures in the Bible, and dictates into these cracks his translations and revelations, as often seen in his day as in Enoch's as strange and wild.⁴

Which brings me to the "Gospel Topics" published by the church. My focus today: recurring strategies for reading and defending Joseph that in effect seek to tame or cage the wild and strange, making of Joseph a comfortable seer and translator and prophet for our twenty-first century homes and ward houses. I will dutifully begin with my assigned Book of Abraham essay but range more widely.

Taming The Wild Man

L Cohen



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