

# Flaws in the Pearl of Great Price

A FACSIMILE FROM THE BOOK OF ABRAHAM

No. 3



## EXPLANATION OF THE ABOVE CUT

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.
  2. King Pharaoh, whose name is given in the characters above his head.
  3. Signifies Abraham in Egypt—referring to Abraham, as given in the ninth number of the *Times and Seasons*. (Also as given in the first facsimile of this book.)
  4. Prince of Pharaoh, King of Egypt, as written above the hand.
  5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.
  6. Olimlah, a slave belonging to the prince.
- Abraham is reasoning upon the principles of Astronomy, in the king's court.

## A Study of Changes and Plagiarism in Joseph Smith's Pearl of Great Price

BY JERALD AND SANDRA TANNER

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# Flaws in the Pearl of Great Price

The *Pearl of Great Price* is accepted by members of the Mormon Church as inspired scripture. It is, in fact, one of the four standard works of the church. Since most of the material contained in the *Pearl of Great Price* was supposed to have been given to the Mormon prophet Joseph Smith by divine revelation, it is considered more accurate than the Bible. The “Book of Moses,” contained in the first part of the *Pearl of Great Price*, purports to give an account of the Creation which God originally gave to Moses and later revealed to Joseph Smith. In the 1965 printing of *Commentary on the Pearl of Great Price*, by George Reynolds and Janne M. Sjodahl, page xi, we read:

... we need go no further in our research than to compare the story of the Creation of the earth and Man, and the history thereof down to the time of the Flood as it appears in the Book of Genesis (Old Testament) with these same writings, unimpaired or unmarred by the incidents of time, contained in the *Pearl of Great Price*, the Writings of Moses. At first they both were the same; the one (Genesis) effaced by the wisdom and carelessness of men, the other as it was revealed by God through the Prophet Joseph Smith.

The second part of the *Pearl of Great Price* contains the “Book of Abraham.” It was supposed to have been written on papyrus by Abraham himself about 4,000 years ago! According to Mormon officials, this same papyrus fell into Joseph Smith’s hands and he began translating it in 1835.

The third part of the *Pearl of Great Price* contains Joseph Smith’s “inspired” translation of a portion of the book of Matthew—“Matthew 23:39 and chapter 24.”

This is followed by Joseph Smith’s own story concerning how God the Father and his Son Jesus Christ appeared to him to inform him that all other churches “were wrong”: “I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight . . .” (*Pearl of Great Price*, Joseph Smith—History 1:19) Joseph Smith went on to relate that an angel from God revealed that some gold plates were buried near his home. Smith “translated” these plates and published the contents under the title, *The Book of Mormon*.

The *Pearl of Great Price* concludes with “The Articles of Faith.” These articles, prepared by Joseph Smith, set forth some of the beliefs held by the Mormon people.

## No Middle Path

The claims found in the *Pearl of Great Price* are of such a sensational nature that they cannot be ignored. It is obvious that Joseph Smith was either one of the greatest prophets who ever walked the face of the earth, or he was guilty of deceiving millions of people. John Taylor, the third prophet of the Mormon Church, clearly understood this matter and commented as follows:

... If God has not spoken, if the angel of God has not appeared to Joseph Smith, and if these things are not true of which we speak, then the whole thing is an imposture from beginning to end. There is no half-way house, no middle path about the matter; it is either one thing or the other. (*Journal of Discourses*, vol. 21, page 165)

President Joseph Fielding Smith, the tenth prophet of the church, agreed with President Taylor:

Mormonism, as it is called, must stand or fall on the story of Joseph Smith. He was either a prophet of God, divinely called, properly appointed and commissioned, or he was one of the greatest frauds this world has ever seen. There is no middle ground. If Joseph Smith was a deceiver, who wilfully attempted to mislead the people, then he should be exposed; his claims should be refuted, and his doctrines shown to be false, for the doctrines of an impostor cannot be made to harmonize in all particulars with divine truth. If his claims and declarations were built upon fraud and deceit, there would appear many errors and contradictions, which would be easy to detect . . . I maintain that Joseph Smith was all that he claimed to be. His statements are too positive and his claims too great to admit of deception on his part. . . . The world has been unable to place a finger upon anything that is inconsistent, or out of harmony in the revelations to Joseph Smith, with that which has been revealed before, or predicted by the prophets and the Lord himself . . .

No Salvation Without Accepting Joseph Smith. If Joseph Smith was verily a prophet, and if he told the truth . . . then this knowledge is of the most vital importance to the entire world. No man can reject that testimony without incurring the most dreadful consequences, for he cannot enter the kingdom of God. It is, therefore,

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the duty of every man to investigate that he may weigh this matter carefully and know the truth. (*Doctrines of Salvation*, vol. 1, pages 188–190)

While we cannot accept the comments John Taylor and Joseph Fielding Smith made regarding the validity of Joseph Smith's work, we have to agree with the statement that "There is no half-way house, no middle path about the matter." We feel that the issue concerning the authenticity of Joseph Smith's "scriptures" is too important to be swept under the rug. For over thirty years we have carefully examined the evidence and have been forced to conclude that the claims set forth by Joseph Smith do not hold up. In our book, *Covering Up the Black Hole in the Book of Mormon*, we demonstrated that the Book of Mormon could not have been written by ancient Jewish writers who understood the laws and customs of Israel, but instead by someone who was raised in the Christian faith as a Protestant during the early part of the 19th century. All of the evidence points to Joseph Smith himself as the author. In *Mormonism—Shadow or Reality?* we showed that Smith's revelations which were published in the *Doctrine and Covenants* were severely altered and have internal evidence which demonstrates that they did not come from God.

In this book we will take a very close look at the *Pearl of Great Price* and show why we do not feel that it can be considered as authentic scripture.

The *Pearl of Great Price* was first published in book form in 1851 by Apostle Franklin D. Richards. Prior to Richards' compilation, portions of the text he used had been published in early Mormon publications such as *The Evening and the Morning Star* and *The Times and Seasons*. In 1880, the *Pearl of Great Price* was canonized and became one of the four standard works of the church. In his book, *The Story of the Pearl of Great Price*, James R. Clark gives a good account of the origin of the *Pearl of Great Price*.

### **"Drastically Changed"**

One of the problems relating to the *Pearl of Great Price* is the serious changes that have appeared in the text since it was published in 1851. The portion of the *Pearl of Great Price* which has had the most drastic alterations made in it is the "Book of Moses." The Book of Moses is actually only a part of a far larger work known as the "Inspired Version" of the Bible. Mormon Apostle Bruce R. McConkie stressed that the Inspired Version was given to Joseph Smith by revelation:

In consequence, at the command of the Lord and while acting under the spirit of revelation, the Prophet corrected, revised, altered, added to, and deleted from the King James Version of the Bible to form what is

now commonly referred to as the Inspired Version of the Bible. . . . The first 151 verses of the Old Testament, down to Genesis 6:13, are published as the Book of Moses in the *Pearl of Great Price*. But as restored by the Prophet the true rendition contains about 400 verses and a wealth of new doctrinal knowledge and historical data. . . . the marvelous flood of light and knowledge revealed through the Inspired Version of the Bible is one of the great evidences of the divine mission of Joseph Smith. (*Mormon Doctrine*, 1979, pages 383–384)

Actually, the Inspired Version of the Bible has been the source of much embarrassment for the Mormon Church leaders. It was never published during Joseph Smith's lifetime. In fact, his wife, Emma, retained the manuscript and would not give it to Willard Richards, who had been sent by Brigham Young to obtain it (see *History of the Church*, vol. 7, page 260). Since President Young was unable to obtain the manuscript from Emma, he tried to play down the importance of Joseph Smith's "Inspired Translation": "That made us very anxious, in the days of Joseph, to get the new translation; but the Bible is good enough just as it is . . ." It is certainly strange that President Young would treat Joseph Smith's Inspired Version as virtually useless after Smith had declared that God himself had ordered the "new translation." In a revelation given January 10, 1832, we read:

Now, verily I say unto you my servants, Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again . . . it is expedient to continue the work of translation until it be finished. (*Doctrine and Covenants*, Section 73:3–4)

Mormon scholar Reed C. Durham, Jr., said that "God had commanded him [Joseph Smith] to make that Revision. . . . There are eighteen sections in the *Doctrine and Covenants* wherein the Lord gives commands and specific instructions relating to the Revision" ("A History of Joseph Smith's Revision of the Bible," Ph.D. dissertation, Brigham Young University, 1965, pages 23–24). On page 83 of the same dissertation, Dr. Durham commented:

Though it was clear to the Church that it was the Lord's will that the Revision should be published, the lack of sufficient time and money, prevented its publication during Joseph Smith's lifetime.

Mormon Church leaders were never able to obtain the original manuscripts of the Inspired Version from Joseph Smith's widow, Emma. She, in fact, turned them over to the Reorganized Church of Jesus Christ of Latter Day Saints—an offshoot of the Mormon Church. This was a great blow to the Mormon leaders because they considered the Reorganized Church to be an "apostate" organization. Joseph Fielding Smith, who later became

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the 10th prophet of the Mormon Church, charged that “the founders of the ‘Reorganized’ church were the ones who followed every will-o-the-wisp, bowed the knee to Baal and departed from the faith . . .” (*Blood Atonement and the Origin of Plural Marriage*, pages 89–90)

To the chagrin of the Mormon leaders, in 1867 the Reorganized Church published Joseph Smith’s Inspired Version of the Bible. Brigham Young was very opposed to the idea of members of his church receiving the Revision from an “apostate” organization. Apostle Orson Pratt, on the other hand, wanted to accept it, and this caused some conflict with President Young.

After the Inspired Version was published by the Reorganized Church, it became obvious that there were serious discrepancies between it and the chapters the Mormon Church had published in 1851 in the *Pearl of Great Price*. According to James R. Harris, of the Mormon Church’s Brigham Young University, Brigham Young felt that the Reorganized Church’s publication was fraudulent:

The minutes of the School of the Prophets indicate that President Brigham Young regarded the Revision “spurious” and that he brought Elder Pratt to some level of agreement with his position. (*Brigham Young University Studies*, Summer 1968, page 374, n. 23)

President Young, however, had “high regard” for the first edition of the *Pearl of Great Price* (see *The Story of the Pearl of Great Price*, by James R. Clark, page 205). After President Young passed away, the church leaders completely repudiated his ideas concerning the accuracy of these books, for they changed the text of the *Pearl of Great Price* to agree with the Reorganized Church’s printing of the Inspired Version. In his M.A. thesis, written at Brigham Young University in 1958, James R. Harris acknowledged that “every major change in the American edition [i.e., the 1878 edition of the *Pearl of Great Price*] appears in identical form in the Inspired Revision” (“A Study of the Changes in the Contents of the Book of Moses From the Earliest Available Sources to the Current Edition,” typed copy, page 225).

The fact that the Mormon Church leaders changed the text of the *Pearl of Great Price* to agree with the Inspired Version indicates that they felt the “apostate” Reorganized Church had a more accurate version of the scriptures than they did! They, therefore, put more trust in the publication by the Reorganized Church than they did in the word of President Brigham Young, the 2nd Prophet, Seer and Revelator of the church. It is rather interesting to note that Brigham Young died in 1877, and before a year had passed the new altered edition of the *Pearl of Great Price* was published. It is also

significant that Orson Pratt, the apostle who disagreed with President Young over the accuracy of the Inspired Revision, was the editor of the 1878 edition.

In any case, in his M.A. thesis, James R. Harris freely admitted that the text of the *Pearl of Great Price* was “drastically” altered in 1878:

Orson Pratt was the Editor of the first American edition of the *Pearl of Great Price* . . . The American edition was more drastically changed than any previous publication by a member of the Church. (“A Study of the Changes in the Contents of the Book of Moses . . . ,” typed copy, page 226)

From the standpoint of omissions and additions of words, the American Edition is the most spectacular rendition. . . . Some of the words added to the American edition had impressive doctrinal implications. (*Ibid.*, pages 224–225)

On page 237, James R. Harris asked this interesting question: “Would members of the Church become upset if suddenly confronted with some of the more drastic changes made in the American edition as compared with earlier publications?” On the same page of his thesis, Harris revealed:

During the writing of this thesis an occasional inquisitive friend would ask about the nature and extent of changes in the contents of the Book of Moses. Encouraged by their interest, a variety of examples were pointed out. The reaction varied in emotional intensity but always ended with a caustic question or prediction, such as: “Why did you pick such a subject?” or “This will disturb a lot of people.” . . . Our well-meaning friends were so fearful of doing injury to the Church that they would abandon the search for truth.

Although James R. Harris admits that serious changes were made in the *Pearl of Great Price*, he feels that Joseph Smith himself made the changes in manuscripts he worked on before his death. In other words, he believes that when the Mormon leaders changed the text of the *Pearl of Great Price* in 1878, they were bringing it into conformity with changes Joseph Smith made in the manuscripts during his lifetime. Richard P. Howard, Church Historian for the Reorganized Church, has released information which gives some support to Dr. Harris’ idea. Howard, who has had access to the original manuscripts, shows that there were a number of different manuscripts involved in the production of the Inspired Version of the Bible and that Joseph Smith often revised his own revisions and left the manuscripts in a very confused state:

Many texts reveal that the process was not some kind of automatic verbal or visual revelatory experience on the part of Joseph Smith. He often caused a text to be

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written in one form and later reworded his initial revision. The manuscripts in some cases show a considerable time lapse between such reconsiderations . . .

A considerable number of places in NT #2 [as Mr. Howard now numbers the manuscripts] show that initially Joseph Smith considered certain texts in the King James Version to be either correct or in need of slight revision, but that on later consideration he decided to amend them further. Since the manuscript pages were already written and filled to the extent that the later corrections could not be included, the problem was solved by writing the text out on a scrap of paper and pinning or sewing it to the appropriate manuscript page. (*Restoration Scriptures: A Study of Their Textual Development*, 1969, pages 93, 96)

Therefore OT #3 represents a third draft manuscript of Section 22 and Genesis 1–7, a second draft manuscript of Genesis 8–24:42a, and a first draft manuscript of the remainder of the Old Testament, although revised considerably by interpolations written in later years between the lines and on separate scraps of paper pinned to the manuscript pages. (Ibid., page 106)

July 2, 1833, has traditionally been accepted as the conclusion date of Joseph Smith's revision of the King James Bible. However, in the light of what has been stated earlier, this date should be thought of as the final manuscript entry made by the scribe on that date at the conclusion of the initial consideration of the Old Testament. Many of the texts written during that initial period of revision were reconsidered and subjected to further revision during the remaining eleven years of Joseph Smith's life.

When one turns to nearly any page of OT #3 containing substantial initial revision of the King James Version, different colors of ink appear, showing later revisions, written between the lines or on separate scraps of paper and pinned to the manuscript pages. These are most likely in the handwriting of Joseph Smith, Jr. The use of darker ink, and the fact that many of them appear to be in the hand of Joseph Smith, Jr., constitute evidence that from time to time Joseph Smith reviewed his earlier work and refined revisions already made and introduced new revisions as he pressed forward toward hoped-for publication. (Ibid., pages 122–123)

. . . the manuscripts indicate rather clearly that Joseph Smith, Jr., by his continued practice of rerevising his earlier texts (occasionally as many as three times), demonstrated that he did not believe that at any of those points of rerevision he had dictated a perfectly inerrant text by the power or voice of God. . . . It is thus unnecessary and could be misleading to appear to claim "direct" revelation in the determination of the entire text of the Inspired Version as the preface written for the 1867 edition apparently implied. (Ibid., page 151)

Richard P. Howard's admission that Joseph Smith re-revised his earlier text "occasionally as many as three times" is certainly a serious indictment against Joseph Smith's work and plainly shows that his "Inspired Version" is anything but inspired. The fact that he could not make up his mind shows that he was tampering with the Scriptures according to his own imagination rather than receiving revelation from God. Mormon writer Truman G. Madsen also admitted that Joseph Smith "often revised a passage, later added to or amended it, and then, in a third attempt, clarified it further" (*Improvement Era*, March 1970, page 70).

The many changes that had to be made in the "inspired" renderings found in the *Pearl of Great Price* tend to undermine confidence in Joseph Smith's work. As we indicated earlier, the most drastic revision of the *Pearl of Great Price* was made in 1878. More changes were made in 1902, and in 1981 further "corrections" were authorized. It is also interesting to note that the original 1851 edition of the *Pearl of Great Price* contained a good deal of material from the revelations of Joseph Smith which does not appear in modern editions. In 1902, President Joseph Fielding Smith explained:

. . . the book has undergone a revision . . . all the revelations that it formerly contained which were also in the *Book of Doctrine and Covenants* . . . have been eliminated from *The Pearl of Great Price* as it now is, and you will find them in the *Doctrine and Covenants*. (*Conference Report*, October 6, 1902, page 82, as cited in *The Story of the Pearl of Great Price*, page 212)

In 1878, Joseph Smith's revelation endorsing the practice of polygamy was added to the *Pearl of Great Price*. In 1890, however, the practice of plural marriage was publicly repudiated. Twelve years later, 1902, this lengthy revelation was removed from the *Pearl of Great Price*. It was, however, retained in the *Doctrine and Covenants* and is still found as Section 132 in modern editions of that book.

It is also interesting to note that in 1976 two revelations were added to the *Pearl of Great Price*. We criticized the Mormon authorities for adding the "new" revelations to the *Pearl of Great Price* instead of the *Doctrine and Covenants*. We pointed out that President Joseph F. Smith testified in the Reed Smoot Case (vol. 1, page 489) that any new revelations would be added to the *Doctrine and Covenants*: ". . . if the Lord should reveal His mind to His people and it should be accepted by His people in the way that He has appointed, it would

then become a matter to be added to the *Book of Doctrine and Covenants*.” The leaders of the Mormon Church apparently realized their mistake. The Church Section of the *Deseret News* for June 2, 1979, reported that these revelations would be transferred to the *Doctrine and Covenants*:

Joseph Smith’s Vision of the Celestial Kingdom and Joseph F. Smith’s Vision of the Redemption of the Dead have been transferred from the *Pearl of Great Price* to become Sections 137 and 138, respectively, in the *Doctrine and Covenants*. . . .

The decision to place these revelations in the *Doctrine and Covenants* has been made by the First Presidency and the Council of the Twelve.

In the Introductory Note to the 1989 printing of the *Pearl of Great Price* we read:

No other changes were made until April 1976, when two items of revelation were added. In 1979 these two items were removed from the *Pearl of Great Price* and placed in the *Doctrine and Covenants*, where they now appear as sections 137 and 138.

This fumbling around with the revelations only tends to emphasize that the Mormon Church is led by fallible men rather than by direct revelation from God.

In Appendix 4 we have a study showing how the first edition of the *Pearl of Great Price* differs with the version published by the Mormon Church today. We have photographically reproduced the original 1851 edition and carefully compared it with the church’s official 1989 printing. All of the changes that have been made have been noted in handwriting. The reader can plainly see all of the words that were added, deleted or changed.

### **Moses or Joseph ?**

As one reads the first section of the *Pearl of Great Price* (the “Book of Moses”) the question arises as to whether the words were actually spoken to Moses by God over 3,000 years ago or if they came from the fertile imagination of someone who lived in the 19th century. To those familiar with the Bible, the document has the ring of ancient scripture. Unfortunately, however, it sounds just too much like the King James Version, which was first published in 1611. Many of the verses, in fact, have been plagiarized from the Old Testament. We have used the Mormon Church’s computer program, *The Computerized Scriptures of The Church of Jesus Christ of Latter-day Saints*, to help us locate the verses which have been borrowed from the Bible. In addition, we have found *A Study Aid For a Comparison of the*

*Books of Moses, Genesis, and Abraham* to be a great help in our search for plagiarism. This booklet, by Dan M. H. Wilcox, was published in 1963. In Appendix 2 we show a large number of verses that have obviously been taken from the Old Testament. The most serious problem, however, is that material has also been taken from the New Testament. In our book, *Covering Up the Black Hole in the Book of Mormon*, we have dealt with the presence of New Testament quotations in Joseph Smith’s Book of Mormon, and since the situation is analogous to that found in the Book of Moses, we quote the following from that book:

It is very clear from the contents of the Book of Mormon that while the author was not a trained Bible scholar, he was rather familiar with the contents of the King James Version of the Bible. Although Mormon apologists are reluctant to face the facts, the evidence shows that Joseph Smith had the ability and the biblical knowledge required to write the Book of Mormon. According to Smith’s earliest account of his life, written in 1832, he claimed he began studying the Bible when he was only about 12 years old. . . .

From letters and comments we have received, it is obvious that many believers in the divine authenticity of the Book of Mormon do not have a correct understanding of the plagiarism issue with regard to that book. They often point out that some portions of the Bible are similar or even identical to other portions and feel that this demonstrates there is no problem with the Book of Mormon using parts of the Bible. It is true, of course, that such similarities do occur. For instance, many of the words of Jesus are taken from the Old Testament. In Deuteronomy 8:3 the following words of Moses are given: “. . . man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth he live.” In Matthew 4:4 these words are attributed to Jesus: “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Since we have evidence that the book of Deuteronomy was in existence before the time of Christ from the Dead Sea Scrolls and the Septuagint translation of the Bible made in [the] third century B.C., it is obvious that Jesus could have quoted from it. There are, in fact, many quotations from it in the New Testament, and this is the very thing we should expect to find. . . . in the examples we have cited from the Bible, all of the cases of copying can be explained by simply stating the obvious fact that the authors used some known and available work. The problem with regard to the Book of Mormon, however, is that it has the ancient Nephites making extensive quotations from works that were not even in existence at that time. In fact, in the 1st and 2nd books of Nephi, the writings of the New Testament are cited 600 years before they were written!

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The following might help to illustrate the problem facing believers in the Book of Mormon: Suppose, for instance, someone were to come forth with a book which purported to be written by Moses entitled, *The Only True Sayings of Moses*, and in this book the following words were attributed to him: “Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.” Two problems instantly come to mind: One, the quotation is identical to the words of Jesus in Luke 12:27. Two, Solomon was not born until Moses had been dead for hundreds of years. Defenders of *The Only True Sayings of Moses* might argue that Moses was the true author of this saying and that Jesus merely borrowed it for his own use. With regard to the problem of Solomon being mentioned, these apologists might use Joseph Smith’s defense that the author was really “speaking of things to come as though they had already come” (Mosiah 16:6). It is doubtful, however, that many people would be very impressed by either one of these arguments. As we see it, the arguments set forth by Mormon apologists in defense of the Book of Mormon seem to be just as unreasonable.

To those who really consider the matter, it should be obvious that the presence of many portions of the New Testament in the Book of Mormon is more out of place than to find the following words in a speech attributed to George Washington: “Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.” These words alone would be enough to prove the speech a forgery. While less than a century separated George Washington and Abraham Lincoln, in the Book of Mormon we have Lehi quoting from the New Testament book of Revelation almost seven centuries before it was written! (The first quotation appears on the second page of the Book of Mormon and is dated “About 600 B.C.” The book of Revelation is believed to have been written about A.D. 90.)

It is clear that the author of the Book of Mormon was holding a King James Version of the Bible in his hand when he produced it. He, therefore, could not have lived in 600 B.C. When all the evidence is examined, it is evident that he actually lived in 1830—some 2,430 years after Lehi was supposed to have fled from Jerusalem. (*Covering Up the Black Hole in the Book of Mormon*, pages 75, 79–81)

As we have already pointed out, Joseph Smith’s Book of Moses is also filled with material that has been plagiarized from the New Testament. Moses 6:52, for example, has quotations from a number of New Testament passages. Below we have set this verse in regular type and added similar material found in New Testament verses in bold type inside brackets:

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized [and be baptized—Acts 2:38], even in water, in the name of mine Only Begotten Son, who is full of grace and truth [only begotten of the Father, full of grace and truth—John 1:14], which is Jesus Christ [which is Jesus Christ—1 Corinthians 3:11], the only name which shall be given under heaven, whereby salvation shall come [there is none other name under heaven given among men, whereby we must be saved—Acts 4:12] unto the children of men, ye shall receive the gift of the Holy Ghost [ye shall receive the gift of the Holy Ghost—Acts 2:38], asking all things in his name, and whatsoever ye shall ask, it shall be given you [Whatsoever ye shall ask . . . he will give it you—John 16:23]. (*Pearl of Great Price*, Book of Moses 6:52)

In Appendix 1 the reader will find over 150 parallels between the New Testament and the Book of Moses. There are undoubtedly other parallels that could be pointed out, but this should be sufficient to convince the reader of the modern origin of “Book of Moses.” All of the evidence points to the inescapable conclusion that Joseph Smith was not working with an ancient text dating back to the time of Moses; instead he was borrowing from the King James Version of the Bible. In *Mormonism—Shadow or Reality?* we have a chart showing that there is a great deal of manuscript evidence for the Bible. Some of it, in fact, dates back even before the time of Christ! Joseph Smith’s Book of Moses, on the other hand, is without documentary support. The only handwritten manuscripts for the Book of Moses are those dictated by Joseph Smith in the early 1830’s.

### **The Name of Jesus**

In our book, *Covering Up the Black Hole in the Book of Mormon*, we show that there is a serious problem in the Book of Mormon because Joseph Smith tried to include Christian doctrines and practices in what was supposed to be the Old Testament part of the Book of Mormon. Smith’s major work presents what most Christians feel is a very unusual picture of religious life between 600 B.C. and the coming of Christ. It claims that the ancient Nephites actually worshiped Jesus Christ, were baptized and established Christian churches during this long period before Christ died and the New Testament was written. Bible scholars have a very hard time accepting this claim (see *The Use of the Old Testament in the Book of Mormon*, by Wesley P. Walters).



Even the appearance of the name “Jesus Christ” hundreds of years before his coming presents a problem. When Smith wrote the Book of Mormon, he must not have realized that the words “Jesus Christ” were derived from the Greek words *Iesous Christos*. When Smith was charged with using a Greek word in the Book of Mormon, he responded that this was an error: “The error I speak of, is the definition of the word ‘Mormon.’ It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I . . . translated the Book of Mormon” (*Times and Seasons*, vol. 4, page 194). Smith was aware of the fact that it would be incorrect to have a name derived from the Greek language in the Book of Mormon. He, therefore, argued against the idea put forth by his detractors.

It does not take much research to show that the words “Jesus Christ” have been derived from the Greek. In the *Illustrated Davis Dictionary of the Bible*, page 518, we read that “Messiah” is a “Hebrew word, to which the Greek word *Christos* answers.” Even the Mormon Church’s own Bible Dictionary, included with the church’s printing of the King James Version of the Bible, acknowledges that “Jesus” is the “Greek form of the name Joshua or Jeshua” (page 713) and also states that the “English word *Christ* is from a Greek word meaning anointed, and is the equivalent of *Messiah*, which is from a Hebrew and Aramaic term meaning anointed” (page 609).

Like the Book of Mormon, the Book of Moses, which is supposed to be even more ancient than the Book of Mormon, uses the words “Jesus Christ.” If these two books had used the words “Joshua the Messiah” instead of “Jesus Christ,” it would be far more impressive to scholars. While it might be argued that these words were found in the original books and that Joseph Smith chose to use the words “Jesus Christ” instead because they could be more easily understood by the reader, the problem goes far deeper than just the name of the Messiah. Mormon scholar S. Kent Brown, who seems to be an avid apologist for the Mormon Church, has made some comments concerning the Book of Mormon which could just as easily be applied to the Book of Moses. Brown acknowledges that some “titles and names” appear to be out of place for the time frame in which they appear. He says that “Nephi and Jacob use several titles which apparently go beyond what they could have found in the brass plates . . . The following titles and names used by Nephi seem to be more at home in a later era such as that of the New Testament or of early Christianity: Beloved Son . . . Beloved . . . Son of the living God . . . Son of righteousness . . . Son of the most high God . . . Son of God . . . Only Begotten of the Father . . . Jesus Christ . . .

Christ . . . true vine . . . light . . . The following names from Jacob fit the same situation: Only Begotten Son . . . Christ . . . Jesus . . .” (*Brigham Young University Studies*, Winter 1984, page 35, n. 40).

We have previously shown that Moses 6:52 is replete with Christian terms which have been taken from the New Testament. The context in which this verse appears makes the whole thing even more difficult to believe, for these words were supposed to be revealed to Adam himself:

And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever; (*Pearl of Great Price*, Book of Moses 6:51–53, 64–66)

The reader will notice that according to this account Adam was actually baptized in water by the “Spirit of the Lord” and “born of the spirit.” That so many New Testament quotations and practices were incorporated into what purports to be a book dating from Old Testament times makes the claim that it is authentic very questionable.

Since the Book of Moses claims that Adam was familiar with the name “Jesus Christ,” one would think that Joseph Smith’s “translation” of the Book of Abraham—the next section of the *Pearl of Great Price*, supposedly written many centuries after Adam—would have some information about the Savior. Instead, however, the words “Jesus Christ” are never mentioned in the Book of Abraham, nor do we find the word “Savior”

in that book. The terms “Son of God,” “Father and the Son,” “born of the Spirit” and “Only Begotten Son” are also missing. Moreover, we find nothing concerning baptism. The emphasis on New Testament Christianity, so prevalent in the Book of Moses, seems to be absent in the Book of Abraham.

If the Book of Moses were correct in its claim that the words “Jesus Christ” were revealed to Adam, then it is significant that they are absent in the Book of Abraham. The Book of Mormon also presents a problem because the Nephites—who were supposed to be Jews who left Jerusalem about 600 B.C.—seem to have been completely unaware of the words “Jesus Christ” in the opening portion of the book. Writing in *Brigham Young University Studies*, Winter 1984, pages 35–36, Mormon scholar S. Kent Brown argued that Lehi—the father of the Nephites—did not know the name of the Messiah: “Did Lehi not know titles such as *Son of God* and *Christ*? Regarding both the term *Christ* and the name *Jesus*, the answer is a definite no. According to 2 Nephi 10:3, the title *Christ* was made known to Jacob by an angel only after Lehi’s death.”

S. Kent Brown’s statement is correct with regard to the 1989 printing of the Book of Mormon. We should point out, however, that if we examine the first edition there is one problem. On page 28 of the original 1830 edition we find these words: “. . . and Jesus Christ, which is the Lamb of God . . .” Since the Book of Mormon later states that the name was first made known to Jacob years after Lehi’s death, in the 2nd edition (1837) Joseph Smith had to change the words “Jesus Christ” to “the Messiah.” In the 1989 printing we read: “. . . the Messiah who is the Lamb of God . . .” (Book of Mormon, 1 Nephi 12:18). For photographic proof concerning this change see *Covering Up the Black Hole in the Book of Mormon*, page 67.

A study of the text of the Book of Mormon reveals that although Joseph Smith may not have known that the words “Jesus Christ” were obtained from the Greek language, he seemed to sense that there might be a problem introducing them into the first part of the Book of Mormon between five and six hundred years before the birth of Christ. A careful examination makes it clear that Smith was, in fact, trying to suppress the words “Jesus Christ” in the first books of the Book of Mormon. The first book of Nephi shows the caution he was using with regard to this matter. Prior to the verse where he accidentally dictated the words “Jesus Christ”—i.e., the portion that was later altered (1 Nephi 12:18)—he attempted to use every other word he could think of to avoid using the name of Jesus. He used the word *God* 36 times; the words *the Lord* 99 times; the words *God of*

*Israel* 2 times; *Messiah* 9 times; *Savior* once; *Redeemer* 4 times; the words *the Lamb* or *the Lamb of God* 15 times; the words *Son of God* 5 times and *the Son* 3 times. He successfully dictated over 20 pages without ever using the name “Jesus” or the term “Christ.”

The cover-up was working very well until Joseph Smith arrived at chapter 12, verse 18. At that time, however, he seems to have made a slip of the tongue and dictated the words “Jesus Christ.” He had apparently become so accustomed to using those words in discussions with his friends and family that he did not even realize he had made this error. Moreover, he did not catch this serious mistake before the first edition of the Book of Mormon was printed in 1830. As we have shown, in 1837 he finally removed the words “Jesus Christ” and the words “the Messiah” took their place in the editions which followed.

After Joseph Smith made this revealing blunder in 1 Nephi 12:18, he was able to dictate about 55 pages of text before he made a similar mistake. He filled these pages with all sorts of synonyms in his attempt to avoid using the words “Jesus Christ.” He used “the Lord” over 200 times; the word “God” is found 170 times; the words “the Lamb” or “Lamb of God” appear 59 times; “Messiah” is used 10 times; “Redeemer” is found 10 times and “Savior” appears twice. He also used other synonyms. There are over 480 references to deity under different titles in this section of the Book of Mormon. In this same portion of text, our computer failed to find a single mention of either “Jesus” or “Christ.”

Finally, after dictating 55 straight pages without letting the name of the Messiah escape from his mouth, Joseph Smith stumbled again. In 2 Nephi 10:3, the word “Christ” slipped out. This time, however, Smith was immediately aware of his mistake. Although this slip of the tongue was not as bad as the first mistake (1 Nephi 12:18, where he used both “Jesus” and “Christ”), this time Smith realized that his scribe had heard him use the word “Christ” and that “the cat was out of the bag.” He apparently did not want to admit that he had made a mistake. It appears, therefore, that he immediately attempted to correct the problem by claiming that Jacob had the word “Christ” revealed to him by an angel. The reader will notice how quickly Joseph Smith reacted in his attempt to smooth things over:

And Now I, Jacob, speak unto you . . . our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer. Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the angel spake unto me that this should be his name—should come among the Jews . . . (2 Nephi 10:1–3)

It is interesting to note that the name “Jesus” does not appear at all in Jacob’s address. Nephi first uses this word in 2 Nephi 25:19: “. . . the Messiah cometh . . . and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.” It would appear that since Joseph Smith had already used the term “Christ,” he felt it would be pointless to suppress the name “Jesus.” Like Jacob, Nephi claimed “the angel of God” revealed the Savior’s name. This raises an interesting question with regard to the Book of Moses: since chapter 6, verse 52, clearly states that God revealed the name of “Jesus Christ” to “Adam,” why were Nephi and Jacob in the Book of Mormon story ignorant of this important information until angels revealed it to them? The Nephites were supposed to have the writings of Moses and the prophets before the “great and abominable church” removed “many plain and precious things” (1 Nephi 13:28).

Although we do not have the room to explain the theory here, we believe that there is evidence to show that Joseph Smith never intended to introduce the words “Jesus Christ” into the Book of Mormon until the reign of king Benjamin which occurred “About 124 B.C.” This, of course, would have been hundreds of years after the time of Nephi and Jacob. Those who are interested in this matter should see our book, *Covering Up the Black Hole in the Book of Mormon*, pages 63–70.

Like the Book of Mormon (1 Nephi 12:18), the text of the Book of Moses has been tampered with to suppress Jesus’ name. Christ was mentioned seven times in the original 1851 edition of the *Pearl of Great Price*, but in modern editions there are only four places which remain. The Book of Moses currently contains 27 pages, and neither the name “Jesus” nor the term “Christ” appear in the first 17 pages of the book. The four places where the words remain are as follows: Book of Moses 6:52, 57; 7:50; 8:24. This stumbling around with the name of Jesus in both the Book of Mormon and the Book of Moses provides evidence that both works were the product of the same mind.

In the original 1851 edition of the *Pearl of Great Price*, page 2, this statement appeared: “. . . That Christ hath atoned for original guilt . . .” This has been altered to read as follows in the 1989 edition of the *Pearl of Great Price* 6:54: “. . . that the Son of God hath atoned for original guilt . . .”

On page 9 of the first edition we find: “. . . Moses received strength and called upon God, saying, in the name of Jesus Christ, depart hence, Satan.” In the 1989 printing (1:21) the words “Jesus Christ” do not appear: “. . . Moses received strength, and called upon God saying: In the name of the Only Begotten, depart hence, Satan.”

In the first edition of the *Pearl of Great Price*, page 15, we find this: “. . . I am Jesus Christ from the beginning . . .” In the current edition (5:9) this is altered to read: “. . . I am the Only Begotten of the Father from the beginning . . .”

In Appendix 4 the reader will find all these changes marked on photocopies from the original 1851 edition of the *Pearl of Great Price*.

## **God in the First Person**

In our book, *Mormonism—Shadow or Reality?* pages 373–374, we explored the possibility that Thomas Paine’s *The Age of Reason* could have affected Joseph Smith’s ideas concerning the Bible. On page 189 of his book, republished by The Thomas Paine Foundation, Paine spoke of “the stupid Bible of the church, that teacheth man nothing.” It has been claimed that the Mormon prophet read Paine’s book before he wrote the Book of Mormon. While we cannot prove that this was the case, Joseph Smith’s mother, Lucy, relates that her husband was presented with a copy of “Tom Paine’s *Age of Reason*” by his father, Asael Smith, who “angrily bade him read that until he believed it” (As cited in *Joseph Smith’s New England Heritage*, by Richard L. Anderson page 207).

While Joseph Smith’s teachings seem to agree with some of Paine’s views concerning the inadequacy of the Bible, it must be conceded that the Book of Mormon for the most part appears to be diametrically opposed to many of Paine’s ideas. For instance, Paine claimed that the first five books of the Bible were not written by Moses. The Book of Mormon, on the other hand, states they are, in fact, “the five books of Moses” (1 Nephi 5:11). The Book of Mormon does contain an attack upon the reliability of the Bible by claiming that certain parts which were in the original manuscripts are now missing, but whether this could be linked to Paine’s book would be debatable. Smith, however, did seem to agree with Paine’s view that the Bible could not be trusted because of the problems involved in translation.

In any case, what is of interest to us here is that Thomas Paine was very critical of the account of the creation found in Genesis. The first verse of this account reads: “In the beginning *God* created the heaven and the earth.” Paine made this observation concerning this matter:

The manner in which the account opens shows it to be traditionary. . . . Moses does not take it upon himself by introducing it with the formality that he uses on other occasions, such as that of saying, “The Lord spake unto Moses, saying,” Why it has been called the Mosaic account of the Creation, I am at a loss to conceive. (*The Age of Reason*, page 20)

## Flaws in the Pearl of Great Price

An examination of Joseph Smith's "inspired" translation of this portion of scripture leads one to suspect that he could have been trying to answer Thomas Paine's argument when he prepared his "Book of Moses": "... the Lord spake unto Moses, saying: ... in the beginning I created the heaven, and the earth ..." (*Pearl of Great Price*, Book of Moses 2:1). The reader will notice that Joseph Smith added the exact words that Thomas Paine said should be in Genesis to prove that it was written by Moses.

In his attempt to make it appear that God himself was dictating the words in the first person, eventually Joseph Smith ended up making a number of serious mistakes. To begin with, however, Smith was consistent in making his changes. In the King James Version of the Bible, Genesis 1:3-4, we read: "And *God* said, Let there be light: and there was light. And *God* saw the light, that it was good: and *God* divided the light from the darkness." The Mormon prophet altered this to read: "And *I, God*, said: Let there be light; and there was light. And *I, God*, saw the light; and that light was good. And *I, God*, divided the light from the darkness" (*Pearl of Great Price*, Book of Moses 2:3-4). Smith used the words "I, God" over 30 times in the first three chapters of the Book of Moses.

That Joseph Smith was actually plagiarizing material found in Genesis and changing it to suit his own purposes becomes evident in the Book of Moses 4:14. Speaking of Adam and Eve, it reads as follows:

And they heard *the voice of the Lord God*, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the *presence of the Lord God* amongst the trees of the garden.

The reader will notice how similar this is to Genesis 3:8:

And they heard *the voice of the Lord God* walking in the garden in the cool of the day: and Adam and his wife hid themselves from *the presence of the Lord God* amongst the trees of the garden.

Although Joseph Smith made a few changes in this verse when he lifted it from Genesis, he forgot to put it in the first person. He should have changed it to read something like the following: "And they heard *my voice*, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from *my presence* amongst the trees of the garden." Smith seems to have temporarily lost sight of the fact that it was God himself who was supposed to have been narrating this account!

In Genesis 4:6 we find this: "And *the Lord* said unto Cain, Why art thou wroth? . . ." In Moses 5:22, Joseph Smith lifted this statement without any changes: "And *the Lord* said unto Cain: Why art thou wroth? . . ." This, of course should have been modified to read either, "And *I the Lord* said unto Cain" or simply, "And *I* said unto Cain."

The text of the *Pearl of Great Price* has been changed in some places to cover up the fact that the wording of the King James Version has been followed. In Genesis 4:15 the following appears:

And *the Lord* said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold, And *the Lord* set a mark upon Cain, lest any finding him should kill him.

In the original 1851 edition of the *Pearl of Great Price*, the King James Version's use of the third person has been maintained:

And *the Lord* said unto him, Therefore, whoever slays Cain, vengeance shall be taken on him sevenfold. And *the Lord* set a mark upon Cain, lest any finding him should kill him. (Book of Moses, page 16)

H. Michael Marquardt has checked photocopies of the earliest known manuscripts of the Book of Moses and found they agree with the 1851 printing with respect to the two appearances of the words "the Lord." In modern printings of the *Pearl of Great Price*, however, we find that the verse has been put into the first person. In the 1989 edition, Moses 5:40, we read:

And *I the Lord* said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And *I the Lord* set a mark upon Cain, lest any finding him should kill him.

On page 14 of the 1851 edition of the *Pearl of Great Price*, we find the following:

After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of the brow as *the Lord* had commanded him.

In the current edition of the *Pearl of Great Price*, Book of Moses 5:1, this has been altered to make it appear that God himself was telling the story:

And it came to pass that after *I, the Lord God*, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as *I the Lord* had commanded him. . . .

As we have noted earlier, the Reorganized LDS Church has the original manuscripts of the Inspired Revision. Richard Howard, RLDS Church Historian, spent a great deal of time examining these manuscripts and seems to have concluded that the “Christian” material and the idea of putting the narrative into the first person came from the mind of Joseph Smith:

Viewing these subjects as he did from the vantage point of his own Christian background, Joseph Smith quite naturally would have tended to read into the symbolic pre-Christian language of the Old Testament certain uniquely Christian meanings. Therefore the content of all three of the documents comprising OT #1 . . . reflects the nineteenth century theological terminology of the prophet Joseph Smith. For example, references to the Holy Ghost and to the Only Begotten—terms arising from the early Christian community—help one to see that even at this early stage of development the text in a sense represents Joseph Smith’s studied theological commentary on the King James Version of the early Genesis chapters of the Bible.

This has been most difficult for students to perceive because of his practice, throughout the first . . . and the second . . . documents of OT #1, of phrasing the language in the first person singular, portraying God himself speaking to Moses the very words which, in turn, were apparently being apprehended verbally by Joseph Smith and dictated to his scribe in 1830, nearly three thousand years later. However, Joseph’s heavy reliance on the early seventeenth century Elizabethan English language and style of the King James Version throughout this second document makes this verbal inspiration approach to the language of the early Genesis chapters of his New Translation untenable. This becomes even more apparent when one considers the very complex, centuries-long process culminating in the King James text of 1611.

In the initial recording of the third revelation, which apparently took place in the early fall of 1830, Joseph, from the opening phrase, discontinued this practice of representing the context as being verbally dictated by God [Book of Moses 5:1] . . .

Significantly, however, in the *third* revision of this text (OT #3, page 9, as *further revised*), Joseph Smith reconsidered and sought to continue the pattern already set in the previous two documents . . .

From looking at the manuscripts . . . one can easily understand why Joseph Smith chose to discontinue the highly intricate and laborious editing process throughout the rest of Genesis 4–7 [Book of Moses 5–7] that would have been required in order to restructure from third person (e.g., “as the Lord had commanded him”) the entire ten-page document as he had begun to do in the first verse as quoted above. Had he elected to do this he would

have faced the difficult decision whether to extend such a first person construction beyond the book of Genesis . . . what is known is that he discontinued the first person construction at the end of the second document initially . . . but continued it through the first few lines of the third document in his final revision of this material in OT #3. From this point forward he followed the language style and format of the King James Version much more closely, leaving behind the first person usages of that portion of the text ultimately designated Genesis 1:1–4:1 [Book of Moses 2:1–5:1]. (*Restoration Scriptures*, pages 77–78)

The reader who takes the time to carefully examine the text of the current edition of the Book of Moses in the *Pearl of Great Price* will notice the strange departure from the first person to the third person after Moses 5:1. With the exception of two places in Moses 5:40, the chapters which follow no longer have the words “I, God” or “I, the Lord God.” There is no explanation as to why we have jumped from a text dictated by God himself to a third person account written by some unknown author.

The obvious errors and the changes that have been made to cover up the problems in the Book of Moses make it very clear that instead of revealing the “words of God, which he spake unto Moses” (Book of Moses 1:1), Smith was actually fumbling around with the text found in the King James Version of Genesis!

### **Book of Abraham**

As we have indicated earlier, the second part of the *Pearl of Great Price* contains the “Book of Abraham.” It was supposed to have been written on Egyptian papyrus by Abraham himself about 4,000 years ago! According to Mormon officials, this same papyrus fell into Joseph Smith’s hands and he began translating it in 1835. If the papyrus were really written by Abraham, its discovery was probably one of the most important finds in the history of the world. To say that the papyrus would be worth a million dollars would be greatly underestimating its value, for it would be older than any portion of the Bible. Dr. Sidney B. Sperry, who was one of the church’s most noted scholars, observed:

If a manuscript were to be found in the sands of Egypt written in Egyptian characters with the title of “The Book of Abraham,” it would cause a sensation in the scholarly world. Our people do profess to have such a scripture containing but five chapters which was written by Abraham who came from Ur of the Chaldees and eventually went down into the land of Egypt. (*Ancient Records Testify in Papyrus and Stone*, 1938, page 39)

On page 83 of the same book, Dr. Sperry boasted: "The little volume of Scripture known as the Book of Abraham will some day be recognized as one of the most remarkable documents in existence." From this it is plain to see that if the Book of Abraham is an authentic record of Abraham, its value to the world could not be estimated.

For many years Joseph Smith's collection of papyri was lost and there was no way to check the accuracy of his translation. On November 27, 1967, however, the Mormon-owned *Deseret News* made the startling announcement that the collection had been rediscovered in the Metropolitan Museum of Art. The article went on to say: "Included in the papyri is a manuscript identified as the original document from which Joseph Smith had copied the drawing which he called 'Facsimile No. 1' and published with the Book of Abraham." The importance of this find cannot be overemphasized, for now Joseph Smith's ability as a translator of ancient Egyptian writing can be put to an absolute test.

After the rediscovery of the papyri, many members of the Mormon Church felt that Joseph Smith's work would be vindicated. Dr. Hugh Nibley, who was supposed to be the Mormon Church's top authority on the Egyptian language, however, warned his people that there was trouble ahead. On December 1, 1967, the *Daily Universe*, published at Brigham Young University, reported these statements by Dr. Nibley:

"The papyri scripts given to the Church do not prove the Book of Abraham is true," Dr. Hugh Nibley said . . . Wednesday night. "LDS scholars are caught flat footed by this discovery, he went on to say."

While Dr. Nibley and a few others may have realized that the papyri could not be used to prove Joseph Smith's work true, they evidently were not aware of the devastating blow that the papyri were about to deal to the Book of Abraham. Within six months from the time the Metropolitan Museum gave the papyri to the church, the Book of Abraham had been proven untrue! The fall of the Book of Abraham was brought about by the identification of the actual piece of papyrus from which Joseph Smith claimed to "translate" the book.

The identification of this fragment as the original from which Joseph Smith claimed to translate the Book of Abraham has been made possible by a comparison with *Joseph Smith's Egyptian Alphabet and Grammar*—handwritten documents by Joseph Smith's scribes which we photographically reproduced in 1966. Dr. James R. Clark, of Brigham Young University, revealed that "there are in existence today in the Church Historian's Office what seem to be two separate manuscripts of Joseph Smith's translations from the papyrus rolls . . . One manuscript is the Alphabet and Grammar . . . Within this Alphabet and

Grammar there is a copy of the characters, together with their translation of Abraham 1:4–28 only" (*The Story of the Pearl of Great Price*, 1962, pages 172–173).

Mormon leaders were either unaware of the fact that the gift of papyri they received from the Metropolitan Museum of Art included the very piece which was put forth by Joseph Smith as the text of the Book of Abraham, or they hoped no one else would notice it. In any case, all of the first two rows of characters on the papyrus fragment can be found in the manuscript of the Book of Abraham that is published in *Joseph Smith's Egyptian Alphabet and Grammar*. On page 13 of this book is a photograph of the original fragment of papyrus from which Joseph Smith was supposed to have translated the Book of Abraham. Just below it is a photograph of the original handwritten manuscript of the Book of Abraham as it appears in *Joseph Smith's Egyptian Alphabet and Grammar*. We have numbered some of the characters on the first line of the fragment of papyrus so that the reader can compare them with the characters found in the handwritten manuscript.

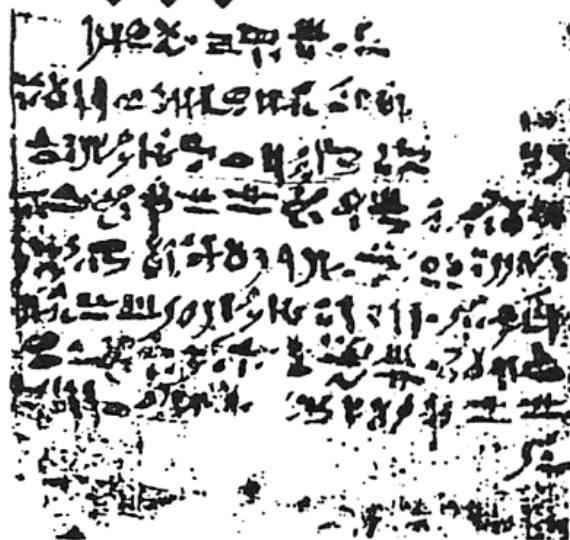
The reader will probably be startled at the large number of English words which Joseph Smith "translated" from each Egyptian character. Dr. James R. Clark described another Book of Abraham manuscript which is longer than the one found in the *Joseph Smith's Egyptian Alphabet and Grammar*:

I have in my possession a photostatic copy of the manuscript of the Prophet Joseph Smith's translation of Abraham 1:1 to 2:18 . . . The characters from which our present book of Abraham was translated are down the left-hand column and Joseph Smith's translation opposite, so we know approximately how much material was translated from each character. (*Pearl of Great Price Conference*, December 10, 1960, 1964 ed., pages 60–61)

A careful examination of this manuscript reveals that Joseph used less than four lines from the papyrus to make forty-nine verses in the Book of Abraham. These forty-nine verses are composed of more than 2,000 English words!

The fragment of papyrus Joseph Smith "translated" to produce the Book of Abraham is known as the "Sensen Papyrus." Klaus Baer, who was a noted Egyptologist at the University of Chicago, concluded concerning the "Sensen" fragment: "Joseph Smith thought that this papyrus contained the Book of Abraham" (*Dialogue: A Journal of Mormon Thought*, Autumn 1968, page 111). In footnote 11 of the same article, Professor Baer observed: "This identification is now certain." Mormon scholar Richley Crapo likewise observed:

. . . I was able to examine the original papyri in the vaults of the BYU library and obtain one of the first released sets of photographic copies. . . . A more careful

[illegible]

Below this is a photograph from the original manuscript of the Book of Abraham as it appears in *Joseph Smith's Egyptian Alphabet and Grammar*:

examination of these revealed the startling fact that one of the papyri of the Church collection, known as the Small Sen-Sen Papyrus, contained the same series of hieratic symbols, which had been copied, in the same order, into the Book of Abraham manuscript next to verses of that book! In other words, there was every indication that the collection of papyri in the hands of the Church contained the source which led to a production of the Book of Abraham. It was naturally this document which I immediately began to translate. (*Book of Abraham Symposium*, LDS Institute of Religion, Salt Lake City, April 3, 1970, page 27)

In our newsletter, *Salt Lake City Messenger*, March 1968, we stated that Grant Heward, a Mormon who studied the Egyptian language and was later excommunicated for rejecting the Book of Abraham, felt that the fragment of papyrus Joseph Smith used as the basis for his Book of Abraham was in reality a part of the Egyptian “Book of Breathings.” This identification was later confirmed by several prominent Egyptologists.

The Book of Breathings is closely related to the Egyptian Book of the Dead. According to Egyptologists, the Book of the Dead was a document which “was dominated by magic” that was buried with those who died in ancient Egypt. It was supposed to have been written by the god Thoth and contained “many charms which enabled the dead to reach the world of the hereafter.” Those who have studied the Book of the Dead know that it was written by a very superstitious people, and is quite different from the religion taught in the Bible (see *Development of Religion and Thought in Ancient Egypt*, James Henry Breasted). The Book of Breathings is an outgrowth of the Egyptian Book of the Dead. It did not appear until the later stages of Egyptian history—just a few centuries before the time of Christ. Wallace Budge said that

The “Book of Breathings” is one of a number of short funeral works . . . it was addressed to the deceased by the chief priest conducting the funeral service . . . The “Book of Breathings” represents the attempt to include all essential elements of belief in a future life in a work shorter and more simple than the Book of Dead. (*The Book of the Dead, Facsimiles of the Papyri of Hunefer, Anhai, Kerasher and Netchemet*, London, 1899, page 33)

The fact that the papyrus Joseph Smith used as the basis for his Book of Abraham is in reality the Book of Breathings cannot be disputed because the name “Book of Breathings” appears clearly on the fourth line of the fragment. Even the Mormon apologist Dr. Hugh Nibley has translated the words “Book of Breathings” from this fragment of papyrus (see *The Message of the Joseph Smith Papyri: an Egyptian Endowment*, page 20). In 1968 two Egyptologists from the University of Chicago’s

Oriental Institute, Professors John A. Wilson and Klaus Baer identified the papyrus as the “Book of Breathings.” Professor Richard A. Parker of Brown University also confirmed the fact that what Joseph Smith claimed was the “Book of Abraham” was in reality the “Book of Breathings.” The editors of *Dialogue: A Journal of Mormon Thought* (Summer 1968, page 86) stated that Professor Parker “would provisionally date the two Book of Breathings fragments in the Church’s possession to the last century before or the first century of the Christian era . . .”

All qualified Egyptologists who have examined the text Joseph Smith claimed as the basis for the Book of Abraham have declared that it is in reality the “Book of Breathings”—a pagan text having nothing at all to do with Abraham. (Actually, to be more precise we should say that the portion which Joseph Smith used is in fact the instructions for wrapping up the Book of Breathings with the mummy.) Professor Richard A. Parker, who was serving as Chairman of the Department of Egyptology at Brown University, translated the text as follows:

1. [. . . .] this great pool of Khonsu
2. [Osiris Hor, justified], born of Taykhebyt, a man likewise.
3. After (his) two arms are [fast]ened to his breast, one wraps the Book of Breathings, which is
4. with writing both inside and outside of it, with royal linen, it being placed (at) his left arm
5. near his heart, this having been done at his
6. wrapping and outside it. If this book be recited for him, then
7. he will breathe like the soul[s of the gods] for ever and
8. ever. (*Dialogue: A Journal of Mormon Thought*, Summer 1968, page 98)

Except for a few minor variations, other renditions of the text are essentially in agreement with Professor Parker’s. The Book of Abraham, therefore, has been proven to be a spurious work. The average number of words that Egyptologists used to convey the message in this text is eighty-seven, whereas Joseph Smith’s rendition contains thousands of words. In *Mormonism—Shadow or Reality?* pages 322–324, we examined the Egyptian words which appeared in the handwritten manuscripts of the Book of Abraham and demonstrated how Joseph Smith mistranslated them. In one case we show that Smith derived 177 English words out of the word “Khons”—the name of an Egyptian moon-god. The fact that he would make 177 English words from one Egyptian word is absolutely astounding! It shows very clearly that he did not have any understanding of the Egyptian language and that the Book of Abraham is a work of his own imagination.



Since the original papyrus contains pagan material and absolutely nothing about Abraham, some Mormon apologists have suggested that Joseph Smith may have obtained the Book of Abraham by way of direct revelation and not from the papyrus. Those who try to use this escape will find themselves trapped by the words of Joseph Smith himself. At the beginning of the handwritten manuscript Joseph Smith asserted that it was a “Translation of the Book of Abraham written by his own hand upon papyrus and found in the catacombs of Egypt.” The introduction to the Book of Abraham still maintains that it was “Translated From The Papyrus, By Joseph Smith” (*Pearl of Great Price*, The Book of Abraham, Introduction). Joseph Smith not only claimed that he translated it from the papyrus, but according to the *History of the Church*, vol. 2, page 351, he affirmed that it was “a correct translation.”

We have only been able to give a small portion of the evidence against Joseph Smith’s translation in this book, but the reader will find a very detailed examination of the case against the Book of Abraham in our work, *Mormonism—Shadow or Reality?* pages 294–369D. Although many Mormons absolutely refuse to look at the evidence, it is doubtful that any document could be more thoroughly discredited. The evidence is absolutely devastating. The papyrus upon which Joseph Smith based his work is in reality nothing but a pagan funerary document and has nothing at all to do with either Abraham or his religion.

Moreover, even if the original papyrus were not available, there would be sufficient evidence to prove that the Book of Abraham was written after Genesis. This is extremely important because the book purports to be a first person account written by Abraham himself hundreds of years before the book of Genesis. To admit that it was written later would be tantamount to declaring it a forgery. Dr. Sidney B. Sperry, who served at the church’s Brigham Young University for many years before his death, strongly defended the claim that the Book of Abraham was in existence before Genesis was written. He maintained, in fact, that Moses borrowed from the Book of Abraham when writing Genesis:

As will appear later, the writer believes that the second chapter of Abraham is the original, of which Gen. 12:1–13 is an abridgment. . . . It is probable that the greater portion of Genesis is an abridgment of earlier records that fell into Moses’s hands. . . . For a number of years I have strongly felt that chapter 2 of the Book of Abraham is the original account from which Gen. 12:1–13 was made. Putting it another way, the account in Genesis is nothing more or less than an abridgment of that in the Book of Abraham. . . . the author or editors of

the book we call Genesis lived after the events recorded therein took place. Our text of Genesis can therefore not be dated earlier than the latest event mentioned by it. It is evident that the writings of Abraham while he was in Egypt, of which our printed Book of Abraham is a copy, must of necessity be older than the original text of Genesis. I say this in passing because some of our brethren have exhibited surprise when told that the text of the Book of Abraham is older than that of Genesis. . . .

Let the reader make but a casual comparison of Gen. 12:1–13 and the second chapter of the Book of Abraham and he will discover that an apparently close relationship exists between them. . . . The similarity cannot be accidental . . . a linguistic study of the Book of Abraham and of the parallel versions of the Bible points unmistakably to the independent character of the Egyptian record and to the conclusion that it is, at least, the possible original from whence the account in Genesis was taken. (*Ancient Records Testify in Papyrus and Stone*, pages 81, 83–84)

Although Sidney B. Sperry’s idea that Genesis was taken from the Book of Abraham may seem fantastic, it is the only answer he could give that would not undermine the Book of Abraham. In defense of his argument that the Book of Abraham was not plagiarized from Genesis, Dr. Sperry points out that there are differences between the two texts. He states that the Book of Abraham calls the patriarch “Abraham,” whereas Genesis refers to him as “Abram” until the seventeenth chapter:

. . . the account in the Book of Abraham is written in the first person, that of Genesis in the third person. . . . the Book of Abraham writes the name of the great patriarch “Abraham” as against “Abram” in the Genesis version. It is self-evident that the Book of Abraham does not copy verbatim, if at all, from the King James version as some of its critics may presume. Had Joseph Smith been an impostor . . . it is doubtful that he would have called the patriarch “Abraham” before the latter came to Egypt. The version in Genesis does not call him “Abraham” until he had long been back from that country. (See Gen. 17:5). (*Ibid.*, page 84)

Actually, Dr. Sperry’s argument concerning “Abram” and “Abraham” becomes of little value when we compare the original handwritten manuscripts and the first printed version of the Book of Abraham with the way it appears today. The manuscripts and the first printed version in the church publication, *Times and Seasons*, show that Joseph Smith was very confused over the names and used both versions. Abraham 2:14—a verse which Dr. Sperry cited in presenting his argument—contains the name “Abraham” in the *Pearl of Great Price*, but the first printed version reads “Abram” just like the King James Version of the Bible. Below is a comparison showing the

text as it appears in the Bible, the text as Joseph Smith first printed it in the *Times and Seasons*, and the altered version that appears in the *Pearl of Great Price*:

GENESIS 12:4: “So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.”

TIMES AND SEASONS, vol. 3, page 706: “So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran.”

PEARL OF GREAT PRICE, Abraham 2:14: “So I, Abraham, departed as the Lord had said unto me, and Lot with me, and I, Abraham, was sixty and two years old when I departed out of Haran.”

Dr. James R. Clark admitted that there was a change in the text with regard to the patriarch’s name and that the current editions of the *Pearl of Great Price* are in error: “It is the personal opinion of the author that for the very substantial reasons presented above, the Times and Seasons contains the correct translations or transliterations of the names for Abraham and that our present editions are in error on this point” (*The Story of the Pearl of Great Price*, page 178).

Notwithstanding Sidney B. Sperry’s attempt to explain away the charge of plagiarism from Genesis, the evidence is simply overwhelming. We refer the reader to Appendix 2 of this book where we have photographically presented this evidence.

### **God or Gods ?**

In *Mormonism—Shadow or Reality?* pages 163–172, we demonstrated that Joseph Smith and other Mormon leaders have severely altered the church’s teachings concerning God. We show that when Smith wrote the Book of Mormon he believed there was only one God. In Alma 11:28–31, we read: “Now Zeezrom said: Is there more than one God? And he answered, No.” Later, however, Joseph Smith completely changed his position and declared that there were many Gods and that men could become Gods. In the Mormon publication, *Times and Seasons*, vol. 5, pages 613–614, Smith was quoted as saying the following:

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. . . . I am going to tell you how God came to be God. We have imagined that God was God from all eternity. . . . God himself; the Father of us all dwelt on an earth the same as Jesus Christ himself did . . . You

have got to learn how to be Gods yourselves . . . the same as all Gods have done . . . I will comment on the very first sentence of the history of creation in the Bible . . . It read first, “The head one of the Gods brought forth the Gods,” that is the true meaning of the words. . . . No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council.

It is extremely interesting to note that the text of the Book of Abraham itself seems to catch Joseph Smith in the process of changing his doctrine concerning the Godhead. In the first part of the Book of Abraham we do not find the doctrine of a plurality of Gods. For instance, in Abraham 2:1 we read: “Now the Lord God caused the famine to wax sore . . .” This part of the Book of Abraham was probably written in 1835. The Mormon writer Jay M. Todd states:

Another fact of relevance in the matter is the amount of present-day Book of Abraham in the hand of Warren Parrish: chapter 1:1–2:18. This is also the exact length of the first installment in the 1842 *Times and Seasons*. One tends to wonder if that is as far as the Prophet reached in his 1835 work. (*The Saga of the Book of Abraham*, 1969, page 324)

In 1842, however, Joseph Smith “translated” more of the Book of Abraham. Under the date of March 8, 1842, we find this statement in his *History of the Church*: “Recommended translating from the Records of Abraham for the tenth number of the *Times and Seasons* . . .” Jay M. Todd says that, “This is a very important entry, the first entry since November 1835 in which the Prophet is mentioned as ‘translating.’ Interestingly, it is after the publication of the first installment, which was up to Abraham 2:18” (*Ibid.*, page 228). As we examine the text of the Book of Abraham we find that it is the part which was “translated” in March, 1842, which contains the doctrine of a plurality of Gods. The words “the Gods” appear more than forty times in the fourth and fifth chapters of the Book of Abraham.

Actually, chapters four and five of the Book of Abraham appear to be nothing but the first part of Genesis rewritten to include the doctrine of a plurality of Gods. The word “God” is changed to “the Gods,” and wherever the word “he” refers to God it has been changed to “they.” In the first three chapters of the Book of Abraham the word “God” is often used, but the word “Gods” never appears except in relation to pagan “gods.” In the last two chapters of the book (chapters 4–5), the situation is reversed. The word “Gods” appears many times, but the word “God” does not appear.

The reader will remember that just after Joseph Smith finished his Book of Mormon, he wrote the “Book of Moses.” As we have shown, Smith changed the third

person account of Genesis to a first person account. The narrative clearly promotes the belief in one God by using the words “I, God” over and over again. It is certainly suspicious that after reworking Genesis the way he did in his “Book of Moses,” Joseph Smith would turn right around and use the same text to produce another version of the creation story. This time, however, Smith reverted to a third person account like Genesis but changed the “God” of the Bible into “the Gods.” Below is a comparison of a few verses of the Book of Moses with verses from the Book of Abraham as they appear in the *Pearl of Great Price*:

. . . in the beginning *I* created the heaven, and the earth upon which thou standest. . . . and *my* Spirit moved upon the face of the water; for *I* am *God*. And *I, God*, said: Let there be light; and there was light. And *I, God* saw the light; and that light was good. And *I, God*, divided the light from the darkness. And *I, God* called the light Day . . . (Book of Moses 2:1–5)

. . . *they* went down at the beginning, and *they*, that is *the Gods*, organized and formed the heavens and the earth. . . . and the Spirit of *the Gods* was brooding upon the face of the waters. And *they (the Gods)* said: Let there be light; and there was light. And *they (the Gods)* comprehended the light, for it was bright; and *they* divided the light, or caused it to be divided, from the darkness. And *the Gods* called the light Day . . . (Book of Abraham 4:1–5)

In Appendix 3 the reader will find a photographic comparison of all the verses in the Book of Moses, chapter 2, with the Book of Abraham, chapter 4. Genesis, chapter 1, which is the basis for both accounts, is also shown.

As we have indicated, when Joseph Smith borrowed from Genesis in creating his Book of Abraham, he changed the word “God” to read “the Gods” and “he” to “they.” It would appear, however, that in one instance Smith neglected to change the word “he” to “they” and that it had to be altered after his death. He was apparently copying from Genesis 1:16, which reads:

And *God* made two great lights; the greater light to rule the day, and the lesser light to rule the night; *he* made the stars also. (Genesis 1:16)

Joseph Smith rewrote this to read as follows:

And *the Gods* organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light *he* set the stars, also . . . (*Times and Seasons*, vol. 3, page 721)

This was reprinted in the same way in the *Millennial Star*, August 1842, vol. 3, page 51. In the *Pearl of Great Price*, however, it has been changed to read:

And *the Gods* organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light *they* set the stars also; (*Pearl of Great Price*, Book of Abraham 4:16)

This mistake is the very type of slip up one would expect if Joseph Smith were plagiarizing from the account found in Genesis. Another telling blunder is found at the end of the last chapter—the fifth chapter—of the Book of Abraham. In Appendix 2 the reader can see that Joseph Smith was lifting from Genesis in creating this chapter. The Book of Abraham 5:14 was clearly taken from Genesis 2:18. In Genesis we read: “And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.” In the Book of Abraham we find this: “And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.”

In Joseph Smith’s reworking of the text he then skipped the next two verses of Genesis (verses 19–20). While we have no way of knowing whether Smith did this on purpose or whether this was merely an accidental omission, it caused a serious error as he proceeded with his last chapter of his Book of Abraham. The biblical text went on to say that God “took one of his [Adam’s] ribs” and made “a woman, and brought her unto the man” (see verses 21–22). In verses 23–24, Adam says that “she shall be called Woman, because she was taken out of Man.” He goes on to say that “a man . . . shall cleave unto his wife: and they shall be one flesh.” Verse 25 says “they were both naked, the man and his wife, and were not ashamed.”

As we have shown, in his Book of Abraham, Joseph Smith used Genesis 2:18. He then left out verses 19–20 and continued with verses 21–25. After using the 25th verse, which is the 19th verse in the Book of Abraham, Smith then decided to tack on the two verses he had previously omitted (Genesis 2:19–20). This, however, made a real problem in the Book of Abraham story because he already had Adam’s help meet created, yet verse 20 of Genesis, chapter 2, clearly stated that “for Adam there was not found an help meet for him.” When Smith plagiarized this verse from Genesis, therefore, he slyly solved the problem by removing the word “not” to completely change the meaning of the sentence. In the very last verse of the Book of Abraham (5:21) we read as follows:

## *Flaws in the Pearl of Great Price*

And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an help meet for him.

The removal of this one word (not) may seem insignificant to some people, but those who take the time to seriously examine the circumstances which caused the change will see the devastating implications of the matter—i.e., that Joseph Smith was not translating from an ancient papyrus, but rather borrowing from the King James Bible and fumbling around with the text to suit his own purposes.

### **Abraham and Blacks**

The Book of Abraham not only bears all the earmarks of a contrived document, but it also contains what has been called the “anti-black doctrine”—a doctrine which caused the church serious problems until it was changed in the late 1970’s. In the 1966 printing of his book, *Mormon Doctrine*, page 527, Apostle Bruce R. McConkie revealed the following concerning this doctrine:

Those who were less valiant in pre-existence and who thereby had certain spiritual restrictions imposed upon them during mortality are known to us as the negroes. . . . Such spirits are sent to earth through the lineage of Cain, the mark put upon him for his rebellion against God and his murder of Abel being a black skin . . .

Negroes in this life are denied the priesthood; under no circumstances can they hold this delegation of authority from the Almighty. (Abra. 1:20–27.) The gospel message of salvation is not carried affirmatively to them . . .

The negroes are not equal with other races where the receipt of certain spiritual blessings are concerned, particularly the priesthood and the temple blessings that flow therefrom, but this inequality is not of man’s origin. It is the Lord’s doing . . .

Joseph Smith believed Negroes are the descendants of Cain. Under the date of January 25, 1842, we find this statement in Smith’s *History*: “In the evening debated . . . to show that the Indians had greater cause to complain of the treatment of the whites, than the negroes, or sons of Cain” (*History of the Church*, vol. 4, page 501). Although he softened his views concerning blacks toward the end of his life, in 1835 he expressed the view that they had been put under a “curse” and that slavery was instituted by God:

I do not believe that the people of the North have any more right to say that the South shall not hold slaves, than the South have to say the North shall. . . .

when I see persons in the free states, signing documents against slavery, it is no less, in my mind, than an army of influence, and a declaration of hostilities, against the people of the South. . . . the first mention we have of slavery is found in the Holy Bible . . . And so far from that prediction being averse to the mind of God, it remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude. . . . I can say, the curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him . . . (*History of the Church*, vol. 2, page 438)

Unfortunately, Joseph Smith incorporated his distorted views on race into the “scriptures” he produced. In the Book of Mormon, for instance, he wrote that a black skin was the result of disobedience to God. In 2 Nephi 5:21, we find that the Lamanites were cursed with a dark skin: “And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity . . . the Lord God did cause a skin of blackness to come upon them.” Smith’s Book of Moses gives further support to the idea that a black skin is a sign of God’s displeasure:

. . . there was a blackness came upon all the children of Canaan, that they were despised among all people . . .

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent . . .

And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them. (*Pearl of Great Price*, Book of Moses 7:8, 12, 22)

While the Book of Mormon and the Book of Moses contain racial teachings which are now embarrassing to the Mormon Church, it is the Book of Abraham which was used to ban blacks from the Priesthood. This doctrine is found in the first chapter of the book:

Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth.

From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

## *Flaws in the Pearl of Great Price*

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden;

When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

Pharaoh, being a righteous man . . . seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry. (*Pearl of Great Price*, Book of Abraham 1:21–27)

Dr. Milton R. Hunter, who was a member of the First Council of the Seventy, made these comments concerning the woman named Egyptus who is mentioned in the Book of Abraham:

From the foregoing scripture we learn that Ham, the son of Noah, preserved the curses of Cain in the land. Since Ham was a son of Noah, it is quite definite that he did not have a black skin and was not a descendant of Cain. But the scripture seems to indicate that the wife of Ham was a descendant of Cain and through her the curses were preserved (verses 21–25). Her name was Egyptus, “which signifies that which is forbidden.” Also, her daughter was known by the name of Egyptus, and Pharaoh was her grandson. He and his descendants could not hold the Priesthood (verses 21, 25–27).

Joseph Smith identified the negroes as the descendants of Cain. . . . it is due to the teachings of the *Pearl of Great Price* and the Prophet Joseph Smith and the other early leaders of the Church that the negro today is barred from the Priesthood. (*Pearl of Great Price Commentary*, 1964, page 141)

One very interesting thing concerning the name Egyptus, which appears in the Book of Abraham 1:23, is that it read Zep-tah in the handwritten manuscript. The following is copied from a microfilm of the original manuscript in the LDS Church Historical Department:

The land of Egypt being first discovered by a woman, who was the daughter of Ham; and the daughter of Zep-tah, which in the Chaldea[n] signifies Egypt, which signifies that which is forbidden.

In the printed version of the Book of Abraham, this has been changed to read:

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden. (*Pearl of Great Price*, Book of Abraham 1:23)

This change seems to have been made by Joseph Smith when the Book of Abraham was first published. Mormon scholar James R. Clark acknowledged that Smith had changed his translation:

From his original manuscript of the translation of Abraham 1:23 we find that he first transliterated the name Egyptus as Zeptah. When he revised his translation for publication in 1842 (see H.C. 4:519, 548) he evidently changed the transliteration to Egyptus for that is the way it appears in his first publication of the text (*Times and Seasons* 3:705).

Shouldn't [t] Joseph Smith have transliterated this name only one way. Not necessarily! The Lord told Oliver Cowdery on the occasion . . . of a previous experience with translation that he had failed in his translation because he had made this very error of assuming that he would be given a correct translation the first time he looked at the characters. (*The Story of the Pearl of Great Price*, pages 126–127)

Mormon writers maintained that because the word Egyptus means “that which is forbidden,” Ham must have married a black woman. Since the name first appeared as “Zeptah,” however, we feel that this casts a shadow of doubt upon Joseph Smith's ability as a translator. If he made an error concerning the name, how do we know that he did not make a mistake regarding the meaning of the name? Actually, we think that Joseph Smith may have borrowed the name Egyptus from the works of the Jewish historian, Josephus. This name is not found in the Bible, but in “Falvius Josephus Against Apion,” we read that “Manetho says that Sethosis himself was called Egyptus . . .” (*Josephus*, Translated by William Whiston, 1966, page 612) The early Mormon leaders seem to have been familiar with Josephus at the time the Book of Abraham was written (see *Latter Day Saints' Messenger and Advocate*, vol. 2, page 236).

In any case, the leaders of the Mormon Church became so zealous in their attempt to keep the Priesthood out of the hands of those who had what they considered to be tainted blood that they declared that even “one drop of Negro blood” would prevent a person from holding the Priesthood. Mormon Apostle Mark E. Petersen emphasized this in an address he delivered in 1954:

Now what is our policy in regard to inter-marriage? As to the Negre [*sic*], of course, there is only one possible answer. We must not intermarry with the Negro, Why? If I were to marry a Negro woman and have children by her, my children would all be cursed as to the priesthood. Do I want my children cursed as to the priesthood? If there is one drop of Negro blood in my children, as I have read to you, they receive the curse. There isn't any argument, therefore, as to inter-marriage with the Negro, is there? There are 50 million Negroes in the United States. If they were to achieve complete absorption with the white race, think what that would do. With 50 million negroes inter-married with us, where would the priesthood be? Who could hold it, in all America? Think what that would do to the work of the Church! . . . I think the Lord segregated the Negro and who is man to change that segregation? It reminds me of the scripture on marriage, “what God hath joined together, let not man put asunder.” Only here we have the reverse of the thing—what God hath separated, let not man bring together again. (*Race Problems—As They Affect The Church*, Address by Apostle Mark E. Petersen at the Convention of Teachers of Religion on the College Level, Brigham Young University, Provo, Utah, August 27, 1954, page 7)

After a great deal of opposition to the “anti- black” doctrine from people both within and without the church, Mormon leaders concluded that it had to be abandoned. Consequently, in June 1978 it was announced that the Mormon prophet Spencer W. Kimball had received a revelation from God to open the Priesthood and the temple to black people (see *Doctrine and Covenants*, Official Declaration—2).

While this offensive doctrine, which earlier Mormon leaders had fought so hard to maintain, was finally thrown overboard, racist verses in the Book of Mormon, Book of Moses and the Book of Abraham remain as a reminder of how Joseph Smith wove his own opinions and the ideas of his time into the “scriptures” he created. Although the King James Version of the Bible was certainly the primary source for Joseph Smith’s Book of Abraham, he seems to have used other sources as well. The reader will find a discussion of this matter in *Mormonism—Shadow or Reality?* pages 367–368)

## Revising Matthew

The third part of the *Pearl of Great Price* contains Joseph Smith’s “inspired” revision of “Matthew 23:39 and chapter 24.” It is hard to understand just why this material was added to the book. Reorganized Church Historian Richard P. Howard spoke of “the relatively limited scope of the revisions of Matthew 24.” He went on to say that “the alterations of the King James text in Matthew 24 of the New Translation neither add materially to the content nor elucidate the theological implications of the Matthean text” (*Restoration Scriptures*, page 86).

## Joseph Smith — History

This part of the *Pearl of Great Price* gives Joseph Smith’s own account of his First Vision and the coming forth of the Book of Mormon. In Appendix 4 the reader will notice that there have been a number of changes in the text in this section. Dean C. Jessee, the Mormon Church’s expert on the early writings of Joseph Smith, maintains that after the *Times and Seasons* published Joseph Smith’s early history in 1842, Smith dictated some additional material in notes designated as the “ABC Notes.” This material, however, was not included in the 1851 edition of the *Pearl of Great Price*, but some of it was added at a later date. Notes B and C, which were later included in the *Pearl of Great Price*, combine to make about 200 words (see the last 18 lines of verse 20 and the last 14 lines of verse 28 in “Joseph Smith—History”). Note A, however, contains over 600 words. These words, which Joseph Smith must have considered to be rather important, have never been added to the text. Fortunately, Dean Jessee has printed the text in his book, *The Papers of Joseph Smith*, 1989, vol. 1, pages 268–269. For more information on these notes and changes in the text see *Mormonism—Shadow or Reality?* pages 135–136).

## Nephi or Moroni ?

The most important change which appears in this part of the *Pearl of Great Price* is concerning the name of the angel who appeared to Joseph Smith and revealed where the gold plates of the Book of Mormon were deposited. In the original 1851 edition of the *Pearl of Great Price*, Joseph Smith gave the name as “Nephi”:

He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was *Nephi*. (*Pearl of Great Price*, 1851 edition, page 41)

## Flaws in the Pearl of Great Price

In the 1989 printing of the *Pearl of Great Price*, the name of the angel is “Moroni”:

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was *Moroni*.

The original handwritten manuscript reveals that the name was originally written as “Nephi,” but that someone at a later date has written the word “Moroni” above the line. In *Mormonism—Shadow or Reality?* page 136, we have a photograph of the original manuscript.

In the same book we show that the early Mormon leaders were confused concerning the identification of the angel who appeared in Joseph Smith’s room. We show that in Joseph Smith’s earliest account of the incident, written about 1832, he referred to the personage who visited him only as an “angel”: “For behold an angel of the Lord came and stood before me” (*An American Prophet’s Record: The Diaries and Journals of Joseph Smith*, 1989, page 6). Oliver Cowdery seems to have been the first Mormon writer to identify the angel as “the angel Moroni.” His statement appeared in the *Messenger and Advocate* in April 1835, page 112. In the *Elders’ Journal* for July 1838, page 42, Joseph Smith gave the angel’s name as “Moroni.”

The *Doctrine and Covenants* 27:5 is sometimes cited to try to prove that the angel was identified as Moroni at a very early date. The revelation purports to have been given in August 1830, but the name “Moroni” was not in the revelation when it was first printed in the *Book of Commandments* in 1833. It was interpolated into the revelation when it was reprinted in the *Doctrine and Covenants* in 1835.

It would appear, then, that until 1835 the angel who visited the Mormon prophet was not identified. After April 1835 the Mormon leaders were teaching that the angel was “Moroni.” When Joseph Smith published his history in the *Times and Seasons* in 1842, he had changed his mind. He had decided that the angel was really “Nephi”:

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. (*Times and Seasons*, April 15, 1842, page 753)

As we have stated, the handwritten manuscript dictated by Joseph Smith himself plainly reads “Nephi,” and since Joseph Smith was the editor of the *Times and Seasons* at the very time this was published, it is almost impossible to believe this was a “clerical error.” Joseph Smith lived for two years after the name “Nephi” was printed, and he never published a retraction. The *Millennial Star*, a church publication printed in England, also published

Joseph Smith’s story stating that the angel’s name was “Nephi” (see vol. 3, page 53). That church members in England believed that the angel’s name was really “Nephi” is obvious from the editorial remarks published on page 71 of the same volume: “. . . we read the history of our beloved brother, Joseph Smith, and of the glorious ministry and message of the angel Nephi which has finally opened a new dispensation to man . . .”

Joseph Smith’s own mother, Lucy, also wrote a history in which she quoted Joseph Smith’s statement that the angel’s name was “Nephi.” In later editions, however, the church has changed the name to read “Moroni.”

As we have shown earlier, the name appeared as “Nephi” in the first (1851) printing of the *Pearl of Great Price*. Walter L. Whipple informs us that Orson Pratt “published *The Pearl of Great Price* in 1878, and removed the name of Nephi from the text entirely and inserted the name Moroni in its place” (“Textual Changes in the Pearl of Great Price,” M.A. thesis, Brigham Young University, typed copy, page 125).

In LaMar Petersen’s book, *Problems in Mormon Text*, he related that Joseph Smith said the angel’s name was “Nephi.” In the July 1961 issue of the church publication, *Improvement Era*, pages 492 and 522, Mormon apologist Hugh Nibley attempted to answer this problem by stating: “Some critics, for example, seem to think that if they can show that a friend or enemy of Joseph Smith reports him as saying that he was visited by Nephi, they have caught the Prophet in a fraud.” In footnote 15, page 526, of the same issue, Dr. Nibley stated:

Mr. L. Petersen . . . labours this point most strangely. He cites as evidence the *Millennial Star* for August 1842 and the 1851 edition of the *Pearl of Great Price*—the first printed in England, far away from Joseph Smith, and the second edition years after his death; for them Joseph Smith cannot be held responsible . . . That Mr. P. should have to search so far among literally thousands of retellings of the story of Moroni to find this inevitable slip is actually a vindication of the original.

Dr. Nibley seems to have missed the whole point; Petersen reported exactly how Joseph Smith’s story originally read. The original did say it was Nephi, and it was published in Nauvoo, Illinois. Furthermore, Joseph Smith himself was the editor at that very time. Therefore, Joseph Smith must be held responsible for identifying the angel as “Nephi.”

Walter L. Whipple, who has examined the original handwritten manuscript, noted that, “Moroni is written above the name Nephi with an (\*) next to it referring to a note at the bottom of the page: ‘\*Evidently a clerical error, see Book Doc. & Cov. Sec 50, par 2; Sec 106, par 20, also *Elders’ Journal*, vol. 1, page 43. Should read Moroni.’)”

(“Textual Changes in the Pearl of Great Price,” typed copy, page 95-b). Our film of the original handwritten document confirms Mr. Whipple’s observations.

It is almost certain that this change was made after Joseph Smith’s death. The Mormon prophet would have known if this was a clerical error and would not have written “Evidently a clerical error.” This, of course, sounds more like someone trying to justify the change after Joseph Smith’s death. Mormon apologist Paul R. Cheesman admitted that it is “difficult to determine” when this change was made, but felt that it “could have been made during the lifetime of the Prophet Joseph Smith”:

Exactly when the correction in the original manuscript was made is difficult to determine. The note at the bottom of the manuscript page is of some help. The *Doctrine and Covenants*, “Section 50 par. 2” note, refers to the 50th sec. of the 1835 Edition and also some subsequent editions. . . .

The other reference in this footnote is *Doctrine and Covenants* Section 106:20. An examination of the 1835 edition of the *Doctrine and Covenants* shows that it goes only to Section 102. The 1844 edition does contain the 106th Section, of which the 20th verse reads as follows:

“And again what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven declaring the fulfillment of the prophets . . .”

This reference shows that the correction as made at the bottom of the manuscript history (and appearing as a footnote) could have been made during the lifetime of the Prophet Joseph Smith. (“An Analysis of the Accounts Relating Joseph Smith’s Early Visions,” Master’s thesis, Brigham Young University, 1965, page 46)

While Mr. Cheesman hoped that the reference to the 1844 edition of the *Doctrine and Covenants* might prove that “Nephi” was changed to “Moroni” before Joseph Smith’s death in 1844, it actually proves just the opposite. Smith died in June of 1844, but the second edition of the *Doctrine and Covenants* was not completed until later that year. Richard P. Howard says that “Nine years elapsed between the publication of the first edition of the *Doctrine and Covenants* and the release of the second edition at Nauvoo, Illinois, in September 1844” (*Restoration Scriptures*, page 219). We must conclude, therefore, that the controversial footnote in Joseph Smith’s *History* containing a reference to the 1844 edition of the *Doctrine and Covenants* must have been written after September 1844. Richard Howard goes on to point out that the 1844 edition contained a “narrative, written probably by John Taylor during the summer of 1844, describing the assassination of Joseph Smith and his brother Hyrum, and expressing something of the high esteem felt by the author for these church leaders.” Since the 1844 edition of the *Doctrine and Covenants* was not finished until after Smith’s death, this indicates that the footnote was added to the manuscript some time after his death.

In his book, *The Personal Writings of Joseph Smith*, page 667, note 12, Mormon scholar Dean C. Jessee maintained that the original manuscript was altered by Mormon historian B. H. Roberts sometime around the turn of the century:

When Brigham H. Roberts prepared the *History* for publication in its seven-volume format at the turn of the century, he wrote “Moroni” above the name of “Nephi” and keyed his insertion to the following reference at the bottom of the page: “Evidently a clerical error. . . .”

In a more recent book, *The Papers of Joseph Smith*, 1989, page 277, note 1, Jessee does not seem as sure about the matter, although he still feels that Roberts may have made the change: “The name ‘Moroni’ has been inserted, possibly by Brigham H. Roberts, who prepared this *History* for publication at the turn of the century . . .” While it is hard to say for certain, our research would seem to indicate that the change in the Manuscript was made earlier than Dean Jessee suggested. As we have noted earlier, the footnote which Jessee would like to attribute to B. H. Roberts lists two references to the *Doctrine and Covenants*—i.e., “Book Doc. & Cov. Sec 50, par 2; Sec 106, par 20.” Now, these references can be found in their appropriate places in editions of the *Doctrine and Covenants* for decades after Joseph Smith’s death. For example, we have a 1869 edition, and both quotations concerning Moroni can be found at the places indicated. However, in our 1883 edition the references cannot be found in either sections 50 or 106. In the 1869 edition, Section 50 contains a “Revelation given September, 1830,” whereas the 1883 edition has a “Revelation given . . . May, 1831.” Section 106 of the 1869 edition contains an “Address . . . dated Nauvoo, September 6, 1842, while Section 106 in the 1883 edition has a “Revelation given . . . November 25th, 1834.”

The changes in the numbers of the sections seems to have occurred in the 1876 edition. Mormon scholar Lyndon W. Cook reports the following concerning that edition: “This edition included 24 new revelations and was arranged in chronological order by Orson Pratt. The numbering order of the sections in this edition has been maintained in all subsequent editions” (*The Revelations of the Prophet Joseph Smith*, 1981, page 370).

While one might maintain that B. H. Roberts was using an outdated edition of the *Doctrine and Covenants* at the turn of the century when he worked on Joseph Smith’s *History*, it seems more reasonable to believe that the alteration of the manuscript occurred before 1876. In any case, we would agree that the change occurred sometime after Joseph Smith’s death in 1844 and could have been made as late as two or three decades after he was murdered.



We can only speculate as to why Joseph Smith would change the name of the angel from Moroni to Nephi. According to the Book of Mormon, a thousand years separated these two men.

Apostle Bruce R. McConkie maintained that the angel who revealed the gold plates to Joseph Smith had “special labors to perform,” and this necessitated that he have a “resurrected” body. As far as the resurrection is concerned, it would actually seem to fit Book of Mormon theology better to have Nephi appear to Joseph Smith. The Book of Mormon teaches that at the time of Christ there was a “resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ—for so shall he be called” (Mosiah 15:21). Nephi, therefore, could have had a resurrected body. Moroni, on the other hand, died 400 years after the time of Christ and should not have a resurrected body until the Second Coming of Christ. Apostle Bruce R. McConkie acknowledged that the first resurrection is still in the future, but claimed that God had made an exception in the case of Moroni and two others who were supposed to have appeared to Joseph Smith:

... the first resurrection is yet future and will take place at the time of the Second Coming. . . . We have no knowledge that the resurrection is going on now or any persons have been resurrected since the day in which Christ came forth excepting Peter, James, and Moroni, all of whom had special labors to perform in this day which necessitated tangible resurrected bodies. (*Mormon Doctrine*, 1979, page 639)

Apostle McConkie did not inform us how he knew Moroni was resurrected. Moroni himself seems to have had no knowledge that he was to be resurrected before the coming forth of the Book of Mormon. In the very last verse of the Book of Mormon, he tells those who would read the book that he will meet them at the “bar of the great Jehovah”: “And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen” (Moroni 10:34). A search for the name “Moroni” in *The Computerized Scriptures of The Church of Jesus Christ of Latter-day Saints* failed to produce any information showing that Moroni was resurrected. It seems, therefore, that Apostle McConkie was using circular reasoning—i.e., God would not have sent a disembodied spirit to deliver the gold plates of the Book of Mormon to Joseph Smith; therefore, Moroni had to be a resurrected personage of flesh and bones.\*

## The First Vision

The same section of the *Pearl of Great Price* which contains the name of the angel who visited Joseph Smith also has the Mormon prophet’s story of his “First Vision.” Apostle LeGrand Richards claimed that “one of the most important and momentous events in this world’s history” occurred on “a beautiful spring day in 1820” when “God, the Eternal Father and His Son, Jesus Christ, appeared to Joseph Smith and gave instructions concerning the establishment of the kingdom of God . . .” (*A Marvelous Work and a Wonder*, 1966, page 7).

The story of the First Vision which appears in the *Pearl of Great Price* contains the following:

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . . I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. . . . I asked the Personages who stood above me in the light, which of all the sects was right. . . . and which I should join.

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: “they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.”

He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. (*Pearl of Great Price*, Joseph Smith—History 1:14, 16–20)

Apostle John A. Widtsoe claimed that “The First Vision of 1820 is of first importance in the history of Joseph Smith. Upon its reality rest the truth and value of his subsequent work” (*Joseph Smith—Seeker After Truth*, page 19). For many years Mormon writers insisted that Joseph Smith “told but one story” of the First Vision (see Joseph Smith the Prophet, by Preston Nibley, 1944, page 30). At the very time Preston Nibley made this

\* Footnote Added May 27, 1991 — H. Michael Marquardt has pointed out that in the *Elders’ Journal* for July 1838, page 43, Joseph Smith referred to Moroni as having been “raised again.” While this could be used to support the idea that he was resurrected, Smith’s Book of Mormon, Alma 40:15, uses the word “raising” when referring to the “raising of the spirit or the soul” out of the body at death. Verse 11 speaks “concerning the state of the soul between death and the resurrection . . . the spirits of all men . . . are taken home to that God who gave them life.” Verses 15 and 18 make it clear that although the “raising of the spirit” at death “may be termed a resurrection,” it is not really “the reuniting of the soul with the body.” Joseph Smith also gave a revelation, *Doctrine and Covenants*, Section 129, indicating that disembodied spirits, “they who are not resurrected” (verse 3), can bring messages to men.

statement the Mormon leaders were suppressing at least two highly significant accounts of the First Vision which were written years prior to the official account which now appears in the *Pearl of Great Price*.

The first account finally came to light in 1965. It appeared in an unpublished Brigham Young University thesis entitled, "An Analysis of the Accounts Relating Joseph Smith's Early Visions," by Paul R. Cheesman. We were convinced that this account was written by Joseph Smith and published it to the world in 1965 under the title, *Joseph Smith's Strange Account of the First Vision*. Because the document contradicted the official account, some members of the church doubted its authenticity. Although the Mormon leaders would make no public statement concerning the document, Professor James B. Allen, who later became Assistant LDS Church Historian, confirmed its validity and called it "One of the most significant documents of that period yet discovered." He went on to say that the "manuscript has apparently lain in the L.D.S. Church Historian's office for many years, and yet few if any who saw it realized its profound historical significance" (*Dialogue: A Journal of Mormon Thought*, Autumn 1966, page 35).

The Mormon leaders suppressed this important account of the First Vision for over 130 years, but after we printed it thousands of copies were disseminated throughout the world. Finally, four years after we published it, Dean C. Jessee, who was "a member of the staff at the LDS Church Historian's Office," made a public statement confirming the authenticity of the manuscript and stating that the document was written in 1831 or 1832:

On at least three occasions prior to 1839 Joseph Smith began writing his history. The earliest of these is a six-page account recorded on three leaves of a ledger book, written between the summer of 1831 and November 1832 . . .

The 1831-32 history transliterated here contains the earliest known account of Joseph Smith's First Vision. (*Brigham Young University Studies*, Spring 1969, pages 277-278)

In an article printed in *Brigham Young University Studies*, Summer 1971, page 462, n. 78, Dean Jessee made it clear that this was not only the first extant account of the First Vision, but it was the only account in "the actual handwriting of Joseph Smith." Below is the important part of this account taken directly from a photograph of the original document:

. . . the Lord heard my cry in the wilderness and while in the attitude of calling upon the Lord in the 16th year of my age a pillar of light above the brightness of the sun at noon day come down from above and rested upon me and

I was filled with the spirit of god and the Lord opened the heavens upon me and I saw the Lord and he spake unto me saying Joseph my son thy sins are forgiven thee. go thy way walk in my statutes and keep my commandments behold I am the Lord of glory I was crucified for the world that all those who believe on my name may have Eternal life behold the world lieth in sin at this time and none doeth good no not one they have turned asside from the gospel and keep not my commandments they draw near to me with their lips while their hearts are far from me and mine anger is kindling against the inhabitants of the earth to visit them according to this ungodliness and to bring to pass that which hath been spoken by the mouth of the prophets and Apostles behold and lo I come quickly as it was w[r]itten of me in the cloud clothed in the glory of my Father . . .

A careful examination of this document reveals why church leaders suppressed it for 130 years. While there are a number of contradictions between this account and the official account published by the church, the most serious discrepancy involves the number of personages in the vision. In the later version, which is published in the *Pearl of Great Price*, Joseph Smith related: ". . . I saw two personages." In the first account, however, the Mormon prophet only mentions one personage: ". . . I saw the Lord . . ." The context makes it very clear that the personage was Jesus Christ and that Joseph Smith did not include God the Father in his first handwritten account of the vision. Mormon historian James B. Allen commented: "In this story, only one personage was mentioned, and this was obviously the Son, for he spoke of having been crucified" (*Dialogue: A Journal of Mormon Thought*, Autumn 1966, page 40).

Paul R. Cheesman tried to excuse the fact that the account which was suppressed only mentions one personage by stating: "As he writes briefly of the vision, he does not mention the Father as being present; however, this does not indicate that He was not present." This explanation does not seem reasonable. Actually, in the first account Joseph Smith quoted the Lord as saying more words than in the official version.

Speaking of the "account of 1832," Mormon apologist Milton V. Backman said:

It is possible that after dictating the account, Joseph recognized the desirability of modifying certain statements . . . Often when people record biographical sketches or historical incidents, they write and rewrite until their ideas are clearly expressed. (*Joseph Smith's First Vision*, 1971, page 124)

While it is true that many people have to "write and rewrite until their ideas are clearly expressed," we do not feel that Joseph Smith could have left out the most important part of the story by accident. If God the Father

marvelous even in the likeness of him who created them  
and when I considered upon these things my heart exclaim-  
ed well hath the wise man said <sup>the</sup> food <sup>of</sup> plenty in  
his heart there is no god my heart exclaimed all all  
these bear testimony and he speak an omnipotent  
and omnipresent power a being who maketh day and  
deceath and shindeath all things in their bound who  
fillerth eternity who was and is and will be from all  
eternity to eternity and when I considered all these things  
and that <sup>that</sup> being seeketh such to worship him as wor-  
ship him in spirit and in truth therefore I cried unto  
the Lord for mercy for there was none else to whom I could go  
to obtain mercy and the Lord heard my cry in the wilderness  
and while in <sup>the</sup> attitude of calling upon the Lord, a pillar of  
fire light above the brightest of the sun at noon day  
came down from above and rested upon me and I was filled  
with the Spirit of God and <sup>the</sup> opened the heavens upon  
me and I saw the Lord and he spake unto me saying  
Joseph <sup>my son</sup> they say are forgiven thee go thy way in my  
statute and keep my commandments Behold I am the  
Lord of glory I was crucified for the world that all them  
who believe on my name may have eternal life <sup>in</sup> the word  
life in him and at <sup>this</sup> time and none doeth good or  
not one they have turned aside from the Gospel and  
keep not <sup>my</sup> commandments they draw near to me with their  
lips while their hearts are far from me and mine anger  
is kindling against the inhabitants of the earth to visit  
them according to their ungodliness and to bring to pass  
that which <sup>has</sup> been spoken by the mouth of the prophets  
and obfettes behold and lo I come quickly as it was  
written of me in the cloud <sup>clothed</sup> in the glory of my Father  
and my soul was filled with love and for many days I  
could rejoice with great joy and the Lord was with me  
but could find none that would believe the heavenly  
vision nevertheless I pondered these things in my heart  
~~about that time every seventh day about after many days~~

A photograph of Joseph Smith's first handwritten account of the First Vision. This is the only account in Smith's own handwriting.

had really appeared in this vision, Joseph Smith certainly would have included this information in his first account. It is absolutely impossible for us to believe that Smith would not have mentioned the Father if he had actually appeared in the vision.

The only reasonable explanation for the Father not being mentioned is that Joseph Smith did not see God the Father, and that he made up this part of the story after he wrote the first manuscript. This, of course, throws a shadow of doubt upon the entire story.

In 1971, another “strange” account of the First Vision came to light. It was found in Joseph Smith’s 1835–36 diary (see *Dialogue: A Journal of Mormon Thought*, Spring 1971, page 87). This account had not been mentioned before because the Mormon Church had kept Joseph Smith’s diaries from the public. We published Joseph Smith’s 1835–36 diary for the first time in 1979. In 1987, Signature Books published all of Joseph Smith’s extant diaries in *An American Prophet’s Record: The Diaries and Journals of Joseph Smith*. Joseph Smith’s second account of the First Vision is found on pages 50–51 of that volume.

In this unusual account of the vision two personages appear, but there is absolutely nothing to show that they were God and Christ. In addition, Joseph Smith claimed there were “many angels in this vision.” Neither of the other versions indicated that there were “many angels.”

We now have three different handwritten manuscripts of the First Vision. They were all written or dictated by Joseph Smith himself, and yet every one of them is different! The first account says there was only one personage, the second account says there were many, and the third says there were two. Because of the different accounts of the First Vision which have come to light since 1965 some Mormon apologists appear to be retreating from the assertion that God the Father appeared to Joseph Smith in 1820. Lauritz G. Petersen, formerly Research Supervisor at the Church Historian’s Office, wrote a letter in which he stated:

We are not concerned really with which of the two Versions of the First Vision is right . . . whether he saw one or two the fact remains that Jesus Christ is mentioned in both of them.

Petersen’s attempt to make the discrepancy appear trivial does not impress those who are familiar with Mormon history. This is actually an extremely important matter, for Mormon leaders have relied on this vision to prove their doctrine of a plurality of gods. They have stated that this vision proves beyond all doubt that God and Christ are two distinct personages and that they both have a body of flesh and bone. God himself, they argue,

is only an exalted man. Fourteen years before we printed Joseph Smith’s “strange” account of the First Vision, Mormon Apostle John A. Widtsoe proclaimed:

It was an extraordinary experience. Never before had God the Father and God the Son appeared to mortal man. . . . It shattered many a false doctrine taught throughout the centuries . . . Men had held up their hands in horror at an anthropomorphic God . . .

The First Vision clarified this whole matter. . . . It answered the centuries’ old query about the nature of God. The Father and the Son had appeared to Joseph as persons, like men on earth in form . . .

From the early days of Christianity, the erroneous doctrine of the nature of God had led to . . . the conception that the Father, the Son, and the Holy Ghost, the Godhead, were One, a unity. . . .

This false doctrine was laid low by the First Vision. Two personages, the Father and the Son, stood before Joseph. . . . There was no mingling of personalities in the vision. Each of the personages was an individual member of the Godhead. Each one separately took part in the vision. (*Joseph Smith—Seeker After Truth*, pages 4–7)

The fact that Joseph Smith’s first written account of the First Vision only mentioned one personage is consistent with what he believed about God when he wrote the Book of Mormon. As we indicated earlier, the Book of Mormon—published almost a decade before Smith wrote the official account of the First Vision—taught that there was but one God:

And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people. And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son . . . And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God . . . (Mosiah 15:1, 2, 5)

The Book of Mormon tells of a visitation of both the Father and the Son to the “brother of Jared,” but the account is not speaking of two separate personages. Only one personage appears, and this personage says: “Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life . . .” (Ether 3:14).

Both the Book of Mormon and the first edition of the *Doctrine and Covenants* teach that God is a Spirit. The evidence, therefore, indicates that Joseph Smith did not believe that God the Father had a body at the time he wrote his first account of the First Vision. Towards the end of his life, however, he changed his mind and decided that God was an exalted man. Since he changed his mind concerning the Godhead, he evidently decided

to change his story concerning the First Vision. It is this altered version of the story that we find canonized in the *Pearl of Great Price*. We have already shown that Joseph Smith's change of mind concerning the Godhead caused serious contradictions between the Book of Moses and the Book of Abraham in the *Pearl of Great Price*.

Thomas G. Alexander, professor of American history at the Mormon Church's Brigham Young University, made these interesting comments concerning the evolution of the doctrine concerning the Godhead:

The Book of Mormon tended to define God as an absolute personage of spirit who, clothed in flesh, revealed himself in Jesus Christ (see Abinadi's sermon to King Noah in Mos. 13–14). . . . there is little evidence that early church doctrine specifically differentiated between Christ and God. Indeed, this distinction was probably considered unnecessary since the early discussion also seems to have supported trinitarian doctrine. Joseph Smith's 1832 account of his first vision spoke only of one personage and did not make the explicit separation of God and Christ found in the 1838 version. The Book of Mormon declared that Mary "is the mother of God, after the manner of the flesh," which was changed in 1837 to "mother of the Son of God." . . .

The "Lectures on Faith" differentiated between the Father and Son more explicitly, but even they did not define a materialistic, tritheistic godhead. In announcing the publication of the *Doctrine and Covenants*, which included the lectures, the *Messenger and Advocate* commented that it trusted the volume would give "the churches abroad . . . a perfect understanding of the doctrine believed by this society." The lectures declared that "there are two personages who constitute the great matchless, governing and supreme power over all things—by whom all things were created and made." They are "the Father being a personage of spirit" and "the Son, who was in the bosom of the Father, a personage of tabernacle . . ." The "Articles and Covenants" called the Father, Son, and Holy Ghost "one God" rather than "Godhead," a term Mormons use today to separate themselves from trinitarians. . . .

On the doctrines of God and humanity, the position of the LDS church between 1830 and 1835 was probably closest to that of the Disciples of Christ and the Methodists. . . . Campbell and others before 1835 objected principally to claims of authority, modern revelation, miracles, and communitarianism, not to the doctrines of God and man.

During the remaining years of Joseph Smith's life and into the late nineteenth century, various doctrines were proposed, some of which were abandoned and others adopted in the reconstruction of Mormon doctrine

after 1890. Joseph Smith and other church leaders laid the basis for the reconstruction with revelation and doctrinal exposition between 1832 and 1844. Three influences seem to have been responsible for the questions leading to these revelations and insights . . .

The third influence was the work of Joseph Smith and others on the "Book of Abraham." Although Joseph Smith and others seem to have worked on the first two chapters of this book following 1835, the parts following chapter 2 dealing with a plurality of gods were not written until 1842. Still *Doctrine and Covenants* 121:31–32 indicate that Joseph Smith believed in a plurality of gods as early as 1839.

Thereafter, between 1842 and 1844, Joseph Smith spoke on and published radical Christian doctrines such as the plurality of gods, the tangibility of God's body, the distinct separation of God and Christ, the potential of man to become and function as a God . . . (*Line Upon Line: Essays on Mormon Doctrine*, 1989, pages 53–58)

The reader will find a great deal of information concerning problems in the First Vision story and changes in the doctrine of the Godhead in our book, *Mormonism—Shadow or Reality?* pages 143–178D.

### Articles of Faith

The last part of modern editions of the *Pearl of Great Price* contains "The Articles of Faith." These thirteen articles were written by Joseph Smith in a letter he sent to John Wentworth. They were published in 1842 in the Mormon publication, *Times and Seasons*, vol. 3, pages 709–710. In Appendix 4 of this book the reader will find that there has been an important change made in one of Joseph Smith's Articles of Faith. In the fourth article Joseph Smith taught that there were only four things required for salvation—i.e., Faith in the Lord, Repentance, Baptism and Laying on of hands for the gift of the Holy Ghost. Not long after writing this article, however, Joseph Smith added a new doctrine which made it necessary for a person to go through a secret ceremony and be married in a Mormon temple to achieve the highest exaltation in the celestial kingdom of God.

While the Bible clearly proclaims that "whosoever believeth in him [Jesus] should not perish, but have eternal life" (John 3:15), Mormon leaders have taught since Joseph Smith's time that "eternal life" only comes through temple marriage. For example, President Spencer W. Kimball, the 12th prophet of the church, emphasized: "Only through celestial marriage can one find the strait way, the narrow path. Eternal life cannot be had any other

way. The Lord was very specific and very definite in the matter of marriage” (*Deseret News*, Church Section, November 12, 1977). On another occasion, President Kimball bluntly stated that “the ordinance of sealing is an absolute, and that without it there can be no salvation in the eternal world, no eternal life” (“The Ordinances of the Gospel,” as cited in *Achieving a Celestial Marriage*, page 204). Mormon theology teaches that those who have been married in the temple can become Gods, whereas those who refuse to go through the endowment ritual become servants for all eternity. These teachings are, of course, very objectionable to orthodox Christians.

In any case, it was many years after Joseph Smith’s death before Mormon officials seemed to become aware of the fact that his fourth Article of Faith did not really represent the position of the church with regard to the process of obtaining eternal life. Since they knew Temple ordinances were also required, the Mormon leaders changed Joseph Smith’s fourth Article of Faith to read that Faith, Repentance, Baptism and Laying on of hands for the gift of the Holy Ghost are only the “first principles and ordinances of the Gospel.”

The fourth Article of Faith originally read as follows:

We believe that these ordinance[s] are: 1st, Faith in the Lord Jesus Christ: 2d, Repentance: 3d, Baptism by immersion for the remission of sins: 4th, Laying on of hands for the gift of the Holy Ghost. (*Pearl of Great Price*, 1851 edition, page 55)

In modern editions of the *Pearl of Great Price* this Article of Faith has been changed to read as follows:

4 We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost. (*Pearl of Great Price*, 1989, page 60)

Apostle Bruce R. McConkie boasted as follows concerning the Articles of Faith:

For brevity, clearness, and forthrightness of doctrinal presentation, they are unexcelled. When compared with the muddled creeds formulated by the supposedly greatest religious thinkers of Christendom—creeds born amid the strife, bitterness, and debates of councils that struggled at length over every word and comma—the Articles of Faith, coming forth as the spontaneous and inspired writing of one man, are a marked evidence of the spirit of revelation that rested upon the Prophet. (*Mormon Doctrine*, page 53)

Actually, the truth of the matter is that the Articles of Faith are remarkable for what they fail to say concerning the teachings of the Mormon Church. Although Joseph Smith was practicing polygamy at the time he authored them, he made no reference to the doctrine of plural marriage. He made no mention of his teaching that there are many Gods, that God was once a man or that men can become Gods. The Articles of Faith are completely silent concerning the *Doctrine and Covenants* which contains many of Smith’s revelations and distinctive doctrines. Even Apostle McConkie had to admit that these “articles, of course, do not attempt to summarize all of the basic doctrines of the gospel. . . . the Articles of Faith are silent on such things as celestial marriage, salvation for the dead, temple work in all its phases, the resurrection, and degrees of glory in the eternal worlds” (Ibid.). The Articles of Faith seem to be an attempt to hide almost all of the LDS teachings which separate the Mormon Church from historic Christianity.

While the *Pearl of Great Price* is filled with problems, the other two books of scripture which Joseph Smith produced are also laced with serious errors. Mormon apologists, of course, would like us to believe otherwise. Milton R. Hunter, for example, made this fantastic claim concerning Joseph Smith’s works:

The Prophet Joseph Smith produced for the world three new volumes of holy scriptures . . . and, in addition, he revised the Bible. No prophet who has ever lived has accomplished such a tremendous feat. There are only 177 pages in the Old Testament attributed to Moses, while Joseph Smith either translated through the gift and power of God or received as direct revelation from Jehovah 835. (*Deseret News*, Church Section, July 18, 1970, page 14)

While we must agree that Joseph Smith produced a great deal of material that purports to be scripture, it does not appear that this material bears any evidence of divine inspiration. For those who would like to learn more about the problems in Joseph Smith’s “scriptures” we recommend our books, *Covering Up the Black Hole in the Book of Mormon* and *Mormonism—Shadow or Reality?*

## **APPENDIX ONE**

### **New Testament Material Found in the Book of Moses**

The following is a study of material which appears to have been plagiarized from the New Testament (King James Version) in Joseph Smith's "Book of Moses." The reader will notice that we have given the entire text of the 1989 printing of the Book of Moses and have handwritten the New Testament parallels at the side of the printed text. While it could be argued that some of the parallels are only a coincidence, many are so strong that it is impossible to escape the conclusion that their true source is the New Testament. In the parallels which follow we have done our best to eliminate material which is found in both the Old and New Testaments. Actually, there are important parallels to the Old Testament which could be used as evidence against the Book of Moses. Even the Mormon leaders admit that most of the books in the Old Testament were written after the time of Moses. Consequently, the appearance of quotations from books like Psalms, Isaiah, Daniel and Malachi would also present a problem for Mormon apologists.

Book of Moses 1:1 – 9

CHAPTER 1  
(June 1830)

God reveals himself to Moses—Moses transfigured—Confrontation with Satan—Many inhabited worlds seen—Worlds without number created by the Son—God's work and glory to bring to pass the immortality and eternal life of man.

THE words of God, which he spake unto Moses at a time when Moses was caught up in to an exceedingly high mountain,

AN EXCEEDING  
HIGH MOUNTAIN  
MAT. 4:8

WAS CAUGHT UP  
2 Cor. 12:4

2 And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

3 And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this endless?

BUT NOT ALL  
John 13:10

4 And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; (but not all) for my works are without end, and also my words, for they never cease.

5 Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth.

ONLY BEGOTTEN  
John 1:14

6 And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me for I know them all.

ONLY BEGOTTEN  
John 1:14

FULL OF GRACE  
AND TRUTH  
John 1:4

PRESENT WITH  
ME - Rom. 7:18

7 And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

THIS ONE THING I  
Phil 3:13

8 And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered.

9 And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth.



Book of Moses 1:10 – 20

10 And it came to pass that it was for the space of many hours before Moses did again receive his natural <sup>a</sup>strength like unto man; and he said unto himself: Now, (for this cause I know that <sup>b</sup>man is <sup>c</sup>nothing, which thing I never had supposed.

FOR THIS CAUSE I  
Rom. 15:9

11 But now mine own eyes have <sup>a</sup>beheld God; but not my <sup>b</sup>natural, but my <sup>c</sup>spiritual eyes, for my <sup>d</sup>natural eyes could not have <sup>e</sup>beheld; for I should have <sup>f</sup>withered and <sup>g</sup>died in his presence; but his <sup>h</sup>glory was upon me; and I beheld his <sup>i</sup>face, for I was <sup>j</sup>transfigured before him.

WAS TRANSFIGURED  
BEFORE THEM  
Mat. 17:2

12 And it came to pass that when Moses had said these words, behold, (Satan came <sup>b</sup>tempting him, saying: Moses, son of man, worship me.

WORSHIP ME  
Mat. 4:9

THE TEMPTER  
CAME TO HIM  
Mat. 4:3

13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a <sup>a</sup>son of God, in the similitude of his (Only Begotten) and where is thy <sup>b</sup>glory, that I should worship thee?

ONLY BEGOTTEN  
John 1:14

14 For behold, I could not look upon God, except his <sup>a</sup>glory should come upon me, and I were (transfigured before him.) But I <sup>b</sup>can look upon thee in (the natural man.) Is it not so, surely?

THE NATURAL MAN  
1 Cor. 2:14

WAS TRANSFIGURED  
BEFORE THEM  
Mat. 17:2

15 Blessed be the name of my God, for his <sup>a</sup>Spirit hath (not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: <sup>b</sup>Worship God, for him only shalt thou <sup>c</sup>serve.

NOT ALTOGETHER  
1 Cor. 5:10

GET THEE HENCE  
SATAN - Mat. 4:10

16 (Get thee hence, Satan.) deceive me not; for God said unto me: Thou art after the <sup>a</sup>similitude of mine Only Begotten.

17 And he also gave me commandments when he <sup>a</sup>called unto me out of the burning <sup>b</sup>bush, saying: <sup>c</sup>Call upon God in the name of mine Only Begotten, and worship me.

18 And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his <sup>a</sup>glory has been upon me, wherefore I can judge between him and thee. <sup>b</sup>Depart hence, Satan.

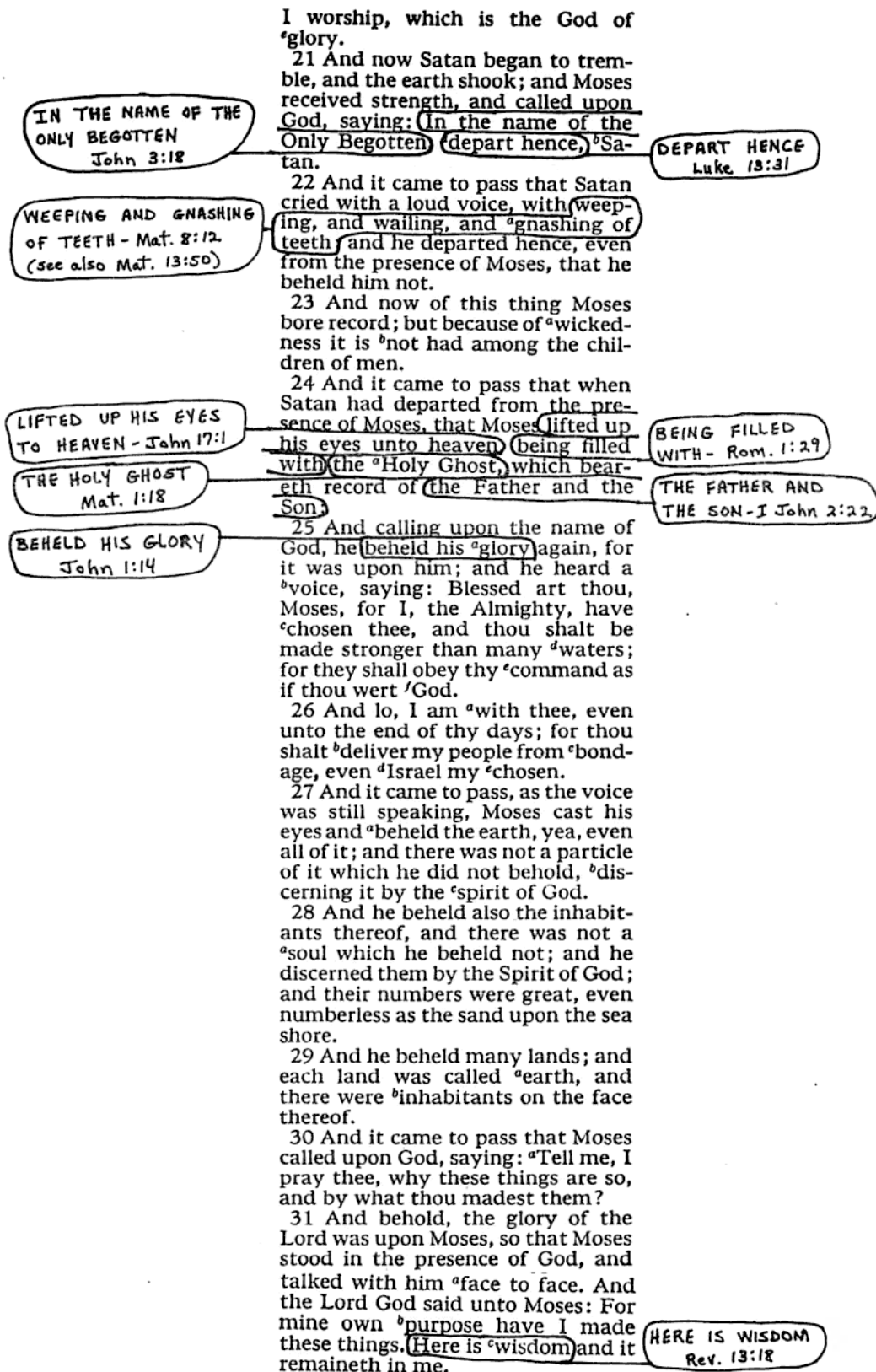
19 And now, when Moses had said these words, <sup>a</sup>Satan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the <sup>b</sup>Only Begotten, worship me.

20 And it came to pass that Moses began to (fear exceedingly) and as he began to fear, he saw the bitterness of <sup>b</sup>hell. Nevertheless, <sup>c</sup>calling upon God, he (received <sup>d</sup>strength, and he commanded, saying: Depart from me, Satan, for this one God only will

FEARED EXCEEDINGLY  
Mark 4:41

RECEIVED STRENGTH  
Acts 3:7

Book of Moses 1:21 – 31



Book of Moses 1:32 – 42

32 And by the <sup>a</sup>word of my power, have I created them, which is mine Only Begotten Son, who is full of <sup>b</sup>grace and truth.

ONLY BEGOTTEN OF THE FATHER, FULL OF GRACE AND TRUTH - John 1:14

33 And <sup>a</sup>worlds without number have I <sup>b</sup>created; and I also created them for mine own purpose; and by the <sup>c</sup>Son I <sup>d</sup>created them, which is mine <sup>e</sup>Only Begotten.

34 And the <sup>a</sup>first man of all men have I called <sup>b</sup>Adam, which is <sup>c</sup>many.

GIVE I UNTO YOU  
John 14:27

35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine (and I <sup>a</sup>know them).

AND I KNOW THEM  
John 10:27

36 And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and <sup>a</sup>tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

37 And the Lord God spake unto Moses, saying: The <sup>a</sup>heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

38 And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no <sup>a</sup>end to my works, neither to my words.

IMMORTALITY,  
ETERNAL LIFE  
Rom. 2:7

39 For behold, this is my <sup>a</sup>work and my <sup>b</sup>glory—to bring to pass the <sup>c</sup>immortality and <sup>d</sup>eternal <sup>e</sup>life of man.

40 And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt <sup>a</sup>write the things which I shall speak.

WRITE THE THINGS  
WHICH - Rev. 1:19

41 And in a day when the children of men shall esteem my words as <sup>a</sup>naught and <sup>b</sup>take many of them from the <sup>c</sup>book which thou shalt write, behold, I will raise up another <sup>d</sup>like unto thee; and they shall be <sup>e</sup>had again among the children of men—among as many as shall believe.

EVEN SO, AMEN  
Rev. 1:7

42 (These words were <sup>a</sup>spoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Show them not unto any except them that believe.)

THEM THAT BELIEVE  
Mark 16:17

Even so. Amen.

Book of Moses 2:1 – 11

CHAPTER 2  
(June–October 1830)

*God creates the heavens and the earth  
—All forms of life created—God  
makes man and gives him dominion  
over all else.*

AND it came to pass that the Lord spake unto Moses, saying: Behold, I <sup>a</sup>reveal unto you concerning this <sup>b</sup>heaven, and this <sup>c</sup>earth; <sup>d</sup>write the words which I speak. I am the Beginning and the End, the <sup>e</sup>Almighty God; by mine <sup>f</sup>Only Begotten I <sup>g</sup>created these things; yea, in the beginning I <sup>h</sup>created the <sup>i</sup>heaven, and the earth upon which thou standest.

I AM...THE BEGINNING  
AND THE END  
REV. 21:6

ONLY BEGOTTEN  
John 1:14

2 And the earth was without <sup>a</sup>form, and void; and I caused <sup>b</sup>darkness to come up upon the face of the deep; and my <sup>c</sup>Spirit <sup>d</sup>moved upon the face of the water; for I am God.

3 And I, God, said: Let there be <sup>a</sup>light; and there was light.

4 And I, God, saw the light; and that light was <sup>a</sup>good. And I, God, divided the <sup>b</sup>light from the darkness.

5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the <sup>a</sup>word of my power, and it was done as I <sup>b</sup>spake; and the evening and the morning were the first <sup>c</sup>day.

6 And again, I, God, said: Let there be a <sup>a</sup>firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;

7 And I, God, made the firmament and divided the <sup>a</sup>waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.

8 And I, God, called the firmament <sup>a</sup>Heaven; and the evening and the morning were the second day.

9 And I, God, said: Let the <sup>a</sup>waters under the heaven be gathered together unto <sup>b</sup>one place, and it was so; and I, God, said: Let there be dry land; and it was so.

10 And I, God, called the dry land <sup>a</sup>Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.

11 And I, God, said: Let the earth bring forth <sup>a</sup>grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.

**Book of Moses 2:12 – 26**

12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his <sup>a</sup>kind; and I, God, saw that all things which I had made were good;

13 And the evening and the morning were the third day.

14 And I, God, said: Let there be <sup>a</sup>lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years;

15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

16 And I, God, made two great lights; the greater <sup>a</sup>light to rule the day, and the lesser light to rule the night, and the <sup>b</sup>greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.

17 And I, God, set them in the firmament of the heaven to give light upon the earth,

18 And the <sup>a</sup>sun to rule over the day, and the moon to rule over the night, and to divide the light from the <sup>b</sup>darkness; and I, God, saw that all things which I had made were good;

19 And the evening and the morning were the fourth day.

20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.

21 And I, God, created great <sup>a</sup>whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.

22 And I, God, blessed them, saying: Be fruitful, and <sup>a</sup>multiply, and fill the waters in the sea; and let fowl multiply in the earth;

23 And the evening and the morning were the fifth day.

24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;

25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

26 And I, God, said unto mine <sup>a</sup>Only Begotten, which was with me

ONLY BEGOTTEN  
John 1:14

Book of Moses 2:27 – 3:4

from the <sup>b</sup>beginning: Let <sup>us</sup> <sup>a</sup>make man in our <sup>a</sup>image, after our likeness; and it was so. And I, God, said: Let them have <sup>d</sup>dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

ONLY BEGOTTEN  
John 1:14

27 And I, God, created man in mine own <sup>a</sup>image, in the image of mine Only Begotten created I him; male and female created I them.

28 And I, God, blessed them, and said unto them: Be <sup>a</sup>fruitful, and <sup>b</sup>multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for <sup>a</sup>meat.

30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.

31 And I, God, saw everything that I had made, and, behold, all things which I had made were very <sup>a</sup>good; and the evening and the morning were the <sup>b</sup>sixth day.

CHAPTER 3  
(June–October 1830)

*God created all things spiritually before they were naturally upon the earth—First man and first flesh created—Woman a help meet for man.*

THUS the <sup>a</sup>heaven and the earth were finished, and all the <sup>b</sup>host of them.

2 And on the seventh day I, God, ended my work, and all things which I had made; and I <sup>a</sup>rested on the <sup>b</sup>seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;

3 And I, God, <sup>a</sup>blessed the seventh day, and <sup>b</sup>sanctified it; because that in it I had rested from all my <sup>c</sup>work which I, God, had created and made.

4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were <sup>a</sup>created, in the day that I, the Lord God, made the <sup>b</sup>heaven and the earth,

**Book of Moses 3:5 – 14**

5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, <sup>a</sup>created all things, of which I have spoken, <sup>b</sup>spiritually, before they were <sup>c</sup>naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had <sup>d</sup>created all the children of men; and not yet a man to till the <sup>e</sup>ground; for in <sup>f</sup>heaven <sup>g</sup>created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

6 But I, the Lord God, spake, and there went up a <sup>a</sup>mist from the earth, and watered the whole face of the ground.

7 And I, the Lord God, formed man from the <sup>a</sup>dust of the ground, and breathed into his nostrils the <sup>b</sup>breath of life; and <sup>c</sup>man became a living <sup>d</sup>soul, the <sup>e</sup>first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.

8 And I, the Lord God, planted a garden eastward in <sup>a</sup>Eden, and there I put the man whom I had formed.

9 And out of the ground made I, the Lord God, to grow every tree, <sup>a</sup>naturally, that is pleasant to the sight of man; and man could behold it. And it became also a <sup>b</sup>living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the <sup>c</sup>tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.

10 And I, the Lord God, caused a river to go out of <sup>a</sup>Eden to water the garden; and from thence it was parted, and became into four <sup>b</sup>heads.

11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of <sup>a</sup>Havilah, where I, the Lord God, created much gold;

12 And the gold of that land was good, and there was bdellium and the <sup>a</sup>onyx stone.

13 And the name of the second river was called Gihon; the same that compasseth the whole land of <sup>a</sup>Ethiopia.

14 And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.

Book of Moses 3:15 – 4:1

15 And I, the Lord God, took the man, and put him into the Garden of <sup>a</sup>Eden, to dress it, and to keep it.

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

17 But of the tree of the <sup>a</sup>knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest <sup>b</sup>choose for thyself, for it is given unto thee; but, remember that I <sup>c</sup>forbid it, for in the <sup>d</sup>day thou eatest thereof thou shalt surely <sup>e</sup>die.

18 And I, the Lord God, said unto mine "Only Begotten" that it was not good that the man should be <sup>b</sup>alone; wherefore, I will make an <sup>c</sup>help meet for him.

19 And out of the ground I, the Lord God, formed every <sup>a</sup>beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the <sup>b</sup>breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

20 And Adam gave <sup>a</sup>names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.

21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof;

22 And the rib which I, the Lord God, had taken from man, made I a <sup>a</sup>woman, and brought her unto the man.

23 And <sup>a</sup>Adam said: This I know now is bone of my bones, and <sup>b</sup>flesh of my flesh; she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall <sup>a</sup>cleave unto his <sup>b</sup>wife; and <sup>c</sup>they shall be <sup>d</sup>one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER 4  
(June–October 1830)

*How Satan became the devil—He tempts Eve—Adam and Eve fall and death enters the world.*

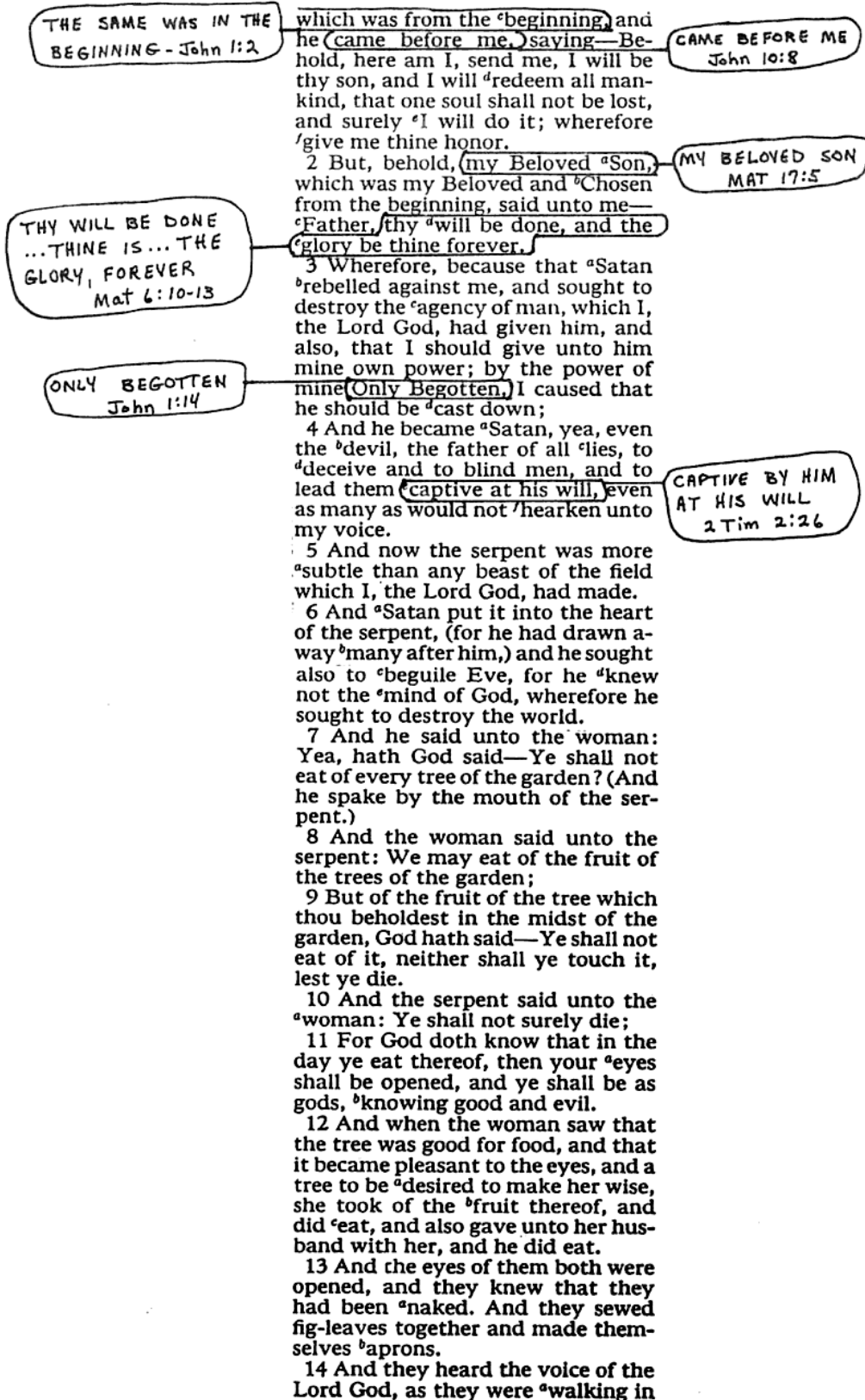
AND I, the <sup>a</sup>Lord God, spake unto Moses, saying: That <sup>b</sup>Satan, whom thou hast commanded in the name of mine "Only Begotten" is the same

ONLY BEGOTTEN  
John 1:14

ONLY BEGOTTEN  
John 1:14



Book of Moses 4:2 – 14



**Book of Moses 4:15 – 26**

the garden, in the cool of the day; and Adam and his wife went to hide themselves from the <sup>b</sup>presence of the Lord God amongst the trees of the garden.

15 And I, the Lord God, called unto Adam, and said unto him: Where <sup>a</sup>goest thou?

16 And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

17 And I, the Lord God, said unto Adam: Who <sup>t</sup>old thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely <sup>a</sup>die?

18 And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.

19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent <sup>a</sup>beguiled me, and I did eat.

20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be <sup>a</sup>cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

21 And I will put <sup>a</sup>enmity between thee and the woman, between thy seed and her seed; and he shall <sup>b</sup>bruise thy head, and thou shalt bruise his heel.

22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In <sup>a</sup>sorrow thou shalt bring forth children, and thy desire shall be to thy <sup>b</sup>husband, and he shall rule over thee.

23 And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, <sup>a</sup>cursed shall be the ground for thy sake; in <sup>b</sup>sorrow shalt thou eat of it all the days of thy life.

24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

25 By the <sup>a</sup>sweat of thy <sup>b</sup>face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for <sup>c</sup>dust thou wast, and unto dust shalt thou return.

26 And Adam called his wife's name Eve, because she was the mother of all living; for thus have I,

Book of Moses 4:27 – 5:4

the Lord God, called the first of all women, which are <sup>a</sup>many.

27 Unto Adam, and also unto his wife, did I, the Lord God, make coats of <sup>a</sup>skins, and <sup>b</sup>clothed them.

ONLY BEGOTTEN  
John 1:14

28 And I, the Lord God, <sup>a</sup>said unto mine (Only Begotten) Behold, the <sup>b</sup>man is become as one of us to <sup>c</sup>know good and evil; and now lest he put forth his hand and <sup>d</sup>partake also of the <sup>e</sup>tree of life, and eat and live forever,

29 Therefore I, the Lord God, will send him forth from the Garden of <sup>a</sup>Eden, to till the ground from whence he was taken;

30 For as I, the Lord God, liveth, even so my <sup>a</sup>words cannot return void, for as they go forth out of my mouth they must be fulfilled.

31 So I drove out the man, and I placed at the east of the Garden of <sup>a</sup>Eden, <sup>b</sup>cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

32 (And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe. Amen.)

CHAPTER 5  
(June–October 1830)

*Adam and Eve bring forth children—  
Adam offers sacrifice, serves God—  
Cain and Abel born—Cain rebels,  
loves Satan more than God, and be-  
comes Perdition—Murder and wick-  
edness spread—The gospel preached  
from the beginning.*

AND it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have <sup>a</sup>dominion over all the beasts of the field, and to eat his bread by the sweat of his <sup>b</sup>brow, as I the Lord had commanded him. And Eve, also, his wife, did <sup>c</sup>labor with him.

2 And <sup>a</sup>Adam knew his wife, and she bare unto him <sup>b</sup>sons and <sup>c</sup>daughters, and they began to <sup>d</sup>multiply and to replenish the earth.

3 And from that time forth, the sons and <sup>a</sup>daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters.

4 And Adam and Eve, his wife, <sup>a</sup>called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of <sup>b</sup>Eden, speaking unto them, and they saw him not; for they were shut out from his <sup>c</sup>presence.

Book of Moses 5:5 – 14

5 And he gave unto them commandments, that they should <sup>a</sup>worship the Lord their God, and should offer the <sup>b</sup>firstlings of their <sup>c</sup>flocks, for an offering unto the Lord. And Adam was <sup>d</sup>obedient unto the commandments of the Lord.

6 And after many days an <sup>a</sup>angel of the Lord appeared unto Adam, saying: Why dost thou offer <sup>b</sup>sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

7 And then the angel spake, saying: This thing is a <sup>a</sup>similitude of the <sup>b</sup>sacrifice of the Only Begotten of the Father, which is full of <sup>c</sup>grace and <sup>d</sup>truth.

THE ONLY BEGOTTEN  
OF THE FATHER, FULL  
OF GRACE AND TRUTH  
John 1:14

8 Wherefore, thou shalt do all that thou doest in the <sup>a</sup>name of the Son, and thou shalt <sup>b</sup>repent and <sup>c</sup>call upon God (in the name of the Son) forevermore.

IN THE NAME OF THE  
ONLY BEGOTTEN SON  
John 3:18

THE HOLY GHOST FELL  
ON - Acts 10:44

9 And in that day (the "Holy Ghost fell upon") Adam, which beareth record of the Father and the Son, saying: I am (the "Only Begotten of the Father") from the beginning, henceforth and forever, that as thou hast <sup>c</sup>fallen thou mayest be <sup>d</sup>redeemed, and all mankind, even as many as will.

THE ONLY BEGOTTEN  
OF THE FATHER  
John 1:14

10 And in that day Adam blessed God and was <sup>a</sup>filled, and began to <sup>b</sup>prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my <sup>c</sup>transgression my <sup>d</sup>eyes are opened, and in this life I shall have <sup>e</sup>joy, and again in the <sup>f</sup>flesh I shall see God.

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had <sup>a</sup>seed, and never should have <sup>b</sup>known good and evil, and the <sup>c</sup>joy of our redemption, and the (eternal life) which God giveth unto all the obedient.

ETERNAL LIFE  
Mat 19:16

12 And Adam and <sup>a</sup>Eve blessed the name of God, and they made all things <sup>b</sup>known unto their sons and their daughters.

13 And <sup>a</sup>Satan came among them, saying: I am also a son of God; and he commanded them, saying: <sup>b</sup>Believe it not; and they believed it not, and they <sup>c</sup>loved Satan more than God. And men began from that time forth to be <sup>d</sup>carnal, sensual, and devilish.

BY THE HOLY GHOST  
Mark 12:36

14 And the Lord God called upon men (by the "Holy Ghost") everywhere and commanded them that they should repent;

Book of Moses 5:15 – 27

BELIEVETH AND IS  
BAPTIZED SHALL BE  
SAVED: BUT HE THAT  
BELIEVETH NOT SHALL  
BE DAMNED—Mark 16:16

15 And as many as believed in the Son, and repented of their sins, should be <sup>b</sup>saved; and as many as believed not and repented not, should be <sup>d</sup>damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare <sup>a</sup>Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain <sup>b</sup>hearkened not, saying: Who is the Lord that I should <sup>c</sup>know him?

17 And she again conceived and bare his brother Abel. And Abel <sup>a</sup>hearkened unto the voice of the Lord. And <sup>b</sup>Abel was a keeper of sheep, but Cain was a tiller of the ground.

18 And Cain <sup>a</sup>loved Satan more than God. And Satan commanded him, saying: <sup>b</sup>Make an offering unto the Lord.

19 And in process of time it came to pass that Cain brought of the <sup>a</sup>fruit of the ground an offering unto the Lord.

20 And Abel, he also brought of the <sup>a</sup>firstlings of his flock, and of the fat thereof. And the Lord had <sup>b</sup>respect unto Abel, and to his <sup>c</sup>offering;

21 But unto Cain, and to his <sup>a</sup>offering, he had not respect. Now Satan knew this, and it <sup>b</sup>pleased him. And Cain was very wroth, and his countenance fell.

22 And the Lord said unto Cain: Why art thou wroth? Why is thy countenance fallen?

23 If thou doest well, thou shalt be <sup>a</sup>accepted. And if thou doest not well, sin lieth at the door, and <sup>b</sup>Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will <sup>c</sup>deliver thee up, and it shall be unto thee according to his desire. And thou shalt <sup>d</sup>rule over him;

SATAN HATH DESIRED  
TO HAVE YOU—Luke 22:31

24 For from this time forth thou shalt be the father of his <sup>a</sup>lies; thou shalt be called <sup>b</sup>Perdition; for thou wast also <sup>c</sup>before the world.

A LIAR, AND THE  
FATHER OF IT  
John 8:44

BEFORE THE WORLD  
WAS—John 17:5

25 And it shall be said in time to come—That these abominations were had from <sup>a</sup>Cain; for he rejected the greater counsel which was had from God; and this is a <sup>b</sup>cursing which I will put upon thee, except thou repent.

EXCEPT THOU REPENT  
Rev. 2:5

26 And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.

27 And Adam and his wife

**Book of Moses 5:28 – 40**

<sup>a</sup>mourned before the Lord, because of Cain and his brethren.

28 And it came to pass that Cain took one of his brothers' daughters to <sup>a</sup>wife, and they <sup>b</sup>loved Satan more than God.

29 And Satan said unto Cain: <sup>a</sup>Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

30 And Satan sware unto Cain that he would do according to his <sup>a</sup>commands. And all these things were done in secret.

31 And Cain said: Truly I am Mahan, the master of this great <sup>a</sup>secret, that I may <sup>b</sup>murder and get <sup>a</sup>gain. Wherefore Cain was <sup>c</sup>called Master <sup>d</sup>Mahan, and he gloried in his wickedness.

32 And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him.

33 And Cain <sup>a</sup>gloried in that which he had done, saying: I am free; surely the <sup>b</sup>flocks of my brother fall-eth into my hands.

34 And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's <sup>a</sup>keeper?

35 And the Lord said: What hast thou done? The voice of thy brother's <sup>a</sup>blood cries unto me from the ground.

36 And now thou shalt be <sup>a</sup>cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand.

37 When thou tillest the ground it shall not henceforth yield unto thee her <sup>a</sup>strength. A <sup>b</sup>fugitive and a vagabond shalt thou be in the earth.

38 And Cain said unto the Lord: Satan <sup>a</sup>tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my <sup>b</sup>punishment is greater than I can bear.

39 Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

40 And I the Lord said unto him:

**Book of Moses 5:41 – 52**

Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a "mark upon Cain, lest any finding him should kill him.

41 And Cain was "shut out from the "presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.

42 And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the "city after the name of his son, Enoch.

43 And unto Enoch was born Irad, and other sons and daughters. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech.

44 And Lamech took unto himself two wives; the name of one being Adah, and the name of the other, Zillah.

45 And Adah bare Jabal; he was the father of such as dwell in "tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ.

46 And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron. And the sister of Tubal Cain was called Naamah.

47 And Lamech said unto his wives, Adah and Zillah: Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

48 If Cain shall be avenged sevenfold, truly Lamech shall be "seventy and seven fold;

49 For "Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

50 Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the "oath's sake.

FOR THE OATH'S SAKE  
Mat 14:9

51 For, from the days of Cain, there was a secret "combination, and their works were in the dark, and they knew every man his brother.

52 Wherefore the Lord "cursed Lamech, and his house, and all them that had covenanted with Satan; for they kept not the commandments of

## Book of Moses 5:53 – 6:3

God, and it displeased God, and he ministered not unto them, and their works were abominations, and began to spread among all the <sup>b</sup>sons of men. And it was among the sons of men.

53 And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion;

54 Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.

55 And thus the works of <sup>a</sup>darkness began to prevail among all the sons of men.

56 And God <sup>a</sup>cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;

HIS ONLY BEGOTTEN SON  
John 3:16

57 For they would not <sup>a</sup>hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should <sup>b</sup>come in the meridian of time, who was <sup>c</sup>prepared from before the foundation of the world.

58 And thus the <sup>a</sup>Gospel began to be <sup>b</sup>preached, from the beginning, being declared by <sup>c</sup>holy <sup>d</sup>angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.

THE GIFT OF THE HOLY  
GHOST - ACTS 2:38

59 And thus all things were confirmed unto <sup>a</sup>Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen.

### CHAPTER 6

(November–December 1830)

*Adam's seed keep a book of remembrance—His righteous posterity preach repentance—God reveals himself to Enoch—Enoch preaches the gospel—The plan of salvation was revealed to Adam—He received baptism and the priesthood.*

AND Adam hearkened unto the voice of God, and called upon his sons to repent.

2 And Adam knew his wife again, and she bare a son, and he called his name <sup>a</sup>Seth. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.

3 And God revealed himself unto <sup>a</sup>Seth, and he rebelled not, but offered an acceptable <sup>b</sup>sacrifice, like unto his brother Abel. And to him also was born a son, and he called his



Book of Moses 6:4 – 17

name Enos.

4 And then began these men to <sup>a</sup>call upon the name of the Lord, and the Lord blessed them;

5 And a <sup>a</sup>book of <sup>b</sup>remembrance was kept, in the which was recorded, in the <sup>a</sup>language of Adam, for it was given unto as many as called upon God to write by the spirit of <sup>a</sup>in-spiration;

6 And by them their <sup>a</sup>children were taught to read and write, having a <sup>b</sup>language which was <sup>a</sup>pure and un-defiled.

PURE RELIGION AND  
UNDEFILED - Jam 1:27

7 Now this same <sup>a</sup>Priesthood, which was in the beginning, shall be in the end of the world also.

THE PROPHECY CAME...  
AS THEY WERE MOVED  
BY THE HOLY GHOST  
2 Pet 1:21

8 Now this prophecy Adam spake, as he was moved upon by the <sup>a</sup>Holy Ghost, and a <sup>b</sup>genealogy was kept of (the <sup>a</sup>children of God.) And this was the <sup>a</sup>book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;

THE CHILDREN OF  
GOD - Mat 5:9

9 In the <sup>a</sup>image of his own <sup>b</sup>body, male and female, <sup>c</sup>created he them, and blessed them, and called their <sup>a</sup>name Adam, in the day when they were created and became living <sup>a</sup>souls in the land upon the <sup>f</sup>foot-stool of God.

10 And <sup>a</sup>Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own <sup>b</sup>image, and called his name Seth.

11 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters;

12 And all the days that Adam lived were nine hundred and thirty years, and he died.

13 Seth lived one hundred and five years, and begat Enos, and <sup>a</sup>prophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also.

14 And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters.

15 And the children of <sup>a</sup>men were numerous upon all the face of the land. And in those days <sup>b</sup>Satan had great <sup>a</sup>dominion among men, and raged in their hearts; and from thenceforth came <sup>a</sup>wars and bloodshed; and a man's hand was against his own brother, in administering death, because of <sup>a</sup>secret <sup>f</sup>works, seeking for <sup>a</sup>power.

16 All the days of Seth were nine hundred and twelve years, and he died.

17 And Enos lived ninety years, and begat <sup>a</sup>Cainan. And Enos and the residue of the people of God came out from the land, which was

Book of Moses 6:18 – 28

SOJOURNED IN THE LAND  
OF PROMISE - Heb 11:9

called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named <sup>b</sup>Cainan.

18 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years, and he died.

19 And Cainan lived seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of <sup>a</sup>Cainan were nine hundred and ten years, and he died.

20 And Mahalaleel lived sixty-five years, and begat Jared; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.

21 And Jared lived one hundred and sixty-two years, and begat <sup>a</sup>Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared <sup>b</sup>taught Enoch in all the ways of God.

22 And this is the genealogy of the sons of Adam, who was the <sup>a</sup>son of God, with whom God, himself, conversed.

PREACHER OF RIGHTEOUS-  
NESS - 2 Pet 2:5

23 And they were "preachers of righteousness, and spake and "prophesied, and called upon all men, everywhere, to repent; and <sup>a</sup>faith was <sup>a</sup>taught unto the children of men.

COMMANDETH ALL  
MEN EVERY WHERE  
TO REPENT - Acts 17:30

24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

25 And Enoch lived sixty-five years, and begat Methuselah.

26 And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the "Spirit of God descended out of heaven, and abode upon him.

THE SPIRIT DESCENDING  
FROM HEAVEN LIKE A  
DOVE, AND IT ABODE  
UPON HIM - John 1:32

A VOICE FROM HEAVEN,  
SAYING, THIS IS MY  
BELOVED SON - Mat 3:17

27 And he heard <sup>a</sup>a "voice from heaven, saying: <sup>b</sup>Enoch, my son, <sup>a</sup>prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am <sup>a</sup>angry with this people, and my fierce anger is kindled against them; for their hearts have waxed <sup>a</sup>hard, and their <sup>a</sup>ears are dull of hearing, and their eyes cannot see afar off;

THIS PEOPLE'S HEART IS  
WAXED GROSS, AND THEIR  
EARS ARE DULL OF HEARING,  
AND THEIR EYES - Mat 13:15

CANNOT SEE AFAR OFF  
2 Pet 1:9

28 And for these many generations, ever since the day that I created them, have they gone astray, and have <sup>a</sup>denied me, and have sought their own counsels in the dark; and in their own abominations have

Book of Moses 6:29 – 38

they devised murder, and have not kept the commandments, which I gave unto their father, Adam.

29 Wherefore, they have fore-sworn themselves, and, by their oaths, they have brought upon themselves death; and a hell I have prepared for them, if they repent not;

30 And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: 'Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

32 And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good.

33 Say unto this people: 'Choose ye this day, to serve the Lord God who made you.

34 Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.

35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so.

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.

37 And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were offended because of him.

38 And they came forth to hear him, upon the high places, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go vonder to behold the seer, for he

SHALL PIERCE  
Luke 2:35

GAVE THEM UTTERANCE  
Acts 2:4

ABIDE IN ME, AND I  
IN YOU - John 15:4

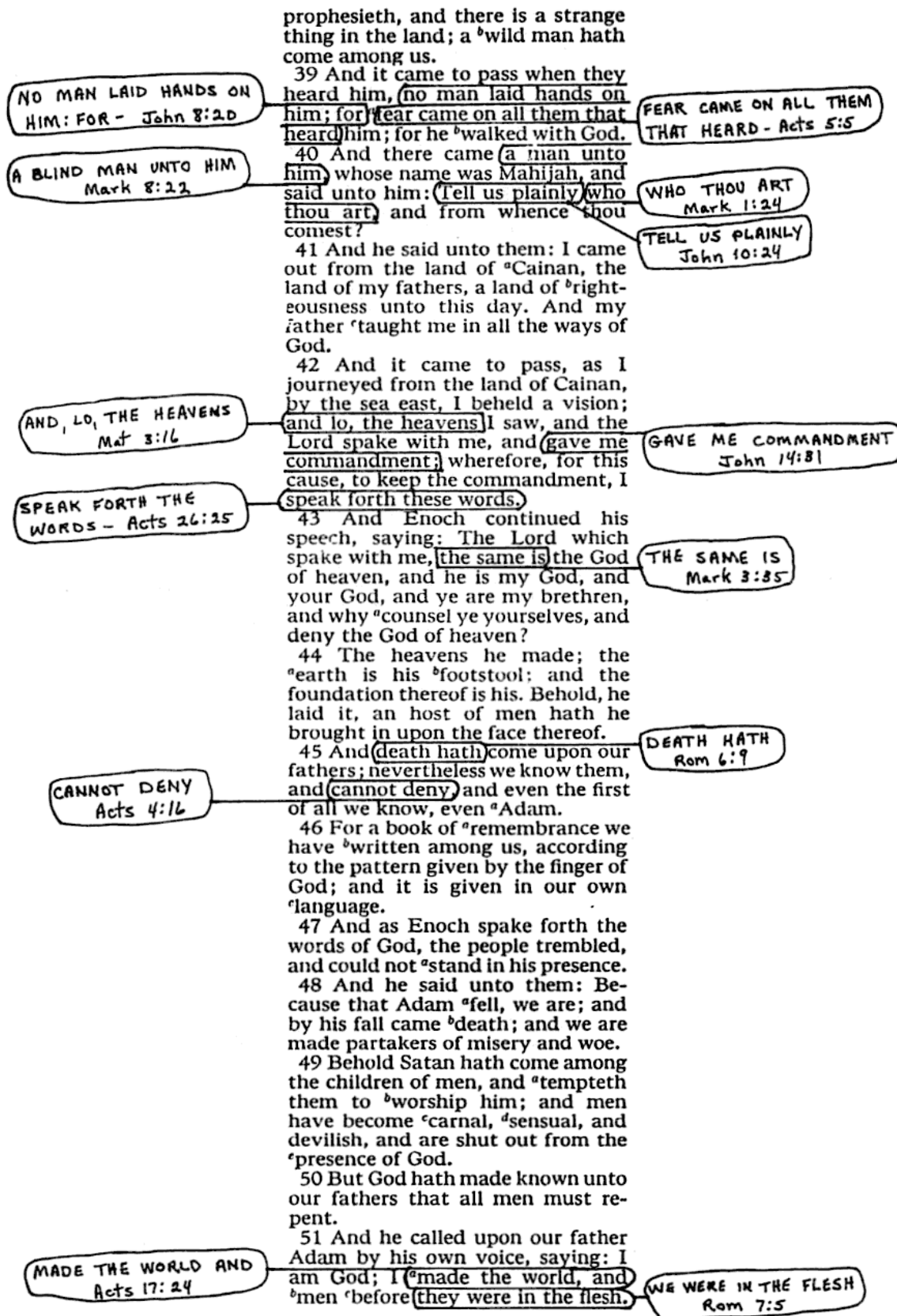
WALK WITH ME  
Rev. 3:4

ANOINT THINE EYES  
WITH EYESALVE, THAT  
THOU MAYEST SEE  
Rev 3:18

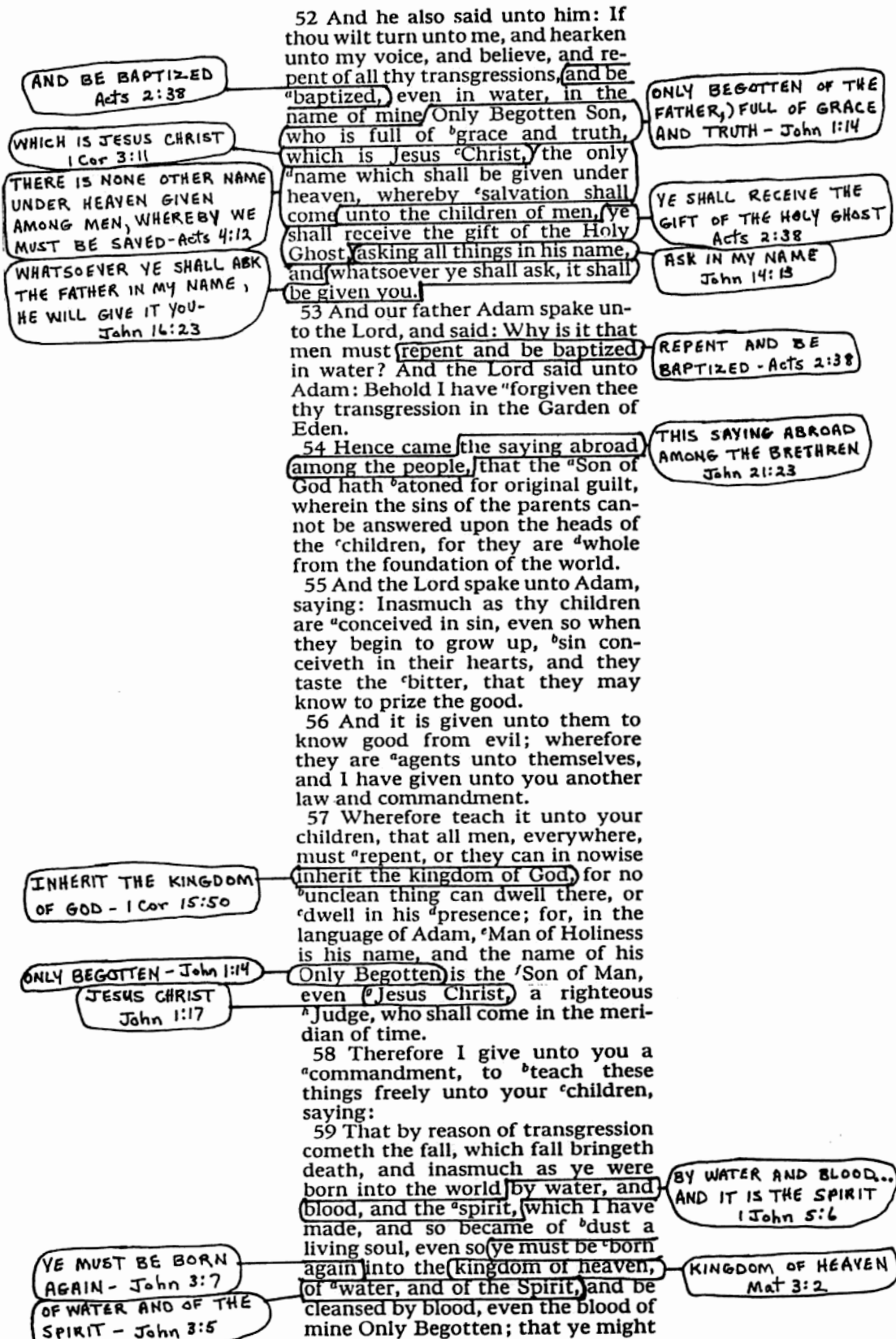
SAYING ABROAD  
John 21:23

WERE OFFENDED  
Mat 13:57

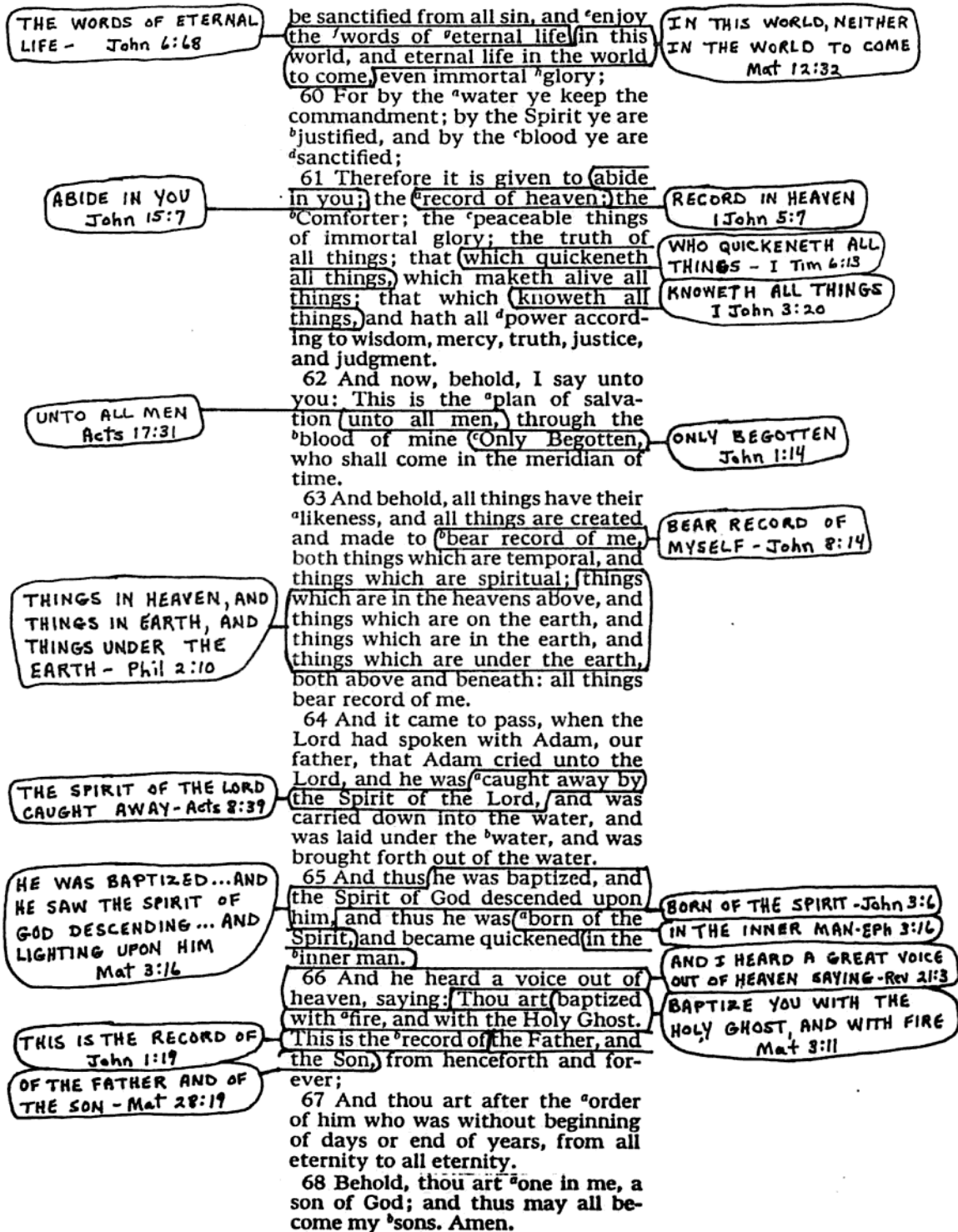
Book of Moses 6:39 – 51



Book of Moses 6:52 – 59



Book of Moses 6:60 – 68



CHAPTER 7  
(December 1830)

Enoch teaches, leads the people, moves mountains—The City of Zion is established—Enoch foresees the com-

Book of Moses 7:1 – 9

ing of the Son of Man, his atoning sacrifice, and the resurrection of the saints—He foresees the restoration, the gathering, the Second Coming, and the return of Zion.

CONTINUED HIS SPEECH  
Acts 20:7

BECOME THE SONS OF  
GOD - John 1:12

FIERY INDIGNATION  
Heb 10:27

THERE CAME A VOICE  
FROM HEAVEN, SAYING—  
Mark 1:11

I BEHELD, AND, LO, A  
GREAT MULTITUDE  
Rev 7:9

BE BARREN NOR  
UNFRUITFUL - 2 Pet 1:8

AND it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the "sons of God," and many have believed not, and have perished in their sins, and are looking forth with <sup>c</sup>fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount "Simeon.

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with "glory;

4 And I "saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, "face to face; and he said unto me: "Look, and I will "show unto thee the world for the space of many generations.

5 And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in "tents, which were the people of Shum.

6 And again the Lord said unto me: Look; and I looked towards the north, and I beheld the people of "Canaan, which dwelt in tents.

7 And the Lord said unto me: Prophecy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan;

8 For behold, the Lord shall "curse the land with much heat, and the "barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people.

9 And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and

FEAR HATH TORMENT  
1 John 4:18

THE WRATH OF GOD, WHICH  
IS POURED OUT - Rev 14:10

Book of Moses 7:10 – 19

the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof;

10 And the Lord said unto me: Go to this people, and say unto them—  
“Repent, lest I come out and smite them with a curse, and they die.

BAPTIZING THEM IN THE  
NAME OF THE FATHER, AND  
OF THE SON, AND OF THE  
HOLY GHOST - Mat 28:19

11 And he gave unto me a commandment that I should baptize in the name of the Father, and of the Son, which is full of <sup>b</sup>grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.

FULL OF GRACE AND  
TRUTH - John 1:14

12 And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent;

13 And so great was the <sup>a</sup>faith of Enoch that he led the people of God, and their enemies came to battle against them; and he <sup>b</sup>spake the word of the Lord, and the earth trembled, and the <sup>c</sup>mountains fled, even according to his command; and the <sup>d</sup>rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so <sup>e</sup>powerful was the word of Enoch, and so great was the power of the language which God had given him.

14 There also came <sup>a</sup>up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea.

15 And the <sup>a</sup>giants of the land, also, stood afar off; and there went forth a <sup>b</sup>curse upon all people that fought against God;

16 And from that time forth there were wars and bloodshed among them; but the Lord came and <sup>a</sup>dwelt with his people, and they dwelt in righteousness.

17 The <sup>a</sup>fear of the Lord was upon all nations, so great was the <sup>b</sup>glory of the Lord, which was upon his people. And the Lord blessed the <sup>c</sup>land, and they were blessed upon the mountains, and upon the high places, and did flourish.

18 And the Lord called his people <sup>a</sup>ZION, because they were of <sup>b</sup>one heart and one mind, and dwelt in righteousness; and there was no poor among them.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION.



Book of Moses 7:20 – 30

20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely <sup>a</sup>Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the <sup>b</sup>residue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, <sup>a</sup>Zion, in process of time, was <sup>c</sup>taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

TAKEN UP FROM YOU INTO HEAVEN - Acts 1:11

22 And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.

23 And after that Zion was taken up into <sup>a</sup>heaven, Enoch <sup>b</sup>beheld, and lo, <sup>c</sup>all the nations of the earth were before him;

24 And there came generation upon generation; and Enoch was high and <sup>a</sup>lifted up, even in <sup>c</sup>the bosom of the Father, and of the Son of Man; and behold <sup>c</sup>the power of Satan was upon all the face of the earth.

THE BOSOM OF THE FATHER - John 1:18

THE POWER OF SATAN Acts 26:18

25 And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.

SAYING WITH A LOUD VOICE, WOE, WOE, WOE, TO THE INHABITANTS OF THE EARTH - Rev 8:13

A GREAT CHAIN IN HIS HAND - Rev 20:1

26 And <sup>c</sup>he beheld Satan; and he had <sup>a</sup>a great <sup>c</sup>chain in his hand, and it veiled the whole face of the earth with <sup>b</sup>darkness; and he looked up and <sup>a</sup>laughed, and his <sup>a</sup>angels rejoiced.

I BEHELD SATAN Luke 10:18

OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST - Mat 28:19

27 And Enoch beheld <sup>a</sup>angels descending out of heaven, bearing <sup>b</sup>testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

28 And it came to pass that the God of heaven looked upon the <sup>a</sup>residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

29 And Enoch said unto the Lord: How is it that thou canst <sup>a</sup>weep, seeing thou art holy, and from all eternity to all eternity?

30 And were it possible that man could number the particles of the earth, yea, millions of <sup>a</sup>earths like this, it would not be a beginning to the number of thy <sup>b</sup>creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

Book of Moses 7:31 – 41

31 And thou hast taken "Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, <sup>b</sup>justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst "weep?

32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own "hands, and I gave unto them their <sup>b</sup>knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his "agency;

WITHOUT NATURAL  
AFFECTION - Rom 1:31

33 And unto thy brethren have I said, and also given commandment, that they should "love one another, and that they should choose me, their Father; but behold, they are without affection, and they <sup>b</sup>hate their own blood;

34 And the "fire of mine <sup>b</sup>indignation is kindled against them; and in my hot displeasure will I send in the "floods upon them, for my fierce anger is kindled against them.

35 Behold, I am God; "Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my <sup>b</sup>name, also.

36 Wherefore, I can stretch forth mine hands and hold all the "creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great <sup>b</sup>wickedness as among thy brethren.

37 But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a "prison have I prepared for them.

39 And That which I have chosen hath <sup>b</sup>pled before my face. Wherefore, he "suffereth for their sins; inasmuch as they will repent in the day that my <sup>b</sup>Chosen shall return unto me, and until that day they shall be in "torment;

CHRIST ALSO HATH  
ONCE SUFFERED FOR  
SINS - I Pet 3:18

40 Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.

41 And it came to pass that the Lord spake unto Enoch, and "told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretch-

Book of Moses 7:42 – 50

ed forth his arms, and his <sup>b</sup>heart swelled wide as eternity; and his bowels yearned; and all eternity shook.

42 And Enoch also saw Noah, and his <sup>a</sup>family; that the posterity of all the sons of Noah should be saved with a temporal salvation;

43 Wherefore Enoch saw that Noah built an <sup>a</sup>ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the <sup>b</sup>floods came and swallowed them up.

44 And as Enoch saw this, he had <sup>a</sup>bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be <sup>b</sup>comforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.

45 And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be <sup>a</sup>sanctified and have eternal life?

46 And the Lord said: It shall be in the <sup>a</sup>meridian of time, in the days of wickedness and vengeance.

47 And behold, Enoch <sup>a</sup>saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the <sup>b</sup>Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, <sup>a</sup>Zion is with me.

48 And it came to pass that Enoch looked upon the <sup>a</sup>earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am <sup>b</sup>pained, I am weary, because of the wickedness of my children. When shall I <sup>c</sup>rest, and be <sup>a</sup>cleansed from the <sup>b</sup>filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

49 And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the <sup>a</sup>floods.

THEY THAT MOURN  
Mat 5:4

HAVE ETERNAL LIFE  
Mat 19:16

THROUGH FAITH  
Acts 3:16

THE COMING OF THE SON  
OF MAN - Mat 24:27

THE LAMB SLAIN FROM  
THE FOUNDATION OF THE  
WORLD - Rev 13:8

IN THE BOSOM OF THE  
FATHER - John 1:18

IS GONE OUT OF ME  
Luke 8:46

JESUS CHRIST  
John 1:17

IN THE NAME OF THE  
ONLY BEGOTTEN  
John 3:18

Book of Moses 7:51 – 60

51 And the Lord could not withhold; and he <sup>a</sup>covenanted with Enoch, and sware unto him with an oath, that he would stay the <sup>b</sup>floods; that he would call upon the children of Noah;

52 And he sent forth an unalterable decree, that a <sup>a</sup>remnant of his seed should always be found among all nations, while the earth should stand;

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am <sup>a</sup>Messiah, the <sup>b</sup>King of Zion, the <sup>c</sup>Rock of Heaven, which is broad as <sup>a</sup>eternity; whoso cometh in at the gate and <sup>c</sup>climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with <sup>c</sup>songs of everlasting <sup>a</sup>joy.

SHALL NEVER FALL  
2 Pet 1:10

54 And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

55 And the Lord said unto Enoch: Look, and he looked and beheld the <sup>a</sup>Son of Man lifted up on the <sup>b</sup>cross, after the manner of men;

THE SON OF MAN BE  
LIFTED UP - John 3:14  
AND I HEARD A LOUD  
VOICE - Rev 12:10

AFTER THE MANNER OF  
MEN - Rom 8:19

56 And he heard a loud voice, and the heavens were <sup>a</sup>veiled; and all the creations of God mourned; and the earth <sup>b</sup>groaned; and the rocks were rent; and the <sup>c</sup>saints arose, and were <sup>a</sup>crowned at the <sup>c</sup>right hand of the Son of Man, with crowns of glory;

AND THE ROCKS RENT: ...  
AND MANY BODIES OF THE  
SAINTS WHICH SLEPT AROSE  
Mat 27:51-52

57 And as many of the <sup>a</sup>spirits as were in <sup>b</sup>prison came forth, and stood on the right hand of God, and the remainder were reserved in chains of darkness until the judgment of the great day.

STANDING ON THE RIGHT  
HAND OF GOD - Acts 7:55

THE SPIRITS IN PRISON  
1 Pet 3:19

RESERVED IN EVERLASTING  
CHAINS UNDER DARKNESS UNTO  
THE JUDGMENT OF THE GREAT  
DAY - Jude 1:6

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth <sup>a</sup>rest?

59 And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

SEE THE SON OF MAN ASCEND  
UP - John 6:62

THE ONLY BEGOTTEN  
John 1:14

SHALL ASK IN MY NAME  
John 14:13

THROUGH THINE OWN  
NAME - John 17:11

NOT OF MYSELF BUT  
John 14:10

60 And the Lord said unto Enoch: As I live, even so will I come in the <sup>a</sup>last days, in the days of wickedness and vengeance, to fulfil the <sup>b</sup>oath which I have made unto you concerning the children of Noah;

Book of Moses 7:61 – 69

61 And the day shall come that the earth shall <sup>a</sup>rest, but before that day the heavens shall be <sup>b</sup>darkened, and a <sup>c</sup>veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I <sup>d</sup>preserve;

GREAT TRIBULATION  
Mat 24:21

RESURRECTION FROM  
THE DEAD - Luke 20:35

62 And <sup>a</sup>righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear <sup>b</sup>testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to <sup>d</sup>gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called <sup>c</sup>Zion, a New <sup>e</sup>Jerusalem.

63 And the Lord said unto Enoch: Then shalt thou and all thy <sup>a</sup>city meet them there, and we will <sup>b</sup>receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64 And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a <sup>a</sup>thousand years the <sup>b</sup>earth shall <sup>c</sup>rest.

65 And it came to pass that Enoch saw the <sup>a</sup>day of the <sup>b</sup>coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

THE COMING OF THE  
SON OF MAN - Mat 24:27

66 But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts <sup>a</sup>failing them, looking forth with fear for the <sup>b</sup>judgments of the Almighty God, which should come upon the wicked.

THE SEA AND THE WAVES  
ROARING: MEN'S HEARTS  
FAILING THEM FOR FEAR,  
AND FOR LOOKING  
LUKE 21:25-26

67 And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of <sup>a</sup>joy;

EVEN UNTO THE END OF  
THE WORLD - Mat 28:20

68 And all the days of <sup>a</sup>Zion, in the days of Enoch, were three hundred and sixty-five years.

69 And Enoch and all his people <sup>a</sup>walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

## Book of Moses 8:1 – 14

### CHAPTER 8 (February 1831)

*Methuselah prophesies—Noah and his sons preach the gospel—Great wickedness prevails—The call to repentance unheeded—God decrees destruction of all flesh by the flood.*

AND all the days of <sup>a</sup>Enoch were four hundred and thirty years.

2 And it came to pass that Methuselah, the son of Enoch, was <sup>a</sup>not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins.

3 And it came to pass that Methuselah <sup>a</sup>prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself.

4 And there came forth a great <sup>a</sup>famine into the land, and the Lord <sup>b</sup>cursed the earth with a sore curse, and many of the inhabitants thereof died.

5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;

6 And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters;

7 And all the days of Methuselah were nine hundred and sixty-nine years, and he died.

8 And Lamech lived one hundred and eighty-two years, and begat a son,

9 And he called his name Noah, saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath <sup>a</sup>cursed.

10 And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters;

11 And all the days of Lamech were seven hundred and seventy-seven years, and he died.

12 And Noah was four hundred and fifty years old, and <sup>a</sup>begat Japheth; and forty-two years afterward he begat <sup>b</sup>Shem of her who was the mother of Japheth, and when he was five hundred years old he begat <sup>c</sup>Ham.

13 And <sup>a</sup>Noah and his sons hearkened unto the Lord, and gave heed, and they were called the <sup>b</sup>sons of God.

14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the <sup>a</sup>sons of men saw that those

Book of Moses 8:15 – 24

daughters were fair, and they took them <sup>b</sup>wives, even as they chose.

15 And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not <sup>a</sup>hearken to my voice.

EVEN AS IT WAS  
Acts 27:25

16 And it came to pass that Noah <sup>a</sup>prophesied, and taught the things of God, even as it was in the beginning.

17 And the Lord said unto Noah: My Spirit shall not always <sup>a</sup>strive with man, for he shall know that all <sup>b</sup>flesh shall die; yet his days shall be an <sup>a</sup>hundred and twenty years; and if men do not repent, I will send in the <sup>a</sup>floods upon them.

18 And in those days there were <sup>a</sup>giants on the earth, and they sought Noah to take away his <sup>b</sup>life; but the Lord was with Noah, and the <sup>a</sup>power of the Lord was upon him.

19 And the Lord <sup>a</sup>ordained <sup>b</sup>Noah after his own <sup>a</sup>order, and commanded him that he should go forth and <sup>a</sup>declare his Gospel unto the children of men, even as it was given unto Enoch.

20 And it came to pass that Noah called upon the children of men that they should <sup>a</sup>repent; but they hearkened not unto his words;

21 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not <sup>a</sup>eating and drinking, and <sup>a</sup>marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah.

EATING AND DRINKING,  
MARRYING AND GIVING  
IN MARRIAGE - Mat 24:38

22 And God saw that the <sup>a</sup>wickedness of men had become great in the earth; and every man was lifted up in the <sup>b</sup>imagination of the thoughts of his heart, being only evil continually.

23 And it came to pass that Noah continued his <sup>a</sup>preaching unto the people, saying: Hearken, and give heed unto my words;

REPENT, AND BE  
BAPTIZED...IN THE  
NAME OF JESUS CHRIST  
Acts 2:38

ALL THINGS THAT ARE  
REPROVED ARE MADE  
MANIFEST - Eph 5:13

24 <sup>a</sup>Believe and repent of your sins and be <sup>a</sup>baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest and if ye do not this, the floods will come in upon you; nevertheless they hearkened not.

RECEIVE THE HOLY GHOST  
Acts 8:15

**Book of Moses 8:25 – 30**

25 And it <sup>a</sup>repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.

26 And the Lord said: I will <sup>a</sup>destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his <sup>b</sup>life.

27 And thus Noah found <sup>a</sup>grace in the eyes of the Lord; for Noah was a just man, and <sup>b</sup>perfect in his generation; and he <sup>c</sup>walked with God, as did also his three sons, Shem, Ham, and Japheth.

28 The <sup>a</sup>earth was <sup>b</sup>corrupt before God, and it was filled with violence.

29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its <sup>a</sup>way upon the earth.

30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will <sup>a</sup>destroy all flesh from off the earth.



## **APPENDIX TWO**

### **Material from the Book of Genesis Found in the Book of Moses and in the Book of Abraham**

The following is a comparison of Joseph Smith's books of "Moses" and "Abraham" with the King James Version of Genesis. Pages 64–76 have portions of the text of the Book of Moses set to the side of verses from Genesis. Pages 77–83 compare the Book of Abraham with Genesis. The reader will notice that Joseph Smith often slavishly followed the wording of the King James Version. In other cases, however, he altered the text to suit his own purposes. Joseph Smith's work in the *Pearl of Great Price* becomes far less impressive when a person realizes how much has been borrowed from the Bible.

BOOK OF MOSES

Moses 2

AND it came to pass that the Lord spake unto Moses, saying: Behold, I <sup>a</sup>reveal unto you concerning this <sup>b</sup>heaven, and this <sup>c</sup>earth; <sup>d</sup>write the words which I speak. I am the Beginning and the End, the <sup>e</sup>Almighty God; by mine <sup>f</sup>Only Begotten I <sup>g</sup>created these things; yea, in the beginning I <sup>h</sup>created the <sup>i</sup>heaven, and the earth upon which thou standest.

2 And the earth was without <sup>a</sup>form, and void; and I caused <sup>b</sup>darkness to come up upon the face of the deep; and my <sup>c</sup>Spirit <sup>d</sup>moved upon the face of the water; for I am God.

3 And I, God, said: Let there be <sup>a</sup>light; and there was light.

4 And I, God, saw the light; and that light was <sup>a</sup>good. And I, God, divided the <sup>b</sup>light from the darkness.

5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the <sup>a</sup>word of my power, and it was done as I <sup>b</sup>spake; and the evening and the morning were the first <sup>c</sup>day.

6 And again, I, God, said: Let there be a <sup>a</sup>firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;

7 And I, God, made the firmament and divided the <sup>a</sup>waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.

8 And I, God, called the firmament <sup>a</sup>Heaven; and the evening and the morning were the second day.

9 And I, God, said: Let the <sup>a</sup>waters under the heaven be gathered together unto <sup>b</sup>one place, and it was so; and I, God, said: Let there be dry land; and it was so.

10 And I, God, called the dry land <sup>a</sup>Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.

11 And I, God, said: Let the earth bring forth <sup>a</sup>grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.

KING JAMES BIBLE

Genesis 1

**I**N the <sup>a</sup>beginning <sup>b</sup>God <sup>c</sup>created the <sup>d</sup>heaven and the <sup>e</sup>earth.

2 And the earth was without <sup>a</sup>form, and void; and <sup>b</sup>darkness *was* upon the face of the deep. And the <sup>c</sup>Spirit of God <sup>d</sup>moved upon the face of the waters.

3 And God <sup>a</sup>said, Let there be <sup>b</sup>light; and there was light.

4 And God saw the light, that it *was* <sup>a</sup>good; and God divided the light from the darkness.

5 And God called the light <sup>a</sup>Day, and the <sup>b</sup>darkness he called Night. And the evening and the morning were the <sup>c</sup>first <sup>d</sup>day.

6 ¶ And God said, Let there be a <sup>a</sup>firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the <sup>a</sup>waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament <sup>a</sup>Heaven. And the evening and the morning were the second <sup>b</sup>day.

9 ¶ And God said, Let the <sup>a</sup>waters under the heaven be gathered together unto <sup>b</sup>one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* <sup>a</sup>Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth <sup>a</sup>grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

BOOK OF MOSES

Moses 2

KING JAMES BIBLE

Genesis 1

12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his <sup>a</sup>kind; and I, God, saw that all things which I had made were good;  
 13 And the evening and the morning were the third day.  
 14 And I, God, said: Let there be <sup>a</sup>lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years;  
 15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.  
 16 And I, God, made two great lights; the greater <sup>a</sup>light to rule the day, and the lesser light to rule the night, and the <sup>b</sup>greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.  
 17 And I, God, set them in the firmament of the heaven to give light upon the earth,  
 18 And the <sup>a</sup>sun to rule over the day, and the moon to rule over the night, and to divide the light from the <sup>b</sup>darkness; and I, God, saw that all things which I had made were good;  
 19 And the evening and the morning were the fourth day.  
 20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.  
 21 And I, God, created great <sup>a</sup>whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.  
 22 And I, God, blessed them, saying: Be fruitful, and <sup>a</sup>multiply, and fill the waters in the sea; and let fowl multiply in the earth;  
 23 And the evening and the morning were the fifth day.  
 24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;

12 And the earth <sup>a</sup>brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his <sup>b</sup>kind: and God saw that *it was* good.  
 13 And the evening and the morning were the third day.  
 14 ¶ And God said, Let there be <sup>a</sup>lights in the firmament of the heaven to divide the day from the night; and let them be for <sup>b</sup>signs, and for <sup>c</sup>seasons, and for days, and years:  
 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.  
 16 And God made two great lights; the <sup>a</sup>greater light to rule the day, and the lesser light to rule the night: *he made* the <sup>b</sup>stars also.  
 17 And God set them in the <sup>a</sup>firmament of the heaven to give light upon the earth,  
 18 And to rule over the <sup>a</sup>day and over the night, and to divide the light from the darkness: and God saw that *it was* good.  
 19 And the evening and the morning were the fourth day.  
 20 And God said, Let the <sup>a</sup>waters <sup>b</sup>bring forth abundantly the moving creature that hath life, and <sup>c</sup>fowl *that* may fly above the earth in the open firmament of heaven.  
 21 And God created <sup>a</sup>great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.  
 22 And God blessed them, saying, Be fruitful, and <sup>a</sup>multiply, and fill the waters in the seas, and let fowl multiply in the earth.  
 23 And the evening and the morning were the fifth day.  
 24 ¶ And God said, Let the earth bring forth the living creature after his <sup>a</sup>kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

BOOK OF MOSES

Moses 2

25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

28 And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.

31 And I, God, saw everything that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day.

CHAPTER 3

THUS the heaven and the earth were finished, and all the host of them.

2 And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;

3 And I, God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which I, God, had created and made.

KING JAMES BIBLE

Genesis 1

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good:

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

CHAPTER 2

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

BOOK OF MOSES

Moses 3

4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were <sup>a</sup>created, in the day that I, the Lord God, made the <sup>b</sup>heaven and the earth,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, <sup>a</sup>created all things, of which I have spoken, <sup>b</sup>spiritually, before they were <sup>c</sup>naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had <sup>a</sup>created all the children of men; and not yet a man to till the <sup>d</sup>ground; for in <sup>e</sup>heaven <sup>a</sup>created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

6 But I, the Lord God, spake, and there went up a <sup>a</sup>mist from the earth, and watered the whole face of the ground.

7 And I, the Lord God, formed man from the <sup>a</sup>dust of the ground, and breathed into his nostrils the <sup>b</sup>breath of life; and <sup>c</sup>man became a living <sup>d</sup>soul, the <sup>e</sup>first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.

8 And I, the Lord God, planted a garden eastward in <sup>a</sup>Eden, and there I put the man whom I had formed.

9 And out of the ground made I, the Lord God, to grow every tree, <sup>a</sup>naturally, that is pleasant to the sight of man; and man could behold it. And it became also a <sup>b</sup>living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the <sup>c</sup>tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.

10 And I, the Lord God, caused a river to go out of <sup>a</sup>Eden to water the garden; and from thence it was parted, and became into four <sup>b</sup>heads.

11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of <sup>a</sup>Havilah, where I, the Lord God, created much gold;

12 And the gold of that land was good, and there was bdellium and the <sup>a</sup>onyx stone.

KING JAMES BIBLE

Genesis 2

4 ¶ These are the generations of the heavens and of the earth when they were <sup>a</sup>created, in the day that the <sup>b</sup>LORD God made the earth and the heavens,

5 And every <sup>a</sup>plant of the field <sup>b</sup>before it was in the <sup>c</sup>earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a <sup>d</sup>man to till the <sup>e</sup>ground.

6 But there went up a <sup>a</sup>mist from the earth, and watered the whole face of the ground.

7 And the LORD God <sup>a</sup>formed <sup>b</sup>man of the <sup>c</sup>dust of the ground, and breathed into his nostrils the <sup>d</sup>breath of life; and <sup>e</sup>man became a living <sup>f</sup>soul.

8 ¶ And the LORD God planted a garden eastward in <sup>a</sup>Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the <sup>a</sup>sight, and good for <sup>b</sup>food; the <sup>c</sup>tree of <sup>d</sup>life also in the midst of the garden, and the tree of <sup>e</sup>knowledge of good and evil.

10 And a river went out of <sup>a</sup>Eden to water the garden; and from thence it was <sup>b</sup>parted, and became into four heads.

11 The name of the first is Pison: that is it which <sup>a</sup>compasseth the whole land of <sup>b</sup>Havilah, where *there is* gold;

12 And the gold of that land is good: there is bdellium and <sup>a</sup>the onyx stone.

BOOK OF MOSES

Moses 3

13 And the name of the second river was called Gihon; the same that compasseth the whole land of <sup>a</sup>Ethiopia.

14 And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.

15 And I, the Lord God, took the man, and put him into the Garden of <sup>a</sup>Eden, to dress it, and to keep it.

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

17 But of the tree of the <sup>a</sup>knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest <sup>b</sup>choose for thyself, for it is given unto thee; but, remember that I <sup>c</sup>forbid it, for in the <sup>d</sup>day thou eatest thereof thou shalt surely <sup>e</sup>die.

18 And I, the Lord God, said unto mine <sup>a</sup>Only Begotten, that it was not good that the man should be <sup>b</sup>alone; wherefore, I will make an <sup>c</sup>help meet for him.

19 And out of the ground I, the Lord God, formed every <sup>a</sup>beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the <sup>b</sup>breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

20 And Adam gave <sup>a</sup>names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.

21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof;

22 And the rib which I, the Lord God, had taken from man, made I a <sup>a</sup>woman, and brought her unto the man.

23 And <sup>a</sup>Adam said: This I know now is bone of my bones, and <sup>b</sup>flesh of my flesh; she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall <sup>a</sup>cleave unto his <sup>b</sup>wife; and <sup>c</sup>they shall be <sup>d</sup>one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

KING JAMES BIBLE

Genesis 2

13 And the name of the second river is Gihon: the same is it that <sup>a</sup>compasseth the whole land of <sup>b</sup>Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 And the LORD God took the man, and put him into the <sup>a</sup>garden of <sup>b</sup>Eden <sup>c</sup>to dress it and to <sup>d</sup>keep it.

16 And the LORD God <sup>a</sup>commanded the man, saying, Of every tree of the garden thou mayest <sup>b</sup>freely eat:

17 But of the <sup>a</sup>tree of the <sup>b</sup>knowledge of good and evil, thou shalt not eat of it: for in the <sup>c</sup>day that thou eatest thereof thou shalt surely <sup>d</sup>die.

18 ¶ And the LORD God said, It is not good that the man should be <sup>a</sup>alone; I will make him <sup>b</sup>an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought <sup>a</sup>them unto <sup>b</sup>Adam to see what he would call them: and whatsoever Adam called every living creature, that <sup>c</sup>was the <sup>d</sup>name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a <sup>a</sup>woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and <sup>a</sup>flesh of my flesh: she shall be called <sup>b</sup>Woman, because she was taken out of Man.

24 Therefore shall a <sup>a</sup>man leave his <sup>b</sup>father and his mother, and shall <sup>c</sup>cleave unto his <sup>d</sup>wife: and they shall be <sup>e</sup>one flesh.

25 And they were both <sup>a</sup>naked, the man and his wife, and were not <sup>b</sup>ashamed.

BOOK OF MOSES

Moses 4

5 And now the serpent was more <sup>a</sup>subtle than any beast of the field which I, the Lord God, had made.

6 And <sup>a</sup>Satan put it into the heart of the serpent, (for he had drawn away <sup>b</sup>many after him,) and he sought also to <sup>a</sup>beguile Eve, for he <sup>a</sup>knew not the <sup>a</sup>mind of God, wherefore he sought to destroy the world.

7 And he said unto the woman: Yea, hath God said—Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)

8 And the woman said unto the serpent: We may eat of the fruit of the trees of the garden;

9 But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said—Ye shall not eat of it, neither shall ye touch it, lest ye die.

10 And the serpent said unto the <sup>a</sup>woman: Ye shall not surely die;

11 For God doth know that in the day ye eat thereof, then your <sup>a</sup>eyes shall be opened, and ye shall be as gods, <sup>b</sup>knowing good and evil.

12 And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be <sup>a</sup>desired to make her wise, she took of the <sup>b</sup>fruit thereof, and did <sup>a</sup>eat, and also gave unto her husband with her, and he did eat.

13 And the eyes of them both were opened, and they knew that they had been <sup>a</sup>naked. And they sewed fig-leaves together and made themselves <sup>b</sup>aprons.

14 And they heard the voice of the Lord God, as they were <sup>a</sup>walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the <sup>b</sup>presence of the Lord God amongst the trees of the garden.

15 And I, the Lord God, called unto Adam, and said unto him: Where <sup>a</sup>goest thou?

16 And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

17 And I, the Lord God, said unto Adam: Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely <sup>a</sup>die?

18 And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.

KING JAMES BIBLE

Genesis 3

Now the <sup>a</sup>serpent was more <sup>b</sup>subtil than any beast of the field which the LORD God had made. And he said unto the woman, <sup>a</sup>Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the <sup>a</sup>tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, <sup>a</sup>Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your <sup>a</sup>eyes shall be opened, and ye shall be as gods, <sup>b</sup>knowing good and <sup>c</sup>evil.

6 And when the woman saw that the tree was good for <sup>a</sup>food, and that it was <sup>b</sup>pleasant to the eyes, and a tree <sup>c</sup>to be desired to make one wise, she took of the <sup>d</sup>fruit thereof, and did <sup>e</sup>eat, and gave also unto her husband with her; and he did <sup>f</sup>eat.

7 And the eyes of them both were <sup>a</sup>opened, and they knew that they were <sup>b</sup>naked; and they sewed fig leaves together, and made themselves <sup>c</sup>aprons.

8 And they heard the voice of the LORD God <sup>a</sup>walking in the garden <sup>b</sup>in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where <sup>a</sup>art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.



BOOK OF MOSES

Moses 4

19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent <sup>a</sup>beguiled me, and I did eat.

20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be <sup>a</sup>cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

21 And I will put <sup>a</sup>enmity between thee and the woman, between thy seed and her seed; and he shall <sup>b</sup>bruise thy head, and thou shalt bruise his heel.

22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In <sup>a</sup>sorrow thou shalt bring forth children, and thy desire shall be to thy <sup>b</sup>husband, and he shall rule over thee.

23 And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, <sup>a</sup>cursed shall be the ground for thy sake; in <sup>b</sup>sorrow shalt thou eat of it all the days of thy life.

24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

25 By the <sup>a</sup>sweat of thy <sup>b</sup>face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for <sup>a</sup>dust thou wast, and unto dust shalt thou return.

26 And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are <sup>a</sup>many.

27 Unto Adam, and also unto his wife, did I, the Lord God, make coats of <sup>a</sup>skins, and <sup>b</sup>clothed them.

28 And I, the Lord God, <sup>a</sup>said unto mine Only Begotten: Behold, the <sup>b</sup>man is become as one of us to <sup>a</sup>know good and evil; and now lest he put forth his hand and <sup>a</sup>partake also of the <sup>a</sup>tree of life, and eat and live forever,

29 Therefore I, the Lord God, will send him forth from the Garden of <sup>a</sup>Eden, to till the ground from whence he was taken;

KING JAMES BIBLE

Genesis 3

13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent <sup>a</sup>beguiled me, and I did eat.

14 And the LORD God said unto the <sup>a</sup>serpent, Because thou hast done this, thou *art* <sup>b</sup>cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put <sup>a</sup>enmity between thee and the woman, and between thy seed and her seed; <sup>b</sup>it shall <sup>a</sup>bruise thy head, and thou shalt <sup>a</sup>bruise his heel.

16 Unto the <sup>a</sup>woman he said, I will greatly <sup>b</sup>multiply thy <sup>a</sup>sorrow and thy conception; in sorrow thou shalt bring forth <sup>a</sup>children; and thy desire *shall be* to thy <sup>b</sup>husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy <sup>a</sup>wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: <sup>b</sup>cursed is the ground for thy sake; in <sup>a</sup>sorrow shalt thou eat of it all the days of thy life;

18 <sup>a</sup>Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the <sup>a</sup>sweat of thy face shalt thou eat <sup>b</sup>bread, till thou return unto the ground; for out of it wast thou taken: for <sup>a</sup>dust thou *art*, and unto <sup>a</sup>dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the <sup>a</sup>mother of all living.

21 Unto Adam also and to his wife did the LORD God make <sup>a</sup>coats of skins, and <sup>b</sup>clothed them.

22 ¶ And the LORD God <sup>a</sup>said, Behold, the <sup>b</sup>man is become as one of <sup>a</sup>us, to <sup>a</sup>know good and <sup>a</sup>evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of <sup>a</sup>Eden, to till the ground from whence he was taken.



BOOK OF MOSES

KING JAMES BIBLE

Moses 4

Genesis 3

31 So I drove out the man, and I placed at the east of the Garden of <sup>a</sup>Eden, <sup>b</sup>cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

24 So he drove out the man; and he placed at the east of the garden of Eden <sup>a</sup>Cherubims, and a flaming sword which turned every way, to keep the way of the <sup>b</sup>tree of life.

CHAPTER 5

CHAPTER 4

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare <sup>a</sup>Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain <sup>b</sup>hearkened not, saying: Who is the Lord that I should <sup>c</sup>know him?

AND Adam knew Eve his wife; and she conceived, and bare <sup>a</sup>Cain, and said, I have gotten a man from the LORD.

17 And she again conceived and bare his brother Abel. And Abel <sup>a</sup>hearkened unto the voice of the Lord. And <sup>b</sup>Abel was a keeper of sheep, but Cain was a tiller of the ground.

2 And she again bare his brother Abel. And Abel was a <sup>a</sup>keeper of sheep, but Cain was a tiller of the ground.

18 And Cain <sup>a</sup>loved Satan more than God. And Satan commanded him, saying: <sup>b</sup>Make an offering unto the Lord.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

19 And in process of time it came to pass that Cain brought of the <sup>a</sup>fruit of the ground an offering unto the Lord.

4 And Abel, he also brought of the <sup>a</sup>firstlings of his flock and of the fat thereof. And the LORD had respect unto <sup>b</sup>Abel and to his <sup>c</sup>offering:

20 And Abel, he also brought of the <sup>a</sup>firstlings of his flock, and of the fat thereof. And the Lord had <sup>b</sup>respect unto Abel, and to his <sup>c</sup>offering;

5 But unto <sup>a</sup>Cain and to his <sup>b</sup>offering he had not <sup>c</sup>respect. And Cain was very wroth, and his countenance fell.

21 But unto Cain, and to his <sup>a</sup>offering, he had not respect. Now Satan knew this, and it <sup>b</sup>pleased him. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

22 And the Lord said unto Cain: Why art thou wroth? Why is thy countenance fallen?

7 If thou doest well, shalt thou not be <sup>a</sup>accepted? and if thou <sup>b</sup>doest not well, <sup>c</sup>sin lieth at the door. And unto thee shall be <sup>d</sup>his <sup>e</sup>desire, and thou shalt rule over him.

23 If thou doest well, thou shalt be <sup>a</sup>accepted. And if thou doest not well, sin lieth at the door, and Satan <sup>b</sup>desireth to have thee; and except thou shalt hearken unto my commandments, I will <sup>c</sup>deliver thee up, and it shall be unto thee according to his desire. And thou shalt <sup>d</sup>rule over him;

32 And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and <sup>a</sup>slew him.

BOOK OF MOSES

Moses 5

KING JAMES BIBLE

Genesis 4

34 And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?

35 And the Lord said: What hast thou done? The voice of thy brother's blood cries unto me from the ground.

36 And now thou shalt be <sup>a</sup>cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand.

37 When thou tillest the ground it shall not henceforth yield unto thee her <sup>a</sup>strength. A <sup>b</sup>fugitive and a vagabond shalt thou be in the earth.

38 And Cain said unto the Lord: Satan <sup>a</sup>tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my <sup>b</sup>punishment is greater than I can bear.

39 Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

40 And I the Lord said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a <sup>a</sup>mark upon Cain, lest any finding him should kill him.

41 And Cain was <sup>a</sup>shut out from the <sup>b</sup>presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.

42 And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the <sup>a</sup>city after the name of his son, Enoch.

43 And unto Enoch was born Irad, and other sons and daughters. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech.

44 And Lamech took unto himself two wives; the name of one being Adah, and the name of the other, Zillah.

9 ¶ And the LORD said unto Cain, Where is Abel thy brother? And he said, I knownot: Am I my <sup>a</sup>brother's <sup>b</sup>keeper?

10 And he said, What hast thou done? the voice of thy brother's <sup>a</sup>blood crieth unto me from the ground.

11 And now <sup>a</sup>art thou <sup>a</sup>cursed from the <sup>b</sup>earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a <sup>a</sup>fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, <sup>a</sup>My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, <sup>a</sup>that every one that findeth me shall <sup>a</sup>slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a <sup>a</sup>mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the <sup>a</sup>presence of the LORD, and dwelt in the land of Nod, on the east of <sup>b</sup>Eden.

17 And Cain knew his <sup>a</sup>wife; and she conceived, and bare <sup>b</sup>Enoch: and he builded a city, and called the <sup>a</sup>name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

# BOOK OF MOSES

## Moses 5

45 And Adah bare Jabal; he was the father of such as dwell in <sup>a</sup>tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ.

46 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron. And the sister of Tubal-cain was called Naamah.

47 And Lamech said unto his wives, Adah and Zillah: Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

48 If Cain shall be avenged sevenfold, truly Lamech shall be <sup>a</sup>seventy and seven fold;

## CHAPTER 6

2 And Adam knew his wife again, and she bare a son, and he called his name <sup>a</sup>Seth. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.

3 And God revealed himself unto <sup>a</sup>Seth, and he rebelled not, but offered an acceptable <sup>b</sup>sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos.

4 And then began these men to <sup>a</sup>call upon the name of the Lord, and the Lord blessed them:

8 Now this prophecy Adam spake, as he was moved upon by the <sup>a</sup>Holy Ghost, and a <sup>b</sup>genealogy was kept of the <sup>c</sup>children of God. And this was the <sup>d</sup>book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;

9 In the <sup>a</sup>image of his own <sup>b</sup>body, male and female, <sup>c</sup>created he them, and blessed them, and called their <sup>d</sup>name Adam, in the day when they were created and became living <sup>e</sup>souls in the land upon the <sup>f</sup>footstool of God.

10 And <sup>a</sup>Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own <sup>b</sup>image, and called his name Seth.

# KING JAMES BIBLE

## Genesis 4

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the <sup>a</sup>harp and organ.

22 And Zillah, she also bare Tubal-cain, an <sup>a</sup>instructor of every <sup>b</sup>artificer in <sup>c</sup>brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have <sup>a</sup>slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly <sup>a</sup>Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name <sup>a</sup>Seth: For God, said she, hath appointed me another seed instead of <sup>b</sup>Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to <sup>a</sup>call upon the name of the <sup>b</sup>LORD.

## CHAPTER 5

THIS is the <sup>a</sup>book of the <sup>b</sup>generations of Adam. In the day that God created man, in the <sup>c</sup>likeness of God <sup>d</sup>made he him;

2 Male and female created he them; and blessed them, and called their name <sup>a</sup>Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his own <sup>a</sup>likeness, after his image; and called his name Seth:

**BOOK OF MOSES**

**Moses 6**

11 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters;

12 And all the days that Adam lived were nine hundred and thirty years, and he died.

13 Seth lived one hundred and five years, and begat Enos, and <sup>a</sup>prophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also.

14 And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters.

15 And the children of <sup>a</sup>men were numerous upon all the face of the land. And in those days <sup>b</sup>Satan had great <sup>c</sup>dominion among men, and raged in their hearts; and from thenceforth came <sup>d</sup>wars and bloodshed; and a man's hand was against his own brother, in administering death, because of <sup>e</sup>secret <sup>f</sup>works, seeking for <sup>g</sup>power.

16 All the days of Seth were nine hundred and twelve years, and he died.

17 And Enos lived ninety years, and begat <sup>a</sup>Cainan. And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named <sup>b</sup>Cainan.

18 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years, and he died.

19 And Cainan lived seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of <sup>a</sup>Cainan were nine hundred and ten years, and he died.

20 And Mahalaleel lived sixty-five years, and begat Jared; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.

21 And Jared lived one hundred and sixty-two years, and begat <sup>a</sup>Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared <sup>b</sup>taught Enoch in all the ways of God.

**KING JAMES BIBLE**

**Genesis 5**

4 And the days of <sup>a</sup>Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of <sup>a</sup>Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred and ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

# BOOK OF MOSES

# KING JAMES BIBLE

## Moses 6

## Genesis 5

24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

25 And Enoch lived sixty-five years, and begat Methuselah.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

## CHAPTER 7

68 And all the days of <sup>a</sup>Zion, in the days of Enoch, were three hundred and sixty-five years.

69 And Enoch and all his people <sup>a</sup>walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

23 And all the days of <sup>a</sup>Enoch were three hundred sixty and five years:

24 And <sup>a</sup>Enoch <sup>b</sup>walked with God: and he *was* not; for God <sup>a</sup>took him.

## CHAPTER 8

5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;

6 And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters;

7 And all the days of Methuselah were nine hundred and sixty-nine years, and he died.

8 And Lamech lived one hundred and eighty-two years, and begat a son,

9 And he called his name Noah, saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath <sup>a</sup>cursed.

10 And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters;

11 And all the days of Lamech were seven hundred and seventy-seven years, and he died.

12 And Noah was four hundred and fifty years old, and <sup>a</sup>begat Japheth; and forty-two years afterward he begat <sup>b</sup>Shem of her who was the mother of Japheth, and when he was five hundred years old he begat <sup>a</sup>Ham.

13 And <sup>a</sup>Noah and his sons hearkened unto the Lord, and gave heed, and they were called the <sup>b</sup>sons of God.

14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the <sup>a</sup>sons of men saw that those daughters were fair, and they took them <sup>b</sup>wives, even as they chose.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name <sup>a</sup>Noah, saying, This *same* shall <sup>b</sup>comfort us concerning our work and toil of our hands, because of the ground which the LORD hath <sup>a</sup>cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah <sup>a</sup>begat <sup>b</sup>Shem, Ham, and Japheth.

## CHAPTER 6

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the <sup>a</sup>sons of God saw the daughters of men that they *were* fair; and they <sup>b</sup>took them <sup>a</sup>wives of all which they chose.

BOOK OF MOSES

Moses 8

17 And the Lord said unto Noah: My Spirit shall not always <sup>a</sup>strive with man, for he shall know that all <sup>b</sup>flesh shall die; yet his days shall be an <sup>c</sup>hundred and twenty years; and if men do not repent, I will send in the <sup>d</sup>floods upon them.

18 And in those days there were <sup>a</sup>giants on the earth, and they sought Noah to take away his <sup>b</sup>life; but the Lord was with Noah, and the <sup>c</sup>power of the Lord was upon him.

21 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not <sup>a</sup>eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah.

22 And God saw that the <sup>a</sup>wickedness of men had become great in the earth; and every man was lifted up in the <sup>b</sup>imagination of the thoughts of his heart, being only evil continually.

25 And it <sup>a</sup>repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.

26 And the Lord said: I will <sup>a</sup>destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his <sup>b</sup>life.

27 And thus Noah found <sup>a</sup>grace in the eyes of the Lord; for Noah was a just man, and <sup>b</sup>perfect in his generation; and he <sup>c</sup>walked with God, as did also his three sons, Shem, Ham, and Japheth.

28 The <sup>a</sup>earth was <sup>b</sup>corrupt before God, and it was filled with violence.

29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its <sup>a</sup>way upon the earth.

30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will <sup>a</sup>destroy all flesh from off the earth.

KING JAMES BIBLE

Genesis 6

3 And the LORD said, My <sup>a</sup>spirit shall not always <sup>b</sup>strive with man, for that he also is <sup>c</sup>flesh: yet his days shall be an hundred and twenty years.

4 There were <sup>a</sup>giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same became mighty men which *were* of old, men of renown.

5 ¶ And God saw that the <sup>a</sup>wickedness of man *was* great in the earth, and that <sup>b</sup>every imagination of the <sup>c</sup>thoughts of his <sup>d</sup>heart *was* only <sup>e</sup>evil continually.

6 And it <sup>a</sup>repented the LORD that he had made man on the earth, and it <sup>b</sup>grieved him at his heart.

7 And the LORD said, I will <sup>a</sup>destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found <sup>a</sup>grace in the eyes of the LORD.

9 ¶ These *are* the <sup>a</sup>generations of Noah: <sup>b</sup>Noah was a just man and <sup>c</sup>perfect in his generations, and Noah <sup>d</sup>walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was <sup>a</sup>corrupt before God, and the earth was filled with <sup>b</sup>violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all <sup>a</sup>flesh had corrupted his <sup>b</sup>way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with <sup>a</sup>violence through them; and, behold, I will <sup>b</sup>destroy them <sup>c</sup>with the earth.



# BOOK OF ABRAHAM

## Abraham 2

Now the Lord God caused the <sup>a</sup>famine to wax sore in the land of Ur, insomuch that <sup>b</sup>Haran, my brother, died; but <sup>c</sup>Terah, my father, yet lived in the land of Ur, of the Chaldees.

2 And it came to pass that I, Abraham, took <sup>a</sup>Sarai to wife, and <sup>b</sup>Nahor, my brother, took Milcah to wife, who was the <sup>c</sup>daughter of Haran.

3 Now the Lord had <sup>a</sup>said unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

4 Therefore I left the land of <sup>a</sup>Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my <sup>b</sup>father followed after me, unto the land which we denominated Haran.

9 And I will make of thee a great <sup>a</sup>nation, and I will <sup>b</sup>bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and <sup>c</sup>Priesthood unto all nations;

11 And I will <sup>a</sup>bless them that bless thee, and <sup>b</sup>curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy <sup>c</sup>seed (that is, thy Priesthood), for I give unto thee a promise that this <sup>d</sup>right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

14 So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was <sup>a</sup>sixty and two years old when I departed out of Haran.

15 And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had <sup>a</sup>won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way;

# KING JAMES BIBLE

## Genesis 11

28 And Haran died before his father Terah in the land of his nativity, in Ur of the <sup>a</sup>Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife <sup>a</sup>was <sup>b</sup>Sarai; and the name of Nahor's wife, <sup>c</sup>Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the <sup>a</sup>Chaldees, to go into the land of <sup>b</sup>Canaan; and they came unto <sup>c</sup>Haran, and dwelt there.

## CHAPTER 12

Now the LORD had <sup>a</sup>said unto <sup>b</sup>Abram, <sup>c</sup>Get thee out of thy <sup>d</sup>country, and from thy <sup>e</sup>kindred, and from thy <sup>f</sup>father's house, unto a <sup>g</sup>land that I will shew thee:

2 And I will make of thee a <sup>a</sup>great <sup>b</sup>nation, and I will <sup>c</sup>bless thee, and make thy <sup>d</sup>name great; and thou shalt be a blessing:

3 And I will <sup>a</sup>bless them that bless thee, and <sup>b</sup>curse him that <sup>c</sup>curseth thee: and in thee shall all <sup>d</sup>families of the earth be <sup>e</sup>blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram <sup>a</sup>was <sup>b</sup>seventy and five years old when he departed out of Haran.

5 And Abram took <sup>a</sup>Sarai his wife, and <sup>b</sup>Lot his <sup>c</sup>brother's son, and all their substance that they had gathered, and the souls that they had <sup>d</sup>gotten in <sup>e</sup>Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

BOOK OF ABRAHAM

Abraham 2

KING JAMES BIBLE

Genesis 12

18 And then we passed from Jer-shon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the <sup>a</sup>Canaanites, and I offered <sup>b</sup>sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

19 And the Lord <sup>a</sup>appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this <sup>b</sup>land.

20 And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of <sup>a</sup>Bethel, and pitched my tent there, Bethel on the west, and <sup>b</sup>Hai on the east; and there I built another <sup>c</sup>altar unto the Lord, and <sup>d</sup>called again upon the name of the Lord.

21 And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous.

22 And it came to pass when I was come near to enter into Egypt, the Lord <sup>a</sup>said unto me: Behold, Sarai, thy wife, is a very fair woman to look upon;

23 Therefore it shall come to pass, when the Egyptians shall see her, they will say—She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise:

24 Let her say unto the Egyptians, she is thy sister, and thy soul shall live.

25 And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—Therefore say unto them, I pray thee, thou art my <sup>a</sup>sister, that it may be well with me for thy sake, and my soul shall live because of thee.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the <sup>a</sup>Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, <sup>a</sup>Unto thy <sup>b</sup>seed will I give this <sup>c</sup>land: and there builded he an <sup>d</sup>altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of <sup>a</sup>Beth-el, and pitched his tent, *having* <sup>b</sup>Beth-el on the west, and <sup>c</sup>Hai on the east: and there he builded an altar unto the LORD, and <sup>d</sup>called upon the <sup>e</sup>name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was a <sup>a</sup>famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he <sup>a</sup>said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my <sup>a</sup>sister: that it may be well with me for thy sake; and my soul shall live because of thee.



BOOK OF ABRAHAM

Abraham 4

AND then the Lord said: Let us go down. And they went down at the beginning, and they, that is the "Gods, "organized and formed the "heavens and the earth.

2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and "darkness reigned upon the face of the deep, and the Spirit of the Gods "was brooding upon the face of the waters.

3 And they (the Gods) said: Let there be light; and there was light.

4 And they (the Gods) comprehended the light, for it was "bright; and they divided the light, or caused it to be divided, from the darkness.

5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called "night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.

6 And the Gods also said: Let there be an "expanse in the midst of the waters, and it shall divide the waters from the waters.

7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered.

8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second "time that they called night and day.

9 And the Gods ordered, saying: Let the "waters under the heaven be gathered together unto "one place, and let the earth come up dry; and it was so as they ordered;

10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, "Great Waters; and the Gods saw that they were obeyed.

11 And the Gods said: Let us prepare the earth to bring forth "grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

KING JAMES BIBLE

Genesis 1

**I**N the "beginning "God "created the "heaven and the "earth.

2 And the earth was without "form, and void; and "darkness was upon the face of the deep. And the "Spirit of God "moved upon the face of the waters.

3 And God "said, Let there be "light: and there was light.

4 And God saw the light, that *it* was "good: and God divided the light from the darkness.

5 And God called the light "Day, and the "darkness he called Night. And the evening and the morning were the "first "day.

6 ¶ And God said, Let there be a "firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the "waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament "Heaven. And the evening and the morning were the second "day.

9 ¶ And God said, Let the "waters under the heaven be gathered together unto "one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* "Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth "grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

BOOK OF ABRAHAM

Abraham 4

12 And the Gods organized the <sup>a</sup>earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

13 And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.

14 And the Gods organized the <sup>a</sup>lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years;

15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.

16 And the Gods organized the two great lights, the <sup>a</sup>greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;

17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the <sup>a</sup>darkness.

18 And the Gods watched those things which they had <sup>a</sup>ordered until they obeyed.

19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.

21 And the Gods prepared the waters that they might bring forth great <sup>a</sup>whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good.

KING JAMES BIBLE

Genesis 1

12 And the earth <sup>a</sup>brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his <sup>b</sup>kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be <sup>a</sup>lights in the firmament of the heaven to divide the day from the night; and let them be for <sup>b</sup>signs, and for <sup>c</sup>seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the <sup>a</sup>greater light to rule the day, and the lesser light to rule the night: *he made* the <sup>b</sup>stars also.

17 And God set them in the <sup>a</sup>firmament of the heaven to give light upon the earth,

18 And to rule over the <sup>a</sup>day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the <sup>a</sup>waters <sup>b</sup>bring forth abundantly the moving creature that hath life, and <sup>c</sup>fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created <sup>a</sup>great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

BOOK OF ABRAHAM

Abraham 4

KING JAMES BIBLE

Genesis 1

22 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or <sup>a</sup>great waters; and cause the fowl to multiply in the earth.

23 And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.

26 And the Gods took <sup>a</sup>counsel among themselves and said: Let us go down and <sup>b</sup>form man in our <sup>c</sup>image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So the <sup>a</sup>Gods went down to organize man in their own <sup>b</sup>image, in the image of the Gods to form they him, male and female to form they them.

28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their <sup>a</sup>meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.

22 And God blessed them, saying, Be fruitful, and <sup>a</sup>multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his <sup>a</sup>kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, Let <sup>a</sup>us <sup>b</sup>make <sup>c</sup>man in our <sup>d</sup>image, after our <sup>e</sup>likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* <sup>a</sup>image, in the image of God created he him; male and <sup>b</sup>female created he them.

28 And God blessed them, and God said unto them, Be <sup>a</sup>fruitful, and <sup>b</sup>multiply, and <sup>c</sup>replenish the <sup>d</sup>earth, and subdue it: and have <sup>e</sup>dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for <sup>a</sup>meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for <sup>a</sup>meat: and it was so.

# BOOK OF ABRAHAM

## Abraham 4

31 And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the <sup>a</sup>sixth time.

### CHAPTER 5

AND thus we will finish the heavens and the earth, and all the <sup>a</sup>hosts of them.

2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will <sup>a</sup>rest on the <sup>b</sup>seventh time from all our work which we have counseled.

3 And the Gods concluded upon the seventh time, because that on the seventh time they would <sup>a</sup>rest from all their <sup>b</sup>works which they (the Gods) counseled among themselves to form; and <sup>a</sup>sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

4 And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the <sup>a</sup>Gods formed the earth and the heavens,

5 According to all that which they had said concerning every plant of the field before it was in the <sup>a</sup>earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the <sup>a</sup>Gods formed man from the <sup>b</sup>dust of the ground, and took his <sup>c</sup>spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living <sup>d</sup>soul.

8 And the Gods planted a garden, eastward in <sup>a</sup>Eden, and there they put the man, whose spirit they had put into the body which they had formed.

9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the <sup>a</sup>tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil.

# KING JAMES BIBLE

## Genesis 1

31 And God saw every thing that he had made, and, behold, *it was very* <sup>a</sup>good. And the evening and the morning were the <sup>b</sup>sixth day.

### CHAPTER 2

THUS the heavens and the <sup>a</sup>earth were finished, and all the <sup>b</sup>host of them.

2 And on the seventh day God ended his work which he had <sup>a</sup>made; and he <sup>b</sup>rested on the seventh day from all his <sup>c</sup>work which he had made.

3 And God blessed the <sup>a</sup>seventh day, and <sup>b</sup>sanctified it: because that in it he had <sup>c</sup>rested from all his work which God <sup>d</sup>created and made.

4 ¶ These *are* the generations of the heavens and of the earth when they were <sup>a</sup>created, in the day that the <sup>b</sup>LORD God made the earth and the heavens,

5 And every <sup>a</sup>plant of the field <sup>b</sup>before it was in the <sup>c</sup>earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a <sup>d</sup>man to till the <sup>e</sup>ground.

6 But there went up a <sup>a</sup>mist from the earth, and watered the whole face of the ground.

7 And the LORD God <sup>a</sup>formed <sup>b</sup>man of the <sup>c</sup>dust of the ground, and breathed into his nostrils the <sup>d</sup>breath of life; and <sup>e</sup>man became a living <sup>f</sup>soul.

8 ¶ And the LORD God planted a garden eastward in <sup>a</sup>Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the <sup>a</sup>sight, and good for <sup>b</sup>food; the <sup>c</sup>tree of <sup>d</sup>life also in the midst of the garden, and the tree of <sup>e</sup>knowledge of good and evil.

BOOK OF ABRAHAM

Abraham 5

KING JAMES BIBLE

Genesis 2

10 There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.

11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.

12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,

13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's <sup>a</sup>time, which was after the time of <sup>b</sup>Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

14 And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.

15 And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof;

16 And of the rib which the Gods had taken from man, formed they a <sup>a</sup>woman, and brought her unto the man.

17 And Adam said: This was bone of my bones, and <sup>a</sup>flesh of my flesh; now she shall be called Woman, because she was taken out of man;

18 Therefore shall a man leave his father and his mother, and shall <sup>a</sup>cleave unto his wife, and they shall be <sup>b</sup>one flesh.

19 And they were both naked, the man and his wife, and were not <sup>a</sup>ashamed.

20 And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever <sup>a</sup>Adam called every living creature, that should be the name thereof.

21 And Adam gave <sup>a</sup>names to all <sup>b</sup>cattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an <sup>a</sup>help meet for him.

10 And a river went out of <sup>a</sup>Eden to water the garden; and from thence it was <sup>b</sup>parted, and became into four heads.

15 And the LORD God took the man, and put him into the <sup>a</sup>garden of <sup>b</sup>Eden <sup>a</sup>to dress it and to <sup>a</sup>keep it.

16 And the LORD God <sup>a</sup>commanded the man, saying, Of every tree of the garden thou mayest <sup>b</sup>freely eat:

17 But of the <sup>a</sup>tree of the <sup>b</sup>knowledge of good and evil, thou shalt not eat of it: for in the <sup>a</sup>day that thou eatest thereof thou shalt surely <sup>a</sup>die.

18 ¶ And the LORD God said, It is not good that the man should be <sup>a</sup>alone; I will make him <sup>b</sup>an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto <sup>a</sup>Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the <sup>b</sup>name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a <sup>a</sup>woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and <sup>a</sup>flesh of my flesh: she shall be called <sup>b</sup>Woman, because she was taken out of Man.

24 Therefore shall a <sup>a</sup>man leave his <sup>b</sup>father and his mother, and shall <sup>a</sup>cleave unto his <sup>a</sup>wife: and they shall be <sup>a</sup>one flesh.

25 And they were both <sup>a</sup>naked, the man and his wife, and were not <sup>b</sup>ashamed.



## **APPENDIX THREE**

### **From One God to Many**

A side-by-side comparison of the King James Version of Genesis (chapter 1) with both the Book of Moses (chapter 2) and the Book of Abraham (chapter 4). The reader will notice how Joseph Smith was able to rework the same material to form his new doctrine of the plurality of Gods.



BOOK OF MOSES

Moses 2

KING JAMES BIBLE

Genesis 1

BOOK OF ABRAHAM

Abraham 4

AND it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest.

2 And the earth was without form, and void; and I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water; for I am God.

3 And I, God, said: Let there be light; and there was light.

4 And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness.

5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the word of my power; and it was done as I spake; and the evening and the morning were the first day.

6 And again I, God, said: Let there be a firmament in the midst of the water; and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;

7 And I, God, made the firmament and divided the waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.

8 And I, God, called the firmament Heaven; and the evening and the morning were the second day.

9 And I, God, said: Let the waters under the heaven be gathered together unto one place, and it was so; and I, God, said: Let there be dry land; and it was so.

10 And I, God, called the dry land Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.

11 And I, God, said: Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.

12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good.

13 And the evening and the morning were the third day.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

AND then the Lord said: Let us go down. And they went down at the beginning, and they that is the Gods, organized and formed the heavens and the earth.

2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.

3 And they (the Gods) said: Let there be light; and there was light.

4 And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness.

5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first of the beginning, of that which they called day and night.

6 And the Gods also said: Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters.

7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered.

8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

9 And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered;

10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, Great Waters; and the Gods saw that they were obeyed.

11 And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

12 And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

13 And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.



BOOK OF MOSES

Moses 2

KING JAMES BIBLE

Genesis 1

BOOK OF ABRAHAM

Abraham 4

14 And I, God, said: Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years;

15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

16 And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.

17 And I, God, set them in the firmament of the heaven to give light upon the earth,

18 And the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness; and I, God, saw that all things which I had made were good;

19 And the evening and the morning were the fourth day.

20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.

21 And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.

22 And I, God, blessed them, saying: Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth;

23 And the evening and the morning were the fifth day.

24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;

25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good:

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

14 And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years;

15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.

16 And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;

17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness.

18 And the Gods watched those things which they had ordered until they obeyed.

19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.

21 And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good.

22 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth.

23 And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.

26 And the Gods took counsel among themselves and said: Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

BOOK OF MOSES

KING JAMES BIBLE

BOOK OF ABRAHAM

Moses 2

Genesis 1

Abraham 4

27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

28 And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.

31 And I, God, saw everything that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

27 So the "Gods" went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.

31 And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

## **APPENDIX FOUR**

### **Changes in the Pearl of Great Price**

In this study we have used photos of the original 1851 edition of the *Pearl of Great Price*, compared them with the 1989 printing and noted the changes. The printed text, therefore, is an exact photographic reprint of the 1851 edition, and the handwriting shows the changes that would have to be made in the text to bring it into conformity with the 1989 edition. In this study we show the words added, the words deleted, and the changes in wording. Although we have shown a few spelling changes, this is by no means complete. There have been numerous changes in punctuation and in capitalization which we have not bothered to show in this study. The next page gives a key to the abbreviations we have used.

## **KEY TO ABBREVIATIONS**

**W. A. . . . . WORD OR WORDS ADDED**

**W. D. . . . . WORD OR WORDS DELETED**

**T. C. . . . . TEXTUAL CHANGE**

**S. C. . . . . SPELLING CHANGE**

THE  
**PEARL OF GREAT PRICE**

BEING A  
  
CHOICE SELECTION

FROM THE  
  
REVELATIONS, TRANSLATIONS, AND NARRATIONS

OF  
  
**JOSEPH SMITH,**

FIRST PROPHET, SEER, AND REVELATOR TO THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS.

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LIVERPOOL:  
PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.  
1851.

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LIVERPOOL :  
PRINTED BY R. JAMES, SOUTH CASTLE STREET.

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## P R E F A C E

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THE following compilation has been induced by the repeated solicitations of several friends of the publisher, who are desirous to be put in possession of the very important articles contained therein. Most of the Revelations composing this work were published at early periods of the Church, when the circulation of its journals was so very limited as to render them comparatively unknown at present, except to a few who have treasured up the productions of the Church with great care from the beginning. A smaller portion of this work has never before appeared in print; and altogether it is presumed, that true believers in the Divine mission of the Prophet JOSEPH SMITH, will appreciate this little collection of precious truths as a *Pearl of Great Price* that will increase their ability to maintain and to defend the holy faith by becoming possessors of it.

Although not adapted, nor designed, as a pioneer of the faith among unbelievers, still it will commend itself to all careful students of the scriptures, as detailing many important facts which are therein only alluded to, or entirely unmentioned, but consonant with the whole tenor of the revealed will of God; and, to the beginner in the Gospel, will

DELETED

vi.

PREFACE.

add confirmatory evidence of the rectitude of his faith, by showing him that the doctrines and ordinances thereof are the same as were revealed to Adam for his salvation after his expulsion from the garden, and the same that he handed down and caused to be taught to his generations after him, as the only means appointed of God by which the generations of men may regain His presence.

Nor do we conceive it possible for any unprejudiced person to arise from a careful perusal of this work, without being deeply impressed with a sense of the Divine calling, and holy ordination, of the man by whom these revelations, translations, and narrations have been communicated to us. As impervious as the minds of men may be at present to these convictions, the day is not far distant when sinners, as well as Saints, will know that JOSEPH SMITH was one of the greatest men that ever lived upon the earth, and that under God he was the Prophet and founder of the dispensation of the fulness of times, in which will be gathered together into one all things which are in Christ, both which are in heaven and which are on earth.

DELETED

FRANKLIN D. RICHARDS.

15, Wilton Street, Liverpool,  
July 11th, 1851.



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EXTRACTS FROM THE PROPHECY OF ENOCH, CONTAINING ALSO A REVELATION  
OF THE GOSPEL UNTO OUR FATHER ADAM, AFTER HE WAS DRIVEN OUT  
FROM THE GARDEN OF EDEN.

Revealed to Joseph Smith, December, 1830

STARTS AT  
MOSES 6:43  
IN 1989 EDITION

W.D.

W.D.

IN  
T.C.

OUR  
T.C.

WHO  
T.C.

WHATSOEVER  
T.C.

YOU  
W.A.

"AND Enoch continued his speech, saying, The Lord which spake with me, the same is the God of heaven, and He is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven?

The heavens ~~hath~~ he made: the earth is his footstool, and the foundation thereof is his: Behold he ~~hath~~ laid it, an host of men hath he brought in upon the face thereof. And death hath come upon our fathers: nevertheless we know them, and cannot deny, and even the first of all we know, even Adam. For a book of remembrance we have written among us, according to the pattern given by the finger of God: and it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand ~~before~~ his presence: and he said unto them, because that Adam fell we are: and by his fall came death; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him: and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto ~~my~~ fathers, that all men must repent.

And he called upon our father Adam by his own voice, saying, I am God: I made the world, and men before they were. And he also said unto him, if thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even ~~by~~ water, in the name of mine Only Begotten Son, ~~which~~ is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ~~ask~~ all things in His name, and ~~whatsoever~~ ye shall ask, it shall be given.

And our father Adam spake unto the Lord, and said, Why is it that men

IN THE  
FLESH  
W.A.

IN  
T.C.

RECEIVE  
THE GIFT  
OF THE HOLY  
GHOST,  
W.A.

ASKING  
T.C.

IN T.C. TRANSGRESSION T.C. must repent and be baptized by water? And the Lord said unto Adam, Behold I have forgiven thee thy transgressions in the garden of Eden. ~~Thence~~ came the saying abroad among the people, That ~~Christ~~ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil: wherefore they are agents unto themselves, and I have given unto you another law and commandment: Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, Man of Holiness is His name; and the name of His Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge ~~which~~ shall come.

I give unto you a commandment to teach these things freely unto your children, saying, That, inasmuch as ~~they~~ were born into the world by ~~the fall~~ which bringeth death, by Water and Blood and the Spirit, which I have made, and so ~~became~~ of dust a living soul, even so ye must be born again of Water and the Spirit, and cleansed by Blood, even the Blood of mine Only Begotten, into the mysteries of the kingdom of heaven; that ye ~~may~~ be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory: For by the Water ye ~~know~~ the commandment; by the Spirit ye are justified, and by the Blood ye are sanctified, ~~that in you is given~~ the record of heaven;—the Comforter;—the peaceable things of immortal glory;—the truth of all things;—that which quickeneth all things, which maketh alive all things;—that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

And now, behold, I say unto you, this is the plan of salvation unto all men: the Blood of mine Only Begotten, ~~which~~ shall come in the meridian of time. And behold all things have their likeness, and all things are created and made to bear of me, both things which are temporal, and things which are Spiritual; things which are in the heavens above, and things which are on the earth; and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the Water, and was laid under the Water, and was brought forth out of the Water: And thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and ~~he~~ became quickened in the inner man: And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost.

This is the record of the Father, and the Son, from henceforth and for ever: and thou art after the order of Him who was without beginning of days or end

WHENCE T.C. THE SON OF GOD T.C. WHO T.C. IN THE MERIDIAN OF TIME—W.A. W.D. YE—T.C. INTO THE KINGDOM OF HEAVEN—W.A. MIGHT T.C. KEEP T.C. WHO T.C. W.D.

THEREFORE W.A. BY REASON OF TRANSGRESSION COMETH THE FALL, WHICH FALL BRINGETH DEATH, AND—W.A. W.D. BECAME—T.C. OF—W.A. W.D. BE—W.A. THEREFORE IT IS GIVEN TO ABIDE IN YOU;—T.C. THROUGH W.A. RECORD W.A.

TO ALL  
ETERNITY-W.A.

of years, from all eternity. Behold thou art one in me, a son of God; and thus may all become my sons. Amen."

"And it came to pass that Enoch continued his speech, saying, behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood upon the place Manhujah, I cried unto the Lord; and there came a voice out of the heaven, saying, turn ye, and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord: he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, look, and I will shew unto you the world for the space of many generations.

HAVE - W.A.

AND-T.C.

W.D.

W.D.

AND-W.A.

TALKETH-T.C.

SHOW-S.C.

IN-W.A.

And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, prophesy; and I prophesied, saying, behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall be utterly destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was blackness came upon all the children of Canaan, that they were despised among all people.

THEE  
T.C.

UTTERLY BE  
T.C.

A  
W.A.

I  
W.A.

And it came to pass that the Lord said unto me, look; and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannibah, and all the inhabitants thereof; and the Lord said unto me, go to this people and say unto them, repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

OF  
W.A.

OF - W.A.

BEARETH  
T.C.

GHOST  
T.C.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; and so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him.

THE  
W.A.

LIONS  
T.C.

There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the ~~(depths)~~ of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all ~~(the)~~ people ~~(which)~~ fought against God: and from that time forth there were wars and ~~(bloodsheds)~~ among them; but the Lord came and dwelt with His people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon His people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness; even ZION. And it came to pass that Enoch talked with the Lord; and he said unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord ~~(showed)~~ unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, behold ~~(my)~~ abode for ever.

And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam, save it ~~(were)~~ the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold, the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice saying, ~~(wee, wee)~~ be unto the inhabitants of the earth! And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father, and Son; and the Holy ~~(Spirit)~~ fell on many, and they were caught up by the powers of heaven into Zion.

And it came to pass that the God of heaven looked upon the residue of the people, and He wept; and Enoch bore record of it, saying, how is it the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, how is it that ~~(you can)~~ weep, seeing ~~(you are)~~ holy, and from all eternity to all eternity? and were it possible that man could number the particles of the earth ~~(and)~~ millions of earths like this, it would not be a beginning to the number of ~~(your)~~ creations; and ~~(your)~~ curtains are stretched out still; and yet ~~(you are)~~ there, and ~~(your)~~ bosom is there; and also ~~(you are)~~ just; ~~(you are)~~ merciful and kind forever; ~~(you have)~~ taken Zion to ~~(your)~~ own bosom,

W.D.  
BLOODSHED  
T.C.

MINE  
T.C.

OF  
W.A.  
WO, WO  
S.C.

THOU CANST  
T.C.

YEA-T.C.

THY-T.C.

THOU ART-T.C.

THOU ART-T.C.

THY  
T.C.

DEPTH  
T.C.

THAT  
T.C.

SHOWED  
S.C.

WAS  
T.C.

GHOST  
T.C.

THAT-W.A.

THOU ART  
T.C.

THY-T.C.

THOU ART-T.C.

THINE-T.C.

AND THOU  
HAST-T.C.

THY-T.C.	from all <del>your</del> creations, from all eternity to all eternity, and nought but	THY-T.C.
THY-T.C.	peace, justice, and truth, is the habitation of <del>your</del> throne; and mercy shall	THOU CANST
W.D.	go before <del>your</del> face and have no end: how is it <del>that you can</del> weep?	T.C.
MINE	The Lord said unto Enoch, behold these <del>your</del> brethren: they are the work-	THY-T.C.
T.C.	manship of <del>my</del> own hands, and I gave unto them their knowledge, in the day	
THY-T.C.	I created them; and in the garden of Eden, gave I unto man his agency:	
MINE	and unto <del>your</del> brethren have I said, and also given commandment, that they	
T.C.	should love one another, and that they should choose me, their Father; but	
MINE	behold, they are without affection; and they hate their own blood; and the	
T.C.	fire of <del>my</del> indignation is kindled against them; and in my hot displeasure	
MINE	will I send in the floods upon them, for my fierce anger is kindled against	
T.C.	them. Behold, I am God; Man of Holiness is my Name; Man of Counsel is	
MINE	my Name; and Endless, and Eternal is my Name, also. Wherefore, I can	MINE HANDS
T.C.	stretch forth <del>my</del> hands and hold all the creations which I have made; and	T.C.
MINE	<del>my</del> eye can pierce them also; and among all the workmanship of <del>my</del> hand	THY
T.C.	there has not been so great wickedness as among <del>your</del> brethren; but behold,	T.C.
MINE	their sins shall be upon the heads of their fathers: Satan shall be their fa-	
T.C.	ther, and misery shall be their doom; and the whole heavens shall weep over	THINE
SUFFERETH	them, even all the workmanship of <del>my</del> hands: wherefore should not the hea-	T.C.
T.C.	vens weep, seeing these shall suffer? But behold, these which <del>your</del> eyes	HATH PLEAD
MINE	are upon shall perish in the floods; and behold, I will shut them up: a pri-	T.C.
T.C.	son have I prepared for them. And that which I have chosen <del>has</del> pleaded	
SUFFERETH	before my face. Wherefore, He <del>suffers</del> for their sins, inasmuch as they will	
T.C.	repent in the day that my Chosen shall return unto me, and until that day	
MINE	they shall be in torment; wherefore, for this shall the heavens weep, yea,	
T.C.	and all the workmanship of <del>my</del> hands.	
ENOCH-T.C.	And it came to pass that the Lord spake unto Enoch, and told Enoch all	ALSO SAW
OWN-W.A.	the doings of the children of men; wherefore Enoch knew, and looked upon	NOAH
THIS	their wickedness, and their misery, and wept and stretched forth his arms,	T.C.
T.C.	and his heart swelled wide as eternity; and his bowels yearned, and all eter-	THAT-W.A.
OWN-W.A.	nity shook. And Enoch <del>saw</del> Noah, also, and his family: that the posterity	THE FLOODS
THIS	of all the sons of Noah should be saved with a temporal salvation: wherefore	CAME-T.C.
T.C.	<del>he</del> saw that Noah built an ark; and the Lord smiled upon it, and held it in	
OWN-W.A.	His hand; but upon the residue of the wicked <del>came</del> the floods, and swallowed	
THIS	them up. And as Enoch saw <del>thus</del> , he had bitterness of soul, and wept over	
T.C.	his brethren, and said unto the heavens, I will refuse to be comforted; but	
OWN-W.A.	the Lord said unto Enoch, lift up your heart, and be glad; and look. And it	
THIS	came to pass that Enoch looked; and from Noah, he beheld all the families	
T.C.	of the earth; and he cried unto the Lord, saying, when shall the day of the	
OWN-W.A.	Lord come? When shall the blood of the Righteous be shed, that all they	
THIS	that mourn may be sanctified, and have eternal life? And the Lord said, it	
T.C.	shall be in the meridian of time, in the days of wickedness and vengeance.	
OWN-W.A.	And behold, Enoch saw the day of the coming of the Son of Man, even in	
THIS	the flesh; and his soul rejoiced, saying, the Righteous is lifted up, and the	



Lamb is slain from the foundation of the world ; and through faith I am in the bosom of the Father, and behold, Zion is with me !

And it came to pass that Enoch looked upon the earth ; and he heard a voice from the bowels thereof, saying, Woe, woe is me, the mother of men ! I am pained ! I am weary because of the wickedness of my children ! when shall I rest, and be cleansed from the filthiness which has gone forth out of me ? when will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face ? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth ? Will you not bless the children of Noah ? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your Only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth may never more be covered by the floods ? And the Lord could not withhold ; and He covenanted with Enoch, and swore unto him with an oath, that He would stay the floods ; that He would call upon the children of Noah : and He sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand : and the Lord said, blessed is he through whose seed Messiah shall come ; for He says, I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity ; whoso comes in at the gate and climbs up by me shall never fall : wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass that Enoch cried unto the Lord, saying, when the Son of Man comes in the flesh, shall the earth rest ? I pray you shew me these things. And the Lord said unto Enoch, look ; and he looked and beheld the Son of Man lifted upon the cross, after the manner of men ; and he heard a loud voice ; and the heavens were veiled ; and all the creation of God mourned ; and the earth groaned ; and the rocks were rent ; and the saints arose and were crowned at the right hand of the Son of Man, with crowns of glory ; and as many of the spirits as were in prison came forth, and stood on the right hand of God ; and the remainder were reserved in chains of darkness until the judgment of the great day. And again Enoch wept and cried unto the Lord, saying, when shall the earth rest ? And Enoch beheld the Son of Man ascend up unto the Father : and he called unto the Lord, saying, will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace, wherefore, I ask you if you will not come again on the earth ?

And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah : and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth ; and the heavens shall shake, and also

WO, WO  
S.C.

WILT THOU  
T.C.

THINE  
T.C.

SWARE  
T.C.

SAITH  
T.C.

CLIMETH  
T.C.

COMETH  
T.C.

THOU HAST  
T.C.

WILT THOU  
T.C.

THEE-T.C.

THINE-T.C.

THY-T.C.

THEE-T.C.

IS-T.C.

WILT THOU  
T.C.

THEE  
T.C.

THOU WILT  
T.C.

MIGHT  
T.C.

COMETH  
T.C.

THEE-T.C.

SHOW-S.C.

CREATIONS  
T.C.

FORASMUCH  
T.C.

THOU ART  
T.C.

THOU HAST  
T.C.

THINE-T.C.

THOU WILT  
T.C.

THE HEAVENS  
SHALL-T.C.



the earth; and great tribulations shall be among the children of men, but my people will I preserve: and righteousness will I send down out of heaven: and truth will I send forth out of the earth, to bear testimony of my Only Begotten: His resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out ~~(my own)~~ elect from the four quarters of the earth, unto a place which I shall prepare; ~~(A)~~ Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my Tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then ~~(shall you)~~ and all ~~(your)~~ city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks; and we will kiss each other; and there shall be ~~(my)~~ abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years ~~(shall the earth)~~ rest.

And it came to pass that Enoch saw the ~~(days)~~ of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years; but before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord ~~(showed)~~ Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion, in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into His own bosom; and from thence went forth the saying, ZION IS FLED."

MINE  
T.C.

SHALT THOU  
T.C.

MINE  
T.C.

THE EARTH  
SHALL—T.C.

W.D.

AN  
T.C.

THY  
T.C.

DAY  
T.C.

SHOWED  
S.C.

(MOSES 7:69)

THIS INTRODUCTION  
IS PART OF THE  
TEXT IN THE 1989  
EDITION, AND IS FOUND  
IN MOSES 1:1-2.

THE WORDS OF GOD, WHICH HE SPAKE UNTO MOSES AT ~~THE~~ TIME WHEN  
MOSES WAS CAUGHT UP INTO AN ~~EXCEEDING~~ HIGH MOUNTAIN, AND HE SAW  
GOD FACE TO FACE, AND HE TALKED WITH HIM, AND THE GLORY OF GOD  
WAS UPON MOSES; THEREFORE MOSES COULD ENDURE HIS PRESENCE.

A-T.C.

EXCEEDINGLY  
T.C.

Revealed to Joseph Smith, June, 1830.

"AND God spake unto Moses, saying, Behold, I am the Lord God Almighty,  
and Endless is my name, for I am without beginning of days or end of  
years; and is not this Endless? And, behold, thou art my son, wherefore  
look and I will show thee the workmanship of mine hands, but not all, for  
my works are without end, and also my words, for they never cease; where-  
fore no man can behold all my works, except he behold all my glory; and no  
man can behold all my glory and afterwards remain in the flesh. And I  
have a work for thee, Moses, my son; and thou art in the similitude of mine  
Only Begotten; and mine Only Begotten is and shall be the Saviour, for he  
is full of grace and truth; but there is no God ~~besides~~ me, and all things are  
present with me, for I know them all. And now, behold, this one thing I  
show unto thee, Moses, my son, for thou art in the world, and now I show  
it unto thee.

SHOW  
S.C.

ON THE  
EARTH-W.A.

BESIDE  
T.C.

And it came to pass that Moses looked and beheld the world upon which  
he was created, and Moses beheld the world and the ends thereof, and all the  
children of men which ~~were~~ and which ~~are~~ created: of the same he greatly  
marvelled and wondered. And the presence of God withdrew from Moses,  
that his glory was not upon Moses; and Moses was left unto himself. And  
as he was left unto himself, he fell unto the earth. And it came to pass that  
it was for the space of many hours before Moses did again receive his natural  
strength like unto man; and he said unto himself, now, for this cause I  
know that man is nothing, which thing I never had supposed; but now ~~mine~~  
~~eyes~~, mine own eyes, but not ~~mine~~ eyes, for ~~mine~~ eyes could not have beheld;  
for I should have withered and died in his presence; but his glory was upon  
me; and I beheld his face, for I was transfigured before him.

ARE  
T.C.

WERE  
T.C.

MY-T.C.

MY-T.C.

W.D.

W.D.

HAVE BEHELD  
GOD-W.A.

NATURAL  
W.A.

NATURAL BUT MY  
SPIRITUAL-W.A.

And it came to pass that when Moses had said these words, behold, Satan  
came tempting him, saying, Moses, son of man, worship me. And it came to  
pass that Moses looked upon Satan and said, who art thou? for behold, I am  
a son of God, in the similitude of his Only Begotten: and where is thy glory  
that I should worship thee? for behold, I could not look upon God, except  
His glory should come upon me, and I were ~~strengthened~~ before him. But  
I can look upon thee in the natural man. Is it not so, surely? Blessed ~~is~~  
the name of my God, for His Spirit hath not altogether withdrawn from me,

BE-T.C.

TRANSFIGURED  
T.C.

	or else where is thy glory? for it is darkness unto me, and I <del>am</del> judge be-	CAN-T.C.
THEE T.C.	tween thee and God; for God said unto me, worship God, for Him only shalt	
	thou serve. Get <del>thou</del> hence, Satan; deceive me not, for God said unto me,	ALSO-T.C.
W.D.	'thou art after the similitude of mine Only Begotten.' And he <del>likewise</del> gave	
	<del>unto</del> me commandments, when he called unto me out of the "burning bush,"	OTHER T.C.
	saying, call upon God in the name of mine Only Begotten, and worship me.	
	And again Moses said, I will not cease to call upon God; I have <del>these</del> things	
	to inquire of him, for his glory has been upon me, wherefore I can judge be-	
	tween Him and thee. Depart hence, Satan.	
RANTED T.C.	And now, when Moses had said these words, Satan cried with a loud voice,	
	and <del>went</del> upon the earth, and commanded, saying, I am the Only Begotten,	
	worship me. And it came to pass that Moses began to fear exceedingly; and	THE ONLY BEGOTTEN T.C.
	as he began to fear he saw the bitterness of hell; nevertheless, calling upon	AND WAILING W.A.
	God, he received strength, and he commanded saying, depart from me, Satan,	
	for this one God only will I worship, which is the God of glory. And now	
	Satan began to tremble, and the earth shook; and Moses received strength	
	and called upon God, saying, in the name of <del>Jesus Christ</del> , depart hence, Satan.	
	And it came to pass that Satan cried with a loud voice, with weeping, and	
HE W.A.	gnashing of teeth, and <del>departed</del> hence, even from the presence of Moses,	
	that he beheld him not.	
	And now of this thing Moses bore record, but because of wickedness it is	
	not had among the children of men. And it came to pass that when Satan	THAT MOSES T.C.
	had departed from the presence of Moses, <del>he</del> lifted up his eyes unto heaven,	
UPON T.C.	being filled with the Holy Ghost, which beareth record of the Father and the	
	Son; and calling <del>on</del> the name of God, he beheld his glory again, for it was	
	upon him, and <del>he</del> heard a voice, saying, blessed art thou, Moses, for I, the	
	Almighty, have chosen thee, and thou shalt be made stronger than many	
	waters; for they shall obey thy command as if thou wert God; and lo, I am	
	with thee, even unto the end of thy days; for thou shalt deliver my people	
	from bondage, even Israel my chosen.	MOSES-T.C.
THE T.C.	And it came to pass, as <del>Moses</del> voice was still speaking, <del>he</del> cast his eyes,	AND-W.A.
DISCERNING T.C.	and beheld the earth, yea, even all <del>the</del> face of it, there was not a particle of	W.D.
	it which he did not behold, <del>deserving</del> it by the spirit of God. And he be-	
	held also the inhabitants thereof, and there was not a soul which he beheld	
	not, and he discerned them by the spirit of God; and their numbers were	
	great, even numberless as the sand upon the sea shore. And he beheld many	
	lands; and each land was called earth, and there were inhabitants on the	
	face thereof.	
THE LORD T.C.	And it came to pass that Moses called upon God, saying, tell me, I pray	
	thee, why these things are so, and by what thou madest them? And behold,	
W.D.	the glory of <del>God</del> was upon Moses, so that Moses stood in the presence of	HIM T.C.
	God, and <del>he</del> talked with <del>Moses</del> face to face; and the Lord God said unto	
	Moses, for mine own purpose have I made these things. Here is wisdom,	
	and it remaineth in me. And by the word of my power have I created them,	

which is mine Only Begotten Son, who is full of grace and truth. And worlds without number, have I created; and I also created them for mine own purpose: and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine and I know them.

THAT-T.C.

THAT-T.C.

WORD  
T.C.

And it came to pass, that Moses spake unto the Lord, saying, be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, the heavens, they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

FOR-W.A.

AND-T.C.

BRING TO  
PASS-W.A.

Behold, this is my work to my glory, to the immortality and eternal life of man. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe these words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen."

THE-T.C.

THESE  
T.C.

SHOW THEM  
NOT UNTO ANY  
EXCEPT THEM  
THAT BELIEVE.  
EVEN SO.  
W.A.

"And it came to pass that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this Heaven, and this Earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the Heaven, and the Earth upon which thou standest. And the Earth was without form, and void: and I created darkness to come upon the face of the deep; and my Spirit moved upon the face of the waters; for I am God. And I, God, said, let there be light, and there was light; and I, God, saw the light, and the light was good. And I, God, divided the light from the darkness: and I, God, called the light, Day; and the darkness, I called Night; and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first Day.

CAUSED  
T.C.

THAT  
T.C.

UP-W.A.

WATER  
T.C.

And again, I, God, said, let there be a firmament in the midst of the

WATER  
T.C. ~~waters~~ and it was so, even as I spake; and I said, let it divide the waters from the waters, and it was done; and I, God, made the firmament, and divided the waters, yea, the great waters under the firmament, from the waters which were above the firmament, and it was so even as I spake; and I, God, called the firmament, Heaven; and the evening and the morning were the second Day.

THE  
W.A. And I, God, said, let the waters under heaven be gathered together ~~into~~ one place, and it was so; and I, God, said, let there be dry land, and it was so; and I, God, called the dry land, Earth; and the gathering together of the waters, called I the ~~Seas~~; and I, God, saw that all things ~~that~~ I had made were good. SEA  
T.C. And I, God, said, let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake; and the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good; and the evening and the morning were the third Day.

ALSO  
W.A. And I, God, said, let there be lights in the firmament of the Heaven to divide the Day from the Night, and let them be for signs, and for seasons, and for days, and for years; and let them be for lights in the firmament of the Heaven to give light upon the Earth, and it was so. And I, God, made two great lights; the greater light to rule the Day, and the lesser light to rule the Night, and the greater light was the Sun, and the lesser light was the Moon; and the stars were made even according to my word. And I, God, set them in the firmament of heaven to give light upon the earth, and the Sun to rule over the Day, and the Moon to rule over the Night, and to divide the light from the darkness; and I God, saw that all things which I had made were good; and the evening and the morning were the fourth Day. THE  
W.A.

ABOVE THE  
EARTH-W.A. And I, God, said, let the waters bring forth abundantly ~~every~~ moving creature that hath life, and fowl which may fly in the open firmament of heaven. And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I ~~had made~~ were good. THE  
T.C. And I, God, blessed them, saying, be fruitful, and multiply, and fill the waters in the ~~Seas~~; and let fowl multiply in the earth; and the evening and the morning were the fifth Day.

CREATED  
T.C. And I, God, said, let the Earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their ~~kinds~~, and it was so: and I, God, made the beasts of the earth after their kind, and cattle after their kind, and every thing which creepeth upon the earth after his kind; and I, God saw that all these things were good. SEA  
T.C. And I, God, said unto mine Only Begotten, which was with me from the beginning, let us make man in our ~~own~~ image, after our likeness; and it was so. KIND  
T.C. And I, God, said, let them have dominion over the fishes of the sea, and over the

W.D.

FOWL  
T.C.

~~fowls~~ of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

W.D.

And I, God, created Man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and ~~I~~ ~~God~~ said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the ~~fishes~~ of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And I, God, said unto Man, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which shall be the fruit of a tree yielding seed; to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake. And I, God, saw every thing that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth Day.

FISH  
T.C.

Thus the Heaven and the Earth were finished, and all the host of them; and on the seventh Day, I, God, ended my work, and all things which I had made; and I rested on the seventh Day from all my work, and all things which I had made were finished, and I, God, saw that they were good, and I, God, blessed the seventh Day, and sanctified it; because I had rested from all my work which I, God, had created and made.

THAT IN IT  
W.A.

And now, behold, I say unto you that these are the generations of the Heaven and of the Earth when they were created, in the day that I, the Lord God, made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth. ~~And I, the Lord God, had created all the children of men; and not yet a man to till the ground, for in heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed Man from the dust of the ground, and breathed into his nostrils the breath of life; and Man became a living soul, the first flesh upon the earth, the first Man also: nevertheless, all things were before created; but, spiritually, were they created and made according to my word.~~

FOR I, THE  
LORD GOD,  
HAD NOT  
CAUSED IT TO  
RAIN UPON THE  
FACE OF THE  
EARTH.-W.A.

MADE-W.A.

EVER TREE,  
NATURALLY-T.C.

IT-T.C.

W.D.

And I, the Lord God, planted a garden eastward in Eden, and there I put the Man whom I had formed. And out of the ground I, the Lord God, ~~made~~ to grow ~~naturally, every tree~~ that is pleasant to the sight of Man; and Man could behold it. And ~~they~~ became also a living soul. It was spiritual in the day that I created it; for it remaineth in the sphere which I, God, created it ~~in~~ yea, even all things which I prepared for the use of Man; and Man saw that it was good for food. And I, the Lord God, ~~planted~~ the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.

W.D.

FOR-W.A.

IN-W.A.

PLANTED  
T.C.

I, THE LORD GOD,  
CAUSED - W.A.

W.D.

GIHON-S.C.

RIVER-W.A.

THE-W.A.

W.D.

AN  
T.C.

FOR, I, GOD, - T.C.

SHOULD BE - T.C.

AN - T.C.

FALL - T.C.

W.D.

And a river ~~went~~ out of Eden to water the garden ; and from thence it was parted, and became into four heads. And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where ~~there~~ ~~was~~ created much gold ; and the gold of that land was good, and there was bdelum and the onyx stone. And the name of the second river was called Gihon : the same ~~was~~ ~~it~~ that compassed the whole land of Ethiopia. And the name of the third was Hiddekel ; that ~~was~~ ~~it~~ that goeth ~~towards~~ the east of Assyria. And the fourth river was Euphrates.

And I, the Lord God, took the Man, and put him into the Garden of Eden to dress it, and to keep it. And I, the Lord God, commanded the Man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it ; nevertheless thou mayest choose for thyself, for it is given unto thee ; but, remember that I forbid, for in the day ~~that~~ thou eatest thereof thou shalt surely die. And I, the Lord God, said unto mine Only Begotten, that it was not good that the Man should be alone ; wherefore, I will make ~~a~~ help meet for him.

And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air ; and commanded that they should ~~be~~ brought unto Adam, to see what he would call them : and they were also living souls, ~~and~~ ~~it was~~ breathed into them, the breath of life : and whatsoever Adam called every living creature, that ~~was~~ the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found ~~a~~ help meet for him. And I, the Lord God, caused a deep sleep to ~~come~~ upon Adam, and he slept : and I took one of his ribs and closed up the flesh in the stead thereof ; and the rib which I, the Lord God, had taken from Man, made I a Woman, and brought her unto the Man. And Adam said, this I know now is bone of my bones and flesh of my flesh : she shall be called Woman, because she was taken out of Man. Therefore shall a Man leave his father and mother, and cleave unto his Wife : and they ~~twain~~ shall be one flesh : and they were both naked, the Man and his Wife, and were not ashamed.

And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, behold ~~me~~ ; send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it : wherefore give me thine honour. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me ; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten ; I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now the

TO GO - T.C.

I, THE LORD  
GOD, - T.C.

W.D.

COMPASSETH  
T.C.

TOWARD - T.C.

WHICH - T.C.

IT - W.A.

COME - T.C.

W.D.

COMMANDED  
THAT - W.A.

AS - W.A.

HIS - W.A.

SHALL - W.A.

HERE AM I  
T.C.



Because of the many changes that have been made on this page, we have cut it into three sections and are showing it on two pages.

AND THE WOMAN SAID UNTO THE SERPENT: WE MAY EAT OF THE FRUIT OF THE TREES OF THE GARDEN; -W.A.

TOUCH T.C.

EYES T.C.

AND THEY SEWED FIG-LEAVES TOGETHER AND MADE THEMSELVES APRONS. -W.A.

AMONGST T.C.

THY T.C.

I-W.A.

HAST THOU T.C.

THOU SHOULDEST T.C.

COMMANDEST T.C.

COMMANDED THEE T.C.

I-W.A.

I-T.C.

THY T.C.

GOD-W.A.

THY T.C.

THOU SHALT T.C.

THEE T.C.

THY T.C.

serpent was more subtle than any beast of the field which I, the Lord God, had made. And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God: wherefore he sought to destroy the world, ~~yea~~, and he said unto the Woman: yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent,) but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye ~~taste~~ it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the Woman saw that the tree was good for food, and that it became pleasant to the ~~eye~~, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat; and ~~gave also~~ unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they had been naked."

"And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife ~~hid~~ themselves from the presence of the Lord God ~~among~~ the trees of the garden. And the Lord God called unto Adam, and said unto him, Where ~~are~~ you going? And he said, I heard ~~your~~ voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

And the Lord God said unto Adam, Who told ~~you~~ that you were naked? ~~Have~~ you eaten of the tree whereof I ~~told~~ you that you should not eat? If so you should surely die! And the man said, The woman ~~whom~~ you gave me, and ~~commanded~~ that she should remain with me, gave me of the fruit of the tree, and I did eat.

And the Lord God said unto the woman, What is this, which ~~you~~ have done? And the woman said, The serpent beguiled me, and I did eat.

And ~~again~~ the Lord said unto the woman, I will greatly multiply ~~your~~ sorrow, and ~~your~~ conception. In sorrow you shall bring forth children, and your desire shall be to ~~your~~ husband, and he shall rule over ~~you~~.

W.D.

AND THE SERPENT SAID UNTO THE WOMAN: YE SHALL NOT SURELY DIE; W.A.

ALSO GAVE T.C.

WENT TO HIDE T.C.

I-W.A.

GOEST THOU T.C.

THEE THOU WAST T.C.

THOU SHOULDEST T.C.

THOU GAVEST T.C.

SHE-W.A.

THOU HAST T.C.

THING-W.A.

THY T.C.

I, THE LORD GOD, SAID: W.A.

SERPENT: BECAUSE THOU HAST DONE THIS THOU SHALT BE CURSED ABOVE ALL CATTLE, AND ABOVE EVERY BEAST OF THE FIELD; UPON THY BELLY SHALT THOU GO, AND DUST SHALT THOU EAT ALL THE DAYS OF THY LIFE; AND I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN, BETWEEN THY SEED AND HER SEED; AND HE SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL. UNTO THE — W.A.



Page 14 — Continued

W.D.  
UNTO ADAM, I, - W.A.

THEE-T.C.

THOU HAST T.C.

THY-T.C.  
THEE-T.C.  
THY-T.C.  
SHALT THOU-T.C.  
THY-T.C.  
THOU SHALT-T.C.  
WAST-T.C.  
SHALT THOU-T.C.

And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, you shall not eat of it; cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you; and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken: for dust you were, and unto dust you shall return."

HAST-T.C.  
THOU SHALT-T.C.  
THY-T.C.  
THOU SHALT T.C.  
THOU SHALT-T.C.  
THOU-T.C.  
WAST THOU-T.C.  
SHALT THOU-T.C.

AND ADAM CALLED HIS WIFE'S NAME EVE, BECAUSE SHE WAS THE MOTHER OF ALL LIVING; FOR THUS HAVE I, THE LORD GOD, CALLED THE FIRST OF ALL WOMEN, WHICH ARE MANY.

UNTO ADAM, AND ALSO UNTO HIS WIFE, DID I, THE LORD GOD, MAKE COATS OF SKINS, AND CLOTHED THEM.

AND I, THE LORD GOD, SAID UNTO MINE ONLY BEGOTTEN: BEHOLD, THE MAN IS BECOME AS ONE OF US TO KNOW GOOD AND EVIL; AND NOW LEST HE PUT FORTH HIS HAND AND PARTAKE ALSO OF THE TREE OF LIFE, AND EAT AND LIVE FOREVER,

THEREFORE I, THE LORD GOD, WILL SEND HIM FORTH FROM THE GARDEN OF EDEN, TO TILL THE GROUND FROM WHENCE HE WAS TAKEN;

FOR AS I, THE LORD GOD, LIVETH, EVEN SO MY WORDS CANNOT RETURN VOID, FOR AS THEY GO FORTH OUT OF MY MOUTH THEY MUST BE FULFILLED.

SO I DROVE OUT THE MAN, AND I PLACED AT THE EAST OF THE GARDEN OF EDEN, CHERUBIM AND A FLAMING SWORD, WHICH TURNED EVERY WAY TO KEEP THE WAY OF THE TREE OF LIFE.

(AND THESE ARE THE WORDS WHICH I SPAKE UNTO MY SERVANT MOSES, AND THEY ARE TRUE EVEN AS I WILL; AND I HAVE SPOKEN THEM UNTO YOU. SEE THOU SHOW THEM UNTO NO MAN, UNTIL I COMMAND YOU, EXCEPT TO THEM THAT BELIEVE. AMEN.)

AND IT CAME TO PASS THAT — W. A.

I, THE LORD GOD T.C.

W.D.

HIS-T.C.

I-W.A.

ADAM-T.C.

THAT-T.C.

ADAM-T.C.

THEM-W.A.

HIS WIFE T.C.

After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of the brow as the Lord had commanded him. And Eve also, his wife, did labor with him, and she bore unto him sons and daughters, and they began to multiply and to replenish the earth. And from that time forth, the sons and daughters of Adam began to divide two and two in the

	land, and to till the land, and to tend flocks; and they also begat sons and daughters.	
AND EVE, HIS WIFE, - W.A.	And Adam called upon the name of the Lord, <del>and Eve also, his wife,</del> and they heard the voice of the Lord from the way <del>towards</del> the garden of Eden, speaking unto them, and they saw Him not, for they were shut out from his presence. And he gave unto them <del>commandment</del> , that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.	W.D. TOWARD T.C.
COMMANDMENTS T.C.	And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, this thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.	
THE ONLY BEGOTTEN OF THE FATHER T.C.	And in that day the Holy Ghost fell upon Adam, which <del>have</del> record of the Father, and the Son, saying, I am <del>Jesus Christ</del> from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed; and all mankind, even as many as will.	BEARETH T.C.
MY EYES ARE OPENED - W.A. AND - T.C.	And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: blessed be the name of God for my transgression, <del>for</del> in this life I shall have joy, and again in <del>my</del> flesh I shall see God.	SAYING - W.A. BECAUSE OF W.A. THE - T.C.
NEVER SHOULD T.C.	And Eve, his wife, heard all these things and was glad, saying, were it not for our transgression we <del>should never</del> have had seed, and <del>should never</del> have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.	NEVER SHOULD - T.C.
THEY W.A.	And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters. And Satan came <del>also</del> among them, saying, I am also a son of God; and he commanded them, saying, believe it not, and they believed it not, and loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.	W.D.
AND EVE, HIS WIFE, CEASED NOT TO CALL UPON GOD. - T.C.	And the Lord God called upon men by the Holy Ghost every where, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned: and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.	
AND W.A.	And Adam <del>ceased not to call upon God; and Eve also, his wife.</del> And Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord; wherefore he may not reject His words."	(MOSES 5:16) IT CAME TO PASS THAT W.A. HE - W.A. (MOSES 5:19)
	* * * * * "In process of time, Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock,	

Because of the many changes that have been made on this page, we have cut it into two sections and are showing it on two pages.

16

TO-W.A.	and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain, and his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why <del>are</del> you angry? Why is <del>your</del> thy countenance fallen? If <del>you do</del> well, will you not be accepted? And if <del>you</del> do not well, sin <del>lies</del> at the door, and Satan <del>desires</del> to have <del>you</del> ; and except <del>you shall</del> hearken unto my commandments, I will deliver <del>you</del> up, and it shall be unto <del>you</del> according to his desire.	WROTH-T.C. ART THOU WROTH-T.C. THY-T.C. THOU-T.C. THEE-T.C. THEE-T.C. DESIRETH T.C.
THOU DOEST-T.C.		
LIETH-T.C.		
DOEST-T.C.		
THOU SHALT-T.C.		
THEE-T.C.		
THOU SHALT T.C.		

AND THOU SHALT RULE OVER HIM;

FOR FROM THIS TIME FORTH THOU SHALT BE THE FATHER OF HIS LIES; THOU SHALT BE CALLED PERDITION; FOR THOU WAST ALSO BEFORE THE WORLD.

AND IT SHALL BE SAID IN TIME TO COME—THAT THESE ABOMINATIONS WERE HAD FROM CAIN; FOR HE REJECTED THE GREATER COUNSEL WHICH WAS HAD FROM GOD; AND THIS IS A CURSING WHICH I WILL PUT UPON THEE, EXCEPT THOU REPENT.

AND CAIN WAS WROTH, AND LISTENED NOT ANY MORE TO THE VOICE OF THE LORD, NEITHER TO ABEL, HIS BROTHER, WHO WALKED IN HOLINESS BEFORE THE LORD.

AND ADAM AND HIS WIFE MOURNED BEFORE THE LORD, BECAUSE OF CAIN AND HIS BRETHREN.

AND IT CAME TO PASS THAT CAIN TOOK ONE OF HIS BROTHERS' DAUGHTERS TO WIFE, AND THEY LOVED SATAN MORE THAN GOD.

AND SATAN SAID UNTO CAIN: SWEAR UNTO ME BY THY THROAT, AND IF THOU TELL IT THOU SHALT DIE; AND SWEAR THY BRETHREN BY THEIR HEADS, AND BY THE LIVING GOD, THAT THEY TELL IT NOT; FOR IF THEY TELL IT, THEY SHALL SURELY DIE; AND THIS THAT THY FATHER MAY NOT KNOW IT; AND THIS DAY I WILL DELIVER THY BROTHER ABEL INTO THINE HANDS.

AND SATAN SWARE UNTO CAIN THAT HE WOULD DO ACCORDING TO HIS COMMANDS, AND ALL THESE THINGS WERE DONE IN SECRET.

AND CAIN SAID: TRULY I AM MAHAN, THE MASTER OF THIS GREAT SECRET, THAT I MAY MURDER AND GET GAIN. WHEREFORE CAIN WAS CALLED MASTER MAHAN, AND HE GLORIED IN HIS WICKEDNESS. — W. A.

(MOSES 5:31)

CAIN-W.A. And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel and slew him. And Cain gloried in what he had done, saying, I am free; surely the flocks of my brother will now fall into my hands.

THAT WHICH T.C. But the Lord said unto Cain, Where is Abel, your brother? And he said, I know not. Am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now you shall be cursed from the earth which has opened her mouth to receive your brother's blood from your hand! When you till the ground she shall not henceforth yield unto you her strength. A fugitive, and a vagabond also, you shall be in the earth.

FALLETH-T.C. And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was also angry; for his offering was accepted, and mine was not; my punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; And it shall come to pass, every one that finds me will slay me because of my oath, for these things are not hid from the Lord. And the Lord said unto him, Therefore, whoever slays Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

AND-T.C. W.D. WROTH ALSO-T.C. W.D. THE LORD-T.C. FINDETH-T.C. THAT HE-T.C. SLAYETH THEE T.C. I-W.A. W.D. W.D. \* \* \* \* \*

W.D. "And it came to pass, that Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, that the sons of men saw that their daughters were fair, they took them wives even as they chose. And the Lord said unto Noah, the daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice. And it came to pass, that Noah prophesied, and taught the things of God, even as it was in the beginning. And the Lord said unto Noah, my Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in my floods upon them.

W.D. And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

ABEL, HIS BROTHER-T.C. IT CAME TO PASS THAT-W.A. ABEL, HIS BROTHER-T.C. THY-T.C. HAST-T.C. HATH-T.C. THOU TILLEST T.C. IT-T.C. THY-T.C. TREE-T.C. THOU DIDST ACCEPT-T.C. NOT MINE-T.C. THOU HAST-T.C. W.D. THY-T.C. MINE INIQUITIES-T.C. WHOSOEVER-T.C. W.D. (MOSES 5:40) I-W.A. (MOSES 8:13) THOSE-T.C. AND-W.A. THE-T.C.

And the Lord ordained Noah after His order, and commanded him that he should go forth and declare His gospel unto the children of men, even as it was given unto Enoch.

OWN - W.A.

THE CHILDREN  
OF - W.A.

And it came to pass that Noah called upon men that they should repent; but they hearkened not unto his words; and also, after that they had heard him, they came up before him, saying, behold, we are the sons of God: have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying and giving in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.

AND - W.A.

MEN - T.C.

UNTO - T.C.

And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

And it came to pass that Noah continued his preaching unto the people, saying, hearken, and give heed unto my words, believe and repent of your sins, and be baptized in the name of Jesus Christ the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you. Nevertheless they hearkened not, and it repented Noah and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air: for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; and they have sought his life.

W.D.

W.D.

THE - T.C.

FOR  
T.C.

HE - T.C.

FOR - T.C.

AND THUS  
T.C.

AS DID - T.C.

GENERATION  
T.C.

W.D.

IT - T.C.

ITS - T.C.

But Noah found grace in the eyes of the Lord; and Noah was a just man, and perfect in his generations; and Noah walked with God, and also his three sons, Shem, Ham, and Japheth. The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted their way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them from off the earth."

W.D.

ALL FLESH  
T.C.

A Fac-Simile from the Book of Abraham.

No. 1.



EXPLANATION OF THE ABOVE CUT.

FIG. 1. The angel of the Lord. 2. Abraham fastened upon an altar. 3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice. 4. The altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh. 5. The idolatrous god of Elkenah. 6. The idolatrous god of Libnah. 7. The idolatrous god of Mahmackrah. 8. The idolatrous god of Korash. 9. The idolatrous god of Pharaoh. 10. Abraham in Egypt. 11. Designed to represent the pillars of heaven, as understood by the Egyptians. 12. Haukeeyang, signifying, expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word, Shanmahysem.

THE BOOK OF ABRAHAM.

"A TRANSLATION OF SOME ANCIENT RECORDS, THAT HAVE FALLEN INTO OUR HANDS FROM THE CATACOMBS OF EGYPT, ~~FURNISHING TO BE~~ THE WRITINGS OF ABRAHAM WHILE HE WAS IN EGYPT, CALLED THE BOOK OF ABRAHAM, WRITTEN BY HIS OWN HAND, UPON PAPYRUS." ~~(Times & Seasons, Vol. III, p. 704.)~~

(Translated from the Papyrus, by Joseph Smith.)

"IN the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Koraah, and the god of Pharaoh, king of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavoured to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldeas, for the offering unto these strange gods; men, women, and children. And it came to pass that the priest made an offering unto the god of Pha-

c 2

W. D.

SEE HISTORY OF THE CHURCH, Vol. 2, pp. 235, 236, 348-351. T.C.

FOUNDATION T.C.

HEATHEN T.C.

THESE T.C.



raoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the Sun. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar; and that you may have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldean, Rahleenos, which signifies, Hieroglyphics.

CHALDEANS  
T.C.

And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my hands, and his voice was unto me, Abraham! Abraham! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kins-folk, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah so shall it be with thee, that through thy ministry my name shall be known in the earth for ever, for I am thy God.

THE  
T.C.

BUT  
T.C.

Behold, Potiphar's Hill was in the land of Ur, of Chaldea. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies; king by royal blood. Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.



The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies; that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

CHALDEAN  
S.C.

Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavour, hereafter, to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

Now, after the priest of Elkenah was smitten that he died, there came a fulfillment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the Planets, and of the Stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavour to write some of these things upon this record, for the benefit of my posterity that shall come after me.

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son and his wife, and Sarai my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

NAHOR  
S.C.  
DAUGHTER  
T.C.

WAS  
T.C.

But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. For I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy priesthood) and in thy seed (that is, thy priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body), shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

MY  
T.C.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in ~~my~~ heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice; therefore let thy servant rise up and depart in peace. So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way; therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I, Abraham built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

And the Lord appeared unto me in answer to my prayers, and said

unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see her, they will say, she is his wife, and they will kill you, but they will save her alive; therefore see that ye do on this wise: let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the Stars that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God; I have set this one to govern all those which belong to the same order ~~of~~ that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

And the Lord said unto me, the planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest; therefore the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist; behold, thine eyes see it: it is given unto thee to know the times of reckoning, and the set ~~times~~, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

Now the set time of the lesser light, is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest. And where these two facts exist, there shall be another fact above them, that

AS  
T.C.

TIME  
T.C.

is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order ~~of~~ that upon which thou standest. And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

AS  
T.C.

SHOW  
S.C.

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, (and his hand was stretched out,) behold, I will ~~show~~ you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me, this is Shinehah, which is the Sun. And he said unto me, Kokob, which is Star. And he said unto me, Olea, which is the Moon. And he said unto me, Kokaubeam, which signifies Stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.

SHOW  
S.C.

And the Lord said unto me, Abraham, I ~~show~~ these things unto thee before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me. Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it. Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

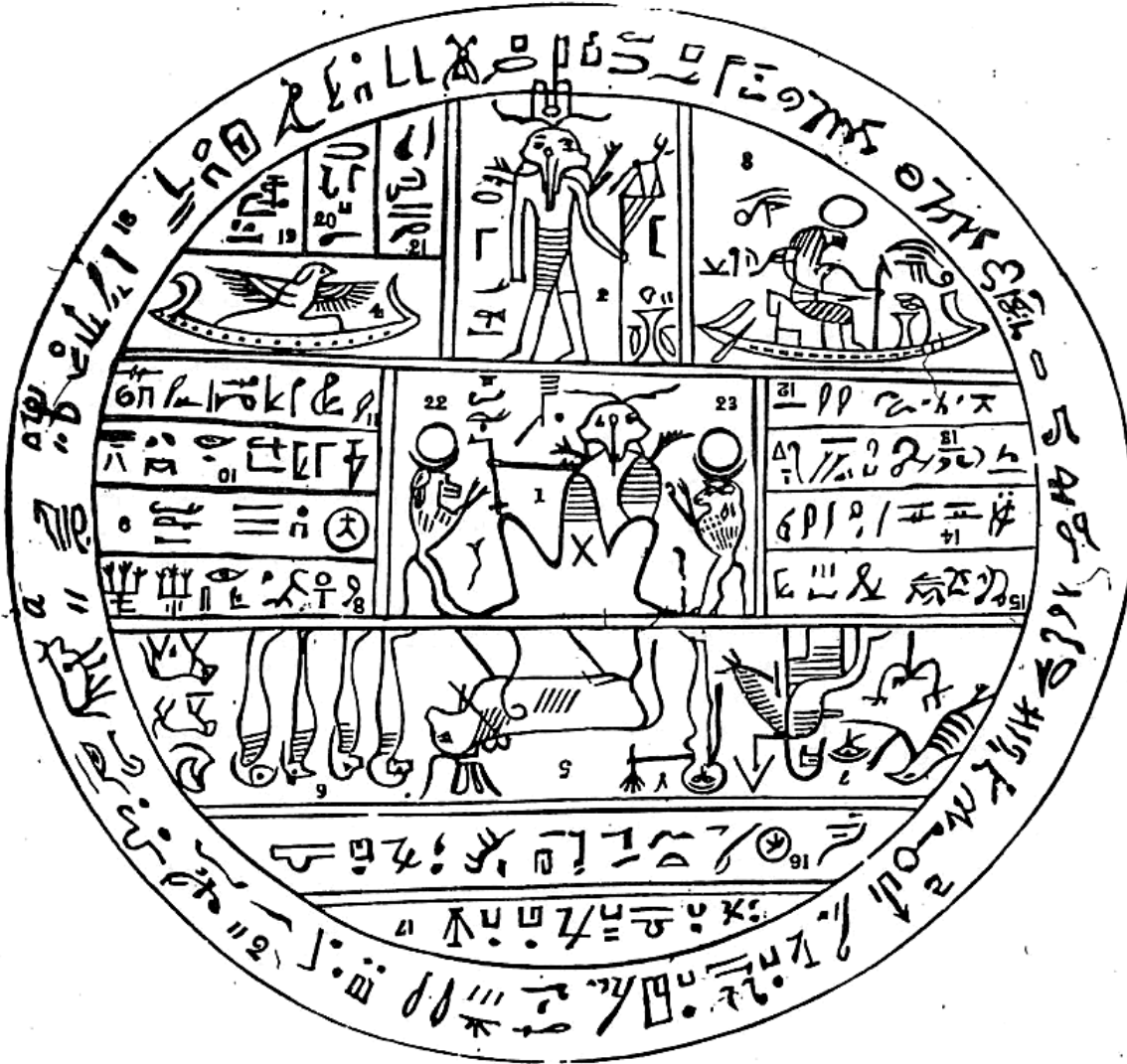
SHOWN  
S.C.

And the Lord said unto me, these two facts do exist, that there are two spirits one being more intelligent than the other; there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah. I dwell in the midst of them all; I now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

Now the Lord had ~~shown~~ unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many

A Facsimile from the Book of Abraham.

No. 2.



EXPLANATION OF THE ABOVE CUT

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement, according to celestial time; which, celestial time, signifies one day to a cubit. One day, in Kolob, is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-oh.

Fig. 2. Stands next to Kolob, called by the Egyptians Ooloth, which is the next grand governing creation, near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing, then, the grand Key-Word of the Holy Priest-

hood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedek, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word raukeeyang, signifying expanse, or the firmament of the heavens; also, a numerical figure, in Egyptian, signifying one thousand; answering to the measuring of the time of Ooloth, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Ensh-go-on-dosh; that is one of the governing planets also; and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Eae-e-vanraah, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars; as also Florence or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kili-flo-ah, or Hah-k'au-beam, the stars re-

presented by numbers 22, and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents this earth in its four quarters.

Fig. 7. Represents God sitting upon his throne, revealing, through the heavens, the grand Key-Word of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also.—If the world can find out these numbers, so let it be, Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 20, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give, at the present time.

W.D.

WRITINGS  
T.C.

20, AND 21  
T.C.

THIS  
T.C.

of the noble and great ones; and God saw these souls that they were good; and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

WHOM  
T.C.

THAT IS THE  
GODS, ORGANIZED  
AND FORMED  
T.C.

FACE  
T.C.

And the Lord said, ~~who~~ shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they ~~organized and formed~~ ~~(that is, the Gods)~~ the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the ~~faces~~ of the ~~water~~.

WATERS  
T.C.

And they (the Gods,) said, let there be light, and there was light. And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness; and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called Day and Night.

And the Gods also said, let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse Heaven. And it came to pass that it was from evening until morning that they called Night; and it came to pass that it was from morning until evening that they called Day; and this was the second time that they called Night and Day.

And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so, as they ordered; and the Gods pronounced the ~~earth dry~~, and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his

DRY LAND,  
EARTH;  
T.C.

kind, whose seed in itself yieldeth its own likeness upon the earth ; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind ; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind ; and the Gods saw that they were obeyed. And it came to pass that they numbered the days ; from the evening until the morning they called night ; and it came to pass, from the morning until the evening they called day ; and it was the third time.

And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night ; and organized them to be for signs and for seasons, and for days and for years ; and organized them to be for lights in the expanse of the heaven, to give light upon the earth ; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night ; with the lesser light they set the stars also ; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. And it came to pass that it was from evening until morning that it was night ; and it came to pass that it was from morning until evening that it was day, and it was the fourth time.

And the Gods said, let us prepare the waters to bring forth abundantly the moving creatures that have life ; and the fowl, that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind ; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. And the Gods said, we will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters ; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night ; and it came to pass that it was from morning until evening that they called day ; and it was the fifth time.

And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind ; and it was so, as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind ; and the Gods saw they would obey. And the Gods took counsel among themselves and said, let us go down and form man in our image, after our likeness ; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female, to form they

ITS  
T.C.



them ; and the Gods said, we will bless them. And the Gods said, we will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea, the fruit of the tree yielding seed to them we will give it, it shall be for their meat ; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said, we will do every thing that we have said, and organize them ; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night ; and it came to pass that it was from morning until evening that they called day ; and they numbered the sixth time.

And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time we will end our work which we have counselled ; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the heavens and the earth. . And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew ; for the Gods had not caused it to ruin upon the earth when they counselled to do them, and had not formed a man to till the ground ; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food : the tree of life, also, in the midst of the garden, and the tree of knowledge, of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it : and the Gods commanded the man, saying, of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it ; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the



Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

And the Gods said, let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man formed they a woman, and brought her unto the man. And Adam said, this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field: and for Adam there was found an help meet for him."

OF  
W.A.

EXPLANATION OF THE CUT ON THE FOLLOWING PAGE.

W.D.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the sceptre of justice and judgment in his hand.

2. King Pharaoh, whose name is given in the characters above his head.

3. Signifies Abraham in Egypt; referring to Abraham, as given in the ninth number of the "Times and Seasons."—Also as given in the first facsimile of this book.

4. Prince of Pharaoh, King of Egypt, as written above the hand.

5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

6. Oolimiah, a slave belonging to the prince.

Abraham is reasoning upon the principles of astronomy, in the king's court.

AS GIVEN ALSO  
IN FIGURE 10  
OF FACSIMILE  
NO. 1 - T.C.

A Fac-Simile from the Book of Abraham.

No. 3.



AN EXTRACT FROM A TRANSLATION OF THE BIBLE—BEING THE TWENTY-FOURTH CHAPTER OF MATTHEW, COMMENCING WITH THE LAST VERSE OF THE TWENTY-THIRD CHAPTER.

By the Prophet, Seer, and Revelator, Joseph Smith.

THAT-W.A.

WHO-T.C.

THE-T.C.

"For I say unto you, ye shall not see me henceforth until ye shall say, blessed is he ~~that~~ cometh in the name of the Lord, in the clouds of heaven, ~~with~~ all ~~his~~ holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

AND KNOW THAT I AM HE OF WHOM IT IS WRITTEN BY THE PROPHETS W.A.

AND-T.C.

And Jesus went out, and departed from the Temple; and his disciples came to him, for to hear him, saying, Master, ~~show~~ us concerning the buildings of the Temple, as thou hast said, they shall be thrown down, and left unto you desolate. And Jesus said unto them, see ~~you~~ not all these things, and do ~~you~~ not understand them? Verily I say unto you, there shall not be left here, upon this Temple, one stone upon another that shall not be thrown down.

SHOW-S.C.

YE-T.C.

YE-T.C.

And Jesus left them, and went upon the mount of Olives. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us when shall these things be which thou hast said concerning the destruction of the Temple, and the Jews; and what is the sign of thy coming, and the end of the world? (or the destruction of the wicked, which is the end of the world.)

YE-T.C.

And Jesus answered, and said unto them, take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many; then shall they deliver you up to be afflicted, and shall kill you, and ~~you~~ shall be hated of all nations, for my name's sake; and then shall many be offended, and shall betray one another; and many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold; but he that ~~shall endure unto the end~~, the same shall be saved.

AND SHALL HATE ONE ANOTHER; W.A.

REMAIETH STEADFAST AND IS NOT OVERCOME T.C.

ARE T.C.

When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand. Then let them who ~~be~~ in Judea flee into the mountains; let him who is on the house top flee, and not return to take any thing out of his house; neither let him who is in the field return back to take his clothes; and ~~unto~~ unto them that are with child, and unto them that give suck in those days; therefore, pray ye the Lord that your flight be not in the winter, neither on the

WO-S.C.

OF GOD T.C. sabbath day; for then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel ~~of the world~~ since the beginning of their ~~reign~~ ~~in~~ this time; no, nor ever shall be sent again upon Israel. All ~~these~~ things are the beginning of sorrows; and except those days should be shortened; there should ~~no~~ flesh be saved; but for the Elect's sake, according to the covenant, those days shall be shortened.

WHICH SHALL COME UPON THEM-W.A. Behold, these things I have spoken unto you concerning the Jews; and then, immediately after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo! here is Christ, or there, believe him not; for in those days there shall also arise false Christs, and false prophets, and shall ~~show~~ great signs and wonders, inasmuch that, if possible, they shall deceive the very Elect, who are the elect according to the covenant. Behold, I speak these things unto you for the Elect's sake; and you also shall hear of wars, and rumours of wars; see that ye be not troubled, for all I have told you must come to pass, but the end is not yet.

AGAIN T.C. Behold, I have told you before; wherefore, if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not; for as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be: and now I ~~show~~ unto you a parable. Behold, whosoever the carcass is, there will the eagles be gathered together; so likewise shall mine Elect be gathered from the four quarters of the earth. And they shall hear of wars, and rumours of wars. Behold, I speak ~~unto~~ you for mine Elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be ~~famine~~, and ~~pestilence~~, and earthquakes, in divers places; and again, because iniquity shall abound, the love of ~~many~~ shall wax cold; but he that shall ~~endure unto the end~~, the same shall be saved.

FAMINES T.C. And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked; and again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. And immediately after the ~~tribulations~~ of those days, the Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of heaven shall be shaken; verily, I say unto you, this generation, in ~~the~~ which these things shall be ~~shown~~ forth, shall not pass away ~~until~~ all I have told shall be fulfilled:—

UNTIL T.C. SHOWN S.C. Although, the days will come, that heaven and earth shall pass away; ~~but~~ my words shall not pass away, but all shall be fulfilled.

HEAVENS T.C. And as I said before, after the ~~tribulations~~ of those days, and the powers of the ~~heaven~~ shall be shaken; then, shall appear the sign of the Son of Man in heaven, and then, shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory; and whoso treasureth up my word, shall not be deceived, for the

KINGDOM-T.C. UNTIL-T.C. ONLY-W.A. NONE OF THEIR-T.C. WHICH HAVE BEFALLEN THEM-W.A. SHOW-S.C. W.D. PESTILENCES T.C. NOT BE OVERCOME T.C. MEN-T.C. TRIBULATION T.C. W.D. YET-T.C. TRIBULATION T.C.

Son of Man shall come, and he shall send his Angels before him with the great sound of a trumpet, and they shall gather together <sup>His</sup> Elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree; when ~~the~~ <sup>it</sup> branch is yet tender, and ~~putteth~~ <sup>putteth</sup> forth leaves, you know that summer is nigh at hand; so likewise mine Elect, when they shall see all these things, they shall know that He is near, even at the doors; but of ~~the~~ <sup>the</sup> day, and hour, no one knoweth; no, not the Angels of God in heaven, but my Father only. But as it was in the days of Noah, so shall it be also at the coming of the Son of Man; for it shall be with them, as it was in the days before the flood; until the day that Noah entered the ark; they were eating and drinking, marrying and giving in marriage, and knew not until the flood came, and took them all away; so shall the coming of the Son of Man be.

Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left; and what I say unto one, I say unto all men, watch therefore, for ~~we~~ <sup>you</sup> know not at what hour your Lord doth come. But know this, ~~that~~ <sup>that</sup> if the good man of the house had known in what ~~hour~~ <sup>hour</sup> the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods. But if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when ~~he~~ <sup>he</sup> looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites, and there shall be weeping and gnashing of teeth, and ~~then~~ <sup>then</sup> cometh the end of the wicked according to the prophecy of Moses, saying, they shall be cut off from among the people; but the end of the earth is not yet, but by and by."

IT BEGINS TO  
PUT - T.C.

THAT  
T.C.

INTO  
W.A.

ALSO  
W.A.

YOU - T.C.

W.D.

WATCH  
T.C.

THUS  
T.C.

THE REMAINDER  
OF - W.A.

ITS BRANCHES  
ARE - T.C.

WHICH WERE  
W.A.

FOR - W.A.

TWO SHALL  
BE GRINDING  
AT THE MILL,  
THE ONE SHALL  
BE TAKEN, AND  
THE OTHER  
LEFT - W.A.

A KEY TO THE REVELATIONS OF ST. JOHN.

By Joseph Smith.

Q.—What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelations?

A.—It is the Earth, in its sanctified, immortal, and eternal state.

Q.—What are we to understand by the four Beasts, spoken of in the same verse?

A.—They are figurative expressions, used by the Revelator John, in describing heaven, the Paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that, which is spiritual, being in the likeness of that which is temporal; and that which is temporal, is in the likeness of that which is spiritual; the Spirit of Man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

Q.—Are the four beasts limited to individual beasts, or do they represent classes or orders?

A.—They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings, in their destined order or sphere of creation, in the enjoyment of their eternal felicity.

Q.—What are we to understand by the eyes, and wings, which the beasts had?

A.—Their eyes are a representation of light, and knowledge; that is, they are full of knowledge; and their wings are a representation of power, to move, to act, &c.

Q.—What are we to understand by the four and twenty Elders, spoken of by John?

A.—We are to understand that these Elders whom John saw, were Elders who had been faithful in the work of the ministry and were dead; who belonged to the seven churches,—and were then in the Paradise of God.

Q.—What are we to understand by the book which John saw, which was sealed on the back with seven seals?

A.—We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of His economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

Q.—What are we to understand by the seven seals with which it was sealed?

A.—We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

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Q.—What are we to understand by the four Angels, spoken of in the 7th chap. and 1st verse of Revelations?

A.—We are to understand that they are four Angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting Gospel to commit to every Nation, Kindred, Tongue, and People; having power to shut up the Heavens to seal up unto life, or to cast down to the regions of darkness.

Q.—What are we to understand by the Angel ascending from the East, Revelations 7th chapter and 2nd verse?

A.—We are to understand that the Angel ascending from the East, is he to whom is given the seal of the Living God, over the twelve tribes of Israel; wherefore he crieth unto the four Angels having the Everlasting Gospel, saying, hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.

Q.—What time are the things spoken of in this chapter to be accomplished?

A.—They are to be accomplished in the sixth thousand year, or the opening of the sixth seal.

Q.—What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel; twelve thousand out of every tribe?

A.—We are to understand that those who are sealed are High Priests, ordained unto the Holy Order of God, to administer the Everlasting Gospel; for they are they who are ordained out of every Nation, Kindred, Tongue, and People, by the Angels to whom is given power over the Nations of the earth, to bring as many as will come, to the Church of the First Born.

Q.—What are we to understand by the sounding of the Trumpets, mentioned in the 8th chapter of Revelations?

A.—We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things; and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven Angels, are the preparing, and finishing of his work, in the beginning of the seventh thousand years;—the preparing of the way before the time of his coming.

Q.—When are the things to be accomplished, which are written in the 9th chapter of Revelations?

A.—They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

Q.—What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelations?

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A.—We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias; who, as it is written, must come and restore all things.

Q.—What is to be understood by the two witnesses, in the eleventh chapter of Revelations?

A.—They are two Prophets that are to be raised up to the Jewish Nation in the last days, at the time of the restoration, and to prophesy to the Jews, after they are gathered, and build the city of Jerusalem, in the land of their fathers.

A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVEALATOR,  
JOSEPH SMITH.

Given December 25th, 1832.

"VERILY thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabbath, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

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EXTRACTS FROM THE HISTORY OF JOSEPH SMITH.

CONTAINING AN ACCOUNT OF THE FIRST VISIONS AND REVELATIONS WHICH HE RECEIVED, ALSO OF HIS DISCOVERING AND OBTAINING THE PLATES OF GOLD WHICH CONTAIN THE RECORD OF MORMON—ITS TRANSLATION—HIS BAPTISM, AND ORDINATION BY THE ANGEL—ITEMS OF DOCTRINE FROM THE REVELATIONS AND COMMANDMENTS TO THE CHURCH.—*Times & Seasons*, Vol. iii. p. 726, &c.

"OWING to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church, and its progress in the world, I have been induced to write this history, ~~to~~ ~~to~~ to disabuse the public mind, and put all inquirers after truth in possession of the facts as they have transpired in relation both to myself and the Church, so far as I have such facts in possession.

-DISPOSED  
AND—T.C.

W.D.

MY  
W.A.  
SHALL  
T.C.

In this history I ~~will~~ present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said Church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, state of Vermont. My father, Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival ~~at~~ Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family ~~consisted~~ of eleven souls, namely: my father Joseph Smith, my mother Lucy Smith (whose name previous to her marriage was Mack, daughter of Solomon Mack); my brothers Alvin, (who ~~is now dead~~), Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy.

OR THERE-  
ABOUTS—W.A.

CONSISTING  
T.C.

IN  
T.C.

DIED NOVEMBER  
19th, 1823, IN THE  
26th YEAR OF HIS  
AGE—T.C.

Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some

OTHERS  
T.C.

crying, 'lo here,' and ~~some~~, 'lo there; ' some were contending for the Methodist faith, some for the Presbyterian, and some for the ~~Baptists~~. For notwithstanding the great love which the converts ~~for~~ these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert, so that all the good feelings one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

BAPTIST  
T.C.  
TO  
T.C.

AND  
W.A.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith; and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

POIGNANT  
T.C.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often ~~pungent~~, still I kept myself aloof from all ~~those~~ parties, though I attended their several meetings as often as occasion would permit; ~~but~~ in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great ~~was~~ the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at ~~different~~ times was greatly excited, the cry and tumult ~~was~~ so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all ~~their~~ powers of ~~either~~ reason ~~or~~ sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand the Baptists and Methodists, in their turn, were equally zealous to establish their own tenets, and disprove all others.

THESE - T.C.  
W.D.

WERE - T.C.

W.D.

WERE - T.C.

AND - T.C.

BOTH  
T.C.

IN  
ENDAVORING  
W.A.

THE  
T.C.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

TO  
T.C.

While I was labouring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth ~~unto~~ all men liberally and upbraideth not, and it shall be given him.' Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for

how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the Sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) 'THIS IS MY BELOVED SON, HEAR HIM.'

My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said 'that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'

He again forbade me to join with any of them; and many other things did

I  
W.A.  
PASSAGES  
T.C.

OF  
SCRIPTURE  
W.A.

TO  
T.C.

AN  
W.A.

OVERCAME  
T.C.

W.D.

DOCTRINES  
T.C.

THAT  
W.A.

WHEN THE LIGHT HAD DEPARTED, I HAD NO STRENGTH; BUT SOON RECOVERING IN SOME DEGREE, I WENT HOME. AND AS I LEANED UP TO THE FIREPLACE, MOTHER INQUIRED WHAT THE MATTER WAS. I REPLIED, "NEVER MIND, ALL IS WELL- I AM WELL ENOUGH OFF." I THEN SAID TO MY MOTHER, "I HAVE LEARNED FOR MYSELF THAT PRESBYTERIANISM IS NOT TRUE." IT SEEMS AS THOUGH THE ADVERSARY WAS AWARE, AT A VERY EARLY PERIOD OF MY LIFE, THAT I WAS DESTINED TO PROVE A DISTURBER AND AN ANNOYER OF HIS KINGDOM; ELSE WHY SHOULD THE POWERS OF DARKNESS COMBINE AGAINST ME? WHY THE OPPOSITION AND PERSECUTION THAT AROSE AGAINST ME, ALMOST IN MY INFANCY? - W.A.

W.D.

ME  
W.A.

he say unto me which I cannot write at this time. When I came to myself again, I found myself laying on my back, looking up into heaven.▲

Some few days after I had this vision. I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there ~~never would~~ be any more of them.

WOULD  
NEVER  
T.C.

I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a ~~hot~~ persecution, and this was common among all the sects, all united to persecute me.

BITTER - T.C.

W.D.

W.D.

OFTEN HAS  
W.A.

W.D.

AND IN A  
MANNER - T.C.

MOST  
BITTER - T.C.

BEHELD - T.C.

IT - W.A.

THE  
W.A.

It ~~has often~~ caused me serious reflection, ~~both~~ then and since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labour, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, ~~as~~ to create in them a spirit of the ~~hottest~~ persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was, nevertheless, a fact, that I had ~~had~~ a vision. I have thought since, that I felt much like Paul when he made his defence before king Agrippa, and related the account of the vision he had when he 'saw a light and heard a voice,' but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know ~~unto~~ his latest breath, that he had both seen a light, and heard a voice speaking ~~to~~ him, and all the world could not make him think or believe otherwise.

TO - T.C.

UNTO  
T.C.

W.D.

TO  
T.C.

So it was with me, I had actually-seen a light, and in the midst of that light I saw two personages, and they did in reality speak ~~unto~~ me, ~~of one of~~ them ~~and~~; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and 'who am I that I can withstand God?' or why does the world

DARED  
T.C.

think to make me deny what I have actually seen? for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation.

I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavoured, in a proper and affectionate manner, to have reclaimed me,) I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections; when on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his per-

TO  
W.A.

VOCATIONS  
T.C.

FOIBLES  
T.C.  
W.D.

MY  
T.C.

IN MAKING THIS  
CONFESSION, NO ONE  
NEED SUPPOSE ME  
GUILTY OF ANY GREAT  
OR MALIGNANT SINS.  
A DISPOSITION TO  
COMMIT SUCH WAS  
NEVER IN MY NATURE.  
BUT I WAS GUILTY  
OF LEVITY, AND  
SOMETIMES ASSOCI-  
ATED WITH JOVIAL  
COMPANY, ETC., NOT  
CONSISTENT WITH  
THAT CHARACTER  
WHICH OUGHT TO  
BE MAINTAINED BY  
ONE WHO WAS  
CALLED OF GOD AS  
I HAD BEEN. BUT  
THIS WILL NOT  
SEEM VERY STRANGE  
TO ANY ONE WHO  
RECOLLECTS MY  
YOUTH, AND IS  
ACQUAINTED WITH  
MY NATIVE CHEERY  
TEMPERAMENT.  
W.A.

son. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that, the fulness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

WERE  
T.C.

MORONI  
T.C.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: 'For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch;' and again, he quoted the fifth verse thus: 'Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently: 'And He shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at His coming.'

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted, also, the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when 'they who would not hear his voice should be cut off from among the people,' but soon would come.

W.D.

THAT  
W.A.

He also quoted the second chapter of Joel, from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated, the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see

VERSE  
W.A.

the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended ~~up~~ till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marvelling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced, and again related the very same things which he had done at his first visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bed side, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. Thus he ~~forbid~~ me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive ~~but~~ that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended ~~up~~ into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock ~~crow~~, and I found that day was approaching, so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and, as usual, went to the necessary labours of the day, but, in attempting to ~~labour~~ as at other times, I found my strength so exhausted as ~~rendered~~ me entirely unable. My father, who was labouring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house, but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me calling me by name; I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he

W.D.

TO  
W.A.

FORBADE  
T.C.

THAN  
T.C.

W.D.

CROWED  
T.C.

WORK  
T.C.

RENDER  
T.C.

TO  
W.A.



had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

I obeyed, I returned (back) to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth (and) obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed did I behold the plates, the Urin and Thummim, and the breast-plate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

Accordingly as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

As my father's worldly circumstances were very limited, we were under the necessity of labouring with our hands, hiring by day's work and otherwise as we could get opportunity; sometimes we were at home and sometimes abroad, and by (continued) labour were enabled to get a comfortable maintenance..

In the year (1824) my father's family met with a great affliction, by the death of my eldest brother Alvin. In the month, October, 1825, I hired with an old gentleman, by the name of Josiah Stool, who lived in Chenango county, state of New York. He had heard something of a silver mine having been opened by the Spaniards, in Harmony, Susquehannah county, state of Pennsylvania, and had, previous to my hiring (with) him, been digging, in order, if possible, to discover the mine. After I went to live with him he took me (among) the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally

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I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the 18th of January, 1827, we were married, while ~~yet~~ <sup>I WAS</sup> ~~was~~ employed in the service of Mr. Staal. <sup>T.C.</sup>

Owing to my ~~still~~ continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Staal's and went to my father's and farmed with him that season.

At length the time arrived for obtaining the Plates, the Urin and Thummim, and the Breast-plate. On the 22nd day of September, 1827, having gone, as usual, at the end of another year, to the place where they were deposited; the same heavenly messenger delivered them up to me with this charge, that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavours to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hand; when, according to arrangements, the messenger called for them, I delivered them up to him, and he has them in his charge until this day, being the 2nd day of May, 1838.

The excitement, however, still continued, and rumour with her thousand tongues was all the time employed in circulating ~~lies~~ <sup>FALSEHOODS</sup> about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county, in the state of Pennsylvania; while preparing to start (being very poor, and the persecution so heavy upon us, that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman, by the name of Martin Harris, who came to us and gave me fifty dollars to assist us ~~in~~ <sup>ON</sup> ~~our~~ <sup>T.C.</sup> ~~afflictions~~ <sup>JOURNEY</sup>. Mr. Harris was a resident of Palmyra township, Wayne county, in the state of New York, and a farmer of respectability. By this timely aid was I enabled to reach the

place of my destination in Pennsylvania, and immediately after my arrival there, I commenced copying the characters ~~of~~ the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following.

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Some time in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was as follows:—

'I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said ~~that~~ they were ~~the~~ true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

CHARLES  
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'He then said ~~unto~~ me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchell who sanctioned what Professor Anthon had said respecting both the characters and the translation.'

W.D.

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"On the ~~15th~~ day of April, 1829, Oliver Cowdery came to my house ~~when~~ I had never seen him. He stated to me that having been teaching school in the neighbourhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there, the family related to him the circumstances of my having received the plates, and accordingly he had come to make enquiries of me.

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Two days after the arrival of Mr. Cowdery, (being the ~~17th~~ of April,) I commenced to translate the Book of Mormon, and he ~~commenced~~ to write for me."

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BEGAN  
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"We still continued the work of translation, when, in the ensuing month, (May, 1829,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, ~~to~~ we found mentioned

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in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

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Accordingly we went and were baptized—I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded. \*

\* Oliver Cowdery describes these events thus—"These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called 'The Book of Mormon.'"

"To notice, in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favoured of heaven, would supersede my present design; I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

"No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Saviour of the precise manner in which men should build up his church, and especially when corruption had spread an uncertainty over all forms and systems practised among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a 'good conscience by the resurrection of Jesus Christ.'

"After writing the account given of the Saviour's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the Spirit of Prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, 'arise and be baptized.'

"This was not long desired before it was realised. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us

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The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us, and that I should be called the first elder, and he the second. It was on the 15th day of May, 1829, that we were baptized; and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come

his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the 'blaze of day,' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled for ever!

"But, dear brother think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood as he said, 'upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-man, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it all into insignificance, and blots it for ever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God is to me past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!"

MESSENGER AND ADVOCATE,  
VOL. I (OCTOBER 1834),  
PP. 14-16. — T. C.

to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighbourhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence,) who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay."

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HAVING RECEIVED  
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INTENTION  
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FROM THE DOCTRINE AND COVENANTS OF THE CHURCH.

*Commandment to the Church concerning Baptism.*

"No one can be received into the church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His church.

Baptism is to be administered in the following manner unto all those who repent:—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

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*The duties of the members after they are received by baptism.*

"The Elders or Priests are to have a sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the Elders; so that all things may be done in order. And the members shall manifest before the Church and also before the Elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures,—walking in holiness before the Lord."

*Method of administering the Sacrament of the Lord's Supper.*

"It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the Elder or Priest shall administer it; and after this manner shall he administer it: he shall kneel with the Church and call upon the Father in solemn prayer, saying, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember Him and keep his commandments which He has given them, that they may always have his Spirit to be with them Amen."

The manner of administering the wine: He shall take the cup also, and say,—O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God, the Eternal Father, that they do always remember Him, that they may have his Spirit to be with them. Amen."

*The duties of the Elders, Priests, Teachers, Deacons, and Members of the Church of Christ.*

"An Apostle is an Elder, and it is his calling to baptize, and to ordain other Elders, Priests, Teachers, and Deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost; and to take the lead of all meetings."

"An Elder has a right to officiate in his stead, when the High Priest is not present."

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"The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The Priest's duty is to preach, teach, expound, exhort, and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other Priests, Teachers, and Deacons: and he is to take the lead of meetings when there is no Elder present, but when there is an Elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the Priest is to assist the Elder if occasion requires.

The Teacher's duty is to watch over the Church always, and be with, and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other; neither lying, backbiting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires: but neither Teachers nor Deacons have authority to baptize, administer the Sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

"Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name."

"Any member of the Church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct."

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#### *On Priesthood.*

"There are, in the Church, two Priesthoods, namely: the Melchisedek, and the Aaronic, including the Levitical Priesthood. Why the first is called the Melchisedek Priesthood, is because Melchisedek was such a great High Priest: before his day it was called *the Holy Priesthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood.

All other authorities, or offices in the Church, are appendages to this Priesthood; but there are two divisions, or grand heads—one is the Melchisedek Priesthood, and the other is the Aaronic, or Levitical Priesthood.

The office of an Elder comes under the Priesthood of Melchisedek. The Melchisedek Priesthood holds the right of presidency, and has power and authority over all the offices in the Church, in all ages of the world, to administer in spiritual things.



The Presidency of the High Priesthood, after the order of Melchisedek, have a right to officiate in all the offices in the Church.

High Priests, after the order of the Melchisedek Priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things, and also in the office of an Elder, Priest, (of the Levitical order,) Teacher, Deacon and member."

"The High Priest, and Elder, are to administer in spiritual things, agreeably to the covenants and commandments of the Church; and they have a right to officiate in all these offices of the Church when there are no higher authorities present.

The second Priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser Priesthood, is because it is an appendage to the greater, or the Melchisedek Priesthood, and has power in administering outward ordinances. The Bishopric is the Presidency of this Priesthood, and holds the keys, or authority, of the same. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant of Aaron. But as a High Priest, of the Melchisedek Priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found; provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchisedek Priesthood.

The power and authority of the higher or Melchisedek Priesthood is to hold the keys of all the spiritual blessings of the Church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the General Assembly and Church of the First-born, and to enjoy the communion and presence of God the Father, and Jesus Christ the Mediator of the new covenant.

The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments."

#### *The Calling and Duties of the Twelve Apostles,*

"The Twelve travelling counsellors are called to be the Twelve Apostles, or, especial witnesses of the name of Christ in all the world; thus differing from other officers in the Church in the duties of their calling."

"The Twelve are a Travelling, Presiding, High Council; to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeably to the institution of heaven; to build up the Church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews."

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*The Calling and Duties of the Seventy.*

"The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the Travelling High Council, in building up the Church and regulating all the affairs of the same, in all nations: first unto the Gentiles and then to the Jews:—the Twelve being sent out, holding the keys, to open the door by the proclamation of the Gospel of Jesus Christ; and first unto the Gentiles and then unto the Jews.

And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard of necessity requires it. And these seventies are to be travelling ministers unto the Gentiles first, and also unto the Jews; whereas, other officers of the church who belong not unto the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand; even so. Amen

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*Extract from a Revelation given July, 1830.*

"Behold, this is wisdom in me: wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John, the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, junr. and Oliver Cowdery, to ordain you unto this first Priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers: by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all.

the ancient of days : and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry : and of the same things which I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times ; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth : and also with all those whom my Father hath given me out of the world ; wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth ; having on the breastplate of righteousness ; and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you ; taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked ; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I revealed unto you ; and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen."

*Rise of the Church of Jesus Christ of Latter-day Saints.*

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established, agreeably to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month, which is called April ; which commandments were given to Joseph Smith, jun., who was called of God and ordained an apostle of Jesus Christ, to be the first Elder of this Church ; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand ; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory, both now and for ever. Amen.

After it was truly manifested unto this first Elder that he had received a remission of his sins, he was entangled again in the vanities of the world ; but after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the Holy Scrip-

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tures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby shewing that he is the same God yesterday, to-day, and for ever. Amen.

Therefore having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the Elders of the Church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his only begotten Son, as it is written in those Scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father; to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end should be saved; not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the Holy Scriptures, or the

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Revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels; and the Lord God has spoken it; and honour, power and glory, be rendered to his holy name, both now and ever. Amen."

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THE ARTICLES  
OF FAITH OF THE  
CHURCH OF JESUS  
CHRIST OF LATTER-  
DAY SAINTS.  
HISTORY OF  
THE CHURCH,  
VOL. 4, PP  
535-541-W.A.

"Times and Seasons," Vol. III, page 700.

W.D.

"We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

FIRST  
PRINCIPLES  
AND -W.A.  
ORDINANCES  
T.C.

We believe that these ordinances are: 1st, Faith in the Lord Jesus Christ: 2d, Repentance: 3d, Baptism by immersion for the remission of sins: 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

THE  
W.A.

We believe in the same organization that existed in the primitive Church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, &c.

AND SO  
FORTH-T.C.

We believe in the gifts of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this (American) continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiac glory.

THE  
T.C.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

JOSEPH SMITH

OWN  
W.A.

THE NEW  
JERUSALEM  
W.A.

AND SO  
FORTH-T.C.

GIFT  
T.C.

NAMELY  
T.C.

OF THE  
GOSPEL-W.A.

THE  
T.C.

TRUTH.

Oh! say, what is truth? 'Tis the fairest gem,  
That the riches of worlds can produce;  
And priceless the value of truth will be, when  
The proud monarch's costliest diadem,  
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize  
To which mortals or Gods can aspire;  
Go search in the depths where it glittering lies,  
Or ascend in pursuit to the loftiest skies,  
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,  
When with winds of stern justice he copes;  
But the pillar of truth will endure to the last,  
And its firm-rooted bulwarks outstand the rude blast,  
And the wreck of the fell tyrant's hopes.

Then say, what is truth? 'Tis the last and the first,  
For the limits of time it steps o'er;  
Though the heavens depart, and the earth's fountains burst,  
Truth, the sum of existence, will weather the worst,  
Eternal, unchanged, evermore.

JOHN JAKES.

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