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# A Textual History of the Book of Abraham: Manuscripts and Editions

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A TEXTUAL HISTORY OF THE  
BOOK OF ABRAHAM:  
MANUSCRIPTS AND EDITIONS

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JOHN GEE AND BRIAN M. HAUGLID, SERIES EDITORS

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TRADITIONS ABOUT THE EARLY LIFE OF ABRAHAM

THE HOR BOOK OF BREATHINGS: A TRANSLATION AND COMMENTARY

ASTRONOMY, PAPYRUS, AND COVENANT

BOOKS OF THE DEAD BELONGING TO TSEMMIN AND NEFERIRNUB:  
A TRANSLATION AND COMMENTARY

# A TEXTUAL HISTORY OF THE BOOK OF ABRAHAM: MANUSCRIPTS AND EDITIONS

BRIAN M. HAUGLID



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NEAL A. MAXWELL INSTITUTE  
FOR RELIGIOUS SCHOLARSHIP

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BRIGHAM YOUNG UNIVERSITY  
PROVO, UTAH



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# PREFACE

For the past several decades Latter-day Saint scholars have shown an increased interest in examining the textual history of restored scripture from the period of Joseph Smith to the present.

In 1974, Robert Woodford produced a massive three-volume dissertation analyzing the historical development of the Doctrine and Covenants. His study remains a standard work for any serious scholar of the textual development of the Doctrine and Covenants.<sup>1</sup>

During the mid to late 1990s, two more significant projects emerged. The Book of Mormon critical text project headed up by Royal Skousen provides a major contribution to our understanding of variant readings in the text that have occurred since the time of Joseph Smith. Skousen has already published the extant original manuscripts, the entire printer's manuscript, and several more volumes analyzing textual variants of the Book of Mormon.<sup>2</sup>

In the late 1990s, a team of scholars launched another project to examine and publish the original manuscripts of the Joseph Smith Translation of the Bible, which resulted in the 2004 publication of *Joseph Smith's New Translation of the Bible: Original Manuscripts*.<sup>3</sup> More recently, the Joseph Smith Papers Project has already produced two of roughly twenty planned volumes that will make available numerous documents related to Joseph Smith.<sup>4</sup>

Book of Abraham textual research received critical attention in 1959, when Walter Whipple produced his master's thesis titled "An Analysis of Textual Changes in 'The Book of Abraham' and in the 'Writings of Joseph Smith, the Prophet' in the Pearl of Great Price."<sup>5</sup> In his study, Whipple

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1. Robert J. Woodford, "The Historical Development of the Doctrine and Covenants," 3 vols. (PhD diss., Brigham Young University, 1974).

2. See Royal Skousen, *The Original Manuscript of the Book of Mormon* (Provo, UT: FARMS, 2001), and *The Printer's Manuscript of the Book of Mormon*, 2 vols. (Provo, UT: FARMS, 2001). Skousen has also produced six parts of volume 4, analyzing select textual variants.

3. Scott Faulring, Kent P. Jackson, and Robert J. Matthews, *Joseph Smith's New Translation of the Bible: Original Manuscripts* (Provo, UT: BYU Religious Studies Center, 2004). Additional textual studies from the Joseph Smith Translation project include Thomas A. Wayment and Tyson Y. Yost, "The Joseph Smith Translation and Italicized Words in the King James Version," *Religious Educator* 6/1 (2005): 51–64; Kent P. Jackson, *The Book of Moses and the Joseph Smith Translation Manuscripts* (Provo, UT: BYU Religious Studies Center, 2005); "New Discoveries in the Joseph Smith Translation of the Bible," *Religious Educator* 6/3 (2005): 149–60. Forthcoming is a related publication, produced by the BYU Religious Studies Center and the Neal A. Maxwell Institute for Religious Scholarship: Scott H. Faulring and Kent P. Jackson, *Joseph Smith's Translation of the Bible: Electronic Library* (Provo, UT: Brigham Young University Press, 2010).

4. See *The Joseph Smith Papers: Journals*, vol. 1 (Salt Lake City: The Church Historian's Press, 2008), xxxviii–xli; *The Joseph Smith Papers: Revelations and Translations, Manuscript Revelation Books* (Salt Lake City: The Church Historian's Press, 2009).

5. Walter L. Whipple, "An Analysis of Textual Changes in 'The Book of Abraham' and in the 'Writings of Joseph Smith, the Prophet' in the Pearl of Great Price" (master's thesis, Brigham Young University, 1959).

compared his 1957 edition of the Pearl of Great Price with the “earliest available source for the particular text being examined.”<sup>6</sup>

At that time, available sources included the *Times and Seasons*, *Millennial Star*, and the 1851, 1878, 1879, 1882, 1888, 1891, and 1902 (Talmage) editions. However, for whatever reason, Whipple did not use any Book of Abraham manuscripts in his study. In 1971, about a decade or so after Whipple’s thesis, Hugh Nibley wrote an article titled “The Meaning of the Kirtland Egyptian Papers” that introduced and analyzed the Abraham and Egyptian papers housed in the Church History Library.<sup>7</sup>

*A Textual History of the Book of Abraham: Manuscripts and Editions* hopefully adds to the important studies noted above with its focus on the Book of Abraham. Its primary contributions can be seen in the four main divisions of the book.

1. A brief introduction to the Book of Abraham and the manuscripts as well as highlights of the prominent textual changes that took place between the earliest manuscripts and latest editions.
2. A detailed record of variant readings contained in the manuscripts and editions (without commentary) as compared to the 1842 *Times and Seasons* publication.
3. A complete set of typographic transcriptions of the Abraham manuscripts that reflect the alignment, spacing, spelling, punctuation, capitalization, cancellations, and insertions as they appear in the original documents. The transcriptions contain technical annotations with a minimum of commentary. Each manuscript is also prefaced with a brief editorial note that focuses on information such as text block, physical description, and dating of the manuscript. All transcriptions are accompanied with a facing grayscale image of the appropriate portion of the manuscript. It should be noted that these images are the product of electronic scans of the manuscripts done in 2006. With the help of magnification and computer software, many readings were revealed that were previously not readily apparent to the naked eye; these proved to be the best readings and are included in the transcriptions.
4. Five appendices:
  - Appendix 1: A Book of Abraham translation and publication timeline focusing primarily on statements of Joseph Smith, his contemporaries, and others concerning the translation and publication of the Book of Abraham. (This appendix does not address the history, movement, or contemporary statements concerning the Joseph Smith Papyri.)
  - Appendix 2: Selected text from certain Egyptian manuscripts that corresponds to text from the Book of Abraham. This appendix helps illustrate other secondary readings in existence during the period roughly contemporary to the translation of the Book of Abraham.<sup>8</sup>

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6. Whipple, “Analysis of Textual Changes,” 3.

7. See Hugh W. Nibley, “The Meaning of the Kirtland Egyptian Papers,” in *An Approach to the Book of Abraham* (Salt Lake City: Deseret Book and FARMS, 2009), 502–68. For an opposing viewpoint, see Edward H. Ashment, “Reducing Dissonance: The Book of Abraham as a Case Study,” in *The Word of God: Essays on Mormon Scripture*, ed. Dan Vogel (Salt Lake City: Signature Books, 1990), 221–35.

8. A documentary edition and analysis of the Egyptian manuscripts will be published through the Neal A. Maxwell Institute for Religious Scholarship.

- Appendix 3: Complete set of digital images of the Book of Abraham manuscripts, including the facsimiles, as well as images of the lead plates used for printing the facsimiles in the *Times and Seasons*.
- Appendix 4: A select entry of the William I. Appleby journal containing a small portion of Abraham 1.
- Appendix 5: Digital images of the 1888 Book of Abraham James E. Talmage used to create the 1902 edition. These images include Talmage's original markings and can provide insight into the workings of this significant revision.

It is my hope that this volume will increase appreciation for the rich textual history of the Book of Abraham.

## ABOUT THE AUTHOR

Brian M. Hauglid was born and raised in Minneapolis, Minnesota. He received a BA in Near Eastern Studies from Brigham Young University and an MA and PhD from the University of Utah in Arabic and Islamic Studies.

Dr. Hauglid is an associate professor of Ancient Scripture at BYU. He is a member of the editorial advisory board for the Eastern Christian Texts Series in the Middle Eastern Texts Initiative and is editor of *Studies in the Bible and Antiquity* for the Neal A. Maxwell Institute for Religious Scholarship. With John Gee, Hauglid is both principal investigator and general editor of the Studies in the Book of Abraham Series.

He is married to the former Tessa McNamara, of Baton Rouge, Louisiana, and they are the parents of three daughters.

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*A Textual History of the Book of Abraham: Manuscripts and Editions* would not have been possible without the generous support of the First Presidency and the Church History Department of The Church of Jesus Christ of Latter-day Saints and the Neal A. Maxwell Institute for Religious Scholarship. Many individuals, from a variety of disciplines, have contributed their expertise. Some have devoted many hours checking, verifying, exploring, discussing, and critically reviewing aspects of this project at various phases of its development.

In particular, I thank the Church History Department for making the originals of the Abraham and Egyptian manuscripts, as well as other pertinent materials, available for in-depth examination. Elder Marlin K. Jensen and Richard E. Turley Jr. gave thoughtful and helpful counsel during this project. Special thanks to Glenn Rowe for his able service as the liaison for the Church History Department in helping to access documents and equipment, find rooms for research, organize meetings, and secure permissions where needed. Thanks also to Robin Scott Jensen, who verified the transcriptions; Dean Jessee and Christy Best, who did handwriting analysis; Chris McAfee and Bruce Kaiser, who performed ink-and-paper analysis; Brent G. Thompson, David Otterstrom, and Joe D. Taylor, who produced the high-quality color digital images of the Abraham and Egyptian manuscripts; and Welden C. Andersen, who provided photographs of the facsimile lead plates. I also appreciate the help I received from discussions with Mark Ashurst-McGee, Joseph F. and Kay Darowski, and Ronald Esplin.

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I offer sincere thanks to Thomas Wayment, who gave helpful assistance with the text-critical analyses of the Abraham manuscripts; Royal Skousen, who provided many valuable insights on crucial points related to the project; George Throckmorton, who undertook a forensic



examination of the Abraham manuscripts; Matt Roper, who helped greatly with the timeline for the Book of Abraham; William Schryver, who helped me with research; and Robert Ross, who assisted with research and verification of the transcripts.

Finally, I wish to thank my family for their support throughout the project.

# HISTORY OF THE BOOK OF ABRAHAM

The Book of Abraham is a religious narrative covering part of the life of the biblical patriarch Abraham. It comprises 5 chapters. Chapters 1 and 3 are not attested in the biblical account. Chapter 2 corresponds roughly to Genesis 11:28–12:20. Chapters 4–5 correspond roughly to Genesis 1–2.

As the Book of Abraham opens, Abraham is seeking for the blessing of God and the priesthood. He rejects the religious beliefs and practices of the inhabitants in the land of the Chaldeans and refuses to worship the Egyptian gods. Abraham is sentenced to death and placed upon an altar to be offered up as a sacrifice to the gods of the Egyptians, but he is saved from death as he calls upon the Lord. God commands Abraham to leave Ur of the Chaldees and go to Haran, where he receives the Abrahamic covenant. Through the Urim and Thummim, Abraham has a celestial vision in which he is shown the order and arrangement of the planets and the stars and is given knowledge of events of the grand council in a premortal sphere. Because of the famine, the Lord commands him to go to the land of Egypt where he has an encounter with Pharaoh. Finally, an account of the creation of the earth, the Garden of Eden, and Adam and Eve are presented, after which the narrative abruptly ends.

Included with the Book of Abraham are three Egyptian vignettes (facsimiles), which give a pictorial representation of certain aspects of Abraham's life. Facsimile 1 portrays Abraham on an altar about to be sacrificed to the Egyptian gods, as described in chapter 1. Facsimile 2 is an Egyptian hypcephalus representing various portions of Abraham's celestial vision. Facsimile 3 portrays Abraham in Egypt. Each of the three facsimiles is accompanied by an explanation provided by Joseph Smith.

## Discovery

Napoleon's entry into Egypt in 1798 ignited interest in ancient Egypt. New treasures were discovered regularly as more excavations took place. Of course, archaeology as a discipline was still years away from being developed, so these digging expeditions focused mostly on finding valuables to sell. In one of these expeditions in Thebes, sometime between 1817 and 1821, an Italian, Antonio Lebolo, discovered a cache of mummies and Egyptian papyri in one of the pit tombs. At present several pit tombs qualify to one degree or another as candidates for this site; the exact tomb in which Lebolo's discovery was made has not been confirmed. Before he left Egypt, Lebolo secured eleven of the mummies and brought them back to his hometown of Castlemonte, Italy.

Sometime after, in February 1830, Lebolo became ill and died. It appears that before his death Lebolo arranged to have the eleven mummies sent to New York City. In late June or early July 1835, an antiquities dealer, Michael Chandler, arrived in Kirtland and sold four Lebolo mummies and some papyri to Joseph Smith for \$2,400. Upon inspection, Joseph Smith pronounced that one roll of the papyri was an account of Abraham and another contained a record of the patriarch Joseph.<sup>1</sup>

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1. For details of Lebolo and the discovery of the mummies and papyri, see H. Donl Peterson, *The Story of the Book of Abraham: Mummies, Manuscripts, and Mormonism* (Salt Lake City: Deseret Book, 1995), 256–57.

### The Work of Translation<sup>2</sup>

Joseph Smith initiated translation work early in July 1835, but it is not entirely clear how much of the text was produced at that time or subsequently. According to Joseph Smith, after the purchase of both the mummies and papyri, in company “with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics.”<sup>3</sup> He continued to work with the Egyptian papyri the rest of July.<sup>4</sup> Seven more days of translation occurred between 1 October and 26 November 1835.<sup>5</sup> Both Frederick G. Williams and Warren Parrish served as scribes during this time period and could have aided Joseph Smith as he dictated portions of the translation of the Book of Abraham. Williams ended his scribal activity in late December 1835, while Parrish continued until 1 April 1836. Williams makes no mention of the translation, but in 1838, Parrish wrote he had “set by [Joseph Smith’s] side and penned down the translation of the Egyptian Hieroglyphicks as he claimed to receive it by direct inspiration of Heaven.”<sup>6</sup>

No document has survived that details how much of the Abraham text was translated during July 1835 and the seven specified translation days in late 1835. Manuscript evidence attests only a very small portion of the Book of Abraham (1:1–3) in the handwriting of W. W. Phelps,<sup>7</sup> who is mentioned as one of the initial scribes alongside Oliver Cowdery, whose handwriting is not found at all in the Abraham manuscripts.<sup>8</sup> Some of the Egyptian manuscripts are in the handwriting of Phelps and Cowdery and exhibit a clear connection to the Book of Abraham. This includes the earliest Egyptian Alphabet papers that were likely produced as early as July 1835 (see appendix 2).

In addition, contemporary accounts suggest that by the end of July, Joseph Smith may have translated chapters 1 through 3 (or more) of the Book of Abraham and then continued well beyond to nonattested material by the end of 1835 or as late as 1837 (see appendix 1).

In August 1835, the name “Shinehah” appeared in the 1835 Doctrine and Covenants four times as a code name for Kirtland, Ohio (86:4; 98:3, 7, 9), suggesting that the translation was at least up to Abraham 3:13 by this time,<sup>9</sup> and perhaps further.

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2. I am aware of conflicting theories related to the translation of the Book of Abraham. These positions fundamentally differ on how much of the Book of Abraham was translated between 1835 and 1842. Although I take the more liberal view that Joseph Smith likely translated well beyond the current text of the Book of Abraham, one could argue that the manuscript evidence (and some interpretations of historical evidence) does not support this proposition. Unfortunately little has been published on divergent theories concerning chronology and other issues related to translation. For one exception see Christopher C. Smith’s “The Dependence of Abraham 1:1-3 on the Egyptian Alphabet and Grammar,” *John Whitmer Historical Association Journal* 29 (2009): 38–53. However, a debate of translation issues will not be undertaken here as it would be too lengthy and outside the purpose of this volume.

3. *History of the Church* 2:236. This entry is not found in the journals of Joseph Smith under this date. It was likely added when W. W. Phelps edited the history in 1843.

4. *History of the Church* 2:238. Again, W. W. Phelps likely inserted this in 1843.

5. See appendix 1 titled “Book of Abraham Publication and Translation Timeline” for details. The number of translation days in late 1835 would be seven if the 26 November entry is read as “translation” instead of “transcription.”

6. A letter to the editor of the *Painesville Republican*, 15 February 1838. By 1838, Parrish had left the Church.

7. Phelps’s handwriting can be found in Ab1. See the “Editorial Note” to Ab1 on page 58. Hugh Nibley argues that the Phelps portion is speculative and not an evidence of translation. See “The Meaning of the Kirtland Egyptian Papers,” in *An Approach to the Book of Abraham* (Salt Lake City: Deseret Book and FARMS, 2009), 545–49.

8. Cowdery’s handwriting is attested in EAOC and EN1 (see p. 7 below for details).

9. It also appeared as “Olahah Shinehah” in a revelation dated 8 July 1838 (D&C 117:8).

A few weeks later, W. W. Phelps wrote to his wife (11 September 1835) that “nothing has been doing in the translation of the Egyptian Record for a long time, and probably will not for some time to come,”<sup>10</sup> indicating that the translation work may have ceased as early as the end of July with no idea as to when it would be resumed. On 1 October 1835, a revelation occurred during a new session of translation in which the “system of astronomy was unfolded.”<sup>11</sup> If Abraham 3 was already translated by the end of July, it is reasonable to suggest that this revelation likely focused on material related to the explanation to Facsimile 2.<sup>12</sup>

Historical accounts evidence that the translation of Abraham 3 took place early enough for later contemplation and commentary. As early as 16 December 1835, Joseph Smith exhibited the “Egyptian Records” to William E. McLellin, Brigham Young, and Jared Carter “and explained many things to them concerning the dealings of God with the ancients & the formation of the planetary System.”<sup>13</sup> On 6 May 1838, Joseph Smith “instructed the Church, in the mysteries of the Kingdom of God; giving them a history of the planets &c. and of Abrahams writings upon the Planetary System &c.”<sup>14</sup> In August 1839, he then alluded to Abraham 3:22 in his remarks about God calling premortal spirits before him and organizing them.<sup>15</sup> He also reportedly made additional comments on astronomy<sup>16</sup> and the eternity of God and the spirit of man<sup>17</sup> in late 1839 and early 1840.

Abraham 4 contains an account of the creation of the earth and may be attested in at least two sources. William West, in 1837, reported that the Abraham record included a creation narrative.<sup>18</sup> Joseph Smith incorporated some of Abraham 4 in an address he delivered in January 1841, in which he stated, “In the translation, ‘without form and void’ it should read ‘empty and desolate.’ The word ‘created’ should be ‘formed and organized.’”<sup>19</sup> Undoubtedly, he was referring to Abraham 4:1–2.

Abraham 5 is the shortest of the chapters but contains a unique reference to the “Lord’s time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning” (v. 13). In a March 1841 address, Joseph Smith said, “Now as to Adam the Lord said in the Day thou shalt eat there of thou shalt shurely Die Now the Day the Lord has Refferance too is spoken

10. “Writing to Zion: The William W. Phelps Kirtland Letters (1835–1836),” ed. Bruce Van Orden, *BYU Studies* 33/3 (1993): 15.

11. *The Joseph Smith Papers: Journals*, vol. 1 (Salt Lake City: The Church Historian’s Press, 2008), 67. See also John Gee, “Eyewitness, Hearsay, and Physical Evidence,” in *The Disciple as Witness: Essays on Latter-day Saint History and Doctrine in Honor of Richard Lloyd Anderson*, ed. Stephen D. Ricks, Donald W. Parry, and Andrew H. Hedges (Provo, UT: FARMS, 2000), 196–203.

12. For additional discussion of this point, see appendix 1, p. 215 n. 11 in this volume.

13. *Joseph Smith Papers: Journals*, 1:123–24.

14. *Joseph Smith Papers: Journals*, 1:266.

15. *The Words of Joseph Smith*, comp. and ed. Andrew F. Ehat and Lyndon W. Cook (Provo, UT: BYU Religious Studies Center, 1980), 9.

16. See George Woodward reminiscence, 11 January 1900, in St. George Temple Minute Book, 45, Church History Library; Ehat and Cook, *Words of Joseph Smith*, 45 n. 1.

17. See M. L. Davis to the editor of the *New York Enquirer*, 6 February 1840, in *History of the Church* 4:78–80. See also Ehat and Cook, *Words of Joseph Smith*, 68, for a March 1841 account.

18. William S. West, *A Few Interesting Facts Respecting the Rise Progress and Pretensions of the Mormons* (n.p., 1837), 5. “There is also a vivid description given on the Papyrus, of the creation, far more accurately and minutely, than the account given in the Bible.” William I. Appleby Journal, 5 May 1841.

19. Ehat and Cook, *Words of Joseph Smith*, 60. One more reference to the creation occurs in a later account dated to 1843. See article from the *Illinois Democratic Press*, reprinted in “The Mormons,” *New York Daily Times*, 28 September 1852.

#### 4 • A Textual History of the Book of Abraham

of by Petter a thousand of our years is with the Lord as one day &c at the time the Lord said this to Adam there was No mode of Counting time By Man, as man Now Counts time.”<sup>20</sup> The last part could very possibly be a reference to Abraham 5:13. Abraham 5 ends abruptly just prior to the fall narrative but some sources indicate that an account of the fall from the Abraham record was extant as early as 1837.<sup>21</sup>

Additional evidence suggests that either formal translation went well beyond the current text of the Book of Abraham, or Joseph Smith provided further oral commentary of material he translated, but it was never written down. Because no manuscript evidence of further translation is found, the latter may be more likely than the former. However, since no manuscript evidence survived for most of Abraham chapter 3 and none for chapters 4 and 5, the possibility of further translation could still be quite possible, but somehow over time the manuscripts were lost. This additional evidence can be dated as early as the end of 1835 or at least sometime before 1837 (see appendix 1 for fuller accounts).

In December 1835 Oliver Cowdery implied that the Abrahamic material went beyond the end of Abraham 5, had Joseph Smith translated the entire record.<sup>22</sup> In a later reminiscence, Anson Call said that it took about two hours to read what had been translated from the Book of Abraham.<sup>23</sup>

William West reported in 1837 that the record of Abraham and Joseph contained information concerning the “creation, the fall of man, the deluge, the patriarchs, the Book of Mormon, the lost tribe, the gathering, the end of the world, the judgement, &c. &c.”<sup>24</sup>

Furthermore, Sarah Leavitt reported that in 1836 Abraham’s record included a representation of Jacob’s ladder,<sup>25</sup> and William Clayton reported in 1841 that the Book of Abraham contained a reference to the Godhead as “God the first, the Creator, God the second, the Redeemer, and God

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20. Ehat and Cook, *Words of Joseph Smith*, 64–65.

21. See West, *A Few Interesting Facts*, 5. See also W. I. Appleby, Letter to the Editor, 29 October 1856, in *The Mormon*, New York, 8 November 1856, reprinted in “Translations of the Bible,” *Millennial Star* 18/51 (20 December 1856): 803–4.

22. *Latter Day Saints’ Messenger and Advocate* 2/3 (December 1835): 236.

23. Anson Call, manuscript titled “Copied from the Journal of Anson Call,” February 1879, MS 4783, Church History Library. The current text of the Book of Abraham can be read in about thirty minutes (see p. 218 n. 33 in this volume).

24. West, *A Few Interesting Facts*, 5. Other reports mention “Noah, the Ark and flood” in *Friends’ Weekly Intelligencer*, 3 October 1846; “the deluge” in *Illinois Democratic Free Press*, reprinted in “The Mormons,” *New York Daily Times*, 28 September 1852; “Noah and the flood,” in Appleby, *The Mormon*, 8 November 1856. In addition to Abraham, Joseph, and Noah, other reports mention “Enoch” in Appleby, *The Mormon*, 8 November 1856; “Melchizedek” in *Friends’ Weekly Intelligencer*, 3 October 1846; “Isaac” in Charlotte Haven, 19 February 1843, “A girl’s letters from Nauvoo,” *Overland Monthly*, second series, 16 (December 1890): 623–24, “Jacob” in Albert Brown to James Brown, 1 November 1835; and “the book of Jacob” in N. B. Lundwall, *Temples of the Most High* (Salt Lake City: Bookcraft, 1962), 265. Further reports mention “important and highly interesting incidents in the lives of the Patriarchs of Israel and the monarchs of Hebrew History” in the *Buffalo Daily Courier and Economist*, 15 June 1844; “the subsequent history of the Israelites” in the *Illinois Democratic Press*, reprinted in “The Mormons,” *New York Daily Times*, 28 September 1852; “An account of the Ten Lost Tribes, their journeyings, present location, their return and manner of their coming to Zion,” Jonathan Crosby, in Lundwall, *Temples of the Most High*, 265. See also “the end of man” in the *Illinois Democratic Press*, reprinted in “The Mormons,” *New York Daily Times*, 28 September 1852. For fuller accounts, see appendix 1.

25. *History of Sarah Studeviant Leavitt*, copied by Juanita Leavitt Pulsipher (1919), 3. See also J. H. Kennedy, *Early Days of Mormonism: Palmyra, Kirtland, and Nauvoo* (New York: Scribner’s, 1888), 134, and Henry Caswall, “The Mormons,” *The Visitor, or Monthly Instructor for 1842*, 406.

the third, the Witness or Testator.”<sup>26</sup> Finally, in May 1841, William I. Appleby visited Joseph Smith, saw the papyri that had been translated, and referenced them in his journal.

In 1856 Appleby stated that the Book of Abraham included material concerning the “Organization of this Globe, Fall of Adam, Plan of Salvation, Promise of the Only Begotten, Order of the Priesthood, Celestial Astronomy, History of Enoch, Noah, and the Flood, the first settlement of the land of Egypt, Cause of idolatry, Canaanites, &c., &c.”<sup>27</sup>

Taken together, these accounts may demonstrate that the translation of the Book of Abraham likely exceeded the current text, but for some reason it never reached the publication phase.

One other factor that could be considered when trying to determine how much translation took place during the second half of 1835 is Joseph Smith’s dictation pace for translating the Book of Mormon (anywhere from six to ten manuscript pages a day). If he worked at translating the papyri during a good portion of the month of July and the seven additional recorded translation days in late 1835 at a somewhat slower pace than the Book of Mormon, he still could have produced 50–60 manuscript pages of Abraham text by the end of 1835. It is somewhat problematic that no record exists that documents a larger missing manuscript. If one had existed it seems likely that someone would have mentioned it. This could suggest that Joseph Smith received revelation beyond the current Book of Abraham text, but it was never written down. However, this does not provide enough evidence to confirm that there never was a larger manuscript that somehow became lost.

Nothing definitive is known about the process of translating the Book of Abraham, and only a few observations have survived. In July 1835, John Whitmer simply said it was “by the revelation of Jesus Christ [that Joseph Smith] could translate these records.”<sup>28</sup> Wilford Woodruff reported in February 1842 that the Urim and Thummim was used in the translation,<sup>29</sup> while Lucy Smith described to a group of visiting Quakers a translation process similar to some reports about how the Book of Mormon was dictated.<sup>30</sup>

## Publication

The first installment of the Book of Abraham in the *Times and Seasons*, published 1 March 1842 (vol. 3, no. 9), included roughly the same amount of translated text (Abraham 1:1–2:18 and Facsimile 1) that is found in the three extant Abraham manuscripts from 1835.

Later journal entries for 8 and 9 March 1842 seem to indicate that more “translating” took place for the tenth number of the *Times and Seasons*, which covered Abraham 2:19–5:21 and Facsimile 2. It is difficult to ascertain the precise meaning of this entry. On its face it can be argued that no text beyond Abraham 2:18 was translated after 1835 (as evidenced by the surviving 1835 manuscripts) and that Abraham 2:19–5:21 was translated at this time. However, as mentioned earlier, this text block could already have been extant by this time; therefore, the term *translation* as used in the 1842 journal could also mean the translation of text beyond Abraham 5:21 (i.e., text

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26. See appendix 1, n. 43.

27. Appleby, *The Mormon*, 8 November 1856.

28. Bruce N. Westergren, ed., *From Historian to Dissident: The Book of John Whitmer* (Salt Lake City: Signature Books, 1995), 167.

29. Wilford Woodruff Journal, 19 February 1842.

30. Lucy said that Joseph Smith used a hat in his translation of the Book of Abraham. See *Friends’ Weekly Intelligencer*, 3 October 1846, 211.



which Joseph Smith hoped to include in this number but did not) or revising, editing, and correcting Abraham 2:19–5:21.

The third and final installment of the Book of Abraham appeared on 16 May 1842 in *Times and Seasons* 3/14 and printed only Facsimile 3 and its explanation; it did not further the narrative of the Book of Abraham.

No other mention of providing more text occurred until a notice in the *Times and Seasons*, dated 1 February 1843, which reported that Joseph Smith had made a promise “to furnish us with further extracts from the Book of Abraham.”<sup>31</sup> At present no evidence has survived to suggest that more translation or publication of the Book of Abraham took place after this February 1843 notice in the *Times and Seasons*.

### Book of Abraham Manuscripts

Housed in the Church History Library are three manuscripts that have survived from 1835 and four from 1841 to 1842. These manuscripts contain Abraham 1:1–2:18, 3:18–26, and explanations to two of the facsimiles.<sup>32</sup>

Abraham chapters 4 and 5 and the explanation to Facsimile 3 are not attested in manuscript form. Nine more manuscripts housed in this collection focus mainly on the Egyptian papyri and on creating a grammar and alphabet of the Egyptian language. For some time, all these manuscripts have been collectively known as the “Kirtland Egyptian Papers,” commonly abbreviated KEPA for the Abraham papers and KEPE for the Egyptian papers.

The appellation *Kirtland Egyptian Papers* is somewhat misleading in three ways. First, not all the manuscripts are from the Kirtland period, and, second, some of the manuscripts deal exclusively with the Book of Abraham while other manuscripts focus on speculative areas such as Egyptian alphabet, grammar, and counting. In this volume, a clear distinction is made between the Book of Abraham manuscripts and the Egyptian manuscripts. Third, some Abraham manuscripts that are very distinct from each other have been grouped together with other Abraham manuscripts and have received the same designation, causing some confusion. For instance, KEPA 4 currently refers to both the manuscript that contains Abraham 1:1–2:18 and one that includes Abraham 3:18b–26a. These two manuscripts should be catalogued separately. The following list shows the physical and chronological correspondence between the old and new designations of the Abraham manuscripts.

KEPA 1 = Ab1	Abraham 1:1–3 (1835); scribe: W. W. Phelps (folio 1a, lines 1–21 of Ab4)
KEPA 2 = Ab2	Abraham 1:4–2:6 (1835); scribe: Frederick G. Williams
KEPA 3 = Ab3	Abraham 1:4–2:2 (1835); scribe: Warren Parrish
KEPA 1 = Ab4	Abraham 1:4–2:18 (1835); scribe: Warren Parrish
KEPA 4 = Ab5	Abraham 1:1–2:18 (1842); scribe: Willard Richards
Folio 2b of Ab5 = Ab5a	Facsimile 1 explanation (1842); scribe: Willard Richards
KEPA 5 = Ab6	Facsimile 2 explanation (1842); scribe: Willard Richards
KEPA 4 = Ab7	Abraham 3:18b–26a (1842); scribe: Willard Richards

31. *Times and Seasons* 4/6 (1 February 1843): 95.

32. Also housed in the Church History Library are the three lead cuts used for publishing the three facsimiles in the *Times and Seasons* (see appendix 3).

Because of the diverse nature of the Egyptian manuscripts, descriptive designations based on their original titles are used throughout this volume; corresponding old and new designations are given below.

KEPE 3 = EAWP	“Egyptian alphabet” in the handwriting of W. W. Phelps (1835)
KEPE 4 = EAJS	“Egyptian alphabet” in the handwriting of Joseph Smith and Oliver Cowdery (1835)
KEPE 5 = EAOC	Probably titled “Egyptian alphabet” in the handwriting of Oliver Cowdery (1835)
KEPE 2 = ECWP	“Egyptian Counting” in the handwriting of W. W. Phelps (1835)
KEPE 1 = GAEL	“Grammar and alphabet [ <i>sic</i> ] of the Egyptian Language” in the handwriting of W. W. Phelps (1835/36/37)
KEPE 6 = EN1	Egyptian notebook with signatures of Joseph Smith and Frederick G. Williams; contents in the handwriting of Oliver Cowdery (1835)
KEPE 7 = EN2	Egyptian notebook in the handwriting of W. W. Phelps (1835)
KEPE 8 = EH1	Egyptian hieratic and three drawings in an unknown hand
KEPE 9 = EH2	Egyptian hieratic in an unknown hand

GAEL postdates the three EA manuscripts (and probably ECWP) as it further develops definitions and adds grammatical material. EAWP, EAJS, EAOC, and GAEL contain terms, phrases, or words found in the text of the Book of Abraham. Therefore, they are incorporated into the historical text to indicate secondary readings. A fuller treatment of their chronology and the text of the Book of Abraham they contain can be found in appendix 2.

### Genetic Relationship of the Abraham Manuscripts<sup>33</sup>

For Ab1, W. W. Phelps likely copied Abraham 1:1–3 onto the sheet from an earlier exemplar (Ab0) and then, sometime after 29 October 1835, when called as a scribe, Warren Parrish copied Ab4 from Ab3 on the same sheet of paper, beginning where Phelps had left off. This order therefore represents a chronological sequence of the manuscripts. Although the working theory at this point is that Ab4 was copied from Ab3, the exemplars for the other manuscripts (i.e., Ab1, Ab2, and Ab5) remain unknown.

One useful way to determine the order in which Ab2–5 were created is to examine the internal composition of the text. In general, more difficult readings and orthography suggest earlier renderings, with the text becoming more polished in subsequent readings. For instance, Ab2 contains more difficult readings than Ab3 or Ab4, and it is clear that Ab4 has been smoothed out to the point where it is much closer to the current text. In addition, the orthography of names in Ab2 appears to be more tentative but seems to receive refinement in the later manuscripts.

In the examples below, Ab2 exhibits more variant readings against Ab3, Ab4, or Ab5 in spacing, spelling, and the use of dashes. In addition, most of the names in Ab2 exhibit heavy retracing,

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33. I am aware of competing theories concerning the relationship between the Abraham manuscripts. Although I posit that all the Abraham manuscripts are later copies, some believe certain of these manuscripts were dictated. See Edward H. Ashment, “Reducing Dissonance: The Book of Abraham as a Case Study,” in *The Word of God: Essays on Mormon Scripture*, ed. Dan Vogel (Salt Lake City: Signature Books, 1990), 225–26. Again, this debate would take up too much time and space for a volume that is designed primarily to be a source book.



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which would occur if the correct presentation of the name was still tentative. As expected, Ab4 seems to follow Ab3 quite closely, since it was probably copied from Ab3, and Ab5 shows revisions closest to the current text. What follows is a comparison of the rendering of names in the four main Abraham manuscripts to illustrate the likely chronological order from earliest to latest (top to bottom).

### Abraham 1:6

Ab2 Elk=kener  
Ab3 Elkkener  
Ab4 Elkkener  
Ab5 Elkenah

### Abraham 1:7

Ab2 Elk=kiner, Elk-keedah  
Ab3 Elkkener, Elkkener  
Ab4 Elkkener, Elkkener  
Ab5 Elkenah, Elkenah

### Abraham 1:9

Ab2 Shag=reel, Shag-reel  
Ab3 Shagreel, Shagreel  
Ab4 Shagreel, Shagreel  
Ab5 Shagreel, Shagreel

### Abraham 1:13

Ab2 Elk-keedah, Mah-mach-rah  
Ab3 Elkkener, Mahmachrah  
Ab4 Elkkener, Mahmachrah  
Ab5 Elkenah, Mahmackrah

### Abraham 1:17

Ab2 Elk kee-nah, Mah Mach-rah  
Ab3 Elkkener, Mahmachrah  
Ab4 Elkkener, Mahmachrah  
Ab5 Elkenah, Mahmackrah

### Abraham 1:20

Ab2 Elk-keedah  
Ab3 Elkkener  
Ab4 Elkkener  
Ab5 Elkenah

### Abraham 1:23

Ab2 Zep-tah, Elk keedah  
Ab3 Zeptah, Elkkener  
Ab4 Zeptah, Elkkener  
Ab5 Zeptah (cancelled), Elkenah (inserted)

Abraham 2:2

Ab2 Haron  
Ab3 Haran  
Ab4 Haran  
Ab5 Haran

In comparing Ab2 and Ab3, over sixty anomalies emerge between the two manuscripts; more than two-thirds of these anomalies show that Ab3 smooths out certain mistakes in Ab2 (see the enclosed bookmark for a list of symbols used in this volume). For example:

Abraham 1:7

Ab2 unto these d{m|umb} idols  
Ab3 unto these dumb idols

Abraham 1:8

Ab2 unto the{r|se} strange gods  
Ab3 unto these strange gods

Abraham 1:10

Ab2 plains (of Olishem)  
Ab3 plain (of Olishem)

Abraham 1:11

Ab2 offer{up|ed}{off|u}pon this altar  
Ab3 offered upon this altar

Abraham 1:15

Ab2 offer me up {to|and} {an|and} take (second emendation surpralinear)  
Ab3 offer me up and take

Abraham 1:28

Ab2 beginning of <the> creation  
Ab3 beginning of the creation

The above examples give good evidence that Ab2 was created before Ab3. Some textual changes appear to be more deliberate while others indicate inadvertant errors. In the examples below, Ab3 evidences emendations that appear to be mostly copy errors (underlining = my emphasis).

Abraham 1:10

Ab2 plains of Olishem  
Ab3 plain of {o|O}lishem

Abraham 1:14

Ab2 is called by the Chaldians  
Ab3 <is> ~~was~~ called by the ~~Egyptians~~ Chaldeans

Abraham 1:24

Ab2 When this woman discovered the land  
Ab3 {wh|W}hen this woman disco<v>ered the land

Again, Ab3 seems to follow Ab2 in more instances than the other way around, which suggests that Ab2 preceded Ab3 and that Ab3 was copied from Ab2. However, if Ab2 and Ab3 were copied from separate similar exemplars, then it is possible Ab3 was copied from an intermediate manuscript (Abx), which was copied from Ab2. It appears that Ab4 was copied from Ab3, but it is not clear whether Ab5 was copied from Ab4. However, Ab5 is clearly a later manuscript. Therefore, based on the above analysis, the Abraham manuscripts are presented in the order of earliest to latest. For the most part, this chronological sequence is followed in the historical text, the typographic transcriptions, and the images in the appendices.

### ***Times and Seasons***

The current text of the Book of Abraham was published in the *Times and Seasons* (TS) during March 1842. Ab5, from the Nauvoo period, exhibits certain characteristics that indicate it may have been the printer's manuscript for the first installment of the Book of Abraham in the *Times and Seasons*. This can be demonstrated using internal evidence. First, the *Times and Seasons* follows quite closely the areas in Ab5 where beginnings of paragraphs were created with the insertion of a period to end a previous sentence and then the capitalization of the following word. For instance:

#### Abraham 1:1

Ab5    {i|I}n the Land of the Chaldeans

TS     In the land of the Chaldeans

#### Abraham 1:8

Ab5    {now|n|Now} at this time it was the custom of the priest

TS     Now, at this time it was the custom of the priest

#### Abraham 1:15

Ab5    {a|A}nd as they lifted up their hands

TS     And as they lifted up their hands

#### Abraham 1:29

Ab5    {n|N}ow after the priest of Elkenah

TS     Now after the priest of Elkenah

Second, at the above points and other points in Ab5, superscript notations of "P1, P2, P3, etc.," written in pencil or light ink, correspond precisely to the paragraphing in the *Times and Seasons*. Although the paragraphing matches, the numbering is off at "P5," when it is repeated twice. From that point on "P6" is actually "P7," "P7" is "P8" and so on to the end of the manuscript. This paragraphing establishes a clear connection between Ab5 and the first installment of the Book of Abraham in the *Times and Seasons*. Third, some of the precise wording in the *Times and Seasons* reflects, or is corrected against Ab5.

#### Abraham 1:5

Ab5    worshipping of the Gods of the heathens

TS     worshipping of the Gods of the heathens

#### Abraham 1:9 (12)

Ab5    And it come to pass

TS     And it come to pass

Abraham 1:24

Ab5 who afterwards settled her {s|S}ons in it  
TS who afterwards settled her sons in it

Abraham 1:29

Ab5 a fulfillment of those things which were <were said> ~~spoken~~ (supralinear insertion)  
TS a fulfilment of those things which were said

Fourth, orthography of names in the *Times and Seasons* follows Ab5 in such examples as Elkenah, Mahmackrah, and especially Libnah (in the earlier manuscripts it is consistently spelled as “Zibnah”).

Fifth, the use of the ampersand in the *Times and Seasons* comes as no surprise, since Willard Richards, who was scribe for Ab5, used ampersands quite frequently.

It is also worth noting that the *Times and Seasons* version also departs from the manuscripts on a number of occasions, mostly occurring in orthography that reflects deliberate editing.

Abraham Preface

Ab5 from the Catacombs of Egypt  
TS from the Catecombs of Egypt

Abraham 1:7

Ab5 of the heathens in offering up their children  
TS of the heathen in offering up their children

Abraham 2:2

Ab5 and Nahor my brother  
TS and Nehor my brother

As the *Times and Seasons* represents the first publication of the Book of Abraham, it is used as the base text of the historical textual study against which all other manuscripts and editions are compared.

***Millennial Star***

In July 1842, the Book of Abraham was republished in the *Millennial Star* (MS), a Church periodical printed in Liverpool. It follows the paragraphing in the *Times and Seasons* exactly, but departs from it in other ways. Most of the variants are orthographic.

Abraham 1:7 (28, 31)

TS but endeavored to take away my life  
MS but endeavoured to take away my life

Abraham 1:9, 12

TS And it come to pass  
MS And it came to pass

Abraham 2:3 (1:16; 2:6, 14, 17)

TS Now the Lord had said unto me, Abram  
MS Now the Lord had said unto me, Abraham

A few of the variants in the *Millennial Star* slightly change the meaning as seen below.

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### Abraham 1:16

TS take thee away from thy fathers house  
MS take thee away from thy father's house

### Abraham 1:27

TS notwithstanding the Pharaoh's would fain  
MS notwithstanding the Pharaohs would fain

### Abraham 2:11

TS blessings of salvation, even life eternal  
MS blessings of salvation, even eternal life

Although the *Millennial Star* was generally based on the *Times and Seasons*, it introduced some variants and many punctuation changes. Some of these changes affected subsequent editions of the Book of Abraham.

### **1851 Edition**

In 1851, nine years after its publication in the *Times and Seasons*, Franklin D. Richards, while serving as a mission president in England, published an edition of the Pearl of Great Price that included the Book of Abraham. Richards had a copy of the *Times and Seasons* publication of the Book of Abraham as well as a copy of the *Millennial Star* version. Although both the *Millennial Star* and the 1851 edition reflect British orthography, a quick comparison illustrates that Franklin D. Richards relied on both the *Times and Seasons* and the *Millennial Star* for his 1851 edition. Richards followed the *Millennial Star* more closely than the *Times and Seasons* in punctuation and capitalization. Also, in every occurrence of the name "Abram" in the *Times and Seasons*, Richards follows the *Millennial Star* in spelling it "Abraham." What follows are a few more examples of the 1851 edition's preference of the *Milennial Star* over the *Times and Seasons*. Again, most of the examples below demonstrate deliberate revisions.

### Abraham 1:7 (28, 31)

TS but endeavored to take away my life  
MS but endeavoured to take away my life  
1851 but endeavoured to take away my life

### Abraham 1:9 (12)

TS And it come to pass  
MS And it came to pass  
1851 And it came to pass

### Abraham 1:19 (3:26)

TS my name shall be known in the earth forever  
MS my name shall be known in the earth for ever  
1851 my name shall be known in the earth for ever

### Abraham 1:23

TS which in the Chaldea signifies Egypt  
MS which in the Chaldee signifies Egypt  
1851 which in the Chaldee signifies Egypt

Abraham 2:21

TS the famine became very grievous  
MS the famine became very grievous  
1851 the famine became very grievous

Abraham 3:13

TS this is Shinehah, (which is the sun.)  
MS this is Shinehah, which is the sun  
1851 this is Shinehah, which is the sun

Abraham 3:21

TS over all the intelligencies thine eyes have seen  
MS over all the intelligences thine eyes have seen  
1851 over all the intelligences thine eyes have seen

Abraham 5:20

TS and what soever Adam called every living creature  
MS and whatsoever Adam called every living creature  
1851 and whatsoever Adam called every living creature

Richards also introduced a few variant readings in the 1851 edition found in neither the *Times and Seasons* nor the *Millennial Star*.

Abraham 1:8

TS offering unto these strange Gods both men, women, and children  
MS offering unto these strange gods both men, women, and children  
1851 offering unto these strange gods; men, women, and children

Abraham 1:12

TS and that you might have a knowledge of this altar  
MS and that you might have a knowledge of this altar  
1851 and that you may have a knowledge of this altar

Abraham 1:16

TS and from all thy kin-folks, into a strange land  
MS and from all thy kin-folks, into a strange land  
1851 and from all thy kins-folk, into a strange land

Abraham 1:26

TS even in the reign of Adam, and also Noah, his father  
MS even in the reign of Adam, and also Noah, his father  
1851 even in the reign of Adam, and also of Noah, his father

Abraham 2:10

TS and shall rise up and bless thee, as unto their father  
MS and shall rise up and bless thee, as unto their father  
1851 and shall rise up and bless thee, as their father

Abraham 3:6

TS Abraham, these two facts exist, behold, thine eyes seeth it  
MS Abraham, these two facts exist, behold, thine eyes seeth it  
1851 Abraham, these two facts exist; behold, thine eyes see it

Abraham 3:12

TS and his hand was stretched out  
MS and his hand was stretched out  
1851 (and his hand was stretched out)

Abraham 3:18

TS notwithstanding one is more intelligent than the other, yet they have no beginning  
MS notwithstanding one is more intelligent than the other, yet they have no beginning  
1851 notwithstanding one is more intelligent than the other, have no beginning

Abraham 4:3

TS And they said, the Gods, let there be light  
MS And they said (the Gods) let there be light  
1851 and they (the Gods,) said, let there be light

Abraham 4:16

TS with the lesser light he set the stars, also  
MS with the lesser light he set the stars also  
1851 with the lesser light they set the stars also

Abraham 4:31

TS from morning until evening they called day  
MS from morning until evening they called day  
1851 from morning until evening that they called day

Abraham 5:3

TS rest from all their work which they, the Gods, counselled  
MS rest from all their work which they, the Gods, counselled  
1851 rest from all their work which they (the Gods) counselled

Abraham 5:7

TS and took his spirit, that is the man's spirit  
MS and took his spirit, that is the man's spirit  
1851 and took his spirit, (that is, the man's spirit)

Abraham 5:20

TS and brought unto Adam to see what he would call them  
MS and brought unto Adam to see what he would call them  
1851 and brought them unto Adam to see what he would call them

Many of the changes in the 1851 edition were preserved up to the 1981 edition, although the 1851 edition dropped the paragraph numbers that had been in the *Times and Seasons* and *Millennial Star*, while retaining much of their paragraphing. As will be seen, paragraphing continues to change throughout the editions, especially after 1902.

The 1851 edition was not an official publication of the Church at that time but was an attempt on Richards's part to put some of the sacred materials from the time of Joseph Smith into the hands of the British Saints. Its popularity grew among the American Saints as it was brought to the United States with immigrants and those returning home from missions.

### 1878, 1879, 1882, and 1891 Editions

With rising interest in the 1851 edition in America, the First Presidency commissioned Orson Pratt to produce an 1878 edition of the Pearl of Great Price; he deleted the preface that was directed to the British Saints and many of the sections of the Doctrine and Covenants that had already been published for the American Saints.

He made significant changes to the Book of Moses, an extract from Joseph Smith's translation of the Bible (1830–33) that includes several visions of Moses and variant readings of Genesis to Noah. In this case Pratt compared Richards's 1851 edition to the Book of Moses material in the 1867 RLDS *Inspired Version*, which was a superior text.<sup>34</sup> However, for the 1878 Book of Abraham, Elder Pratt stayed close to the 1851 edition, except in a few minor instances:

#### Abraham Preface

1851 Purporting to be the writings of Abraham while he was in Egypt

1878 Writings of Abraham while he was in Egypt

#### Abraham 4:4

1851 and they, the Gods, comprehended the light

1878 and they (the Gods) comprehended the light

#### Abraham 4:25

1851 the beasts after their kind, and cattle after their kind

1878 the beasts after their kind, the cattle after their kind

#### Abraham 5:3 (5)

1851 counselled among themselves

1878 counseled among themselves

Elder Pratt also changed the English spelling of “endeavour” to “endeavor,” and modernized the spelling of the archaic “shew” to “show.” For the most part, however, the text of the Book of Abraham in the 1878 edition did not change much from the 1851 edition.

Two years later, during the October 1880 general conference, the Pearl of Great Price was officially accepted as scripture. Several more printed editions followed from both England and America. The 1879, 1882, and 1891 editions, printed in Liverpool, used the same plates as the 1878 edition, but contain a few minor revisions beyond the 1878 edition:

#### Abraham 1:14

1878 understanding of these Gods

1879 understanding of the Gods

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34. See Kent Jackson, *The Book of Moses and the Joseph Smith Translation Manuscripts* (Provo, UT: BYU Religious Studies Center, 2005), 34.



Abraham 1:2

1878 be a greater follower of righteousness

1879 be a great follower of righteousness

Abraham 3:13

1878 and he said unto me: Kokob, which is star

1879 and he said unto me: Kolob, which is star

Abraham 4:15

1878 expanse of the heaven

1879 expanse of the heavens

Abraham 5:14

1878 it is not good that the man

1879 it is not good that man

### 1888 Edition

Although the 1888 edition used the same plates as its 1878 predecessor, a few minor changes were introduced, primarily orthographic.

Abraham 3:1 (4)

1878 Urim and Thummim

1888 Urim and Thummin

Abraham 1:29

1878 there came a fulfillment of those things

1888 there came a fulfilment of those things

Abraham 3:17

1878 that a planet, or a star may exist

1888 that a planet or star may exist

Abraham 4:2

1878 brooding upon the faces of the water

1888 brooding upon the face of the water

The 1888 edition took on more significance as it became the direct parent to the 1902 edition, which, for the most part, brought the text of the Book of Abraham to its current state.

### 1902, 1921, and 1981 Editions

The First Presidency commissioned James E. Talmage to prepare a revised edition of the Pearl of Great Price, which was published in 1902. Talmage, using his 1888 edition (see appendix 5), divided the text into chapters and verses and added footnote references to the King James Version of the Bible. He also made revisions to the text of the Book of Abraham. Some of the revisions were again minor orthographic or utility changes.

Abraham 1:3

1888 right of the first born

1902 right of the first-born

Abraham 1:16

1888 Abraham! Abraham! behold my name is JEHOVAH  
1902 Abraham, Abraham, behold, my name is Jehovah

Abraham 2:7

1888 I say to the mountains, Depart hence; and behold  
1902 I say to the mountains—Depart hence—and behold

Other revisions in the 1902 edition introduced variant readings (some more significant than others) not found in previous manuscripts or editions. Below, the 1888 edition will be used as the example of the traditional reading.

Abraham 1:3

1888 who is Adam, or first father  
1902 who is Adam, our first father

Abraham 1:5

1888 worshiping of the gods of the heathens  
1902 worshiping of the gods of the heathen

Abraham 1:15

1888 he filled me with a vision of the Almighty  
1902 he filled me with the vision of the Almighty

Abraham 1:19

1888 As it was with Noah so shall it be with thee, that through thy ministry  
1902 As it was with Noah so shall it be with thee; but through thy ministry

Abraham 1:24

1888 who afterwards settled her sons in it  
1902 who afterward settled her sons in it

Abraham 2:12

1888 I said in mine heart, Thy servant has sought thee earnestly  
1902 I said in my heart: Thy servant has sought thee earnestly

Abraham 3:3

1888 which belong to the same order of that upon which thou standest  
1902 which belong to the same order as that upon which thou standest

Abraham 3:6

1888 the times of reckoning, and the set time, yea, the set times of the earth  
1902 the times of reckoning, and the set time, yea, the set time of the earth

Abraham 3:9

1888 the same order of that upon which thou standest  
1902 the same order as that upon which thou standest

Abraham 3:22

1888 the Lord had shewn  
1902 the Lord had shown

Abraham 3:27

1888 Who shall I send?  
1902 Whom shall I send?

Abraham 4:1

1888 and they organized and formed, (that is the Gods)  
1902 and they, that is the Gods, organized and formed

Abraham 4:2

1888 brooding upon the face of the water  
1902 brooding upon the face of the waters

Abraham 4:10

1888 Gods pronounced the earth dry  
1902 Gods pronounced the dry land, earth

Abraham 4:25

1888 upon the earth after their kind  
1902 upon the earth after its kind

Abraham 5:16

1888 And the rib which the Gods had taken from man, formed they a woman  
1902 And of the rib which the Gods had taken from man, formed they a woman

In Abraham 1:14, the 1902 edition follows the manuscripts and the *Times and Seasons* in changing the verse to read, “which manner of figures is called by the Chaldeans,” instead of the 1888 edition reading, “which manner of figures is called by the Chaldean.” However, it is not known whether Talmage had access to the manuscripts. He could not consult Ab1 and Ab4, since the folio did not come into the hands of the Church until 1937 (see “Editorial Note” to Ab1 and Ab4 on pp. 59 and 111). In the *Times and Seasons*, Abraham 1:23 read, “which in the Chaldea signifies Egypt.” Later in the *Millennial Star* and subsequent editions it read, “which in the Chaldee signifies Egypt.” The 1902 edition departs from both readings with “which in the Chaldean signifies Egypt.”

For the 1921 edition, Talmage made a few minor changes and put the chapters and verses in double columns.

Abraham 1:3

1902 right of the first-born  
1921 right of the firstborn

Abraham 4:31

1902 we will do every thing that we have said  
1921 we will do everything that we have said

Abraham 5:14 (21)

1902 Let us make an help-meet for the man  
1921 Let us make an help meet for the man

In Abraham 1:1, the 1921 edition makes one change that agrees with Ab1 only: “In the land of the Chaldeans, at the residence of my fathers,” instead of “at the residence of my father,” as in all other manuscripts and editions.

The 1921 edition remained essentially the same up to the publication of the 1981 edition, which retains most of Talmage’s editorial revisions. However, the 1981 edition introduces a few more revisions, some of which depart from previous editions to agree with Ab1 and Ab4, which were available by then and may have been used to revise the 1981 edition.

Abraham 1:3

1921 foundations of the earth, to the present time

1981 foundation of the earth, down to the present time (underlined agrees only with Ab1)

Abraham 1:3

1921 right of the firstborn, on the first man

1981 right of the firstborn, or the first man (underlined agrees only with Ab1)

Abraham 1:3

1921 who is Adam, our first father (underlined agrees only with 1902 edition)

1981 who is Adam, or first father (underlined agrees with all previous MSS and editions)

Abraham 1:16

1921 and from all thy kins-folk

1981 and from all thy kinsfolk (underlined not attested in previous MSS and editions)

Abraham 2:2

1921 and Nehor, my brother, took Milcah (underlined agrees with previous editions)

1981 and Nahor, my brother, took Milcah (underlined agrees with MSS and Genesis 11:29)

Abraham 2:2

1921 who were the daughters of Haran (underlined agrees with Ab5 and previous editions)

1981 who was the daughter of Haran (underlined agrees with Ab2, Ab3, Ab4, and Genesis 11:29)

Abraham 4:10

1921 the Gods pronounced the dry land, earth

1981 the Gods pronounced the dry land, Earth

Abraham 4:10

1921 and the gathering together of the waters, pronounced they, great waters

1981 and the gathering together of the waters, pronounced they, Great Waters

As can be seen, the 1981 edition follows the 1902/1921 editions, except in a few instances. The 1981 Book of Abraham edition did not include any changes to verse numbering but is more fully indexed and footnoted to the Book of Mormon, the Doctrine and Covenants, and the LDS edition of the Bible.



# HISTORICAL TEXT OF THE BOOK OF ABRAHAM

What follows (on pages 25–51) is a transcription of the Book of Abraham as it was first published in the *Times and Seasons* in March 1842. This transcription preserves the paragraphing and orthography as it was found in the original. Since Joseph Smith oversaw this publication, it likely best represents how he wanted the published version of the Book of Abraham to look at that time. As far as can be determined, Joseph Smith had no influence on the text after this publication and up until his death in June 1844.

The Abraham manuscripts prior to the *Times and Seasons* publication are incomplete and cover only Abraham 1:1–2:18; Abraham 3:18b–26a; and the explanations for Facsimiles 1 and 2.<sup>1</sup> Since the text between Abraham 2:18 and Abraham 3:18b, that following Abraham 3:26a (including Abraham chapters 4 and 5), and the explanation to Facsimile 3 have not survived in manuscript form, textual variants can only be possible in editions after the *Times and Seasons*.

In the footnotes to the historical text, variant changes in the words or wording of text are noted from the manuscript stage, if attested, up to the current (1981) edition. In addition, the manuscripts and editions are cited chronologically in the historical text using the following abbreviations.

- Ab0 Abraham Manuscript 0 is the hypothetical originally dictated manuscript for the Book of Abraham. It is not extant.
- Ab1 Abraham Manuscript 1 is folio 1a (lines 1–21) of Ab4 and most likely the earliest of the Abraham manuscripts. It may have been created as early as the summer of 1835 by W. W. Phelps. It covers Abraham 1:1–3 and was likely copied from an earlier, nonextant exemplar.
- Ab2 Abraham Manuscript 2 was produced sometime between the beginning of October and the end of November 1835 when Frederick G. Williams served as a scribe to Joseph Smith. This manuscript covers Abraham 1:4–2:6 and was copied from an earlier, nonextant exemplar. At the end of this manuscript (fol. 2b), Williams repeats Abraham 2:3–5.

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The historical text is not meant to function as a critical text that seeks to recover an original or lost text. Here, my primary purpose is to provide a historical record of changes in the text. Therefore, I make no effort to analyze variant readings to argue for original readings.

1. In my view, because these manuscripts represent copies of earlier manuscripts and appear to be (according to scribal emendations) an intermediate phase leading up to the publication of the Book of Abraham, they do not contain the earliest text as Joseph Smith wanted it to look like. As mentioned above, it is the *Times and Seasons* that best represents Joseph Smith's version of the text. However, in the historical text, these earlier manuscripts will be cited to give a broader view of the history of the text before its appearance in the *Times and Seasons*.

- Ab3 Abraham Manuscript 3 was written sometime between 29 October 1835 and 1 April 1836 when Warren Parrish served as a scribe to Joseph Smith. This manuscript covers Abraham 1:4–2:2 and was probably copied from Ab2.
- Ab4 Abraham Manuscript 4 begins at line 22 on folio 1a of Ab1 and was copied sometime between 29 October 1835 and 1 April 1836 by Warren Parrish. This manuscript covers Abraham 1:4–2:18 and was likely copied from Ab3.
- Ab5 Abraham Manuscript 5 was produced sometime between late 1841 and early 1842. This manuscript, in the handwriting of Willard Richards, covers Abraham 1:1–2:18 and was copied from an unknown earlier manuscript. Ab5 was likely the printer’s manuscript for the first installment of the Book of Abraham in the *Times and Seasons*. Ab5 is missing page 4 (Abraham 1:9b–12a).
- Ab5a Abraham Manuscript 5a is Ab5 fol. 2b. It is cited as Ab5a to indicate that it dates to the same time period as Ab5 but is distinct from it. This manuscript contains the explanation to Facsimile 1 in the handwriting of Willard Richards and was likely the printer’s manuscript for the *Times and Seasons*.
- Ab6 Abraham Manuscript 6 was probably produced sometime between late 1841 and early 1842. It contains the explanation to Facsimile 2 in the handwriting of Willard Richards and was also likely the printer’s manuscript for the *Times and Seasons*.
- Ab7 Abraham Manuscript 7 was likely created in early 1842 and covers Abraham 3:18b–26a in the handwriting of Willard Richards. It may be the printer’s manuscript for the second installment of the Book of Abraham in the *Times and Seasons*.
- WA William Appleby journal, dated 5 May 1841, contains Abraham 1:15–31. This pericope is internally numbered according to the *Times and Seasons*, but may predate it. Even though it is placed chronologically before the *Times and Seasons*, at present, it cannot be definitively determined whether WA predates the *Times and Seasons* or was backdated.
- TS *Times and Seasons*, Nauvoo, Illinois 3/9 (1 March 1842): 704–6 contains Abraham 1:1–2:18; Facsimile 1 is included on page 703. *Times and Seasons* 3/10 (15 March 1842): 719–22 contains Abraham 2:19–5:21; Facsimile 2 is included on page 724. *Times and Seasons* 3/14 (16 May 1842): 783–84 contains Facsimile 3.
- MS *Millennial Star*, Liverpool, England 3/3 (July 1842): 34–36 contains Abraham 1:1–2:18; Facsimile 1 is included on page 33. *Millennial Star* 3/4 (August 1842): 49–53 contains Abraham 2:19–5:21.
- 1851 1851 edition of the Pearl of Great Price, Liverpool, England
- 1878 1878 edition of the Pearl of Great Price, Salt Lake City, Utah
- 1888 1888 edition of the Pearl of Great Price, Salt Lake City, Utah
- 1902 1902 edition of the Pearl of Great Price, Salt Lake City, Utah
- 1921 1921 edition of the Pearl of Great Price, Salt Lake City, Utah
- 1981 1981 edition of the Pearl of Great Price, Salt Lake City, Utah

As previously mentioned, certain words, phrases, and terms found in the Book of Abraham can also be found in several of the Egyptian manuscripts. Since the Egyptian papers generally date from sometime between 1835 and 1837, the textual connections to the Book of Abraham from these manuscripts can be helpful in seeing contemporary secondary readings and viewpoints of various Abraham topics. Therefore, pertinent Abraham text in the Egyptian manuscripts is noted in the historical text. (Appendix 2 provides a side-by-side comparison of the shared text between the Book of Abraham and the Egyptian manuscripts). Of the Egyptian manuscripts listed on page 7, the following are most crucial to the textual history of the Book of Abraham and will be cited in the historical text using the manuscript designation and original page number (e.g., GAEL p. 2).

EAWP	“Egyptian alphabet” in the handwriting of W. W. Phelps (1835)
Eajs	“Egyptian alphabet” in the handwriting of Joseph Smith and Oliver Cowdery (1835)
EAOc	Probably titled “Egyptian alphabet” in the handwriting of Oliver Cowdery (1835)
GAEL	“Grammar and alphabet [ <i>sic</i> ] of the Egyptian Language” in the handwriting of W. W. Phelps (1835/36/37).

The above abbreviations appear in the footnotes of the historical text and indicate, from earliest to latest, the textual changes such as variant words, phrasing, and orthography that take place in the Book of Abraham. With the exception of the 1888, the above editions have been selected because they went through a plate change in the printing process. The 1888 edition is included because James E. Talmage used it to create the 1902 edition, and the variants between these two editions can be readily apparent in the historical text.

Paragraphing in the *Times and Seasons* is noted in the historical text, while the current (1981) verse numbers are bracketed within each paragraph. Textual variants appear in the footnotes, but variant capitalization between the manuscripts and editions against the *Times and Seasons* is limited to names and places.<sup>2</sup>

In order to provide a record of changes in the text of the Book of Abraham, the footnotes in the historical text refer to specific readings in the manuscripts and editions that vary from the text found in the *Times and Seasons*. Single words in the footnotes replace the footnoted word in the *Times and Seasons*. For instance, footnote 30, concerning the name Libnah” in Abraham 1:6 (p. 26), reads: “Ab2, Ab3, Ab4: ‘Zibnah.’” This means that Abraham manuscripts 2, 3, and 4 read, “Zibnah” instead of “Libnah.” From this footnote it can also be understood that Ab5 and all editions read “Libnah,” like the *Times and Seasons*.

Phrases in the footnotes replace the bracketed phrase {} in the *Times and Seasons*. So, for example, footnote 15 to Abraham 1:2 (p. 25) has “Ab1, GAEL pp. 2, 3: ‘one who keeps’” that replaces “{to keep}” in the *Times and Seasons*. Again, it should be understood that Ab5 and all editions read, “to keep”, as it is found in the *Times and Seasons*.

A few terms used in the footnotes to the historical text indicate specific variants from the *Times and Seasons* in the manuscripts or editions:

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2. The majority of the changes in capitalization occur between Ab5 and the *Times and Seasons* and between the 1888 and 1902/1921 editions.



**Insert** Insertions of text in a manuscript or edition but not attested in the *Times and Seasons*.

In the phrase “before the foundations of the earth,<sup>20</sup> to the present time” (p. 26), footnote 20 reads: “Ab1, 1981: insert ‘down.’” This note indicates that Abraham manuscript Ab1 and the 1981 edition read: “before the foundations of the earth, down to the present time.” All other (applicable) manuscripts and editions read the same as the *Times and Seasons*.

**Omit** Omissions of text in a manuscript or edition but attested in the *Times and Seasons*. In the phrase “it was after the manner of the<sup>94</sup> government” (p. 29), footnote 94 reads: “Ab3: omits ‘the,’” indicating that Abraham manuscript 3 reads: “it was after the manner of government.” All other (applicable) manuscripts and editions read the same as the *Times and Seasons*.

**Cancel** Cancellation of text (occurring primarily in the Abraham manuscripts through erasure, knife scraping, or strikethrough), which is usually followed by an insertion of supralinear text. For instance, footnote 26 to Abraham 1:4 (p. 26) reads: “Ab2, Ab3: cancels ‘the’ and inserts supralinear ‘mine.’”

In the footnotes cancelled text is sometimes shown with a strikethrough at the beginning of a phrase, alone, or at the end of a phrase. This can indicate an inline change or a more notable variant change than the type of cancellation noted above. For instance, footnote 27 to Abraham 1:4 (p. 26) reads: “Ab2, Ab3: ~~whereunto~~ unto.” This indicates that Abraham manuscripts 2 and 3 cancelled “whereunto” and replaced it inline with “unto.” This shows textual development from the earlier manuscript stage to its later formulation. Footnote 64 to Abraham 1:17 (p. 28) reads: “Ab4: ‘and ~~from all~~ this’” and means that in Abraham manuscript 4 the phrase should read “and this.” One final example in footnote 20 to Abraham 2:6 (p. 31) reads: “Ab4: ‘~~eternal memorial~~’” indicates that the *Times and Seasons* reading of “everlasting possession” was once “eternal memorial” in Abraham manuscript 4.

In some cases overwrites noted in the footnotes indicate textual development. For instance, in footnote 4 to Abraham 2:2 (p. 31) it reads: “Ab2, Ab3, Ab4, 1981: ‘was’; Ab5: ‘ere’ overwrites ‘as’ in ‘was’ to make ‘were.’” In this example, the phrase in the *Times and Seasons* reads: “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.” The footnote above is meant to indicate that although “was” seems to be the preferred reading in Ab2, Ab3, Ab4, and the 1981 edition, “was” is overwritten with “were” in Ab5 and is the preferred reading in the *Times and Seasons* and all subsequent editions up until the change in 1981.

Readings from the Egyptian manuscripts found in the footnotes to the historical text serve only as secondary readings and should not be considered as candidates for an original reading. Therefore, unlike variant readings in the Abraham manuscripts and editions, these secondary readings from the Egyptian papers do not replace the same text in the *Times and Seasons*. However, these readings can provide interesting textual expansions related to the text the Book of Abraham.

# ABRAHAM 1

## {<sup>1</sup>A TRANSLATION

Of some ancient Records that have fallen into our hands, from the Catacombs<sup>2</sup> of Egypt, purporting to be<sup>3</sup> the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus.}

## THE BOOK OF ABRAHAM<sup>4</sup>

1. [1] In the land of the Chaldeans,<sup>5</sup> at the residence of my father,<sup>6</sup> I, Abraham, saw that it was needful for me to obtain another place of residence, [2] and finding<sup>7</sup> 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<sup>8</sup> a follower of righteousness, desiring also<sup>9</sup> to be {one who possessed great knowledge},<sup>10</sup> and to be<sup>11</sup> a greater follower of righteousness, {and to possess a greater knowledge},<sup>12</sup> and to be<sup>13</sup> a father of many nations, a prince of peace; and desiring to receive instructions, and<sup>14</sup> {to keep}<sup>15</sup> the commandments of God, I became<sup>16</sup> a rightful heir, a high priest, holding the right belonging to the fathers, [3] it was conferred upon me from the fathers; it came

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1. Abl: "Translation of the Book of Abraham written by his own hand upon papyrus and found in the CataCombs of Egypt." MS: preamble follows the title "Book of Abraham" and inserts before the preamble "The following is . . ."; 1851, 1878, 1888: preamble follows the title and inserts after the preamble "Times and Seasons, Vol. III. p. 704." 1921, 1981: "See History of the Church, vol. 2, pp. 235, 236, 348–351."

2. 1878, 1888: "Catacombs"; 1902, 1921, 1981: "catacombs"

3. 1878, 1888, 1902, 1921, 1981: omit "purporting to be"

4. 1851, 1878, 1888, 1902, 1921, 1981: "Translated from the Papyrus, by Joseph Smith" inserted below title

5. EAWP p. 4: "The land of the Chaldees"; EAOC p. 3: "The Land of the Chaldeans"

6. Abl, 1981: "fathers"

7. Abl: "seeing"; Ab5: cancels "seeing" and inserts supralinear "finding"

8. Abl: omit "myself"

9. Abl: omit "also"

10. GAEL p. 13: "one who possesses great knowledge"

11. Abl: omit "and to be"

12. Abl, GAEL p. 9: "a possessor of greater knowledge"

13. Abl: omit "and to be"

14. Abl, GAEL pp. 2, 3: omit "and desiring to receive instructions, and"

15. Abl, GAEL pp. 2, 3: "one who keeps"

16. Abl, GAEL pp. 2, 3: omit "I became"; GAEL pp. 2, 3: "a patriarch, a rightful heir, a highpriest"

down from the fathers,<sup>17</sup> from the beginning of time, yea,<sup>18</sup> even from the beginning, or before the foundations<sup>19</sup> of the earth, <sup>20</sup> to the present time, even the right of the first born,<sup>21</sup> on<sup>22</sup> the first man, who is Adam, or<sup>23</sup> first father,<sup>24</sup> through the<sup>25</sup> fathers, unto me.

2. [4] I sought for mine<sup>26</sup> appointment unto the Priesthood according to the appointment of God unto<sup>27</sup> the fathers, concerning the seed. [5] 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,<sup>28</sup> utterly refused to hearken to my voice; [6] for their hearts were set to do evil, and were wholly turned to the God of Elkenah,<sup>29</sup> and the God of Libnah,<sup>30</sup> and the God of Mahmackrah, and the God of Korash,<sup>31</sup> and the God of Pharaoh, King of Egypt; [7] therefore they turned their hearts to the sacrifice of the heathen<sup>32</sup> in offering up their children unto their<sup>33</sup> dumb idols, and hearkened not unto my voice but endeavored<sup>34</sup> to take away my life by the hand of the priest of Elkenah;<sup>35</sup> the priest of Elkenah<sup>36</sup> was also the priest of Pharaoh.

3. [8] 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 Chaldea, for the offering unto these strange Gods, both<sup>37</sup> men, women and children. [9] And it come<sup>38</sup> to pass that the priest made an offering unto the God of Pharaoh, and also unto the God of Shagreel,<sup>39</sup> even after the manner of the Egyptians. Now the God of Shagreel<sup>40</sup> was the Sun.

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17. Ab1: omit "it was conferred upon me from the fathers; it came down from the fathers"; GAEL p. 18: "From Abraham back to his father and from Abraham's father back to his father and so on back through the line of his progenitors"

18. Ab1: omit "yea"; GAEL p. 13: "First reckoned in chronology=coming down from the beginning First born right or blessings"; GAEL p. 16: "Coming down from the beginning To some place or fixed period The first in lineage, or right in lineage"

19. Ab1, 1981: "foundation"

20. Ab1, 1981: insert "down"

21. 1902: "first-born"; 1921, 1981: "firstborn"; GAEL p. 13: "First born right or blessings"

22. Ab1, 1981: "or"

23. 1902, 1921: "our"

24. EAWP p. 1, EAJS p. 1, EAOC p. 1, GAEL p. 23: "Adam or the first man, or first king"; GAEL p. 2: "The first born, or the first man or father or fathers"; GAEL p. 21: "The first man, Adam, the first father"

25. Ab1: Parrish inserts supralinear "the"

26. Ab2, Ab3: cancels "the" and inserts supralinear "mine"

27. Ab2, Ab3: "whereunto unto"

28. 1902, 1921, 1981: "heathen"

29. Ab2: "Elk=kener"; Ab3, Ab4: "Elkkener"

30. Ab2, Ab3, Ab4: "Zibnah"

31. Ab2, Ab3: omit "and the God of Korash"; Ab4, Ab5: "Koash"

32. Ab2, Ab3, Ab4, Ab5: "heathens"

33. Ab2, Ab3, Ab4, 1981: "these"

34. Ab2: "indeovered"; Ab3, Ab4, MS, 1851: "endeavoured"; Ab5: "endeavord"

35. Ab2: "Elk=kener"; Ab3, Ab4: "Elkkener"

36. Ab2: "Elk=Keenah"; Ab3, Ab4: "Elkkener"

37. 1851, 1878, 1888, 1902, 1921, 1981: omit "both"

38. Ab2, Ab3, Ab4, 1851, 1878, 1888, 1902, 1921, 1981: "came"

39. Ab2: "Shag=reel"

40. Ab2: "Shag-reel"

[10] Even the<sup>41</sup> thank-offering<sup>42</sup> of a child did the priest of Pharaoh offer upon the altar, which stood by the hill called Potiphar's<sup>43</sup> Hill, at the head of the plain of Olishem. [11] Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the<sup>44</sup> 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.

4. [12] And it come<sup>45</sup> 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 might<sup>46</sup> have a knowledge of this altar, I will refer you to the representation<sup>47</sup> at the commencement of this record. [13] It was made after the form of a bedstead,<sup>48</sup> such as was had among the Chaldeans, and it stood before the gods of Elkenah,<sup>49</sup> Libnah,<sup>50</sup> Mahmackrah, Korash,<sup>51</sup> &<sup>52</sup> also a God like unto that of Pharaoh King of Egypt. [14] 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<sup>53</sup> figures is called by the Chaldeans<sup>54</sup> Rahleenos,<sup>55</sup> which signifies Hyeroglyphics.<sup>56</sup>

5. [15] 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 a<sup>57</sup> vision of the Almighty, and the angel of his presence stood by me,<sup>58</sup> and immediately unloosed<sup>59</sup> my bands, [16] and his voice was unto me, Abram! Abram!<sup>60</sup> behold, my name is JEHOVAH,<sup>61</sup> and I have heard thee, and have come down to deliver thee, and to take thee away from thy fathers<sup>62</sup> house, and from all thy kin-folks,<sup>63</sup> into a strange land, which thou knowest not of,

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41. Ab2, Ab3, Ab4: "a"

42. Ab2, Ab3, Ab4: "thank offering"

43. Ab2, Ab3, Ab4: "Potiphers"

44. Ab2, Ab3: insert "regular"

45. Ab2, Ab3, Ab4, 1851, 1878, 1888, 1902, 1921, 1981: "came"

46. 1851, 1878, 1888, 1902, 1921, 1981: "may"

47. Ab2: inserts "that is" and sublinear "commencement of this record"; Ab3: inserts "that is lying before you"

48. Ab2, Ab5: "bedsted"; Ab3: "bedst~~s~~t~~e~~ad"; Ab4: "bed-stead"

49. Ab2: "Elk-Keenah"; Ab3, Ab4: "Elkkener"

50. Ab2, Ab3, Ab4: "Zibnah"

51. Ab2, Ab3, Ab4: omit "Korash"; Ab5: inserts supralinear "Korash"

52. Ab2, Ab3, Ab4, Ab5, MS, 1851, 1878, 1888, 1902, 1921, 1981: "and"

53. Ab2, Ab3, Ab4, MS, 1921, 1981: omit "the"

54. Ab2: "Chaldians"; Ab3: "Egyptians Chaldeans"; MS, 1851, 1878, 1888: "Chaldean"

55. Ab3: "Kahleenos."

56. Ab2, Ab3, Ab4, Ab5: omit "which signifies Hyeroglyphics"; MS: "hieroglyphicks"; 1851, 1878, 1888: "Hieroglyphics"; 1902, 1921, 1981: "hieroglyphics"

57. Ab5: cancels "the" and inserts supralinear "a"; 1902, 1921, 1981: "the"

58. Ab2, Ab3, Ab4: "my feet"; Ab5 cancels "my feet" and inserts supralinear "me"

59. Ab2, Ab3, Ab4: "loosed"; WA: "unloosed"

60. Ab2, Ab3, Ab4: omit exclamation point; MS, 1851, 1878, 1888: "Abraham! Abraham!"; 1902, 1921, 1981: "Abraham, Abraham"

61. Ab2, Ab3, Ab4, 1902, 1921, 1981: "Jehovah"

62. MS, 1851, 1878, 1888, 1902, 1921, 1981: "father's"

63. Ab2, Ab5: "kinsfolks"; Ab3: "kins folks"; Ab4: "knds-folks"; 1851, 1878, 1888, 1902, 1921: "kins-folk"; 1981: "kinsfolk"

[17] {and this}<sup>64</sup> because <sup>65</sup> they have turned their hearts away from me, to worship the God of Elkenah,<sup>66</sup> and the God of Libnah,<sup>67</sup> &<sup>68</sup> the God<sup>69</sup> of Mahmackrah,<sup>70</sup> &<sup>71</sup> the God of Korash,<sup>72</sup> 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, Abram,<sup>73</sup> my son, to take away thy life: [18] 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; [19] as it was with Noah so shall it be with thee; that<sup>74</sup> through thy ministry my name shall be known in the earth forever,<sup>75</sup> for<sup>76</sup> I am thy God.

6. [20] Behold, Potiphar's<sup>77</sup> Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah,<sup>78</sup> and of the Gods<sup>79</sup> of the land, and utterly destroyed them, and smote the priest that he died; and there<sup>80</sup> was great mourning<sup>81</sup> in Chaldea, and also in the court of Pharaoh,<sup>82</sup> which Pharaoh signifies King by royal blood. [21] —Now this<sup>83</sup> King of Egypt was a descendant from the loins of Ham,<sup>84</sup> and was a partaker of the blood of the Canaanites, by birth. [22] From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7. [23] The land of Egypt being first discovered by a woman,<sup>85</sup> who was the daughter of Ham, and the daughter of<sup>86</sup> Egyptus,<sup>87</sup> which, in the Chaldea,<sup>88</sup> signifies Egypt, which signifies, that which is forbidden. [24] When this woman discovered the land it was under water,<sup>89</sup>

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64. Ab4: "and from all this"

65. Ab2: insert "their hearts are turned"; Ab3: insert "their hearts are turn"

66. Ab2: "Elk kee-nah"; Ab3, Ab4: "Elkkener"

67. Ab2, Ab3, Ab4: "Zibnah"

68. Ab2, Ab3, Ab4, WA, MS, 1851, 1878, 1888, 1902, 1921, 1981: "and"

69. Ab2, Ab3, Ab4: omit "the God"; Ab5: inserts supralinear "the God"

70. Ab2: "Mah Mach-rah"; Ab3, Ab4: "Mahmachrah"

71. Ab2, Ab3, Ab4, WA, MS, 1851, 1878, 1888, 1902, 1921, 1981: "and"

72. Ab2, Ab3, Ab4: omit "& the God of Korash"; Ab5: inserts supralinear "& the God of Korash"

73. Ab2: "m" overwrites "ham" in "Abraham" to make "Abram"; MS, 1851, 1878, 1888, 1902, 1921, 1981: "Abraham"

74. 1902, 1921, 1981: "but"

75. MS, 1851, 1878: "for ever"

76. WA: "fore"

77. Ab2, Ab3, Ab4: "Potiphers"; Ab5: "Potiphars"

78. Ab2: "Elk-keenah"; Ab3, Ab4: "Elkkener"

79. Ab2: "god"

80. Ab3: "their"

81. Ab2: "morning"

82. WA: "Pharaohs"

83. WA: "the"

84. Ab5: "Ham" overwrites "adam"

85. EAWP p.1: "Egypt. The land first seen, by a woman, under water"; EAJA p. 1: "the land of Egypt first seen under water"; EAOC p. 1: "The land of Egypt first discovered under water by a woman"; GAEL p. 5: "The land of Egypt which was first discovered by a woman while under water"; see note 89 below.

86. WA: omits "Ham, and the daughter of"

87. Ab2: "Zep-tah"; Ab3, Ab4: "Zeptah"; Ab5: cancels "Zep-tah" and inserts supralinear "Egyptus";

88. MS, 1851, 1878, 1888: "Chaldee"; 1902, 1921, 1981: "Chaldean"

89. GAEL p. 4: "Egypt was discovered while it was under water"; GAEL p. 18: "The land which was discovered under water by a woman"; GAEL p. 13: "Kahtoumin descent from her by whom Egypt was discovered while it was under water"; see note 85 above.

who afterwards<sup>90</sup> settled her sons in it:<sup>91</sup> And thus, from Ham,<sup>92</sup> sprang that race which preserved the curse in the land. [25] Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus,<sup>93</sup> the daughter of Ham, and it was after the manner of the<sup>94</sup> government of Ham, which was Patriarchal. [26] 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 <sup>95</sup> Noah, his father,<sup>96</sup> who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

8. [27] Now Pharaoh being of that lineage, by which he could not have the right of Priesthood, notwithstanding the Pharaoh's<sup>97</sup> would fain<sup>98</sup> claim it from Noah, through Ham, therefore my father was led away by their idolatry;<sup>99</sup> [28] but I shall endeavor<sup>100</sup> 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.

9. [29] Now, after the priest of<sup>101</sup> Elkenah<sup>102</sup> was smitten, that he died, there came a fulfillment<sup>103</sup> of those things which {were said}<sup>104</sup> unto me concerning the land of Chaldea, that there should be a famine in the land. [30]<sup>105</sup> 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. [31] But the records of the fathers, even the Patriarchs,<sup>106</sup> concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the<sup>107</sup> creation, and also of the planets, and of the stars, as {they were}<sup>108</sup> made known unto the fathers, have I kept even unto this day, and I shall endeavor<sup>109</sup> to write some of these things upon this record, for the benefit of my posterity that shall come after me.

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90. Ab2, Ab3, Ab4: "after"; Ab5: inserts supralinear "wards" following "after"; 1902, 1921, 1981: "afterward"

91. GAEL p. 5: "afterwards settled by her sons"

92. Ab5: cancels "Adam" and inserts supralinear "Ham"

93. Ab2, Ab3, Ab4: "Egyptes"

94. Ab3: omits "the"

95. 1851, 1878, 1888, 1902, 1921, 1981: insert "of"

96. Ab2, Ab3: insert "for in his days"

97. Ab2, Ab3, MS, 1851, 1878, 1888, 1902, 1921, 1981: "Pharaohs"

98. Ab3, Ab4: "feign"

99. Ab3, Ab4: "Idolitry"

100. Ab3, MS, 1851: "endeavour"

101. WA: omits "of"

102. Ab2: "Elk keenah"; Ab3, Ab4: "Elkkener"

103. Ab3, Ab4, Ab5, WA, 1851, 1878: "fulfillment"

104. Ab2, Ab3, Ab4: "spoken"; Ab5 cancels "were spoken" and inserts supralinear "were said"

105. Ab2, Ab3, Ab4: insert "and"

106. Ab3: "patraarch's"; Ab4: "patriarch's"

107. Ab2, Ab3, Ab4: omit "the"

108. Ab2, Ab3, Ab4: "it was"

109. Ab3, Ab4, MS, 1851: "endeavour"





## ABRAHAM 2

10. [1] 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 Chaldee's.<sup>1</sup> [2] And it came to pass that I, Abraham,<sup>2</sup> took Sarai to wife, and Nehor,<sup>3</sup> my brother, took Milcah to wife, who were<sup>4</sup> the daughters<sup>5</sup> of Haran.<sup>6</sup> [3] Now the Lord had said unto me, Abram,<sup>7</sup> get thee<sup>8</sup> out of thy country, and from thy kindred, and from thy father's<sup>9</sup> house, unto a land that I will shew<sup>10</sup> thee. [4] Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan;<sup>11</sup> and I took Lot, my brother's<sup>12</sup> son, and his wife, and Sarai,<sup>13</sup> my wife, and also my father followed after me, unto the land which we denominated Haran. [5] And the famine abated; and my father tarried in Haran and dwelt there, as there were many<sup>14</sup> flocks in Haran; and my father turned again unto his idolatry,<sup>15</sup> therefore he continued in Haran.

11. [6] But I, Abram,<sup>16</sup> and Lot, my brother's<sup>17</sup> 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<sup>18</sup> a minister, {to bear my name in a strange land}<sup>19</sup> which I will give unto thy seed after thee for an {everlasting possession},<sup>20</sup> when they hearken to my voice,

[7] 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<sup>21</sup> fire to be my chariot; I say to the

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1. Ab2: "chaldees"; Ab3: "Chaldeas"; Ab4, Ab5, MS, 1851, 1878, 1888, 1902, 1921, 1981: "Chaldees"
  2. Ab2, Ab3, Ab4, Ab5: "Abram"
  3. Ab2, Ab3, Ab4, Ab5, 1981: "Nahor"
  4. Ab2, Ab3, Ab4, 1981: "was"; Ab5: "ere" overwrites "as" in "was" to make "were"
  5. Ab2, Ab3, Ab4, Ab5, 1981: "daughter"
  6. Ab2: "Haron"
  7. MS, 1851, 1878, 1888, 1902, 1921, 1981: "Abraham"
  8. Ab2, Ab4: "the"
  9. Ab2, Ab4, Ab5: "fathers"
  10. 1878, 1888, 1902, 1921, 1981: "show"
  11. GAEL p. 6: "Abraham having been chosen before was sent by commandment unto the Land of Canaan"
  12. Ab2, Ab4: "brothers"; Ab2: "bro"; Ab5: cancels "fathers" and inserts supralinear "Brothers"
  13. Ab2: "sarah"
  14. Ab2: inserts supralinear "many"
  15. Ab2: "idolitry"; Ab4: "Idolitry"
  16. Ab5: "am" overwrites "aham" in "Abraham" to make "Abram"; MS, 1851, 1878, 1888, 1902, 1921, 1981: "Abraham"
  17. Ab2, Ab4: "brothers"; Ab5: "Brothers"
  18. Ab4: "the"
  19. Ab4: "to bear my name unto a people which I will give in a strange land"
  20. Ab4: "eternal memorial"
  21. 1888: omits "the"



mountains {depart hence},<sup>22</sup> and behold they are taken away by a whirlwind, in an instant, suddenly. [8] My name is Jehovah, and I know the end from the beginning, therefore, my hand shall be over thee, [9] 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<sup>23</sup> unto all nations; [10] 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 unto<sup>24</sup> their father, [11] 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<sup>25</sup> a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the<sup>26</sup> 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}.<sup>27</sup>

12. [12] Now, after the Lord had withdrawn<sup>28</sup> from speaking to<sup>29</sup> me, and withdrawn<sup>30</sup> his face from me, I said in mine<sup>31</sup> heart, thy servant<sup>32</sup> has sought thee earnestly, now I have found thee. [13] Thou didst send thine angel to deliver me from the Gods of Elkenah,<sup>33</sup> and I will do well to hearken unto thy voice, therefore let thy servant rise<sup>34</sup> up and depart in peace. [14] So I, Abram,<sup>35</sup> departed as the Lord had said unto me, and Lot with me, and I, Abram,<sup>36</sup> was sixty and two<sup>37</sup> 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,<sup>38</sup> and Lot, my brother's<sup>39</sup> son, and all our substance that we had gathered, and the souls that we had won in Haran,<sup>40</sup> and came forth in the way to the land of Canaan, and dwelt in tents, as we came on our way:

[16] therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon,<sup>41</sup> to come to the land of Canaan.

22. 1902, 1921, 1981: “—Depart hence—”

23. Ab5: “Preesthood”; 1902, 1921, 1981: “Priesthood”

24. 1851, 1878, 1888, 1902, 1921, 1981: omit “unto”

25. Ab4: “the”

26. Ab4, Ab5: “thy”

27. MS: “eternal life”; GAEL p. 7: “[priesthood] shall be continued by promise, beginning at Abraham signifying the promises made to Abraham saying through thy priests, or the seed of thy loins, shall the gospel shall be preached, unto all thy seed meaning from Noah, unto all the kindreds of the earth”

28. Ab4: “withdrew”

29. Ab5: cancels “with” and inserts supralinear “to”

30. Ab4: “withdrew”

31. 1902, 1921, 1981: “my”

32. Ab4, Ab5, MS, 1851, 1878, 1888, 1902, 1921, 1981: “servant”

33. Ab4: “Elkkener”

34. Ab4: “arise”

35. MS, 1851, 1878, 1888, 1902, 1921, 1981: “Abraham”

36. MS, 1851, 1878, 1888, 1902, 1921, 1981: “Abraham”

37. Ab5: “6<sup>^</sup>&2”

38. Ab4: “Chaldea”

39. Ab4, Ab5: “brothers”

40. GAEL p. 6: “Having preached the gospel unto the heathen, was forewarned of God to go down into Ah=meh=strah, or Egypt, and preach the gospel unto them”

41. Ab4: “Jurshon”

13. [17] Now I, Abram,<sup>42</sup> built an altar<sup>43</sup> in the land of Jershon,<sup>44</sup> and made an offering unto the Lord, and prayed that the famine might be turned away from my father's<sup>45</sup> house, that they might not perish; [18] and then we passed from Jershon<sup>46</sup> through the land, unto the place of Sechem.<sup>47</sup> It was situated in the plains of Moreh, and we had already come<sup>48</sup> 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<sup>49</sup> nation.

14. [19] And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this 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 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.

15. [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.<sup>50</sup> [22] 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, [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 sister, that it may be well with me for thy sake, and my soul shall live because of thee.

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42. MS, 1851, 1878, 1888, 1902, 1921, 1981: "Abraham"

43. Ab4, Ab5: insert "unto the Lord"

44. Ab4: "jurshon"

45. Ab4: "fathers"

46. Ab4: "jurshon"

47. Ab4: "Sichem"

48. Ab4, MS, 1851, 1878, 1888, 1902, 1921, 1981: "come"

49. Ab4: "Idolitous"; Ab5: "Idolatrous"

50. MS, 1851, 1878, 1888, 1902, 1921, 1981: "grievous"



## ABRAHAM 3

16. [1] And I, Abraham, had the Urim and Thummim,<sup>1</sup> which the Lord my God had given unto me, in Ur of the Chaldees; [2] and I saw the stars also<sup>2</sup> 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; [3] and the Lord said unto me, these are the governing ones;<sup>3</sup> and the name of the great one is Kolob,<sup>4</sup> 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<sup>5</sup> that upon which thou standest. [4] And the Lord said unto me, by the Urim and Thummim,<sup>6</sup> 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.

17. [5] 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, [6] And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth<sup>7</sup> it; it is given unto thee to know the times of reckoning, and the set times,<sup>8</sup> 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.

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1. 1888: "Thummin"

2. 1851, 1878, 1888, 1902, 1921, 1981: omit "also"

3. GAEL p. 24: "Jah-oh-eh The earth under the governing <sup>^</sup> powers of oliblish, Enish go on dosh, and Kae-e van rash, which are the grand governing Key or in other words, the governing power, which governs the fifteen fixed Stars <sup>^</sup> (twelve a<sup>o</sup>ndes <sup>o</sup>o<sup>e</sup>s) that belong governs the earth, sun, + moon, (which have their power <sup>^</sup> in one) with the other twelve moving planets of this system.

4. GAEL p. 28: "Kolob it signifies first beginning to the bodies of this creation"; GAEL p. 30: "Kolob signifies the highest degree of power in government, pertaining to heavenly bodies"; GAEL p. 32: Kolob "signifies the wonder of Abraham, the eldest of all the Stars, the greatest body of the heavenly bodies that ever was discovered by man"; GAEL p. 34: Kolob "signifies the first great grand governing fixed star which is the fartherest that ever has been discovered by the fathers which was discovered by Methuselas and also by Abraham"

5. 1902, 1921, 1981: "as"

6. GAEL p. 24: "Oliblish = Enish go on dosh, and Kaii ven rash, are the three grand central stars which powers that govern all the other creations, which have been sought out by the most aged of all the fathers, since the begining of the creation, by means of the Urim and Thummim"; 1888: "Thummin"

7. 1851, 1878, 1888, 1902, 1921, 1981: "see"

8. 1902, 1921, 1981: "time"

18. [7] 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; [8] and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; [9] 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<sup>9</sup> that upon which thou standest. [10] 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.

19. [11] 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; [12] and he said unto me, my son, my son, {and his hand was stretched out},<sup>10</sup> behold I will shew<sup>11</sup> 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: [13] and he said unto me this is Shinehah, (which is the sun.)<sup>12</sup> 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. [14] And it was in the night time when the Lord spake those 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.

20. [15] And the Lord said unto me, Abraham, I shew<sup>13</sup> these things unto thee, before ye go into Egypt, that ye may declare all these words.<sup>14</sup> [16] 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: [17] 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<sup>15</sup> 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: [18] 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, yet they<sup>16</sup> have no beginning, they existed before; they shall have no end, they shall exist after, for they are {Gnolaum, or Eternal}.<sup>17</sup>

21. [19] And the Lord said unto me, {these two facts}<sup>18</sup> 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.

[20] The Lord thy God sent his angel to deliver thee from the hands of the Priest of<sup>19</sup> Elkenah.

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9. 1902, 1921, 1981: "as"

10. 1851, 1878, 1888, 1902, 1921, 1981: "(and his hand was stretched out)"

11. 1878, 1888, 1902, 1921, 1981: "show"

12. MS, 1851, 1878, 1888, 1902, 1921, 1981: omit parentheses

13. 1878, 1888, 1902, 1921, 1981: "show"

14. GAEL p. 6: "Having preached the gospel unto the heathen, was forewarned of God to go down into Ah=meh=strah, or Egypt, and preach the gospel unto the Ahmehstrahans"

15. 1888: omits "a"

16. 1851, 1878, 1888, 1902, 1921, 1981: omit "yet they"

17. MS, 1851, 1878, 1888, 1902, 1921, 1981: "gnolaum, or eternal"

18. Ab7: "these 2 facts"

19. 1878, 1888: omits "of"

[21] {I dwell}<sup>20</sup> in the midst of them all; I, now, therefore, have come down unto thee, to deliver<sup>21</sup> unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule<sup>22</sup> in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies<sup>23</sup> thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligencies<sup>24</sup> thou hast seen.

22. [22] Now the Lord had shewn<sup>25</sup> unto me, Abraham, the intelligences that were organized before the world was; and among all these there<sup>26</sup> were many of the noble and great ones, [23] 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<sup>27</sup> chosen before thou wast born. [24] And there stood one among them that was like unto God, and he said unto those, who were with him, we will go down,<sup>28</sup> for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell; [25] and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; [26] 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 forever<sup>29</sup> and ever.

23. [27] And the Lord said, who<sup>30</sup> shall I send? And one answered like unto the {Son of Man},<sup>31</sup> here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. [28] And the second was angry, and kept not his first estate, and, at that day, many followed after him.

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20. Ab7: “~~he who dwelleth~~”; inserts supralinear “I” before “dwell”

21. Ab7, 1981: “declare”

22. Ab7: “ruleth”

23. MS, 1851, 1878, 1888, 1902, 1921, 1981: “intelligences”

24. MS, 1851, 1878, 1888, 1902, 1921, 1981: “intelligences”

25. 1902, 1921, 1981: “shown”

26. Ab7: omits “there”

27. Ab7: “art”

28. Ab7: insert “~~there~~”

29. 1851, 1878, 1888, 1921, 1981: “for ever”

30. 1902, 1921, 1981: “Whom”

31. MS: “son of man”



## ABRAHAM 4

[1] 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,)}<sup>1</sup> 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 faces<sup>2</sup> of the water.<sup>3</sup>

24. [3] {And they said, the Gods},<sup>4</sup> let there be light, and there was light. [4] And they, the Gods,<sup>5</sup> 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 unto<sup>6</sup> 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.

25. [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.

26. [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 earth dry},<sup>7</sup> and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed. [11]—<sup>8</sup> 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,<sup>9</sup> whose seed could only bring forth the same, in itself, after his kind, and the Gods

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1. 1902, 1921, 1981: “and they, that is the Gods, organized and formed”

2. 1888, 1902, 1921, 1981: “face”

3. 1902, 1921, 1981: “waters”

4. MS: “they said (the Gods)”; 1851, 1878, 1888, 1902, 1921, 1981: “they (the Gods) said”

5. 1851, 1878, 1888, 1902, 1921, 1981: “(the Gods)”

6. 1902, 1921, 1981: “until”

7. 1902, 1921: “the dry land, earth”; 1981: “the dry land, Earth”

8. MS, 1851, 1878, 1888, 1902, 1921, 1981: omit dash

9. GAEL p. 10: “the earth yielding its fruit”



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.

27. [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 he<sup>10</sup> 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.

28. [20] And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath<sup>11</sup> 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.

29. [24] And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast<sup>12</sup> 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 <sup>13</sup> cattle after their kind, and every thing that creepeth upon the earth after their<sup>14</sup> 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. [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,<sup>15</sup> 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,

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10. 1851, 1878, 1888, 1902, 1921, 1981: "they"

11. 1851, 1878, 1888, 1902, 1921, 1981: "have"

12. 1851, 1878, 1888, 1902, 1921, 1981: "beasts"

13. 1878, 1888, : insert "the"

14. 1902, 1921, 1981: "its"

15. MS: "behold!"

and to every fowl of the air, and to every thing that creepeth upon the earth, behold<sup>16</sup> 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 every thing<sup>17</sup> that we have said, and organize them; and, behold,<sup>18</sup> 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, <sup>19</sup> they called day; and they numbered the sixth time.

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16. MS: “behold!”

17. 1921, 1981: “everything”

18. MS: “behold!”

19. 1851, 1878, 1888, 1902, 1921, 1981: insert “that”



## ABRAHAM 5

30. [1] And thus we will finish the heavens and the earth, and all the hosts of them. [2] And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled;<sup>1</sup> and we will rest on the seventh time from all our work which we have counselled.<sup>2</sup> [3] 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},<sup>3</sup> counselled<sup>4</sup> among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled<sup>5</sup> 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 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 earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled<sup>6</sup> 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 Gods formed man from the dust of the ground, and took his spirit, {that is the man's spirit},<sup>7</sup> and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. [8] 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. [9] 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. [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 time, which was after the time of Kolob; for as yet, the Gods had not appointed unto Adam his reckoning.

32. [14] And the Gods said, Let us make an help meet<sup>8</sup> for the man, for it is not good that the man should be alone, therefore we will form an help meet<sup>9</sup> for him. [15] And the Gods caused a

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1. 1878, 1888, 1902, 1921, 1981: "counseled"

2. 1878, 1888, 1902, 1921, 1981: "counseled"

3. 1851, 1878, 1888, 1902, 1921, 1981: "(the Gods)"

4. 1878, 1888, 1902, 1921, 1981: "counseled"

5. 1878, 1888, 1902, 1921, 1981: "counseled"

6. 1878, 1888, 1902, 1921, 1981: "counseled"

7. 1851, 1878, 1888, 1902, 1921, 1981: "(that is the man's spirit)"

8. 1878, 1888, 1902: "help-meet"

9. 1878, 1888, 1902: "help-meet"

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 <sup>10</sup> the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. [17] 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; [18] therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. [19] And they were both naked, the man and his wife, and were not ashamed. [20] And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought <sup>11</sup> unto Adam to see what he would call them; and what soever<sup>12</sup> Adam called every living creature, that should be the name thereof. [21] 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<sup>13</sup> for him.

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10. 1902, 1921, 1981: insert "of"

11. 1851, 1878, 1888, 1902, 1921, 1981: insert "them"

12. MS, 1851, 1878, 1888, 1902, 1921, 1981: "whatsoever"

13. 1878, 1888, 1902: "help-meet"

# FACSIMILE 1

A FAC-SIMILE<sup>1</sup> FROM THE BOOK OF ABRAHAM. NO. 1  
EXPLANATION OF THE ABOVE CUT.<sup>2</sup>

Fig. 1<sup>3</sup> The Angel<sup>4</sup> of the Lord.

Fig. 2 Abraham fastened upon an Altar.<sup>5</sup>

Fig. 3 The Idolatrous Priest<sup>6</sup> of Elkenah attempting to offer up Abraham as a sacrifice.

Fig. 4 The Altar<sup>7</sup> for sacrifice, by the Idolatrous Priests,<sup>8</sup> standing before the Gods<sup>9</sup> of Elkenah, Libnah, Mahmachrah, Korash, and Pharaoh.

Fig. 5 The Idolatrous God<sup>10</sup> of Elkenah.

Fig. 6 The Idolatrous God<sup>11</sup> of Libnah.

Fig. 7 The Idolatrous God<sup>12</sup> of Mahmachrah.<sup>13</sup>

Fig. 8 The Idolatrous God<sup>14</sup> of Korash.

Fig. 9 The Idolatrous God<sup>15</sup> of Pharaoh.

Fig. 10 Abraham in Egypt.

Fig. 11 Designed to represent the pillars of Heaven,<sup>16</sup> as understood by the Egyptians.

Fig. 12 Raukeeyang, signifying expanse, or the firmament, over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shamau, to be high,<sup>17</sup> or the heavens: answering to the Hebrew word, Shaumahyeem.

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1. Ab5a: "Fac-Similee"; 1851: "FAC=SIMILE"; 1921, 1981: "FACSIMILE"
  2. 1981: omits "OF THE ABOVE CUT"
  3. Ab5a: "No. Fig 1"; inserts supralinear "Fig"
  4. MS, 1851, 1878, 1888: "angel"
  5. Ab5a, MS, 1851, 1878, 1888, 1902, 1921, 1981: "altar"
  6. MS, 1851, 1878, 1888, 1902, 1921, 1981: "idolatrous priest"
  7. MS, 1851, 1878, 1888, 1902, 1921, 1981: "altar"
  8. MS, 1851, 1878, 1888, 1902, 1921, 1981: "idolatrous priests"
  9. MS, 1851, 1878, 1888, 1902, 1921, 1981: "gods"
  10. MS, 1851, 1878, 1888, 1902, 1921, 1981: "idolatrous god"
  11. MS, 1851, 1878, 1888, 1902, 1921, 1981: "idolatrous god"
  12. MS, 1851, 1878, 1888, 1902, 1921, 1981: "idolatrous god"
  13. Ab5a: "Mah mackrah"
  14. MS, 1851, 1878, 1888, 1902, 1921, 1981: "idolatrous god"
  15. MS, 1851, 1878, 1888, 1902, 1921, 1981: "idolatrous god"
  16. MS, 1851, 1878, 1888, 1902, 1921, 1981: "heaven"
  17. Ab5a: inserts "Shamau, {or|to} be hight"; "~~heaven~~" after insertion



## FACSIMILE 2

### A FAC-SIMILE<sup>1</sup> FROM THE BOOK OF ABRAHAM No. 2 EXPLANATION {OF THE ABOVE CUT}<sup>2</sup>

Fig. 1 Kolob, signifying<sup>3</sup> the first creation,<sup>4</sup> nearest<sup>5</sup> 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,<sup>6</sup> signifies one day to a cubit.<sup>7</sup> One day, in Kolob,<sup>8</sup> is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians<sup>9</sup> Jah-oh-eh.<sup>10</sup>

Fig. 2 Stands next to Kolob, called by the Egyptians Oliblish, 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;<sup>11</sup> as revealed from God to Abraham, as he offered sacrificed upon an altar, which he had built unto the Lord.

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1. Ab6: "Cut 2"; 1851: "FAC=SIMILE"; 1921, 1981: "FACSIMILE"

2. 1902, 1921: "OF THE FOREGOING CUT"; 1981: omits "OF THE ABOVE CUT"

3. GAEL p. 26: "signifies"

4. GAEL p. 28: "Kolob it signifies first beginning to the bodies of this creation"; GAEL p. 30: "Kolob signifies the highest degree of power in government, pertaining to heavenly bodies"; GAEL p. 32: Kolob "signifies the wonder of Abraham, the eldest of all the Stars, the greatest body of the heavenly bodies that ever was discovered by man"; GAEL p. 34: Kolob "signifies the first great grand governing fixed star which is the fartherest that ever has been discovered by the fathers which was discovered by Methuselas and also by Abraham"

5. GAEL p. 26: "nearer"

6. GAEL p. 26: omits "celestial time"

7. GAEL p. 25: "One cubit of times signifies ~~six~~ three days"

8. GAEL p. 26: "which day is equal to a thousand years"

9. GAEL p. 26: "or" and omits "which is called by the Egyptians"

10. GAEL p. 24: "Jah-oh-eh The earth under the governing powers of Oliblish, Enish go on dosh, and Kae-e van rash"; GAEL p. 27: "Jah-oh-eh—The earth and power of attraction it has with the third fixed Star which is called Kai=e ven-rash"; GAEL pp. 29–30: "Jah-oh-eh the earth under the government of another or the second of the fixed stars, which is called Enish-go-on=dosh or in other words the power of attraction it has with the earth"; GAEL p. 31: "Jah-oh-eh. The earth under the government of another, which is one of the fixed stars; which is called Oliblish"; GAEL pp. 33–34: "Jah-oh-eh: The earth including its affinity with the other planets; with their source of power: which are fifteen: the earth; the sun, and the moon; first in their affinity; including one power"

11. GAEL p. 24: "Jah-oh-eh The earth under the governing <sup>^</sup> powers of oliblish, Enish go on dosh, and Kae-e van rash, which are the grand governing Key or in other words, the governing power, which governs the fifteen fixed Stars <sup>^</sup> (twelve a<sup>o</sup>ndes o<sup>o</sup>es) that belong governs the earth, sun, + moon, (which have their power <sup>^</sup> in one) with the other twelve moving planets of this system"



- 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, also, the grand Key words<sup>12</sup> of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedek,<sup>13</sup> Abraham and all to whom the Priesthood was revealed.
- Fig. 4 Answers to the hebrew<sup>14</sup> word<sup>15</sup> Raukeeyang,<sup>16</sup> 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 Oliblish, which is equal with Kolob in its revolution and in its measuring of time.
- Fig. 5 Is called {in Egyptian}<sup>17</sup> Enish-go-on-dosh; that<sup>18</sup> 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 Kae-e-vanrash,<sup>19</sup> which is the grand Key, or, in other words, the governing power, which governs fifteen<sup>20</sup> other fixed planets or stars,<sup>21</sup> as also Floeese or the Moon, the earth<sup>22</sup> and the Sun in their annual revolutions.<sup>23</sup> This planet receives its power through the medium of Kli flos-is-es,<sup>24</sup> or Hah-ko-kau-beam, the stars represented by numbers 22, and 23, receiving light from the revolutions of Kolob.
- Fig. 6 Represents this<sup>25</sup> earth in its four quarters.
- Fig. 7 Represents God sitting upon his throne, revealing, through the heavens, the grand Key words<sup>26</sup> of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.
- Fig. 8 Contains writing<sup>27</sup> that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

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12. 1851, 1878, 1888, 1902, 1921, 1981: "Key-words"

13. 1851, 1878, 1888, 1902: "Melchisedeck"; 1921, 1981: "Melchizedek"

14. 1851, 1878, 1888, 1902, 1921, 1981: "Hebrew"

15. Ab6: "work"

16. Ab6, 1851, 1878, 1882, 1888, 1891: "raukeyang"

17. Ab6: "by the Egyptians"

18. 1878, 1882, 1888, 1891, 1902, 1921, 1981: "this"

19. Ab6: "Kae-E-vanrash"

20. Ab6: "15"

21. See note 11 above.

22. 1851, 1878, 1888, 1902, 1921, 1981: "Earth"

23. GAEL p. 25: "Flo=ees The moon, the earth and the sun in their annual revolutions"; GAEL p. 27: "Flo=ees. The moon in its revolutions with the earth, showing or signifying the earth going between, thereby forming an eclipse"; GAEL p. 30: "Flo=ees: The moon—signifying its revolutions, also going between, thereby forming an eclipse"; GAEL p. 31: "Flo=ees The moon, signifying that which borroweth light, lendeth light it being the lesser light"; GAEL p. 34: "Flo ees: The moon in its affinity with the sun, and the earth"

24. 1851, 1878, 1888, 1902, 1921, 1981: "Kli-flos-is-es"; GAEL p. 25: "Kli flosisis . . . being first in motion, being delegated to have power over others to regulate others in their Time"

25. 1878, 1888, 1902: "the"

26. 1851, 1878, 1888, 1902, 1921, 1981: "Key-Words"

27. 1981: "writings"

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<sup>28</sup> let<sup>29</sup> it be, Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, <sup>30</sup> and 21,<sup>31 32</sup> 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.

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28. Ab6, 1878, 1888, 1902, 1921, 1981: “so”

29. Ab6: “mote”

30. 1851, 1878, 1888, 1902, 1921: “20”

31. 1851, 1878, 1882, 1888, 1891, 1902, 1921: omit “21”

32. Ab6: “22”



## FACSIMILE 3

A FAC-SIMILE<sup>1</sup> FROM THE BOOK OF ABRAHAM. No. 3

EXPLANATION {OF CUT ON FIRST PAGE}.<sup>2</sup>

- Fig. 1 Abraham sitting upon Pharaoh's throne, by the politeness of the king; with a crown upon his head, representing the priesthood;<sup>3</sup> as emblematical of the grand presidency<sup>4</sup> in heaven;<sup>5</sup> with the sceptre<sup>6</sup> of justice, and judgment in his hand.
- Fig. 2 King Pharaoh; whose name is given in the characters above his head.
- Fig. 3 Signifies Abraham, in Egypt; referring to Abraham, as given in the 9th No. of the Times & Seasons.<sup>7</sup>
- Fig. 4 Prince of Pharaoh, King of Egypt; as written above the hand.
- Fig. 5 Shulem; one of the kings<sup>8</sup> principal waiters; as represented by the characters above his hand.
- Fig. 6 Olimlah, a slave belonging to the prince.  
Abraham is reasoning upon the principles of astronomy,<sup>9</sup> in the kings<sup>10</sup> Court.<sup>11</sup>

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1. 1851: "FAC=SIMILE"; 1921, 1981: "FACSIMILE"

2. 1851, 1878: "OF THE CUT ON THE FOLLOWING PAGE"; 1888, 1902, 1921: "OF THE ABOVE CUT; 1981 omits "OF CUT ON FIRST PAGE"

3. 1851, 1878, 1888, 1902, 1921, 1981: "Priesthood"

4. 1851, 1878, 1888, 1902, 1921, 1981: "Presidency"

5. 1851, 1878, 1902, 1921, 1981: "Heaven"

6. 1921, 1981: "scepter"

7. 1851, 1878, 1888, 1902, 1921: "referring to Abraham, as given in the ninth number of the Times and Seasons.— (Also as given in the first fac-simile of this book.); 1981: "as given also in Figure 10 of Facsimile No. 1"

8. 1851, 1878, 1882, 1888, 1891, 1902, 1921, 1981: "king's"

9. 1921, 1981: "Astronomy"

10. 1851, 1878, 1888, 1902, 1921, 1981: "king's"

11. 1851, 1878, 1888, 1902, 1921, 1981: "court"



# BOOK OF ABRAHAM TRANSCRIPTS: MANUSCRIPTS 1–7

Each of the Abraham manuscripts is briefly introduced in an editorial note and then presented in the form of a typographic transcription with a facing image. The introduction to these manuscripts includes basic information about size and paper, number of folios, provenance, scribe, date, ink, and unique physical characteristics. This data is limited to what can be factually ascertained.

The typographic transcriptions present each of the Abraham manuscripts as closely aligned to the original as possible. Each page of a manuscript is transcribed using line numbers that match the line number in the original. Also, the top of each page of the manuscript transcription includes information about the manuscript number (i.e., Ab1, Ab2, etc.), folio number of the manuscript, an “a” or “b” to indicate recto or verso respectively (i.e., fol. 1a), line numbers, and a bracketed reference to the chapter and verse in the current edition of the Book of Abraham.

Each typographic transcription faithfully reflects all insertions and cancelled text, whether it be a letter, a word, or punctuation. All cancelled text is noted with a simple strike-through line. If a scribe cancelled text using a method other than a strike-through line (i.e., erasure, knife scraping, etc.) a footnote indicates this. Most instances of retouching and mending of words in the original manuscript have been silently mended in the transcription. One exception to this will apply to the names of individuals, gods, and places mentioned in the manuscripts. These were transcribed in more detail to highlight the variant readings and possible emergent patterns.

Most of the symbols used in the transcription generally follow those employed in the transcriptions in the Joseph Smith Papers Project. This has been done for two main reasons: first, these symbols closely follow established standards of documentary editing; and second, using these symbols may help in achieving some level of standardization in working with Church historical documents. (See p. 55 and the enclosed bookmark).

In some cases, data from scientific analyses were used to achieve clarity with some of the more difficult readings in the manuscripts. This included computer enhancement of digital images and data from ultraviolet lighting, binocular magnification (6x–50x), noninvasive forensic testing, and Multispectral Imaging. In addition, X-Ray Fluorescent technology was used to identify and graph separate chemicals to determine differences in ink or paper.

## **Scribes for the Book of Abraham Manuscripts**

Because of differences in handwriting in areas such as penmanship, cancellations, and the formation of letters, the Abraham manuscripts exhibit clear evidence of at least four scribes. The four main scribes for the Abraham manuscripts were W. W. Phelps, Frederick G. Williams, Warren Parrish, and Willard Richards. In addition, secondary markings suggest that others may have edited these manuscripts to one degree or another, but identification is difficult as their contributions are few.

The Abraham manuscripts give ample evidence of variation in handwriting among the scribes. For instance, each of the scribes provides a unique pattern of spelling, capitalization, and canceling or inserting text. Readability also differs considerably among these scribes.

In general, the scribes followed the same approach to the ending of lines. Words were terminated on the basis of space, so they could be hyphenated after only one or two letters. Sometimes the scribe would use a single hyphen and at other times a double hyphen. Although a hyphen was generally the rule for dividing words at the end of lines, it was also used in the formation of certain names such as Elkenah, Shagreel, and Zeptah (see Ab2 fols. 1a and 2a).

It is not possible to determine definitively which scribe drew the hieratic characters in the three 1835 Abraham manuscripts. Some of the characters appear very similar across the manuscripts while others exhibit variation in terms of formation and ink.

### **Editorial Notations**

A general note not related to any particular line of text, such as the identification of handwriting, precedes the line notes and is separated by a full space. All notations concerning the typographic transcriptions are listed at the bottom of the transcription page according to line numbers. Line notes provide more specific information concerning alternate readings of words, particularly variant means of cancellations or insertions. Since corresponding photos will accompany the transcriptions, it is not necessary to note phenomena such as smearing, smudges, and ink flow.

# SYMBOLS USED IN THE TRANSCRIPTIONS

- [roman] Brackets enclose editorial insertions that expand, correct, or clarify the text. Brackets may also provide reasonable reconstructions of badly miss[p]elled words [words] and missing or illegible chara[c]ters.
- [roman?] A question mark is added to conjectural editorial insertions where a word was omitted or where the insertion will help make sense of the text.
- [*italic*] Descriptions of the writing medium, especially those inhibiting legibility: [*spill*], [*leaf torn*], [*mold*], [*page 4 missing*].
- ◇ An illegible character within a partially legible word is rendered with a hollow diamond. Repeated diamonds represent the approximate number of illegible characters (for example: sto◇◇◇◇s).
- underlined Underlining is typographically reproduced. Individually underlined words or letters are distinguished from passages underlined with one continuous line.
- ~~cancelled~~ A single horizontal strike-through bar is used to indicate certain methods of cancellation: strike through and cross-out, wipe erasure, and knife erasure. ~~Individually cancelled words~~ are distinguished from ~~passages eliminated with a single cancellation~~. Characters individually cancelled at the beginning or end of a word are distinguished from ~~words cancelled in their entirety~~.
- <inserted> Inline insertions in the text are enclosed in angle brackets. Letter<s> and other characters individual<ly> insert<ed> at the beginning or ending of a word are distinguished from <words> inserted in <their> entirety. Some inline insertions such as punctuation may have been added later.
- {x|y} Overwriting of text. Text x before the vertical line is overwritten with text y after the vertical line.
- $\mathcal{H}$  Denotes a hieratic character at the line opposite the text in the left margin of the page.
- supralinear  
^ All supralinear text is reproduced with the accompanying carat.
- {x} Retracing, touch up, mending (primarily in names and places).
- x<sub>+</sub> Letter x has an extra stroke.





BOOK OF ABRAHAM  
MANUSCRIPT 1 (AB1)

1 FOLIO

## EDITORIAL NOTE TO BOOK OF ABRAHAM MANUSCRIPT 1

Ab1, catalogued as MS 1294 folder 1 in the Church History Library, is 21 lines and contains Abraham 1:1–3, written in Kirtland, Ohio, summer 1835; handwriting of W. W. Phelps; 1 ledger-sized sheet measuring 12½ x 7¾ in. (32 x 20 cm). Includes editorial markings. The folio, including editorial markings, was written in black ink that has since turned brown. Ab4 begins at line 22 on this same folio.

Ab1 should be dated to summer 1835 for the following reasons:

1. Phelps likely participated in the early stages of the acquisition and translation of the papyri. In a journal entry dated 6–9 July 1835, but inserted in 1843 in Nauvoo, Phelps, as his scribe, attributed to Joseph Smith the following: “with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt.”<sup>1</sup>
2. Again while in Nauvoo in 1843, Phelps inserted another entry for Joseph Smith (dated 17–31 July 1835), stating that, “The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients.”<sup>2</sup>
3. Three hieratic characters accompany the Phelps section in Ab1. However, unlike the characters in Ab2, Ab3, and Ab4, the first two characters were likely taken from JSP XI.<sup>3</sup> The origin of the third character is unknown. Also, these characters do not juxtapose paragraphs as with the other signs. Furthermore, the first two characters are noted with a supralinear 1 and 2 respectively, which appear to correspond to the same numbers in lines 4 and 5 respectively. Specifically, the scheme seems to suggest that the first character should be matched to “In the land of the Chaldeans” in line 4 and “saw” in line 5, while the second character should be matched to the name “Abraham” in line 5. The signs accord with the same signs and their meanings in the EAWP fol. 2b. The types of signs Phelps used, and his schema, suggest a much earlier attempt to work with the Egyptian grammar.
4. Ab1 was most likely written before late fall 1835 since it is on the same folio as the Parrish manuscript (Ab4) that begins at line 22. Joseph Smith called Parrish as a scribe on 29 October 1835. In addition, the ink and handwriting clearly differentiate the two scribes.

Phelps used a pen that flowed rather strongly; the manuscript exhibits a number of points in which the ink pooled or was still wet when wiped for erasure. Corrections appear to have been incorporated soon after the initial writing since it appears that the same ink was used. The only exception is that at some later point, Parrish inserted the supralinear “the” at line 21. The ink and handwriting of this correction match Parrish’s ink and handwriting.

Ab1 is not paragraphed but is originally punctuated at many points and includes semicolons. This is not generally characteristic of Joseph Smith’s dictation practices. Also, several errors in lines 11, 13, and 16–17 suggest Phelps was copying from an earlier exemplar (which is hypothetically

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1. *History of the Church* 2:236.

2. *History of the Church* 2:238. W. W. Phelps likely inserted this in 1843.

3. This can be ascertained from parallels in Louvre 3284.

designated Ab0, even though it is no longer extant). Some of these errors also imply that the original composition of Abraham 1:1–3 was still somewhat in flux.

Ab1 (like Ab4) was not kept in the same collection as Ab2 and Ab3, which Willard Richards included in his manifest of materials going West. Apparently, this manuscript was in the possession of Emma Smith Bidamon and eventually passed to Charles E. Bidamon, her stepson. At Emma's death, the item would have been passed on to Lewis Bidamon, her husband; after his death, it would have been passed on to Charles. Thereafter, on 10 July 1935, Wilford Wood, a collector of Latter-day Saint artifacts, acquired this manuscript from Charles E. Bidamon. By 22 July 1937, Wood had donated Ab1 (and Ab4) to what is now the Church History Library.<sup>4</sup>

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4. See "Documents Obtained by Wilford Wood," *Deseret News*, 21 July 1937, and "Joseph Smith Manuscript Given to Church," *Salt Lake Tribune*, 22 July 1937.

AB1 FOLIO 1a (of AB4) LINES 1-21 [ABRAHAM 1:1-3]

Translation of the book of Abraham written  
 by his own hand upon papyrus and found  
 in the catacombs of Egypt

In the land of the Chaldeans, at the reading of my  
 fathers, I, Abraham, saw, that it was needful  
 for me to obtain another place of residence, and see-  
 ing 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 admiri-  
 tude the same: Having been a follower of righteousness,  
 desiring to be one who possessed great  
 knowledge; a greater follower of righteous-  
 ness; a possessor of greater knowledge;  
 a father of many nations; a prince  
 of peace; one who keeps the commandments of  
 God; a rightful heir; a high priest, holding  
 the right belonging to the fathers, from the be-  
 ginning of time; even from the beginning, or  
 before the foundation of the earth, down to  
 the present time; even the right of the first  
 born, or the first man, who is Adam,  
 or first father, through the fathers, unto me.

AB1 FOLIO 1a (of AB4) LINES 1–21 [ABRAHAM 1:1–3]

1

1	x	Transla{◇ t}ion of the Book of Abraham written
2	[Ch]aracter	by his own hand upon papyrus and found ◇
3		in the CataCombs of Egypts
4	ℋ <sup>1</sup>	<sup>1</sup> In the land of the Chaldeans, at the residince of my
5	ℋ <sup>2</sup>	fathers, I, <sup>2</sup> Abrah{am}, <sup>1</sup> saw, that it was needful
6		for me to obtain another place of residence, and see-
7		ing there was greater happinefs and peace and rest,
8		for me, I sought for the blefsings of the fathers, and
9		the right whereunto I should be ordained to admin=
10		ister the same: Having been a follower of righteousnefs;
11	ℋ	desiring {one to be} one who pojsesjed great
12		Knowledg{e}; a greater follower of righteous=
13		a pojsesjor of greater Knowledge;
14		nefs; ^ a father of many nations; a prince
15		of peace{, ;} one who keeps the commandments of
16		God; a righful heir; a high priest, holding
17		the right belonging to the fathers, from the be=
18		begining of time; even from the begining, or
19		before the foundation of the earth, down to
20		the present time; even the right of the first
21		born, or the first man, who is Adam, the or first father, through ^ fathers, unto me.

Handwriting of W. W. Phelps

Warren Parrish inserted page numbers throughout this manuscript

Ab4 begins immediately after Ab1 at line 22 on this page in the handwriting of Warren Parrish

1 a pink-colored x mark of unknown origin

3 smear above line possibly a wipe-erased *i* for *in* and redone on this line

21 insertion in the handwriting of Warren Parrish



BOOK OF ABRAHAM  
MANUSCRIPT 2 (AB2)

2 FOLIOS RECTO/VERSO



## EDITORIAL NOTE TO BOOK OF ABRAHAM MANUSCRIPT 2

Ab2, catalogued as MS 1294 folder 2 in the Church History Library, contains Abraham 1:1–2:6; written in Kirtland, Ohio, fall 1835; handwriting of Frederick G. Williams; 2 folios, recto/verso, measuring 12½ x 7¾ in. (33 x 19 cm). Includes editorial and archival markings. The entire manuscript, including editorial markings, was written in black ink that has since turned brown. As noted earlier, Ab2 is likely the earliest of the Kirtland Abraham manuscripts.<sup>1</sup> Letters (j, k, l, and m, respectively), written in blue ink, were placed on each sheet, recto and verso, at a later time.<sup>2</sup> These characters probably originated sometime during the time of Andrew Jenson and may represent some type of intended indexing or cataloging system that is unknown at present. Each letter is noted in the transcription.

Folio 1a line 1 reads, “Sign of the fifth degree of the first <second) part,” which perhaps somehow connects the document to Egyptian materials such as JSP XI and/or “Grammar and alphabet [*sic*] of the Egyptian Language” (GAEL). However, at this point nothing definitive is known as to what precisely this sentence means.

Ab2 has nineteen Egyptian hieratic characters in the left margins of the folios juxtaposed to the Abraham text. Ten of these characters can be found in the first two lines of the right-hand column of JSP XI (reading right to left). However, some of the characters, supposed to have come from damaged areas, resemble characters from random areas of JSP XI and defy sequential order. What is quite notable is that, on the whole, a character was placed at the beginning of each of the paragraphs. Both Ab2 and Ab3 begin and end with the same characters (although Ab3 has no text opposite the last character).

Based on the present available information, it is difficult to determine definitively why these characters are in this manuscript (as well as Ab1, Ab2, Ab3, and Ab4) and whether the characters or the text were placed on the manuscript first. Because the characters appear at the beginning of paragraphs, either the English was written first and the character marked the paragraph, or the character was drawn first and the paragraph was then written and followed by another character and another paragraph, and so forth.

Originally it was thought that W. W. Phelps produced Ab2. But a comparison of certain diagnostic features shows that Frederick G. Williams is a better candidate. What follows is a list of some of Williams’s more unique handwriting characteristics found in Ab2. Comparative analyses were made using handwriting samples of both Phelps and Williams.<sup>3</sup>

1. Williams makes a small open loop at the top of the *o* in words such as *of*, *or*, and *one*.
2. The *and* in Ab2 has a disconnected *a*, and the *d* is short and does not loop back, while in Ab1 the Phelps *and* looks very different, with a connected *a* and a looped-back *d*.
3. Williams writes a capital *G* with a distinctive flourish.
4. The letters *a*, *b*, *d*, and *g* are usually not connected at the top of the loop.
5. The letters *g* and *s* in initial position are usually detached from the letters that follow.

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1. See pp. 6–9 above.

2. Letters can also be found in Ab3 and many of the Egyptian manuscripts.

3. Phelps in Ab1 folio 1a and GAEL; Williams in the journals of Joseph Smith and the Kirtland Revelation Book.

6. Williams wrote distinctive *w*'s with sides that turn inward and a very short center stroke.
7. Williams commonly rendered words such as *record* and *second* with an additional *c* (i.e., reccord).
8. Williams writes a capital *E* with a distinctive flourish.
9. Williams capitalizes an initial *J* regardless of context. This feature is prominent in Ab2.

As Ab2 is entirely in the handwriting of Frederick G. Williams, and because Williams was active as a scribe and penned entries in the 1835 journal of Joseph Smith during 3–7 October, 16 November, and 23–26 December (his last entry), this manuscript can be dated to sometime during the fall of 1835.

Folio 1 is unlined, which may have contributed to the uneven line spacing, while Folio 2 is lined (now faded) with a much more even alignment of the text. Folio 2 is ledger paper and has foxing, but Folio 1 does not. In view of variations in alignment, foxing, and chemical make-up, determined through X-Ray Fluorescent testing of the paper, it can be concluded that these two leaves come from two different sources.

Folio 1b contains water damage evident from a 16 x 5.5 cm mold spot in the lower right half of the first folio's verso. Chemical analysis suggests that something metal, perhaps brass, rested on this portion of the folio when the object was wet.

The text in Ab2 is paragraphed with some original punctuation, which could suggest that Ab2 is more developed than a dictated text of Joseph Smith, such as the Book of Mormon, which contained no paragraphing or original punctuation. Some of the errors in Ab2 (i.e., fol. 1a lines 27, 29; fol. 1b lines 3, 20, 29; fol. 2a line 18; and fol. 2b lines 28–36), may evidence that this manuscript was copied from an earlier exemplar. Also, Warren Parrish may have edited Ab2 at fol. 1a lines 1, 2, 28, 29 and fol. 2a lines 16, 17, as can be seen by his distinct style of cancellation with short, diagonal strokes of each letter of a word (see Parrish's cancellations in Ab3 or Ab4).

This manuscript was probably part of the "Egyptian papers" listed in the Nauvoo manifest of Willard Richards that itemized materials going West. The Egyptian papers were placed in the trunk that belonged to Jenetta, Richards's deceased wife.<sup>4</sup> This manuscript has been in the possession of the LDS Church since the Nauvoo period (1839–1846).

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4. Historian's Office, "Schedule of Church Records"; "Historian's Office Catalogue," [1], Catalogues and Inventories, 1846–1904, Church History Library.

## AB2 FOLIO 1a LINES 1-20 [ABRAHAM 1:4-9a]

f sign of the fifth degree of the <sup>second</sup> ~~first~~ <sup>degree</sup> ~~part~~ J 1  
 11. I say for <sup>my</sup> the appointment ~~and~~ <sup>unto</sup> the priesthood  
 according to the appointment of God unto the fathers concern-  
 ing 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 heathen  
 ¶ utterly refused to hearken to my voice for their hearts were set to  
 do evil and were wholly turned to the God of Elthamen and the  
 God of Libnah and the God of Mah-maackrick and  
 the God of Pharaoh King of Egypt therefore they turned their  
 hearts to the sacrifices of the heathen in offering up their  
 children unto their dumb Idols and hearkened not unto  
 my voice but incovered to take away my life by the hand  
 of the priest of Elthamen  
 ¶ The priest of Elthamen was also the priest of Pharaoh, now at  
 that 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 Chaldee  
 for the offering unto these strange Gods both men, women  
 and children and it came to pass that the priest made

AB2 FOLIO 1a LINES 1-20 [ABRAHAM 1:4-9a]

1 *H* sign of the fifth degree of the <sup>seceond</sup> ~~first~~ <sup>mine</sup> part I 1

2 *H* I sought for <sup>the</sup> ~~the~~ appointment ~~whereunto~~ unto the priesthood

3 according to the appointment of God unto the fathers concer-

4 =ning the seed

5 *H* my fathers having turned from their righteousnes and from

6 the holy commandments which the Lord their God had given

7 unto them unto the worshiping of the Gods of the hethens

8 *H* utterly refused to harken to my voice for their hearts were set to

9 do evil and were wholly turned to the God of Elk=>ken<sup>e</sup>r and the

10 God of Zibnah and the God of Mah-ma{ck}rah and

11 the God of Phar<o>ah King of Egypt therefore they turned their

12 hearts to the sacrafice of the heathens in offering up their

13 children unto these d{m|umb} Idols and harkened not unto

14 my voice but indeovered to take away my life by the hand

15 of the priest of Elk=Kener

16 The priest of E{l}k=Keenah was also the priest of Pharoah, now at

17 this time it was the custom of the priest of Pharaoh the King of Egypt

18 to offer up upon the alter which was built in the land of Chaldea

19 for the offering, unto the{re|se} strange gods both men, women,

20 and children- and it came to pafs that the priest made

Handwriting of Frederick G. Williams

- 1 *J* in blue ink
- 9 possibly *Elk=Kiner* or *Elk=Nener*
- 10 or *Zibrah*; compare *r* in *Mah-mack-rah*; thanks to Brent Metcalfe for alerting me to this variant reading
- 13 or *their*
- 16 hieratic character



## AB2 FOLIO 1a LINES 21-41 [ABRAHAM 1:9b-13]

in offering unto the god of Pharaoh and also unto the  
 god of Shag-reel even after the manner of the Egyptians  
 from the god of Shag-reel was the sun even a thank offering  
 of a white dove the priest of Pharaoh offer upon the altar  
 which stood by the hill called Potephur 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 Omish 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  
 seems to pass that the priests use violence upon me  
 that they might slay me also as they did those virgins  
 upon this altar, and that you might have a knowl-  
 edge of this altar I will refer you to the representation that is at the  
 corner of this record  
 It was made after the form of a bearded man as was  
 among the Chaldeans and it stood before the gods of Baltham  
 Sabnach Mah Mach-rab and also as you like unto that of  
 Pharaoh King of Egypt

AB2 FOLIO 1a LINES 21–41 [ABRAHAM 1:9b–13]

21 an offering unto the {G|god} of Pharaoh and also unto the  
 22 god of {s|S}hag=ree{l} even after the manner of the Egyptians  
 23 now the god of Shag-re{e}l was the {S}un- even a thank offering  
 24 of a child did the priest of Pharaoh offer upon the alter  
 25 which Stood by the hill called Pot{t|i}{p}her<s> hill at the head of the  
 26 plains of {O}lishem  
 27 *H* Now this priest had offer{ϕ|ed} {off|u}pon this alter three virgins  
 28 at one time who were the daughters of Oni{t}{us|ah}—one of the  
 29 ~~regular~~ royal {pr|discent} directly from the loins of Ham  
 30 these virgins were offered up because of their virtue they  
 31 would not bow down to wor{e|s}hip gods of wood, or of stone  
 32 therefore they were Killed upon this alter  
 33 *H* And it was done after the manner of the Egyptians and it  
 34 came to pa{s} th{e|at} the priest<s> laid violence upon me  
 35 that they might slay me also, as they did those virgins  
 36 upon this alter, and that you might have <a> knowl=  
 37 -edge of this alter I will refer [you to] the representation that is at the  
 38 *H* ( commencement of this record  
 It was made after, the form of a bedsted such as was had  
 39 among the Cha{l}d{e}ans and it stood before the gods of Elk-keenah  
 40 Zibnah Ma{h}-mac<h>-rah—and als a god like unto that of  
 41 pharaoh King of Egypt

34 or *th{a}t*

41 *p* in *Egypt* appears malformed; possibly *Egy{t|pt}*

## AB2 FOLIO 1b LINES 1-21 [ABRAHAM 1:14-18a]

that you may have an understanding of their gods, I have  
 given you the fashion of them in the figures at the beginning  
 which manner of figures is called by the Chaldeans. *Kull lee*  
*nos.*  
 X. And as they lifted up their hands upon me that they  
 might offer me up <sup>again</sup> ~~and~~ take away my life, I lifted up my  
 voice unto the Lord my God; and the Lord hearkened and heard  
 and he filled me with a vision of the almighty and the angel of his  
 presence stood by my feet and immediately loosed my bands.  
 And his voice was unto me, Abram Abram ~~Abraham~~  
 my name is Jehovah, and I have heard thee and have com-  
 e down to deliver thee, and to take thee away from thy father's  
 house, and from all thy kindreds, into a strange land  
 which thou knowest not by, and this became that ~~the~~  
~~the~~ ~~land~~ they have turned their ~~faces~~ ~~to~~ ~~away~~ from  
 me to worship the god of El-Ke-mah and of El-  
 E-linah and of Mat-Mach-rak and the god of  
 Pharaoh King of Egypt. Therefore I have come down  
 to visit them, even to destroy him, who hath set  
 his hand against the Hebrews my son, to take away  
 away thy life. Now I will lead thee ~~away~~

AB2 FOLIO 1b LINES 1–21 [ABRAHAM 1:14–18a]

1 2 That you may have an understanding of these gods I have  
 2 given you the fashion of them in the figures at the begining  
 3 which manner of figures is called by the Chaldians, {Ca∅|Ka}{k|h}-lee=  
 4 K -nos. ->  
 5 *H* And as they lifted up their hands upon me that they  
 6 might offer me up {to|<sup>{an|and}</sup>and}, take away my life behold I {b|l}ifted up my  
 7 voice unto the Lord my {go|God}; and the lord harkened, and heard  
 8 and he filled me with a vision of the almighty and the angel of his  
 9 presence stood by my feet and immediately loosed my bands  
 10 *H* And his voice was unto me Abram Abram Behold  
 11 my name is Jehovah. and I have heard thee and have come  
 12 down to deliver thee. and to take thee away from thy fathers  
 13 house, and from all thy kinsfolks, in to a strange land  
 14 which thou knowest not of, and this because ~~their hearts~~  
 15 ~~are turned~~ they have turned their hearts away from  
 16 me to worship the god of Elk kee-nah and the god of  
 17 Zibnah and of Mah-Mach{-}rah- and the god of  
 18 Pharaoh King of Egypt. Therefore I have come down  
 19 to visit them{,|.}and to distroy him, who hath lifted up his  
 20 hand against thee Abra{ham|m} my son to ~~distroy~~ thy take  
 21 away thy life. Behold I will lead thee by my hand

3 or {Ca∅|Rak}-bee=nos  
 4 K in blue ink  
 6 or {l|l}ifted  
 14 or *there*



## AB2 FOLIO 1b LINES 22-38 [ABRAHAM 1:18b-22]

and I will take thee, to part upon the day of  
 even the priesthood of thy father, and thy name  
 shall be over thee; as it was with ~~the~~ ~~of~~ ~~the~~  
 with thee; that through thy ministry ~~and~~ ~~it~~ ~~shall~~  
 be known in the earth forever, ~~and~~ ~~it~~ ~~shall~~ ~~be~~ ~~known~~ ~~in~~ ~~the~~ ~~earth~~ ~~forever~~  
 Behold Potiphar's hill was in the land of ~~the~~ ~~of~~ ~~the~~ ~~Chaldean~~  
 and the Lord broke down the altar of ~~the~~ ~~of~~ ~~the~~ ~~Chaldean~~  
 of the land and utterly destroyed them ~~and~~ ~~it~~ ~~shall~~ ~~be~~ ~~known~~ ~~in~~ ~~the~~ ~~earth~~ ~~forever~~  
 and smote the idols that he ~~and~~ ~~it~~ ~~shall~~ ~~be~~ ~~known~~ ~~in~~ ~~the~~ ~~earth~~ ~~forever~~  
 great morning in Chaldean and also in the  
 court of Pharaoh, which Pharaoh signifies King by  
 royal blood. Now this kind of Egypt it was  
 a descendent from the loins of ~~the~~ ~~of~~ ~~the~~ ~~Chaldean~~  
 is a mixture of the blood of the Canaanites by virtue:  
 from this descent sprang all the Egyptian  
 and thus the blood of the Canaanites was preserved  
 in the flesh

AB2 FOLIO 1b LINES 22–38 [ABRAHAM 1:18b–22]

22 and I will take thee, to put upon thee my name  
23 even the priesthood of thy father, and my power  
24 shall be over thee; as it was with Noah so shall it be  
25 with thee, that through thy ministry, my name shall  
26 be known in the earth forever, for I am thy God  
27 *H* Behold Pot{t|i}phers hill was in the land of {u|Ur} of Chaldea  
28 and the Lord broke down the alter of Elk-keenah and of the god<s>  
29 of the land, and utterly destroyed the<m> ~~gods of the land~~  
30 and smote the priests that he died. and there was  
31 great morning in Chaldea<sub>+</sub> and also in the  
32 court of Pharaoh which Pharaoh signifies King by  
33 royal blood{,|.} {n|Now} this King of Egypt was  
34 a discendent from the loins of Ham and was a  
35 partaker of the blood of the cananite}s by birth<:>  
36 From this decent sprang all the Egyptians  
37 and thus the blood of the cann{e|i}tes was preservd  
38 in the land

---

31 or *Chaldeea*

## AB2 FOLIO 2a LINES 1-20 [ABRAHAM 1:23-27a]

The land of Egypt being first discovered by a woman, who  
 was the daughter of Ham; and the daughter of Teps-tak.  
 which in the Chaldee signifies Egypt, which signifies that  
 which is forbidden. When this woman discovered the land  
 it was under water, who after settled her sons in it:  
 And thus from them sprang that race which preserved  
 the curse in the land.

Now the <sup>first</sup> government of Egypt, was established by Pharaoh  
 the eldest son of Egyptes the daughter of Ham; and it was  
 after the manner of the government of Ham, which was  
 Patriarchal. Pharaoh being a righteous man establish-  
 ed his Kingdom, and judged his people wisely and  
 justly all his days, seeking earnestly to imitate that  
 order established by the father in the first generation  
 in the days of the first Patriarchal reign, even in  
 the reign of abraham. And also Noah his father, ~~was~~  
 in his days who blessed him with the blessings of  
 the earth, and ~~of~~ with the blessings of wisdom, but  
 cursed him as pertaining to the priesthood.

Now Pharaoh being of that lineage by which he could not

AB2 FOLIO 2a LINES 1–20 [ABRAHAM 1:23–27a]

L

1 *H* The land of E{g}ypt being first discovered by a woman, who  
 2 was the daughter of Ham{,;} and the daughter of Zep-tah.  
 3 which in the Chal{d}ea signifies Egypt, which sign[i]fies that  
 4 which is forbidden. Whin this woman discovered the land  
 5 it was under water, who after settled her sons in it:  
 6 And thus from Ha{m} spra{m|ng} th{e|at} race which preserved  
 7 the curse in the land.  
 8 *H* Now the <sup>first</sup>government of Egypt, was established by Pharaoh  
 9 the eldest s{u|o}n of Egyptes the daughter of Ham; and it was  
 10 after the manner of the government of Ham, which was  
 11 Patriarchal. Pharaoh being a righteous man establish-  
 12 =ed his kingdom, and Judged his people wisely and  
 13 Justly all his days, seeking earnestly to imitate that  
 14 order established by the fathers in the first generation  
 15 in the days of the first Patriarchal reign, even in  
 16 the reign of Adam. And also Noah his father{,|.} For  
 17 ~~in his days~~ {W|w}ho blefsted him with the blefsing<s> of  
 18 the earth, and œf {t|with} the blefsings of wisdom, but  
 19 cursed him as pertaining to the pries{h|th}ood.  
 20 *H* Now Pharaoh being of that leniage by which he could not

\_\_\_\_\_

L at upper-right page in blue ink

5 knifed-scraped hieratic sign  
 17 w possibly in different scribal hand



## AB2 FOLIO 2a LINES 21-38 [ABRAHAM 1:27b-31a]

have the right of priesthood; notwithstanding the Pharaohs  
 would vainly claim it from Noah through Ham: Therefore  
 my father was led away by their idolatry; but I shall  
 endeavor hereafter to delineate the chronology running  
 back from myself to the beginning of <sup>the</sup> creation; for  
 the records have come into my hands which I had  
 unto this present time.

2967  
 After the priest of Ekkenech was smitten that he  
 died, then came a fulfillment of those things which  
 were spoken unto me concerning the land of Chal-  
 dea, that there should be a famine in the land; and  
 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:

AB2 FOLIO 2a LINES 21–38 [ABRAHAM 1:27b–31a]

21 have the right of {P|p}riesthood; notwithstanding the Pharaohs  
 22 would fain claim it from Noah through Ham: Therefore,  
 23 my father was led away by their—idolity,<·> but I shall  
 24 indeaver hereafter to dilliniate the chronology run<n>ing  
 25 back from myself to the begining of <sup>the</sup> creation, for  
 26 the reccords, have c{a|o}me into my hands whi<c>h I hold  
 27 unto this present time  
 28 *H* Now after the priest of Elk<sub>+</sub>ke{e}nah was smitten that he  
 29 died, there came a fulfilment of those thing<s> which  
 30 were spoken unto me concerning the land of Chal=  
 31 =dea, that there should be a fam[i]ne in the land{.|;} and  
 32 accordingly a famine preva{l|i}led throughout all  
 33 the land of Chaldea<:> {a|A}nd my father was sorely  
 34 tormented because of the famine<,> and he repented  
 35 of the evil which he had determined against me,  
 36 to take away my life<:> But the reccords of the fathers  
 37 even the patriarchs concerning the right of priesthood,  
 38 the lord my God preserved in mine own hand<s:>

---

33 or {A}nd

## AB2 FOLIO 2b LINES 1-21 [ABRAHAM 1:31b-2:4a]

4  
 Therefore a knowledge of the beginning of creation  
 and also of the planets, and of the stars, as it was  
 made known unto the fathers, have I kept even  
 unto this day.

ME And I shall endeavor to write some of these things,  
 upon this record, for the benefit of my posterity,  
 that shall come after me.

SFL? Now the Lord God came the Lamanite was four in the land  
 of Ar. inasmuch that Hazer my brother died; but  
 Terah my father yet lived in the land of Ar  
 the Chaldees. And it came to pass; that Terah  
 took Sarai to wife, and Mahor my brother took  
 Mehetah to wife  
 Who was the daughter of Hemon

2  
 57X19 Now the Lord had said unto me, Hiram get thee out of  
 thy country, and from thy kindred, and from  
 thy father's house, unto a land that I will show  
 thee: Therefore I left the land of Ar of the Chaldees  
 to go into the land of Canaan; and I took with me  
 my brother sons and his wife, and Sarai my  
 wife's; and also my father followed me in my

AB2 FOLIO 2b LINES 1–21 [ABRAHAM 1:31b–2:4a]

1 4 Therefore a knowledge of the begining of creation  
2 ~~Go~~s and also of the planets, and of the stars, as it was  
3 M made known unto the fathers, have I kept even  
4 unto this day.  
5 *H* And I shall endeavor to write some of these things,  
6 upon this reccord, for the benefit of my posterity,  
7 that shall come after me  
8 *H* Now the Lord God caused the famine to wax soar in the land  
9 of {Er|Ur} insomuch that Haran my brother died<:> but  
10 Terah my father yet lived in the land of Ur of  
11 the {c}haldees<.> And it came to pa[*s*]; that I Abram  
12 took Sarai to wife, and Nahor my brother took  
13 Mi{l}{k|c}ah to wife  
14 *H* Who was the daughter of Haron  
15 *H* Now the Lord had said unto me Abram get the out of  
16 thy country, and from thy kindred and from  
17 thy fathers, unto a {t|l}and that I will shew  
18 thee<:> Therefore I left the land of Ur of the chaldees  
19 to go into the land of canaan; and I took Lot  
20 my brothers son, and his wife, and Sarai my  
21 wife{,|;} and also my father followed aft{r|er} me unto

---

2 possibly wipe-erased; unidentified scribe  
3 *M* in blue ink



## AB2 FOLIO 2b LINES 22-37 [ABRAHAM 2:4b-6a]

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 idolity: Therefore he continued in  
 Haran.  
 Now the Lord had said unto Abraham, get thee  
 out of thy country, and from thy kindred, and from thy  
 father's house, and come into a land that I will shew thee: Therefore  
 the Lord said of the Chaldee, to go into the land of Canaan, and I will  
 let my brother come with his wife, and I will let my wife come also, and my father will  
 bring me into 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 idolity.  
 Therefore he continued in Haran, until the Lord said  
 unto my brother, and he prayed unto the Lord, and the Lord appeared





BOOK OF ABRAHAM  
MANUSCRIPT 3 (AB3)

3 FOLIOS RECTO/VERSO

## EDITORIAL NOTE TO BOOK OF ABRAHAM MANUSCRIPT 3

Ab3, catalogued as MS 1294 folder 3 in the Church History Library, contains Abraham 1:1–2:2; written in Kirtland, Ohio, fall 1835; handwriting of Warren Parrish; 3 ledger-sized and lined (but faded) folios, recto/verso, measuring 12½ x 7¾ in. (32 x 19 cm). Includes editorial and archival markings. The entire manuscript, including editorial markings, was written in black ink that has since turned brown. Letters (*o*, *n*, *p*, *q*, *r*, and *s*, respectively), written in blue ink, were placed on each sheet, recto and verso, at a later time.<sup>1</sup> These letters probably originated while Andrew Jenson was Church Historian and may represent some type of intended indexing or cataloging system that is unknown at present. Each letter is noted in the transcription.

Just as with Ab2, Ab3 has nineteen Egyptian hieratic characters in the left margins of the folios juxtaposed to the text. Ten of these characters can be found in the right-hand column of JSP XI (reading right to left). However, some of the characters, supposed to have come from damaged areas, resemble characters from random areas of JSP XI and defy sequential order. What is quite notable is that, on the whole, a character was placed at the beginning of a paragraph. Both Ab3 and Ab2 begin and end with the same characters (although Ab3 has no text opposite the last character).

At present, it is difficult to determine definitively what these signs were used for or whether the characters or the text were placed on the manuscript first. Because the characters appear at the beginning of paragraphs, either the English was written first and the character marked the paragraph or the character was drawn first and the paragraph was then written and followed by another character and another paragraph, and so forth.

As far as dating Ab3, a 29 October 1835 journal entry for Joseph Smith states that, “Br Parrish commenced writing for me at \$15.00 p[e]r month.”<sup>2</sup> Parrish was active as the scribe for Joseph Smith between 29 October 1835 and April/May 1836, except for a period of illness at the end of 1835. In late December (22nd), Smith writes “my scribe [Parrish] also is unwell O my God heal him for his kindness,”<sup>3</sup> and on 25 January 1836, Joseph Smith received word from Parrish that “writing has a particular tendency to injure my lungs while I am under the influence of such a cough I therefore, with reluctance send your journal to you untill my health improves.”<sup>4</sup> The last entry for translation activity is 25 November 1835, but it does not detail if this meant the Book of Abraham or something related to learning Hebrew.<sup>5</sup> If it refers to the Book of Abraham, it is the last mention of translation in the journal until early 1842.

With the above parameters, it seems that Ab3 was likely produced sometime between 29 October 1835 and 1 April 1836. However, since Joseph Smith was busy with with the Kirtland Temple in early 1836, and knowing that the only recorded translation activity that could have included Warren Parrish took place between 29 October and 25 November, it is reasonable to suggest this more narrow time frame may better describe when Ab3 (and probably Ab4) was created. In fact, Parrish

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1. Letters can also be found in Ab3 and many of the Egyptian manuscripts.

2. *The Joseph Smith Papers: Journals*, vol. 1 (Salt Lake City: The Church Historian’s Press, 2008), 76.

3. *Joseph Smith Papers: Journals*, 1:135.

4. *Joseph Smith Papers: Journals*, 1:173. Parrish’s mention of coughing during scribing may indicate that the practice was to read back newly recorded entries out loud.

5. *Joseph Smith Papers: Journals*, 1:110.

may have done some copying of Ab3 (or Ab4) on 26 November 1835, the same day that the specific activity of “transcribing Egyptian characters from the papyrus” was mentioned.<sup>6</sup>

In addition to Ab3 resembling Ab2 in terms of containing similar hieratic characters, it also has the identical sentence at folio 1a line 1, which reads, “Sign of the fifth degree of the ~~first~~ <second> part.” However, as already noted, at this point nothing definitive is known as to what precisely this sentence means. Interestingly, Ab3 also contains about a half dozen similar emendations to Ab2.

The text in Ab3 is paragraphed and contains numerous punctuation marks, suggesting the text was developed beyond Ab2 and also well beyond the dictation phase. Cancellations at fol. 2a lines 9–10, 30, 37 and fol. 3a line 6 also suggest Ab3 was copied from an exemplar (not necessarily the same one used for Ab2). Ab3 is likely a copy of Ab2, and internal evidence suggests that Parrish corrected Ab3 against Ab2 at several points, such as Ab3 fol. 1a lines 1–2 and Ab2 fol. 1a lines 1–2; Ab3 fol. 1b line 17 and Ab2 fol. 1a lines 28–29; and Ab3 fol. 3a line 5 and Ab2 fol. 2a lines 16–17. For the most part, Parrish’s corrections in Ab3, which appear similar to Ab2, seem to have been an effort to smooth out the more difficult readings in Ab2.

This manuscript is probably part of the “Egyptian papers” listed in the Nauvoo manifest of Willard Richards that itemized materials going West. The “Egyptian papers” were placed in the trunk that belonged to Jenetta, Richards’s deceased wife.<sup>7</sup> This manuscript has been in the possession of the LDS Church since the Nauvoo period (1839–1846).

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6. *Joseph Smith Papers: Journals*, 1:110–11.

7. Historian’s Office, “Schedule of Church Records”; “Historian’s Office Catalogue,” [1], *Catalogues and Inventories*, 1846–1904, Church History Library.



## AB3 FOLIO 1a LINES 1-21 [ABRAHAM 1:4-7a]

+ sign of the fifth degree of the <sup>second</sup> part  
 I sought for <sup>mine</sup> appointment ~~unto~~  
~~unto~~ 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 worshiping of the gods  
 of the heathens.  
 F. 0. 8. utterly refused to hearken to my  
 voice for their hearts were set to do  
 evil and were wholly turned to the  
 God of Elkenem and the god of  
 Gibnah and the god of math  
 machrah and the god of Sharr  
 ah King of Egypt.  
 Therefore they turned their hearts  
 to the sacrifices of the heathens  
 in offering up their children and

AB3 FOLIO 1a LINES 1-21 [ABRAHAM 1:4-7a]

(1  
second  
first part  
mine  
where=  
unto  
unto

1 *H* sign of the fifth degree of the <sup>second</sup> ~~first~~ part  
2 *H* I sought for the <sup>mine</sup> appointment ~~where~~=  
3 S ~~unto~~ unto the priesthood according  
4 to the appointment of God unto  
5 the fathers concerning the seed  
6 *H* my fathers having turned from their  
7 righteousness and from the holy  
8 commandments which the Lord  
9 their God had given unto them  
10 unto the worshiping of the gods  
11 of the heathens.  
12 *H* utterly refused to hearken to my  
13 voice for their hearts were set to do  
14 evil and were wholly turned to the  
15 God of Elkkener and the god of  
16 Zibnah and the god of mah=  
17 machrah and the god of Pharo  
18 <a>h King of Egy{p}t.  
19 Therefore they turned their hearts  
20 to the sacrafice of the heathens  
21 in offering up their children unt[o]

Handwriting of Warren Parrish

3 S in blue ink



AB3 FOLIO 1a LINES 22-30 [ABRAHAM 1:7b-8a]

These dumb Idols, and hardened  
not unto my voice, but endeav-  
oured to take away my life, by  
the hands of the priest of Elkenem.  
The priest of Elkenem was also the priest  
of Phasach now at this time, it  
was the custom of the priest of Phasach  
the King of Egypt to offer up, upon the  
altar which was built in the land

AB3 FOLIO 1a LINES 22–30 [ABRAHAM 1:7b–8a]

22           |     these dumb Idols, and harkened  
23           |     not unto my voice, but endeav[=]  
24           |     oured to take away my life, by  
25           |     the hand of the priest of Elkken[er]  
26 *H*       |     the priest of Elkkener was also the prie=  
27           |     st of Pharaoh now at this time, it  
28           |     was the custom of the priest of Pharao[h]  
29           |     the King of Egypt to offer up, upon the  
30           |     altar which was built in the land

## AB3 FOLIO 1b LINES 1-21 [ABRAHAM 1:8b-11a]

2) of Chaldaea for the offering into these  
 many gods both men women and  
 children and it came to pass, that the  
 priest, made an offering unto the god  
 of Pharaoh and also unto the god of  
 Shapsul, even after the manner of  
 the Egyptians.

(Now the god of Shapsul was the  
~~sun~~ sun) even a thank offering of a  
 Shula did the priest of Pharaoh offer  
 upon the altar which stood by the  
 hill called Potifers hill, at the head  
 of the plain of Olishom

14) now this priest had offered upon this  
 altar three virgins at one time who  
 were the daughters of Orishah, one  
 of the ~~royal~~ roy at descent directly  
 from the loins of Ham, these virgins  
 were offered up because of their virtue  
 they would not bow down to worsh-  
 ip gods of wood or of stone, therefore

AB3 FOLIO 1b LINES 1-21 [ABRAHAM 1:8b-11a]

2)

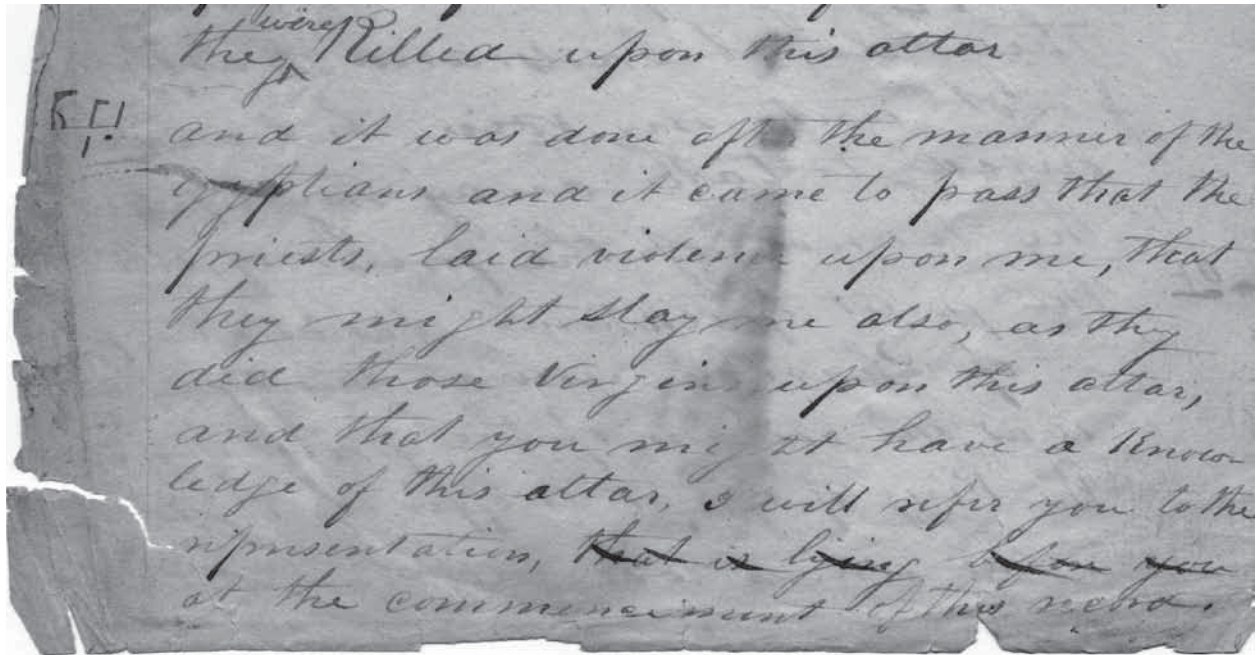
R

1 of Chaldea for the offering unto these  
 2 strang gods both men women and  
 3 children and it came to pass, that the  
 4 priest, mad an offering unto the god  
 5 of Pharaoh and also unto the god of  
 6 Shagr{a|ee}l, even after the manner of  
 7 the Egyptians{,|.}  
 8 (Now the god of Shagreel was the  
 9 ~~søn~~ sun) even a thank offering of a  
 10 child did the preist of Pharaoh offer  
 11 upon the altar which stood by the  
 12 hill called Potipers<sup>h</sup> hill, at the head  
 13 of the plain of {o|O}lish{e}m  
 14 *H* now this priest had offered upon this  
 15 altar three virgins at one time who  
 16 were the daughters of {o◇|O}nit{e◇|ah}, one  
 17 of the regular royal descent directly  
 18 from the loins of Ham, these Virgins  
 19 were offered up because of their virtue  
 20 they would not bow down to worsh=  
 21 ip gods of wood or of stone, therefore

R at upper-right page in blue ink

16 first ◇ may be *n*; second ◇ may be *s* or *n*

AB3 FOLIO 1b LINES 22-31 [ABRAHAM 1:11b-12]



they 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 might have a know-  
ledge of this altar, I will refer you to the  
representation, that is lying before you  
at the commencement of this record.



AB3 FOLIO 1b LINES 22–31 [ABRAHAM 1:11b–12]

22            were  
              they<sup>^</sup> Killed upon this altar  
23 *H*           and it was done after the manner of the  
24            Egyptians and it came to pass that the  
25            priests, laid violence upon me, that  
26            they might slay me also, as they  
27            did those Virgins, upon this altar,  
28            and that you might have a know-  
29            ledge of this altar, I will refer you to the  
30            representation, ~~that is lying before you~~  
31            at the commencement of this record.

## AB3 FOLIO 2a LINES 1-20 [ABRAHAM 1:13-16a]

E <sup>3</sup> It was made after the form of a bear stand  
 such as was had among the Chaldeans, and  
 it stood before the Gods, of Old Benir Tibnab  
f mahmachrah 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 figures, ~~was~~ called by the ~~Egyptians~~  
 Chaldeans, Rahlennos,  
X 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 a vision of the Almighty  
 and the angel of his presence, stood by  
 my feet, and immediately loosed my  
 bands,  
 And his voice was unto me, Abram,

AB3 FOLIO 2a LINES 1–20 [ABRAHAM 1:13–16a]

3) 3

1 *H* it was made after the form of a bedst~~ead~~ stead  
 2 such as was had amon the Chaldeans, and  
 3 it stood before the gods, of Elkkener Zibnah  
 4 q Mahmachrah and also a god likeunto that  
 5 of Pharaoh King of Egypt, that you may  
 6 have an understanding of these gods,  
 7 I have given you the fassion of them,  
 8 in the figures at the beginning, which  
 9 manner of figures<sup>is</sup> ~~was~~ called by the Egy-  
 10 ~~ptians~~ Chaldeans, Kahl{ee}nos {,|.}  
 11 *H* And as they lifted up their hands,  
 12 upon me, that they might offer me up,  
 13 and take away my life, behold I lifted up  
 14 my voice, unto the Lord my god, and  
 15 the Lord hearkened and heard, and he  
 16 filled me with a vision of the Almighty  
 17 and the angel of his presence, stood by  
 18 my feet, and immediately loosed my  
 19 bands{,|.}  
 20 And his voice was unto me, Abram,

Second 3 at top of page in unidentified handwriting

1 or *bed~~ead~~ stead*

4 *q* in blue ink

10 second *e* in *Kahleenos* possibly overwrites a wipe-erased *e* or *n*



## AB3 FOLIO 2a LINES 21-37 [ABRAHAM 1:16b-18a]

9H<sup>6</sup> Abram, behold my name is Elnoah,  
 and I have heard thee, and have come  
 down to deliver thee, and to take thee away  
 from thy fathers house, and from all the  
 King's folk, into a strange land, which  
 thou knowest not of, and this because  
~~their hearts are turned~~ they have turned  
 their hearts away from me, to worship  
 the God of El-Ronur, and the God of Libn-  
 ah and of Mah-mach-sah 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  
 Abram 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  
 over the priesthood of thy Father, and say

AB3 FOLIO 2a LINES 21–37 [ABRAHAM 1:16b–18a]

21 *H* Abram, behold my name is Jehovah,  
22 and I have heard thee, and have come  
23 down to deliver thee, and to take thee away  
24 from thy fathers house, and from all thy  
25 kins folks, into a strange land, which  
26 thou knowest not of, and this because  
27 ~~their harts are turn~~ they have turned  
28 their hearts away from me, to worship  
29 the god of Elkkener, and the god of Zibn-  
30 ah and of Mahmachrah and {of|the} god  
31 of Pharo{◊|ao}h King of Egypt; therefore I have  
32 come down to visit them and to destroy him  
33 who hath lifted up his hand against thee  
34 Abram, my son to take away thy life; behold  
35 I will lead thee by my hand, and I  
36 will take thee, to put upon thee my name  
37 even the priesthood of thy Father, ~~and my~~

---

23 second *e* in second *thee* possibly overwrites a malformed *e*

## AB3 FOLIO 2b LINES 1-21 [ABRAHAM 1:18b-23a]

1) and my power shall be over thee <sup>P</sup> as it was  
 with Noah, so shall it be with thee, that  
 thou, thy ministry, my name shall be  
 Remembered in the earth forever, for I am thy  
 God

Behold Lotiphers hill was in the land of  
 144 us of Chaldaea, and the Lord broke down  
 the altar of ~~Bel~~ Belus, and of the gods of the  
 land, and utterly destroyed them, and  
 smote the priest, that he died, and there  
 was great mourning in Chaldaea, and  
 also in the court of Pharaoh, which Phara-  
 oh, signifies Kingly 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 Egyptian-  
 ns, and thus the blood of the Canaanites  
 was preserved in the land.

145 The land of Egypt, being first disco-  
 vered, by a woman, who was the daughter

AB3 FOLIO 2b LINES 1–21 [ABRAHAM 1:18b–23a]

4)

P

1 and my power shall be over thee as it was  
2 with Noah, so shall it be with thee, that  
3 throug thy ministry, my name shall be  
4 known in the earth forever; for I am thy  
5 God.  
6 Behold Potiphers hill was in the land of  
7 *H* ur of Chaldea, and the Lord broke down  
8 the altar of Elkken{ah|er}, and of the gods of the  
9 land, and utterly destroyed th{ese|em}, and  
10 smote the priest, that he died, and their  
11 was great mourning in Chaldea, and  
12 also in the court of Pharaoh, which Phara  
13 oh, signifies King by royal blood{,|.} {n|N}ow this  
14 King of Egypt was a descendant, from the  
15 loins of Ham, and was a partaker of  
16 the blood of the canaanites, by birth  
17 from this descent sprang all the Egyptia-  
18 ns, and thus the blood of the Ca{◊◊|na}anites  
19 was preserved in the land.  
20 *H* The land of Egypt. being first disco-  
21 vered, by a woman, who was the daugh-

---

*P* at upper-right page in blue ink



## AB3 FOLIO 2b LINES 22-37 [ABRAHAM 1:23b-26a]

ter of Ham, and the daughters of  
 Leptan, which in the Chaldea, signif-  
 ies Egypt, which signifies that which  
 is forbidden. When this woman dis-  
 covered the land, it was under water,  
 who after settled her sons in it, and  
 thus from Ham sprang that race, which  
 preserved the curse in the land.

Now the <sup>first</sup> government of Egypt was estab-  
 lished by Pharaoh, the eldest son of Agy-  
 tes, the daughter of Ham, and it was after  
 the manner of government of Ham, which  
 was patriarchal, Pharaoh being a righteous  
 man established his kingdom, and  
 judged his people, wise and justly all  
 his days, seeking earnestly to imitate

AB3 FOLIO 2b LINES 22-37 [ABRAHAM 1:23b-26a]

22           |     ter of Ham, and the daughter of  
23           |     Zeptah, which in the Chaldea, signif-  
24           |     ies Egypt, which signifies that which  
25           |     is forbidden{,|.} {wh|W}hen this woman disco-  
26           |     {◇|v}ered the land, it was under water,  
27           |     who after settled her sons in it; and  
28           |     thus from Ham sprang th{e|at} race, which  
29           |     preserved, the curse in the land.  
30 *H*       |         <sup>first</sup>  
             |     Now the<sub>^</sub> government, of Egypt was estab  
31           |     lished by Pharaoh, the Eldest son of Egyp-  
32           |     tes, the daughter of Ham, and it was after  
33           |                <sup>en</sup>  
             |     the manner of governm<sub>^</sub>t of Ham, which  
34           |     was patriarchal, Pharaoh being a righteous  
35           |     man established his Kingdom, and  
36           |     judged his pople, wise<ly> and justly all  
37           |     his days, seeking earnestly to imitate

## AB3 FOLIO 3a LINES 1-22 [ABRAHAM 1:26b-29a]

5) that order established by the fathers in  
 the first generations, in the days of the  
 first patriarchal reign, even in the rei-  
 gn of Adam; and also Noah his father,  
~~for in his day~~, who blessed him, with the  
 blessings of the earth, and with the bless-  
 ings of wisdom, but cursed him as pertain-  
 ing to the priesthood.

H. Now Pharaoh being of that lineage, by which  
 he could not have the right of priesthood,  
 notwithstanding, the Pharaohs, would first  
 claim it, from Noah through Adam,  
 therefore my father was led away, by their  
 sedition, but I shall endeavour hereafter  
 to delineate the chronology, running back  
 from my self to the beginning of the crea-  
 tion: for the records, have come into my  
 hands, which I hold unto the present  
 time.

2962 Now after the priest of Eldkemis was  
 smitten that he died there came a full  
 illumination of those things which were spoken

AB3 FOLIO 3a LINES 1–22 [ABRAHAM 1:26b–29a]

5)

n

1 that order established by the fathers in  
 2 the first generations, in the days of the  
 3 first patriarchal reign, even in the rei-  
 4 gn of Adam; and also Noah his father,  
 5 ~~for in his days~~, who blessed him, with the  
 6 blessings of the earth, and {of|with} the bless-  
 7 ings of wisdom, but cursed him as pertain-  
 8 ing to the priesthood.

9 *H* Now Pharaoh being of that lineage, by whi-  
 10 ch he could not have the right of priesthood,  
 11 notwithstanding, the Pharaoh's, would feign  
 12 claim it, from Noah, through Ham,  
 13 therefore, my father was led away, by their  
 14 Idolitry but I {◇|s}hall endeavour he{◇a|re}after  
 15 to deliniate the chronology, runing back  
 16 from myself to the beginning of the crea-  
 17 tion: for the records, have come into my  
 18 hands, which I hold unto this present  
 19 time.

20 *H* Now after the priest of Elkkener was  
 21 smit{t|e}n that he died there came a fulf-  
 22 illment of those things which were spoken

---

*n* at upper-right page in blue ink



## AB3 FOLIO 3a LINES 23-37 [ABRAHAM 1:29b-31a]

unto me, concerning the land of Chalda-  
 ea, that there should be a famine in  
 the land, and accordingly a famine  
 prevailed throughout all the land of  
 Chaldæa, 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, con-  
 cerning the right of priesthood, the Lord  
 my God preserved in mine own ha-  
 nds, therefore a Knowledge of the begin-  
 ning of creation, and also of the planeti-  
 cial of the stars, as it was made known

AB3 FOLIO 3a LINES 23-37 [ABRAHAM 1:29b-31a]

23           |     unto me, concerning the land of Chald=  
24           |     ea, that there should be a famine in  
25           |     the land, and accordingly a famine  
26           |     prevailed, throughout all the land of  
27           |     Chaldea, and my father was sorely  
28           |     tormented, because of the famine,  
29           |     and he repented of the evil which  
30           |     he had determined against me,  
31           |     to take away my life, but the records  
32           |     of the fathers, even the patraarch's, con-  
33           |     cerning the right of priesthood, the Lord  
34           |     my God preserved in mine own ha-  
35           |     nds, therefore a Knowledge of the begin-  
36           |     ning of creation, and also of the planets  
37           |     and of the Stars, as it was made Known

## AB3 FOLIO 3b LINES 1-16 [ABRAHAM 1:31b-2:2]

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 fam-  
 ine to wax sore in the land of Ur, in-  
 so-much 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 Abram took Sarai  
 to wife and Nahor, my brother, took Mit-  
 cah to wife.  
 Who was the daughter of Haran,  
 who was the daughter of Terah,

AB3 FOLIO 3b LINES 1–16 [ABRAHAM 1:31b–2:2]

6)

1 O | unto the fathers, have I Kept even unto  
 2 | this day.  
 3 *H* | And I shall endeavour to write some  
 4 | of these things upon this record, for the  
 5 | benefit of my posterity that shall  
 6 | come after me,  
 7 *H* | Now the Lord God caused the fam-  
 8 | ine to wax sore in the land of Ur, in-  
 9 | somuch that {h|H}aran my brother died,  
 10 | but Terah my father yet lived, in the  
 11 | land of Ur of the Chaldea{◇◇|s}, and it  
 12 | came to pass that I Abram took Sarai  
 13 | to wife and Nahor, my brother, took Mil-  
 14 | c{h|ah} to wife.  
 15 *H* | Who was the daughter of {h|H}aran,  
 16 *H* |

---

Last half of page is blank with a margin line

- 1 O in blue ink
- 9 part of overwritten *h* wipe-erased
- 11 illegible ◇◇ possibly an *h* and ~~h~~ written over a *to*



BOOK OF ABRAHAM  
MANUSCRIPT 4 (AB4)

5 FOLIOS RECTO/VERSO

## EDITORIAL NOTE TO BOOK OF ABRAHAM MANUSCRIPT 4

Ab4, catalogued as MS 1294 folder 1 in the Church History Library, immediately follows Ab1 on the same page, begins folio 1a line 22, and contains Abraham 1:4–2:18, written in Kirtland, Ohio, fall 1835; handwriting of Warren Parrish; 5 ledger-sized and lined (but faded) folios, recto/verso, measuring 12½ x 7¾ in. (32 x 20 cm). Includes editorial markings. The entire manuscript, including editorial markings, was written in black ink that has since turned brown.

This manuscript, with Ab1 on the first sheet, contains more text than the other two Kirtland Abraham manuscripts, amounting to about 14 additional verses (Abraham 1:1–3 and 2:7–18). It also has more hieratic characters. These are the three already mentioned in the Phelps editorial note and six additional characters opposite the text for the verses after Abraham 2:6. Therefore, this manuscript contains a total of twenty-eight characters as opposed to the nineteen in Ab2 and Ab3.

As noted earlier in the editorial note to Ab1, the first two characters Phelps used come from the lower left column of JSP I and the third character remains unidentified in the papyri. The rest of the characters in Ab4 can be identified on JSP XI. Nineteen Egyptian characters, corresponding to their counterparts in Ab2 and Ab3, follow the same paragraphing of the Abraham text opposite the characters. Like the previous manuscripts, ten of the characters were taken from lines 1 and 2 of JSP XI and eight come from lacunae.<sup>1</sup> Because the text goes beyond Ab2 and Ab3, there were a few more characters taken from the third and fourth lines of JSP XI. Five are fully attested in the papyri, and one is partially legible.<sup>2</sup>

Like Ab3, this manuscript should be dated sometime between 29 October 1835 and April/May 1836, the period in which Warren Parrish served as a scribe to Joseph Smith. Based on cancellations<sup>3</sup> and improved readings, Parrish probably copied Abraham 1:4–2:2 from Ab3 and also corrected Ab4 against Ab3 at points such as fol. 1b lines 7, 34; fol. 3a line 31; and fol. 3b line 11. Therefore, Ab4 should be dated after Ab3.

Ab4 is paragraphed and contains mostly original punctuation. It is much more smoothed out than its predecessors. Parrish may have created Ab4 in an effort to polish the text beyond Ab2 and Ab3. After Abraham 2:2, it is difficult to determine the source of the text. However, several errors again suggest that this portion was also copied from an unknown exemplar (see fol. 4a lines 29–30, fol. 4b lines 12 and 29, and fol. 5a line 20).

Ab4 (including Ab1) was not kept in the same collection as Ab2 and Ab3, which Willard Richards included in his manifest of materials going West. Apparently, this manuscript was in the possession of Emma Smith Bidamon and passed to Charles E. Bidamon, her stepson. At Emma's death, the item would have been passed on to her husband, Lewis Bidamon, then on his death, to Charles. Thereafter, on 10 July 1935, Wilford Wood, a collector of Latter-day Saint artifacts, acquired this manuscript

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1. The first sign for the fifth degree (which would bring the number of characters to nine as is found in Ab2 and Ab3) is not attested in Ab4. The right-most lacuna of JSP XI (lines 1 and 2) probably contained Ab4 fol. 1a first three characters (line 1); fol. 1b first character (line 1); fol. 2b one character (line 2); fol. 3a three characters (line 2).

2. Line 4 of JSP XI is mostly legible except for the first sign of fol. 4b. But the far-left part of the character can still be seen. The first five signs come from line 3 of JSP XI and the sixth can be found in the right-most position in line 4.

3. Except for the cancellation at fol. 2a lines 1–2, “from all,” which is not attested in either Ab2 or Ab3.

from Charles E. Bidamon. By 22 July 1937, Wood had donated Ab4 (and Ab1) to what is now the Church History Library.<sup>4</sup>

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4. See “Documents Obtained by Wilford Wood,” *Deseret News*, 21 July 1937, and “Joseph Smith Manuscript Given to Church,” *Salt Lake Tribune*, 2 July 1937.



AB4 FOLIO 1a LINES 22-35 [ABRAHAM 1:4-6a]

H. I sought for mine appointment unto the  
priesthood according to the appointment  
of God, unto the fathers, concerning the  
seed.

fol. my fathers having turned from their  
righteousness, and from the holy com-  
mandments, which the Lord their  
God had given unto them, unto the  
worshipping of the gods of the heath-  
ens.

K. H. utterly refused to hearken to my voice  
for their hearts were set to do evil, and  
were wholly turned to the god of Elliker  
and the god of Dibnah and the god of

AB4 FOLIO 1a LINES 22–35 [ABRAHAM 1:4–6a]

22 *H* I sought for mine appointment unto the  
23 priesthood according to the appointment  
24 of God, unto the fathers, concerning the  
25 Seed.

26 *H* my fathers having turned from their  
27 righteousness, and from the holy com-  
28 mandments, which the Lord their  
29 God had given unto them, unto the  
30 worshiping of the gods of the heath  
31 ens.

32 *H* utterly refused to hearken to my voice  
33 for their hearts were set to do evil, and  
34 were wholly turned to the god of Elkkener  
35 and the god of Zibnah and the god of

---

Ab4 begins immediately after Ab1 at line 22 on this page  
Handwriting of Warren Parrish

## AB4 FOLIO 1b LINES 1-22 [ABRAHAM 1:6b-10a]

Mahiackrah and the god of Roash  
 and the god of Pharaoh King of Egypt,  
 therefore they turned their hearts to the  
 sacrifice of the heathens, in offering up  
 their children unto these dumb Idols,  
 and hearkened not unto my voice,  
 but endeavored to take away <sup>my</sup> life  
 by the hand of the priest of Elkenen.  
 The priest of Elkenen was also the pri-  
 est 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 Cha-  
 ldea for the offering unto these stran-  
 ge gods, both men women and chi-  
 ldren, and it came to pass, that the  
 priest made an offering unto the  
 God of Pharaoh, and also unto the God  
 of Chagreed, even after the manner  
 of the Egyptians.  
 (Now the God of Chagreed was the  
 Sun) even a thank offering of a

AB4 FOLIO 1b LINES 1–22 [ABRAHAM 1:6b–10a]

2

1 Mahmackrah and the god of Koash  
 2 and the god of Pharaoh King of Egypt,  
 3 therefore they turned their hearts to the  
 4 sacrafice of the heathens, in offering up  
 5 their Children unto these dum Idols,  
 6 and hearkened not unto my voice,  
 7 but endeavoured to take away <sup>my</sup> life  
 8 by the hand of the priest of Elkkener.

9 *H* The priest of Elkkener was also the pri=  
 10 est of Pharaoh, now at this time it was  
 11 the custom of the priest of Pharaoh the  
 12 King of Egypt to offer up upon the altar  
 13 which was built in the land of cha=  
 14 ldea for the offering unto these stran=  
 15 ge gods, both men women and chi=  
 16 ldren, and it came to pass, that the  
 17 priest made an offering unto the  
 18 god of Pharaoh, and also unto the god  
 19 of {Sh}a{g}ree{l}, even after the manner  
 20 of the Egyptians.  
 21 (now the god of {S}hagreel was the  
 22 Sun) even a thank offering of a

---

This page exhibits heavy bleed-through

14 or *idea*



## AB4 FOLIO 1b LINES 23-34 [ABRAHAM 1:10b-11a]

Chida did the priest of Pharaoh  
 offer upon the altar which stood  
 by the hill called Potipers hill at  
 the head of the plain of Olishern.  
 ¶ 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  
 in gods of wood or of stone.

AB4 FOLIO 1b LINES 23–34 [ABRAHAM 1:10b–11a]

23 child did the priest of Pharaoh  
24 offer upon the altar which stood  
25 by the hill called Pot<sup>h</sup>pers hill at  
26 the head of the plain of Olishem.  
27 *H* now this priest had offered upon  
28 this altar three Virgins at one time  
29 who were the daughters of Oni{ $\diamond$ |t}ah,  
30 one of the royal descent directly fro[m]  
31 the loins of Ham; these Virgins were  
32 offered up because of their virtue,  
33 they would not bow down to worsh=  
34 ip gods of wood {and|or of} stone,

---

29 illegible  $\diamond$  possibly a knife-erased *h*

34 *and* knife-erased

## AB4 FOLIO 2a LINES 1-22 [ABRAHAM 1:11b-15a]

37

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 might have a knowledge of this altar, I refer you to the representation, at the commencement of this record.

It was made after the form of a bea-stial such as was had among the Chaldeans, and it stood before the Gods, of Old Remus, Tibnah (Mahmashook) 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 figures is called by the Chaldeans Rablunos.

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

AB4 FOLIO 2a LINES 1–22 [ABRAHAM 1:11b–15a]

3

1           therefore they were killed upon this altar.  
 2 *H*           And it was done after the manner of the  
 3           Egyptians, and it came to pass, that the prie-  
 4           sts, laid violence upon me, that they  
 5           might slay me also, as they did those  
 6           Virgins, upon this altar, and that ~~y~~ you m=  
 7           ight have a knowledge of this altar, I will  
 8           refer you to the representation, at the comme=  
 9           ncement of this record.

10 *H*           It was made after the form of a bed-stead  
 11           such as was had among the Chaldeans,  
 12           and it stood before the gods, of Elkkener.  
 13           Zibnah Mahmachrah and also, a god  
 14           likeunto that of Pharaoh King of Egypt  
 15           that you may have an understanding  
 16           of these gods, I have given you the fas-  
 17           sion of them, in the figu{er|re}s at the beginn-  
 18           ing, which manner of figures is called by  
 19           the Chaldeans Rahleenos.

20           And as they lifted up their hands, up=  
 21 *H*           on me, that they might offer me up, and  
 22           take away my life, behold I lifted up my

---

6 wipe-erased *y*



## AB4 FOLIO 2a LINES 23-34 [ABRAHAM 1:15b-16a]

voice, unto the Lord my God, and the  
 Lord hearkened and heard, and he  
 filled me with a vision of the Almighty  
 and the Angel of his presence, stood  
 by my feet, and immediately loosed  
 my bands.

¶ And his voice was unto me, Abram,  
 behold my name is Schuah, 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 kind-folk, into a strange land,

AB4 FOLIO 2a LINES 23–34 [ABRAHAM 1:15b–16a]

23 voice, unto the Lord my God, and the  
24 Lord hearkened, and heard, and he  
25 filled me with a vision of the Almighty  
26 and the Angel of his presence, stood  
27 by my feet, and immediately loosed  
28 my bands.  
29 And his voice was unto me, Abram,  
30 *H* Abram, behold my name is Jehovah, and  
31 I have heard thee, and have come down  
32 to deliver thee, and to ta{◊◊|ke} thee, away  
33 from thy fathers house, and from all  
34 thy kns-folks, into a strange land,

---

34 hyphen possibly wipe-erased

## AB4 FOLIO 2b LINES 1-23 [ABRAHAM 1:16b-20a]

4

which thou knowest not of, and ~~from~~  
~~at~~ this because they have turned their  
 hearts away from me, to worship the  
 God of Elkenes, and the God of Libnah,  
 and of Mahmahrah, 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 ag-  
 ainst thee, Abram 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 thro-  
 ugh thy ministry, my name shall be  
 known in the earth forever, for I am  
 thy God.

147

Behold Dotiphera hill was in the land  
 of Ur, of Chaldaea, and the Lord broke  
 down the altar of Elkenes, and of <sup>the</sup> Gods  
 of the land, and utterly destroyed them,  
 and smote the priest, that he died and

AB4 FOLIO 2b LINES 1-23 [ABRAHAM 1:16b-20a]

4

1           |    which thou knowest not of, and ~~from~~  
2           |    all this because they have turned their  
3           |    hearts away from me, to worship the  
4           |    god of Elkkener, and the god of Zibnah,  
5           |    and of Mahmachrah, and the god of  
6           |    Pharaoh King of Egypt; therefore I have  
7           |    come down to visit them, and to destroy  
8           |    him who hath lifted up his hand, ag-  
9           |    ainst thee;<, > Abram my son to take away  
10          |    thy life; behold I will lead thee, by  
11          |    my hand, and I will take thee, to  
12          |    put upon thee my name, even the  
13          |    priesthood of thy father, and my  
14          |    power shall be over thee, as it was with  
15          |    Noah, so shall it be with thee, that thr-  
16          |    ough thy ministry, my name shall be  
17          |    known in the earth forever, for I am  
18          |    thy God.  
19                Behold Potiphers hill was in the land  
20    *H*       |    of Ur, of chaldaea, and the Lord broke  
21               |    down the altar of Elkkener, and of <sup>^</sup><the> gods  
22               |    of the land, and utterly destroyed them,  
23               |    and smote the priest, that he died and



AB4 FOLIO 2b LINES 24-32 [ABRAHAM 1:20b-22]

there was great mourning in Chalda, and  
also in the Court of Pharaoh, which Pharaoh  
signifies King by royal blood.  
Now this King of Egypt was a descen-  
dant 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.

AB4 FOLIO 2b LINES 24-32 [ABRAHAM 1:20b-22]

24           |    there was great mourning in chaldaea, <and>  
25           |    also in the court of Pharaoh. which Pharaoh  
26           |    signifies King by royal blood.  
27           |            Now this King of Egypt was a descen-  
28           |    dant from the loins of Ham, and was a  
29           |    partaker of the blood of the canaanites. by  
30           |    birth; from this descent sprang all the  
31           |    Egyptians, and thus the blood of the  
32           |    canaanites was preserved in the land.

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Last two lines at bottom of page blank with margin line

24 *and* inserted later

## AB4 FOLIO 3a LINES 1-21 [ABRAHAM 1:23-26a]

A7F

The land of Egypt being first discovered, by a woman, who was the daughter of Ham, and the daughter of Leptah, which in the Chaldaea, signifies Egypt, which signifies that which is forbidden. When this woman discovered the land, it was under water, who after settled his sons in it, and thus from Ham, sprang that race, which incurred, the curse in the land.

H7

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 <sup>the</sup> 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 was established by the fathers in the first generation, in the days of the first patriarchal reign, even in the reign of Adam, and also



AB4 FOLIO 3a LINES 1–21 [ABRAHAM 1:23–26a]

5

1 *H*           The land of Egypt being first discovered,  
 2           by a woman, who was the daughter of  
 3           Ham, and the daughter of Zeptah, which  
 4           in the chaldaea, signifies Egypt, which sig-  
 5           nifies that which is forbidden. Wh<sup>ich</sup>en this  
 6           woman discovered the land. it was under  
 7           water, who after settled her sons in it, and  
 8           thus from Ham, sprang that race, which  
 9           pr<sup>e</sup>served, the curse in the land.

10 *H*           Now the first government, of Egypt was  
 11           established by Pharaoh, the eldest son of  
 12           Egyptes, the daughter of Ham, and it  
 13           was after the manner of <sup>the</sup> government of  
 14           Ham, which was patriarchal, Pharaoh  
 15           being a righteous man established his  
 16           Kingdom, and judged his pople wise-  
 17           ly and justly all his days, seeking ear-  
 18           nestly to imitate, that order established  
 19           by the fathers in the first generations, in  
 20           the days of the first patriarchal reign,  
 21           even in the reign of Adam, and also

7 blue mark above *her*

8 blue mark intersects *hi* in *which*

## AB4 FOLIO 3a LINES 22-33 [ABRAHAM 1:26b-28a]

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  
 H. 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

AB4 FOLIO 3a LINES 22–33 [ABRAHAM 1:26b–28a]

22           | Noah his father, who blessed him w-  
23           | ith the blessings of the earth and with  
24           | the blessings of wisdom, but cursed  
25           | him as pertaining to the priesthood  
26 *ℋ*       |       Now Pharaoh being of that lineage  
27           | by which he could not have the rig-  
28           | ht of priesthood, notwithstanding, the  
29           | Phar{◊}a}oh's, would feign claim it. from  
30           | Noah, through Ham, therefore, my father  
31           | was led away, by the{m}ir Idolitry, but  
32           | I shall endeavour hereafter to delinia-  
33           | te the chronology, runining back

## AB4 FOLIO 3b LINES 1-22 [ABRAHAM 1:28b-31a]

from myself to the beginning of the  
 creation, for the records have come  
 into my hands which I hold unto  
 this present time.

296/ Now after the priest of Elkenah was  
 smitten that he died there came a  
 fulfillment of those things which were  
 spoken unto me, concerning the land  
 of Chaldaea that there should be a  
 famine in the land, and accordingly  
 a famine prevailed throughout all  
 the land of Chaldaea, 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  
 preserve in mine own hands.

Therefore a knowledge of the begin-  
 ning of creation, and also of the

AB4 FOLIO 3b LINES 1-22 [ABRAHAM 1:28b-31a]

6

1 from myself to the beginning of the  
2 creation, for the records have come  
3 into my hands which I hold unto  
4 this present time.  
5 *H* Now after the priest of Elkkener was  
6 smitten that he died there c{a}me a  
7 fulfillment of those things which were  
8 spoken unto me, concerning the land  
9 of Chaldea that there should be a  
10 famine in the land, and accordingly  
11 a famine prevailed throughout {the|all}  
12 the land of Chaldea, and my father  
13 was sorely tormented, because of  
14 the famine, and he repented of  
15 the evil which he had determined  
16 against me, to take away my life,  
17 but the records of the fathers, even  
18 the patriarch's concerning the right  
19 of priesthood, the Lord my God  
20 preserved in mine own hands,  
21 Therefore a Knowledge of the begi-  
22 nning of creation, and also of the



AB4 FOLIO 3b LINES 23-34 [ABRAHAM 1:31b-2:2a]

planets and of the stars, as it was  
made known unto the fathers, have  
I kept even unto this day.  
w<sup>l</sup> And I shall endeavour to write so  
me of these things upon this record,  
for the benefit of my posterity, that  
shall come after me.  
y<sup>ll</sup> Now the Lord God caused the fam  
ine to wax sore in the land of Ur, in  
so much that Aaran my brother died,  
but Terah my father yet lived, in  
the land of Ur of the Chaldees, and



AB4 FOLIO 3b LINES 23-34 [ABRAHAM 1:31b-2:2a]

23 planets and of the Stars, as it was  
24 made known unto the fathers, have  
25 I Kept even unto this day.  
26 *H* And I shall endeavour to write so=  
27 me of these things upon this record,  
28 for the benefit of my posterity, that  
29 shall come after me.  
30 *H* No{◊|w} the Lord God caused the fam  
31 ine to wax sore in the land of Ur, in  
32 somuch that Haran my brother died,  
33 but Terah my father yet lived, in  
34 the land of Ur of the Chalde{e}s, and

## AB4 FOLIO 4a LINES 1-22 [ABRAHAM 2:2b-5]

it came to pass that I Abram took  
 Sarai to wife and Nahor my brother, took  
 Milcah to wife.

Who was the daughter of Haran.

Now the Lord had said unto me  
 Abram, 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 with  
 me 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 étoted, 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.

AB4 FOLIO 4a LINES 1–22 [ABRAHAM 2:2b–5]

7

1 it came to pass that I Abram took  
 2 Sarai to wife and Nahor my brother, took  
 3 Milcah to wife.  
 4 *H* who was the daughter of Haran.  
 5 [blank line]  
 6 *H* Now the Lord had said unto me  
 7 Abram, get the out of thy country,  
 8 and from thy Kindred, and from  
 9 thy fathers house, unto a land that  
 10 I will shew thee, therefore I left the  
 11 land of Ur of the Chaldees, to go into  
 12 the land of Canaan, and I took Lot  
 13 my brothers son, and his wife, and  
 14 Sarai my wife, and also my father  
 15 followed after me, unto the land  
 16 which we denominated Haran  
 17 and the famine abated, and my  
 18 father tarried in Haran, and dw-  
 19 elt there, as there were many flocks  
 20 in Haran, and my father turned  
 21 again unto his Idolitry, therefore  
 22 he continued in Haran.

5 knife-erased hieratic character (same character as line 4)

8 knife-erased hieratic character (same character as line 6)

## AB4 FOLIO 4a LINES 23-34 [ABRAHAM 2:6a]

23 But I Abram and Lot my brothers  
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 ministers to  
bear my name ~~unto~~ a people  
which I will give in a strange  
land which I will give unto thy  
seed after thee, for an ~~eternal~~ <sup>where</sup> ~~pos-~~  
~~session~~ everlasting possession, ~~if~~ they





## AB4 FOLIO 4b LINES 1-22 [ABRAHAM 2:6b-10a]

hearken to my voice.  
 1501) ~~1501)~~ For I am the Lord thy God,  
 I dwell in heaven, the earth is  
 my foot stool. 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 m-  
 ountains depart hence and behold  
 they are taken away by a whirl-  
 wind in an instant Suddenly,  
 my name is Jehovah, and I know  
 the beginning ~~the beginning~~ 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.  
 1502) And thou shalt be a blessing, unto  
 thy seed after thee, that in their hands  
 they shall bear this ministry and po-  
 ienthood unto all nations, and I will  
 bless them, through thy name, for as



AB4 FOLIO 4b LINES 1–22 [ABRAHAM 2:6b–10a]

8

1           hearken to my voice.  
2 *H*           For I am the Lord thy God,  
3           I dwell in heaven, the earth is  
4           my footstool. I stretch my hand  
5           o{◊|v}er the sea, and it obeys my voice  
6           I cause the wind and the fire  
7           to be my chariot, I say to the m  
8           ountains depart hence and behold  
9           they are taken away by a whirl-  
10          wind in an instant suddenly,  
11          my name is Jehovah, and I kn-  
12          ow ~~the beginning~~ the end from  
13          the beginning, therefore my hand  
14          shall be over thee, and I will make  
15          of thee, a great nation and I will  
16          bless thee, above measure, and make  
17          thy name great among all nations.  
18 *H*           And thou shalt be a blessing, unto  
19          thy seed after thee, that in their hands  
20          they shall bear this ministry and pr=  
21          iesthood unto all nations, and I will  
22          bless them, through thy name, for as

---

7   possible hyphen follows final *m*

AB4 FOLIO 4b LINES 23-34 [ABRAHAM 2:10b-11a]

many as receive this gospel, ~~it~~  
shall be called after thy name, and  
shall be accounted thy seed, and shall  
rise up and bless thee, as unto thine  
father, and I will bless them that bless  
thee, and curse them that curse thee,  
and in thine ~~seed~~ ~~is~~ (that is in thy  
priesthood) and in thy seed, (that is thy  
priesthood) for I give unto thee a prom-  
ise that thine right shall continue in  
thee, and in thy seed after thee, (that  
is to say thy literal seed, or the seed

AB4 FOLIO 4b LINES 23-34 [ABRAHAM 2:10b-11a]

23           |    many as receive this gospel, ~~in~~  
24           |    Shall be called after thy name, and  
25           |    shall be accounted thy seed, and shall  
26           |    rise up and bless thee, as unto their  
27           |    father, and I will bless them that bless  
28           |    thee, and curse them that curse thee,  
29           |    and in thee ~~and in~~ (that is in thy  
30           |    priesthood.) and in thy seed, (that is thy  
31           |    pristhood) for I give unto the a prom  
32           |    ise that this right shall continue in  
33           |    thee, and in thy seed after thee, (that  
34           |    is to say thy literal seed, or the seed

## AB4 FOLIO 5a LINES 1-22 [ABRAHAM 2:11b-15a]

9

of thy 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.

**11c** Now after the Lord had withdrawn  
 from speaking to me, and withdrew  
 his face from me, I said in my heart  
 at thy servant has sought thee, earnestly,  
 now I have found thee, thou  
 shalt send them angel to deliver me  
 from the hands of El Meems, and I will  
 do well to hearken unto thy voice, there-  
 fore let thy servant arise up and depart  
 in peace 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 Ba-  
 ran.

**11d**

And I took Sarai, whom I took to  
 wife in the city of Chaldea wife when I was  
 in Ur, in Chaldea, and Lot, my brother

AB4 FOLIO 5a LINES 1–22 [ABRAHAM 2:11b–15a]

9

1 of thy body,) shall all the families of the  
 2 earth be blessed, even with the blessings  
 3 of the gospel, which are the blessings  
 4 of salvation, even of life eternal.

5  
 6 *H* Now after the Lord had withdrew  
 7 from speaking to me, and withdrew  
 8 his face from me, I said in my heart  
 9 thy servant has sought thee, earnestly,  
 10 now I have found thee, thou  
 11 did{ts|st} send thine angel to deliver me,  
 12 from the gods of Elkkener, and I will  
 13 do well to hearken, unto thy voice, therefore  
 14 let thy servant arise up and depart  
 15 in peace so I Abram departed, as the  
 16 Lord had said unto me, and Lot with  
 17 me, and I {◇|A}bram was sixty and two  
 18 years old, when I departed out of Haran.

19  
 20 *H* And I took Sarai, whom I took to  
 21 wife in Ur {in|of} Chaldea wife when I was  
 22 in Ur, in Chaldea, and Lot my brothers

---

Line 5 blank

11 ts knife-erased



AB4 FOLIO 5a LINES 23-32 [ABRAHAM 2:15b-16]

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, there-  
fore eternity was our covering, and our  
rocks, and our salvation, as we jour-  
neyed, from Haran, by the way of  
Gushon, to come to the land of Can-  
aan.



AB4 FOLIO 5a LINES 23–32 [ABRAHAM 2:15b–16]

23           |    Son, and all our substance, that we had  
24           |    gathered, and the souls that we had  
25           |    won in Haran, and {w|c}ame forth in the  
26           |    way to the land of Canaan, and dwelt  
27           |    in tents, as we came on our way, there=  
28           |    fore eternity was our covering, and our  
29           |    rock, and our salvation, as we journ=  
30           |    eyed, from Haran, by the way of jers~~h~~  
31           |    {J}urshon, to come t{h|o} the land of can=  
32           |    aan.

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Two lines blank at bottom of page with margin line

## AB4 FOLIO 5b LINES 1-15 [ABRAHAM 2:17-18]

10  
 נג'יג'ה  
 Now I Abram, built an altar unto  
 the Lord, in the land of Gushon  
 and made an offering unto the Lord  
 and prayed that the famine, mig-  
 ht be turned away from my fathers  
 house, that they might not perish,  
 and then we passed from Gushon thro-  
 ugh the land unto the place of Sich-  
 em, it was situated in the plains of  
 Moresh, and we had already come  
 into the <sup>border</sup> ~~land~~ of the <sup>land of the</sup> Canaanites, and  
 I offered sacrifice there, in the plains  
 of Moresh, and called on the Lord devo-  
 utly because ~~we~~ <sup>we</sup> had already come into  
 the land of this detestous nation.

AB4 FOLIO 5b LINES 1-15 [ABRAHAM 2:17-18]

10

1 *H* Now I Abram, built an altar unto  
2 the Lord, in the land of Jurshon  
3 and made an offring unto the Lord  
4 and prayed that the famine, mig=  
5 ht be turned away from my fathers  
6 house, that they might not perish;  
7 and then we passed from jurshon thr=  
8 ough the land unto the place of Sich=  
9 em, it was situated in the plains of  
10 Moreh, and we had already, come  
11 into the ~~land~~ of the <sup>^</sup><land of the> Canaanites, and  
12 I offered sacrifice there, in the plains  
13 of Mor{e}h, and called on the Lord devo=  
14 utly because {<sup>◇</sup>|<sup>w</sup>}e<sup>^</sup> had already come into  
15 the land of this Idolitrous nation.

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Last half page blank with margin line

14 unidentified <sup>◇</sup> possibly an *h*



BOOK OF ABRAHAM  
MANUSCRIPT 5 (AB5 AND AB5A)

13 FOLIOS WITH FOLIO NUMBERED 4 MISSING

## EDITORIAL NOTE TO BOOK OF ABRAHAM MANUSCRIPTS 5, 5a, 6, 7

Ab5, catalogued as MS 1294 folder 4 in the Church History Library, contains Abraham 1:1–2:18, written in Nauvoo, Illinois, late 1841 or early 1842; handwriting of Willard Richards; 13 lined folios measuring 11½ x 8 in. (29 x 20 cm). One folio (page 4 of manuscript), which contained Abraham 1:9b–12a, is missing. All folios have text only on the recto except for folio 2, which contains the explanation to Facsimile 1 on its verso. This is the material labeled Ab5a. Ab5 includes editorial and printer’s markings. The entire manuscript, including most editorial markings, was written in black ink that has since turned brown.

Richards’s handwriting exhibits a number of unusual characteristics that present challenges to the reader. In terms of punctuation, Richards does not appear to follow any consistent practice. For example, it is very difficult at times to distinguish whether he intended a comma or a period. In some cases in the transcription a comma was chosen where a period did not make sense (as in the middle of a sentence). Also, Richards sometimes ligatured letters such as “ng” or left out the final “n” in some words, such as “beginnig.” Furthermore, Richards constantly corrected where he missed a letter or where a letter was unreadable. Additional corrections of some words or additions of punctuation, as well as ink flow, suggest someone else likely edited this manuscript.

Evidence that later nineteenth-century work was done on the manuscript includes two sets of staple holes in the upper-left corner of each folio and tape repair of cut or torn paper in folios 2 and 5. The staple holes, and the endorsement on the back of page 3, may have been a way for Andrew Jenson to order the pages, which suggests that the order of the pages was not maintained in Nauvoo. The staple holes on folio 13 of Ab5 match those in Ab6, which suggests that Jenson was not aware of the content of Ab6.

Ab5 can be dated to late 1841 or early 1842 for the following reasons: the 1 March 1842 date represents the appearance of the first installment of the Book of Abraham in the *Times and Seasons* and covers the precise amount of text in Ab5. Also, Ab5 contains all of the paragraph numbers, written in pencil or a light ink, at the exact points in which the paragraphs are divided in the *Times and Seasons*. Furthermore, Ab5 exhibits editorial markings for capitalization and sentence restructuring that are reflected in the published version, which means Ab5 was produced before 1 March 1842, and was very likely the printer’s manuscript for the first publication of Abraham 1:1–2:18. Finally, on folio 3b, the year 1841 was written in the handwriting of Thomas Bullock.

Unlike the three Kirtland Abraham manuscripts from 1835, Ab5 contains no Egyptian characters in the margin. The only Egyptian connection in this manuscript is at the top of folio 3a. But this is simply an erasure of text somewhat related to Facsimile 1, fig. 12.

Some cancellations strongly suggest Ab5 is derived from an earlier exemplar (see fol. 2a lines 16, 17; fol. 3a line 16; fol. 9 line 18; and fol. 11 line 13). However, it is difficult to determine which manuscript Ab5 was copied from. It could be Ab2, Ab3, Ab4, another nonextant manuscript, or a combination of earlier exemplars. Other cancellations and insertions allow for improved readings (see fol. 1 line 13; fol. 4 lines 16, 17; fol. 8 line 9; and fol. 12 line 3) or orthographic changes in names (see fol. 6 lines 15, 16 and fol. 7 line 5), which are reflected in the published version in the *Times and Seasons*. Ab5 follows Ab2 in the orthography of the name “Elkenah” with the “ah” ending, while both Ab3 and Ab4 consistently render “Elkenah” as “Elkener” (compare Ab2 fol. 1a line 16, fol. 1b lines 16, 28, fol. 2a line 28 with Ab4 fol. 2b lines 4, 21, fol. 3b line 5, etc.).



Folio 2b contains the explanation to Facsimile 1 in the handwriting of Willard Richards. Since fol. 2b breaks the continuity of the rest of the manuscript, it has been assigned the manuscript title Ab5a, which shows it as distinct from Ab5 but still a subset of it. Page 4, containing Abraham 1:9b–12a, is missing. Therefore, folio 3 of this manuscript ends at Abraham 1:9a, and folio 4 begins at Abraham 1:12b.

It is difficult at present to determine the source for Ab5a since it is a limited amount of text with few editorial emendations and no extant exemplar from an earlier period.

As Ab6 and Ab7 are both in the handwriting of Willard Richards and both originated in Nauvoo, likely during the same time period as Ab5, they will be briefly discussed in this editorial note.

Ab6 contains the explanation to Facsimile 2 with three sheets of various sizes. As mentioned, the staple holes match those of Ab5 folio 14. Possible copy errors occur at fol. 1 lines 12, 14, 15 and fol. 2 lines 8, 11, 15. Although no exemplar is available, it is likely that the explanation to Facsimile 2 had already been written down prior to the creation of this document.

Ab7 contains Abraham 3:18b–26a in one sheet, recto/verso, using the same paper as Ab5. The recto side is numbered as page 7, and the verso is numbered as page 8. The numbering and text are outside the numbering and textual scheme of Ab5, which clearly indicates it is a separate manuscript.

No Egyptian characters accompany the text, which is not paragraphed. However, the text is frequently punctuated. Also, the recto side contains paragraph numbers (i.e., 21 and 22) which correspond to the second installment of the Book of Abraham in the *Times and Seasons* and indicates that Ab7 was likely the printer's manuscript for that installment. Again, although no exemplar has survived, possible copy errors occur at fol. 1a lines 2, 3, 4, 6, 8 and fol. 1b lines 10, 11, 12, and 13.

Ab5a, Ab6, and Ab7 were all likely part of the “Egyptian papers” listed in the Nauvoo manifest of Willard Richards that itemized materials going West. The Egyptian papers were placed in the trunk that belonged to Jenetta, Richards's deceased wife.<sup>1</sup> This manuscript has been in the possession of the LDS Church since the Nauvoo period (1839–1846).

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1. Historian's Office, “Schedule of Church Records”; “Historian's Office Catalogue,” [1], *Catalogues and Inventories, 1846–1904*, Church History Library.

## AB5 FOLIO 1 LINES 1-22 [ABRAHAM 1:1-2a]

4. Translation of Some  
 ancient Records that have fallen  
 into our hands, from the Catecombes of  
 Egypt, preserting to be the writings  
 of Abraham, while he was in Egypt,  
 called the Book of Abraham, written  
 by his own hand upon papyrus.

J. H. B. B. B. of N. O. R. H. M.

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~~ <sup>finding</sup> there was greater happiness  
 and peace ~~Best~~ <sup>Best</sup> for me, I sought  
 for the blessings of the fathers & 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.

AB5 FOLIO 1 LINES 1–22 [ABRAHAM 1:1–2a]

1 A. Translation of Some  
2 ancient Records that have fallen  
3 into our hands, from the Catacombs of  
4 Egy<sub>+</sub>pt, purp{e|o}rting to be the writings  
5 of abrah{a}m, while he was in Egy<sub>+</sub>pt,  
6 called the Book of Abraham, written  
7 by his own hand upon papyrus,  
8 P. 1        THE. BOOK. of A, BR, A, HAM.  
9 {i|I}n the Land of the Chaldeans, at the  
10 Residence of my father, I, Abraham,  
11 saw that it was needful for me  
12 To obtain another place of Residen{e|ce},  
13        finding  
13 and seeing there was greater happinefs  
14 and peace & Rest for me, I sought  
15 for the blessings of the fathers & the  
16 Right whereunto: I should be ordained  
17 to administer the same; having be<e>n  
18 myse{f|lf} a follower of Righteousne<f>s, desiring  
19 also to be one who possessed great  
20 Knowledge, and to be a greater follower  
21 of Rightousnefs and to po{ss|fs}e|fs a greater  
22 Knowlegde,

Handwriting of Willard Richards

- 8 P. 1 corresponds to paragraph 1 in *Times and Seasons*  
14 mark under R in *Rest* indicates R should be in lowercase  
16 mark under R in *Right* indicates R should be in lowercase  
16 mark to delete punctuation after *whereunto*



## AB5 FOLIO 2a LINES 1-21 [ABRAHAM 1:2b-5a]

to be a father of many nations,  
 a prince of peace, and ~~desiring to~~  
 receive instructions, ~~and to keep the~~  
~~commandment of God, I became a~~  
 rightful heir, a high priest, ~~and~~  
 the right belonging to the father, it  
 was conferred upon me from the  
 fathers, it came down from the  
 fathers, from the beginning of time  
 ago, 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, a first father through  
 the father unto me. I sought  
 for mine appointment according to the  
~~the~~ appointment of God unto the  
 fathers concerning the seed, my father  
 having turned from their righteousness & from  
 the Holy commandments which the Lord  
 their God had given unto them, unto the

AB5 FOLIO 2a LINES 1–21 [ABRAHAM 1:2b–5a]

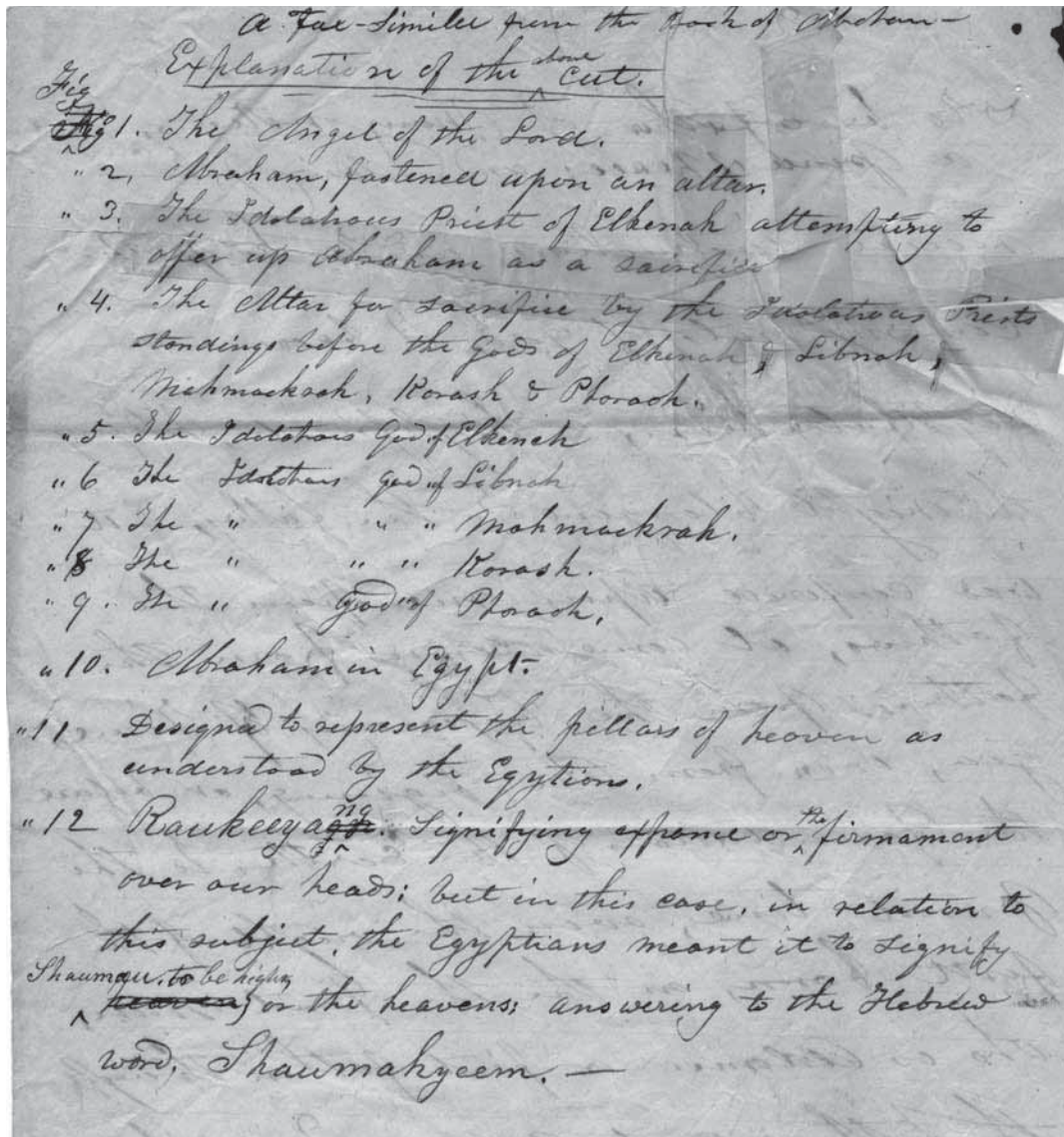
2

1 & to be a father of many nations,  
2 a prin{s|c}e of peace; and desiring to  
3 receive instructions, and to keep the  
4 commndmets of God, I bec<a>me a  
5 rightful heir, a highpriest, holding  
6 the right blonging to the fathers, † it  
7 was confered upon me from the  
8 fathe{rs|rs}, it came down from the  
9 fathers, from the beginnig of Time,  
10 yea, even from the beginig, or before  
11 the foundations of the {e|E}arth, to the  
12 presnt time, even the right of the  
13 fistt born, on the the first man,  
14 who is {a|A}dam, or first father throug  
15 the fathers unto me. <sup>P. 2</sup> I sou{i|gh}t  
16 for mine appointm{e|en}t<sup>^</sup> according to the  
17 ~~the~~ <sup>unto the Priesthood, acording unto the</sup> appointment <sup>^</sup> of God unto the  
18 fathers concern{i|in}g the seed{,|.} My fathers  
19 having turnd from their Righteounefs & from  
20 the Holy commndmnts which the Lord  
21 their God, had given unto them, unto the

---

15 supralinear *P. 2* corresponds to paragraph 2 in *Times and Seasons*  
21 ink marks after *God* possibly a stricken comma

## AB5A FOLIO 2b LINES 1-22 [FACSIMILE 1]





AB5A FOLIO 2b LINES 1–22 [FACSIMILE 1]

1 A {f|F}ac-Similee from the Book of Abraham —  
 above  
 2 Explanation of the ^cut.  
 Fig  
 3 Fig 1. The Angel of the Lord.

4 " 2. Abraham, fastened upon an altar.

5 " 3. The Idolatrous Priest of Elkenah attempting to  
 6 offer up Abraham as a sacrifice

7 " 4. The Altar for sacrifice by the Idolatrous Prists  
 8 standings before the Gods of Elkenah {&|,} Libnah {&|,}  
 9 Mahmackrah, Korash & Pharaoh.

10 " 5. The Idolatrous God {"|of} Elkenah

11 " 6 The Idolatrous God {"|of} Libnah

12 " 7 The " " " Mahmackrah.

13 " 9<8> The " " " Korash.

14 " 9. The " {"|God} " of Pharaoh.

15 " 10. Abraham in Egypt.

16 " 11 Designed to represent the pillars of heaven as  
 17 understood by the Egytians.

ng  
 18 " 12 Raukeya<sup>gn</sup>. Signifying expanse or ^ firmamant  
 19 over our heads: but in this case, in relation to  
 20 this subject, the Egyptians meant it to Signify  
 Shaumau, {or|to} be hight,  
 21 ^ heaven; or the heavens; answering to the Hebrew  
 22 word, Shaumahyeem.—

## AB5 FOLIO 3a LINES 1-19 [ABRAHAM 5b-9a]

13  
 worshipping, of the Gods of the heathens,  
 utterly refused to hearken to my voice, for  
 their hearts were set to do evil. & were  
 wholly turned to the God of Elkenah & the God  
 of Dibnah. & the God "Mekonachrah, & the  
 God of Roash. & the God of Pharaoh King  
 of Egypt, therefore they turned their hearts  
 to the sacrifice of the heathens in offering  
 up their children unto their dumb idols  
 & hearkened not unto my voice but endeavored  
 to take away my life by the hand of the priest  
 of Elkenah; the Priest of Elkenah was also  
 the priest of Pharaoh, <sup>now</sup> ~~was~~ 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 Chaldaea,  
 for the offering unto these strange Gods, both men  
 women & children. And it came to pass that  
 the priest made an offering unto the God of Pharaoh

AB5 FOLIO 3a LINES 1–19 [ABRAHAM 1:5b–9a]

3

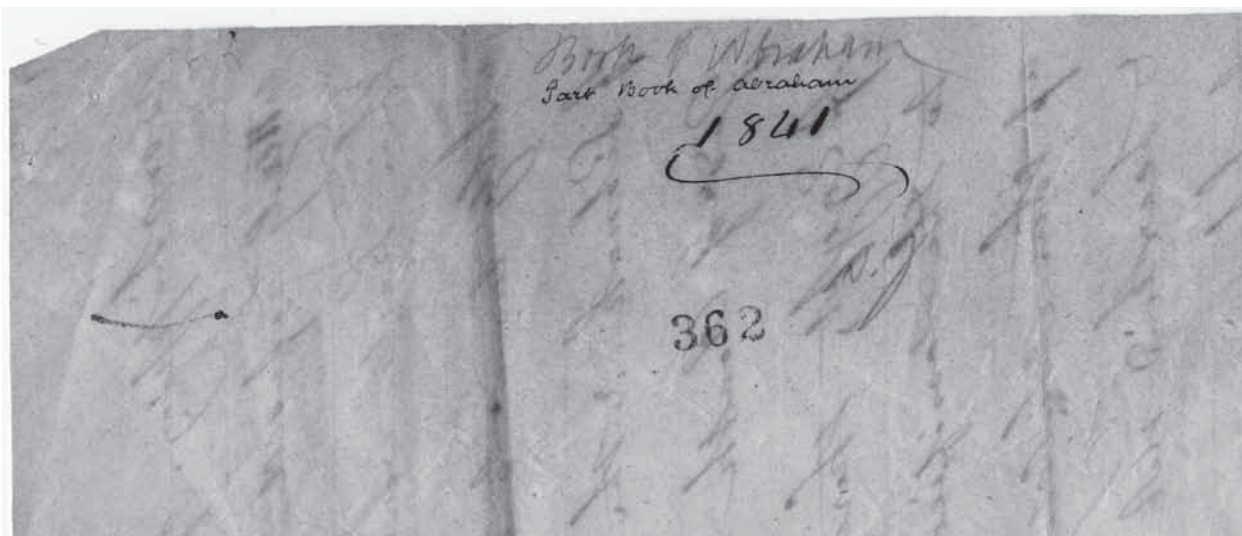
1 worshipping, of the Gods of the heathens,  
 2 u{ttter|tter}ly refused to hearkn<en> to my voice; for  
 3 their hearts were set to do evi{l} & were  
 4 wholly turnd to the God of Elken{a}<h> & the God  
 5 of Libnah. & the God <sup>of</sup> Mah{r|m}a{ck}r{a}h, & the  
 6 God of Koa{s}h. & the God of Pharo{e|ah} King  
 7 of Egypt, theref{er|ore} they turned their hearts  
 8 to the sacrifice. of the heathens in offering  
 9 up their children u<n>to their dumb Idols  
 10 & hearkend not unto my voice but endeavord  
 11 to {h|t}ake away my life by the hand of the priest  
 12 of Elkena{k|h}; the Prist of Elkenah was also  
 13 the prie{e|s}st of Phar{o|a}oh<sub>^</sub>. <sup>P. 3 {n|N}ow</sup> now<sub>^</sub> at this time  
 14 it was the custom of the priest of Pharaoh  
 15 <sup>the</sup> King of E{y|g}ypt to offer up upon the altar  
 16 which was built in the land. {whic|of} Chaldea,  
 17 for the offering unto these strange Gods, both men  
 18 women & children. {a|A}nd it come to pass that  
 19 the priest made an offering unto the God of Pharaoh

---

At top of page two erased lines read: (Ln 1) "Raukeeyagn signifyg expance [or] firm[amen]t (Ln 2) I [...] wh[ic]h the he[a?]th [cald?] p◇◇◇"

3 a second *l* in *evil* stricken  
 13 supralinear *P. 3* corresponds to paragraph 3 in *Times and Seasons*  
 17 or *there*; possibly *their*

AB5 FOLIO 3b LINES 1-5



AB5 FOLIO 3b LINES 1–5

- 1 Book of Abraham
- 2 Part Book of Abraham
- 3 1841
- 4 A.J
- 5 362

- 
- 1 written in pencil
  - 2 written in ink
  - 3 ink with flourish
  - 4 initials of Andrew Jenson, Assistant Church Historian from about 1898–1941; written in pencil
  - 5 a blue stamp of unknown origin



## AB5 FOLIO 4 LINES 1-19 [ABRAHAM 1:12b-16a]

5  
 refer you to the representation of the  
 commencement of this beard. It was made  
 after the form of a bearded, such as was had  
 among the Chaldeans, and it stood before the  
 God of Elkenah, Libnah, Mah-mackrah,  
<sup>Rosah</sup>  
 and also a god like unto that of Pharaoh  
 King of Egypt, that you may have an unders-  
 tanding 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 Chaldeans, ~~Rahleenes~~; and as they  
 lifted up their hands upon me, that they  
 might offer me up, & take away my life,  
 behold I lifted up my voice unto the Lord my  
 God; & the Lord heard & heard, & he filled  
 me with <sup>a</sup> ~~the~~ vision of the almighty, & the  
 angel of his presence stood by <sup>me</sup> ~~my~~ feet, &  
 immediately unloosed my bands, & his voice was  
 unto me Abrom; Abrom; behind my name



AB5 FOLIO 4 LINES 1–19 [ABRAHAM 1:12b–16a]

5

1 refer you to the representation at the  
2 commencement of this Record. {i|It} was made  
3 after the form of a bedsted, such as was had  
4 among the Ch{a}ld{e}ans, and it stood {f|b}efore the  
5 Gods of E{r|l}kena{h}, {L}ibnah, Mahm{a}ckrah,  
Korash  
6 <sup>^</sup>and also a God like unto that of Pharaoh  
7 King of Egypt, That you may have an unders-  
8 tanding of these {g|G}ods. I have given you the  
9 fashion of the{n|m} in the figures, at the  
10 beginning, which manner of the figures is  
11 <sup>P. 5</sup> calld by the Chaldeans Rahleenos<sup>^</sup>; {a|A}nd as they  
12 lifted up their hands upon me, that they  
13 might offer me up. & take away my life,  
14 behold I lifted up my voice unto the Lord my  
15 God; & the Lord hearkend & heard, & he filled  
16 me with <sup>a</sup>the<sup>^</sup> vision of the Almighty & the  
17 angel of his presene st{od|ood} by <sup>me</sup>my<sup>^</sup> feet, &  
18 immediately unloosd my bands, & his voice was  
19 unto me Abram{,|!} Abram! behold, my name

---

Page 4 containing Abraham 1:9b–12a is not extant

3 flourish on final *m* of *form*

8 or *there*; possibly *their*

11 supralinear *P. 5* corresponds to paragraph 5 in *Times and Seasons*

19 or *Abram*<,>

## AB5 FOLIO 5 LINES 1-19 [ABRAHAM 1:16b-19]

6  
 is Shorah, & I have heard thee; & have come  
 down to deliver thee & to take thee away  
 from thy fathers house & from all thy kindreds  
 into a strange land, which thou knowest not  
 of; & this beame they have turned their hearts  
 away from me. to worship the god of  
 Elkenah, & the god of Libnah, and <sup>the god of</sup>  
 Mahmackerah, & the god of Pharaoh King  
 of Egypt; therefore I have come down to  
 visit them, & to destroy them. As he both  
 lifted up his hand against thee, Abraham,  
 my son, to take away thy life; Behold I will  
 lead thee by my hands, & I will take thee,  
 to put upon thee my name, even the  
 Priesthood of thy father; & my presence shall  
 be over thee; as it was <sup>with</sup> Abah so shall  
 it be with thee; that though thy sinning  
 my name shall be praised in the earth forever,  
 for I am thy God.

AB5 FOLIO 5 LINES 1–19 [ABRAHAM 1:16b–19]

6

1 is Jehovah, & I have heard thee{:;}; & have come  
 2 down to deliver thee & to take thee away  
 3 from {a|t}hy fathers house & from all thy kinsfolks  
 4 into a strange land, which thou knowest not  
 5 of, & this bcause they have turnd their hearts  
 6 away from me to worship the God of  
 7 El{h|k}enah, & the God of {L}ibnah, and <sup>the God^</sup> ^ of  
 8 & the God of {K}orash  
 9 Mahm{a}ckrah, & ^ the God of Pharaoh King  
 10 of Egypt{:;}; therefore I have come down to  
 11 visit them{.,}, & to destroy him who hath  
 12 lifted up his hand againt thee{.,}, Abram{.,},  
 13 my son, to take away thy life{:;}; Behold I <will>  
 14 lead thee by my hand{.,}, & I will take thee,  
 15 to put upon thee my name, even the  
 16 Preisthood of thy father: & my power shall  
 17 be over thee{:;}; as it was <sup>with</sup> ^ Noah so shall  
 18 it be with thee; that through thy {◊|m}inistry  
 19 my name shall be known in the earth forever  
 19 , for I am thy God.

---

7 *L* in *Libnah* possibly corrected in a different hand  
 7 supralinear *the God* in blue ink and possibly in a different hand  
 12 inserted *will* possibly in a different hand  
 16 inserted *with* possibly in a different hand

## AB5 FOLIO 6 LINES 1-19 [ABRAHAM 1:20-24a]

7 Q.5  
 Behad Potiphus Hill was in the Land of  
 Ur, of Chaldaea; and the Lord brake down  
 the altar of Elkenah, & of the gods of the  
 Land, and utterly destroyed them. & smote  
 the Priest that he died, & there was great  
 mourning in Chaldaea, and also in the court  
 of Pharaoh; which Pharaoh signifies King  
 by Royal blood. Now this King of Egypt was  
 a descendant from the Sons of Hames, & was  
 a partaker of the blood of the Canaanites  
 by birth. From this account I pray all the  
 Egyptians, & thus the blood of the Canaanites  
 was <sup>preserved</sup> ~~found~~ in the land. The land of Egypt  
 being first discovered by a woman, who was the  
 daughter of Ham, & the daughter of ~~Ham~~  
<sup>Egyptus</sup> ~~Egyptus~~. which, in the Chaldaea, signifies  
 Egypt, which signifies, that which is forbidden.  
 When this woman discovered the land, it was under  
 water,



AB5 FOLIO 6 LINES 1–19 [ABRAHAM 1:20–24a]

7

P.5

- 1 Behold Potiphars Hill was in the Land of  
 2 Ur, of Chaldea; and the Lord broke down  
 3 the altar of Elkenah, & of the Gods of the  
 4 Land, and utterly destroyed them. & smote  
 5 the Priest that he died, & there was great  
 6 mourning in Ch{a}ldea, and also in the court  
 7 of Pharaoh{.}; which, Pharaoh signifies King  
 8 by Royal blood, {n|N}ow this King of Egypt was  
 9 a descendant. from the Loins of {adam|Ham}, & was  
 10 a partaker of the blood of the c{a}naan{i}t{es}  
 11 by birt{h}, {f|F}rom this descent s<S>prang all the  
 12 Egyptians{.}, & thus the blood of the canaanites  
 13 was preserved<sup>P.6</sup> in the land.<sup>^</sup>The land of Egypt  
 14 being first discoverd by a woman, who was th  
 15 daughter of H{a}m{.}, & the Daughter of {~~∅|Z~~ep-tah  
 16 <sup>Egyptus</sup>~~Egyptah~~<us>, which, in the Chaldea, signifies  
 17 Egypt. {;|,} which signifies, that which is forbidden.  
 18 {w|W}hen this woman discoverd the Land it was under  
 19 water,

1 supralinear P.5 corresponds to paragraph 6 in *Times and Seasons*

13 supralinear P.6 corresponds to paragraph 7 in *Times and Seasons*

17 top part of semicolon wipe-erased

## AB5 FOLIO 7 LINES 1-19 [ABRAHAM 1:24b-27a]

8  
 Who after <sup>were</sup> settled her laws in it. & thus, from <sup>them</sup> ~~them~~  
 sprung that race, which prevailed the course in  
 the land, & was the first government of Egypt  
 established by Pharaoh, the eldest son  
 of Egyptus, the daughter of Ham,  
 & it was after the manner of the Government  
 of Ham, which was Patriarchal. Pharaoh,  
 being a righteous man, established his kingdom  
 & judged his people wisely & justly all his days,  
 seeking earnestly to imitate that order established  
 by the fathers in the first generations, in the  
 day of the first Patriarchal Right, even  
 in the reign of Adam, & also such his  
 father, who blessed him with the blessings  
 of the earth, & <sup>with</sup> the blessings of wisdom, but  
 cursed him as pertaining to the Priesthood. And  
 Pharaoh being of that lineage, by which he could  
 not love the right of Priesthood, notwithstanding the  
 Pharaohs would fair claim it from Noah,



AB5 FOLIO 7 LINES 1–19 [ABRAHAM 1:24b–27a]

8  
wards Ham  
1 who after<sup>^</sup> settld her {s|S}ons in it. & thus, from ~~Adam~~<sup>^</sup>  
2 sprang that race which preserved the curse in  
3 the land. Now the first {c|g}overnmet of Egy{tp|pt}  
was  
4 establishd by Pharaoh. the eldest son  
5 of Egeptas<h>'s Egypt{es|us}, the daugther of Ham,  
6 & it was after the manar of the Governmet  
7 of H{a|m}, which was Pa{rit|t}riarchal. Pharaoh,  
8 being a Rightious man{.,|,} establishd his kingdom  
9 & judged his people wisely & justly all his days,  
10 seeking earnestly to imitate that ord{er|er} establishd  
11 by the fathers in the firt generation<s,> in the  
12 days of the first Patriarchal Reig{hn|n}, even  
13 in the r{ie|ei}gn of ad{a|m}, & also Noah his  
14 father, who blessed him with the blessings  
with  
15 of the earth. & <sup>^</sup> the blessings of wisdom,— but  
P.7  
16 cursed him as pertainig to the Priesthood... <sup>^</sup> Now  
17 Pharaoh being of that lineage, by which he could  
18 not have the right of Pri{e|es}thood, notwithstadig the  
19 Pharaoh's would fain cla<i>m it from Noah{◇|,}

3 or comma after *land*

4 after *was* the scribe lowered the line

16 supralinear P.7 corresponds to paragraph 8 in *Times and Seasons*

## AB5 FOLIO 8 LINES 1-18 [ABRAHAM 1:27b-31a]

9  
 thought Ham, therefore my father was led  
 away by their idolatry; but I shall endeavor  
 hereafter to delineate the Chronology, running  
 back from myself to the beginning of <sup>the</sup> creation,  
 for the Records have come into my hands  
 which I hold unto this present time. Was  
 after the Print of Elkenah was smitten, that  
 he died, there came a fulfillment of those  
 things which ~~were said~~ <sup>were said</sup> ~~to me~~ <sup>to me</sup> concerning  
 the Land of Chaldaea, that there should be  
 a famine in the land. Accordingly a famine  
 prevailed throughout all the land of Chaldaea,  
 my father was sorely tormented, because of the  
 famine, & he repented of the evil which he had  
 determined against me, to take away my life;  
 But the record of the fathers, even the Patriarchs,  
 concerning the right of Priesthood, the Lord my God  
 preserved in mine own hands, therefore a knowledge

AB5 FOLIO 8 LINES 1–18 [ABRAHAM 1:27b–31a]

9

1 th{o|r}ough Ham, therefore my father was led  
2 away by their idolatry; but I shall endeavr  
3 hereafter to delineate the chronology, running  
4 back from myself to the beginning of <sup>the</sup> creation,  
5 for the Records have come into my hands  
6 which I hold unto this presnt time. <sup>P.8</sup> {n|N}ow  
7 after the Priet of Elkenah was smitten, that  
8 he died, there came a fulfillment of those  
9 things which <sup>were said</sup> ~~were~~ <sup>spoken</sup> utno me concerng  
10 the Land of Cha{n|l}dea, that there should be  
11 a famine in the land. {a|A}ccording{l|l}y a famine  
12 prevaild thoroughot all the land of Chalde{e|a}, &  
13 my father was sorely tormented: because of the  
14 famine, & he repentd of the eviel which he had  
15 determind aga{s|ins}t: me, to take away my life{,|:}  
16 {B|b}ut the records of the fathers, even the Pa{r|t}riarhs,  
17 concering the right of Pristhood, the Lord my God  
18 preserved in m{y|ine} own hands, therefore a knowledge

---

6 supralinear P.8 corresponds to paragraph 9 in *Times and Seasons*

## AB5 FOLIO 9 LINES 1-20 [ABRAHAM 1:31b-2:5a]

10

of the beginning of the creation, & also of the  
 Planets, & of the stars as they were made  
 known unto the fathers, & now I kept over unto  
 this day, & I shall endeavor to write some of  
 these things upon this Record, for the benefit of  
 my posterity that shall come after me. Now  
 the Lord gave caused the famine to wax sore  
 in the land of Ur, in so much that ~~Human~~  
 my brother died, but Joseph, my father, yet  
 lived in the land of Ur, of the Chaldees.  
 And it came to pass that I, Abram, took Sarai  
 to wife, <sup>and Joseph my brother took mileah to wife</sup> ~~also~~ <sup>who was</sup> the daughter of Haran. Now  
 the Lord had said unto me, Abram, get thee  
 out of thy country, & from thy kindred, & from thy  
 father's house, unto a land that I will show  
 thee; therefore I left the land of Ur of the  
 Chaldees, to go into the land of Canaan; & I took  
 Lot my <sup>brother's</sup> father's son, & his wife, & Sarai my wife,  
 & also my father followed after me, unto the land  
 which we denominate Haran. And the famine

AB5 FOLIO 9 LINES 1–20 [ABRAHAM 1:31b–2:5a]

10

1 of the beginng of the creati{un|on}, & also of the  
 2 Planets{;|,} & of the sta{e|r}s as they were made  
 3 known unto the fathers, have I kept even unto  
 4 this day, & I shall endeavor to write some of  
 5 these things upon this Record, for the benefit of  
 6 my posterity that shall come after me. <sup>P. 9</sup> Now  
 7 the Lord God caused the famie to wax sore  
 8 in the l{ive|and} of {U}r, insomuch that H{a}ran  
 9 my brother died, but Terah, my father, yet  
 10 liveed in the land of Ur, of the Ch{a}ld{ee}s.  
 11 {&|And} {I|it} came to pass that I, Abram, took Sarai  
 12 to wife, <sup>and Nahor my Brother took Milcah to wife</sup> who w{as|ere} the daughter of Haran. {n|N}ow  
 13 the Lord had said unto me{.,|} Abram, get thee  
 14 out of thy county, & from thy Kindrd, & from thy  
 15 fathers house, unto a land that I will shew  
 16 thee; {t|T}herefore I f left the land of {U}r of the  
 17 Chaldees{.,|} to go into the land of c{a}naan; & I took  
 18 Lot my <sup>Brothers</sup> fathers <sup>and Nahor my Brother took Milcah to wife</sup> {S|s}on{.,|} & his wife{.,|} & {s|S}arai my wife,  
 19 & also my father followd after me. unto the Land  
 20 which we denominated {A|H}aran. {a|A}nd the famine

---

6 supralinear P. 9 corresponds to paragraph 10 in *Times and Seasons*  
 11 stricken final *e* in *Sarai*  
 12 corrections possibly in a different hand



## AB5 FOLIO 10 LINES 1-18 [ABRAHAM 2:5b-8a]

11  
 abate, & my father tarried in Haran & dwell there  
 as there were many flocks in Haran, & my  
 father turned again into his society, therefore he  
 continued in Haran; But I, Abraham, & let my  
 Brother's Son, prayed unto the Lord, & the Lord  
 appeared unto me, & said unto me, arise, & take Lot  
 with thee, for I have purposed to take thee away  
 out of Haran, & 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 shall hear 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 & it obeys my voice,  
 I cause the wind & the fire to be my servants,  
 I say to the mountains depart <sup>home,</sup> & behold  
 they are taken away, by a whirlwind, in an  
 instant suddenly. My name is Jehovah.



AB5 FOLIO 10 LINES 1-18 [ABRAHAM 2:5b-8a]

11

1 abated, & my father tarried in H{a}ran & dwelt there  
2 as there were many flocks in H{a}ran, & my  
3 father turnd again uo his Idol{i|a}try. therefore he  
4 continud in Haran{;:} <sup>P. 10</sup> ^ But I, Abr{aham|am}, & Lot my  
5 Brothers {s|S}on{.},} prayed unto the Lord, & the Lord  
6 appeard unto me, & said unto me, arise, & take {l|L}ot  
7 with thee{.},} for I have purposd to take thee away  
8 out of H{a}ran, & to make of thee a minist{ir|er}  
9 to bear my name in a strange land, which  
10 I will give unto thy seed after thee for an  
11 everlastig possession, when they harken to my  
12 voice{.},} for I am the Lord thy God, I dwell  
13 in heaven{.},} the earth is my footstool, I stretch  
14 my hand over the Sea & it obeys my voice,  
15 I cause the wind & the fire to be my chariot,  
16 I say to the mountains depart <sup>hence,</sup> ~~hance~~ ^ & behold  
17 they are taken away; by a whirlwind, in an  
18 instant suddenly.- {my|My} name is Jehovah,

---

4 supralinear P. 10 corresponds to paragraph 11 in *Times and Seasons*

## AB5 FOLIO 11 LINES 1-19 [ABRAHAM 2:8b-11a]

12  
 & I know the end from the beginning, therefore  
 my feet shall be over thee, & I will make  
 of thee a great nation, & I will bless  
 thee above measure & make thy name  
 great among all nations, & thou shalt  
 be a blessing unto thy seed after thee that  
 in their land they shall bear this ministry &  
 be preached unto all nations, & I will bless  
 them through thy name, for as many as receive  
 this gospel shall be called after thy name, & shall  
 be accounted thy seed, & shall rise up and  
 bless thee, as unto their father & I will bless  
 them that bless thee, & I will curse them that curse thee  
 (that is in  
 thy Priesthood) & in thy seed, (that is thy Priesthood)  
 for I give unto thee a promise that this gift  
 shall continue in thee & in thy seed after thee  
 (that is to say the literal seed, or the seed of  
 thy body) shall all the families of the earth be  
 blessed even with the blessings of the

AB5 FOLIO 11 LINES 1-19 [ABRAHAM 2:8b-11a]

12

1 & I know the end from the beginng, therefore  
2 my had shall be over thee, & I will make  
3 of thee a great nation, & I will bless  
4 thee above measure & make thy name  
5 great among all nations, & thou shalt  
6 be a blessing unto thy seed after thee that  
7 In their hands they shall bear this ministry &  
8 Preesthood unto all nations, & I will bless  
9 them through thy name, for as may as recivee  
10 this gospel. shall be calld after thy mame, & shall  
11 be accounted thy seed, & shall rise up and  
12 &  
12 bless thee, as unto their father, I {I|w}ill blefs  
& curse them that curse thee  
13 them that bless th{e|ee} ^ & in ~~thee~~ thee; (that is in  
14 thy Priesthood) & in thy seed, (that is thy Pristhood),  
15 for I give unto thee a promiise that this right  
16 shall continu in thee & in thy seed after thee  
17 ({I|t}hat is to say the literal seed. or the seed of  
18 thy body) shall all the families of the earth be  
19 blessed evn with the blessings of the

## AB5 FOLIO 12 LINES 1-19 [ABRAHAM 2:11b-15a]

12  
 gospel, which are the blessings of salvation  
 ever of life eternal. <sup>P 11</sup> And after the Lord  
 had withdrawn from speaking ~~to~~ <sup>to</sup> me, & withdrawn  
 his face from me, I said in mine heart thy  
 servant has sought thee earnestly, now I have  
 found thee,  
 Thou dost send thine angel to  
 deliver me from the hands of Elkenah,  
 & I will do well to hearken unto thy voice,  
 therefore let thy servant rise up and depart  
 in peace. So I, Abram, departed as the  
 Lord had said unto me, & Lot with me, &  
 Abram was 62 years old when I departed out  
 of Haran. And I took Sarai, whom I took to  
 wife when I was in Ur, in Chaldea, &  
 Lot my brother's son, & all our substance  
 that we had gathered, & the souls that we  
 had won in Haran, & came forth in the way  
 to the land of Canaan, & dwelt in tents.





## AB5 FOLIO 13 LINES 1-16 [ABRAHAM 2:15b-18]

14  
 As we came on our way: therefore sturdily  
 was our casing, & our rock & our salvation  
 as we journeyed from Horeb by the way of  
 Jerashon, to come to the land of Canaan. And  
 I, Abram, built an altar unto the Lord in the  
 land of Jerashon, & made an offering unto the  
 Lord, & prayed that the famine might be turned  
 away from my father's house, that they might  
 not perish; & then we passed from Jerashon through  
 the land unto the plain of Sichem. It was  
 situated in the plains of Moreh, & we had already  
 come into the borders of the land of the Canaanites,  
 & I offered sacrifice there in the plain of Moreh,  
 & called on the Lord devoutly because we had  
 already come into the land of this idolaters  
 nation



AB5 FOLIO 13 LINES 1–16 [ABRAHAM 2:15b–18]

14

1 as we came on our way: therefore Eternity  
2 was our covering, & our rock & our salvatin  
3 as we joirneyed fom Haran by the way of  
4 J{e}rshon, to come to the land of Canaan{.|.} <sup>P. 12</sup> ^ Now  
5 I, Abram, built an alt{e|a}r unto the Lord in the  
6 land of J{e}rshon, & made an offering unto the  
7 {l|L}ord, & prayed that the famine might be turned  
8 away from my father's ho{me|use}{.|.} that they might  
9 not perish; & then we passed from Jershon though  
10 the Land u{nt|nto} the place of S{i|e}chem. It was  
11 situated in the plains of Moreh, & we had already  
12 come into the bordees of the land of the Canaan{a|i}tes,  
13 & I offered sacrifice there in the plains of Moreh,  
14 & calld on the Lord devoetly because we had  
15 already come into the Land of this Idolatrous  
16 nation

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4 supralinear P. 12 corresponds to paragraph 13 in *Times and Seasons*



BOOK OF ABRAHAM  
MANUSCRIPT 6 (AB6)

3 FOLIOS

SEE EDITORIAL NOTE TO AB5 (PAGES 150-51)

## AB6 FOLIO 1 LINES 1-22 [FACSIMILE 2:1-3a]

Cent 2

- No. 1. Kolob, signifying the first creation, nearest to the  
 " 2. Celestial, or the residence of God. First in Gov-  
 ernment, 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-eh.
- No. 2. Stands next to Kolob; called by the Egyptians  
 Oliblish, 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 ~~from~~ <sup>to</sup> Abraham, as he offered ~~success~~  
 sacrifice upon an altar, which he had  
 built unto the Lord.
- No. 3. Is made to represent God, sitting upon his throne,  
 clothed with power & authority; with a crown  
 of eternal light upon his head; representing,  
 also, the grand key words of the Holy Priesthood,  
 as revealed to Adam in the Garden of Eden, as

AB6 FOLIO 1 LINES 1-22 [FACSIMILE 2:1-3a]

Cut-2

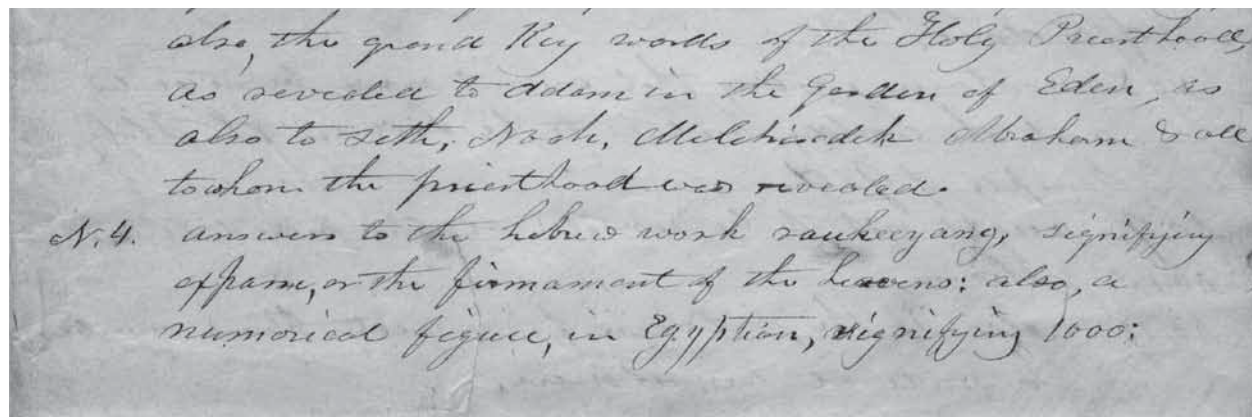
- 1 No. 1. Kolob, signifying the first creation{.,|,} nearest to the  
2 ~~2.~~ celestial, or the residence of God. {f|F}irst in gov—  
3 ernment{.,|,} the last pertaining to the measuremet  
4 of time. The measurement acording to celestial  
5 time; which, celestial time, signifies one day to  
6 a cubit. {o|O}ne day, in Kolob, is equal to a  
7 thousand years, according to the measuremet  
8 of this earth, which is called by the Egyptians  
9 J{a}h-oh-eh.
- 10 No. 2. Stands next to Kolob, called by the Egyptians  
11 Oliblish, which is the next grand governing  
12 creation, nearer to the celestial or the place {p|w}here  
13 God resides, holding the key of power also,  
14 pertaining to other planets; as revealed {to|from}  
15 God ~~from~~<sup>to</sup> Abraham{.,|,} as he {h|o}ffered ~~incence~~  
16 Sacrifice upon an alter, which he had.  
17 built unto the Lord.
- 18 No. 3. Is made to represent God, sitting upon his throne,  
19 clothed with power & authority{.,|,;} with a crown  
20 of Eternal light upon his head; representing,  
21 also, the grand Key words of the Holy Priesthood,  
22 as revealed to Adam in the Garden of Eden, as

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Handwriting of Willard Richards

2 initial cancellation knife-erased

AB6 FOLIO 1 LINES 23-27 [FACSIMILE 2:3b-4a]





AB6 FOLIO 1 LINES 23–27 [FACSIMILE 2:3b–4a]

23           also to Set{h,} Noah, Melchisede{k} Abraham & all  
24           to whom the priesthood was revealed.  
25    N. {[5?]|4.} answers to the hebrew work rau{k}eeyan{g,} signifying  
26           expanse, or the firmament of the he{v|av}ens: also, a  
27           numerical figure, in Egyptian, {n|s}ignifying 1000:

## AB6 FOLIO 2 LINES 1-23 [FACSIMILE 2:4b-7]

2 Answering to the measuring of the time of Piblish, which is equal with Kolob in its revolutions & in its measuring of ~~the~~ time.

No 5. is called by the Egyptians Emish-go-on-dash, that is, one of the governing planets also, & is said by the Egyptians to be the Sun, & to borrow its light from Kolob through the medium of ~~Rac-ran-rash~~ Rac-e-ran-rash, which is the grand Key, or in other words, the governing power, which governs 15 other fixell planets or stars, as also ~~the~~ <sup>Flowers</sup> or the Moon, the earth and the sun in their annual revolutions, this planet receives its ~~power~~ <sup>power</sup> through the medium of Hli-flo-is-es, or Hah-ko-kah-beam, the stars represented by numbers 22, & 23, receiving light from the revolutions of Kolob.

No 6. Represents the earth in its four quarters.

No 7. Represents God sitting upon his throne, & revolving, through the heavens, the grand Key words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

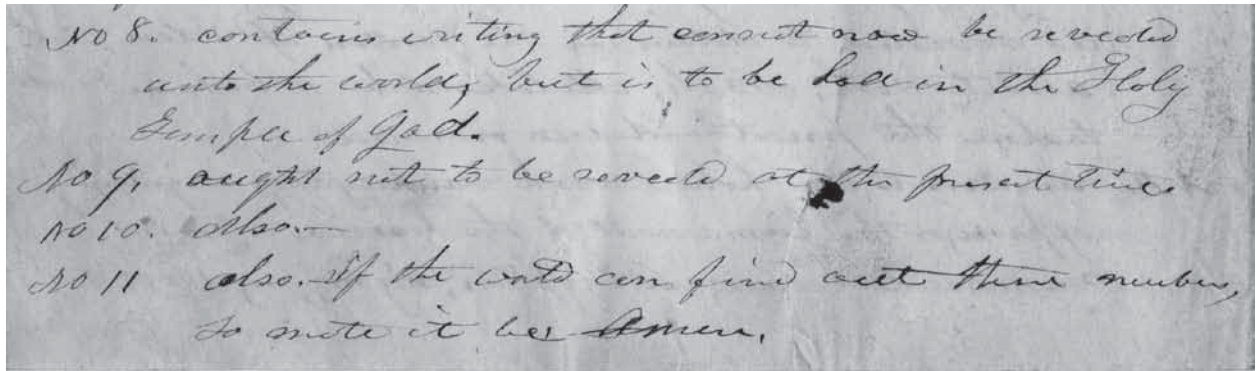
AB6 FOLIO 2 LINES 1-23 [FACSIMILE 2:4b-7]

1           answering to the measuring of the time of Oliblish,  
 2           which is equal with Kolob in its revolution & in its  
 3           measuring of ~~time~~ time.  
 4    No 5. is called by the Egyptians Enis{h}-go-on-d{os}h{;};  
 5           that is; one of the governing planets also, &  
 6           is said by the Egyptians to be the Su{m|n}, & to  
 7           borrow its light from K{o}l{o}{v|b} through the  
 8           medium of ~~Kev<ae>vanrash~~ <sup>ke</sup> Kae-E-vanrash,  
 9           which is the grand Key, or in other words,  
 10          the Governing power, which governs 15 other  
 11          fixed planets or stars, as also ~~Floe<e>se~~ <sup>Floeeese</sup> or the  
 12          moon, the earth and the sun in their  
 13          annual revolutions, this planet receives  
 14          its ~~power~~ <sup>power</sup> though the mediu{n|m} of Kli-flos-  
 15          -is-{i|e}s, or Hah-{k}o-ka{h|u}beam, the stars represented  
 16          by numbers 22, & 23, receiving light fom the  
 17          revolutions of Kolo{b}.

18    No 6. Represents this earth in its four quarters.  
 19    No 7. Represents God sitting upon his throne,  
 20          revealing, through the heavens, the grand  
 21          Key words of the Priesthood; as, also, the signs  
 22          of the Holy Ghost unto Abraham, in the form  
 23          of a dove.

5    punctuation after *planets* wipe-erased  
 15    overwritten *h* wipe-erased

AB6 FOLIO 2 LINES 24-30 [FACSIMILE 2:8-11]



No 8. contains writing that cannot now be revealed  
unto the world, but is to be seen in the Holy  
Temple of God.

No 9, ought not to be revealed at the present time.

No 10. Also.

No 11 also. If the world can find out these numbers,  
so write it as Amen.

AB6 FOLIO 2 LINES 24-30 [FACSIMILE 2:8-11]

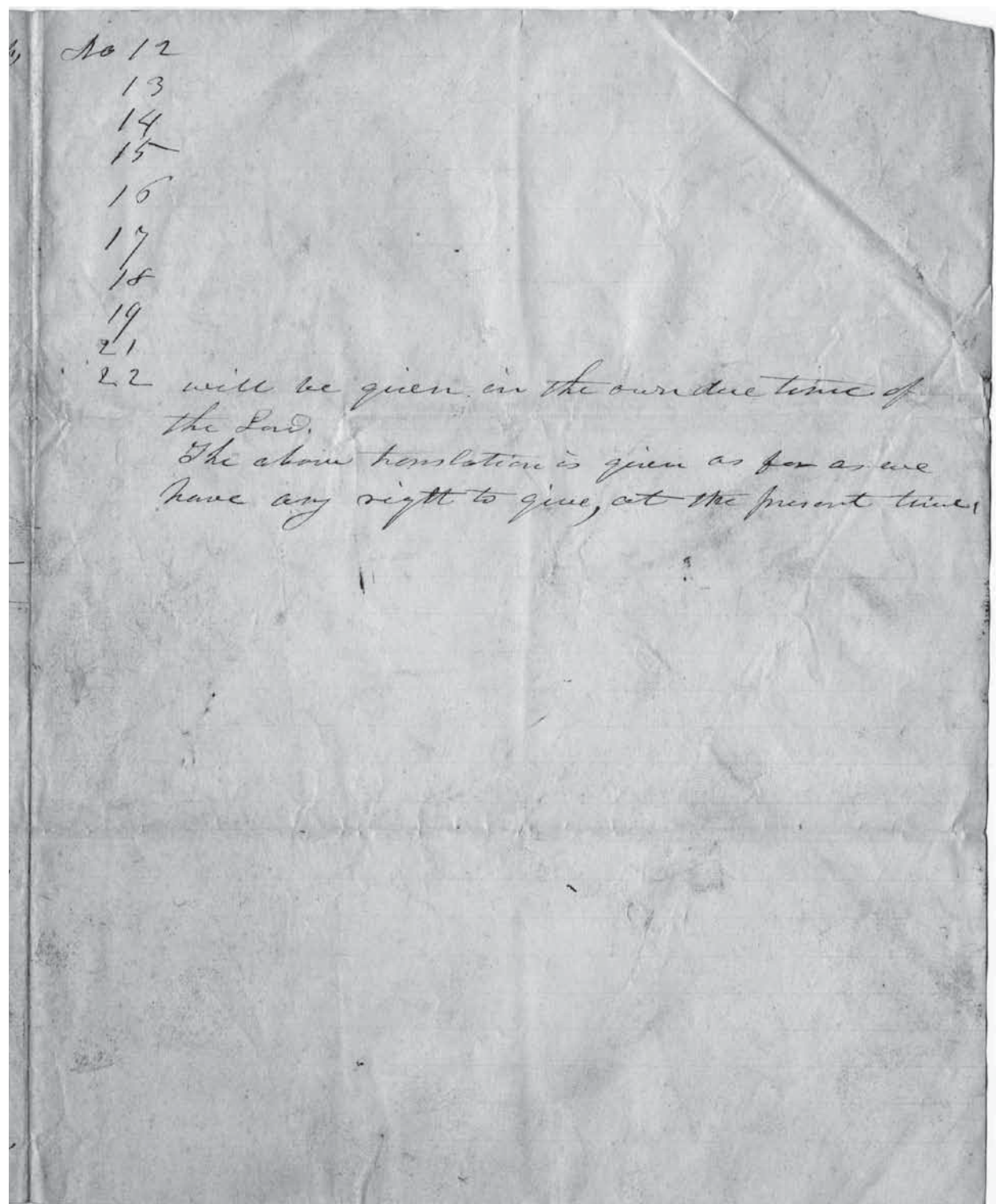
24 No 8. contains writing that cannot now be revealed  
25 unto the world{,|;} but is to be had in the Holy  
26 Temple of God.  
27 No 9. ought not to be reveald at the present time.  
28 No 10. Also.—  
29 No 11 also: {i|I}f the world can find out these nmbers,  
30 So mote it be,— Amen.

---

30 an archaic phrase meaning “so may it be”



AB6 FOLIO 3 LINES 1-13 [FACSIMILE 2:12-19, 21-22]





AB6 FOLIO 3 LINES 1-13 [FACSIMILE 2:12-19, 21-22]

1 No 12

2 13

3 14

4 15

5 16

6 17

7 18

8 19

9 21

10 22 will be given in the own due time of

11 the Lord.

12 The above translation is given as far as we

13 have any right to give, at the present time;



BOOK OF ABRAHAM  
MANUSCRIPT 7 (AB7)

1 FOLIO RECTO/VERSO

SEE EDITORIAL NOTE TO AB5 (PAGES 150-51)

## AB7 FOLIO 1a LINES 1-18 [ABRAHAM 3:18b-22a]

thy whole spirit after, for they are ~~in~~  
~~present~~. of Gnoſſaum, or Eternal, <sup>P. 21. 02</sup> Now  
 the Lord ſaid unto me, <sup>do exiſt, that</sup> there are 2 ſpirits, one  
 being more inteliſt than the other, ~~do exiſt~~  
 there ſhall be another more inteliſt than  
 they: I am the Lord thy God, <sup>I am more inteliſt than they all.</sup> the Lord  
 thy God. Let his Angel to deliuer thee from  
 the hands of the Priſt of Elbena. ~~Let~~  
~~be~~ <sup>I</sup> ~~be~~ in the midſt of them all; I, ſaid,  
 therefore, have come down unto thee, to declare  
 unto thee the works, which my hands have made,  
 & have in my wiſdom excelleth them all, for  
 I dwell in the heavens above, & in the earth  
 beneath, in <sup>all</sup> wiſdom & judgment, over all the  
 inteliſences thine eyes have ſeen from the  
 beginning; I came down in the beginning in  
 the midſt of all the inteliſences thou haſt  
<sup>P. 22</sup>  
 ſeen, <sup>^</sup> Now the Lord had ſhewn unto me,

AB7 FOLIO 1a LINES 1–18 [ABRAHAM 3:18b–22a]

7

1 they shall exist after, for they are ~~im~~—  
 m P. 21. or  
 2 ~~mortal~~ of Gnolaum, or Eternal. — Now  
 do exist, that  
 3 the Lord said unto me, these 2 facts <sup>^</sup> one  
 there are 2 spirits  
 4 being more intelight than th other, ~~do exist~~  
 5 there shall be another more inteligent than  
 I am more intelegnt than they all.  
 6 they: I am the Lord thy God <sup>^</sup> {t|T}he Lord  
 7 thy God se{t|nt} his angel to deliver thee from  
 8 the hands of the Prist of Elken{a}h. ~~he who~~  
 I  
 9 <sup>^</sup>dwelleth in the midst of them all; I, now,  
 10 therefore, have come down unto thee, to declare  
 11 unto thee the works, which my hands have made  
 12 ,wherein my wisdom excelleth them all, for  
 13 I ruleth in the heave<n>s above, & in the earth  
 all  
 14 beneath{.|,} in <sup>^</sup> wisdom & prudence, over all th  
 15 inteligences thine eyes have seen frm the  
 16 beginnig{.|;} I came down in the beginning in  
 17 the {m|mi}dst of all the intelejences thou hast  
 P. 22  
 18 seen. <sup>^</sup> {n|N}ow the Lord had shewn unto me{.|,}

---

Handwriting of Willard Richards  
 Staple holes in upper left corner

- 2 supralinear *m* cancelled to adjust line spacing
- 2 supralinear *P. 21* corresponds to paragraph 21 in *Times and Seasons*
- 3–4 word order should be *these 2 facts do exist, that there are 2 spirits, one being more*
- 11 or *h{a|an}ds*
- 18 supralinear *P. 22* corresponds to paragraph 22 in *Times and Seasons*

## AB7 FOLIO 1b LINES 1-19 [ABRAHAM 3:22b-26a]

8  
 Abraham, the inteli<sup>g</sup>ences that were  
 agoniz'd before the waste wood; and among all  
 there were many of the noble & great ones,  
 and god saw these souls that they were good,  
 & he stood in the midst of them, and he said,  
 these I will make my rulers; for he stand  
 among those that were spirit, & he saw  
 that they were good; & he said unto me,  
 Abraham, thou art one of them, these art  
 chosen before thou wast born. & there stood  
 one among <sup>them</sup> ~~them~~ that was like unto God,  
 & he said unto those, who ~~was~~ were with him,  
 we will go down, ~~there~~ for there is space there,  
 & we will take of these materials, & we will  
 make an earth whereon these may dwell;  
 & we will prove them here with; to see if they  
 will do all things whatsoever the Lord their  
 God shall command them; & they, who keep  
 their first estate, shall be added upon



AB7 FOLIO 1b LINES 1-19 [ABRAHAM 3:22b-26a]

8

1 Abaham, the inteligences that were  
 2 organized bf{re|ore} the world w{o|as}; and among all  
 3 these were many of the noble & great onees,  
 4 and God saw these souls that they were good,  
 5 & he stood in the midst of them, and he said,  
 6 these, I will make my rulers; for he stood  
 7 among th{e|o}se that were spirits, & he saw  
 8 that th<sup>e</sup><sub>^</sub>y were good; & he said untto me,  
 9 Abraham, thou art one of them{.}, th{eu|ou} art  
 10 Chosen before thou {b|w}ast [b]orn. & there stood  
 11 one among <sup>them</sup>~~hem~~<sub>^</sub> that was like unto God,  
 12 & he said unto those, who w~~h~~ were with him,  
 13 we will go down, ~~there~~ for there is space there,  
 14 & we will take of these materials, & we will  
 15 make an earth whereon these may dwell;  
 16 & we will prove them herewith, to see if they  
 17  $\diamond$  will do all things whatsoever the Lord their  
 18 God shall commd them; & they, who keep  
 19 their {fist|first} estate, shall be added upon;

---

3 or *there*

7 or *th{o|e}se*

10 printers mark under ampersand indicates sentence should begin with *and*

11 cancelled ~~hem~~ possibly *whom*



TRANSCRIPT OF WILLIAM I. APPLEBY'S  
JOURNAL ENTRY, 5 MAY 1841,  
PAGES 73–75 (WA)

EDITORIAL NOTE

WA, catalogued as MS 1401 in the Church History Library, contains Abraham 1:15–31; dated 5 May 1841 (but see below); handwriting of William I. Appleby; 3 lined pages in journal.

WA contains the exact paragraph numbering as the first installment in the *Times and Seasons*, suggesting that Appleby inserted the Abraham text after its publication in 1842. This is quite possible, as Appleby used the word *insert* here and in other entries in his journal when he provides additional material. Many of the insertions in his journal, including the Abraham text, likely coincide with Appleby's later efforts to produce his memoirs.

Because the text exhibits some minor variation from the *Times and Seasons* and the Abraham manuscripts, it is included in this study. However, if Appleby backdated the entry and merely copied the text from the *Times and Seasons*, it would be of negligible significance to the textual history of the Book of Abraham.

To give further context to the Abraham material in Appleby's journal, more of the journal entry is included in appendix 4.

## WA PAGE 73 LINES 1-19 [ABRAHAM 1:15-20a]

Paragraph 5. And as they lifted up their hands upon me, that they might offer me up, and take away my life, beheld I lifted up my voice unto the Lord my God; and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands, and his voice was unto me, Aham! Aham! behold, my name is Schorah, 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 kindred 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 Seneh, and the God of Mohomackrah, and the God of Kesh, 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. Aham, 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 Fatherhood of thy Father, and my power shall be over thee, as it was with Noah, or shall it be with thee, that through thy ministry, my name shall be known in the earth forever, for I am thy God."

6. "Behold Tophet's Hill was in the land of Ur, of Chaldea; and the Lord burnt there the Altar of Elkenah, and of the Gods of the land."

WA PAGE 73 LINES 1–19 [ABRAHAM 1:15–20a]

1 Paragraph 5. “And as they lifted up their hands upon me, that they mi  
2 -ght offer me up, and take away my life, behold I lifted up my  
3 voice unto the Lord my God: and the Lord hearkened and heard,  
4 and he filled me with a vision of the Almighty, and the angel of  
5 his presence stood by me, and immediately unlofsted my bands, and his  
6 voice was unto me, Abram! Abram! behold, my name is Jehovah, and  
7 I have heard thee, and have come down to delivir thee, and to take thee  
8 away from thy Fathers house, and from all thy kinsfolks into a strange  
9 land, which thou knowest not of, and this because they have turned their  
10 hearts away from me, to worship the God of Elkenah, and the God  
11 of Libnah, and the God of Mahmackrah, and the God of Korash.  
12 and the God of Pharaoh King of Egypt: therefore I have come down to  
13 visit them, and to destroy him, who hath lifted up his hand against thee  
14 Abram, my son, to take away thy life, Behold I will lead thee by my  
15 hand, and I will take thee, to put upon thee, my name, even the Prie-  
16 -sthood of thy Father, and my power shall be over thee, as it was with  
17 Noah, so shall it be with thee, that through thy ministry, my name  
17 shall be known in the Earth forever, fore I am thy God.”  
18 ..6. “Behold Potipha{r|r’s} Hill was in the land of Ur. of Ch{a}ldea; and  
19 the Lord broke down the Altar of Elkenah, and of the Gods of the land

---

1 Paragraph 5 corresponds to paragraph 5 in *Times and Seasons*

18 Paragraph 6 corresponds to paragraph 6 in *Times and Seasons*



## WA PAGE 74 LINES 1-23 [ABRAHAM 1:20b-27a]

1841. and utterly destroyed them, <sup>74</sup> and smote the Priest that he died: and then was  
 just mourning in Chaldaea, and also in the land of Pharaoh, which Pha-  
 rauh signifies King by royal blood. Now this King of Egypt was a descen-  
 -ant from the line of Ham, and was a partaker of the blood of the Canaan-  
 -ites by birth. From this descent sprang all the Egyptians, and thus the  
 blood of the Canaanites was preserved in the land."

" 7. "The land of Egypt being first discovered by a woman, who was the dau-  
 -ghter of Ham, and the daughter of Egyptus, which, in the Chaldaea, sig-  
 -nifies 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 man-  
 -ner 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 estab-  
 -lished by the fathers in the first generations, in the days of the first Patri-  
 -archal reign, even in the reign of Adam, and also Noah his father, who  
 blessed him with the blessings of the earth, and with the blessings of wis-  
 -dom, but cursed him as pertaining to the Priesthood."

" 8. Now Pharaoh being of that lineage by which he could not have the right  
 of Priesthood, notwithstanding the Pharaohs could fair claim it from  
 Noah, through Ham, therefore my father was led away by their idol



WA PAGE 74 LINES 1–23 [ABRAHAM 1:20b–27a]

1     1841, and utterly destroyed them, and smote the Priest that he died; and there was  
2           great mourning in Chaldea, and also in the Court of Pharaoh, which Pha  
3           -roah signifies King by royal blood,—Now this King of Egypt was a descend  
4           = ant from the loins of Ham, and was a partaker of the blood of the Canaan-  
5           -ites by birth, From this descent, sprang all the Egyptians, and thus the  
6           blood of the Canaanites was preserved in the land.”

7     ..7. The land of Egypt being first discovered by a woman, who was the dau-  
8           -ghter of Ham, and the daughter of Egyptus, which, in the Chaldea, sig-  
9           -nifies Egypt, which signifies, that which is forbidden, When this woman  
10          discovered the land it was under water, who afterwards settled her sons  
11          in it: And thus, from Ham, sprang that race, which preserved the curse  
12          in the land. Now the frist government of Egypt was established by Pharaoh  
13          the Eldest son of Egyptus, the daughter of Ham, and it was after the ma-  
14          nner of the government of Ham, which was Patriarchal, Pharaoh being a  
15          righteous man, established his kingdom and Judged his people wisely  
16          and Justly all his days, seeking earnestly to imitate, that order estab  
17          -lished by the fathers in the first generations, in the days of the first Patri  
18          archal reign, even in the reign of Adam,—and also Noah his father, who  
19          blessed him with the blessings of the earth, and with the blefsings of wis-  
20          dom, but cursed him as pertaining to the Priesthood”

21     ..8 Now Pharaoh being of the leniage by which he could not have the right  
22          of Priesthood, notwithstanding the Pharaoh’s would fain claim it from -  
23          Noah, through Ham, therefore my father was led away by their idol

---

7     *Paragraph 7 corresponds to paragraph 7 in Times and Seasons*  
21     *Paragraph 8 corresponds to paragraph 8 in Times and Seasons*

WA PAGE 74 LINES 24-31 [ABRAHAM 1:27b-30a]

Wash, through Ham, therefore my father was led away by their idol  
atry: but I shall endeavour hereafter to delineate the Chronology, re-  
-suing back from myself to the beginning of the creation, for the Records  
have come into my hands, which I hold unto this present time."

" 9. Now, after the Priest Eldmenah was smitten, that he died, then came a  
fulfilment of those things which were said unto me, concerning the land  
of Chaldæa, that there should be a famine in the land. Accordingly a  
famine prevailed throughout all the land of Chaldæa, and my father  
was sorely tormented because of the famine, and he repented of the evil

WA PAGE 74 LINES 24-31 [ABRAHAM 1:27b-30a]

24            atry: but I shall endeavour hereafter to delineate the chronology, ru  
25            -nning back from myself to the beginning of the creation, fore the Records  
26            have come into my hands, which I hold unto this present time”  
27    „9.    now, after the Priest Elkenah, was smitten, that he died, there came a  
28            fulfilment of those things which were said unto me, concerning the land  
29            of Chaldea, that there should be a famine in the land. Accordingly a  
30            famine prevailed throughout all the land of Chaldea, and my father,  
31            was sorely tormented because of the famine, and he repented of the evil

---

27    *Paragraph 9 corresponds to paragraph 9 in Times and Seasons*

WA PAGE 75 LINES 1-7 [ABRAHAM 1:30b-31]

75  
1868. which he had determined against me to take away my life. But the Rec-  
-ords 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 endeavor to write some of these things upon this record  
for the benefit of my posterity, that shall come after me. &c.

WA PAGE 75 LINES 1-7 [ABRAHAM 1:30b-31]

1       1841. which he had determined against me to take away my life, But the Rec-  
2           =rds of the fathers, even the patriarchs, concerning the right of the Priesthood  
3       the Lord my God preserved in mine own hands, therefore a Knowledge of  
4       the beginning of the creation, and also of the planets, and of the Stars, as they  
5       were made known unto the fathers, have I Kept even unto this day. -  
6       and I shall endeavor to write some of these things upon this record  
7       for the benefit of my posterity, that shall come after me // &c.





# APPENDICES



# APPENDIX 1

## BOOK OF ABRAHAM TRANSLATION AND PUBLICATION TIMELINE

### 1835

- July 3 Joseph Smith's history: "Michael Chandler came to Kirtland to exhibit some Egyptian Mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices."<sup>1</sup>
- July 6–8 Joseph Smith's history: "with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt."<sup>2</sup>
- July John Whitmer: "About the first of July 1835 there came a man having four Egyptian Mummies exhibiting them for curiosities, which was a wonder indeed having also some records connected with them which were found deposited with the Mummies, but there being no one skilled in the Egyptian language therefore [he] could not translate the record, after this exhibition Joseph the Seer saw these Record[s] and by the revelation of Jesus Christ could translate these records, which gave an account of our forefathers, . . . Much of which was written by Joseph of Egypt who was sold by his brethren Which when all translated will be a pleasing history and of great value to the saints."<sup>3</sup>

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1. *History of the Church* 2:235. This entry is not in the journals of Joseph Smith. W. W. Phelps likely inserted it in Nauvoo in 1843.

2. *History of the Church* 2:236. Again, W. W. Phelps probably inserted this entry in 1843.

3. Bruce N. Westergren, ed., *From Historian to Dissident: The Book of John Whitmer* (Salt Lake City: Signature Books, 1995), 167.

- July John Corrill: “In the summer of 1835, they purchased three or four Egyptian Mummies, with an ancient Egyptian record, written on papyrus, a part of which Smith professed to translate, making it out to be the writing of Abraham.”<sup>4</sup>
- July 19–20 W. W. Phelps to his wife Sally: “The last of June, four mummies were brought here [to Kirtland]; there were two papyrus rolls, besides some other ancient Egyptian writings with them.”<sup>5</sup>
- July 17–31 Joseph Smith’s history: “The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients.”<sup>6</sup>
- Summer W. W. Phelps probably created Ab1.
- Aug. 21 Joseph Bradley: “Jo.[seph] And a few others, more cunning than himself, but less honest (*if possible*) in religious matters, are now engaged in translating this precious mummy business so that the vulgar may read this new edition of their *monstrous* faith!”<sup>7</sup>
- August Translation of the Book of Abraham up to Abraham 3:13 suggested as the term *Shinehah* (from Abraham 3:13) appears as a code name for Kirtland, Ohio, four times in the 1835 Doctrine and Covenants and once in August 1838.<sup>8</sup>
- September In an entry dated September 1835, in a collection of patriarchal blessings given on 18 December 1833, Oliver Cowdery used phraseology from Abraham 1:2: “We diligently sought for the right of the fathers and the authority of the Holy Priesthood, and the power to administer in the same; for we desired to be followers of righteousness and the possessors of greater knowledge, even the knowledge of the mysteries of the Kingdom of God.”<sup>9</sup>
- Sept. 11 W. W. Phelps to his wife Sally: “Nothing has been doing in the translation of the Egyptian Record for a long time, and probably will not for some time to come.”<sup>10</sup>

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4. John Corrill, *History of the Mormons* (St. Louis: For the Author, 1839), 45.

5. “Writing to Zion: The William W. Phelps Kirtland Letters (1835–1836),” ed. Bruce Van Orden, *BYU Studies* 33/3 (1993): 555.

6. *History of the Church* 2:238. W. W. Phelps likely inserted this entry in 1843.

7. Joseph Bradley to Skinner and Grosh, 21 August 1835, Chardon, Ohio, in “Universalism in Ohio,” *Evangelical Magazine and Gospel Advocate* (Utica, New York) 6/37 (12 September 1835).

8. “Shinehah” appeared in section 86:4 (82:12) and section 98:3, 7, and 9 (104:21, 40, 48) of the 1835 Doctrine and Covenants. It also shows up as “Olahah Shinehah” in a revelation dated 8 July 1838 (D&C 117:8). In the original manuscripts these code names do not appear; see *The Joseph Smith Papers: Revelations and Translations: Manuscript Revelation Books* (Salt Lake City: The Church Historian’s Press, 2009), 228–29, 364–67.

9. Patriarchal Blessings Book 1:15, Church History Library.

10. “Writing to Zion,” 563.

- Oct. 1 Joseph Smith: “This after noon labored on the Egyptian alphabet, in company with brsr O[liver] Cowdery and W[illiam] W. Phelps: The system of astronomy was unfolded.”<sup>11</sup>
- Oct. 3–7 Frederick G. Williams served as scribe to Joseph Smith and may have produced Book of Abraham Manuscript 2 (Ab2) around this time.<sup>12</sup>
- Oct. 7 Joseph Smith: “This afternoon recommenced translating the ancient records.”<sup>13</sup>
- Oct. 29 Joseph Smith: “Br Parish [Warren Parrish] commenced writing for me, at fifteen dollars p[e]r month. I paid him \$16.00 in advance out of the committees store.”<sup>14</sup>
- After
- Oct. 29 Warren Parrish produced Ab3 and Ab4.
- Nov. 1 Albert Brown: “this record containing some of the history of Joseph while in Egypt and also of Jacob and many prophesies delivered by them. These records were bought by the Church and also the mummies are now in Kirtland.”<sup>15</sup>
- Nov. 14 Joseph Smith in a blessing to Warren Parrish: “He shall see much of my ancient records, and shall know of hid[d]en things, and shall be endowed with a knowledge of hid[d]en languages, and if he desires and shall seek it at my hand, he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people.”<sup>16</sup>
- Nov. 19 Joseph Smith: “spent the day in translating the Egyptian records.”<sup>17</sup>
- Nov. 20 Joseph Smith: “spent the day in translating, and made rapid progress.”<sup>18</sup>
- Nov. 24 Joseph Smith: “in the after-noon, we translated some of the Egyptian, records.”<sup>19</sup>
- Nov. 25 Joseph Smith: “spent the day in Translating.”<sup>20</sup>

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11. *The Joseph Smith Papers: Journals*, vol. 1 (Salt Lake City: The Church Historian’s Press, 2008), 67 (Spelling of original retained throughout). This revelation on astronomy may be referring to Abraham 3 or Facsimile 2. Since the term *Shinehah* had already appeared in August 1835, Abraham 3 may already have been translated. Therefore, this revelation could be related to Facsimile 2. Notably, certain terms used in the explanation to Facsimile 2 such as “Enish-go-on-dosh” and “Kae-e-vanrash” can also be found in the GAEL p. 24, which indicates that the revelation for Facsimile 2 may have been received before this manuscript was created, sometime between late 1835 and 1837. See John Gee, “Eyewitness, Hearsay, and Physical Evidence,” in *The Disciple as Witness: Essays on Latter-day Saint History and Doctrine in Honor of Richard Lloyd Anderson*, ed. Stephen D. Ricks, Donald W. Parry, and Andrew H. Hedges (Provo UT: FARMS, 2000), 196–203.

12. Frederick G. Williams wrote the entries in Joseph Smith’s journal for this week. See *Joseph Smith Papers: Journals*, 1:67–71.

13. *Joseph Smith Papers: Journals*, 1:71.

14. *Joseph Smith Papers: Journals*, 1:76.

15. Albert Brown to James Brown, 1 November 1835, Christopher C. Lund, “A Letter Regarding the Acquisition of the Book of Abraham,” *BYU Studies* 20/4 (1980): 403.

16. *Joseph Smith Papers: Journals*, 1:99–100.

17. *Joseph Smith Papers: Journals*, 1:107.

18. *Joseph Smith Papers: Journals*, 1:107.

19. *Joseph Smith Papers: Journals*, 1:109.

20. *Joseph Smith Papers: Journals*, 1:110.

- Nov. 26 Joseph Smith: “we spent the day in transcribing Egyptian characters from the papyrus.”<sup>21</sup>
- Dec. 16 Joseph Smith: “Elder McLellen [William E. McLellin] Elder B[righam] Young and J[ared] Carter called and paid me a visit, with which I was much gratified, I exhibited and explained the Egyptian Records to them, and explained many things to them concerning the dealings of God with the ancient<s> and the formation of the planetary System.”<sup>22</sup>
- Dec. 25 Jonathan Crosby: “He showed me the records of the mummies and explained them to me. He could read them.”<sup>23</sup> N. B. Lundwall: “Father Crosby also related that among other writings found on the mummies were the Books of Moses, Enoch, and Abraham; also the book of Jacob which gave an account of the Ten Lost Tribes, the journeyings, present location, their return and manner of their coming to Zion.”<sup>24</sup>
- December Oliver Cowdery: “When the translation of these valuable documents will be completed, I am unable to say; neither can I give you a probable idea how large volumes they will make; but judging from their size, and the comprehensiveness of the language, one might reasonable expect to see a sufficient to develop much upon the mighty acts of the ancient men of God, and of his dealing with the children of men when they saw him face to face.”<sup>25</sup>

### 1836

- Feb. 11 Joseph Smith: “Spent the afternoon in reading and exhibiting the Egy[p]tian records to those who called to see me heavens blessings have attended me.”<sup>26</sup>
- Sometime  
in 1836 Sarah Leavitt: “We went into the upper rooms, saw the Egyptian mummies, the writing that was said to be written in Abraham’s day, Jacob’s ladder being pictured on it, and lot’s more wonders that I cannot write here, and that were explained to us.”<sup>27</sup>

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21. *Joseph Smith Papers: Journals*, 1:110–11. *History of the Church* 2:320 uses the term *translating* instead of *transcribing*. However, it may be possible the phrase “transcribing Egyptian characters” refers to the drawing of hieratic characters on Ab2, Ab3, or Ab4 on this date.

22. *Joseph Smith Papers: Journals*, 1:123–24. Abraham 3 and 4 do not specifically deal with the formation of planetary systems.

23. “Autobiography of Jonathan Crosby,” *Utah State Historical Society* 11/11, 2.

24. “Sayings of the Prophet Joseph,” gathered by N. B. Lundwall when visiting St. George, Utah, in 1936, in Nils B. Lundwall, *Temples of the Most High* (Salt Lake City: Bookcraft, 1962), 265. Although a secondary account, the Lundwall statement is consistent with William Appleby in noting information related to the Book of Abraham concerning Noah and Enoch. See note 41 below.

25. *Latter Day Saints’ Messenger and Advocate* 2/3 (December 1835): 236.

26. *The Papers of Joseph Smith*, vol. 2, ed. Dean C. Jessee (Salt Lake City: Deseret Book, 1992), 173.

27. *History of Sarah Studeviant Leavitt*, 3. Nothing resembling Jacob’s ladder can be found on the extant papyri or in the text of the Book of Abraham.



Sept. 24 *Ohio Watchman & Liberal Enquirer*: “These Hieroglyphics [Mr.] Smith is now translating, and has proceeded so far as to [ascertain] (they say) that a part of them were written by Abraham, and a part by Joseph!”<sup>28</sup>

### 1837

Sometime

in 1837 William West: “They say that the mummies were Egyptian, but the records are those of Abraham and Joseph, and contain important information respecting the creation, the fall of man, the deluge, the patriarchs, the Book of Mormon, the lost tribe, the gathering, the end of the world, the judgement, &c. &c. . . . These records were torn by being taken from the roll of embalming salve which contained them, and some parts entirely lost; but Smith is to translate the whole by divine inspiration, and that which is lost, like Nebuchadnezzar’s dream, can be interpreted as well as that which is preserved; and a larger volume than the Bible will be required to contain them.”<sup>29</sup>

### 1838

Feb. 15 Warren Parrish: “I have set by his side and penned down the translation of the Egyptian Hieroglyphicks as he claimed to receive it by direct inspiration of Heaven.”<sup>30</sup>

May 6 Joseph Smith: “He also instructed the Church, in the mistories of the Kingdom of God; giving them a history of the plannets &c. and of Abrahams writings upon the Plannetary System &c.”<sup>31</sup>

July William Swartzel: “Doing nothing to-day, except looking at the hands employed in getting out logs for brother Joseph Smith’s house, in which he intends translating the hieroglyphics of the Egyptian mummies.”<sup>32</sup>

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28. “The Mormons,” *Ohio Watchman & Liberal Enquirer* (24 September 1836).

29. William S. West, *A Few Interesting Facts Respecting the Rise Progress and Pretensions of the Mormons* (n.o., 1837), 5. West’s allusion to the creation may refer to Abraham 4 to a certain degree, but the Book of Abraham does not specifically address Noah’s flood, the fall, the patriarchs, the Book of Mormon, the lost tribes, the gathering, or eschatological material. West is also consistent with Appleby in noting that the notion of Noah’s flood was somehow connected to the Book of Abraham. See note 24 above.

30. A letter to the editor of the *Painesville Republican*, 15 February 1838. Parrish was likely involved in the translation sessions recorded in November 1835 since he served as a scribe for Joseph Smith from 29 October 1835 until 1 April 1836. Concerning Joseph Smith receiving inspiration during various periods of translation, Orson Pratt recalled on 10 July 1859, “I saw his countenance lighted up as the inspiration of the Holy Ghost rested upon him, dictating the great and most precious revelations now printed for our guide. I saw him translating, by inspiration, the Old and New Testaments, and the inspired book of Abraham from Egyptian papyrus” (*Journal of Discourses* 7:176).

31. *Joseph Smith Papers: Journals*, 1:266. See also 1 October and 16 December 1835. Although it is quite general, this statement could be considered as stemming from Abraham 3. It is not attested in the Abraham manuscripts but does seem to indicate that Joseph Smith is referring to information he received when translating from the papyri at an earlier date.

32. William Swartzell, *Mormonism Exposed* (Perkin, OH: By the Author, 1840), 25. Although it is not known if Joseph Smith was able to translate any more of the Book of Abraham while in Missouri, this statement does indicate that he was at least intending to do so.

July Anson Call: “Joseph was much pleased with the arrival of the books, and said to us, ‘Sit down and we will read to you from the Translations of the Book of Abraham.’ Oliver Cowdery then read until he was tired when Thomas Marsh read making altogether about two hours. I was much interested in the work.”<sup>33</sup>

### 1839

Aug. 8 Joseph Smith: “The Father called all spirits before him at the creation of Man & organized them.”<sup>34</sup>

December George Woodward: “The Prophet preached “upon astronomy and told where God resided. It was very interesting.”<sup>35</sup>

### 1840

Feb. 5 Joseph Smith: “I believe that God is eternal. That he had no beginning, and can have no end. Eternity means that which is without beginning or end. I believe that the soul is eternal; and had no beginning; it can have no end.”<sup>36</sup>

October Joseph Smith: “My time has been hitherto too much taken up to translate the whole of them, but I will show you how I interpret certain parts. There, said he, pointing to a particular character, *that is the signature of the patriarch Abraham.*”<sup>37</sup>

### 1841

Jan. 5 Joseph Smith: “In the translation, ‘without form and void’ it should read ‘empty and desolate.’ The word ‘created’ should be ‘formed and organized.’ . . . Spirits are eternal. At the first organization in heaven we were all present and saw the Savior chosen and appointed, and the plan of salvation made and we sanctioned it.”<sup>38</sup>

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33. Anson Call, Manuscript, entitled “Copied from the Journal of Anson Call,” February 1879, MS 4783, Church History Library. Call may be mistaken in remembering Cowdery’s name since he arrived in Missouri after Cowdery’s excommunication. The point here is the length of time it took to read through the Book of Abraham.

34. *The Words of Joseph Smith*, comp. and ed. Andrew F. Ehat and Lyndon W. Cook (Provo, UT: BYU Religious Studies Center, 1980), 9. The only place the term *organized* is used in this sense is in Abraham 3:22. Again, this notion is not attested in the Abraham manuscripts.

35. George Woodward reminiscence, 11 January 1900, in St. George Temple Minute Book, 45, Church History Library, Ehat and Cook, *Words of Joseph Smith*, 45, n. 1. Although Woodward only briefly alludes to Joseph Smith speaking on astronomy, it is significant that Smith focuses on where God resides. Abraham 3:2–3 is unique in saying that Kolob “was nearest unto the throne of God.” Astronomical material is not attested in the Abraham manuscripts.

36. M. L. Davis to the editor of the *New York Enquirer*, 6 February 1840, in *History of the Church* 4:78–80. This statement is reminiscent of Abraham 3:18, but the idea of the eternity of God and man was known at least two years earlier (see D&C 93:23, 29, 33).

37. “A Glance at the Mormons,” *Quincy Whig*, 17 October 1840. At present none of the extant papyri contains the signature of Abraham.

38. Ehat and Cook, *Words of Joseph Smith*, 60. Joseph Smith’s use of the terms *formed and organized* and *empty and desolate* clearly point to Abraham 4:1–2. This statement also refers to the eternity of man and the choosing of a Savior, as found in Abraham 3:18, 27–28.

- Mar. 9 Joseph Smith: “Now as to Adam the Lord said in the Day thou shalt eat there of thou shalt surely Die Now the Day the Lord has refferance too is spoken of by Petter a thousand of our years is with the Lord as one day &c. at the time the Lord said this to Adam there was No mode of Counting time by Man, as man Now Counts time.”<sup>39</sup>
- Mar. 28 Joseph Smith: “The spirit or the inteligence of men are self Existant principles. . . . God is Good & all his acts is for the benefit of infereir intelligences.”<sup>40</sup>
- May 5 William I. Appleby: “There are likewise representations of an Altar erected, with a man bound and laid thereon, and a Priest with a knife in his hand, standing at the foot, with a dove over the person bound on the Altar with several Idol gods standing around it. A Celestial globe, with the planet Kolob or first creation of the supreme Being—a planet of light, which planet—makes a revolution once in a thousand years,—Also the Lord revealing the Grand key words of the Holy Priesthood, to Adam in the garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and to all whom the Priesthood was revealed. Abraham also in the Court of Pharaoh sitting upon the King’s throne reasoning upon Astronomy, 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. And King Pharaoh, standing behind him, together with a Prince—a principal waiter, and a black slave of the King. . . . There is also a vivid description given on the Papyrus, of the creation, far more accurately and minutely, than the account given in the Bible. Likewise where the Idolatrous Priest “*Elkenah*” attempted to offer up Abraham [73] as a sacrifice to their Idol gods, in Egypt (as represented by the Altar etc. before referred to). But was delivered by the interposition of Almighty power, representing the Dove over the Altar, where Abraham lies Bound, which broke the cords by which he was bound, tore down the Altar, and killed the Priest.”<sup>41</sup>

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39. Ehat and Cook, *Words of Joseph Smith*, 64–65. Other than the reference in 2 Peter 3:8, the Lord’s time is mentioned only in Abraham 5:13. However, from the context of this statement, it appears that Joseph Smith had the Abraham account in mind when he referred to the fact that time was not counted until after the fall of Adam. Significantly, this idea is peculiar to the Abraham account.

40. Ehat and Cook, *Words of Joseph Smith*, 68. This is another statement that is reminiscent of Abraham 3:18, but the idea of the eternity of God and man was known at least two years earlier (see D&C 93:23, 29, 33).

41. Appleby visited Joseph Smith on 5 May 1841 and then returned to the Eastern states a few days later where he remained until the exodus west; he may have written his account at a later time. From the above it appears the interpretations for all three facsimiles were known at the time of this visit. It also seems that the creation account Appleby referred to here contains more detail than the biblical account of the creation. This suggests that Abraham 4 and 5 may have been dictated by this time. Appleby later commented that the records handed down to Abraham contained the “Organization of this Globe, Fall of Adam, Plan of Salvation, Promise of the Only Begotten, Order of the Priesthood, Celestial Astronomy, History of Enoch, Noah, and the Flood, the first settlement of the land of Egypt, Cause of idolatry, Canaanites, &c., &c.” W. I. Appleby, Letter to the Editor, 29 October 1856, in *The Mormon*, New York, 8 November 1856, reprinted in “Translations of the Bible,” *Millennial Star* 18/51 (20 December 1856): 803–4. Appleby is consistent with Crosby in noting Enoch and the ten tribes (see note 24 above) and with William West in noting Noah and the fall of Adam.

June 19 Tyler Parsons in a debate with Elder Freeman Nickerson: “Chandler says he was in Kirkland [Kirtland], Ohio, a Mormon town, at the time there were two mummies found, and that this letter was with them preserved; and if that is true, said the Elder, and I have no doubt it is, it would silence all that had been said, or could be said, about that falsity, and perjury of the witnesses to the Book of Mormon. He read, or attempted to read, a part of a letter, purporting to be an extract from the Abrahamic letter, that was found with the mummy.”<sup>42</sup>

Sometime

1841 William Clayton: “Everlasting Covenant was made between three personages before the organization of this earth and relates to their dispensation of things to men on the earth. These personages according to Abraham’s record are called God the first, the Creator, God the second, the Redeemer, and God the third, the Witness or Testator.”<sup>43</sup>

1842

Feb. 3 Joseph Smith’s history: “Elder Woodruff took the superintendence of the printing office, and Elder Taylor the editorial department of the *Times and Seasons*; and he commenced by taking an inventory of the establishment this day.”<sup>44</sup>

Feb. 19 Wilford Woodruff: “The Lord is Blessing Joseph with Power to reveal the mysteries of the kingdom of God; to translate through the urim & Thummim Ancient records & Hieroglyphics as old as Abraham or Adam, which causes our hearts to burn within us while we behold their glorious truths opened unto us. . . . Joseph has had these records in his possession for several years, but has never presented them before the world in the english language untill now. But he is now about to publish it to the world or parts of it by publishing it in the *Times & Seasons*, for Joseph the Seer is now the Editor of that paper & Elder Taylor assists him in writing while it has fallen to my lot to take charge of the establishment. I have had the privilege this day of assisting in setting TIPE for printing the first peace of the BOOK OF ABRAHAM that is to be presented to the inhabitants of the EARTH in the LAST DAYS.”<sup>45</sup>

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42. Tyler Parsons, *Mormon Fanaticism Exposed* (Boston, MA: For the Author, 1841), 62. This exchange may indicate that a draft of all, or part, of the Book of Abraham was available up to a year before publication.

43. Extracts from William Clayton’s Private Book, 10–11, L. John Nuttall Collection, BYU Special Collections, undated; Ehat and Cook, *Words of Joseph Smith*, 87–88. This manuscript probably dates to 1841, since earlier in the same year Joseph Smith gave similar statements on two different occasions. On 16 February 1841, William McIntire reported Joseph Smith as saying that the Godhead consisted of “God the first & Jesus the Mediator the 2nd & the Holy Ghost.” Ehat and Cook, *Words of Joseph Smith*, 63. McIntire also reports a second statement dated 9 March 1841 in which Smith said it “was the provence of the Father to preside as the Chief or President—Jesus as the Mediator & Holy Ghost as testator or witness.” Ehat and Cook, *Words of Joseph Smith*, 64. The second statement was delivered at the Nauvoo Lyceum, which Clayton sometimes attended and took notes. The notion of the Godhead described here is not in the Book of Abraham.

44. *History of the Church* 4:513.

45. Wilford Woodruff Journal, 19 February 1842. Wilford Woodruff makes two interesting observations here. First, he implies that Joseph Smith used the Urim and Thummim to translate the Book of Abraham. Second, he

- Feb. 21–27 Wilford Woodruff: “Was spent in the printing office. Nothing remarkable transpired with us during the week excepting we prepared A plate for making a cut at the commencement of the Book of Abraham which is to be published in the 9 no. of the 3 Vol of the Times & Seasons which will be interesting to many of the inhabitants of the earth.”<sup>46</sup>
- Feb. 23 Joseph Smith: “Gave R. Hadlock [Reuben Hedlock] instruction concerning the cut for the altar & gods in the Records of Abraham. as designed for the Times and Seasons.”<sup>47</sup>
- Mar. 1 Joseph Smith: “During the fore-noon at his office. & the printing office correcting the first plate or cut. of the Records of father Abraham. prepared by Reuben Hadlock [Hedlock], for the Times & Seasons.”<sup>48</sup>
- Mar. 1 Joseph Smith: “In the present no. will be found the commencement of the Records discovered in Egypt some time since as penned by the hand of Father Abraham which I shall outline to translate & publish as fast as possible till the whole is completed.”<sup>49</sup>
- Mar. 1–4 Book of Abraham 1:1–2:18 and the explanation to Facsimile 1 published in the *Times and Seasons*.<sup>50</sup>
- Mar. 2 Joseph Smith: “Read the proof of the “Times and Seasons” as Editor for the First time, No. 9—Vol 3d in which is the commencement of the Book of Abraham.”<sup>51</sup>
- Mar. 4 Joseph Smith: “Exhibiting the Book of Abraham in the original To Bro Reuben Hadlock [Hedlock]. so that he might take the size of several plates or cuts. & prepare the blocks for the Times & Seasons. & also gave instruction concerning the arrangement of the writing on the Large cut. illustrating the principles of Astronomy.”<sup>52</sup>
- Mar. 8 Joseph Smith: “Commenced Translating from the Book of Abraham, for the 10 No of the Times and Seasons—and was engaged at his office day & evening.”<sup>53</sup>
- Mar. 9 Joseph Smith: “Examining copy for the Times & Seasons presented by [John] Taylor & [John C.] Bennett . . . in the afternoon continued the Translation of the Book of Abraham . . . & continued translating & revising, & Reading letters in the evening.”<sup>54</sup>

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suggests that only a part of the Book of Abraham may be published in the *Times and Seasons*.

46. Wilford Woodruff Journal, 21–27 February 1842.

47. Jessee, *Papers of Joseph Smith*, 2:360.

48. Jessee, *Papers of Joseph Smith*, 2:363–64.

49. Joseph Smith Collection, “Letters of 1842,” Archives Division, Church Historical Department, cited in Peterson, *Story of the Book of Abraham*, 150.

50. *Times and Seasons* 3/9 (1 March 1842): 703 (Facsimile 1); 704–6 (Abraham 1:1–2:18).

51. Jessee, *Papers of Joseph Smith*, 2:364.

52. Jessee, *Papers of Joseph Smith*, 2:366.

53. Jessee, *Papers of Joseph Smith*, 2:367.

54. Jessee, *Papers of Joseph Smith*, 2:367.

Mar. 15–19 Book of Abraham 2:19–5:21 and the explanation to Facsimile 2 published in the *Times and Seasons*.<sup>55</sup>

Mar. 19 Wilford Woodruff: “Spent the day in the printing Office. We struck off about 500 No of the 10 No 3 vol of Times & Seasons which contained the portion of the Book of Abraham that gave his account of Kolob, Oliblish, God siting upon his Throne The Earth, other planets & many great & glorious things as revealed to Abraham through the power of the priesthood. The truths of the Book of Abraham are truly edifying great & glorious which are among the rich treasures that are revealed unto us, in the last days.”<sup>56</sup>

May 16–20 Facsimile 3 and explanation published in the *Times and Seasons*.<sup>57</sup>

July 1842 Parley P. Pratt: “The record is now in course of translation . . . and proves to be a record written partly by the father of the faithful, Abraham, and finished by Joseph when in Egypt.”<sup>58</sup>

### 1843

Feb. 1 *Times and Seasons*: “We have given this timely notice that our friends may prepare themselves. We would further state that we had the promise of Br. Joseph, to furnish us with further extracts from the Book of Abraham. These with other articles from his pen, the continuation of his history, and the resources that we have of obtaining interesting matter; together with our humble endeavors, we trust will make the paper sufficiently interesting.”<sup>59</sup>

Nov. 15 Joseph Smith: “P.M. At the office. Suggested the idea of preparing a grammar of the Egyptian language.”<sup>60</sup>

Feb. 19 Charlotte Haven: “Then [Lucy Smith] turned to a long table, set her candlestick down, and opened a long roll of manuscript, saying it was “the writing of Abraham and Isaac, written in Hebrew and Sanscrit,” and she read several minutes from it as if it were English. It sounded very much like passages from the Old Testament—and it might have been for anything we knew—but she said she read it through the inspiration of her son Joseph, in whom she seemed to have perfect confidence. Then in the same way she interpreted to us hieroglyphics from another roll. One was Mother Eve being tempted by the serpent.”<sup>61</sup>

Late 1843 *Illinois Democratic Press*: “We were then shown a large number of framed sheets of papyrus covered with hieroglyphics, which had been taken from the bandages

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55. *Times and Seasons* 3/10 (15 March 1842): 719–22 (Abraham 2:19–5:21); 724 (Facsimile 2).

56. Wilford Woodruff Journal, 19 March 1842.

57. *Times and Seasons* 3/14 (16 May 1842): 783–84.

58. Parley P. Pratt, *Latter-Day Saints’ Millennial Star* 3/3 (July 1842): 47.

59. *Times and Seasons* 4/6 (1 February 1843): 95.

60. *An American Prophet’s Record: The Diaries and Journals of Joseph Smith*, ed. Scott Faulring (Salt Lake City: Signature Books, 1989), 427.

61. Charlotte Haven to her mother, 19 February 1843, in “A Girl’s Letters from Nauvoo,” *Overland Monthly*, second series, 16 (December 1890): 624.



about the mummies, and these were the ‘interesting records,’ which the old lady had invited us to see, and which—Gideon-like—she undertook to explain to us. We soon found that the thread of her discourse was simply a rehearsal of the Bible history of the creation and the end of man, the deluge, and the subsequent history of the Israelites.”<sup>62</sup>

#### 1844

June 15 *Buffalo Daily Courier and Economist*: “His venerable old mother—poor woman—exhibits half a dozen sheets of papyri, and from a large octavo, of which her [prophet] son is author, reads an interpretation, so called, of the mysterious hieroglyphics, which those ancient records are declared to contain! Important and highly interesting incidents in the lives of Patriarchs of Israel and the monarchs of Hebrew History are read from these “Egyptian records.”<sup>63</sup>

#### 1846

Before  
October *Friends’ Weekly Intelligencer*: “The stories [in the Book of Abraham] appeared to be more particular accounts than our Bible gives us, of Noah, the Ark and the flood—of Abraham and Melchizedec—of Joseph and Pharaoh—and of various other distinguished characters. [Lucy Smith] said, that when Joseph was reading the papyrus, he closed his eyes, and held a hat over his face, and that the revelation came to him; and that where the papyrus was torn, he could read the parts that were destroyed equally as well as those that were there; and that scribes sat by him writing, as he expounded.”<sup>64</sup>

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62. Article from the *Illinois Democratic Press*, reprinted in “The Mormons,” *New York Daily Times*, 28 September 1852. The subjects *end of man*, the *deluge*, and the *history of the Israelites* are not attested in the present text of the Book of Abraham.

63. “The Mormons,” *Buffalo Daily Courier and Economist*, 15 June, 1844. Information regarding the *Patriarchs of Israel* (see note 29 above) and the *monarchs of Hebrew History* (see note 62 above) is not found in the current Book of Abraham.

64. *Friends’ Weekly Intelligencer*, 3 October 1846, 211.



## APPENDIX 2

# THE BOOK OF ABRAHAM AND THE EGYPTIAN MANUSCRIPTS

Several accounts from the historical record indicate that Joseph Smith made efforts to learn Egyptian and possibly desired to provide a published Egyptian alphabet and grammar text. According to W. W. Phelps, in describing activities during the last half of July 1835, Joseph Smith “was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients.”<sup>1</sup> On 1 October 1835, another entry noted that Joseph Smith “labored on the Egyptian alphabet, in company with brsr O[liver] Cowdery and W[illiam] W. Phelps: The system of astronomy was unfolded.”<sup>2</sup> Later, on 17 November 1835, Joseph Smith “ex[h]ibited the <Alphabet> some of the ancient Egyptian records, to Mr. [Erastus] Holmes, & some others, went with him to F[rederick]. G. Williams to see the Mumies.”<sup>3</sup> The last direct reference to an Egyptian grammar was on 15 November 1843: “Suggested the idea of preparing a grammar of the Egyptian language.”<sup>4</sup>

W. W. Phelps produced the majority of the extant Egyptian manuscripts with some contributions by Joseph Smith, Oliver Cowdery, and Warren Parrish. The manuscript titled the “Grammar and alphabet [*sic*] of the Egyptian Language” (GAEL), in the handwriting of W. W. Phelps (with minor additions by Warren Parrish), contains more of the text of the Book of Abraham than any of the other Egyptian manuscripts. The GAEL is catalogued as MS 1295 folder 1 in the Church

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A documentary edition and analysis of the Egyptian manuscripts will be published through the Neal A. Maxwell Institute for Religious Scholarship.

1. *History of the Church* 2:238. W. W. Phelps likely inserted this entry in 1843 while working on the journals of Joseph Smith.

2. *The Joseph Smith Papers: Journals*, vol. 1 (Salt Lake City: The Church Historian’s Press, 2008), 67.

3. *Joseph Smith Papers: Journals*, 1:105.

4. *An American Prophet’s Record: The Diaries and Journals of Joseph Smith*, ed. Scott Faulring (Salt Lake City: Signature Books, 1989), 427.

History Library and encompasses 34 originally numbered folios with text. Varying numbers of blank pages separate sections that contain text respectively titled as “Egyptian Alphabet fourth degree” (p. 9); “Egyptian Alphabet third degree” (p. 13); “Egyptian Alphabet second degree” (p. 15); “Egyptian Alphabet first degree” (p. 20); “Second part 5th Degree” (p. 23); “Second part 4th Degree” (p. 27); “Second part of 3rd Degree” (p. 29); “Second part 2nd Degree” (p. 31); and “Second part of the 1st Degree” (p. 33).

Some of the GAEL can be dated to 1835, but most certainly postdate the EA manuscript, while other parts were likely produced sometime between 1836 and 1837. The GAEL also contains references to terms and phrases in Abraham chapters 1–3 and Facsimile 2 (noted below), which were likely extant by late 1835 or early 1836.

Although the Egyptian manuscripts do not contain variant readings that could be used in determining textual development, they do include secondary readings that show a clear intertextual relationship to the Book of Abraham. What follows below are specific references to the text of the Book of Abraham printed in the *Times and Seasons* (TS) as found in the Egyptian manuscripts, which has been transcribed to reflect original paragraphing, spelling, cancellations, and insertions. Much of the material is repeated, as it is redefined under different degrees or sections in the Egyptian manuscripts.

**Book of Abraham (TS) with 1981 chapter and verse    Egyptian Manuscripts with MS and (Page #)**  
(Underlining = my emphasis)

1:24	When this woman discovered the land it was under water	EAWP (1)	Iota tau=es Zipzi = <u>Egypt. The land first seen, by a woman, under water</u>
1:3	on the first man, who is Adam, or first father		Ba=eth-ka <u>Adam or the first man</u> , or first king
1:1 Fac. 2 Figs. 1, 5	I, Abraham, saw that it was needful for me to obtain another place of residence Jah-oh-eh . . . Floees . . . Kli-flos-is-es . . . Kolob	EAWP (2)	Bethka <u>Another place of Residence</u> <u>Jah-oh=eh . . . Flo=ees, Kli-flo-sis . . . Kolob</u> [Kolob in the handwriting of Warren Parrish]
1:1	In the land of the Chaldeans	EAWP (4)	Za ki on=hish <or> Kalsidonhish, — <u>The land of the Chaldees</u>
1:23 1:24	The land of Egypt When this woman discovered the land it was under water	Eajs (1)	Iota tou-es Zip-zi <u>the land of Egypt first seen under &lt;water&gt;</u>
1:3	on the first man, who is Adam, or first father		Baeth Ka <u>Adam or the first man</u> or first King
1:1 Fac. 2 Figs. 1, 5	another place of residence Jah-oh-eh . . . Floees . . . Kli-flos-ises . . . Kolob	Eajs (2)	Bethcha <u>an other place of residence</u> <u>Jah-oh-eh, Flo-ees . . . Kli-flos-isis . . . Kolob</u> [Kolob in the handwriting of Warren Parrish]

1:2	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	Eajs (4a)	In the first degree Ah-broam—signifies The father of the faithful, the first right, the elder—second degree—same sound— <u>A follower of righteousness</u> —Third degree—same sound— <u>One who possesses great knowledge</u> —Fourth degree—same sound— <u>A follower of righteousness, a possessor of greater knowledge</u> . Fifth degree—Ah-bra-oam. <u>The father of many nations, a prince of peace, one who keeps the commandments of God, a patriarch, a rightful heir, a high priest.</u>
1:23 1:24 1:3	The land of Egypt being first discovered by a woman When this woman discovered the land it was under water on the first man, who is Adam, or first father	EAOc (1)	Iota-Tou-es-Zip-zi. <u>The land of Egypt first discovered under &lt;water by a woman.&gt;</u>  Baeth-ka <u>Adam, or the first man</u> , or first king
Fac. 2 Figs. 1, 5	this earth . . . Jah-oh-eh . . . Floees or the Moon . . . Kli-flos-is-es Jah-oh-eh . . . Floees . . . Kli-flos-ises . . . Kolob	EAOc (2)	<u>Jah-oh-eh—(the earth &amp;c), Flo-ees—(Moon) . . . Kli-flos-isis.</u>
1:1	In the land of the Chaldeans	EAOc (3)	Zakian-hi<a>sh, or Kulsidoanhiash— <u>The land of the Chaldeans.</u>
1:2	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	GAEL (2)	Ah brah— <u>aam—a father of many nations a prince of peace. One who keeps the commandments of God. A patriarch a rightful heir, a highpriest</u>
1:3 1:2	it came down from the fathers, from the beginning of time 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	GAEL (3)	Kiahbrah oam. <u>Coming down from the beginning—right by birth—and also by blessing, and by promise—promises made; a father of many nations; a prince of peace; one who keeps the commandment of God; a patriarch; a rightful heir; a high priest.</u>
3:19	I am the Lord thy God, I am more intelligent than they all	GAEL (3)	Ah lish— <u>The first Being—supreme intelligence; see 1 (17)]</u>
1:23 1:24 1:31	The land of Egypt being first discovered by a woman, who was the daughter of Ham When this woman discovered the land it was under water But the record of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands	GAEL (3, 4)	Ho oop hah Queen Kah tou mun, a distinction of Royal <female> lineage or descent, <u>from[4] her whom Egypt was discovered while it was under water, who was the daughter of Ham—a lineage with whom a record of the fathers was intrusted by the tradition of Ham and according to the tradition of their elders;</u>
1:31	But the record of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands	GAEL (4)	Kahtoumun: a lineage with whom a <u>record of the fathers</u> was intrusted by tradition of Ham, and according to the tradition of their elders,

1:23	The land of Egypt being first discovered by a woman, who was the daughter of Ham	GAEL (5)	<u>Iota toues Zip Zi: The land of Egypt which was first discovered by a woman, &lt;while under water&gt; and afterwards settled by her sons she being a daughter of Ham</u>
1:24	When this woman discovered the land it was under water, who afterwards settled her sons in it		
1:31	knowledge of the beginning of the creation	GAEL (6)	<u>Zubzool From the beginning of the creation until now; pointing out or designa-ting at the present time; <u>having foreor=dained, or decreed or having before seen</u>; For instance: <u>Abraham having been chosen before was sent by commandment unto the Land of Canaan: Having preached the gospel unto the hea-then, was forewarned of God to go down into Ah=meh=strah, or Egypt, and preach the gospel unto the Ahmehstrahans;</u></u>
3:23	Abraham, thou art one of them, thou wast chosen before thou wast born		
2:4	Now the Lord said unto me: Abram, get thee out of thy country . . . Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan		
2:15	the souls that we had won in Haran		
3:15	I shew these things unto thee, before ye go into Egypt, that ye may declare all these words		
1:27	right of Priesthood	GAEL (7)	<u>Zool—from any or some fixed period of time back to the beginning of creation showing the chronology of the patriarchs the right of the priesthood, and the lineage through whom it shall be continued by promise, beginning at Abraham <u>signifying the promises made to Abraham saying through thy priests, or the seed of thy loins, shall the gospel shall be preached</u>, unto all thy seed meaning from Noah, and unto all the kindreds of the earth.</u>
1:28	delineate the chronology, running back from myself to the beginning of the crea-tion		
2:11	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 . . . shall all the families of the earth be blessed, even with the blessings of the gospel		
1:2	and to be a greater follower of righteous-ness, and to possess a greater knowledge	GAEL (9)	<u>Ahbroam: a follower of righteousness a possessor of greater knowledge—</u>
4:12	and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself	GAEL (10)	<u>ZipZi: all women: it took its origin from the earth yielding its fruit.</u>
1:24	When this woman discovered the land it was under water, who afterwards settled her sons in it		
5:9	And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food	GAEL (13)	<u>Beth—good to the taste, pleasing to the eye.</u>
1:2	desiring also to be one who possessed great knowledge		
1:24	When this woman discovered the land it was under water		
			<u>Ah-broam. One who possesses great knowledge</u>
			<u>Kah tou mun descent from her by whom Egypt was discovered while it was under water.</u>



5:8	And the Gods planted a garden, eastward in Eden, and there they put the man	GAEL (16)	Beth—a fruitful <u>garden</u> , or a great valley or plain filled with fruit trees and flowers
1:2	a follower of righteousness		Ah broam—a <u>follower of righteousness</u>
5:8	And the Gods planted a garden, eastward in Eden, and there they put the man	GAEL (17)	Beth ka—a large <u>garden</u> —more spacious plain
5:16	and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man	GAEL (18)	Zip zi. . . the first <u>woman</u> , who was Eve
1:24	When this woman discovered the land it was under water		Iota toues Zip Zi <u>The land which was discovered under water by a woman</u>
1:3	it came down from the fathers, from the beginning of time		Zool: <u>From Abraham back to his father and from Abraham's father back to his father and so on back through the line of &lt;his&gt; progenitors</u>
5:8	And the Gods planted a garden, eastward in Eden, and there they put the man	GAEL (19)	Beth ka—a large <u>garden</u> , a large valley or a large plain;
1:3	on the first man, who is Adam, or first father	GAEL (21)	Pha<h>=eh— <u>The first man.—Adam, first father</u>
1:3	on the first man, who is Adam, or first father	GAEL (23)	Ba eth ka. <u>Adam or the first man</u> , or first king
Fac. 2 Fig. 1	this earth, which is called by the Egyptians Jah-oh-eh	GAEL (24)	Jah-oh-eh <u>The earth under the governing &lt;powers&gt; of oliblish, Enish go on dosh, and Kae-e vanrash, which are the grand governing.</u>
Fig. 2	called by the Egyptians Oliblish		<u>Key or in other words, the governing power, which governs the fifteen fixed Stars &lt;(twelve</u>
Fig. 4	measuring of the time of Oliblish		<u>◇◇nde◇ ◇◇◇ day)&gt; that belong governs the earth, sun, &amp; moon, (which have their power</u>
Fig. 5	Is called in Egyptian Enish-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 Kae-e-vanrash, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars		<u>&lt;in&gt; one,) with the other twelve moving planets of this system. Oliblish = Enish go on dosh, and Kaii ven rash, are the three grand central stars which powers that govern all the other creations, which have been sought out by the most aged of all the fathers, since the beginning of the creation, by means of the Urim and Thummim: The names of the other twelve of the fixed stars are: Kolob,</u>
3:1, 2, 3	And I, Abraham, had the Urim and Thummim . . . and I saw the stars . . . the name of the great one is Kolob		
Fac. 2 Fig. 5	as also Floeese or the Moon, the earth and the Sun in their annual revolutions	GAEL (25)	<u>Flo=ees The moon, the earth and the sun in their annual revolutions</u>
	This planet receives its power through the medium of Kli flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob		<u>Kli flosisis, signifies Kolob in its motion, which is swifter than the rest of the twelve &lt;fixed stars;&gt; going before, being first in motion, being delegated to have power over others: to regulate others in their Time, for example. One cubit of times signifies six &lt;three&gt; days</u>
Fig. 1	celestial time, signifies one day to a cubit		

Fac. 2 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-eh.	GAEL (26)	<u>Kolob. signifies the first creation nearer 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 signifies, one day to a cubit which day is equal to a thousand years according to the measurement of this earth or Jah=oh=eh</u> [Entry in the handwriting of Warren Parrish]
Fac. 2 Fig. 1  Fig. 5	this earth, which is called by the Egyptians Jah-oh-eh  the medium of Kae-e-vanrash  as also Floeese or the Moon, the earth and the Sun in their annual revolutions	GAEL (27)	<u>Jah-oh-eh—The earth</u> and power of attraction it has with the third fixed Star, which is called <u>Kai=e ven-rash</u>  <u>Flo=ees. The moon in its revolutions with the earth</u> , showing or signifying the earth going between, thereby forming an eclipse
Fac. 2 Fig. 5  Fig. 1	the medium of Kli-flos-is-es  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	GAEL (28)	<u>Klifloisis—measurement of time:</u>  <u>Kolob</u> , it signifies first beginning to the bodies of this creation, <u>the first creation</u> , also having been <u>appointed for the last time</u> , the last or the eldest [Kolob entry in the handwriting of Warren Parrish]
Fac. 2 Figs. 1, 5  Fig. 1	this earth, which is called by the Egyptians Jah-oh-eh Enish-go-on-dosh; that is one of the governing planets  as also Floeese or the Moon, the earth and the Sun in their annual revolutions  the medium of Kli-flos-is-es  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	GAEL (29, 30)	<u>Jah-oh-eh The earth</u> under the government of another <or the second> of the fixed stars, which is called [30] <u>Enish-go-on=dosh or in other words the power of attraction it has with the earth.</u>  <u>Flo=ees: The moon—signifying its revolutions</u> , also going between, thereby forming an eclipse  <u>Kli flos isis</u> = time from now unto some fixed period of time, or a thousand years one that is set apart,  <u>Kolob</u> signifies the highest degree of <u>power in government</u> , pertaining to the heavenly bodies, [Kolob entry in the handwriting of Warren Parrish]
Fac. 2 Fig. 1  Fig. 2  Fig. 5	this earth, which is called by the Egyptians Jah-oh-eh  called by the Egyptians Oliblish  as also Floeese or the Moon, the earth and the Sun in their annual revolutions	GAEL (31)	<u>Jah oheh—The earth</u> under the government of another, which is one of the fixed stars; which is called <u>Oliblish.</u>  <u>Flo=ees The moon</u> , signifying that which borroweth light, lendeth light, it being the lesser light.

Fac. 2 Fig. 5	the medium of Kli-flos-is-es	G A E L (32)	<u>Klifloysis</u> . time from the beginning of creation to the flood:—or from fixed period to another fixed period:
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		<u>Kolob</u> in the second degree. It signifies the wonder of Abraham, the eldest of all the stars, <u>the greatest body of the heavenly bodies that ever was discovered by man</u> [Kolob entry in the handwriting of Warren Parrish]
3:18	Spirits . . . have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal	G A E L (33)	Ah-me-os= God without <u>beginning or end</u>
Fac. 2 Fig. 1	this earth, which is called by the Egyptians Jah-oh-eh	G A E L (33, 34)	<u>Jah=ohch</u> : The earth including its affinity with the other planets; with their governing powers: which are fifteen: the earth; the sun, and [34] the moon; first in their affinity; including one power.
Fig. 5	as also Floese or the Moon, the earth and the Sun in their annual revolutions  the medium of Kli-flos-is-es.		<u>Flo ees</u> : <u>The moon in its affinity with the sun, and the earth.</u>
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		<u>Klifloysis</u> —signifies time—now, present, any messenger, being commissioned by supreme authority  <u>Kolob</u> in the first degree. It signifies the <u>first great grand governing fixed star</u> which is the farthest that ever has been discovered by the fathers which was discovered by Methuselas and also by Abraham [Kolob entry in the handwriting of Warren Parrish]



APPENDIX 3  
COMPLETE COLOR IMAGES OF  
BOOK OF ABRAHAM  
MANUSCRIPTS 1–7  
AND OF THE  
LEAD PLATES FOR FACSIMILES 1–3

(Ab1 appears on Ab4, Folio 1)

F sign of the gift of the <sup>spirit</sup> of the <sup>holy</sup> ghost  
 211. I say let for the appointment <sup>recounted</sup> with the priest hood  
 according to the appointment of God with the fathers concerning the seed  
 I say that having turned from their righteousness and from  
 the way of commandment which the Lord their God had given  
 unto them unto the worshiping of the gods of the heathen  
 they refused to hearken to my voice for their hearts were set to  
 do evil and were wholly given to the God of Belshazzar and the  
 God of Dagon and the God of Moloch and the God of Pharaoh King of Egypt therefore they turned their  
 hearts to the service of the heathen in offering up their  
 children unto their dumb idols and hearkened not unto  
 my voice but endeavored to take away my life by the cause  
 of the spirit of Belshazzar  
 The spirit of Belshazzar was also the spirit of Pharaoh the most  
 famous of the kings of the land of Egypt the King of Egypt  
 offered up upon the altar which was built in the land of Belshazzar  
 for the offering unto these strange gods both men women  
 and children - and it came to pass that the priest made  
 an offering unto the God of Pharaoh and also unto the  
 God of Shag-ved even after the manner of the Egyptians  
 for the God of Shag-ved was the Sun - and he that offered  
 an offering unto the spirit of Pharaoh offered upon the altar  
 which was by the hill which is called Belshazzar hill at the head of the  
 plain of Oshem  
 Now the spirit had offerings upon this altar there being  
 at one time who were the King and Queen of the  
 region royal descent directly from the loins of Adam  
 these offerings were offered up because of their virtue they  
 would not be allowed to work up idols of wood, or of stone  
 therefore they were killed upon this altar  
 and it was done after the manner of the Egyptians which  
 came to pass that the priests laid violence upon me  
 that they might slay me also as they did those virgin  
 offerings upon this altar and that you might have a knowledge  
 of them after <sup>the representation that is at the</sup> <sup>end of this record</sup>  
 I have made explanation to you of a heathen sacrifice as was  
 done by the heathen as it stood before the God of Belshazzar  
 and the God of Moloch and the God of Pharaoh and the God of  
 Belshazzar King of Egypt

Ab2 Folio 1a (Abraham 1:4-13)  
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that you may have an understanding of these  
 given you the vision of them in the argument to be in  
 which manner of figures is called by the students. **Ab2**  
**nos.**  
**A.** And as they lifted up their hands upon me that they  
 might offer me up <sup>as a sacrifice</sup> ~~as a sacrifice~~ my life to what lifted up my  
 eyes unto the Lord my God; and the Lord hath known his  
 and he saved me out of a vision of the Lord; ~~and~~ <sup>and</sup> the way of the  
**XX** presence shown by my feet was immediately <sup>opposed</sup> ~~opposed~~ my <sup>eyes</sup> ~~eyes~~  
 for his voice was unto me. **Abraham** ~~Abraham~~ <sup>Abraham</sup>  
 my name in Jehoshaphat and I have heard this and have  
 returned to deliver thee and to take thee away from the hands  
 of them, and from all thy kindred into a strange land  
 which thou knowest not; and thou becamest ~~thy~~ <sup>thy</sup>  
 and ~~they~~ they have turned their ~~eyes~~ <sup>eyes</sup> ~~eyes~~  
 me to worship the god of Bith-Kanaan and ~~the~~  
 Belshazzar and of Shal-Manah-rah king of the  
 Pharaoh King of Egypt. Therefore I have purposed  
 to visit them, and to destroy him, who hath set  
 hand against thee ~~Abraham~~ <sup>Abraham</sup> my son to ~~bring~~  
 away thy life. Behold I will lead thee by night  
 and I will take thee to part upon the ~~mountain~~  
 even the fourth part of the way,  
 shall be over thee; as it was with ~~the~~ <sup>the</sup>  
 with thee, that thou shalt thy ministry ~~be~~  
 be known in the earth forever;  
**XX** Behold Belshazzar will rise in the day of the  
 and the Lord hath given the altar of ~~the~~  
 of the Lamen and utterly destroyed ~~the~~ <sup>the</sup>  
 and smote the ~~mountain~~ <sup>mountain</sup> that he ~~was~~ <sup>was</sup>  
 great mourning in Chaldea ~~because~~ <sup>because</sup> ~~because~~  
 count of Pharaoh ~~what~~ <sup>what</sup> Pharaoh ~~was~~ <sup>was</sup>  
 Royal Court. Now thou King of Egypt  
 a descendant from the loins of the ~~mountain~~  
 wastaken of the blood of the Lamenite by ~~the~~  
 from which went sprang all the Egyptian  
 and then the blood of the Lamenite was ~~in~~  
 in the blood

Ab2 Folio 1b (Abraham 1:14–22)  
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6

236  
 The land of Egypt being first discovered by a woman, who  
 was the daughter of Ham; and the daughter of Taph-tah.  
 which in the Chaldee language is Egypt, which signifies that  
 which is forbidden. When this woman discovered the land  
 it was under water, who after she had her sons in it  
 and thus from them sprung that race which possessed  
 the same in the land.

Now the <sup>first</sup> government of Egypt, was established by Pharaoh  
 the eldest son of Egyptus the name of the land, but it was  
 after the manner of the government of them, which was  
 Patriarchal. Pharaoh being a righteous man establish-  
 ed his Kingdom, and judged his people wisely - and  
 firstly all his days, desiring earnestly to imitate that  
 order established by the father in the first generation  
 in the days of the first Patriarchal reign, even in  
 the nations of mankind. And also had his father, ~~the~~  
 an inheritance who did live in the blessings of  
 the Father, and of worth, the blessings of wisdom, but  
 was not a descendant to the priesthood.

Pharaoh being of that lineage by which he could not  
 have the right of Priesthood; notwithstanding the Pharaohs  
 would claim it from Noah through him: Therefore  
 my Father was led away by their idolatry; but I have  
 in my mind a map, or a delineation of the chronology, running  
 back from myself to the beginning of Creation, for  
 these words have come into my hand which I had  
 written this present time.

And for the first of them, which was smaller than he  
 that now came, a fulfillment of those things, which  
 were spoken in the law concerning the land of Chal-  
 dea, that there should be a famine in the land; and  
 according to a famine prevailed through out 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 things  
 seen the patriarch concerning the right of Priesthood,  
 the same are now preserved in mine own hand:

Ab2 Folio 2a (Abraham 1:23-31a)

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4  
 Therefore a knowledge of the testimony of creation  
 and also of the planets, and of the stars, it is  
 more known unto the fathers, than is kept  
 unto this day.

ME  
 And I shall endeavor to write some of these things,  
 upon this subject, for the benefit of my posterity,  
 that shall come after me.

SVL  
 In the Lord God I have the witness to read now, in the  
 of Her inheritance that I have any posterity, and  
 I wish my father yet alive in the time of my  
 the children. And it came to pass, that he brought  
 took service to wife, and I have my brother took  
 Melchizedek to wife.

2  
 37X19  
 We were the daughters of Haran.  
 Now the Lord had said unto me, I will beget the rest of  
 thy country, and from thy kindred will I  
 thy father's house, unto a time that I will  
 thee: therefore I left the land of Ur, and I came  
 to go into the land of Canaan, and I left  
 my brother's sons with me, and I came  
 wife: and also my father's house, and I  
 the land which I have promised thee, and I  
 famine, and I was in Haran, and I was  
 Haran, and I was there, as there were my  
 flock in Haran, and my father's house was  
 unto his iniquity: therefore he continued in  
 Haran.

Now the Lord had said unto me, I will beget the rest of  
 out of thy country, and from thy kindred will I  
 father's house, unto a time that I will  
 thee: therefore I left the land of Ur, and I came  
 to go into the land of Canaan, and I left  
 my brother's sons with me, and I came  
 wife: and also my father's house, and I  
 the land which I have promised thee, and I  
 famine, and I was in Haran, and I was  
 Haran, and I was there, as there were my  
 flock in Haran, and my father's house was  
 unto his iniquity: therefore he continued in  
 Haran.

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+ sign of the fifth degree of the <sup>second</sup> part  
 of <sup>mine</sup> sought for ~~the~~ appointment ~~where~~  
 I ~~went~~ 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 worshiping of the gods  
 of the heathens.  
 I utterly refused to hearken to any  
 voice for their hearts were set to do  
 evil and were wholly turned to the  
 God of Elkenem and the god of  
 Titmah and the god of math  
 machrah and the god of Shas  
 sh, King of Egypt.  
 Therefore they turned their hearts  
 to the sacrifices of the heathens  
 in offering up their children in  
 their dumb idols, and hearkened  
 not unto my voice, but endeav-  
 oured to take away my life by  
 the hand of the priest of Elkenem.  
 The priest of Elkenem was also the priest  
 of Shasrah, now at this time it  
 was the custom of the priest of Shasrah  
 the King of Egypt to offer up upon the  
 altar which was built in the land

Ab3 Folio 1a (Abraham 1:4-8a)

2) of Chaldæa for the offering unto their  
 many gods both men women and  
 children and it came to pass that the  
 priests made an offering unto the god  
 of Pharaoh and also unto the god of  
 Shazul, even after the manner of  
 the Egyptians.

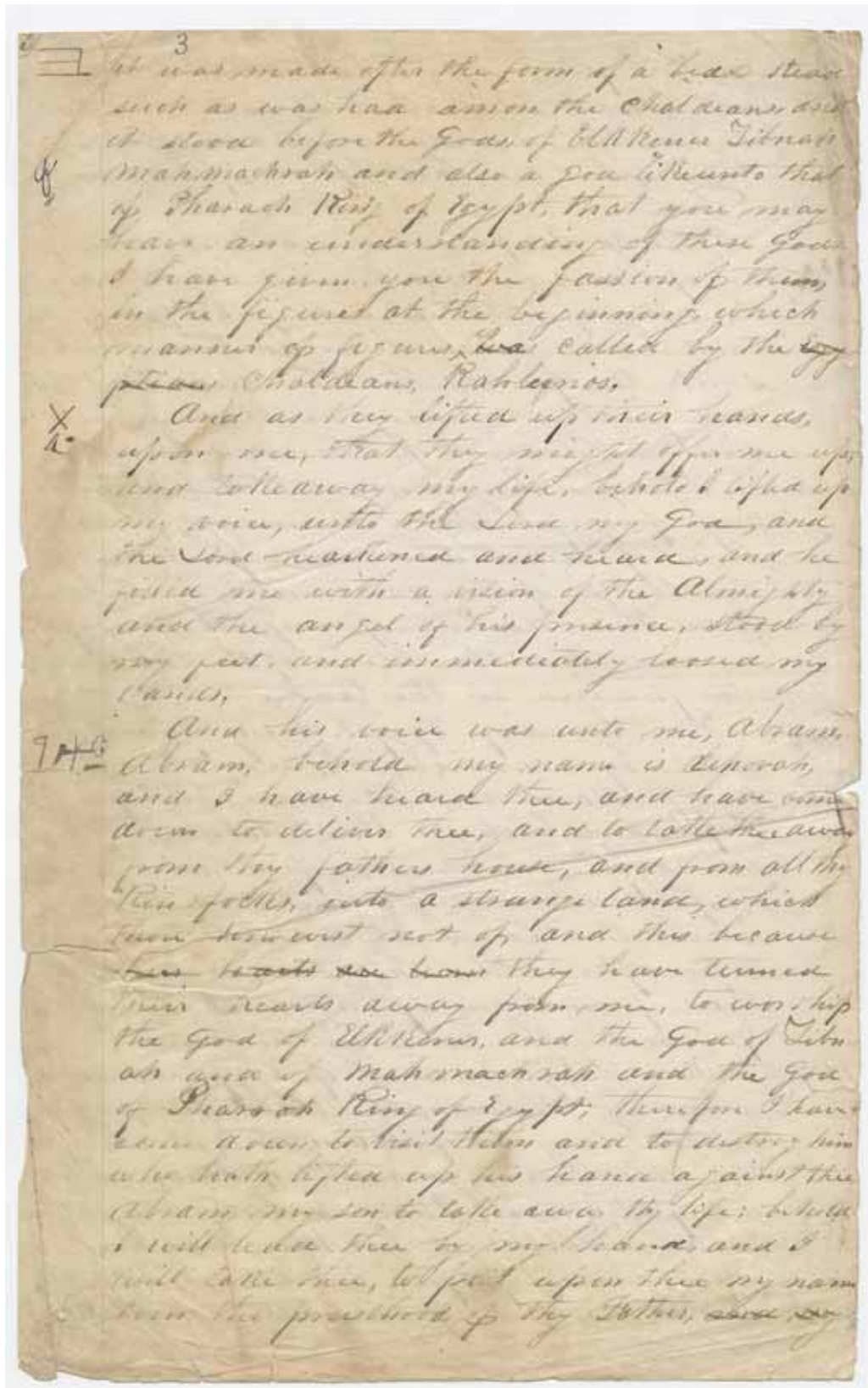
Now the god of Shazul is the  
 sun, even a thank offering of a  
 Child did the priest of Pharaoh offer  
 upon the altar which stood by the  
 hill called Potifers hill, at the head  
 of the plain of Chisbon.

Now this priest had offered upon this  
 altar three virgins at one time who  
 were the daughters of Onitah, one  
 of the rejected roy at 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 <sup>were</sup> killed upon this altar

and it was done in 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 might have a know-  
 ledge of this altar, I will refer you to the  
 representation, that a King <sup>has</sup> you  
 at the commencement of this nation

Ab3 Folio 1b (Abraham 1:8b-12)

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Ab3 Folio 2a (Abraham 1:13-18a)



I said my power shall be over thee as it was  
 with Noah so shall it be with thee, that  
 thou shalt say, my name shall be  
 remembered in the earth forever, for I am the  
 God.

144 The king of Egypt will war against the land of  
 us of Chaldaea, and the king will come down  
 the altar of Belshazzar, and of the gods of the  
 land, and utterly destroy them, and  
 smite the priest. That he dies, and that  
 was great mourning in Chaldaea, and  
 also in the court of Pharaoh, which Pharaoh  
 signifies King, by royal blood. Now this  
 King of Egypt was a descendant, from the  
 line of Ham, and was a proselyte 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.

207 The land of Egypt being first discovered  
 by a woman, who was the daughter  
 of Ham, and the daughter of  
 Leptah, which in the Chaldaea, signifies  
 is forbidden. When this woman discovered  
 the land, it was under a curse,  
 who after settled his sons in it, thus  
 from Ham sprang that race which  
 preserved the curse in the land.

214 Now the <sup>first</sup> government of Egypt was introduced  
 by Pharaoh, the eldest son of  
 her, the daughter of Ham, and it was after  
 the manner of government of Ham, which  
 was patriarchal. Pharaoh being a righteous  
 man established his Kingdom, and  
 reared his people, with care, until  
 his days, seeking earnestly to imitate

Ab3 Folio 2b (Abraham 1:18b-26a)

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5) that order established by the fathers in  
 the first generations, in the days of the  
 first patriarchal reign, even in the rei-  
 gn of Adam; and also Noah his father,  
~~for he was dead~~ who blinded him, with the  
 blessings of the earth, and with the blas-  
 emy of wisdom, but cursed him as pertaining  
 to the priesthood.

At. Now Pharaoh being of that lineage, by which  
 he could not have the right of priesthood,  
 notwithstanding, the Pharaohs, would pre-  
 claim it, from a man, through a woman,  
 therefore, my father was led away, by their  
 edictors, but I shall endeavor hereafter  
 to delineate the chronology, running back  
 from my self to the beginning of the crea-  
 tion; for the records have come into my  
 hands, which I hold unto this present  
 time.

296 Now after the priest of Umm Kenon was  
 smitten, that he died there came a fulfil-  
 ment of those things which were spoken  
 unto me, concerning the land of Chaldea,  
 that there should be a famine in  
 the land, and accordingly a famine  
 prevailed throughout all the land of  
 Chaldea, and my father was sore  
 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, con-  
 firming the right of priesthood, the Lord  
 my God preserved in mine under-  
 standing, therefore a knowledge of the begin-  
 ning of creation, and also of the planets  
 and of the stars, as it was made known

Ab3 Folio 3a (Abraham 1:26b-31a)

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unto the fathers, have I kept comments  
 this day.  
 And I shall endeavour to write some  
 of these things upon these records, for the  
 benefit of my posterity that shall  
 come after me.  
 Now the Lord God caused the fam-  
 ine to wax sore in the land of Ur, in  
 so much that ~~Haran~~ my brother died,  
 but ~~Harah~~ my father yet lived, in the  
 land of Ur of the Chaldeans. And it  
 came to pass that I & Abraham took Sarai  
 to wife, and Nahor, my brother, took mi-  
 chah to wife.  
 Who was the daughter of Haran,  
 my brother.

Ab3 Folio 3b (Abraham 1:31b-2:2)

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112 Translation of the book of Abraham written  
113 by his own hand upon papyrus and found  
114 in the catacombs of Egypt  
115 In the land of the Chaldeans, at the residence of my  
116 father, I, Abraham, saw that it was needful  
117 for me to obtain another place of residence, and see-  
118 ing there was greater happiness and peace and rest  
119 for me, I sought for the blessings of the fathers, and  
120 the right whereunto I should be ordained to admin-  
121 ister the same: Having been a follower of righteousness,  
122 desiring to be one who possessed great  
123 knowledge; a greater follower of righteousness;  
124 a possessor of greater knowledge;  
125 a father of many nations; a prince  
126 of peace; one who keeps the commandments of  
127 God; a rightful heir; a high priest, holding  
128 the right belonging to the fathers, from the be-  
129 ginning of time; even from the beginning, or  
130 before the foundation of the earth, down to  
131 the present time; even the right of the first  
132 born, or the first man, who is Adam,  
133 or first father, through the fathers, unto me.  
134 I sought for a more appointment unto the  
135 priesthood according to the appointment  
136 of God, unto the fathers concerning the  
137 seed.  
138 My fathers having turned from their  
139 right and rest, and from the holy com-  
140 mandments, which the Lord their  
141 God had given unto them, unto the  
142 worshiping of the gods of the heath-  
143 ens.  
144 Whoso refused to hearken to my voice  
145 for their hearts were set to do evil, and  
146 were wholly turned to the god of Abimelech  
147 and the god of Sidon and the god of

Ab1/4 Folio 1a (Abraham 1:1-6a)

Moloch and the god of Roath  
 and the god of Pharaoh King of Egypt.  
 therefore they turned their hearts to the  
 sacrifice of the brethren in offering up  
 these children unto their dem gods,  
 and bechered with contumacious  
 but excused to take away life  
 by the hand of the priest of Elilhem.  
 ¶ The queen of Elilhem was also the pri-  
 est of Shasath, now at this time it was  
 the custom of the priest of Shasath the  
 King of Egypt to offer up upon the altar  
 which was built in the land of Em-  
 idea for the offering of three stran-  
 ge gods, with men women and chil-  
 dren, and it came to pass that the  
 priest of Shasath offered upon the  
 God of Shasath, and also unto the God  
 of Pharaoh, even after the manner  
 of the priests.  
 ¶ Now the God of Shasath was the  
 dem) even a thank offering of a  
 child did the priest of Pharaoh  
 offer upon the altar which stood  
 in the hill called Sotiper's hill at  
 the head of the plain of Gishem.  
 ¶ Now this priest had offered upon  
 this altar three virgins at one time  
 who were the daughters of Chitun,  
 one of the royal descent directly from  
 the loins of Pharoah these virgins were  
 offered up because of their virtue  
 they would not bow down to worship  
 up Gods of wood or of stone.

Ab4 Folio 1b (Abraham 1:6b-11a)

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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  
 before upon this altar, and that you  
 might have a knowledge of this altar, I  
 refer you to the representation, at the  
 commencement of this record.  
 ¶ It was made after the form of a bea-  
 stial such as was had among the  
 Chaldeans, and it stood before the  
 gods of old times, Libnah  
 (Mahmashoon) and also a god  
 beauteous 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  
 figures is called by the  
 Chaldeans Rablunos.  
 ¶ And as they lifted up their  
 hands upon me, that I might  
 offer me up, and take away  
 my life, and I lifted up my  
 voice, unto the Lord my God,  
 and the Lord hearkened and  
 heard, and he killed me with  
 a vision of the Almighty,  
 and the Angel of his presence  
 stood by my feet, and immediately  
 covered my eyes.  
 ¶ And his voice was unto me,  
 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  
 push all thy kinsfolks into a  
 strange land.

Ab4 Folio 2a (Abraham 1:11b-16a)

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which thou knowest not of, and from  
 all, this because they have turned their  
 hearts away from me, to worship the  
 God of Elkesem, and the God of Libnah,  
 and of Mahmachabab, and the God of  
 Pharach King of Egypt: therefore I have  
 come down to visit them, and to avenge  
 him who hath lifted up his hand ag-  
 ainst thee, Abram 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 thro-  
 ugh thy ministry, my name shall be  
 known in the earth forever, for I am  
 thy God.

117 Behold Babel's hill was in the land  
 of Ur of Chaldees, and the Lord broke  
 down the altar of Elkesem, and of <sup>the</sup> God  
 of the land, and utterly destroyed them,  
 and smote the priest, that he died, and  
 there was great mourning in Chaldees, and  
 also in the Court of Pharach, which Phar-  
 ach signifies King by royal blood.

Now this King of Egypt was a descen-  
 dant from the line of Ham, and was a  
 descendant of the blood of the Canaanites, by  
 birth, from this descent sprang all the  
 Egyptians, and thus the blood of the  
 Ednaamites 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 Leptan, which  
 in the Chaldaea signifies Egypt, which sig-  
 nifies that which is forbidden. When this  
 woman discovered the land, it was under  
 water, who after settled his sons in it, and  
 thus from Ham, sprung that race, which  
 provided, 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 <sup>the</sup> government of  
 Ham, which was patriarchal, Pharaoh  
 being a righteous man established his  
 Kingdom, and judged his people wise-  
 ly and justly all his days, setting ear-  
 nestly to imitate, that was established  
 by the fathers in the first generation, in  
 the days of the first patriarchal reign,  
 even in the reign of Adam, and also  
 Noah his father, who blessed him with  
 the blessings of the earth and with  
 the blessing of wisdom, but cursed  
 him as pertaining to the priesthood.

Now Pharaoh being of that lineage  
 by which he could not have the mes-  
 siah of priesthood, notwithstanding, the  
 Pharaohs, would claim it from  
 Noah, through Ham, therefore, my father  
 was led away by their sedition, but  
 I shall endeavor hereafter to delineate  
 to the chronology, running back

Ab4 Folio 3a (Abraham 1:23-28a)

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from myself to the beginning of the  
creation, for the words have come  
into my hands which I held unto  
this present time.

2967

Now after the spirit of Eld. Kenan was  
smitten that he died there came a  
fulfillment of those things which were  
spoken unto me, concerning the land  
of Chaldaea that there should be a  
famine in the land, and accordingly  
a famine prevailed throughout all  
the land of Chaldaea, 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 words of the fathers, even  
the patriarchs concerning the sign  
of priesthood, the Lord my God  
prevalled in mine own hands.

Therefore a Remembrance of the begin-  
ning of creation, and also of the  
potents and of the staves, as it was  
made known unto the fathers, her  
I kept unto this day.

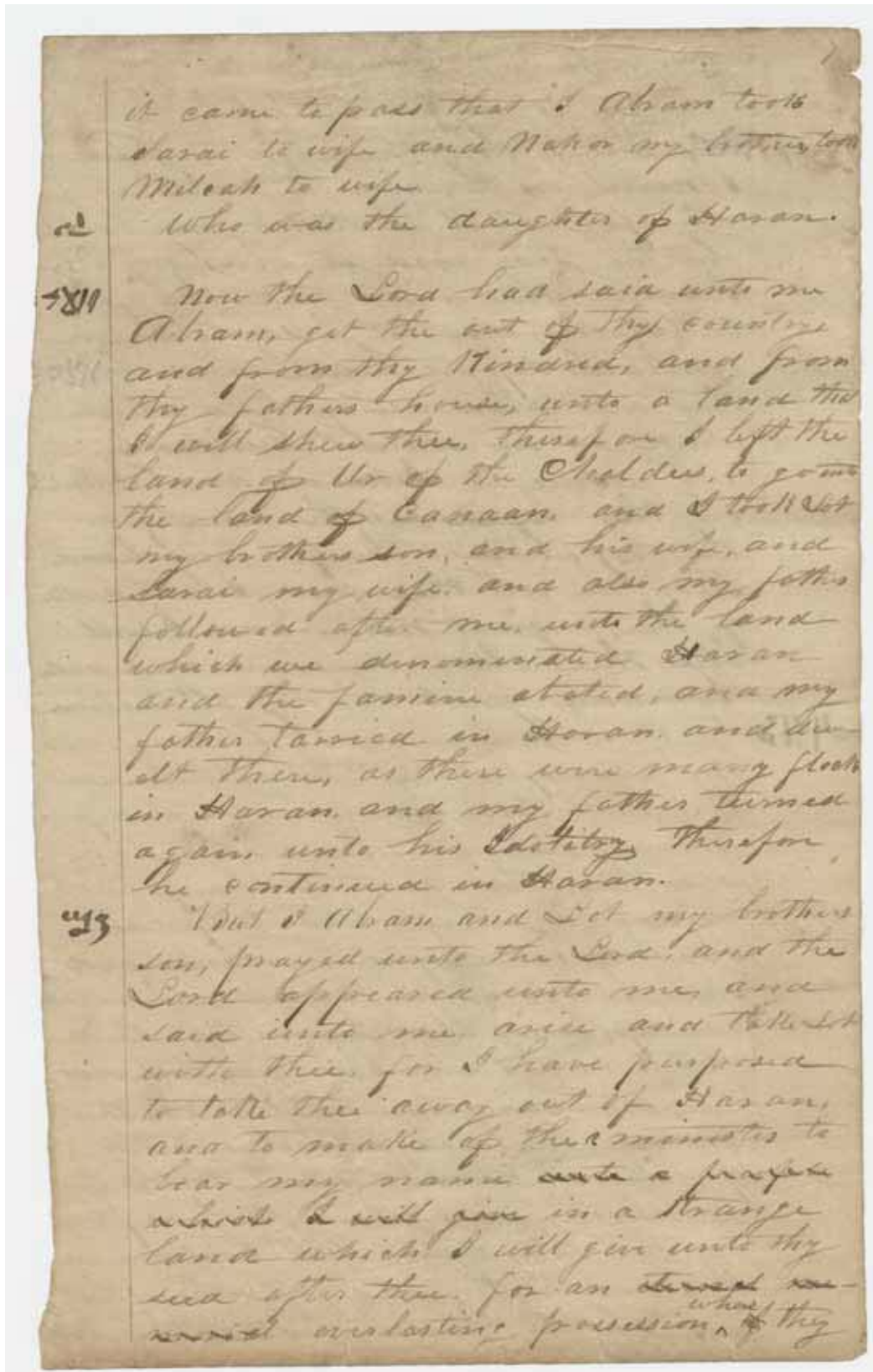
2968

And I shall endeavour to write her  
unto you of these things, upon this occasion,  
for the benefit of my posterity, that  
shall come after me.

2969

Now the Lord God caused the fam-  
ine to wax sore in the land of Ur, in  
somuch that Aaron my brother died,  
but Terah my father yet lived, in  
the land of Ur of the Chaldees and



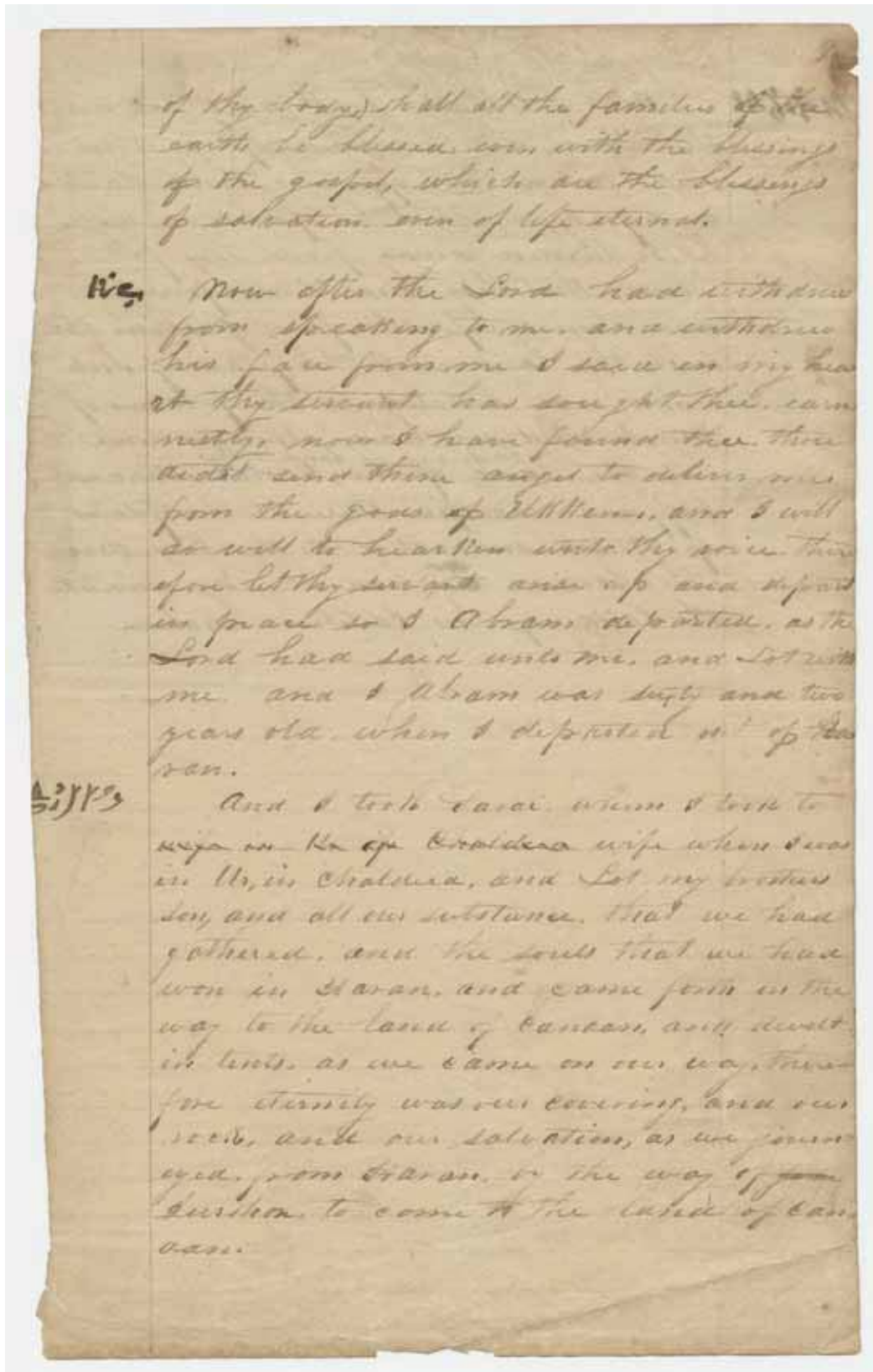


Ab4 Folio 4a (Abraham 2:2b-6a)

hearken to my voice.  
 1501/11c, For I am the Lord thy God,  
 & dwell in heaven, the earth is  
 my foot stool. I stretch my hands  
 over the sea, and it obey, my voice  
 I cause the wind and the fire  
 to be my chariot, I say to the m-  
 ountains depart hence and behold  
 they are taken away by a whirl  
 wind in an instant suddenly  
 my name is Jehovah and I shall  
 do the heavens the sea 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.  
 4:15 And thou shalt be a blessing upon  
 the sea after thee, that in thine hands  
 they shall bear this minister and pro-  
 ceedeth into all nations, and I will  
 bless them, through thy name for as  
 many as receive this gospel it  
 shall be called after thy name, and  
 shall be accounted thy seed, and shall  
 rise up and bless thee, as unto thine  
 father, and I will bless them that bless  
 thee, and curse them that curse thee,  
 and in the air (that is in the  
 firmament) and in the sea (that is the  
 firmament) for I give unto the spirit  
 in that his right shall continue in  
 the sea in the sea after thee, (that  
 is to say the literal sea, or the sea

Ab4 Folio 4b (Abraham 2:6b-11a)

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Ab4 Folio 5a (Abraham 2:11b-16)



1178  
 How I Ab. am. built an altar unto  
 the Lord, on the land of Gushon  
 and made an offering unto the Lord  
 and prayed that the farmers, might  
 be turned away from my fathers  
 house, that they might not be  
 and then we passed from Gushon thro-  
 ugh the land unto the place of Saba-  
 on, it was situated in the plains of  
 Marsh, and we had already come  
 into the <sup>border</sup> of the <sup>land of the</sup> Canaanites, and  
 I offered sacrifice there, in the plains  
 of Marsh, and called on the Lord dese-  
 rvely because ~~we~~ had already come into  
 the land of this detestable nation.

Ab4 Folio 5b (Abraham 2:17-18)

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4. Translation of Some  
 ancient Records that have fallen  
 into our hands, from the Catacombs of  
 Egypt, purporting to be the writings  
 of Abraham, while he was in Egypt,  
 called the Book of Abraham, written  
 by his own hand upon papyrus.

J. H. R. B. B. & A. C. C. H. C. M.

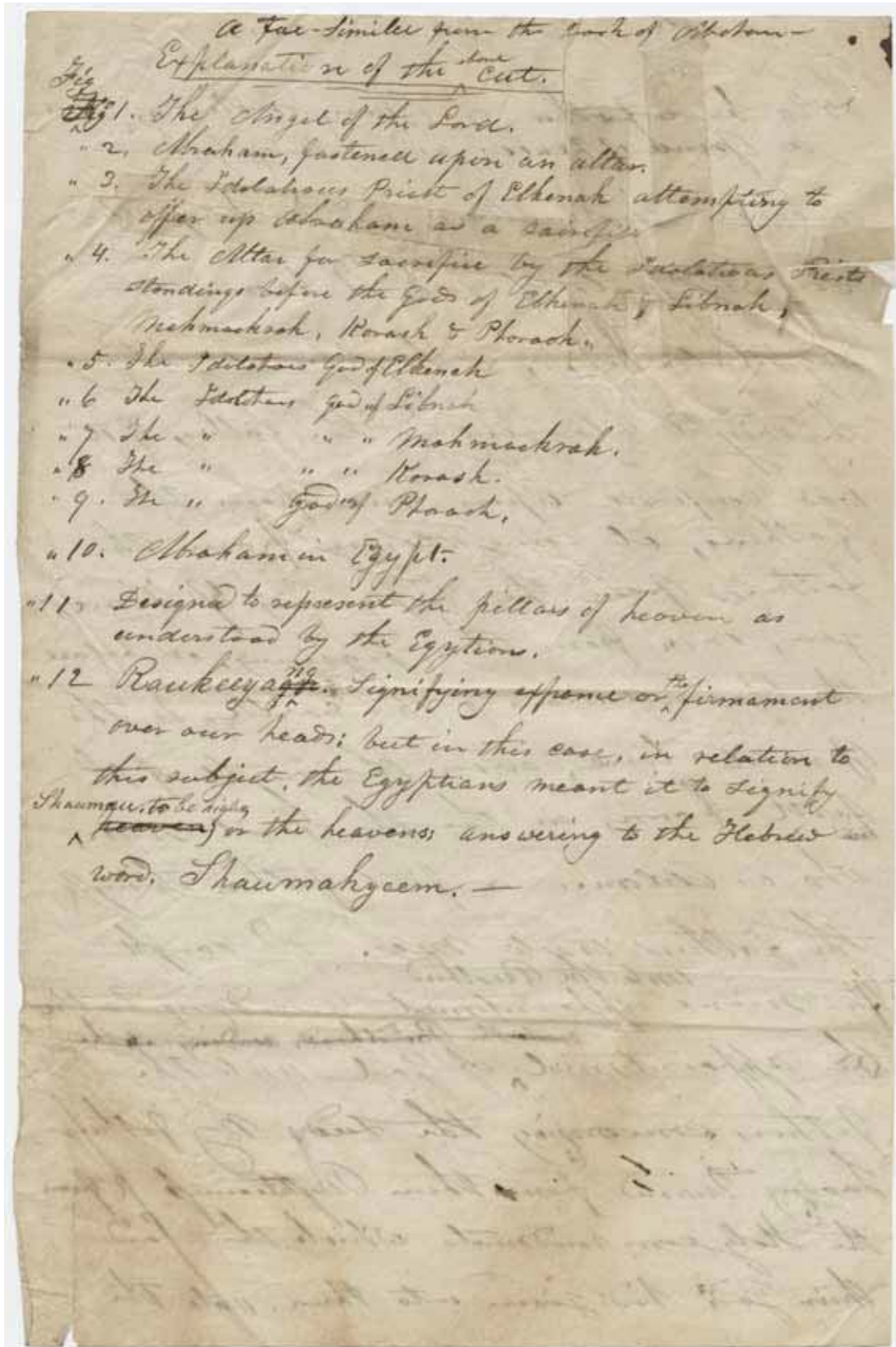
In the Land of the Chaldeans, at the  
 Residence of my Father, I, Abraham,  
 Saw that it was needful for me  
 to obtain another place of Residence,  
 and finding there was greater happiness  
 and peace <sup>to</sup> best for me, I sought  
 for the blessings of the Fathers, & the  
 Right wherunto 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,

To be a father of many nations,  
 a fount of peace, and desiring to  
 receive instructions, and to keep the  
 commandments of God, I became an  
 rightful heir, a high priest, and  
 the right belonging to the father, it  
 was conferred upon me from the  
 father, it came down from the  
 father. 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, or the first son,  
 who is called a first father though  
 the father unto me. I sought  
 for mine appointment according to the  
 appointment of God unto the  
 father concerning the Law, my father  
 having turned from them Righteousness & from  
 the Holy commandments which the Lord  
 their God had given unto them. Unto the

Ab5 Folio 2a (Abraham 1:2b-5a)

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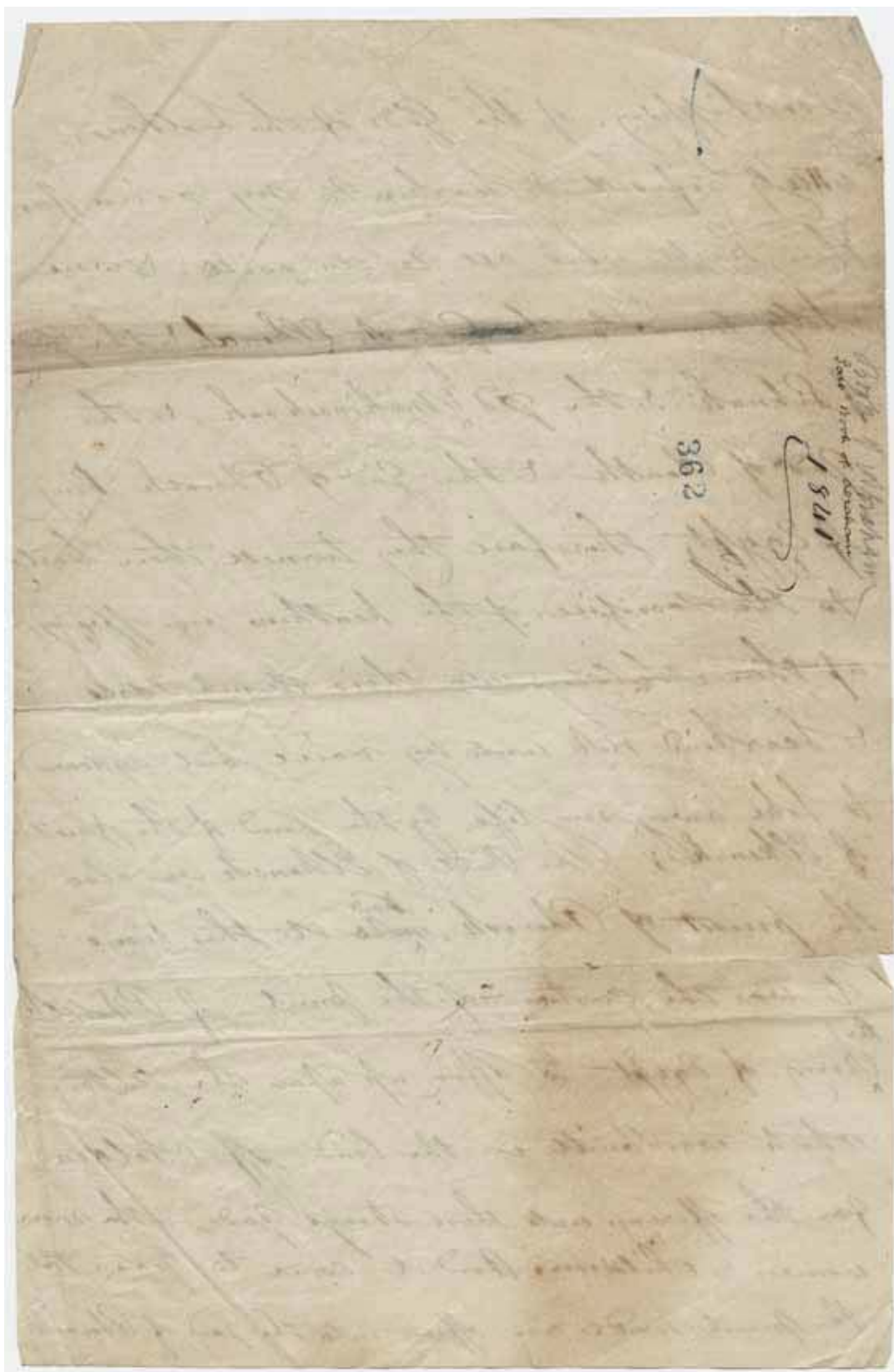


Ab5a Folio 2b (Facsimile 1:1-12)

3  
 worshipping, of the Gods of the heathens,  
 utterly refused to hearken to my voice, for  
 their hearts were set to do evil. & were  
 wholly turned to the God of Elkenah & the God  
 of Sibnah. & the God <sup>of</sup> Mahomackah, & the  
 God of Roath. & the God of Pharaoh King  
 of Egypt, therefore they turned their hearts  
 to the sacrifice of the heathens in offering  
 up their children unto their dumb Idols  
 & hearkened not unto my voice but intended  
 to take away my life by the hand of the priest  
 of Elkenah; The Priest of Elkenah was also  
 the priest of Pharaoh, <sup>and</sup> ~~was~~ 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 Cheldea,  
 for the offering unto these strange Gods, both men  
 women & children. And it came to pass that  
 the priest made an offering unto the God of Pharaoh

Ab5 Folio 3a (Abraham 5b-9a)

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Ab5 Folio 3b



5  
 refer you to the representation of the  
 commencement of this breed. It was made  
 after the form of a bedsted, such as was had  
 among the Chaldeans, and it stood before the  
 gods of Elkenah, Libnah, Math mackrah,  
<sup>Rorah</sup>  
 and also a god like unto that of Orosach  
 King of Egypt, that you may have an under-  
 standing of these gods. I have given you the  
 fashion of them in the figures, at the  
 beginning, which manner of the figure is  
 called by the Chaldeans Rablarnos; and as they  
 lifted up their hands upon me, that they  
 might offer me up, & take away my life,  
 behold I lifted up my voice unto the Lord my  
 God; & the Lord heard & heard, & he filled  
 me with <sup>a</sup> vision of the Almighty & the  
 angel of his presence stood by <sup>my</sup> feet, &  
 immediately unloosed my bands, & his voice was  
 unto me Abrom! Abrom! behold, my voice

Ab5 Folio 4 (Abraham 1:12b-16a)

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6  
 is Ishrak, & I have heard thee, & have come  
 down to deliver thee & to take thee away  
 from thy fathers house & from all thy kindreds  
 into a strange land, which thou knowest not  
 of, & this because they have turned their hearts  
 away from me to worship the god of  
 Elkenah, & the god of Libnah, and of  
 Mahmadrak, & the god of Pharaoh King  
 of Egypt; therefore I have come down to  
 visit them, & to destroy them. As he both  
 lifted up his hand against thee, Abraham,  
 my son, to take away thy life; Behold I will  
 lead thee by my hands, & I will take thee,  
 to put upon thee my name, even the  
 Priesthood of thy father; & my power shall  
 be over thee; as it was <sup>with</sup> Noah so shall  
 it be with thee; that though thy ministry  
 my name shall be known in the earth forever  
 for I am thy God.

Ab5 Folio 5 (Abraham 1:16b-19)

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7. 25  
 Behad Potiphar Hill was in the Land of  
 Ur, of Chaldaea; and the Lord broke down  
 the altar of Elkanah, & of the gods of the  
 Land, and utterly destroyed them. & smote  
 the Priest that he died, & there was great  
 mourning in Chaldaea, and also in the court  
 of Pharaoh; which, Pharaoh signifies King  
 by Royal blood, Now this King of Egypt was  
 a descendant from the Lame of Hleass, & was  
 a partaker of the blood of the Canaanites  
 by birth. From this account Sprung all the  
 Egyptians, & thus the blood of the Canaanites  
 was <sup>preserved</sup> ~~found~~ in the land. The land of Egypt  
 being first discovered by a woman, she was the  
 daughter of Ham, & the daughter of ~~Heptak~~  
<sup>Egyptus</sup> ~~Egyptus~~, which, in the Chaldaea, signifies  
 Egypt, & which signifies, that which is forbidden.  
 When the woman discovered the land it was under  
 water,

Ab5 Folio 6 (Abraham 1:20-24a)

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8  
 who after <sup>would</sup> settle her Law in it. & thus, from <sup>Hem</sup> ~~them~~  
 sprung that race, which prevailed the course in  
 the land. And the first government of Egypt  
 was established by Pharaoh, the eldest son  
 of Egyptus, the daughter of Ham,  
 & it was after the manner of the Government  
 of Ham, which was Patriarchal. Pharaoh,  
 being a righteous man, established his kingdom  
 & judged his people wisely & justly all his days,  
 seeking earnestly to imitate that order established  
 by the father in the first generations, in the  
 days of the first Patriarchal Right, even  
 in the reign of Adam, & also took his  
 father, who blessed him with the Blessings  
 of the earth & <sup>with</sup> the blessings of wisdom, but  
 cursed him as pertaining to the Priesthood. And  
 Pharaoh being of that lineage, by which he could  
 not have the right of Priesthood, notwithstanding the  
 Pharaohs would gain claim of their Ancestry

Ab5 Folio 7 (Abraham 1:24b-27a)

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9  
 thought 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 <sup>the</sup> creation,  
 for the Records have come into my hands  
 which I had not at this present time. Was  
 after the Priest of Elkenah was smitten, that  
 he died, there came a fulfillment of those  
 things which ~~were said~~ <sup>were said</sup> ~~to me~~ <sup>to me</sup> concerning  
 the Land of Chaldea, that there should be  
 a famine in the land. Accordingly a famine  
 prevailed throughout all the land of Chaldea, &  
 my father was sorely tormented, because of the  
 famine, & he reported 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

Ab5 Folio 8 (Abraham 1:27b-31a)

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10

of the beginning of the creation, & also of the  
 Planets, & of the stars as they were made  
 known unto the fathers, & now I kept even unto  
 this day, & I shall endeavor to write some of  
 these things upon this Record, for the benefit of  
 my posterity that shall come after me. And  
 the Lord God caused the famine to wax sore  
 in the land of Ur, inasmuch that Horan  
 my brother died, but Sarah, my father's get  
 lived in the land of Ur, of the Chaldees.

And it came to pass that I, Abraham, took Sarah  
 to wife, <sup>and she was my father's milk-sister</sup> who was the daughter of Horan. Now  
 the Lord had said unto me, Abraham, get thee  
 out of thy captivity, & from thy kindred, & from thy  
 father's house, unto a land that I will show  
 thee; therefore I left the land of Ur of the  
 Chaldees, to go into the land of Canaan; & I took  
 Lot my <sup>brother's</sup> father's son, & his wife, & Sarai my wife,  
 & also my father followed after me, unto the land  
 which we denominated Haran. And the famine

Ab5 Folio 9 (Abraham 1:31b-2:5a)

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11  
 stated, & my father carried in Honor & dwelt there  
 as there were many flocks in Haran, & my  
 father turned again unto his deity, therefore he  
 continued in Haran. But I, Abraham, let my  
 Brother Lot, prayd unto the Lord, & the Lord  
 appeared unto me, & said unto me, arise, & take Lot  
 with thee, for I have purposed to take thee away  
 out of Haran, & to make of thee a minister  
 to bear my name in a strange land, which  
 I will give unto thy son after thee for an  
 everlasting possession, when they shall hear thy  
 voice, for I am the Lord thy God, I dwell  
 in Heaven, the earth is my footstool, I stretch  
 my hand over the sea & it obeys my voice,  
 I cause the wind & the fire to be my servants,  
 I say to the mountains depart <sup>thence,</sup> & behold  
 they are taken away, by a whirlwind, in an  
 instant suddenly. My name is Jehovah.

Ab5 Folio 10 (Abraham 2:5b-8a)

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12  
 & I know the end from the beginning, therefore  
 my judgment be over thee, & I will make  
 of thee a great nation, & I will bless  
 thee above measure & make thy name  
 great among all nations, & thou shalt  
 be abiding unto thy seed after thee that  
 in their hand they shall bear this ministry &  
 Priesthood unto all nations, & I will bless  
 them through thy name, for as many as receive  
 this Gospel shall be called after thy name, & shall  
 be accounted thy seed, & shall rise up and  
 bless thee, as unto their father, & I will bless  
 them that bless thee, <sup>& earn them the name thee</sup> & in thee, (that is in  
 thy Priesthood) & in thy seed, (that is thy Children),  
 for I give unto thee a promise that this gift  
 shall continue in thee & in thy seed after thee  
 (that is to say the literal seed, or the seed of  
 thy body) shall all the families of the earth be  
 blessed even with the blessings of the

13

gospel, which are the blessings of salvation  
 ever of life eternal. And after the Lord  
 had withdrawn from speaking <sup>to</sup> me, & withdrawn  
 his face from me, I said in mine heart thy  
 servant has sought thee earnestly, now I have  
 found thee.  
 Thou wilt send thine angel to  
 deliver me from the hand of Ishmael,  
 & I will do well to hearken unto thy voice,  
 therefore let thy servant rise up and depart  
 in peace. So I, whom, departed as the  
 Lord had said unto me, & set with me, I  
 whom was 6<sup>2</sup> years old when I departed out  
 of Haran. And I took Sarai, whom I took to  
 wife when I was in Ur, in Chaldea, &  
 set my brother Jon, & all our substance  
 that we had gathered, & the souls that we  
 had born in Haran, & came forth in the way  
 to the land of Canaan, & dwelt in tents.

Ab5 Folio 12 (Abraham 2:11b-15a)

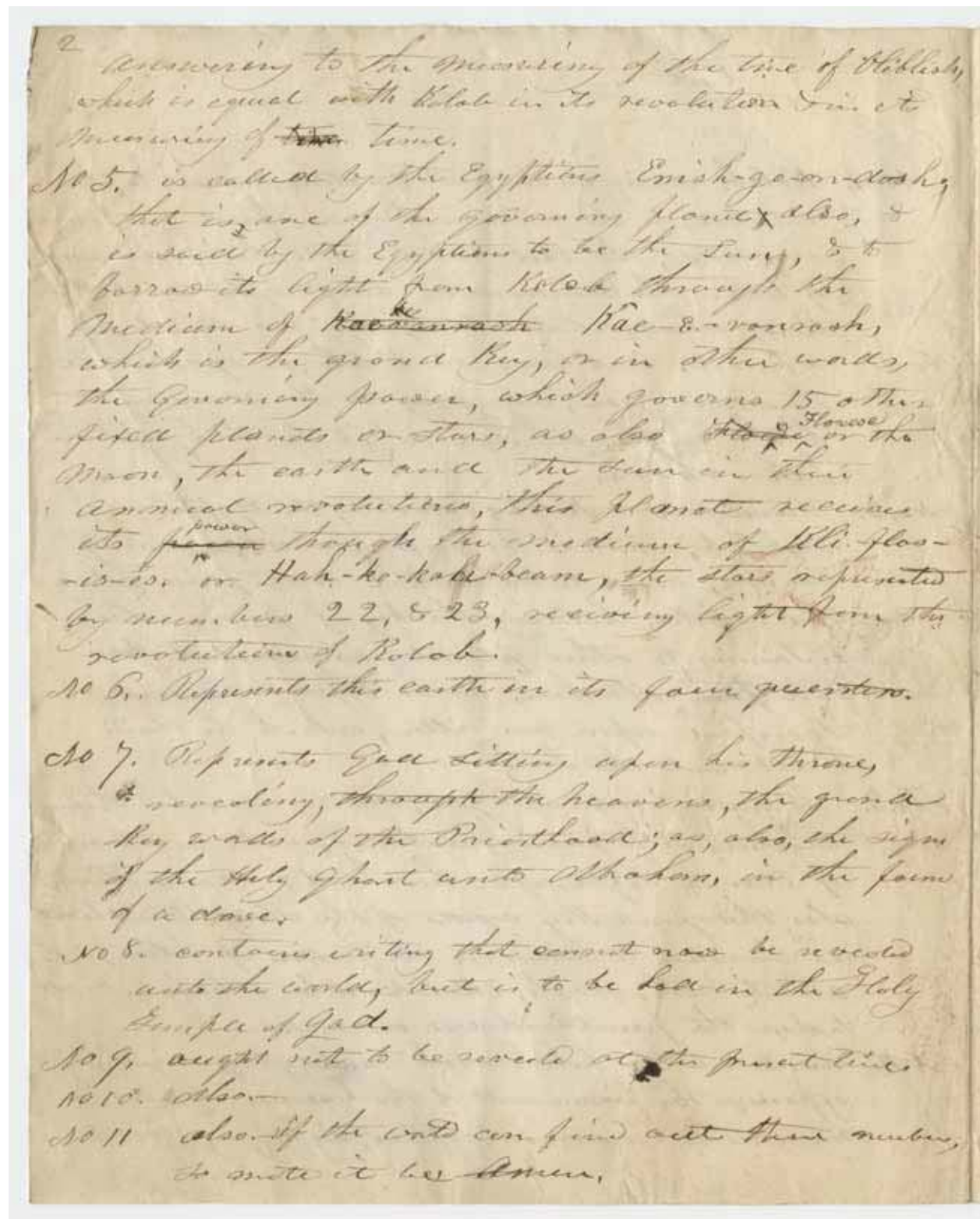
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14  
 As we came on our way: therefore eternity  
 was our casing, & our rock & our salvation  
 as we journeyed from Horeb by the way of  
 Jeroboam, to come to the land of Canaan. And  
 I, Abraham, built an altar unto the Lord in the  
 land of Jeroboam, & made an offering unto the  
 Lord, & prayed that the famine might be turned  
 away from my father's house, that they might  
 not perish; & then we passed from Jeroboam through  
 the land unto the plain of Sichem. It was  
 situated in the plains of Moreh, & we had already  
 come into the borders of the land of the Canaanites,  
 & I offered sacrifice there in the plains of Moreh,  
 & called on the Lord devoutly because we had  
 already come into the land of this idolaters  
 nation

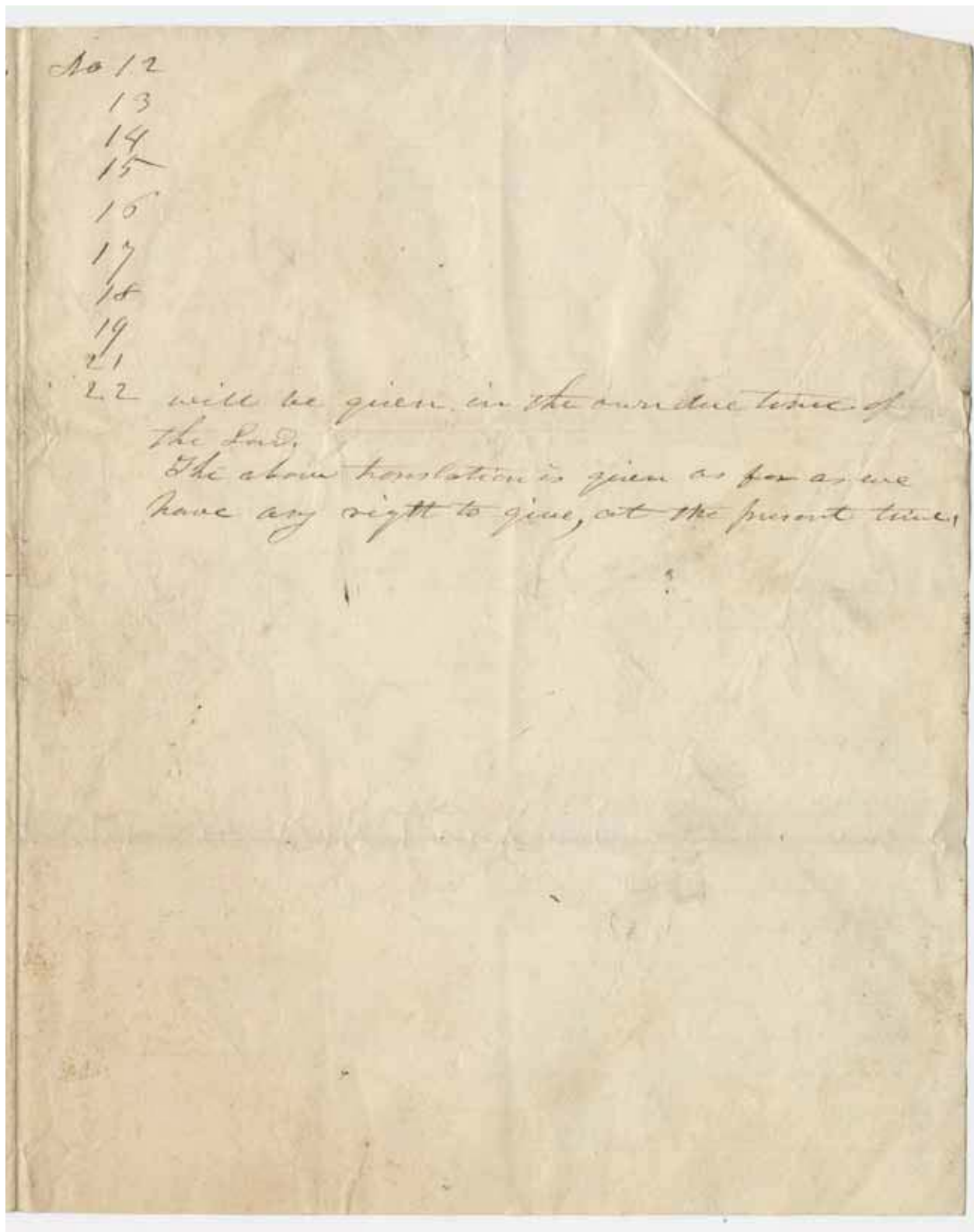


Cut 2

- No. 1. Kolob, signifying the first creation, nearest to the  
 No. 2. celestiel, or the residence of God. First in Gov-  
 ernment, the last pertaining to the measurement  
 of time. The measurement according to celestiel  
 time; what, celestiel time, signifies one day to  
 a cubit. One day, in Kolob, is equal to a  
 thousand years, according to the measurement  
 of the earth, which is called by the Egyptians  
 Jah-oh-oh.
- No. 2. Stanzas next to Kolob, called by the Egyptians  
 Oblesh, which is the next grand governing  
 creation, near to the celestiel or the place where  
 God resides, holding the key of power also,  
 pertaining to other planets; as revealed from  
 God ~~from~~ <sup>to</sup> Abraham, as he offered ~~an~~  
 sacrifice upon an altar, which he had  
 built unto the Lord.
- No. 3. Is made to represent God, sitting upon his throne,  
 clothed with power & authority; with a crown  
 of eternal light upon his head; representing,  
 also, the grand key words of the Holy Priesthood,  
 as revealed to Adam in the Garden of Eden, as  
 also to Seth, Noah, Melchizedek Abraham & all  
 to whom the priesthood was revealed.
- No. 4. answers to the hebrew word *vaikicyang*, signifying  
 apparel, or the firmament of the heavens; also, a  
 numerical figure, in Egyptian, signifying 1000.







Ab6 Folio 3 (Facsimile 2:12-19, 21-22)  
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They shall exist after, for they are ~~in~~  
~~perpetual~~. <sup>P. 21. 01</sup> ~~of~~ ~~prophets~~, or Eternal. <sup>And</sup>  
the Lord said unto me, these 2 facts, one <sup>to exist, that</sup>  
there are 2 spirits.  
Being more intelligent than the other, ~~the first~~  
there shall be another more intelligent than  
they: I am the Lord thy God, <sup>I am more intelligent than they all.</sup> the Lord  
thy God sent his angel to deliver thee from  
the hand of the Priest of Elthendeh. ~~Let~~  
~~me~~ ~~be~~ ~~in~~ ~~the~~ ~~midst~~ ~~of~~ ~~them~~ ~~all~~; I, ~~was~~,  
therefore, have come down unto thee, to declare  
unto thee the works, which my hands have made,  
and in my wisdom excelleth them all, for  
I dwelt in the heavens above, & in the earth  
beneath, in <sup>all</sup> wisdom & judgment, over all the  
intelligences thine eyes have seen from the  
beginning; I came down in the beginning in  
the midst of all the intelligence that hath  
<sup>P. 22</sup>  
been. <sup>And</sup> the Lord had shown unto me,

Ab7 Folio 1a (Abraham 3:18b-22a)

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8  
 Abraham, the intelligences that were  
 agonized before the world was; and among all  
 there were many of the noble & great ones,  
 and God saw these souls that they were good,  
 & he stood in the midst of them, and he said,  
 These I will make my rulers; for he stand  
 among them that were spirits, & he saw  
 that they were good; & he said unto me,  
 Abraham, thou art one of them, thou art  
 chosen before them to bear them. & there stood  
 one among <sup>them</sup> ~~them~~ that was like unto God,  
 & he said unto those, who were with him,  
 we will go down, ~~there~~ for there is space there;  
 & we will take of the materials, & we will  
 make an earth upon these things which  
 & we will prove them here with, to see if they  
 will do all things which I have said that  
 God shall command them; & they, who keep  
 their first estate, shall be added upon

Ab7 Folio 1b (Abraham 3:22b-26a)

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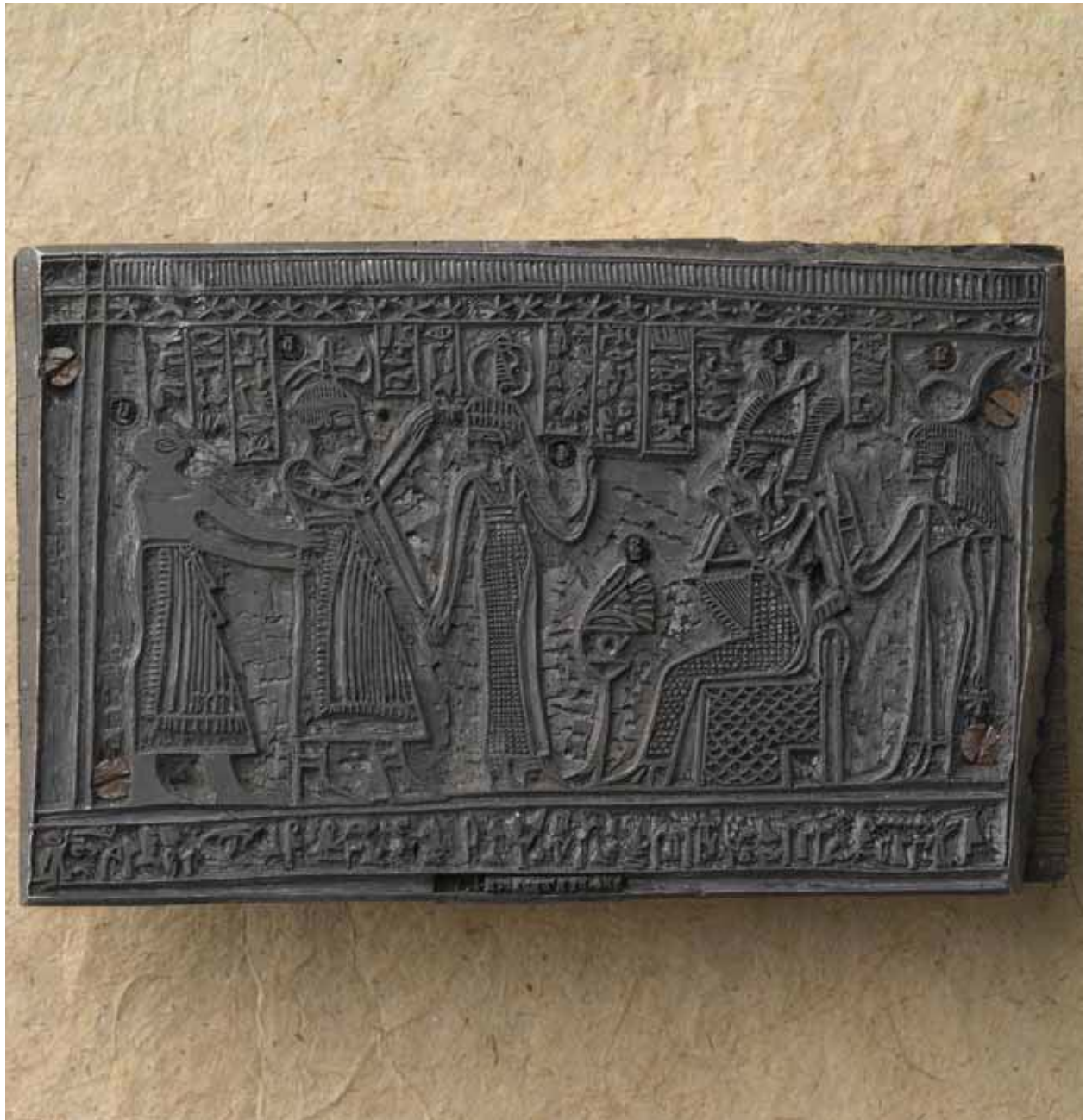


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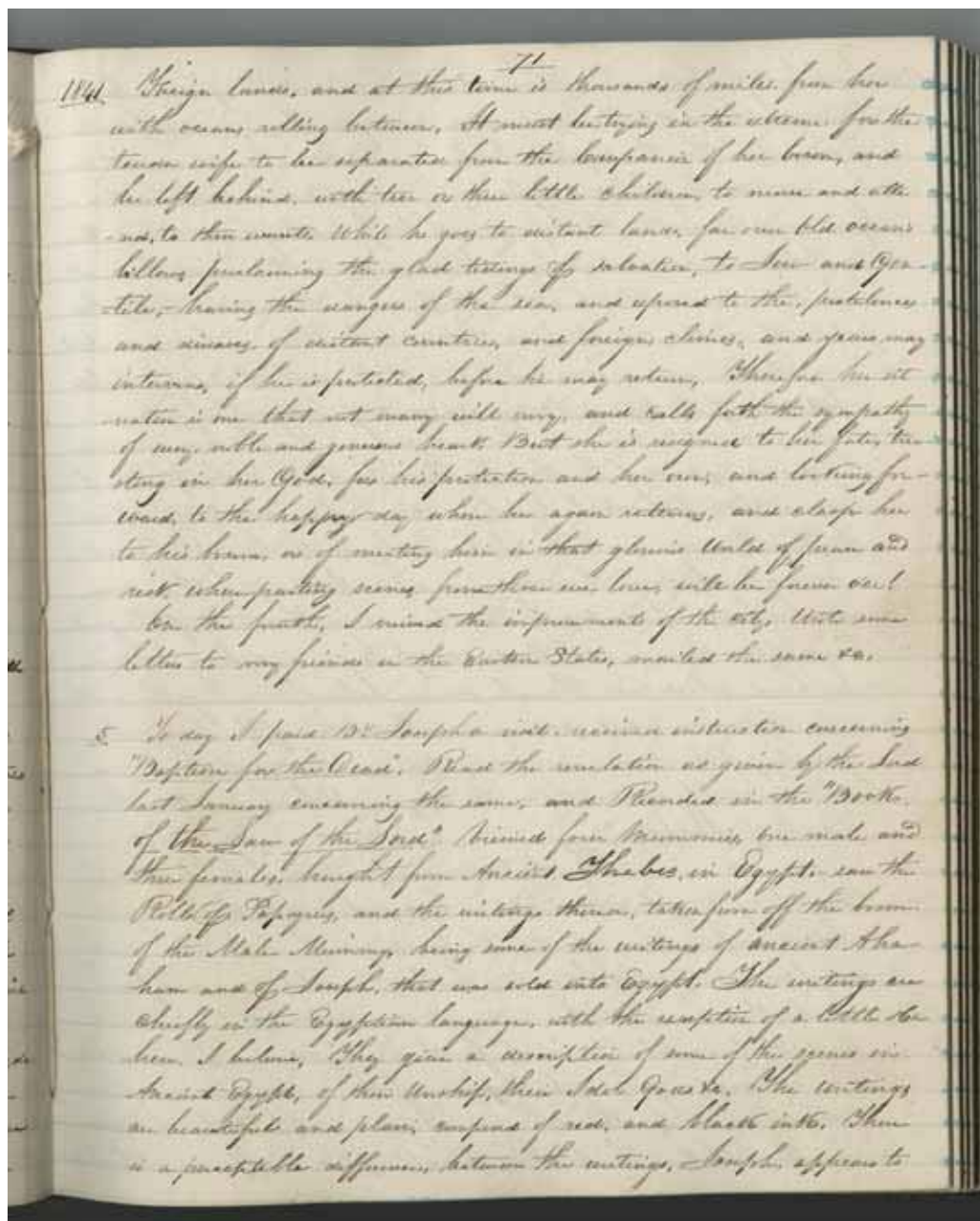




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APPENDIX 4

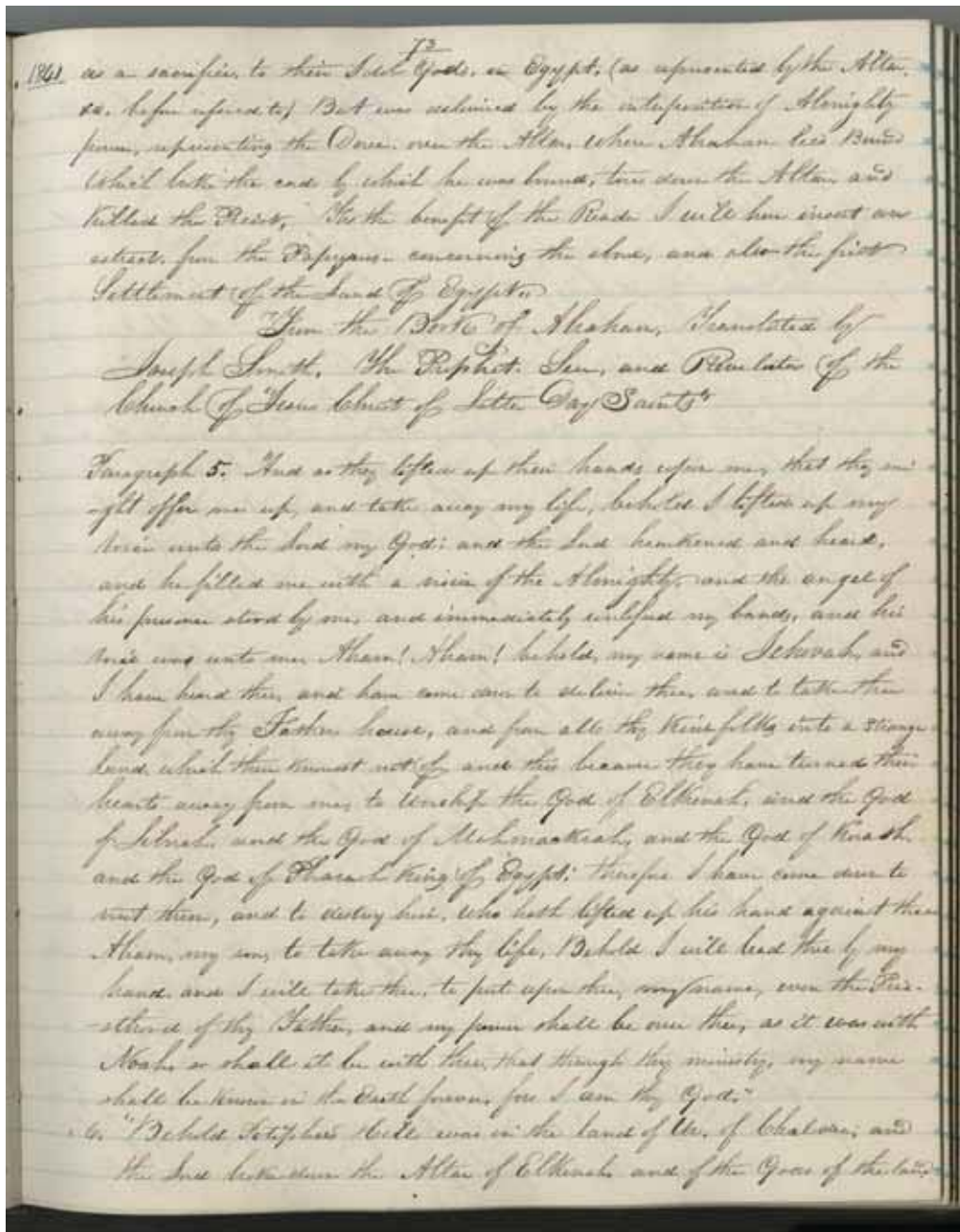
IMAGES OF WILLIAM I. APPLEBY'S  
JOURNAL ENTRY, 5 MAY 1841



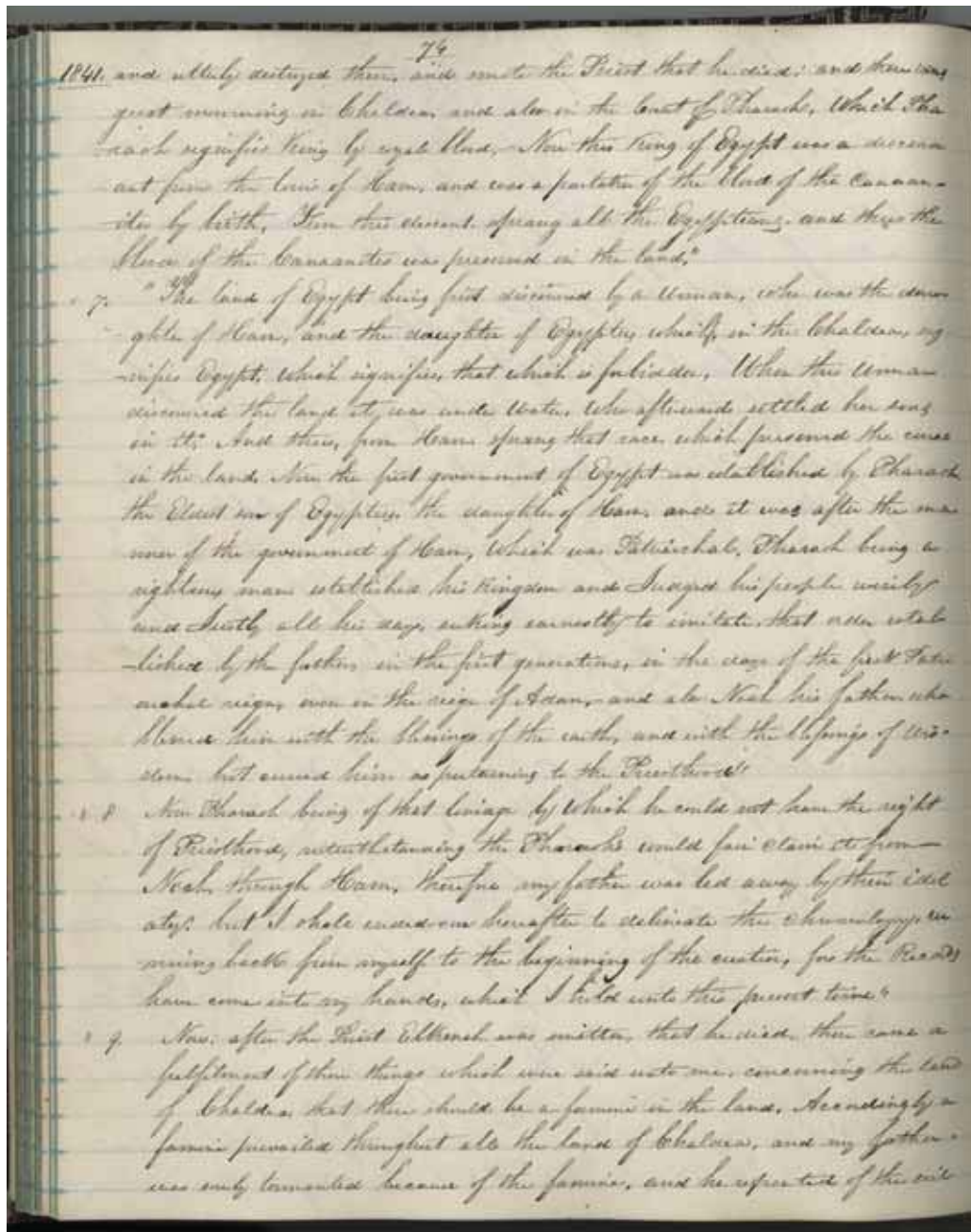
1346. have been the best copies. There are also representations of seven bears  
 Bristle Sables, and two attached to a Band of a Stag, and a female  
 giving it. Also the serpent which hequbis Dan. He appears with two  
 legs, erect in the form and appearance of man. But his head is the  
 form, and representing the serpent, with his forked tongue extended. There  
 are likewise representations of an Altar erected, with a man kneeling and  
 laud them, and a Priest, with a knife in his hand, standing at the  
 feet, with a dove over the seven horns on the Altar, with some other  
 Gods, standing around it. A Celestial Globe, with the planet Vulcan  
 or first motion of the Supreme Being, a planet of light, which planet  
 makes a revolution over in a thousand years. Also the line connecting  
 the ground by word of the Holy Scriptures, to Adam in the Garden of  
 Eden, as also to Seth, Noah, Melchizedek, Abraham, and to all whom  
 the Scriptures was revealed. Abraham also, in the bosom of Sarah,  
 sitting upon the knees, them crawling upon Abraham, with a crown  
 upon his head, representing the Scriptures as emblematical of the great  
 Treasury on Heavens, with the Scepter of Justice and Judgment in  
 his hands. And King Pharaoh, standing behind him, together with  
 a Prince, a principal Minister, and a Clerk slain of the King. A  
 Genealogy of the Mummies, and Epitaphs on their deaths &c. &c. are  
 all distinctly represented in the Papyrus, which is called the  
"Book of Abraham"

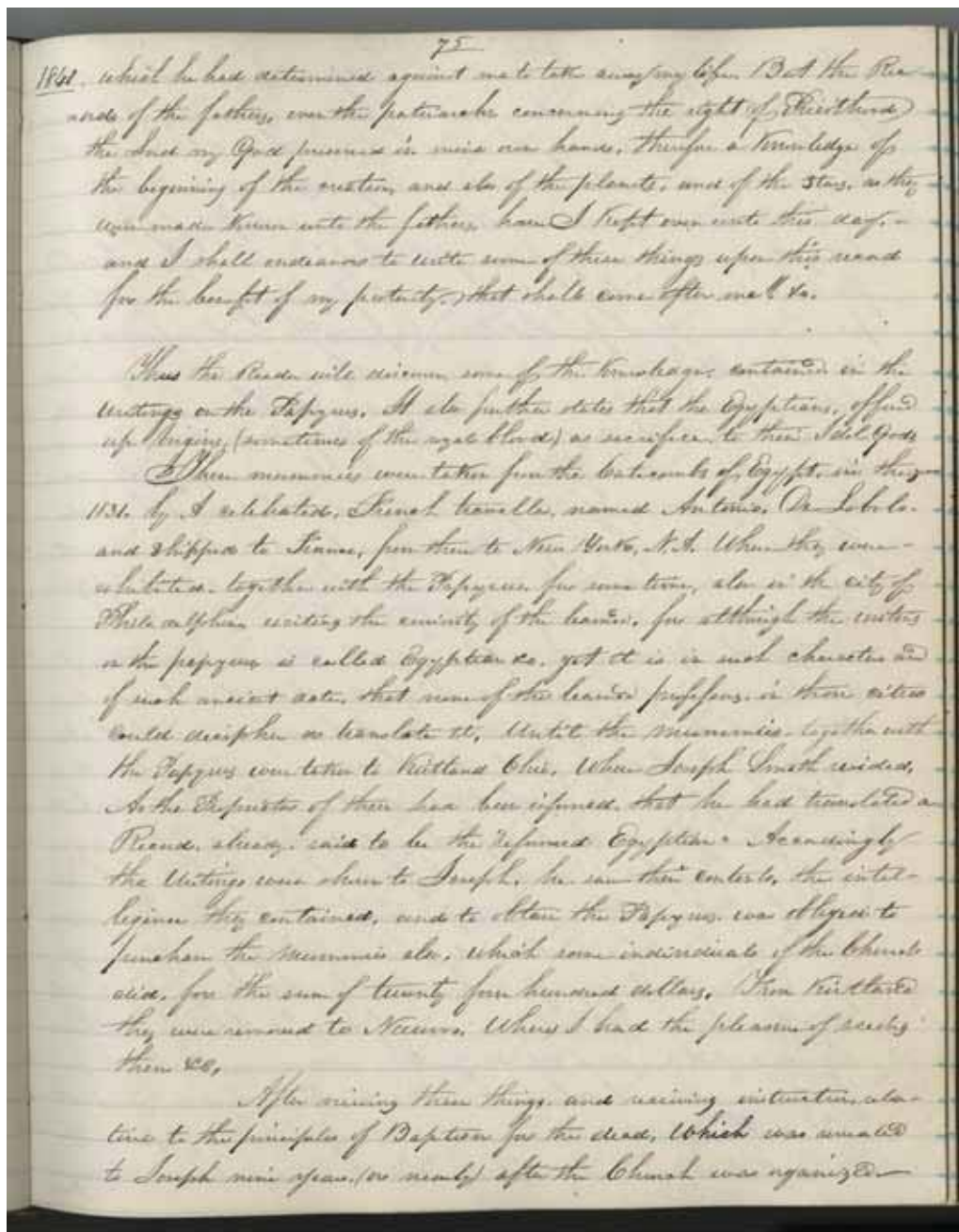
The Male Mummy was one of the ancient  
 Pharaohs of Egypt, and a Priest, as he is embalm'd with his tongue  
 extended, representing a speaker. The female was his wife and two  
 daughters, as a part of the writing has been translated, and informs  
 us, who they were, also when writing it, is, and when these mummies  
 were embalm'd, which is nearly four thousand years ago. There is also  
 a vivid description given on the Papyrus, of the creation of man accu-  
 rately as minutely, than the account given in the Bible. Likewise  
 when the Idolatrous Priest, Elkenah, attempted to offer up Abraham







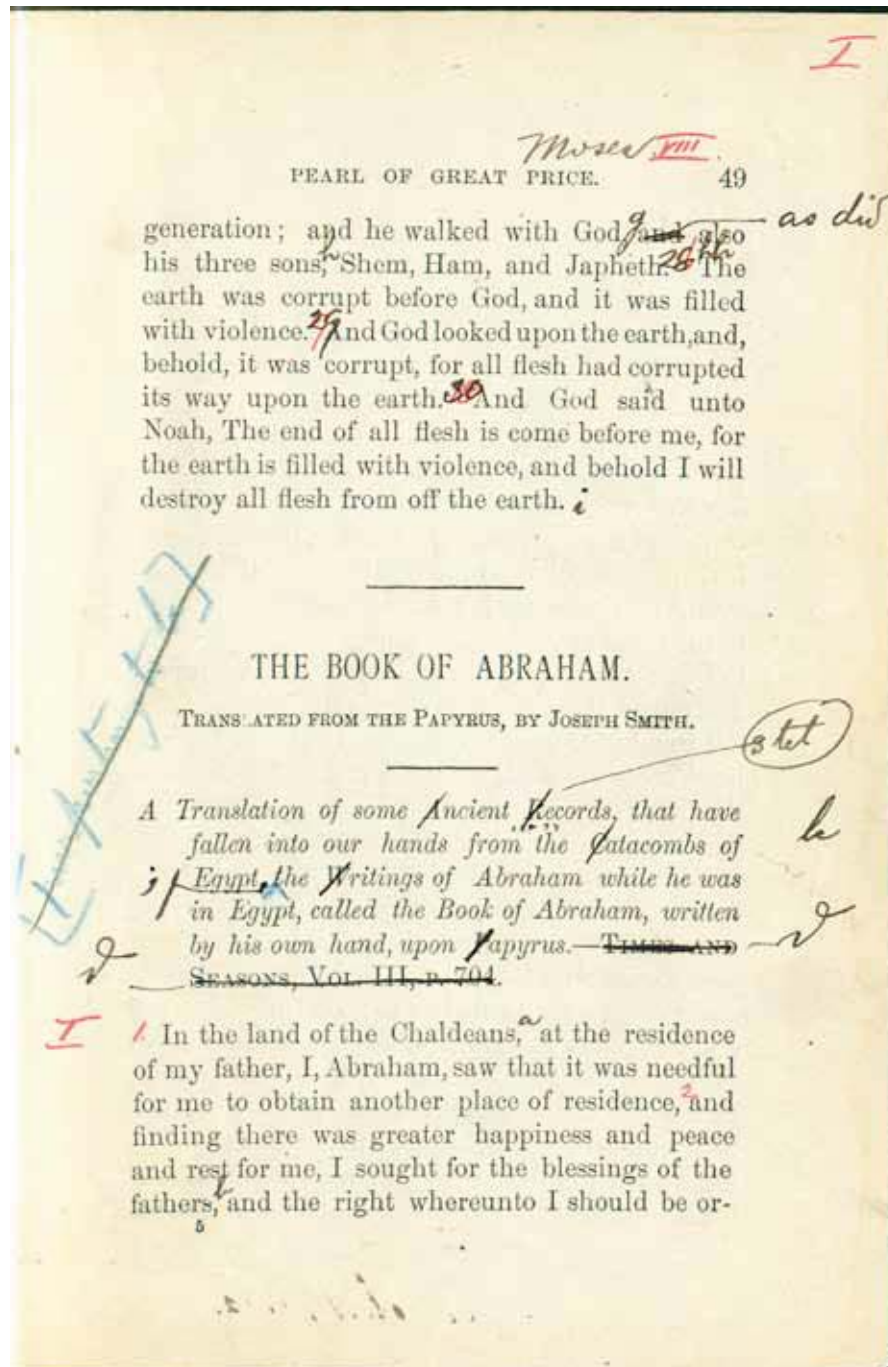




APPENDIX 5

IMAGES OF TALMAGE'S 1888 EDITION OF  
THE BOOK OF ABRAHAM

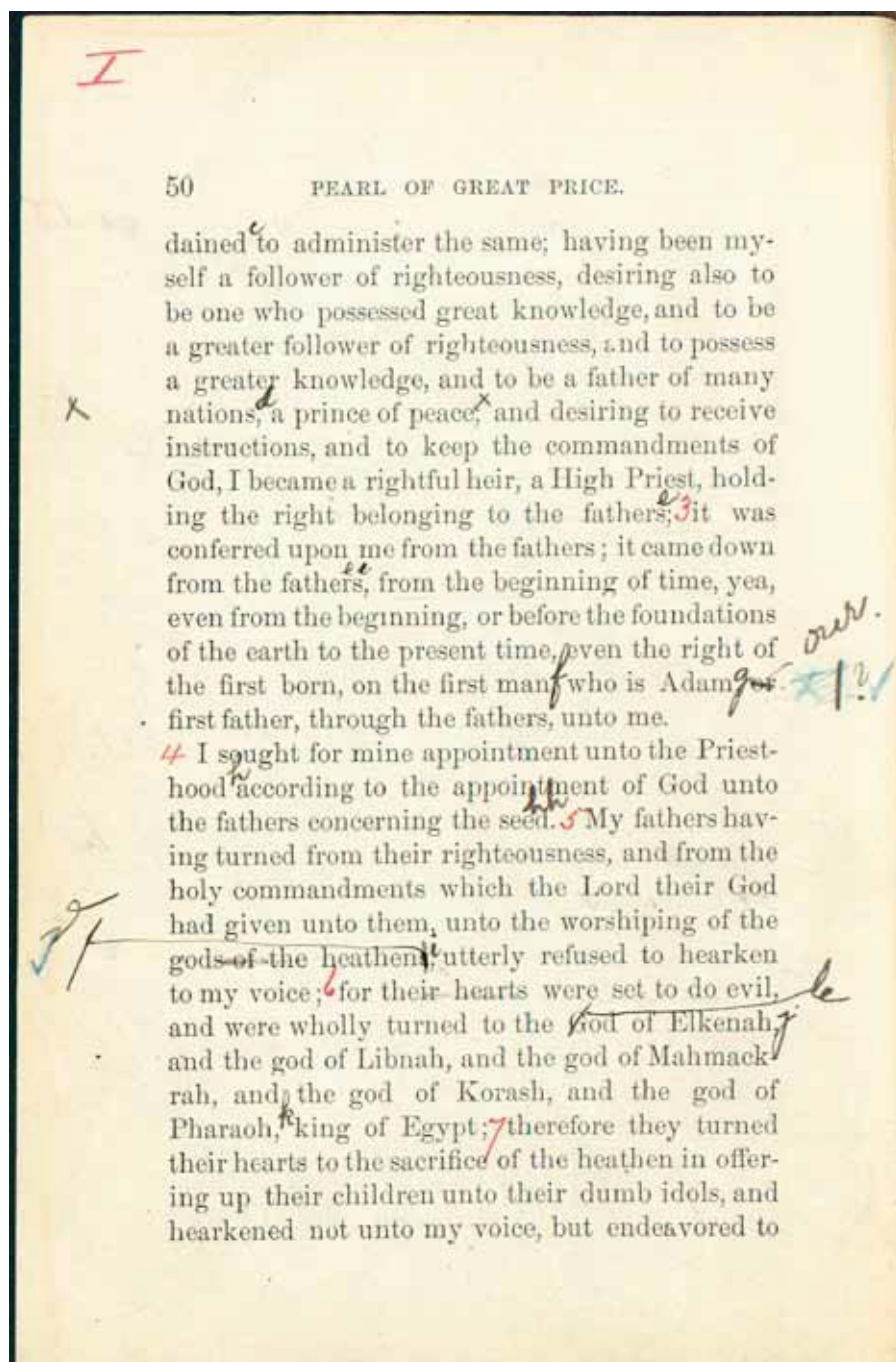




Abraham 1:1-2a

Talmage's 1888 Book of Abraham  
 Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints

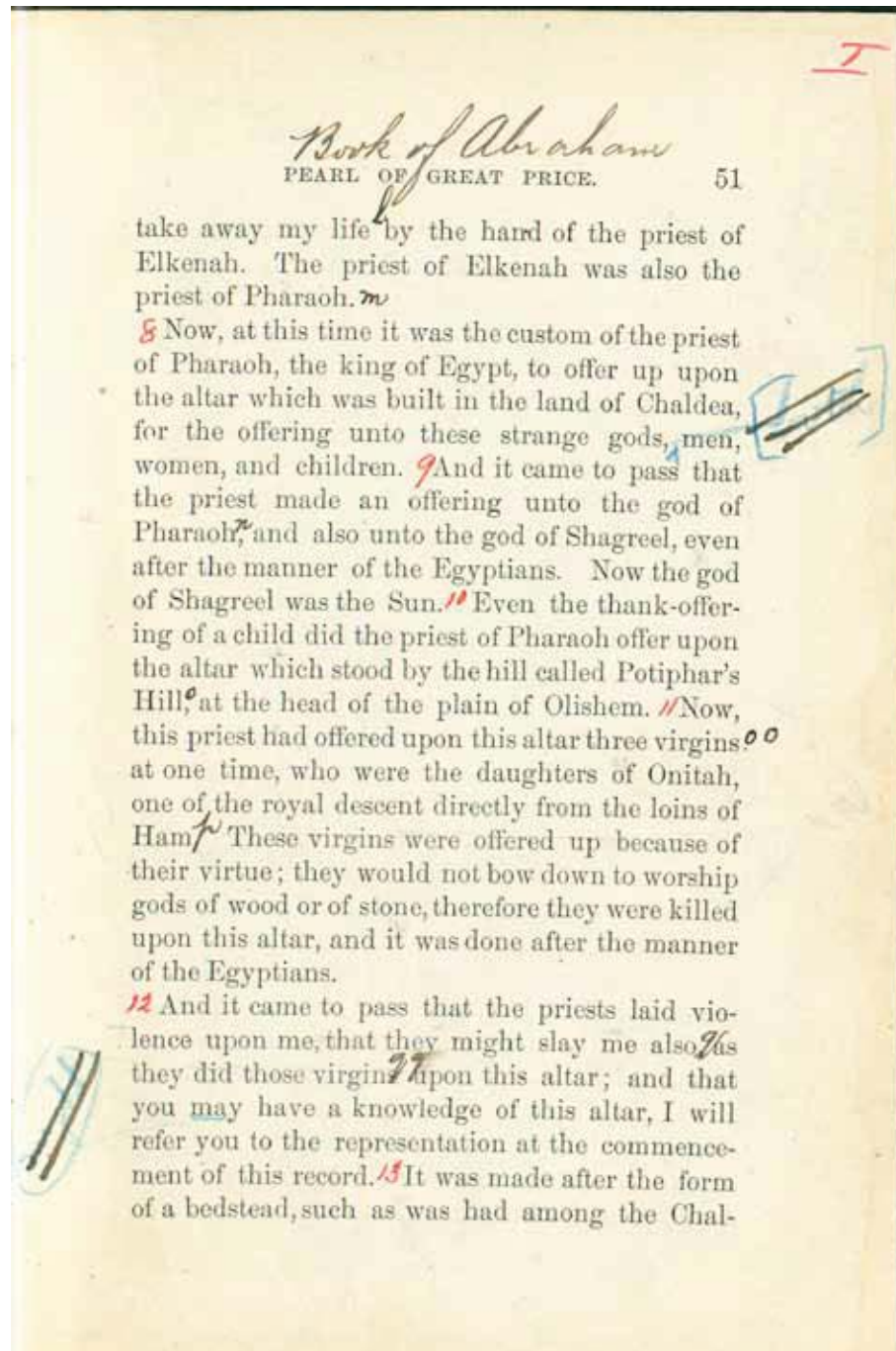




Abraham 1:2b-7a

Talmage's 1888 Book of Abraham

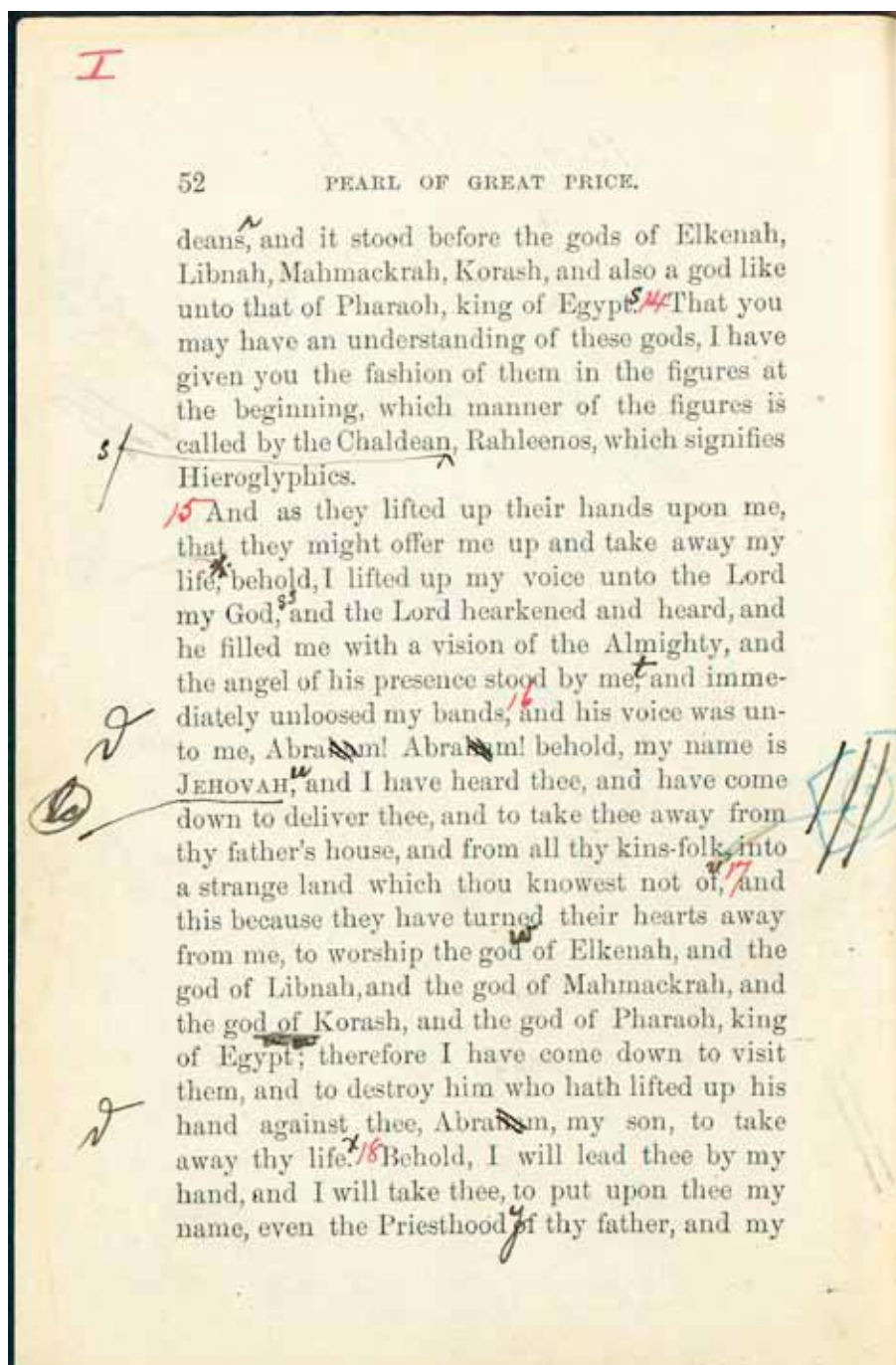
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Abraham 1:7b-13a

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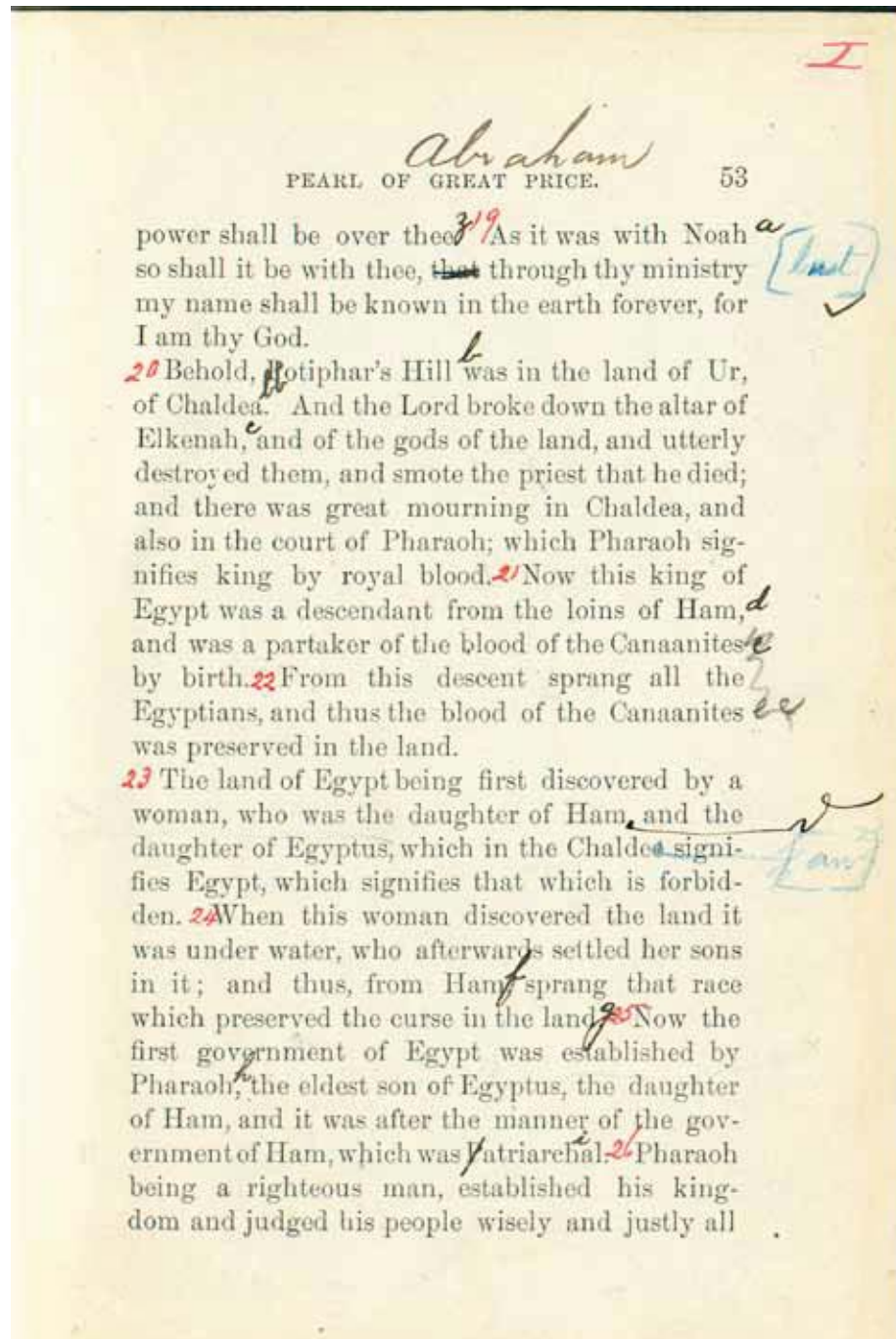


Abraham 1:13b-18a

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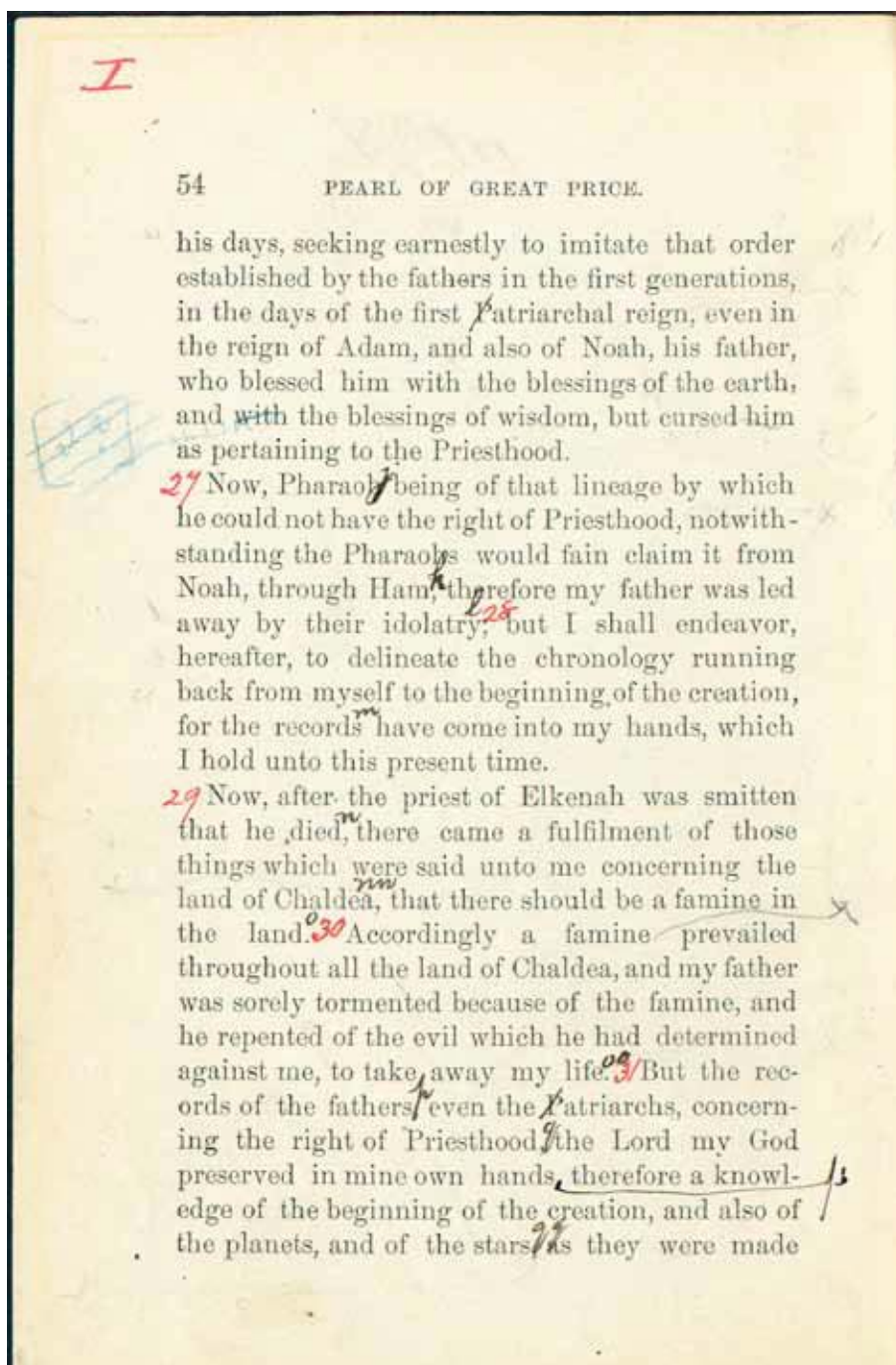




Abraham 1:18b-26a

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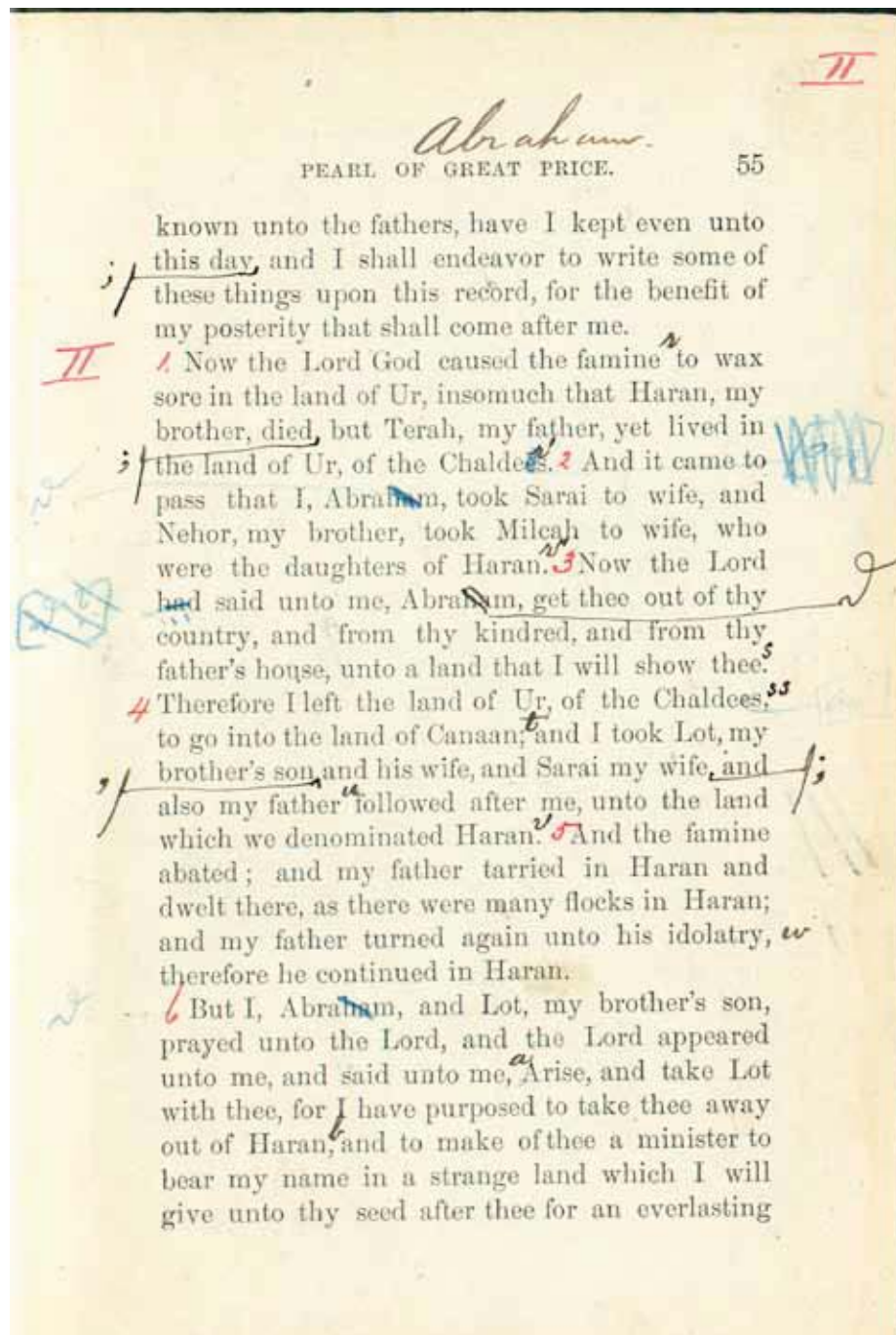


Abraham 1:26b–31a

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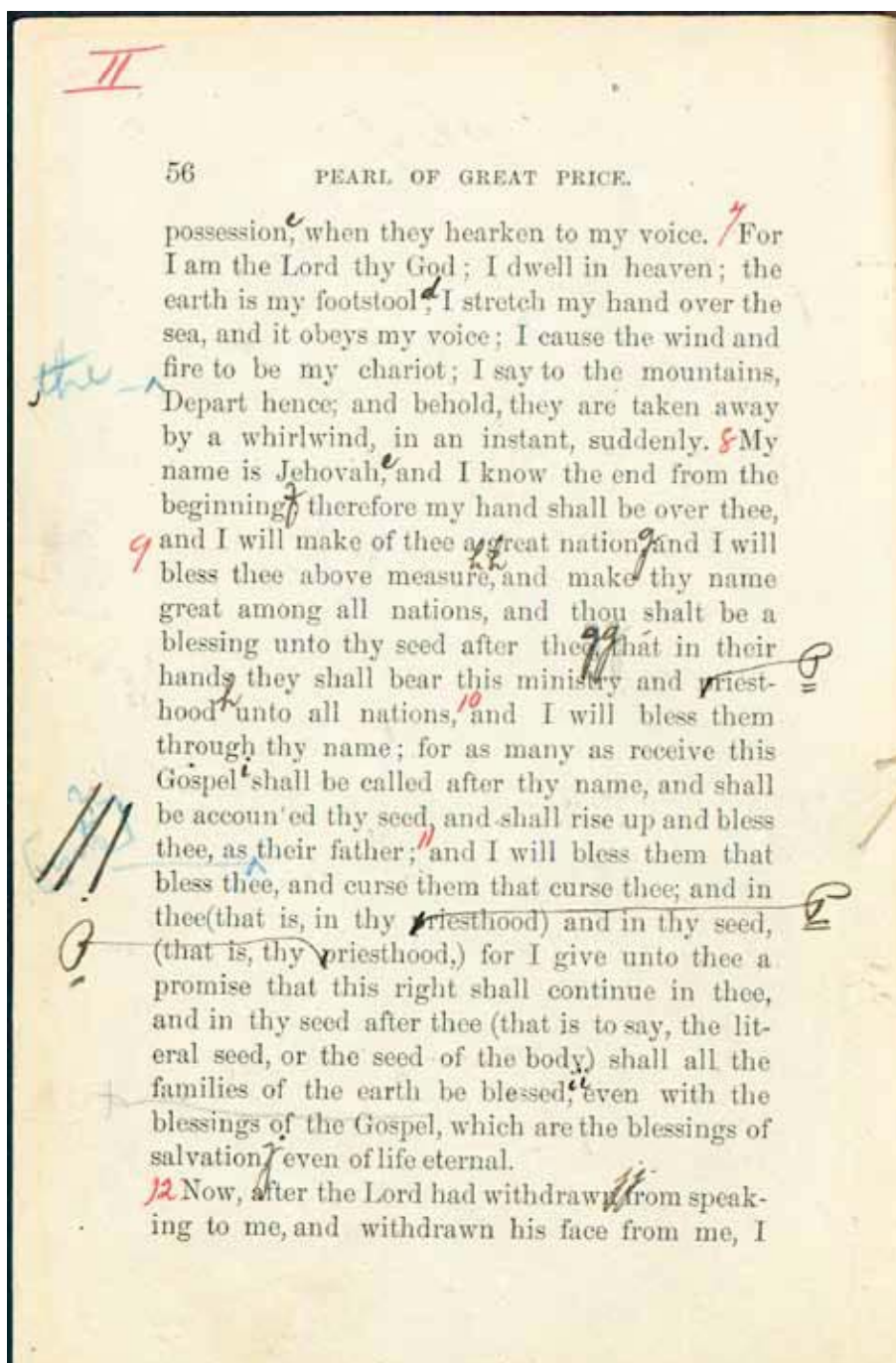




Abraham 1:31b-2:6a

Talmage's 1888 Book of Abraham

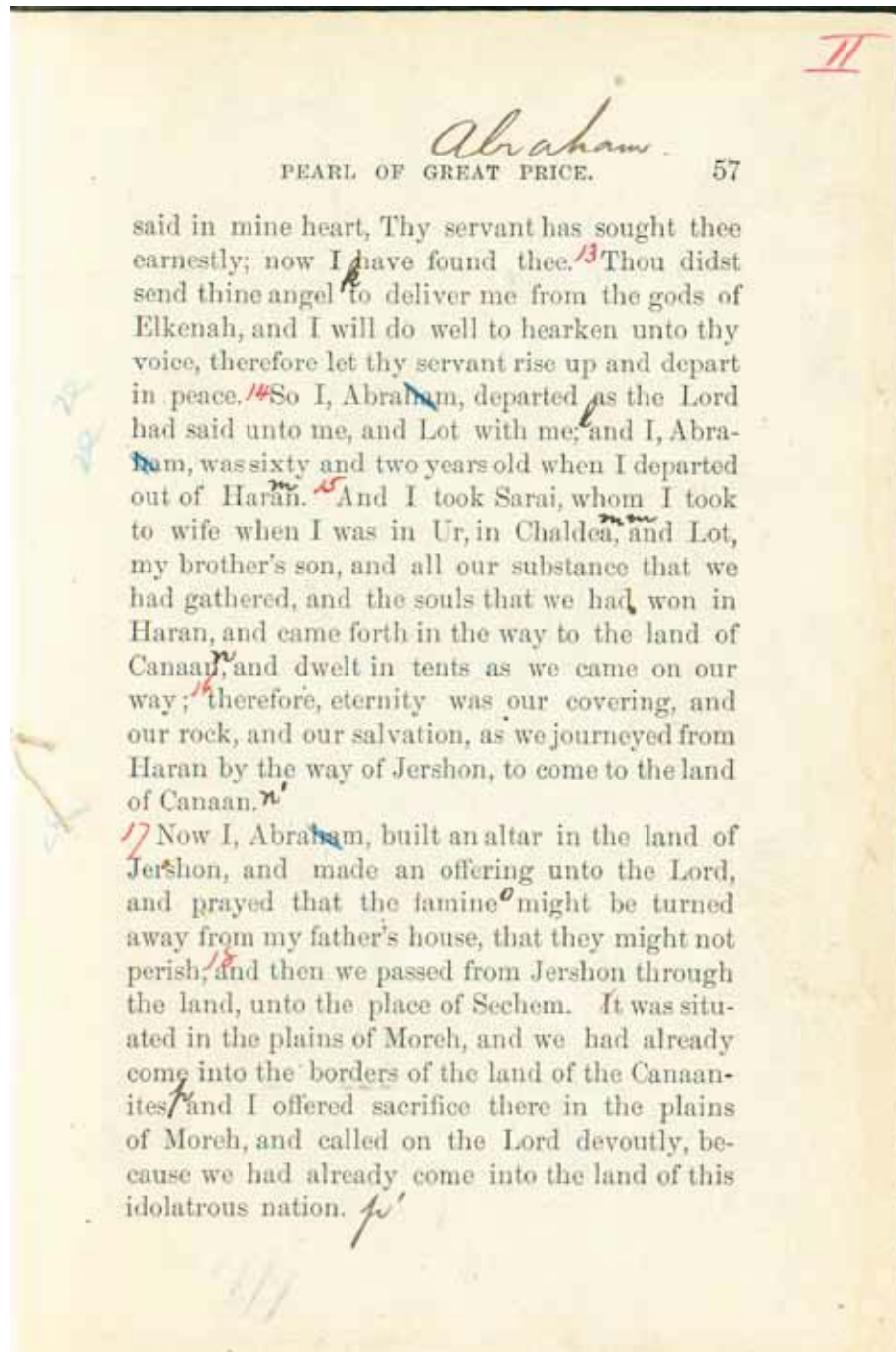
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Abraham 2:6b-12a

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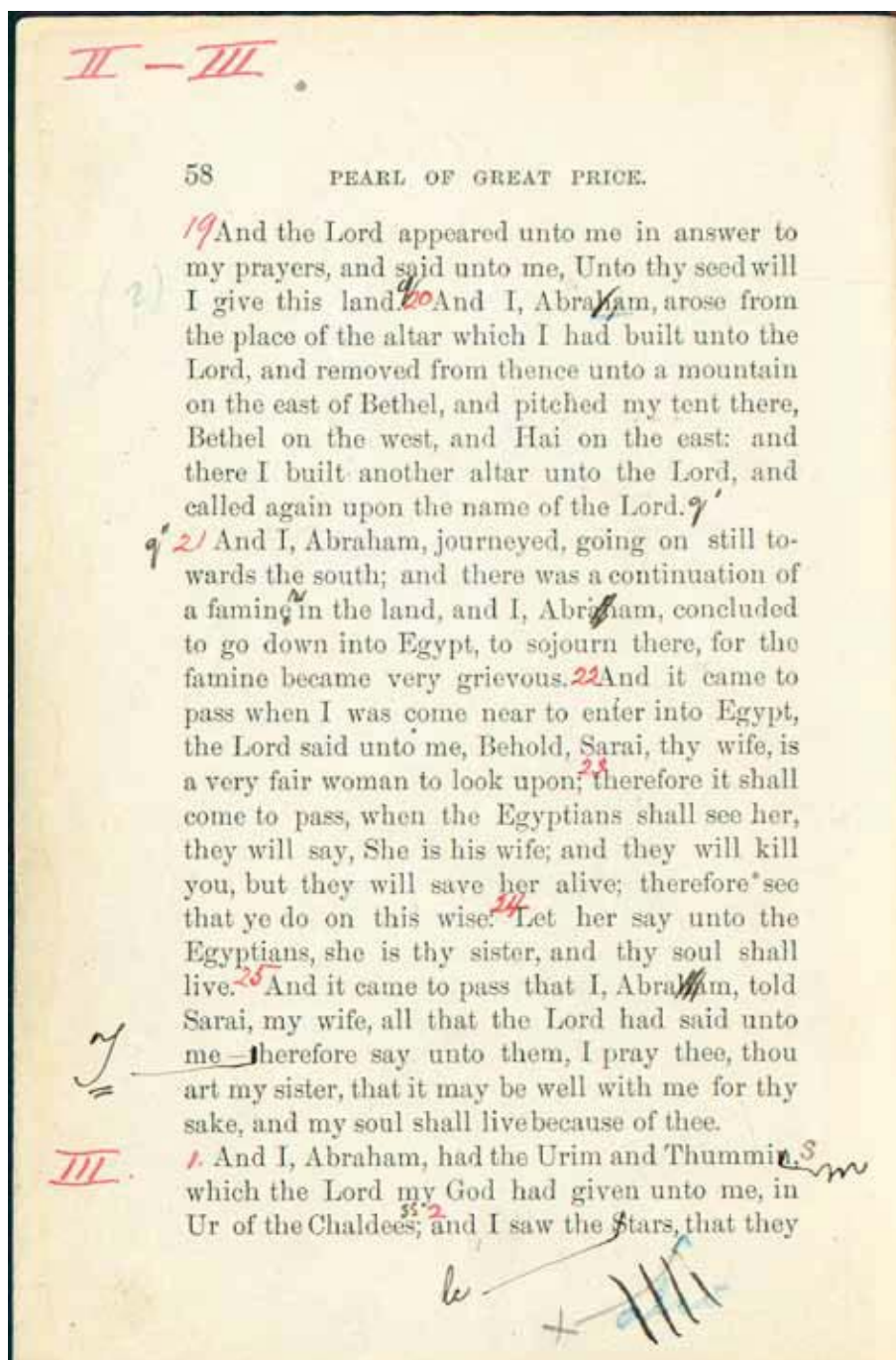


Abraham 2:12b-18

Talmage's 1888 Book of Abraham

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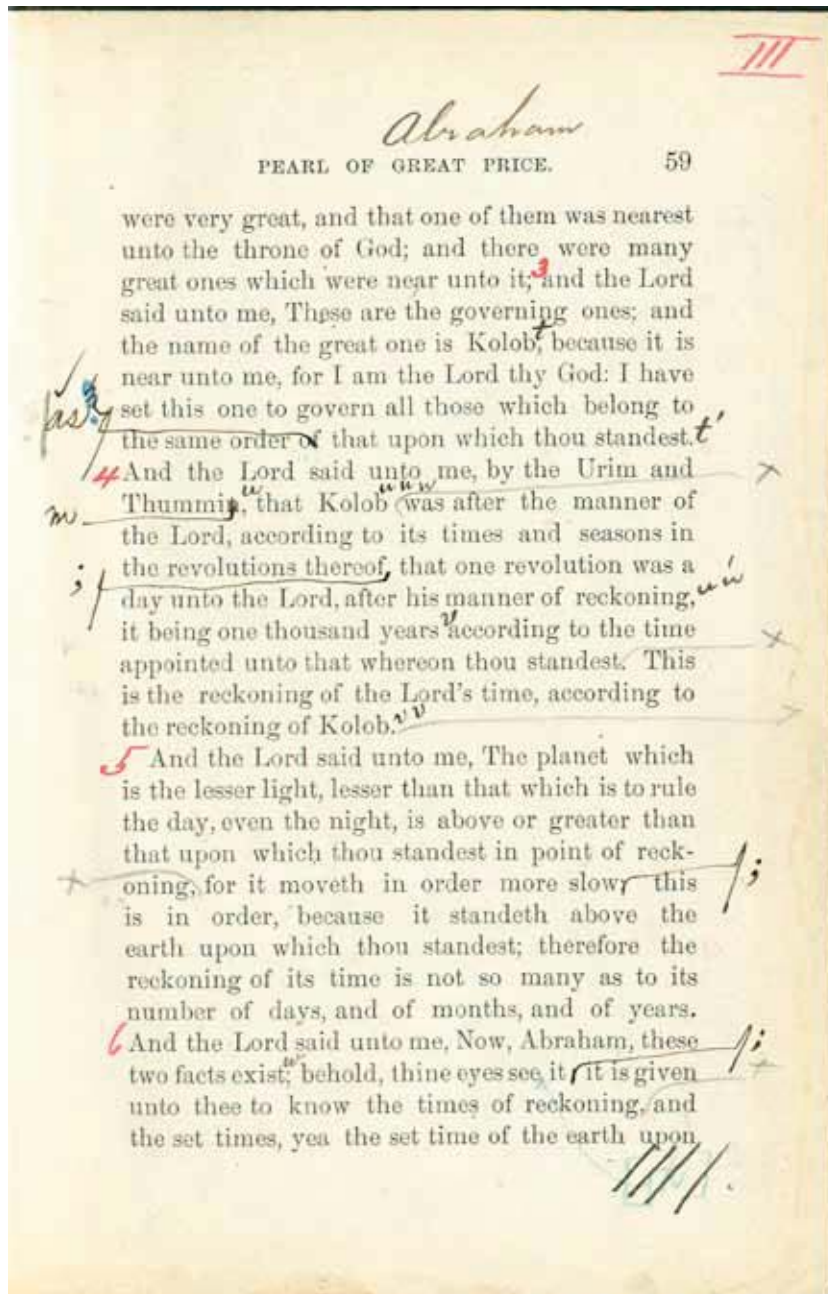




Abraham 2:19-3:2a

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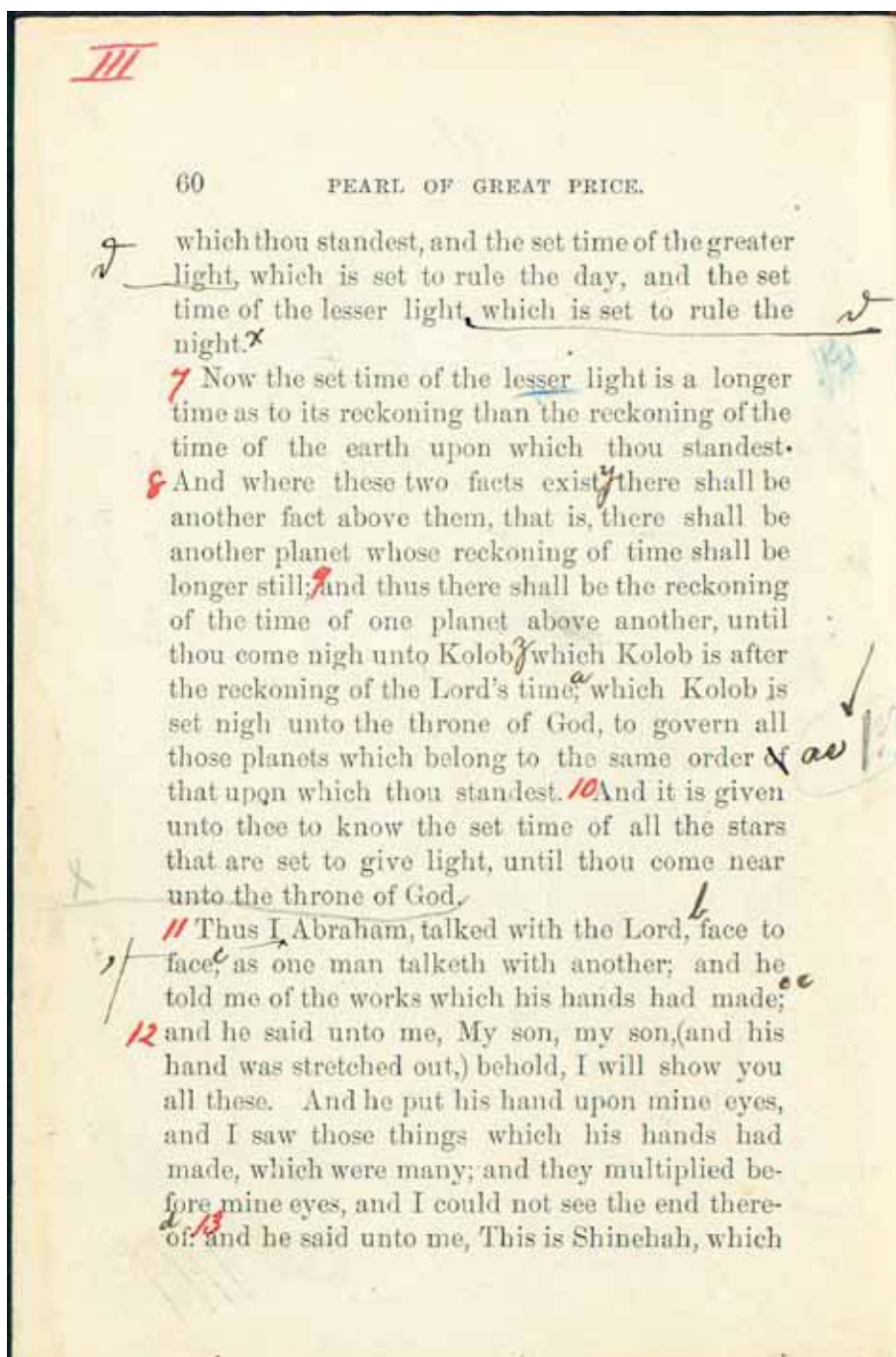


Abraham 3:2b-5a

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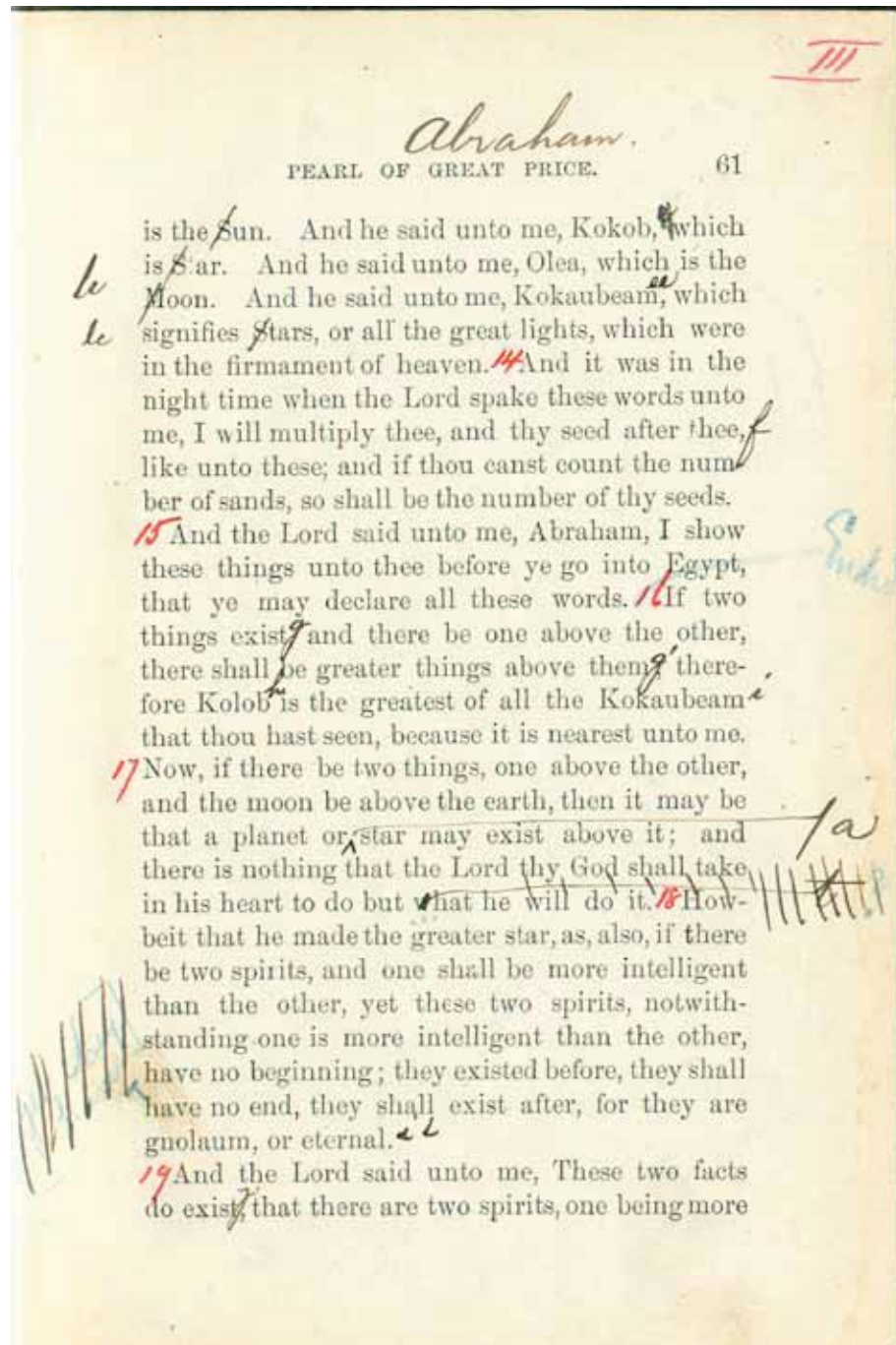




Abraham 3:5b-13a

Talmage's 1888 Book of Abraham

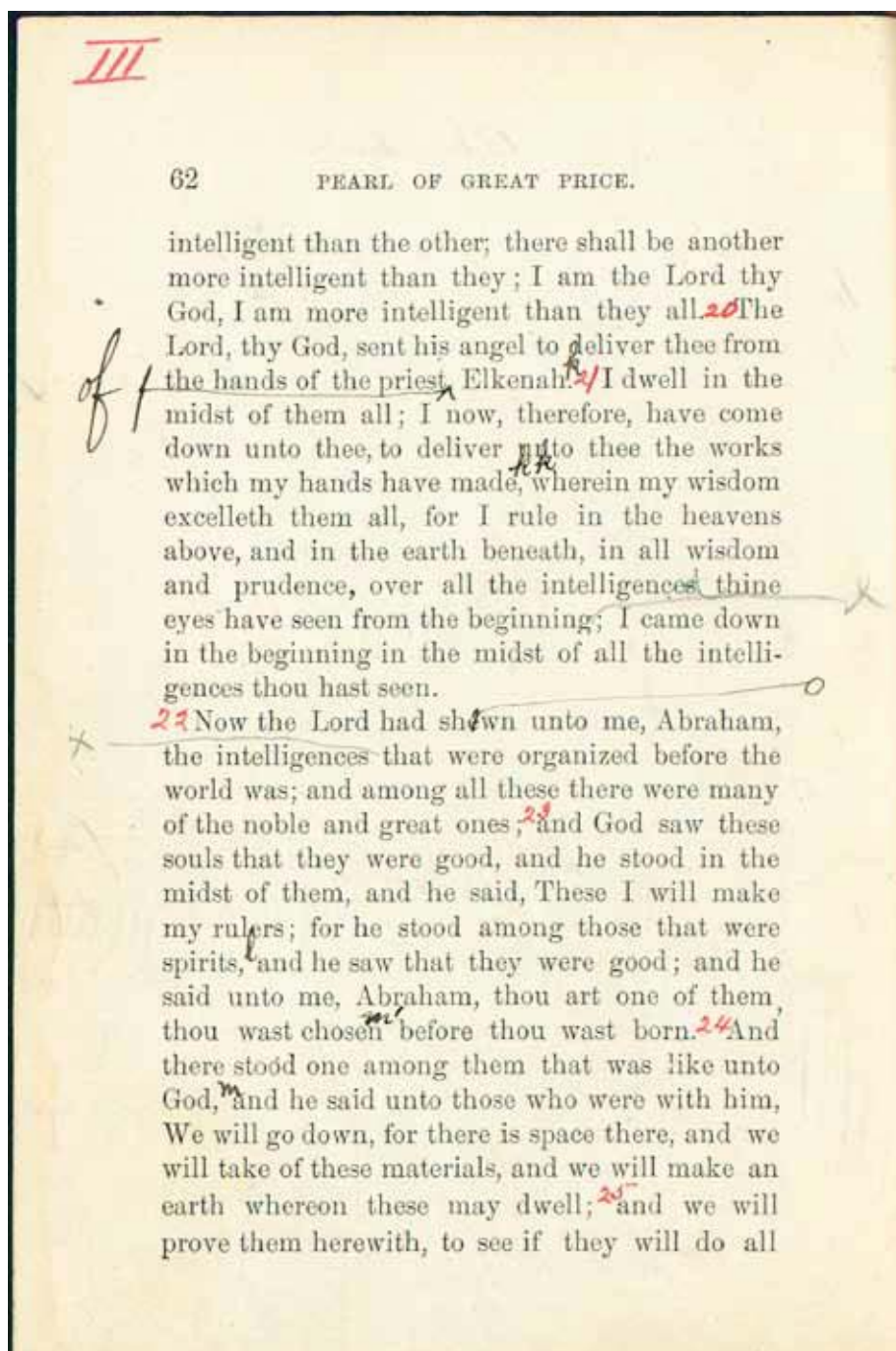
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Abraham 3:13b-19a

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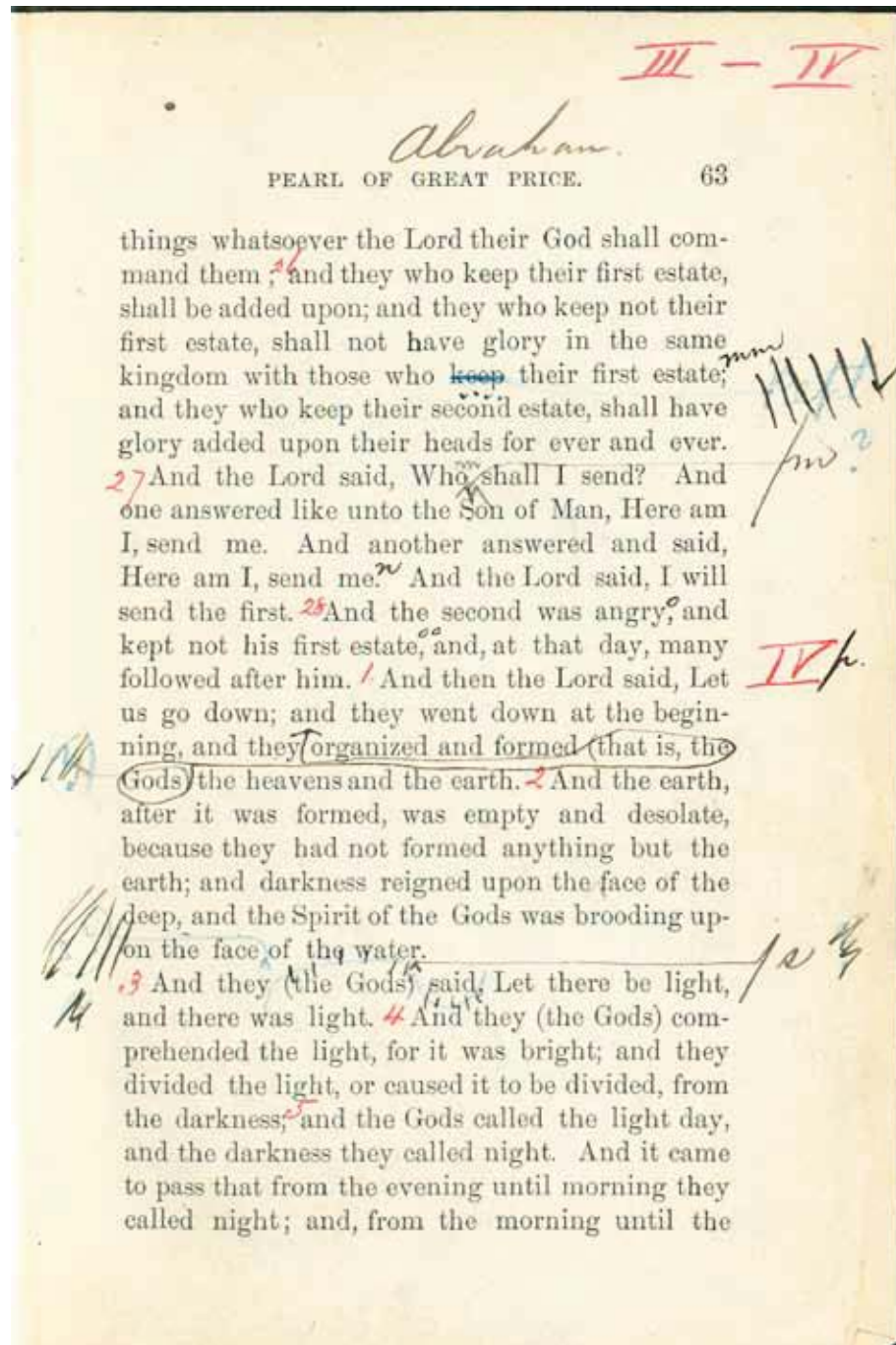


Abraham 3:19b-25a

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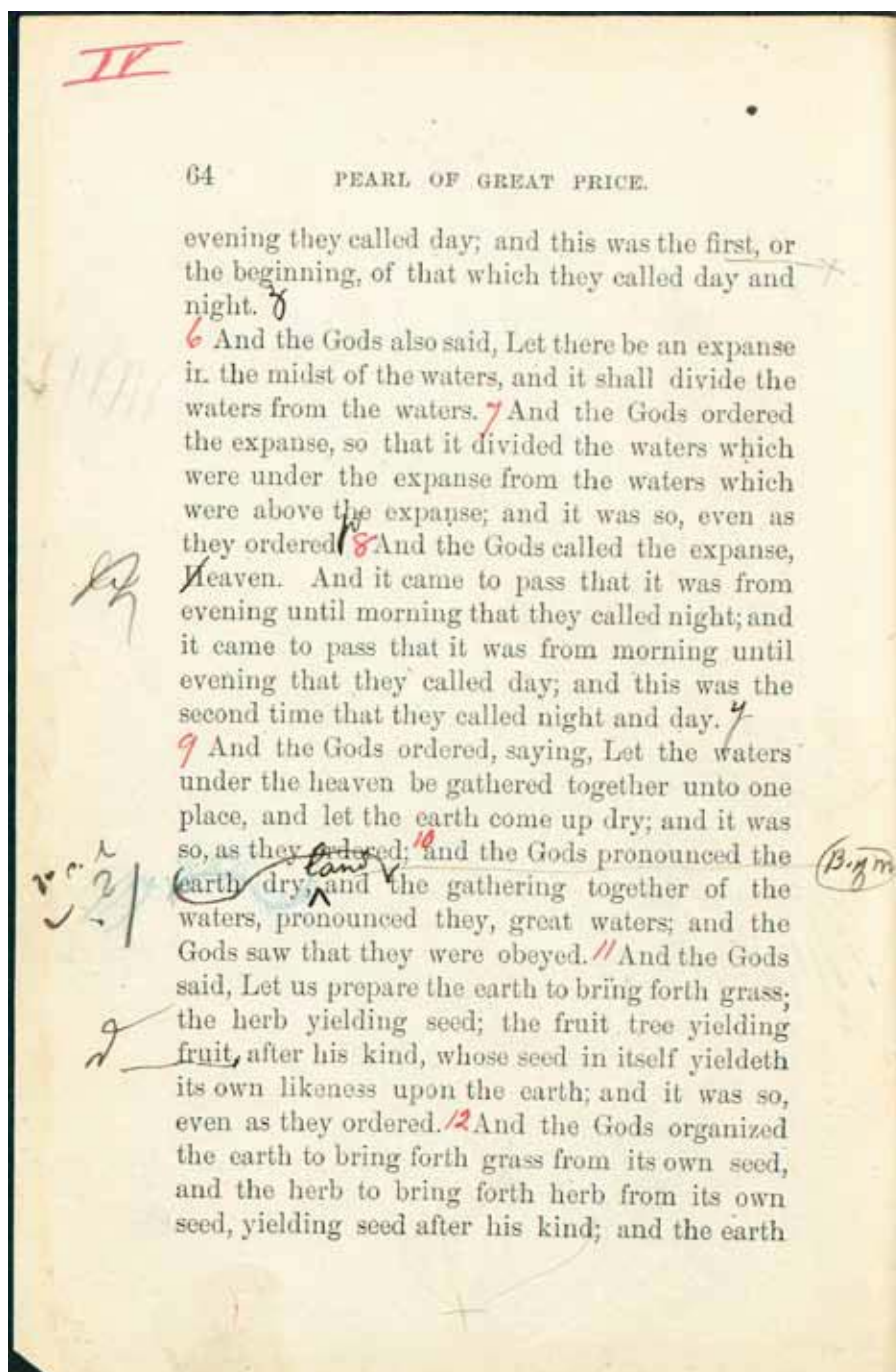




Abraham 3:25b-4:5a

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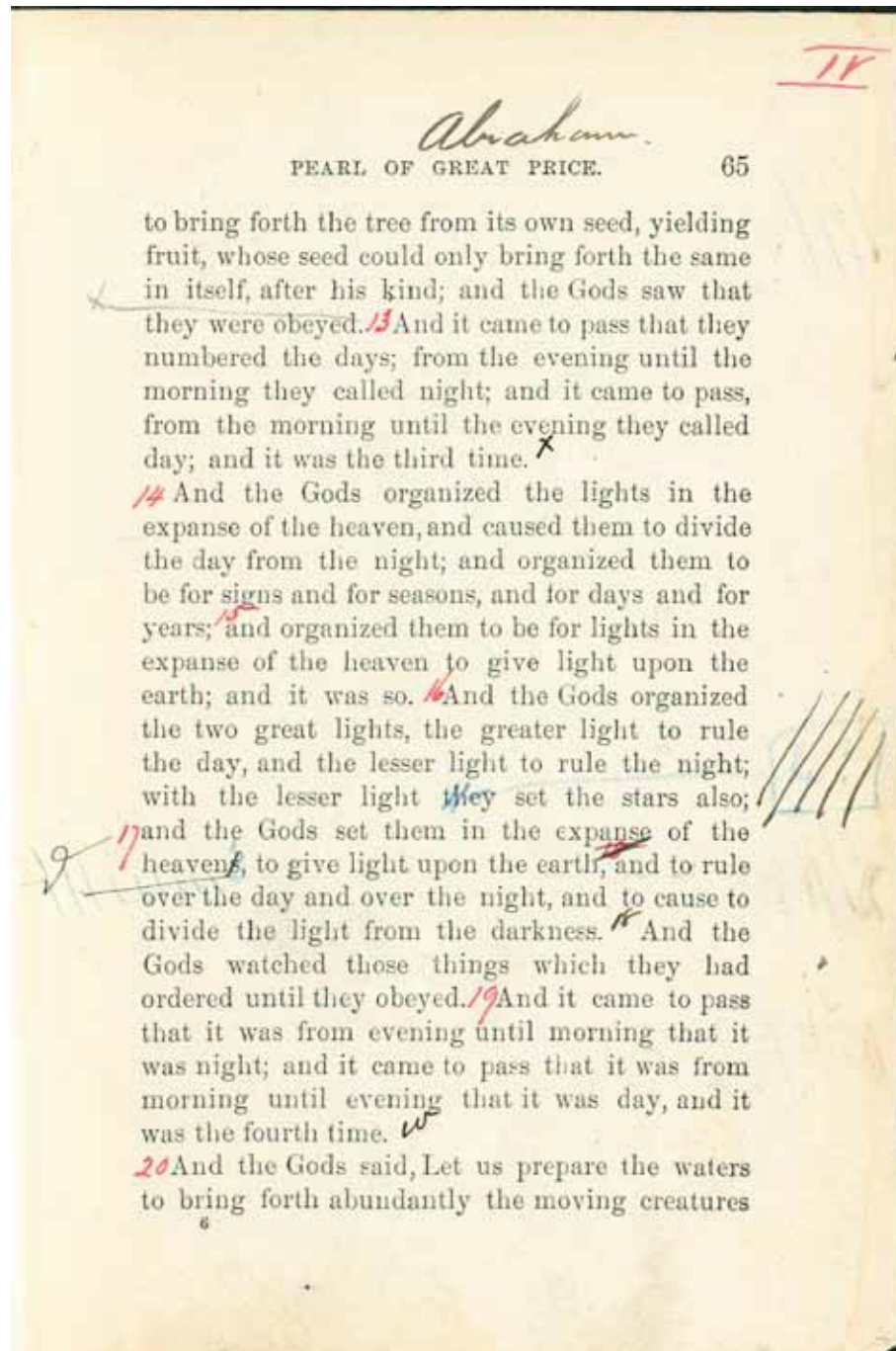


Abraham 4:5b-12a

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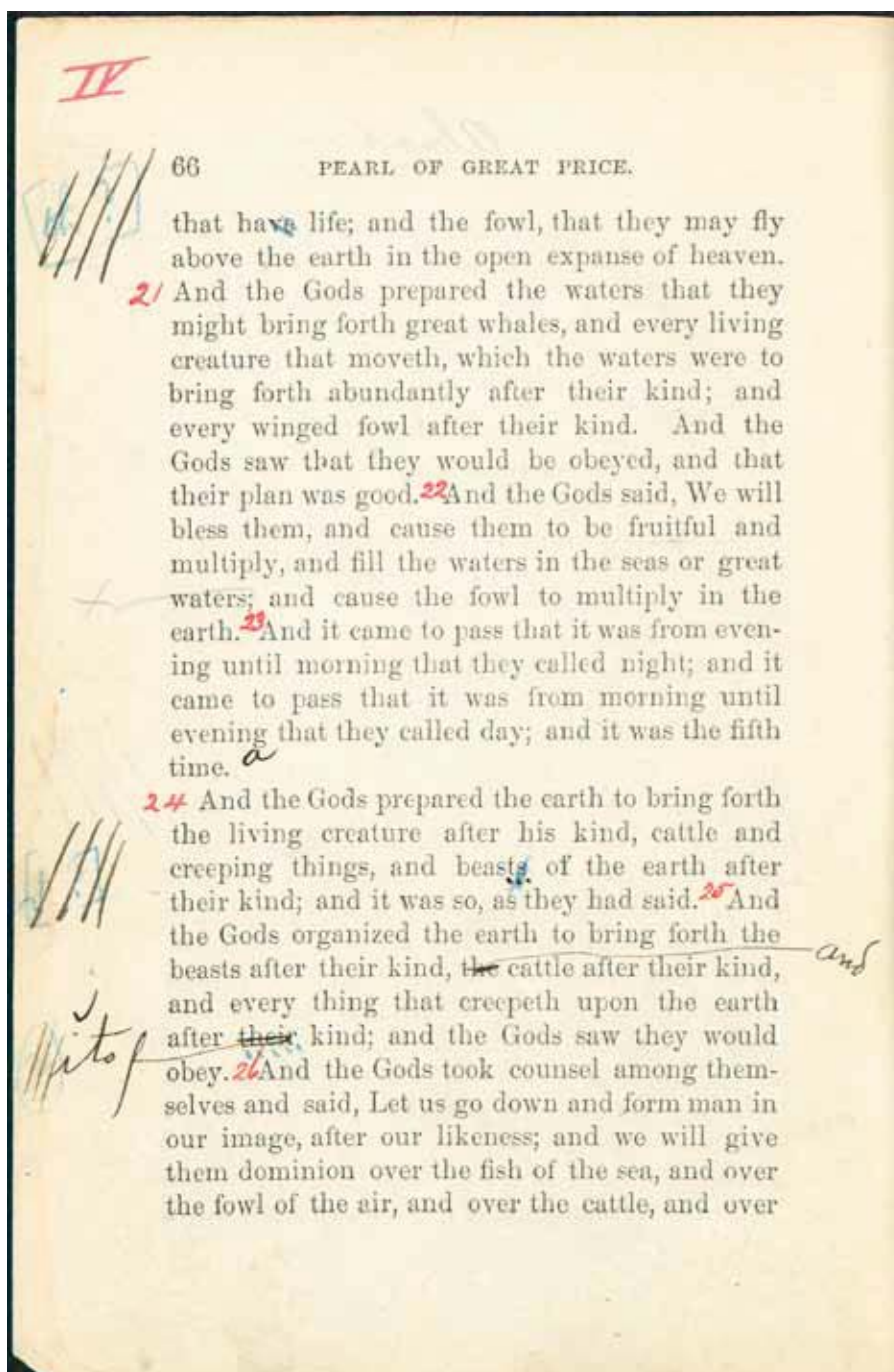




Abraham 4:12b-20a

Talmage's 1888 Book of Abraham

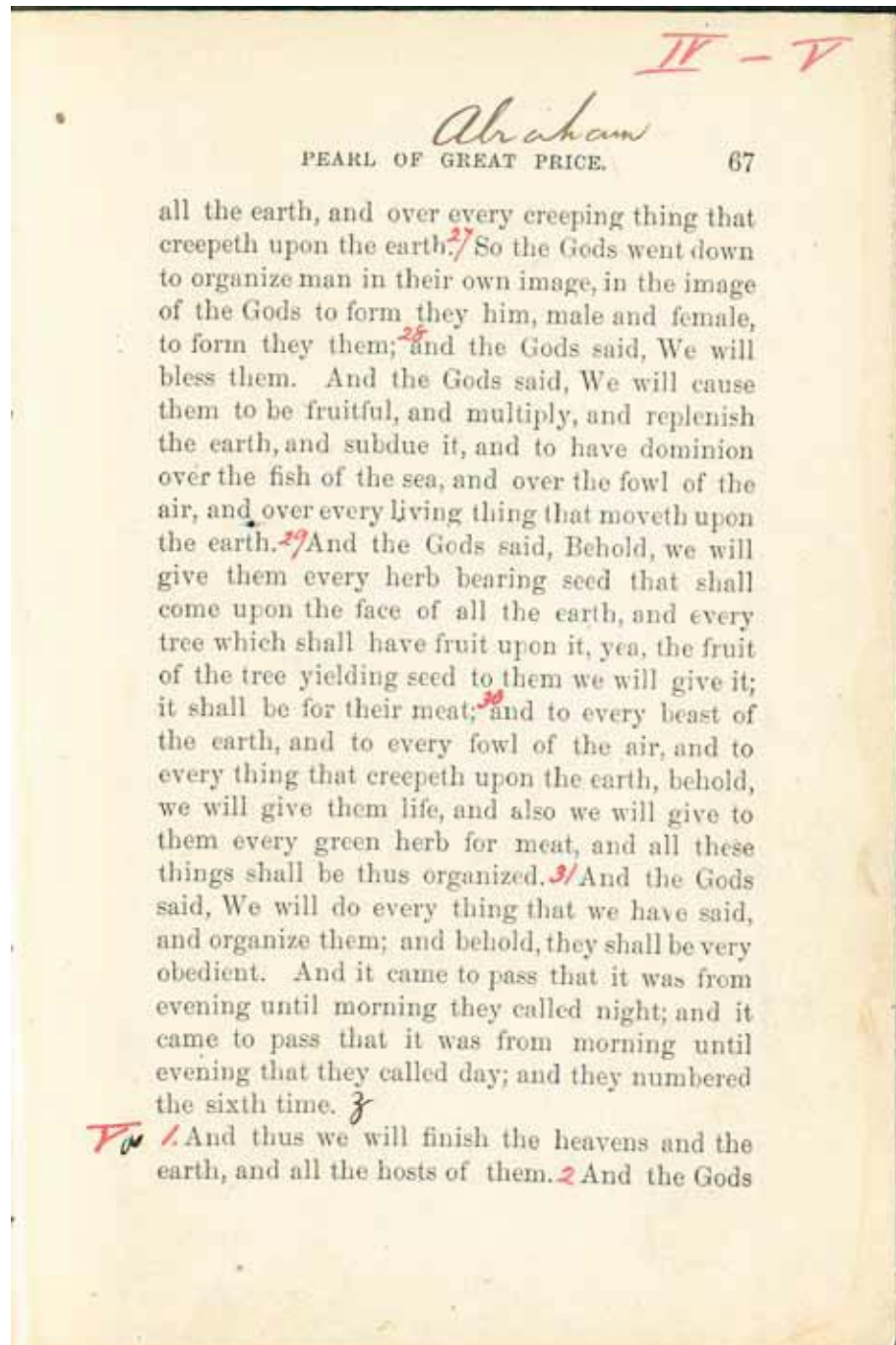
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Abraham 4:20b-26a

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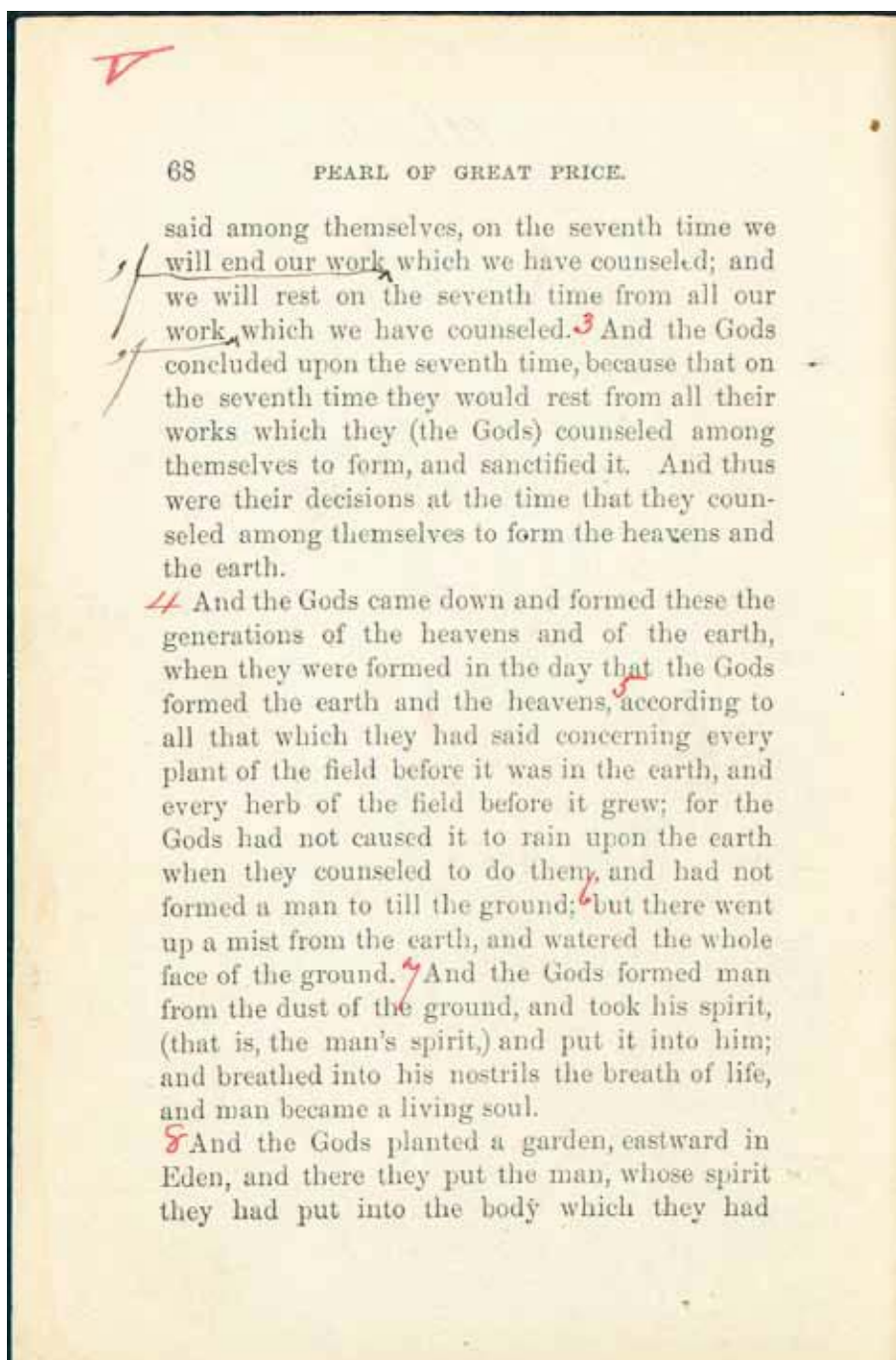


Abraham 4:26b-5:2a

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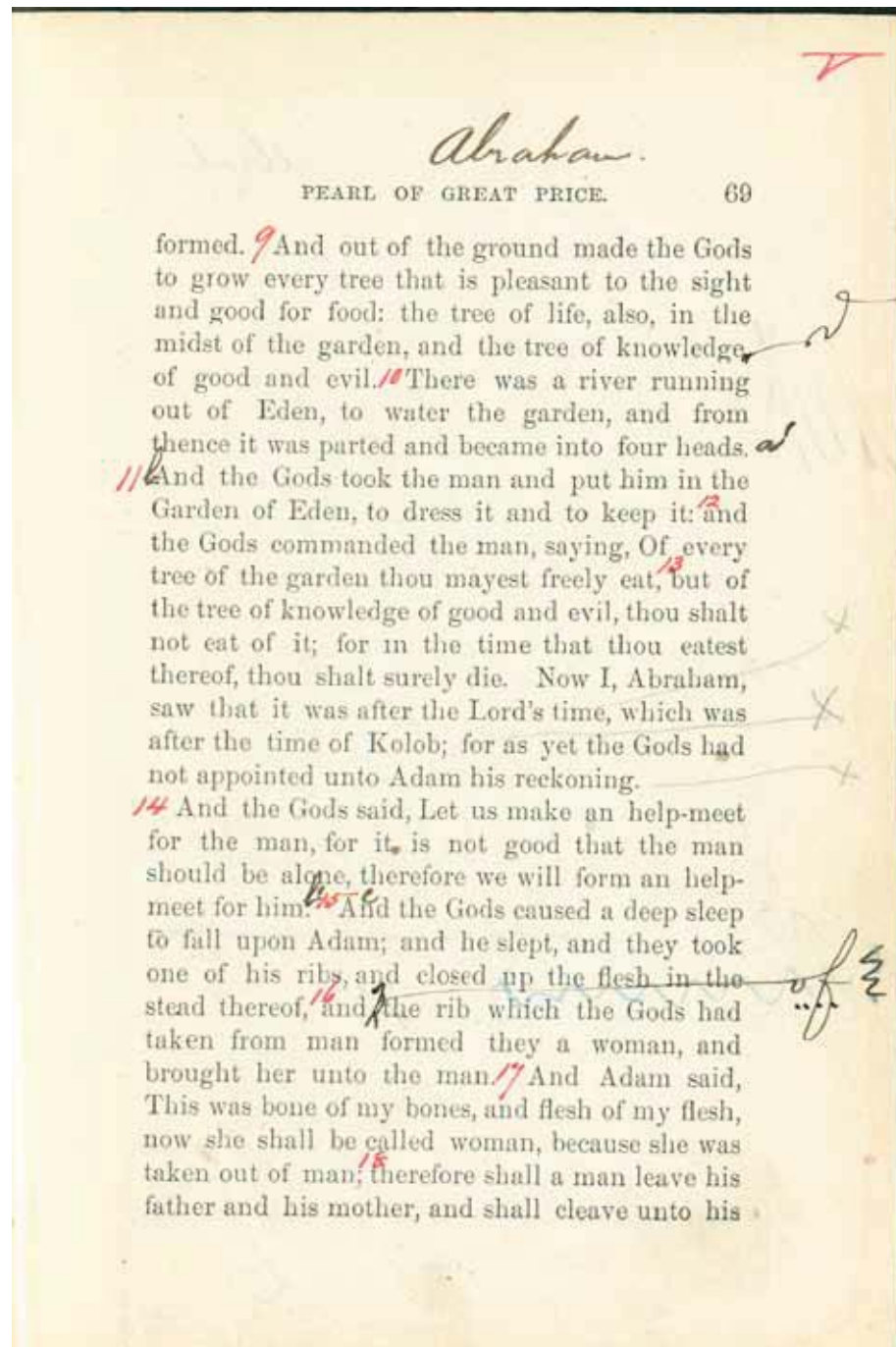




Abraham 5:2b-8a

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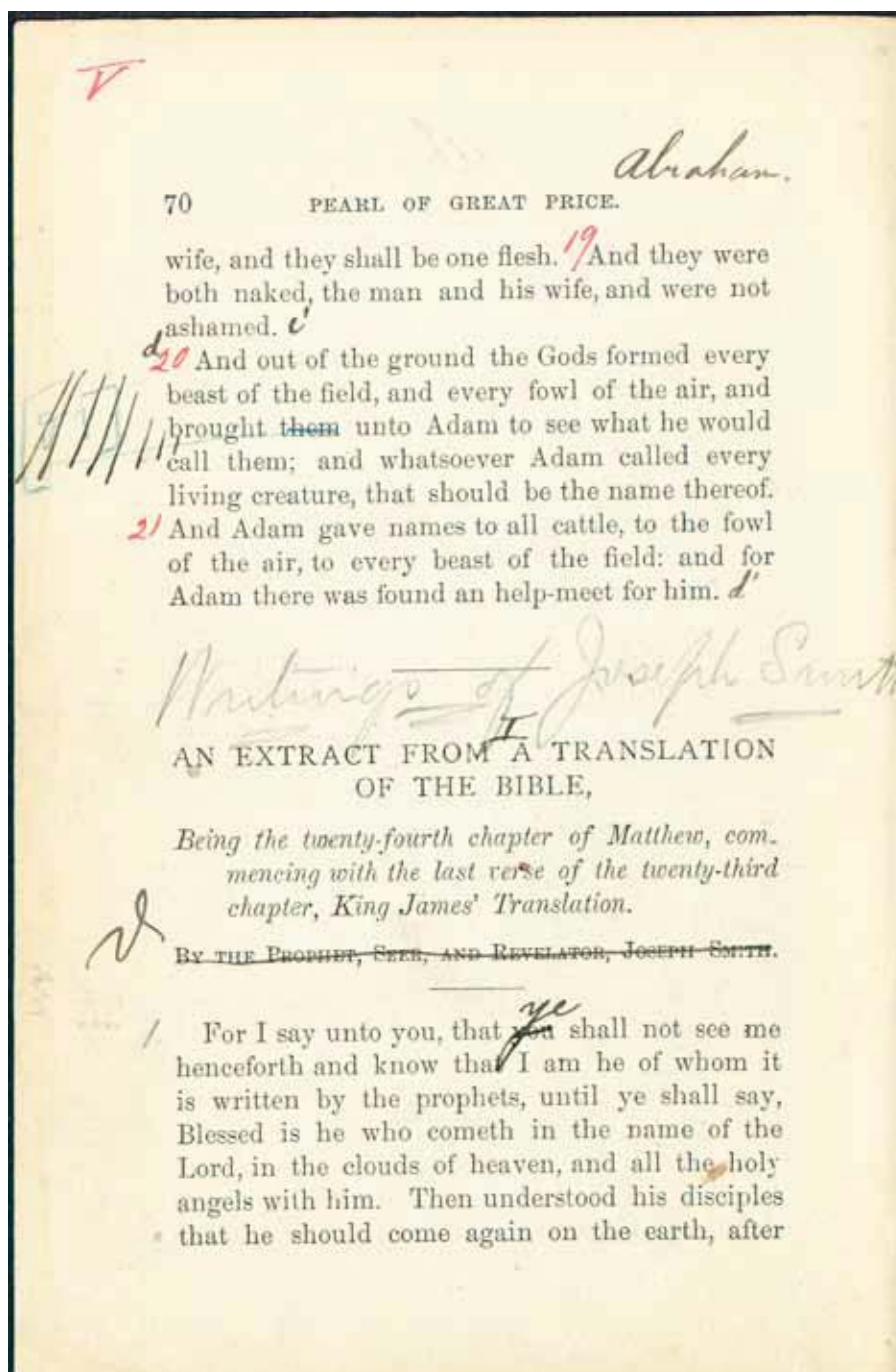


Abraham 5:8b-18a

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Abraham 5:18b-21

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