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

Brian M. Hauglid

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A Textual History of the Book of Abraham: Manuscripts and Editions
STUDIES IN THE BOOK OF ABRAHAM

NUMBER 5

JOHN GEE AND BRIAN M. HAUGLID, SERIES EDITORS

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

BRIAN M. HAUGLID
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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.¹

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.²

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.³ 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.⁴

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.”⁵ In his study, Whipple

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

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.

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.

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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.
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.
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 hypocephalus 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.¹

The Work of Translation

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.” He continued to work with the Egyptian papyri the rest of July. Seven more days of translation occurred between 1 October and 26 November 1835. 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.”

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, who is mentioned as one of the initial scribes alongside Oliver Cowdery, whose handwriting is not found at all in the Abraham manuscripts. 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, and perhaps further.
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,”¹⁰ 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.”¹¹ 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 2.¹²

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<s> and the formation of the planetary System.”¹³ On 6 May 1838, Joseph Smith “instructed the Church, in the mysteries of the Kingdom of God; giving them a history of the plannets &c and of Abrahams writings upon the Planettary System &c.”¹⁴ In August 1839, he then alluded to Abraham 3:22 in his remarks about God calling premortal spirits before him and organizing them.¹⁵ He also reportedly made additional comments on astronomy¹⁶ and the eternity of God and the spirit of man¹⁷ 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.¹⁸ 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.’”¹⁹ 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

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

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.

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. In a later reminiscence, Anson Call said that it took about two hours to read what had been translated from the Book of Abraham.

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.”

Furthermore, Sarah Leavitt reported that in 1836 Abraham’s record included a representation of Jacob’s ladder, 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


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).


the third, the Witness or Testator.” 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.”

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.” Wilford Woodruff reported in February 1842 that the Urim and Thummim was used in the translation, 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.

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.
30. Lucy said that Joseph Smith used a hat in his translation of the Book of Abraham. See *Friends’ Weekly Inteligencer*, 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.”³¹ 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.³²

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 |


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 [sic] 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**

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.
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-keenah
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-keenah, 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-keenah
Ab3 Elkkener
Ab4 Elkkener
Ab5 Elkenah

Abraham 1:23
Ab2 Zep-tah, Elk keenah
Ab3 Zeptah, Elkkener
Ab4 Zeptah, Elkkener
Ab5 Zeptah (cancelled), Elkenah (inserted)
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 dumb idols
- Ab3: unto these dumb idols

**Abraham 1:8**
- Ab2: unto the strange gods
- Ab3: unto these strange gods

**Abraham 1:10**
- Ab2: plains (of Olishem)
- Ab3: plain (of Olishem)

**Abraham 1:11**
- Ab2: offer upon this altar
- Ab3: offered upon this altar

**Abraham 1:15**
- Ab2: offer me up 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 Olishem

**Abraham 1:14**
- Ab2: is called by the Chaldians
- Ab3: was called by the Egyptians

**Abraham 1:24**
- Ab2: When this woman discovered the land
- Ab3: When this woman discovered the land

**Abraham 2:2**
- Ab2: Haron
- Ab3: Haran
- Ab4: Haran
- Ab5: Haran
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:

<table>
<thead>
<tr>
<th>Abraham 1:1</th>
<th>Ab5</th>
<th>TS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>In the Land of the Chaldeans</td>
<td>In the land of the Chaldeans</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Abraham 1:8</th>
<th>Ab5</th>
<th>TS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>at this time it was the custom of the priest</td>
<td>Now, at this time it was the custom of the priest</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Abraham 1:15</th>
<th>Ab5</th>
<th>TS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>And as they lifted up their hands</td>
<td>And as they lifted up their hands</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Abraham 1:29</th>
<th>Ab5</th>
<th>TS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>after the priest of Elkenah</td>
<td>after the priest of Elkenah</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Abraham 1:5</th>
<th>Ab5</th>
<th>TS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>worshipping of the Gods of the heathens</td>
<td>worshipping of the Gods of the heathens</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Abraham 1:9 (12)</th>
<th>Ab5</th>
<th>TS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>And it <em>come</em> to pass</td>
<td>And it <em>come</em> to pass</td>
</tr>
</tbody>
</table>
Abraham 1:24
Ab5 who after<wards> 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 Elke-
nah, 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.
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 Millennial 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 whatsoever 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.³⁴ 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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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
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 Chaldee.” 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 2.1 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 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.


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 [sic] 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.²

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,²⁰ 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 the³⁴ 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.
A TRANSLATION

Of some ancient Records that have fallen into our hands, from the Catecombs 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.

THE BOOK OF ABRAHAM

1. [1] 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, [2] and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be {one who possesses 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, [3] it was conferred upon me from the fathers; it came

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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. EAOC p. 3: "The land of the Chaldees"; EAOC p. 3: "The Land of the Chaldeans"
6. Ab1, 1981: "fathers"
7. Ab1: "seeing"; Ab5: cancels "seeing" and inserts supralinear "finding"
8. Ab1: omit "myself"
9. Ab1: omit "also"
10. GAEL p. 13: "one who possesses great knowledge"
11. Ab1: omit "and to be"
12. Ab1, GAEL p. 9: "a possessor of greater knowledge"
13. Ab1: omit "and to be"
14. Ab1, GAEL pp. 2, 3: omit "and desiring to receive instructions, and"
15. Ab1, GAEL pp. 2, 3: "one who keeps"
16. Ab1, GAEL pp. 2, 3: omit "I became"; GAEL pp. 2, 3: "a patriarch, a rightful heir, a high priest"
down from the fathers,\textsuperscript{17} from the beginning of time, yea,\textsuperscript{18} even from the beginning, or before the foundations\textsuperscript{19} of the earth, to the present time, even the right of the first born,\textsuperscript{21} the first man, who is Adam, or\textsuperscript{23} first father,\textsuperscript{24} through the\textsuperscript{25} fathers, unto me.

2. [4] I sought for mine\textsuperscript{26} appointment unto the Priesthood according to the appointment of God unto\textsuperscript{27} 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,\textsuperscript{28} 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,\textsuperscript{29} and the God of Libnah,\textsuperscript{30} and the God of Mahmackrah, and the God of Korash,\textsuperscript{31} and the God of Pharaoh, King of Egypt; [7] therefore they turned their hearts to the sacrifice of the heathen\textsuperscript{32} in offering up their children unto their\textsuperscript{33} dumb idols, and hearkened not unto my voice but endeavored\textsuperscript{34} to take away my life by the hand of the priest of Elkenah;\textsuperscript{35} the priest of Elkenah\textsuperscript{36} 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\textsuperscript{37} men, women and children. [9] And it came\textsuperscript{38} to pass that the priest made an offering unto the God of Pharaoh, and also unto the God of Shagreel,\textsuperscript{39} even after the manner of the Egyptians. Now the God of Shagreel\textsuperscript{40} was the Sun.
[10] Even the⁴¹ thank-offering⁴² of a child did the priest of Pharaoh offer upon the altar, which stood by the hill called Potiphar’s⁴³ 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 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 come⁴⁵ 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 might⁴⁶ have a knowledge of this altar, I will refer you to the representation⁴⁷ at the commencement of this record. [13] It was made after the form of a bedstead,⁴⁸ such as was had among the Chaldeans, and it stood before the gods of Elkenah,⁴⁹ Libnah,⁵⁰ Mahmackrah, Korash,⁵¹ &⁵² 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 the⁵³ figures is called by the Chaldeans⁵⁴ Rahleenos,⁵⁵ which signifies Hyeroglyphics.⁵⁶

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 a⁵⁷ vision of the Almighty, and the angel of his presence stood by me,⁵⁸ and immediately unloosed⁵⁹ my bands, [16] and his voice was unto me, Abram! Abram!⁶⁰ behold, my name is JEHOVAH,⁶¹ and I have heard thee, and have come down to deliver thee, and to take thee away from thy fathers’⁶² house, and from all thy kin-folks,⁶³ into a strange land, which thou knowest not of,
[17] {and this}⁶⁴ because ⁶⁵ they have turned their hearts away from me, to worship the God of Elkenah,⁶⁶ and the God of Libnah,⁶⁷ &⁶⁸ the God⁶⁹ of Mahmackrah,⁷⁰ &⁷¹ the God of Korash,⁷² 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,⁷³ 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; and [19] as it was with Noah so shall it be with thee; that⁷⁴ through thy ministry my name shall be known in the earth forever,⁷⁵ for⁷⁶ I am thy God.

6. [20] Behold, Potiphar’s⁷⁷ Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah,⁷⁸ and of the Gods⁷⁹ of the land, and utterly destroyed them, and smote the priest that he died; and there⁸⁰ was great mourning⁸¹ in Chaldea, and also in the court of Pharaoh,⁸² which Pharaoh signifies King by royal blood. [21] —Now this⁸³ King of Egypt was a descendant from the loins of Ham,⁸⁴ 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,⁸⁵ who was the daughter of Ham,⁸⁶ and the daughter of Egyptus,⁸⁷ which, in the Chaldea,⁸⁸ signifies Egypt, which signifies, that which is forbidden. [24] When this woman discovered the land it was under water,⁸⁹
who afterwards settled her sons in it. And thus, from Ham, 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, the daughter of Ham, and it was after the manner of the 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 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.

8. [27] Now Pharaoh being of that lineage, by which he could not have the right of Priesthood, notwithstanding the Pharaoh’s would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; [28] but I shall endeavor 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 Elkenah was smitten, that he died, there came a fulfillment of those things which {were said} unto me concerning the land of Chaldea, that there should be a famine in the land. [30] 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, 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.

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”
100. Ab3, MS, 1851: “endeavour”
101. WA: omits “of”
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”
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.¹ [2] And it came to pass that I, Abraham,² took Sarai to wife, and Nehor,³ my brother, took Milcah to wife, who were⁴ the daughters⁵ of Haran.⁶ [3] Now the Lord had said unto me, Abram,⁷ get thee⁸ out of thy country, and from thy kindred, and from thy father’s⁹ house, unto a land that I will shew¹⁰ thee. [4] Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan;¹¹ and I took Lot, my brother’s¹² son, and his wife, and Sarai,¹³ 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 many¹⁴ flocks in Haran; and my father turned again unto his idolatry,¹⁵ therefore he continued in Haran.

11. [6] But I, Abram,¹⁶ and Lot, my brother’s¹⁷ 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 thee¹十八 minister, {to bear my name in a strange land}¹⁹ which I will give unto thy seed for an {everlasting possession},²⁰ 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 the²¹ fire to be my chariot; I say to the

2. Ab2, Ab3, Ab4, Ab5: “Abram”
4. Ab2, Ab3, Ab4, 1981: “was”; Ab5: “ere” overwrites “as” in “was” to make “were”
6. Ab2: “Haron”
7. MS, 1851, 1878, 1888, 1902, 1921, 1981: “Abraham”
8. Ab2, Ab4: “the”
9. Ab2, Ab4, Ab5: “fathers”
11. GAEL p. 6: “Abraham having been chosen before was sent by commandment unto the Land of Canaan”
13. Ab2: “sarah”
14. Ab2: inserts supralinear “many”
15. Ab2: “idolity”; Ab4: “Idolity”
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}, 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 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 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 a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of [life eternal].

12. [12] Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. [13] Thou didst send thine angel to deliver me from the Gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. [14] So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram was sixty and two years old when I departed out of Haran. [15] And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother’s son, and all our substance that we had gathered, and the souls that we had won in Haran, 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, to come to the land of Canaan.

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22. 1902, 1921, 1981: “—Depart hence—”
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, 82”
38. Ab4: "Chaldeea”
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,⁴² built an altar ⁴³ in the land of Jershon,⁴⁴ and made an offering unto the Lord, and prayed that the famine might be turned away from my father’s⁴⁵ house, that they might not perish; [18] and then we passed from Jershon⁴⁶ through the land, unto the place of Sechem.⁴⁷ It was situated in the plains of Moreh, and we had already came⁴⁸ 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 idolatrous⁴⁹ 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.⁵⁰ [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”
49. Ab4: “Idolitrous”; Ab5: “Idolatrous”
50. MS, 1851, 1878, 1888, 1902, 1921, 1981: “grievous”
16. [1] And I, Abraham, had the Urim and Thummim,¹ which the Lord my God had given unto me, in Ur of the Chaldees; [2] and I saw the stars also² 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;³ and the name of the great one is Kolob,⁴ 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 of⁵ that upon which thou standest. [4] And the Lord said unto me, by the Urim and Thummim,⁶ 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 seeth⁷ it; it is given unto thee to know the times of reckoning, and the set times,⁸ 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 key 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, that belong governs the earth, sun, + moon, (which have their power, 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 Kae-e van 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”; 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 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],¹⁰ behold I will shew¹¹ 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.)¹³ 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 shew¹³ these things unto thee, before ye go into Egypt, that ye may declare all these words.¹⁴ [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 a¹⁵ 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 they¹⁶ have no beginning, they existed before; they shall have no end, they shall exist after, for they are {Gnolaum, or Eternal}.¹⁷

21. [19] And the Lord said unto me, {these two facts}¹⁸ 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 of¹⁹ 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
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”
17. MS, 1851, 1878, 1888, 1902, 1921, 1981: “gnolaum, or eternal”
18. Ab7: “these 2 facts”
19. 1878, 1888: omits “of”
[21] {I dwell}²⁰ in the midst of them all; I, now, therefore, have come down unto thee, to deliver²¹ unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule²² in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies²³ thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligencies²⁴ thou hast seen.

22. [22] Now the Lord had shewn²⁵ unto me, Abraham, the intelligences that were organized before the world was; and among all these there²⁶ 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 wast²⁷ 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,²⁸ 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 forever²⁹ and ever.

23. [27] And the Lord said, who³⁰ shall I send? And one answered like unto the {Son of Man},³¹ 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”
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”
[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,)¹} 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 faces² of the water.³

24. [3] {And they said, the Gods},⁴ let there be light, and there was light. [4] And they, the Gods,⁵ 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 unto⁶ 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},⁷ and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed. [11]—⁸ 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 fruit,⁹ 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 he¹⁰ 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 hath¹¹ 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 it was 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 beast¹² 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 ¹³ cattle after their kind, and every thing that creepeth upon the earth after their¹⁴ 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, behold¹⁵ we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; [30] and to every beast of the earth,
and to every fowl of the air, and to every thing that creepeth upon the earth, behold⁶ 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 thing¹⁷ that we have said, and organize them;
and, behold,¹⁸ they shall be very obedient. And it came to pass that it was from evening until morn-
ing, they called night; and it came to pass that it was from morning until evening,¹⁹ they called
day; and they numbered the sixth time.

16. MS: “behold!”
17. 1921, 1981: “everything”
18. MS: “behold!”
19. 1851, 1878, 1888, 1902, 1921, 1981: insert “that”
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;¹ and we will rest on the seventh time from all our work which we have counselled.² [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},³ counselled⁴ among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled⁵ 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 counselled⁶ 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},⁷ 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 meet⁸ for the man, for it is not good that the man should be alone, therefore we will form an help meet⁹ 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 ¹⁰ 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 ¹¹ unto Adam to see what he would call them; and what soever ¹² 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 meet¹³ 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”
A FAC-SIMILE¹ FROM THE BOOK OF ABRAHAM. NO. 1
EXPLANATION OF THE ABOVE CUT.²

Fig. 1³ The Angel⁴ of the Lord.

Fig. 2 Abraham fastened upon an Altar.⁵

Fig. 3 The Idolatrous Priest⁶ of Elkenah attempting to offer up Abraham as a sacrifice.

Fig. 4 The Altar⁷ for sacrifice, by the Idolatrous Priests,⁸ standing before the Gods⁹ of
Elkenah, Libnah, Mahmachrah, Korash, and Pharaoh.

Fig. 5 The Idolatrous God¹⁰ of Elkenah.

Fig. 6 The Idolatrous God¹¹ of Libnah.

Fig. 7 The Idolatrous God¹² of Mahmachrah.¹³

Fig. 8 The Idolatrous God¹⁴ of Korash.

Fig. 9 The Idolatrous God¹⁵ of Pharaoh.

Fig. 10 Abraham in Egypt.

Fig. 11 Designed to represent the pillars of Heaven,¹⁶ 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,¹⁷ 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”
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 “Shaumau, {or[to] be hight}; “heaven” after insertion
A FAC-SIMILE¹ FROM THE BOOK OF ABRAHAM No. 2
EXPLANATION {OF THE ABOVE CUT}²

Fig. 1 Kolob, signifying³ the first creation,⁴ nearest⁵ 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,⁶ signifies one day to a cubit.⁷ One day, in Kolob,⁸ is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians⁹ Jah-oh-eh.¹⁰

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;¹¹ as revealed from God to Abraham, as he offered sacrificed upon an altar, which he had built unto the Lord.

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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”;
11. 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”

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11. GAEL p. 24: “Jah-oh-eh The earth under the governing power 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 which belong governs the earth, sun, + moon, (which have their power, 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 words¹² of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedek,¹³ Abraham and all to whom the Priesthood was revealed.

Fig. 4 Answers to the hebrew¹⁴ word¹⁵ Raukeeyang,¹⁶ signifying expance, 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}¹⁷ Enish-go-on-dosh; that¹⁸ 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,¹⁹ which is the grand Key, or, in other words, the governing power, which governs fifteen²⁰ other fixed planets or stars,²¹ as also Floese or the Moon, the earth²² and the Sun in their annual revolutions.²³ This planet receives its power through the medium of Kli flos-is-es,²⁴ or Hah-kau-beam, the stars represented by numbers 22, and 23, receiving light from the revolutions of Kolob.

Fig. 6 Represents this²⁵ earth in its four quarters.

Fig. 7 Represents God sitting upon his throne, revealing, through the heavens, the grand Key words²⁶ of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8 Contains writing²⁷ that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

12. 1851, 1878, 1888, 1902, 1921, 1981: “Key-words”
15. Ab6: “work”
16. Ab6, 1851, 1878, 1882, 1888, 1891: “raukeeyang”
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, So²⁸ let²⁹ it be, Amen.

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

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"
A FAC-SIMILE¹ FROM THE BOOK OF ABRAHAM. No. 3

EXPLANATION {OF CUT ON FIRST PAGE}.²

Fig. 1 Abraham sitting upon Pharaoh’s throne, by the politeness of the king; with a crown upon his head, representing the priesthood;³ as emblematical of the grand presidency⁴ in heaven;⁵ with the sceptre⁶ 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.⁷

Fig. 4 Prince of Pharaoh, King of Egypt; as written above the hand.

Fig. 5 Shulem; one of the kings⁸ 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,⁹ in the kings¹⁰ Court.¹¹

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1. 1851: “FAC=SIMILE”; 1921, 1981: “FACSIMILE”
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”
10. 1851, 1878, 1888, 1902, 1921, 1981: “king’s”
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 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 individually inserted 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.

\(H\) Denotes a hieratic character at the line opposite the text in the left margin of the page.

^\(\) All supralinear text is reproduced with the accompanying carat.

{x} Retracing, touch up, mending (primarily in names and places).

\(x\) 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.”

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.”

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. 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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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.⁴

A Textual History of the Book of Abraham

Abraham Folio 1a (of Ab4) lines 1–21 [Abraham 1:1–3]
Translations of the Book of Abraham written by his own hand upon papyrus and found in the CataCombs of Egypt.

1 In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw, that it was needful for me to obtain another place of residence, and seeing 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: Having been a follower of righteousness;

desiring one who possessed great Knowledge; a greater follower of righteousness,

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 beginning 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, 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.¹ Letters (j, k, l, and m, respectively), written in blue ink, were placed on each sheet, recto and verso, at a later time.² 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.³

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.

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. This manuscript has been in the possession of the LDS Church since the Nauvoo period (1839–1846).

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The sign of the first degree of the first priest

Sign of the first degree of the first priest.

Ab2 Folio 1a lines 1–20 [Abraham 1:4–9a]

I sought for the approval of the high priest in the holy temple, and wrote the priesthood according to the appointment of God unto the Father concerning the law.

My father having turned from their righteousness, and from the holy commandments, which the Lord, then God, had given unto them, unto the worshiping of the gods of the heathen.

But they would not hearken unto my voice, for their hearts were set in their evil works, and were wholly turned to the God of Elkanah and the God of Mahanamraki and the God of Pharaoh, King of Egypt. Therefore the times that the heathen in offering up their sacrifices unto their chamels' idols, and hearkened not unto my voice, but hearkened to take away my life. By the hand of the priest of Elkanah.

The priest of Elkanah was also the priest of Pharaoh, no set or order.

This time it was the custom of the priest of Pharaoh, the King of Egypt, to offer up upon the altar, which was erected in the time of Pharaoh, and the offering unto these strange gods both men, women, children, and it came to pass that the priest...
The first sign of the fifth degree of the second part mine I
I sought for the appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed
my fathers having turned from their righteousness and from the holy commandments which the Lord their God had given unto them unto the worshiping of the Gods of the heathens utterly refused to harken to my voice for their hearts were set to do evil and were wholly turned to the God of Elk-<=>kener and the God of Zibnah and the God of Mah-mackrah and the God of Phar<o>ah King of Egypt therefore they turned their hearts to the sacrifice of the heathens in offering up their children unto these d|m|umb|} Idols and harkened not unto my voice but indeovered to take away my life by the hand of the priest of Elk=Kener
The priest of Elk=Keenah was also the priest of Pharoah, 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 the{re|se} strange gods both men, women, and children- and it came to pass that the priest made

Handwriting of Frederick G. Williams

1 in blue ink
9 possibly Elk=Kiner or Elk=Nener
10 or Zibräh; compare r in Mah-mack-rah; thanks to Brent Metcalfe for alerting me to this variant reading
13 or their
16 hieratic character
In the evening, the lunar Pharaoh and his son entered the temple of Pharaoh. The father, Pharaoh, stood in the temple with his son, the young king, and they offered sacrifices to the gods. The priest of Pharaoh offered upon the altar a stone placed by the hill called Joseph’s hill at the head of the plain of Helam.

Now the priest had offered upon this altar their victory and their sons, who were the sons of Osiris, one of the Egyptian royal descendants directly from the line of Osiris. These persons were offered up. As a result of their victory, they would not have to work on the gods of wood or stone. Therefore, they were killed upon this altar.

And it was done after the manner of the Egyptians, as is known to have been that the priests, when killed upon one that they might slay one another, as they did those persons upon this altar, and that you might have a proper edge of their altar and the representation that is at the edge of their altar, without the compromise of their decor.

It was made after the form of a beehive and as was the custom, the Pharaoh and Joseph built it, and in its stone before the gods of Helam, it was called the beehive and the ark of Rah, like unto the ark of Noah.
Ab2 Folio 1a lines 21–41 [Abraham 1:9b–13]

21 an offering unto the {G|god} of Pharaoh and also unto the
god of {s[S]hag=ree[l]} even after the manner of the Egyptians
now the god of Shag-re[e]l was the {S}un- even a thank offering
of a child did the priest of Pharaoh offer upon the alter
which Stood by the hill called Pot[tji]{p}her<s> hill at the head of the
plains of {O}lishem

27 \*H\* Now this priest had offer{◊|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 \*H\* regular royal {pr|discent} directly from the loins of Ham
these virgins were offered up because of their virtue they
would not bow down to wor[e|s]hip gods of wood, or of stone
therefore they were Killed upon this alter

33 And it was done after the manner of the Egyptians and it
came to pa<s th[e|at] the priest<s> laid violence upon me
that they might slay me also, as they did those virgins
upon this alter, and that you might have <a> knowl=

-edge of this alter I will refer [you to] the representation that is at the
\(\text{commencement of this record}\)

38 \*H\* It was made after, the form of a bedsted such as was had
among the Cha[l]d{e}ans and it stood before the gods of Elk-keenah
Zibnah Ma[h]-mac<h>-rah—and als a god like unto that of
pharaoh King of Egypt

\[34 \text{or th[alt]}\]
\[41 \text{p in Egypt appears malformed; possibly Egy[t{p}t]}\]
Ab2 Folio 1b lines 1–21 [Abraham 1:14–18a]
Ab2 Folio 1b lines 1–21 [Abraham 1:14–18a]

1 2 That you may have an understanding of these gods I have
given you the fashion of them in the figures at the begining
which manner of figures is called by the Chaldians, {Ca◊|Ka}{k|h}-lee=
K -nos.

5 And as they lifted up their hands upon me that they
might offer me up {to|and}, take away my life behold I {b|l}ifted up my
voice unto the Lord my {go|God}; and the lord harkened, 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

10 And his voice was unto me Abram Abram Behold
my name is Jehovah. and I have heard thee and have come
down to deliver thee. and to take thee away from thy fathers
house, and from all thy kinsfolks, in to 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 Elk kee-nah and the god of
Zibnah and of Mah-Mach{-}rah- and the god of
Pharaoh King of Egypt. Therefore I have come down
to visit them[,]and to distroy him, who hath lifted up his
hand against thee Abra{ham|m} my son to distroy thy
take away thy life. Behold I will lead thee by my hand
Abraham 1:18b–22

...and I will take thee to go forth upon the earth, to see the prosperity of my father, and the works that were done by the hands of my father, and shall see over thee, so it was with thee, the former, even as the latter, and thou shalt be known in the land forever. Behold Potipher's hill was in the land of Egypt, and the lord broke upon the altar of the temple, and the priests destroyed them and burned them. And the Lord sent judgment and pestilence upon the land, and the great morning in Chaldea and also in the court of Pharaoh, which Pharaoh by royal blood, and the king of Egypt. And he was a descendant from the line of the elder; and was wanting of the blood of the Canaanites by birth. From this went forth all the Egyptians and their blood, the Canaanite was present in the land.
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 Behold Pot[ti]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 distroyed the<m> gods of the land
30 and smote the priests that he died. and there was
31 great morning in Chaldea, and also in the
32 court of Pharaoh which Pharaoh signifies King by
33 royal blood{}, Now this King of Egypt was
34 a discendent from the loins of Ham and was a
35 partaker of the blood of the cananites by birth<:
36 From this decent sprang all the Egyptians
37 and thus the blood of the cann[ei]tes was preservd
38 in the land
The land of Egypt being first discovered by a woman, who was the daughter of Ram; and the daughter of Lej-tide, 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 Ram sprang that race which preserved the curse in the land.

Now the government of Egypt was established by Pharaoh the eldest son of Egypt, the daughter of Ram; and it was after the manner of the government of Ram, which was patriarchal. Pharaoh being a righteous man established in his kingdom and judged his people wisely, and justly all his days, doing earnestly to imitate the order established by the father in the first generation; in the days of the first patriarchal reign, edifying the wisdom of Abraham. And also about his father, those wise men who helped him with the blessings of the earth, and of both the blessings of wisdom, and caused him as pertaining to the priesthood. And also the force being of that leverage by which he could not
The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Zep-tah.

which in the Chaldea signifies Egypt, which signifies that which is forbidden. Whin this woman discovered the land it was under water, who after settled her sons in it:

And thus from Ham sprang the race which preserved the curse in the land.

Now the 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 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 generation in the days of the first Patriarchal reign, even in the reign of Adam. And also Noah his father. For in his days the earth, and of the blessings of wisdom, but cursed him as pertaining to the priesthood.

Now Pharaoh being of that leniage by which he could not...

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*L* at upper-right page in blue ink

5 knifed-scraped hieratic sign

17 *w* possibly in different scribal hand
Abraham 1:27b–31a

Abraham 2a lines 21–38

He replaced the right of priesthood, notwithstanding the Church would have claimed it from Noah through David. Therefore my father was led away by their seductive, and I have endeavored hereunto to delineate the chronology relating back from myself to the beginning of Creation, for the record, hence came into my hands which I had unto this present time.

Before the time of the knee of his arm was committed to his people, there came fulfilment of those things which were written in the records of their predecessors, concerning the Lord of their God, that there should be a kingdom in their land, and according to a kingdom were established throughout all the land of Shem. And my father was thus compelled because of the famine and the report of the Lord, which he had determined beforehand, to take a way in my behalf. But the records of the fathers, even the patriarchs, concerning the right of priesthood, the Lord my God preserved in mine own hands.
have the right of {P|p}riesthood; notwithstanding the Pharaohs

would fain claim it from Noah through Ham: Therefore,

my father was led away by their—idolitry, but I shall

indeaver hereafter to dillinate the chronology running

the records, have c{a|o}me into my hands whi<h>h I hold

unto this present time

Now after the priest of Elk, ke{e}nah was smitten that he
died, there came a fulfilment 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 hand<:>

or {A}nd
Therefore at the beginning of creation, and also of the planets, and of the stars, as it was made known unto the patriarchs, have I kept even unto this day.

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

In the land of Egypt the patriarchs were born in the land of their inheritance that Abram my father died, but Terah my father, got leave in the land of Haran, and it came to pass that he went and took sarai to wife, and Nahor my brother took Milcah to wife.

Who was the daughter of Haran.

Now the patriarchs dwelt unto one another, yet the out of their country, and from the kinship to one another, until the time that I was upon the earth.

Therefore I left the land of my father to go unto the land of Canaan; and I took my brother Zoro and his wife, and Nahor, and his wife, and also my father's house and all.
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. And 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 God caused the famine to wax sore in the land of {Er|Ur} insomuch that Haran my brother died but Terah my father yet lived in the land of Ur of the {c}haldees. And it came to pass, that I Abram took Sarai to wife, and Nahor my brother took Milka to wife, who was the daughter of Haron. Now the Lord had said unto me Abram get thee out of thy country, and from thy kindred and from thy fathers, unto a land that I will shew thee. Therefore I left the land of Ur of the chaldees to go into the land of Canaan; and I took Lot my brother's son, and his wife, and Sarai my wife; and also my father followed after me unto possibly wipe-erased; unidentified scribe M in blue ink
Ab2 Folio 2b lines 22–37 [Abraham 2:4b–6a]

The land which we demonstrated, Haran, I sold the family estate, and my father’s lambs in Haran and dwelt there, as there were many flocks in Haran. And my father’s lambs were his idol. Therefore, he continued in Haran when the city was destroyed by the Chaldeans, and the country was taken by the king of Babylon. And my brother and I were left in Haran, and my father’s lambs were his idol. Therefore, he continued in Haran with the sheep and left my brothers and I to pray unto the Lord, and the Lord appeared.
Abraham Manuscripts

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Abraham Manuscripts

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 idolitry. Therefore he continued in Haran. Now the Lord had said unto Abram, get thee out of thy country and from thy kindred and from thy fathers unto a land that I will shew thee. Therefore I left the land of Ur of the chaldees to go into the land of Canaan, and I took Lot my brother's son and his wife and Sarah my wife and also my father followed me unto the land which we denominated Haran and the famine abated, and my father tarried in Haran and dwelt there as there were many flock in Haran, and my father turned again unto his idolitry. Therefore he continued in Haran but I Abram and Lot my brother's son 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.¹ 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 Parish commenced writing for me at $15.00 p[e]r month.”² 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,”³ 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 until my health improves.”⁴ 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.⁵ 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.
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.
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.⁶

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.⁷ This manuscript has been in the possession of the LDS Church since the Nauvoo period (1839–1846).

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Ab3 Folio 1a lines 1–21 [Abraham 1:4–7a]

...and the lines of the fifth degree of the first part, where
sought for the appearance of Abraham, the seed of the
father, in the midst of the righteous and from the reign
Commandments which the God of their God had given unto those
unto the worshiping of the gods
of the heathens,
utterly refused to hearless to min-
voice for their hearts were at the
and even wholly turned to the
God of Wills, and the god of
thrain and the god of men
machorah and the god of their
the River of Egypt.
therefore they turned their hearts
to the sacrifice of the heathens
in offering up their children...
Ab3 Folio 1a lines 1–21 [Abraham 1:4–7a]

1. Ḥ sign of the fifth degree of the first, part mine
2. Ḥ I sought for the appointment where
3. S unto unto the priesthood according
4. to the appointment of God unto
5. the fathers concerning the seed
6. Ḥ 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. Ḥ 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 Elkener 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
These dwellers, and haunts, and rest unto my voice, but end and cured, to take away my life by the hands of the priest of Elken. The priest of Elken was also the priest of Pharaoh now at this time, it was the custom of the priest of Pharaoh the Ring of Egypt to offer up upon the altar which was built in the land.
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 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 Pharaoh[h]
29 the King of Egypt to offer up, upon the
30 altar which was built in the land
2) of children for the offering unto the
gods both men women and
children and it came to pass that the
priest made an offering unto the god
of Pharaoh and all unto the god of
Pharaoh even after the manner of
the Egyptians.

Now the god of Shaphel was the
sun) and a thank offering of a
child did the priest of Pharaoh offer
upon the altar which stood in the
hill called Strifes hill at the head
of the plains of Olishon.

Now this priest had offerings upon
this altar three virgins at one time who
were the daughters of Olishon one
of the magicians not of descent direct
from the line of Ham, these virgins
were offered up because of their belief
they would not bow down to work
up gods of wood or of stone.

Therefore
Ab 3 Folio 1b lines 1–21 [Abraham 1:8b–11a]

2) of Chaldea for the offering unto these
strang gods both men women and
children and it came to pass, that the
priest, mad an offering unto the god
of Pharaoh and also unto the god of
Shagr{a|ee}l, even after the manner of
the Egyptians{[,]}

(Now the god of Shagreel was the
son sun) even a thank offering of a
child did the priest of Pharaoh offer
upon the altar which stood by the
hill called Potipers hill, at the head
of the plain of {o|O}lish{e|m}

now this priest had offered upon this
altar three virgins at one time who
were the daughters of {o|O}nit{e|ah}, one
of the regular royal 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

\(R\) at upper-right page in blue ink

16 first ◊ may be n; second ◊ may be s or n
and it was done off, 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 ye might have a knowledge of this altar, I will refer you to the representations, that is being shown you at the commencement of this record.
were
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.
it was made after the form of a brazen statute such as was had among the Chaldeans and it stood before the gods of Ellischen, Titnath, Mahmahrah 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 these in the figures at the beginning, which manner of figures was called by the Egyptians Chaldeans, Mahmahrioth.

And as they lifted up their hands and offered their sacrifice, they might offer up to the Lord my God and the Lord hearkened and hearkened, and he filled me with a vision of the Almighty and the angel of his presence, stood by my feet and immediately lifted my hand.

And his voice was unto me, Abram.
Abraham Manuscripts

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Ab3 Folio 2a lines 1–20 [Abraham 1:13–16a]

3) H

1 it was made after the form of a bedstead
2 such as was had among the Chaldeans, and
3 it stood before the gods, of Elkkener Zibnah
4 q Mahmachrah and also a god like unto that
5 of Pharaoh King of Egypt, that you may
6 have an understanding of these gods,
7 I have given you the fashion of them,
8 in the figures at the beginning, which
9 is manner of figures was called by the Egyptians Chaldeans, Kahleenos {}
10 And as they lifted up their hands,
11 H
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 bedstead
4 q in blue ink
10 second e in Kahleenos possibly overwrites a wipe-erased e or n
Abraham, behold, my name is Abraham, 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 the Rich folks, into a strange land, which thou hast not seen, and this because their hearts are turned, they have turned their hearts away from me, to worship the God of Abraham, and the God of Ishmael and of Mahromachram and the God of Pharaoh Prince of Egypt; therefore I have come down to build thee and to destroy him who hath lifted up his hand against thee, Abram, my son, to take away thy life; therefore I will take thee to my land, and I will take thee, to put upon thee my name, to become the princehood of Thy Father, and I.
Abram, behold my name is Jehovah,
and I have heard thee, and have come
down to deliver thee, and to take thee away
from thy fathers house, and from all thy
kins folks, 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 Elkkener, and the god of Zibnah
and of Mahmachrah and {of|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
even the priesthood of thy Father, and my
Ab3 Folio 2b lines 1–21 [Abraham 1:18b–23a]

I and my posterity shall be as it was with Noah, so shall it be with these, that
therefore the name shall be
Enoch, in the Earth forever for I am thy
Son.

Nebuchadnezzar built a hill in the land
of Chaldea, and the Lord smote down
the altar of Belshazar, and of the gods of the
land, and altar destroyed there, and
smote the priests, that the knee, and that
was great mourning in Chaldea, and
also in the court of Persia, which Dara
th, signifies Persia, by royal town. Now the
King of Egypt was a descendant, from the
line of Ham, and was a prattler of
the blood of the Canaanites, by both
from this desent sprung all the peoples,
and thus the people of the Canaanites
was preserved in the land.

The land of Egypt, being first occu-
pied by a woman, who was the Dam,
Transcripts of the Abraham Manuscripts

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}nanites
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 Egypt, which in the children, living in Egypt, which signifies that which is forbidden. When this was written upon the land, it was under a law who often killed her sons in it, and thus from Ham sprang that race, whose presence, the curse is in the land.

Now the government of Egypt was established by Pharaoh, the eldest son of Amor, the daughters of Ham, and it shows the manner of governing of Ham, which was patriarchal. Pharaoh being a righteous man, established his kings, and ruled them well, and judged his people, and hand with all his days, taking earnestly to imitate.
ter of Ham, and the daughter of Zeptah, which in the Chaldea, 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 Ham sprang the race, which preserved, the curse in the land. first

Now the government of Egypt was established by Pharaoh, the Eldest son of Egypt, 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, 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 Agar, and also Noah his father, for he was the only one who blessed him, with the blessing of the earth, and with the blessing of wisdom, but cursed him as posteriority to the priesthood.

Now Pharaoh being of that lineage, by whom he could not have the right of priesthood, notwithstanding, the Pharaohs, could claim it, from Pharaoh through Adam, therefore, my father was led away by this edict, but I shall endeavor faithfully to delineate the chronology, naming both from my self to the beginning of the creation, for the words have come into my hands, which I hold unto this present time.

Now after the priest of El-Kahun was smitten that he died there came a full illumination of those things which were spoke
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 days, who blessed him, with the
blessings of the earth, and {of|with} the bless-
ings of wisdom, but cursed him as pertain-
ing to the priesthood.

Now Pharaoh being of that lineage, by whi-
ch he could not have the right of priesthood,

notwithstanding, the Pharaoh's, would feign

claim it, from Noah, through Ham,

therefore, my father was led away, by their

Idolitry but I {◊|s}hall endeavour he{◊a|re}after
to deliniate the chronology, runing back
from myself to the beginning of the crea-
tion: for the records, have come into my
hands, which I hold unto this present
time.

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

\[n\] at upper-right page in blue ink
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 voice of the Lord, even the patriarch, who knew the right of priesthood, the Lord my God, preserved me from destruction, therefore a knowledge of the beginning of creation, and also of the planets in the motion of the stars, as it was made.
Transcripts of the Abraham Manuscripts

Ab3 Folio 3a lines 23–37 [Abraham 1:29b–31a]

23 unto me, concerning the land of Chaldea, that there should be a famine in
24 the land, and accordingly a famine prevailed, throughout all the land of
25 Chaldea, and my father was sorely
26 tormented, because of the famine,
27 and he repented of the evil which
28 he had determined against me,
29 to take away my life, but the records
30 of the fathers, even the patriarch's, con-
31 cerning the right of priesthood, the Lord
32 my God preserved in mine own ha-
33 nds, therefore a Knowledge of the begin-
34 ning of creation, and also of the planets
35 and of the Stars, as it was made Known
Abraham 3:1b–2:2

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

Now the Lord God caused the famine to wax sore in the land of Ur, in the country of the Chaldees; and it came to pass that Abram took Sarai his wife and Lot his brother, and went away to live in the land of Egypt.

Who was the daughter of Aaron.
unto the fathers, have I Kept even unto this day.

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

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that {h|H}aran my brother died, but Terah my father yet lived, in the land of Ur of the Chaldea{s}, and it came to pass that I Abram took Sarai to wife and Nahor, my brother, took Mil-
c{h|ah} to wife.

Who was the daughter of {h|H}aran,
Book of Abraham
Manuscript 4 (Ab4)

5 Folios Recto/Verso
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.¹ 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.²

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 cancellations³ 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 (line2).
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.⁴

Abraham 4:7–9

Abraham having turned from his righteousness, and from the holy commandments, which the Lord had given unto them, unto the worshipping of the gods of the heathens.

Wherefore hearken to my voice, for their hearts were set to do evil, and were wholly turned to the god of Holiness and the God of Rehoboth and the God of
22 Ḥ I sought for mine appointment unto the
23   priesthood according to the appointment
24   of God, unto the fathers, concerning the
25   Seed.
26 Ḥ 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 Ḥ 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
Mahommed and the god of Noah
and the god of Pharaoh, King of Egypt.
Therefore they turned their hearts to the
sacrifice of the heathen, in offering up
their children unto their dear gods,
and heathen gods unto their vain
lusts and carnal lusts to take advantage
by the hands of the priests of Edomion.

The priests of Edomion was also the
priest of Pharaoh, now on this line it was
the custom of the priests of Pharaoh the
King of Egypt to offer up upon the altar
which was built in the land of Edomion
idea for the offering unto the great
spirits, and with women and children
and of course it was that the
priest made an offering unto the
God of Pharaoh, and also unto the God
Pharaoh, even after the manner of
the Egyptians.

Now the God of the sun was the
sun] even a thanks offering of a
Abraham Manuscripts

Abraham 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 sacrifice 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, life

8 by the hand of the priest of Elkkener.

9 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 Idea 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]

Childe did the priest of Pharaoh offer up on the altar which stood by the hill called Potipher’s hill at the head of the plain of Olibah. Nor this priest had offered upon this altar three virgins at one time who were the daughters of Olibah, one of the royal descent directly from the line of Abraham; these virgins were offered up because of their virtue. They would not bow down to worship idols of wood or of stone.
child did the priest of Pharaoh

offer upon the altar which stood

by the hill called Pot(i)pers 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 Oni{◊|t}ah,

one of the royal descent directly fro[m]

the loins of Ham; these Virgins were

offered up because of their virtue,

they would not bow down to worsh=

ip gods of wood {and}|or of} stone,
Therefore they were killed upon this altar.

And it was done after the manner of the Egyptians, and it came to pass, that the priests, laid violence upon one, that they might slay me also, as they did those Egyptians upon this altar, and that you might have a knowledge of this altar, I refer you to the representation at the extreme moment of this record.

It was made after the form of a beehive, such as was had among the Chaldeans, and it stood before the gods of Babylon, Tiberiah, Mahmachob, and also a god liken unto that of Tharach, King of Egypt, that you may learn an understanding of these gods, I have given you the fashion of them, on the figures at the beginning, which manner of figures is called by the Chaldeans Nabulmos.

And as they lifted up their hands up on me, that they might offer me up, and take away my life, behold I lifted upon.
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 will refer you to the representation, at the commencement of this record.

It was made after the form of a bed-stead such as was had among the Chaldeans, and it stood before the gods, of Elkkener. Zibnah 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 is called by the Chaldeans Rahleenos.

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

6 wipe-erased y
And his voice was unto me, Abram. Abram, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy fathers house, and from all thy kindred folks, unto a strange land.
Transcripts of the Abraham Manuscripts

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 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,

^ hyphen possibly wipe-erased
which these Proceed not of, and from this because they have turned their hearts away from me, to worship the God of BUKKINS, and the God of LEHMAN, and J(Mahramahah), and the God of Pharaoh King of Egypt. Therefore I have come down to punish 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 thy hand, and I will take that, to put upon thee my name, even the priesthood of the father, and my power shall be over thee, as it was with Noah, so shall it be with thee, that through thy ministry, my name shall be known in the earth forever, for I am thy God.

CH1OL, Potipheres hill was in the land of Ur, of Chaldean, and the Lord broke down the altar of BUKKINS, and of God of the land, and utterly destroyed them, and smote the priest, that he died and
which thou knowest not of, and from all this because they have turned their hearts away from me, to worship the god of Elkkener, and the god of Zibnah, and of Mahmachrah, 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, even the priesthood of thy father, and my power shall be over thee, as it was with Noah, so shall it be with thee, that through thy ministry, my name shall be known in the earth forever, for I am thy God. Behold Potipher's hill was in the land of Ur, of chaldea, and the Lord broke down the altar of Elkkener, and of the gods of the land, and utterly destroyed them, and smote the priest, that he died and
there was great mourning in Chaldea, and
also in the court of Pharaoh, which Pharaoh dismissed many by royal blood.

Note: His King of Egypt was a descendant from the sons of Ham, and was a
prince of the blood of the Canaanites, by
birth, from this decent sprang all the
Egyptians, and thus the blood of the
Canaanites was preserved in the land.
there was great mourning in Chaldea, and also in the court of Pharaoh. Which Pharaoh signifies King by royal blood.

Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth; from this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.
The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Zepthah, which in the Chaldee signifies Egypt, which is misery that which is forbidden. Where this woman discovered the land, it was under water, who after settled his sons in it, and thus from Ham sprang that race, which furnished the curse in the land.

Now the first government of Egypt was established by Pharaoh, the eldest son of Egypt, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh being a righteous man established his religion, and judged his people wisely and justly all his days, setting earnestly to imitate that law established by the fathers in the first generation in the days of the first patriarchal reign, even in the reign of Adam, and also
The land of Egypt being first discovered,
by a woman, who was the daughter of
Ham, and the daughter of Zeptah, which
in the chaldea, signifies Egypt, which sig-
nifies that which is forbidden. Wh{ich|en} this
woman discovered the land. it was under
water, who after settled her sons in it, and
thus from Ham, sprang that race, which
pr[e]served, the curse in the land.

Now the first government, of Egypt was
established by Pharaoh, the eldest son of
Egyptes, the daughter of Ham, and it the
was after the manner of, government of
Ham, which was patriarchal, Pharaoh
being a righteous man established his
Kingdom, and judged his pople wise-
ly and justly all his days, seeking ear-
estly 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

---

7  blue mark above her
8  blue mark intersects hi in which
Abraham, his father, who blessed him with the blessing 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 right of priesthood, notwithstanding, the Pharaohs would sign claim it. From Noah, through Ham, therefore, my father was led away by their idolatry, but I shall endeavor henceforth to deliniate the chronology, returning back.
Noah his father, who blessed him with the blessings of the earth and with the blessings of wisdom, but cursed him as pertaining to the priesthood

Now Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding, the Pharaoh's would feign claim it from Noah, through Ham, therefore, my father was led away, by the Idolitry, but I shall endeavour hereafter to delineate the chronology, running back
from myself to the beginning of the creation, for the means have come into my hands which I held unto this present time.

Now after the point of Enoch was smitten that he died there came a fulfillment of those things which were spoken unto me, concerning the land of Chaldea that there should be a famine in the land, and according 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 means of the Father, even the patriarchs concerning the need of priesthood, the Lord my God promised in mine own hands.

Therefore a knowledge of the beginning of creation, and also of the
transcripts of the abraham manuscripts

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
6 Now after the priest of Elkkener was
7 smitten that he died there came a
8 fulfillment of those things which were
9 spoken unto me, concerning the land
10 of Chaldea that there should be a
11 famine in the land, and accordingly
12 a famine prevailed throughout the all
13 the land of Chaldea, and my father
14 was sorely tormented, because of
15 the famine, and he repented of
16 the evil which he had determined
17 against me, to take away my life,
18 but the records of the fathers, even
19 the patriarch's concerning the right
20 of priesthood, the Lord my God
21 preserved in mine own hands,
22 Therefore a Knowledge of the begin-
23 ning of creation, and also of the
Ab4 Folio 3b lines 23–34 [Abraham 1:31b–2:2a]

Now the Lord God caused the famine to way down in the land of Ur, in the person that Aaron my brother did, but Sarah my father yet lived, in the land of Ur of the Chaldees, and...
Transcripts of the Abraham Manuscripts

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 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 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
it came to pass that Abram took Sarai to wife and Nahor my brother's
Milcah to wife.

Who was the daughter of Haran.

Now the Lord had said unto me, Abram, get out of thy country
and from thy kindred, and from thy father's house, unto a land
which I will shew thee. Therefore I left the
land of Ur of the Chaldees, to go in
the land of Canaan, and I took not
my brothers son, and his wife, and
Jarcu my wife, and also my fathers
followers after me, unto the land
which we denominat Auran
and the famine advised, and my
father tamed in Auran, and dwelt thence, as these were many flocks
in Auran, and my father tamed
again unto his Edom. Therefore
he continued in Auran.
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 the out of thy country,
and from thy Kindred, and from
thy fathers house, unto a land that
I will shew thee, therefore I left the
land of Ur of the Chaldees, to go into
the land of Canaan, and I took Lot
my brothers son, and his wife, and
Sarai my wife, and also my father
followed after me, unto the land
which we denominated Haran
and the famine abated, and my
father tarried in Haran, and dw-
et there, as there were many flocks
in Haran, and my father turned
again unto his Idolitry, therefore
he continued in Haran.
But I Abraham and Lot my brothers son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise and taketh with thee, for I have purpose to take thee away out of Haran, and to make of thee a great nation which I will give in a strange land which I will give unto thy seed after thee, for an eternal possession.
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 the a minister 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 me-
when moral everlasting possession , if they

29 a inserted later
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 obeyeth my word. I cause the wind and the fire to be my chariot, and I say to the mountains, depart hence and be gone. They are taken away by a whirlwind in an instant. Suddenly, my name is Jehovah, and I show the beginning and the end. Therefore, I will preserve thee from the beginning. Therefore, my hand shall be with thee, and I will make 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 hand they shall bear this ministry and priesthood unto all nations, and I will bless them, through thy name, for as
Ab4 Folio 4b lines 1–22 [Abraham 2:6b–10a]

1. hearken to my voice.
2. For I am the Lord thy God,
3. I dwell in heaven, the earth is
4. my footstool. I stretch my hand
5. o\(^\text{\textdegree}\)ver 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. 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
shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto thy father: and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed. (That is in thy righteousness) and in thy seed that is in thy righteousness, for I give unto the one promise, even that this right shall continue in thee, and in thy seed after thee, that is to say the literal seed, or the seed.
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
of thy Lord) 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.

Now after the Lord had withdrawn from speaking to me, and withdrew his face from me, I saw in my house at Shendi that I was sought. Then I went, and I came to dwell in the midst of the gods of Elisha, and I will do well to hear his words. Then after the sons of the sons of Jacob were driven away, the Lord said unto me, and I saw me, and I took Abram, and I departed, as the Lord had said unto me, and I went to Shendi, and I took me and I made Abram sheep and cattle, and two years old, when I departed out of Shendi.

And I took Sarai, whom I had to
wife in the days of Abraham, wife whom I was
in Ur, in Chaldea, and let my brethren
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.

Now after the Lord had withdrew
from speaking to me, and withdrew
his face from me, I said in my hea-
rt thy servant has sought thee, earnestly, now I have found thee, thou
did{ts|st} send thine angel to delivr me,
from the gods of Elkkener, and I will
do well to hearken, unto thy voice, ther=
efore 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 {◊|A}bram was sixty and two
years old, when I departed out of Ha=
ran.

And I took Sarai, whom I took to
wife in Ur [in of] Chaldea wife when I was
in Ur, in Chaldeea, and Lot my brothers
son, and all our substance, that we had gathered, and the souls that we had
won in Sharan, and came from in the
way to the land of Canaan, any dwelt
in tents, as we came on our way, there
four cities was our covering, and our
rest, and all our salvation, as we jour-
ned, from Sharan, on the way of
Jericho, to come to the land of Can-
am.
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
rock, and our salvation, as we jour=
eyed, from Haran, by the way of Jerush
{J}urshon, to come to the land of Canaan.

Two lines blank at bottom of page with margin line
Now to Abram, built an altar unto the Lord, in the land of Goshen and made an offering unto the Lord and prayed that the famine might be turned away from my father's house, that they might not perish and that we and those from Goshen through the land unto the place of Kadesh, it was situated in the plains of Moreh, and we had already come unto the land of the Caananites, and I offered sacrifices there, in the plains of Moreh, and called on the Lord also, because the Lord had already come into the land of the Caananites nation.
Now I Abram, built an altar unto the Lord, in the land of Jurshon and made an offering unto the Lord and prayed that the famine, might be turned away from my fathers house, that they might not perish; and then we passed from Jurshon through the land unto the place of Sichem, it was situated in the plains of Moreh, and we had already, come into the land of the Canaanites, and I offered sacrifice there, in the plains of Mor[eh], and called on the Lord devoutly because [we] had already come into the land of this Idolitrous nation.
Book of Abraham

Manuscript 5 (Ab5 and Ab5a)

13 Folios with Folio Numbered 4 Missing
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 “beginning.” 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.¹ 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.
Translate of some ancient records that have fallen into our hands, from the Catechists of Egypt, professing to be the writings of Abraham while he was in Egypt. Called the Book of Abraham. Written by his own hand upon papyri.

In the Lord of the Chaldeans, at the residence of my father, I, Abraham, saw that it was necessary for me to obtain another place of residence and hiding. There was greater happiness and peace for me. I sought for the blessings of the Father, the Righteousness. I should be ordained to administer the same, having been myself a follower of righteousness, aspiring also to be one who possessed great knowledge, and to be a greater follower of righteousness and to possess great knowledge.
AB5 Folio 1 lines 1–22 [Abraham 1:1–2a]

1 A. 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,

8 P. 1 THE BOOK of A.BR.A,HAM.

9 In the Land of the Chaldeans, at the Residence of my father, I, Abraham, saw that it was needful for me

12 To obtain another place of Residence, finding and seeing there was greater happiness and peace & Rest for me, I sought for the blessings of the fathers & the Right whereby to 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,

22 Knowledge,

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
to be a father of many nations, a prince of peace, and declaring to
access in the name of the Lord. To long
anoint of God, I became a
righteous heir, a high priest taking
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,
year, even from the beginning, or before
the foundations of the earth, to the
present time, over the right of the
first going on the first-born Son,
who is Adam, a first flesh, through
the Father (unto me), I taught
unto the Father,
for mine appointment according to the
the appointment of God unto the
fathers concerning the duty My father,
saving toward me them, righteously from
the holy commandments which the Lord
their God had given unto them, unto the
Ab 5 Folio 2a lines 1–21 [Abraham 1:2b–5a]

2

1 & to be a father of many nations,
2 a prince of peace; and desiring to
3 receive instructions, and to keep the
4 commandments of God, I became a
5 rightful heir, a highpriest, holding
6 the right belonging to the fathers, it
7 was conferred upon me from the
8 fathers, from the beginning of Time,
9 yea, even from the beginning, or before
10 the foundations of the earth, to the
11 present time, even the right of the
12 first born, on the first man,
13 who is Adam, or first father through
14 the fathers unto me. I sought
15 the appointment of God unto the
16 fathers concerning the seed. My fathers
17 having turned from their righteousness & from
18 the Holy commandments which the Lord
19 their God, had given unto them, unto the

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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]

1. The Angel of the Lord.

2. Abraham, fastening upon an altar.

3. The Indisposed Priest of Molenah attempting to offer up Abraham as a sacrifice.

4. The altar for sacrifice by the Indisposed Priests standing before the gods of Moloch, I-terror, Noahmackoak, Porash, & Porash.

5. The Strangest God of Molenah.

6. The Strangest God of I-terror.

7. The "Mahmacroak.

8. The "Itorash.

9. The "God of Porash.

10. Abraham in Egypt.

11. Designed to represent the pillars of heaven as understood by the Egyptians.

12. Rambleship, signifying offence or punishment over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify the means or attendant to the heavens, answering to the Hebrew word "Shaumahgeem."
AB5A Folio 2b lines 1–22 [Facsimile 1]

1 A fac-Similee from the Book of Abraham — above
2 Explanation of the cut.
Fig 3 No 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.
15 - 10. Abraham in Egypt.
16 - 11 Designed to represent the pillars of heaven as
17 understood by the Egyptians.
18 - 12 Raukeeya, Signifying expanse or firmament
19 over our heads: but in this case, in relation to
20 this subject, the Egyptians meant it to Signify
21 Shaumau, {or|to} be hight,
22 word, Shaumahyeem.—
worshiping, of the Gods of the heathens, 

they refused to hearken to my voice, for 

their hearts were set to do evil. Some 

were wholly turned to the God of Elkanah; the God 

of Shem, the God Mahomaketh, the 

God of Pharaoh; the God of Pharaoh King 

of Egypt; therefore they turned their heart 

to the heathens in offering up their children unto their heathen gods. 

I heard not unto my voice, but continued 

to take away my life by the hand of the priest 

of Elkanah; the Priest of Elkanah was also 

the priest of Pharaoh. At this time 

it was the custom of the Priest of Pharaoh 

King of Egypt to offer up upon the altar 

which was built in the land of Children, 

for the offering unto those strange gods, both men 

women & children. And it came to pass that 

the Priest made an offering unto the God of Pharaoh
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 Libnah. & the God Maih, the God of Libnah. & the
God of Koash & 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 endeavord
to take away my life by the hand of the priest
of Elkenah; the Priest of Elkenah was also
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. which of Chaldea,
for the offering unto these strange Gods, both men
women & children. and it come to pass that
the priest made an offering unto the God of Pharaoh

At top of page two erased lines read: (Ln 1) "Raukeeyagn signifies expanse or firm[amen]t (Ln 2) I [...] wh[ic]h the he[a?]th [cald?] p[0]000"

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
I refer you to the representation at the commencement of this record. It was made after the fashion of a candelabrum, such as was used among the Philistines, and it stood before the gods of Elkenah, Libnah, Mahmacaekh, Laach, and also a god like unto that of Abnash, king of Egypt, that you may have an understanding of these gods. I have given you the fashion of them in the figure, at the beginning, which manner of the figure is called by the children of Philistines. And so they lifted up their hands above me, that they importune me up to take away my life. And I lifted up my voice unto the Lord my God, and the Lord heard my voice. He filled me with the vision of the Almighty, and the angel of the presence stood by my face, and immediately unloosed my bonds, and the voice was unto me, Abraham! Abraham! Fear not.
AB5 Folio 4 lines 1–19 [Abraham 1:12b–16a]

5 refer you to the representation at the
2 commencement of this Record. 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 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
P. 5
calld by the Chaldeans Rahleenos; {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 the vision of the Almighty & the
17 angel of his presence stood by my 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<;>
Abraham, I have heard them, I have come
down to deliver thee, to take thee away
from thy fathers house, from all thy kindred
into a strange land, which thou knowest not.
And this because they have turned their hearts
away from me, to worship the God of
Ekronah, the God of Shobk, and of
the God of Horak
Mathmakrak, the God of Horak Reay
of Egypt; therefore I have come down to
prove them. And they say these, As the
lifter up his hand against thee, Abrome,
my son, to take away thy life. Behold I will
lead thee by my hand, and I will take thee
to put upon the my name, even the
onethird of thy father; my parent shall
be upon thee; as it was, bunker. I shall
it be with thee; that through my concluding
my name shall be known in the earth forever.
For I am thy God.
is Jehovah, & I have heard thee & have come
down to deliver thee & to take thee away
from thy fathers house & from all thy kinsfolks
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
Korash
Mahmackrah, & the God of Pharaoh King
of Egypt therefore I have come down to
visit them, & 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, & I will take thee,
to put upon thee my name, even the
Preisthood of thy father: & my power shall
be over thee as it was Noah so shall
it be with thee; that through thy ministry
my name shall be known in the earth forever
for I am thy God.
Ab5 Folio 6 lines 1–19 [Abraham 1:20–24a]

Abraham Potipher Hale was in the land of Ur, of Chaldea, and the Lord broke down the altar of Elkanah, εις τα θεον των λαοις των έδρων, andutterly destroyed them. And wrote the Priest that he died, andthere was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signs King by Royal Blood; now this King of Egypt was a descendant from the Sons of Abraham, it was a protector of the Blood of the Covenant by birth. From this account Pharaoh all the Egyptians; thus the Blood of the Covenant was preserved in the land. The land of Egypt being first discovered by a woman, she was the daughter of Pharaoh, the daughter of Pharaoh. Egyptians which, in the Chaldea, signifies Egypt, which signifies that which is forbidden. When the woman discovered the land, it was under water,
Behold Potiphars Hill was in the Land of Ur, of Chaldea; and the Lord broke 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 Ch[α]ldea, and also in the court of Pharaoh{.|;} which, Pharaoh signifies King by Royal blood, {n|N}ow this King of Egypt was a descendant. from the Loins of {adam|Ham}, & was a partaker of the blood of the c[a]naan{ί}t{εs} by birt[h], {f|F}rom this descent s<S>prang all the Egyptians{.|} & thus the blood of the canaanites preserved P.6 was preserved in the land. The land of Egypt being firt discoverd by a woman, who was th daughter of H[a]m{.|} & the Daughter of {◊|Z}eptah Egyptus, & thus, which, in the Chaldea, signifies Egypt. {.|} which signifies; that which is forbidden. {w|W}hen this woman discoverd the Land it was under water,
Ab5 Folio 7 lines 1–19 [Abraham 1:24b–27a]

Abraham 2:4–5

Lo, the Lord saw them in it, and they from among a people that were wild and uncouth, and as they were unto Abraham, the land of Egypt was appointed to be the land of the people which had been appointed to be the land of the people of Egypt, the daughter of Ham, and it was after the manner of the government of Ham, while was Potipherah, Pharaoh, being a righteous man, established his kingdom to judge his people wisely, and all his days, administering justice to emulate that order established by the fathers in the first generations, in the days of the first Patriarchal Priest, even in the reign of Adam, so also with his father, who blessed him with the blessing of the censer, in the censer of wisdom, but cursed him in famine, to the Priesthood. And Pharaoh, being of the lineage, by which he could not lose the right of Priesthood, restore the line of Pharaoh, would fare claim at Jem-Sandep.
Transcripts of the Abraham Manuscripts

AB5 Folio 7 lines 1–19 [Abraham 1:24b–27a]

8

wards who after, settled her sons in it. & thus, from Ham Adam, 

2 sprang that race which preserved the curse in 

3 the land. Now the first government of Egypt was 

4 established by Pharaoh, the eldest son 

5 of Egypt, the daughter of Ham, & it was after the manner of the Government 

6 of Ham, which was Patriarchal. Pharaoh, 

7 being a Rightious man, established his kingdom 

8 & judged his people wisely & justly all his days, 

9 seeking earnestly to imitate that order established 

10 by the fathers in the first generation in the 

11 days of the first Patriarchal Reign, even 

12 in the Reign of Adam, & also Noah his 

14 father, who blessed him with the blessings with 

15 of the earth, & the blessings of wisdom, but P7 

16 cursed him as pertaining to the Priesthood... Now Pharaoh being of that lineage, by which he could 

18 not have the right of Priesthood, notwithstanding the 

19 Pharaoh's would fain claim it from Noah,

---

3 or comma after land 
4 after was the scribe lowered the line 
16 supralinear P7 corresponds to paragraph 8 in Times and Seasons
A Textual History of the Book of Abraham

Ab5 Folio 8 lines 1–18 [Abraham 1:27b–31a]

through Heavens, therefore my father was be
away by their idolatry; but I shall continue
hereafter to delineate the Chronology, running
back from myself to the beginning of creati
for the records have come into my hand's
which I hold unto this present time. Now
after the Priest of Elkanah was stricken, that
the dying, there came a fulfillment of the
thing which came of Ahab with one concerning
the Lord of Chaldea, that there should be
a famine in the land. Accordingly a famine
prevailed throughout all the land of Chaldea,
it
my father was sorely tormented because of the
famine, so he repaired to the cave which he had
determined against me, to take away my life;
but the voice of the fathers, even the Patriarches,
concerning the gift of Priesthood, the Lord my God
possessed in my heart, even thereby a knowledge
Ab5 Folio 8 lines 1–18 [Abraham 1:27b–31a]

1 through Ham, therefore my father was led
2 away by their idolatry; but I shall endeav
3 hereafter to delineate the chronology, running the
4 back from myself to the beginning of creation,
5 for the Records have come into my hands
6 which I hold unto this present time. Now
7 after the Priest of Elkenah was smitten, that
8 he died, there came a fulfillment of those
9 things which were spoken unto me concerning
10 the Land of Chaldea, that there should be
11 a famine in the land. Accordingly a famine
12 prevailed throughout all the land of Chaldea, &
13 my father was sorely tormented because of the
14 famine, & he repented of the evil which he had
15 determined against me, to take away my life;
16 but the records of the fathers, even the Patriarchs,
17 concerning the right of Priesthood, the Lord my God
18 preserved in my 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]

If the beginning of the creation, also of the
Planets, is of the Stars as they were made
reason unto the father, 'tis one I kept some write
this day, to be still endeavors to write some of
these things upon this Record, for the benefit of
my posterity that shall come after me. For
the Lord caused the famine to come as
in the Tower of Ur, inasmuch that Abra-
ham my brother’s son, but Jarchi, my father’s
son, had Aaron, in the land of Ur, of the Chaldees.

And it came to pass that it pleased the Lord
to save from among my brethren and my
kith and kin and the Kindred of her name, and
the Lord led, and spake unto me, Abraham, get the
out of thy country, from thy kindred, 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 unto the land of Canaan; and I go.
Let my father’s son, O his wife, Sarah my wife,
or else my father’s son after me, unto the land
which we determined together. And the famine
Transcripts of the Abraham Manuscripts

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 keept 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. 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, 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 fathers {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|N}d 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]

Abraham 1:8 Folio 10 lines 1–18: [Abraham 2:5b–8a]

Abraham: My father lived in heaven and dwelt there as there were many peaks in heaven, upon
which times again set his heart, therefore he
continued in heaven. But 2:5 Abraham, set my
Brothers they prayed unto the Lord, and the Lord
appeared unto me, said unto me, arise, to the
land with thee, for I have purposed to take thee away
out of heaven, to make thee a minister
to bear my name in a strange land. For
I will give unto thy seed after thee for an
everlasting possession, that they may take
possession. For I am the Lord, thy God, I dwell
in heaven, the earth is my footstool. I think
my hands stretched out the earth, so it was my
wrists. I came the land of the grave to be my
abode 3 days to the mountain Appearance of God
they are taken away by a whirlwind in an
instant suddenly. They name is Lebovah.
Ab5 Folio 10 lines 1–18 [Abraham 2:5b–8a]

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 uto his Idol[i|a]try. therefore he
4. continud in Haran{;} 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 uto 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. hence, & I say to the mountains depart hence
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]

I keep the end from the beginning, therefore
my seed shall be over them, & I will make
of thee a great nation, & I will bless
thee above measure; to make thy name
great among all nations, & there shall
be a blessing unto thy seed after thee that
in their land they shall bear the ministry
promised 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
flourish thee, as unto their father, I will keep
I give unto thee a promise that this shall
be comfort 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
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 bless thee, as unto their father, I {I|w}ill ble∫s
13 & curse them that curse thee
14 them that bless th{e|ee} ^ & in thee thee; (that is in
15 thy Priesthood) & in thy seed, (that is thy Pristhood),
16 for I give unto thee a promiise that this right
17 shall continu in thee & in thy seed after thee
18 (t[I|t]hat is to say the literal seed. or the seed of
19 thy body) shall all the families of the earth be
20 blessed evn with the blessings of the
gospel, which are the blessings of salvation
some of life eternally. I said after the last
had not seen from the day with me, until
be far from me. I said in one word thy
foretold his sight their coming, now I have
then, thou didst send thy angel to
the first one from the land of Edom, and
I will do more to hear him unto thy word,
therefore let thy servant rise up and depart
in peace. So I, whom departed the
Lord had said unto one, and with one, I
Abraham, was 82 years old, where I departed out
of Haran. And took Solomn, whom I took to
wife when I was in Ur, in Chaldea. I
let my brothers there, and all our substance
that we had gathered, of the lands that our
Abraham in Haran, and came forth in the way
to the land of Canaan, and built in Tents,
Ab5 Folio 12 lines 1–19 [Abraham 2:11b–15a]

13

gospel, which are the blessings of salvation

P 11
even of life eternal. Now after the Lord

had withdrawn from speakig with me, & withdrawn

his face from me. I said in mine heart they

servant has sought thee earnestly, now I have

foud thee,

{t|T}hou didst send thine angel to

deliver me from the Gods 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, & I

Abrm was 6 years old when I departed out

of Haran. & I took Sarai, whom I took to

wife when I was in Ur, & Chaldea. &

Lot my brothers son, & all our substanc

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.

\[supralinear\ P 11\ corresponds to paragraph 12 in Times and Seasons\]
\[In\ wipe-erased\]
\[period\ wipe-erased\]
as we come on our way; therefore Eternity
was our consoling, our made and our salvation
as we journeyed from Aden by the way of
Joshua, to come to the land of Canaan. And
Pecham, built an altar unto the Lord. The
Land of Pecham, I made an offering unto the
Lord, and prayed that the famine might be turned
away from my fathers house, that they might
not perish; then we passed from Joshua through
the land unto the place of Pecham. It was
situated in the plains of Moreh, some had already
come into the border of the land of the Canaanites.
I offered sacrifice there in the plains of Moreh,
yielding the land sacredly, because we had
already come into the land of this solemnity.

Ab5 Folio 13 lines 1–16 [Abraham 2:15b–18]
as we came on our way: therefore Eternity
was our covering, & our rock & our salvation
as we journeyed from Haran by the way of
Jerushon, to come to the land of Canaan. Now
I, Abram, built an altar unto the Lord in the
land of Jerushon, & made an offering unto the
Lord, & prayed that the famine might be turned
away from my father's home (use), that they might
not perish; & then we passed from Jerushon though
the Land unto the place of Schem. It was
situated in the plains of Moreh, & we had already
come into the bordees 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 Idolatrous
nation

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]

No. 1. Kobl, 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, that celestial time, signifies one day to a certain one day, in Kobl, is equal to a thousand years, according to the measurement of time, which is called by the Egyptians, Yah—oh—oh.

No. 2. Heaven next to Kobl, called by the Egyptians, Mabliel, which is the next grand governing location, nearest to the celestial or the place where God resides, holding the key of power also, pertaining to other planets; as revealed from God from Abraham, as he offered 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 and 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
No. 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.

No. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation, nearer to the celestial or the place where God resides, holding the key of power also, pertaining to other planets; as revealed to Abraham, as he offered incense sacrifice upon an altar, which he had.

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

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initial cancellation knife-erased
also, the grand key words of the Holy Priesthood
as revealed to Adam in the Garden of Eden, is
also to Seth, Noah, Methuselah, Abraham &c.
to show the priesthood was revealed.

4. Answers to the Hebrew word raakayasy, signifying
offense, or the firmament of the heavens; also, a
numerical figure, in Egyptian, signifying 1000;
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]
answering to the measuring of the time of Oliblish,
which is equal with Kolob in its revolution & in its measuring of time.

No 5. is called by the Egyptians Enish-go-on-dhogh
that is, one of the governing planets also, &
is said by the Egyptians to be the Sum, & to borrow its light from Kolob through the medium of Kae-E-van rash,
which is the grand Key, or in other words, the Governing power, which governs 15 other fixed planets or stars, as also the moon, the earth and the sun in their annual revolutions, this planet receives

its power, though the medium of Kli-flos-is, or Hah-ko-ka-beam, the stars represented by numbers 22, & 23, receiving light from the revolutions of Kolob.

No 6. Represents this earth in its four quarters.

No 7. Represents God sitting upon his throne, revealing, through the heavens, the grand Key words of the Priesthood; as, also, the signs of the Holy Ghost unto Abraham, in the form of a dove.

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5 punctuation after planets wipe-erased
15 overwritten h wipe-erased
s. contains writing that contains more be revealed unto the world but in to be read in the Holy Temple of God.

No. 9, ought not to be revealed at the present time.

No. 10. Above.

No. 11. Also, if the Lord can find with these words, to write it be done.
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 numbers,

30 So mote it be,— Amen.

30 an archaic phrase meaning “so may it be”
will be given in the future time of the Lord.

The above revelation is given as far as we have any right to give at the present time.
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;
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]
Abraham Manuscripts

Ab 7 Folio 1a lines 1–18 [Abraham 3:18b–22a]

7

1 they shall exist after, for they are im—
2 mortal, or Gnoahum, or Eternal. — Now
3 the Lord said unto me, these 2 facts, one
4 being more inteligent than the other, do exist
5 there shall be another more inteligent than
6 they: I am the Lord thy God; the Lord
7 thy God sent his angel to deliver thee from
8 the hands of the Prist of Elkenah. he who
9 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 heavens above, & in the earth
14 beneath, in wisdom & prudence, over all th
15 inteligences thine eyes have seen from the
16 beginnig; I came down in the beginning in
17 the midst of all the intelligences thou hast
18 seen. the Lord had shewn unto me now

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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]nds
18 supralinear P. 22 corresponds to paragraph 22 in Times and Seasons
The intelligent that were anointed before the world even, and among all there were many of the noblest ones. And God saw these souls, that they were good. He stood in the midst of them, and desired them to make his golden house, for he stood among those that were anointed, and he said, "Are there none good?" He said unto me, "Abraham, thou art one of them; thou art chosen among them that were anointed. He said unto thee, who art more with him, we will go down there for there is a fair thing. We will take of these materials, thee will make an earth wherein these may dwell. We will pour them in the tents of thy tribes, the chiefest of all. This shall be the land wherein the Lord shall come and command their God. The house of the Lord shall be established in his name; and the Lord shall keep their first estate, shall be added upon."

Ab7 Folio 1b lines 1-19 [Abraham 3:22b-26a]
Abraham, the intelligences that were organized before the world was; and among all these 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 stood among those that were spirits, & he saw that they were good; & he said unto me, Abraham, thou art one of them; thou art Chosen before thou wast born. & there stood one among 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 these materials, & we will make an earth whereon these may dwell; & we will prove them herewith, 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;
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.
Ver. 5. And as they lifted up their hands upon me, and the weight offered me up, and took 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 spirit of the Highty, and the angel of his presence stood by me, and immediately took my hands, and his foot went unto me. Amen! Amen! behold, my name is Jethro, and I have come thither, and have come to deliver thee, and to take thee away from thy father's house, and from all thy kindred and from a strange land, which they have not set foot in, and this because they have turned their hearts away from me, to worship the God of Elkanah, and the God of Shem, and the God of Abraham, and the God of Isaac, and the God of Pharaoh, the God of Egypt, therefore have I come even to meet thee, and to destroy thee. Who hath lifted up his hand against thee, Amen, my son, to take away thy life; whereas I will lead thee by my hand, and I will take thee, to put upon thee, my favours, even all the favours of thy father, and my favours shall be upon thee, as it was with Noah, and shall it be with thee, that through thy ministry, my favours shall be known in the earth forever, for I am thy God.

6. Behold, Jethro had dwelt even in the land of Ur of the Chaldees, and the Lord spoke unto the angel of Elkanah, and of the house of the Lord.
Paragraph 5. “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 me, and immediately unloosed my bands, and his voice was unto me, Abram! Abram! behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy Fathers house, and from all thy kinsfolks into a strange land, which thou knowest not of, and this because they have turned their hearts away from me, to worship the God of Elkenah, and the God of Libnah, and the God of Mahmackrah, and the God of Korash, and the God of Pharaoh King of Egypt: therefore I have come down to visit them, and to destroy him, who hath lifted up his hand against thee 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 through thy ministry, my name shall be known in the Earth forever, fore I am thy God.”

-6. “Behold Potiphar[r|r’s] Hill was in the land of Ur. of Ch[a]dea; and the Lord broke down the Altar of Elkenah, and of the Gods of the land

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1 Paragraph 5 corresponds to paragraph 5 in *Times and Seasons*
18 Paragraph 6 corresponds to paragraph 6 in *Times and Seasons*
1841, and utterly destroyed them, even unto the death that he died: and knowing
the great mourning in Babylon, and also in the land of Canaan, which the
nations signified by many words. Now this King of Egypt was a descen
dant from the line of Haman, and was a portrait of the blood of the Canaan
ites by birth. From this event sprang all the Egyptians, and thus the
Nero of the Canaanites was preserved in the land.

7. "The line of Egypt being first divided by a man, who was the descen
dant of Ham, and the daughter of Cyprian wholly, in the Hebrew, sig
nificing Egypt, which signifies, that which is violent. When this man
destroyed the land, it was under water, who afterward settled his sons
in it. And then, from Hamon sprang the race, which preserved the race
in the land. Now the first government of Egypt was established by Pharaoh
the eldest son of Cyprian. The daughter of Haman, and it was after the ma
nner of the government of Ham, which was Patriarchal. Pharaoh being a
mighty man established his Kingdom and prospered his people; wisely
and shortly, all his ways; walking sumptuously to imitate, that even estab
lished by the fathers in the first generation, in the ways of the great Pater
arches reign, even in the reign of Adam, and also Noah his father, who
hears from the Violent of the earth, and with the offspring of Noah,
who came before him, ascending to the Throne.

8. Now Pharaoh being of that lineage by which he could not have the right
of Throne, notwithstanding the Pharaohs could claim to him—
Nah, through Haman, therefore my father was led away by their own
1841, and utterly destroyed them, and smote the Priest that he died; and there was great mourning in Chaldea, and also in the Court of Pharaoh, which Pharaoh signifies King by royal blood,—Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth, From this descent, sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land."

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldea, signifies Egypt, which signifies, that which is forbidden, When this woman discovered the land it was under water, who afterwards settled her sons in it: And thus, from Ham, sprang that race, which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the Eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal, Pharaoh being a righteous man, established his kingdom and Judged his people wisely and Justly all his days, seeking earnestly to imitate, that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam,—and also Noah his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood”

Now Pharaoh being of the leniage by which he could not have the right of Priesthood, notwithstanding the Pharaoh’s would fain claim it from Noah, through Ham, therefore my father was led away by their idol
Neal, through Him, therefore my father was led away by their evil step, but it whole enormous thereof to deliver the Chronicle, in sum, books from myself to the beginning of the custom, for the Reader have come into my hands, which I took unto this present time.

Now: after the Priest Eldredge was smitten, that he died, then came a fulfillment of these things which were said unto me, concerning the land of Shalman, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Shalman, and my father was only lamented because of the famine, and he perished of the evil...
atry: but I shall endeavour hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the Records have come into my hands, which I hold unto this present time. Now, after the Priest Elkenah was smitten, that he died, there came a fulfilment of those things which were said unto me, concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father, was sorely tormented because of the famine, and he repented of the evil
1841, which he had determined against me to take away my life. But the Records of the fathers, even the patriarchs, concerning the eight of the things, the Lord my God presence in mine own house, therein knowledge of the beginning of the creation, and also of the planets, some of the stars, as they were made known unto the fathers, how I left some unto this way, and I shall endeavor to write some of these things upon this second for the benefit of my posterity that shall come after me. So.
1841. which he had determined against me to take away my life, But the Rec-
=rd of the fathers, even the patriarchs, concerning the right of the 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.
Appendices
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>July 3</td>
<td>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.”¹</td>
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<tr>
<td>July 6–8</td>
<td>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.”²</td>
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<tr>
<td>July</td>
<td>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.”³</td>
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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.
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.”

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.”

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.”

Summer
W. W. Phelps probably created Ab1.

Aug. 21
Joseph Bradley: “Jo. [sep] 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!”

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.

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.”

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.”

4. John Corrill, History of the Mormons (St. Louis: For the Author, 1839), 45.
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 “Olaha 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.”¹¹

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.¹²

Oct. 7  
Joseph Smith: “This afternoon recommenced translating the ancient records.”¹³

Oct. 29  

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.”¹⁵

Nov. 14  
Joseph Smith in a blessing to Warren Parrish: “He shall see much of my ancient records, and shall know of hid[den] things, and shall be endowed with a knowledge of hid[den] 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.”¹⁶

Nov. 19  
Joseph Smith: “spent the day in translating the Egyptian records.”¹⁷

Nov. 20  
Joseph Smith: “spent the day in translating, and made rapid progress.”¹⁸

Nov. 24  
Joseph Smith: “in the after-noon, we translated some of the Egyptian, records.”¹⁹

Nov. 25  
Joseph Smith: “spent the day in Translating.”²⁰

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.


Nov. 26 Joseph Smith: “we spent the day in transcribing Egyptian characters from the papyrus.”

Dec. 16 Joseph Smith: “Elder McLellen [William E. McLellin] Elder B[ Brigham] 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.”

Dec. 25 Jonathan Crosby: “He showed me the records of the mummies and explained them to me. He could read them.”

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.

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.”

1836

Feb. 11 Joseph Smith: “Spent the afternoon in reading and exhibiting the Egyptian records to those who called to see me heavens blessings have attended me.”

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.”

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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.


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.


27. History of Sarah Studevant 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!”28

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.”29

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.”30

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 Plannettary System &c.”31

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 trans-lating the hieroglyphics of the Egyptian mummies.”32

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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.”

1839

Aug. 8

Joseph Smith: “The Father called all spirits before him at the creation of Man & organized them.”

December

George Woodward: “The Prophet preached ‘upon astronomy and told where God resided. It was very interesting.”

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.”

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.”

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.”

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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).


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 reference 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.”

Mar. 28  Joseph Smith: “The spirit or the intelligence of men are self Existant principles. . . . God is Good & all his acts is for the benefit of inferer intelligences.”

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.”

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.”

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.

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.”

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 & Hyeroglyphics 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 esstablishment. 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.”

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.”

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.”

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.”

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.”


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.”

Mar. 4 Joseph Smith: “Exhibeting 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.”

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.”


suggests that only a part of the Book of Abraham may be published in the Times and Seasons.

47. Jessee, Papers of Joseph Smith, 2:360.  
51. Jessee, Papers of Joseph Smith, 2:364.  
52. Jessee, Papers of Joseph Smith, 2:366.  

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 sitting 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.”

May 16–20 Facsimile 3 and explanation published in the *Times and Seasons*.

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.”

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.”

Nov. 15 Joseph Smith: “P.M. At the office. Suggested the idea of preparing a grammar of the Egyptian language.”

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.”

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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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.”

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.”

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.”


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.”¹ 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.”² 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.”³ The last direct reference to an Egyptian grammar was on 15 November 1843: "Suggested the idea of preparing a grammar of the Egyptian language."⁴

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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¹ History of the Church 2:238. W. W. Phelps likely inserted this entry in 1843 while working on the journals of Joseph Smith.
³ Joseph Smith Papers: Journals, 1:105.
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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.

<table>
<thead>
<tr>
<th>Book of Abraham (TS) with 1981 chapter and verse</th>
<th>Egyptian Manuscripts with MS and (Page #)</th>
<th>(Underlining = my emphasis)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:24 When this woman discovered the land it was under water on the first man, who is Adam, or first father</td>
<td>EAWP (1) Iota tau=es Zipzi = Egypt. The land first seen, by a woman, under water Ba=th-ka Adam or the first man, or first king</td>
<td></td>
</tr>
<tr>
<td>1:1 I, Abraham, saw that it was needful for me to obtain another place of residence Jah-oh=eh . . . Floees . . . Kli-flos-is-es . . . Kolob</td>
<td>EAWP (2) Bethka Another place of Residence Jah-oh=eh . . . Flo=ees, Kli-flosisis . . . Kolob [Kolob in the handwriting of Warren Parrish]</td>
<td></td>
</tr>
<tr>
<td>1:1 In the land of the Chaldeans</td>
<td>EAWP (4) Za ki on=hish &lt;or&gt; Kalsidonhish, — The land of the Chaldees</td>
<td></td>
</tr>
<tr>
<td>1:23 The land of Egypt When this woman discovered the land it was under water on the first man, who is Adam, or first father</td>
<td>EAJS (1) Iota tou=es Zip-zi the land of Egypt first seen under &lt;water&gt; Baeth Ka Adam or the first man or first King</td>
<td></td>
</tr>
<tr>
<td>1:2</td>
<td>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</td>
<td>EAJS (4a)</td>
</tr>
<tr>
<td>1:23</td>
<td>The land of Egypt being first discovered by a woman</td>
<td>EAOC (1)</td>
</tr>
<tr>
<td>1:24</td>
<td>When this woman discovered the land it was under water</td>
<td></td>
</tr>
<tr>
<td>1:3</td>
<td>on the first man, who is Adam, or first father</td>
<td></td>
</tr>
<tr>
<td>1:1</td>
<td>In the land of the Chaldeans</td>
<td>EAOC (3)</td>
</tr>
<tr>
<td>1:2</td>
<td>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</td>
<td>GAEL (2)</td>
</tr>
<tr>
<td>1:3</td>
<td>it came down from the fathers, from the beginning of time</td>
<td>GAEL (3)</td>
</tr>
<tr>
<td>1:2</td>
<td>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</td>
<td>GAEL (2)</td>
</tr>
<tr>
<td>3:19</td>
<td>I am the Lord thy God, I am more intelligent than they all</td>
<td>GAEL (3)</td>
</tr>
<tr>
<td>1:23</td>
<td>The land of Egypt being first discovered by a woman, who was the daughter of Ham</td>
<td>GAEL (3, 4)</td>
</tr>
<tr>
<td>1:24</td>
<td>When this woman discovered the land it was under water</td>
<td></td>
</tr>
<tr>
<td>1:31</td>
<td>But the record of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands</td>
<td>GAEL (4)</td>
</tr>
<tr>
<td>Page</td>
<td>Original Text</td>
<td>GAEL Translation</td>
</tr>
<tr>
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<tr>
<td>1:23</td>
<td>The land of Egypt being first discovered by a woman, who was the daughter of Ham.</td>
<td>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.</td>
</tr>
<tr>
<td>1:24</td>
<td>When this woman discovered the land it was under water, who afterwards settled her sons in it.</td>
<td>GAEL (5) knowledge of the beginning of the creation GAEL (6) Zubzool From the beginning of the creation until now; pointing out or design-ting at the present time; having foreor=dained, or decreed or having before seen; For instance: 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;</td>
</tr>
<tr>
<td>1:31</td>
<td>knowledge of the beginning of the creation</td>
<td>GAEL (6) Zubzool From the beginning of the creation until now; pointing out or design-ting at the present time; having foreor=dained, or decreed or having before seen; For instance: 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;</td>
</tr>
<tr>
<td>3:23</td>
<td>Abraham, thou art one of them, thou wast chosen before thou wast born.</td>
<td>GAEL (6) Zubzool From the beginning of the creation until now; pointing out or design-ting at the present time; having foreor=dained, or decreed or having before seen; For instance: 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;</td>
</tr>
<tr>
<td>2:4</td>
<td>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.</td>
<td>GAEL (6) Zubzool From the beginning of the creation until now; pointing out or design-ting at the present time; having foreor=dained, or decreed or having before seen; For instance: 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;</td>
</tr>
<tr>
<td>2:15</td>
<td>the souls that we had won in Haran</td>
<td>GAEL (6) Zubzool From the beginning of the creation until now; pointing out or design-ting at the present time; having foreor=dained, or decreed or having before seen; For instance: 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;</td>
</tr>
<tr>
<td>3:15</td>
<td>I shew these things unto thee, before ye go into Egypt, that ye may declare all these words.</td>
<td>GAEL (6) Zubzool From the beginning of the creation until now; pointing out or design-ting at the present time; having foreor=dained, or decreed or having before seen; For instance: 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;</td>
</tr>
<tr>
<td>1:27</td>
<td>right of Priesthood</td>
<td>GAEL (7) 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 signifying the promises made to Abraham saying through thy priests, or the seed of thy loins, shall the gospel be preached, unto thy priests, or the seed of thy loins, shall the gospel be preached, unto all thy seed meaning from Noah, and unto all the kindreds of the earth.</td>
</tr>
<tr>
<td>1:28</td>
<td>delineate the chronology, running back from myself to the beginning of the creation</td>
<td>GAEL (7) 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 signifying the promises made to Abraham saying through thy priests, or the seed of thy loins, shall the gospel be preached, unto thy priests, or the seed of thy loins, shall the gospel be preached, unto all thy seed meaning from Noah, and unto all the kindreds of the earth.</td>
</tr>
<tr>
<td>2:11</td>
<td>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.</td>
<td>GAEL (7) 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 signifying the promises made to Abraham saying through thy priests, or the seed of thy loins, shall the gospel be preached, unto thy priests, or the seed of thy loins, shall the gospel be preached, unto all thy seed meaning from Noah, and unto all the kindreds of the earth.</td>
</tr>
<tr>
<td>1:2</td>
<td>and to be a greater follower of righteousness, and to possess a greater knowledge.</td>
<td>GAEL (9) Ahbroam: a follower of righteousness a possessor of greater knowledge—</td>
</tr>
<tr>
<td>4:12</td>
<td>and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself</td>
<td>GAEL (10) ZipZi: all women: it took its origin from the earth yielding its fruit.</td>
</tr>
<tr>
<td>1:24</td>
<td>When this woman discovered the land it was under water, who afterwards settled her sons in it.</td>
<td>GAEL (10) ZipZi: all women: it took its origin from the earth yielding its fruit.</td>
</tr>
<tr>
<td>5:9</td>
<td>And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food.</td>
<td>GAEL (13) Beth—good to the taste, pleasing to the eye.</td>
</tr>
<tr>
<td>1:2</td>
<td>desiring also to be one who possessed great knowledge.</td>
<td>GAEL (13) Beth—good to the taste, pleasing to the eye.</td>
</tr>
<tr>
<td>1:24</td>
<td>When this woman discovered the land it was under water.</td>
<td>GAEL (13) Beth—good to the taste, pleasing to the eye.</td>
</tr>
</tbody>
</table>

**Notes:**
- GAEL: Greek Aelaristic English Language.
<p>| 5:8  | And the Gods planted a garden, eastward in Eden, and there they put the man  |
|      | a follower of righteousness                                              |
|      | GAEL (16)                                                               |
|      | Beth—a fruitful garden, or a great valley or plain filled with fruit trees and flowers |
|      | Ah broam—a follower of righteousness                                     |
| 1:2  | And the Gods planted a garden, eastward in Eden, and there they put the man |
|      | GAEL (17)                                                               |
|      | Beth ka—a large garden—more spacious plain                              |
| 5:8  | And the Gods planted a garden, eastward in Eden, and there they put the man |
|      | GAEL (18)                                                               |
|      | Zip zi... the first woman, who was Eve                                  |
| 5:16 | and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man |
| 1:24 | When this woman discovered the land it was under water                   |
| 1:3  | it came down from the fathers, from the beginning of time               |
| 1:3  | on the first man, who is Adam, or first father                           |
|      | GAEL (19)                                                               |
|      | Beth ka—a large garden, a large valley or a large plain;                |
| 1:3  | on the first man, who is Adam, or first father                           |
|      | GAEL (20)                                                               |
|      | Pha&lt;h&gt;=eh—The first man.—Adam, first father                              |
| 1:3  | on the first man, who is Adam, or first father                           |
|      | GAEL (21)                                                               |
|      | Ba eth ka. Adam or the first man, or first king                         |
| Fac. 2 | this earth, which is called by the Egyptians                                 |
| Fig. 1 | Jah-oh-eh                                                                |
| Fig. 2 | called by the Egyptians Oliblish                                         |
| Fig. 4 | measuring of the time of Oliblish                                       |
| 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-vanrans, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars |
| 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 | as also Floeese or the Moon, the earth and the Sun in their annual revolutions |
| Fig. 5 | 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 |
| Fig. 1 | celestial time, signifies one day to a cubit                            |
| Fac. 2 | GAEL (24)                                                               |
|      | Jah-oh-eh The earth under the governing &lt;powers&gt; of oliblish, Enish go on dosh, and Kae-e-vanrans, which are the grand governing Key or in other words, the governing power, which governs the fifteen fixed Stars &lt;(twelve ᵠⁿᵈᵉ ᵧᵈ day)&gt; that belong governs the earth, sun, &amp; moon, (which have their power &lt;in&gt; one,) with the other twelve moving planets of this system. Oliblish = Enish go on dosh, and Kaei 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. |
| Fac. 2 | GAEL (25)                                                               |
|      | Flo=ees The moon, the earth and the sun in their annual revolutions       |
|      | 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 |</p>
<table>
<thead>
<tr>
<th>Fac. 2</th>
<th>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. <strong>GAEL (26)</strong></th>
<th>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 [Entry in the handwriting of Warren Parrish]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fig. 1</td>
<td>this earth, which is called by the Egyptians Jah-oh-eh</td>
<td>Jah-oh-eh—The earth and power of attraction it has with the third fixed Star, which is called Kai=e ven-rash</td>
</tr>
<tr>
<td>Fig. 5</td>
<td>the medium of Kae-e-vanrash as also Floeese or the Moon, the earth and the Sun in their annual revolutions</td>
<td>Flo=ees The moon in its revolutions with the earth, showing or signifying the earth going between, thereby forming an eclipse</td>
</tr>
<tr>
<td>Fac. 2</td>
<td>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</td>
<td>Kolob, it signifies first beginning to the bodies of this creation, the first creation, also having been appointed for the last time, the last or the eldest [Kolob entry in the handwriting of Warren Parrish]</td>
</tr>
<tr>
<td>Fig. 5</td>
<td>the medium of Kli-flos-is-es</td>
<td>Klifloisis—measurement of time:</td>
</tr>
<tr>
<td>Fig. 1</td>
<td>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</td>
<td>Jah-oh-eh—The earth under the government of another &lt;or the second&gt; of the fixed stars, which is called [30] Enish-go-on=dosh or in other words the power of attraction it has with the earth. Flo=ees The moon—signifying its revolutions, also going between, thereby forming an eclipse</td>
</tr>
<tr>
<td>Fig. 1</td>
<td>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</td>
<td>Kli flos isis = time from now unto some fixed period of time, or a thousand years one that is set apart, Kolob signifies the highest degree of power in government, pertaining to the heavenly bodies, [Kolob entry in the handwriting of Warren Parrish]</td>
</tr>
<tr>
<td>Fac. 2</td>
<td>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 the medium of Kli-flos-is-es</td>
<td>Jah oheh—The earth under the government of another, which is one of the fixed stars; which is called Oliblish.Flo=ees The moon, signifying that which borroweth light, lendeth light; it being the lesser light.</td>
</tr>
<tr>
<td>Figs. 1, 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fac. 2 Fig. 5</td>
<td>the medium of Kli-flos-is-es</td>
<td>GAEL (32)</td>
</tr>
<tr>
<td>Fig. 1</td>
<td>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</td>
<td></td>
</tr>
<tr>
<td>3:18</td>
<td>Spirits . . . have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal</td>
<td>GAEL (33)</td>
</tr>
<tr>
<td>Fac. 2 Fig. 1</td>
<td>this earth, which is called by the Egyptians Jah-oh-eh</td>
<td>GAEL (33, 34)</td>
</tr>
<tr>
<td>Fig. 5</td>
<td>as also Floeese or the Moon, the earth and the Sun in their annual revolutions the medium of Kli-flos-is-es.</td>
<td></td>
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<td>Fig. 1</td>
<td>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</td>
<td></td>
</tr>
</tbody>
</table>
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)
Ab2 Folio 1b (Abraham 1:14–22)
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Ab2 Folio 2a (Abraham 1:23–31a)

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Abraham 1:4–8a

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Ab3 Folio 1b (Abraham 1:8b–12)

Copyright © 2010 by Intellectual Reserve, Inc. All rights reserved.
Ab3 Folio 2b (Abraham 1:18b–26a)

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Abraham, son of Terah, was born in the days of the patriarchs. He was a descendant of Abraham, the father of Isaac, and his brother Ishmael. He was given the name Abram, which means "father of many nations.

Now after the birth of Ishmael, Abraham was told that he would have a son at the age of one hundred. This son would bear his name, Isaac. The promise was given that Isaac would be the father of many nations and would inherit the land of Canaan.

Abraham was instructed to offer Isaac as a sacrifice to God. However, God intervened and provided a ram in place of Isaac. This event is known as the sacrifice of Isaac and is a significant event in the history of the Hebrews.

Abraham was then given a land of his own, along with his sons Isaac and Ishmael. The land was promised to his descendants for all eternity.

Abraham lived to a great age and was buried in the land of Canaan. His descendants became the people of Israel, and the story of Abraham is one of the most important in the history of the Hebrews.

Ab3 Folio 3a (Abraham 1:26b–31a)  
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And I shall endeavor to write some of these things upon this stone, for the benefit of my posterity that shall come after me.

Now the Lord God caused the fowls to fly over in the land of Canaan. The name thereof was Eber, and it came to pass that of Eber two sons came. And one was called Joktan, and the other Eber.

Who was the daughter of Joktan.
Ab1/4 Folio 1a (Abraham 1:1–6a)

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Abraham and Sarah of Bethel.
And the soul of Abram was troubled, for the 
men of the land. The Lord appeared to the 
vision of Abram, and said, “Fear not, Abram, 
I will bless thee, and make thy name great; 
you shall be a father of nations, and 
your seed shall inherit the land of Canaan.

Abraham was a hundred years old, and 
Sarah was a hundred years old; and they 
were not able to have children. Therefore 
Hannah, the wife of Abraham, bore to him 
sons and daughters, but Sarah bore none. 

Sarah saw the angel of the Lord, and 
Sarah said to herself, “Now that I am old, 
and my husband is very old, shall I still 
have children?” Sarah arose early in the 
morning and took a vial of milk, and gave it 
to her husband, and gave him also bread 
and water. And Abraham said to Sarah, “I 
will make a covenant with you, and will 
make your name great. And I will make 
you a mother of nations; and kings 
shall come from you. And Sarah laughed 
in her heart, saying, “Who can give Sarah 
such a thing?” Abraham was a hundred 
years old when the Lord spoke to him; 
and Sarah was a hundred years old.

Abraham said to Sarah, “Listen to the 
word of the Lord, for your seed shall be 
called ‘Abraham’s seed’.” And Sarah 
smiled to herself, saying, “Who shall have 
Sarah’s seed?” Abraham was a hundred 
years old, and Sarah was a hundred years 
old; and she had not conceived. Abraham 
said to Sarah, “I will make a covenant 
with you, and will make your name great. 
And I will make you a mother of nations; 
and kings shall come from you. And Sarah 
smiled in her heart, saying, “Who can 
give Sarah’s seed?” Abraham was a hundred 
hundred years old when the Lord spoke 
to him; and Sarah was a hundred years 
old. Abraham said to Sarah, “Listen to the 
word of the Lord, for your seed shall be 
called ‘Abraham’s seed’.”
Therefore they were killed upon this altar.

And it was done after the manner of the Egyptians, and it came to pass that the mighty, their violent upon one, that they might slay one also, as they did these vengeance upon this altar, and that ye might have a knowledge of this altar, but refer ye to the representation of the covenant moment of this scene.

It was made after the form of a bristled such as was had among the Chaldeans, and it stood upon the gates of Babylon. Elishah, Machamorah, and seven great pillars. That is, the altar was of stone, that ye may have an understanding of these gods. I have given you the fashion of them, in the figure at the beginning, which manner of figure is taken by the Chaldeans. Babylon.

And as they offered up their name, up mine, and the priest offered me upon the altar, with burnt offerings and sacrifices offered upon it, unto the Lord, my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty in the likeness of his presence, stood on my feet, and immediately looked me over.

And his voice was unto me, Abraham, Abraham, behold my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from the fathers' house, and from all thykin, into a strange land.
which they therefore not of, nor pow
it. For because they have turned the
hearts away from me, to worship the
God of children, and the God of Ab
and the God of Abraham, and the God of
Shelah, Ran to Egypt, therefore I have
come down to make thee, and to sub-
serve him. The he hath lifted up his hand
and the Abram sion to take away
the life; behold, I will lead thee by
my hand, and I will take thee. to
that upon thee, my name, even the
priesthood of thy father, and my
name shall be with thee, as it were with
Moses, so shall it be with thee. that
through thy ministry, my name shall be
honored even in the earth forever for I am
thou, God.

The hill, Bechites held was in the land
of Mo of children, and the Lord led
him down the altar of chelah, and of
of the land, and all that dwelled therein,
and wrote the priest, that he did one
thing was great occurrence in chelah,
that in the court of Shelah, which
and, Shem, son of Shem, in royal seal.

Now the title of Egypt was a do
from the sons of Am, and was a
portable of the Lord of the commandment.
with, from this desert sprang all the
Egyptians, and thus the blood of the
Israelites 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 Sealed, which in the Chaldean signifies Egypt, which signifies that which is forbidden. When this woman discovered the land, it was under water, and after settled her son in it, and thus from Ham, finding that race, which preserved the curse in the land.

Now the first government of Egypt was established by Pharaoh, the eldest son of Egypt, the daughter of Ham, and it was after the manner of government in China, which was patriarchal. Pharaoh being a righteous man established his Typhon and governed his people wisely and quietly all his days, setting earnestly to institute that basis established by the fathers in the first generation in the days of the first patriarchal reign, even in the reign of Adam, and after all his fathers, who blessed him with the blessing of the earth and with the blessing of wisdom, but cursed him as pertaining to the priesthood.

Now Pharaoh feared of that lineage by which he could not have the reign of priesthood, notwithstanding the Pharaohs would not claim it from Typhon, through Ham. Therefore, his father was not alone by their violation, but shall and cannot hereafter be divided to the chronology, remaining with us.
from myself to the beginning of the creation, for the signs have come into my hands which I held unto this present time.

Now after the fruit of tillage was sown that he died, there came a fulfillment of those things which were spoken unto me, concerning the land of Chaldea. That there should be a famine in the land, and a famine prevailed throughout all the land of Chaldea, and my father was sore troubled, because of the famine, and he sent unto me, and the attempt of the evil which he had determined against me, to take away my life, but the prayer of the fathers and the patriarchs concerning the eyes of providence. The Lord my God preserved in mine own house.

Therefore a knowledge of the beginning of creation, and also of the gallows and of the stars, as it was made known unto the fathers, even to Nebuchadnezzar, this day.

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

Now the Lord God caused the famine to be very sore in the land of their sojournings. That Abraha and his brothers died, but Sarai my father’s daughter, in the land of the Chaldees and
Abraham 2:2b–6a

Ab4 Folio 4a (Abraham 2:2b–6a)
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For I love the Lord, the Lord, I dwell in heav'n, the ca'tin is
my foot stool. I stretch my hand on the sea, and it obey my voice
I cause the wind and the flood to be my chariot. I say to the
mountains depart hence and lo! they are taken away by a whirr
wind in an instant. Suddenly
my name is Jehovah and I throw
at the backs of the sea from
the beginning. Therefore my home
shall be not there, and I will make
up there a great nation and I will
blue their honor: the name and
my name great among all nations.

This shall be their name among all nations, and I will
bless them, through the name, for
any one as well as his servant this servant shall be called after the name, and
shall be accounted the lord, and show
me up and bless thee, as unto thy
father, and I will bless them, that they
three, and cause them that cause thee
dead in the earth are (that are in the
earth) and in the sea (that is the
earth) for I have sent the altern
in that his right shall continue in
this, and in the sea after thee, thou
or to say the natural sea, or the sea
Now after the Lord had withdrawn from speaking to me, and had left me, I became very sad. And again I felt as though I was being asked to deliver some from the power of ill-will, and I will do well to hear and write this record. Then the Lord sent one of his servants, and they came to Jacob, and said to him, and to all the people, and to all the children of the house, and to all the people that were with him. And they said, to Jacob, and to all the people, and to all the children of the house, and to all the people that were with him, and to all the people that were in the land of Canaan.
New & Abram went an altar unto the Lord, in the land of Cushan, and made an offering unto the Lord and prayed that the famine might pass over them and carry them away from their former home. That they would not perish among the land unto the place of Sodom, which was situated on the plains of Meroth, and we had already come unto the land of the Cushans and entered there, there in the plains of Meroth, and called on the Lord there, because the Lord had already come unto the land of this additional nation.
to be a father of many nations, a god of nations, and blessing his
race to be the head of all families. The
portion of God, I became an
acceptable person, a right friend, with the
right belonging to The Father, it was confirmed before me, from the
fathers, it came down from the
fathers, from the beginning of time,
year, even from the beginning, or before
the foundation of the earth, to the
present time, even from the right of the
first born, on the earth, in the
creation, it is called a first father through
the Father signs were. I taught
unto the Father
unto the Father towards the Father, according to the
appointment of God unto the
fathers concerning the Lord. My father,
being towards from them, rightmost, from
the holy commandments, which he said,
them, gave into them, unto the
Ab5a Folio 2b (Facsimile 1:1–12)
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And happening of the gods of the heathens,
therefore refused to hear the voice for
their hearts were set to the evil. Some
only turned to the God of Elkanah the God
of Sarah, the God of Abraham, the God
of Isaac, the God of Pharaoh, the King
of Egypt, therefore they turned their hearts
to the sacrifice of the heathens in offering
up their children unto their heathen gods.

I heard not unto my voice, but instead
of the away my life by the hand of the priest
of Elkanah, the priest of Pharaoh was also
the priest of Pharaoh. And at the 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 Chelsea,
for the offering unto their strange gods, 2 the men
women and children, and it came to pass
that the priest made an offering unto the god of Pharaoh.
Ab5 Folio 4 (Abraham 1:12b–16a)
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Ab 5 Folio 5 (Abraham 1:16b–19)

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Ab5 Folio 6 (Abraham 1:20–24a)

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Ab5 Folio 7 (Abraham 1:24b–27a)

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Ab5 Folio 8 (Abraham 1:27b–31a)

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If the beginning of the creation, when of the
Planets, is of the stars, and the sun was
Known unto the fathers, from the day, I kept
I will 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 firmament to open
in the face of the heath, inasmuch that
Abraham
my brother also, and Isaac, my father, and
Abraham in the name of the Lord, of the
Abraham, to pass that my brother took
Sarah, and gave him Sarah, his daughter, to
wife. Then was the strength of his hands;
And
the Lord said unto me, Abraham, get thee
out of thy country, from thy kindred, from thy
father's house, unto a land that I will show thee;
Therefore I lifted up the Lord of our
Children, to go into the land of Canaan, to do
Unto my father Isaac, his wife Sarah, my wife,
and also my father's family after me, unto the
land which we determined: Thus was and the
firmament
Ab5 Folio 9 (Abraham 1:31b–2:5a)
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And my father vowed that he would dwell there, as there were many flocks in Haran, and my father turned again into his country, therefore he continued in Haran. But I, Abraham, set my brothers Lot prayed unto the Lord, and had spoken unto me, "Go, take the land of the Canaanites, and dwell with them, for I have prepared to take them away out of Haran, to make of them a nation to bear my name in a strange land."

I will give unto thy seed after thee for an everlasting possession, since they have done to my servant Isaac, as they have done to my son. For I am the Lord thy God, who dwelleth in Seir, the earth is my footstool, I will give to the seed, and to their seed, for evermore. I came to the land to the Lord, to be my habitation, I sowed to the mountains of Judah; they are taken away by a whirlwind, in an instant suddenly; they are gone, and my name is levi.\n
Ab5 Folio 10 (Abraham 2:5b–8a)
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I know the end from the beginning, therefore
my seed shall be over there, and I will make
of thee a great nation, and I will bless
thee above measure, to make thy name
great among all nations; and there shall
be a blessing poured out upon thee not
in their hand, but from on high. In this ministry
Greatness unto all nations, so 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
Vess thee, as unto their fathers, and I will help
O come thou also, and I will make thee
thrice that bless thee, so in the tree (that is in
their Christendom), in thy seed (that is thy flesh),
for I give unto thee a promise that this seed
shall continue in thee, till thy seed be
(that is the literal seed, or the seed of
thy seed) shall all the families of the earth be
blessed even with the blessing of the
Ab5 Folio 12 (Abraham 2:11b–15a)

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as we came on our way; therefore I
brought our cattle, from each of our valets,
co as we journeyed from hence by the way of
Jericho, to come to the land of Canaan. And
I, Abram, built an altar unto the Lord in the
land of Jericho; I made an offering unto the
Lord, and prayed that the famine might be turned
away from my father's house, that they might
not perish; then we passed from Jericho through
the land unto the place of Bethel, it was
situated in the plains of Moreh, we had already
come into the bodies of the Lord of the Canaanites.
I offered sacrifice there in the plains of Moreh,
and called on the Lord, and the Lord blessed becaus we had
already come into the land of this Jodshuas
mother.
No. 1. Kolob, signifying the first creation, nearest to the
celestial, or the residence of space. First in govern-
manship, the last pertaining to the measurement
of time. The measurement according to celestial
time; one day, one week, one month, one year, one
decade. One day, six Kolobs, is equal to 10,000
years, according to the measurement
of the earth, which is called by the Egyptians
Sam—oh—eh.

No. 2. Themanon or Kolob, called by the Egyptians
Elahash, which is the most grand governing
creation, nearest to the celestial or the place where
God resides, holding the key of peace and
prosperity to other planets, as conveyed from
God from Abraham, as he offered one
sacrifice upon an altar, which he had
built unto the Lord.

No. 3. He made to resemble 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 of the Holy Priesthood
as revealed to Adam in the garden of Eden, as
also to Seth, Noah, Melchizedek, Abraham, etc.
to whom the priesthood was revealed.

No. 4. answer to the labor work, was keeping, signifying
appearance, the solemnment of the heavens; also, a
numerical figure, in Egyptian, signifying 1000.
Ab6 Folio 2 (Facsimile 2:4b–11)
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will be given in the manner therein.
The above resolution is given as far as we have any right to give, at the present time.
Ab7 Folio 1a (Abraham 3:18b–22a)

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All bows, the intelligences that were
agitated before the Lord, and as it was
then more so of the noblest and great ones,
and God saw these beings that they were good,
so he stood in the midst of them, and he said
those words to the angel, for he stood
among those that were spirits, to be his
right hand. He said, "Go, send unto me,
Abraham, thou art one of them, there are
eleven upon them. First knock on that
one, coming home that was like unto Guy.
He said unto three, who were with him,
we will go down there. For there is space
there will take of their materials, and he will
make an estate there. Then Abraham
knocked
there will found them, where thou, of thy
own will do all thy wisdom, the Lord their
God shall command them; thy seed shall
be added upon
Facsimile 2 Lead Plate
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Appendix 4

Images of William I. Appleby’s Journal Entry, 5 May 1841
5. In any of June 1841, Joseph wrote a manuscript containing the following words: "We had the revelation of the Lord, and the Lord commanded me to take the Book of the Law of the Lord and to bring it to the City of Nauvoo, where the Saints are now gathered together, and to study it carefully and to take notes from it, that we may have a clear understanding of the things written in it."

Appleby's Journal, 5 May 1841, p. 71
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and the sun rise in the east. There are also representations of men, bears, and birds, all seen as if from the top of a tower. The sun is seen as a shining light, and the moon as a dark, shining point. The wind is seen as a force that moves the trees and the clouds.

"We have seen the sun rise in the east, and the moon set in the west. There are also representations of men, bears, and birds, all seen as if from the top of a tower. The sun is seen as a shining light, and the moon as a dark, shining point. The wind is seen as a force that moves the trees and the clouds."

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Appleby's Journal, 5 May 1841, p. 72

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as an example to their other gods, as Egyptians (as represented by the pharaohs, before Pharaohs). But we inclined by the intervention of Almighty
powers, representing the Divine, saw the Alter within Abraham and stated
what they did with the rest of which he was about to send the Alter and
to them the Pagan. To the benefit of the Pagan, I will thus inform our
electors, the Pagan concerning the above, and also the first
sentiment of the Lord's delight,

To the Alter of Abraham, represented by
Joseph Smith, The Right Hon. and President of the
Church of Jesus Christ of Latter Day Saints,

Paragraph 5. And as they offer up their hands, as you see, that they
are often offer me up, and taken away my life, let the I offer up my
hands with the quick my Spirit, and the hand, strengthened and heart,
are fulfilled me with a sense of the Almighty and the angel of
his presence, stood by me and immediately received my hands, and this
made me unto them: Amun! Amun! He who says my name is Jehovah, and
I have heard this, and have come, come to declare this, and to testify th
away from the Parker house, as from all the Hebrews into a strange
land, where they cannot set up, and the dream they have knew and their
hearts away from me, to declare the God of Jehovah, and the God
of Abraham, and the God of Isaac, and the God of Jacob, and the God of the
Hebrews, and the God of Everlasting, and the God of Jesus
and the God of Eternal Reign of Peace. Thereby, I have come down to
meet them, and to testify them, I have both lifted up my hand against them
Amun, my son, to deliver away my life, Jehovah I will lead the of my
hand, and I will take them to just upon them, vengeance, upon the
abode of my Father, and my name shall be upon them, as it was with
Abraham, so shall it be with them, and through the ministry, my name
shall be known in the earth, and your name, for I am the Lord

To Jehovah his shells were, in the land of the God of Jehovah, and
the vast beyond the Alps, Jehovah and the God of the earth

Appleby’s Journal, 5 May 1841, p. 73
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1841, and utterly destroyed them, and set the Priest that succeeded and having great revenues in Edom, and also in the land of Edom, which the land signified being by wise men. Now the land of Egypt was a desert not from the land of Israel, and was a portion of the land of the Canaanites by birth, from that element springing all the Egyptians, and those the Mummy of the Canaanites was preserved as the land.

7. “The land of Egypt being first assumed by a woman, who was the daughter of Menu, and the daughter of Egypt they buried in the wilderness, by the land, which signifies, that which is forbidden. When the Canaanites occupied the land, it was in the desert, who afterwards settled her sons in the land, and then, from Menu springing, that race, which preserved the land, when the first government of Egypt was established by Pharaoh, the Priest was of Egypt, the daughter of Menu, since it was after the same son of the government of Menu, which was Pharaoh. Therefore, being so enlightened, Menu established the kingdom and preserved his people, sundry and faithful all his days, acting earnestly to continue that wise government of the land, which was preserved by the sages in the first generation, in the reign of the first Pharaoh, so that the world, and also the land of Egypt, was blessed with the blessing of the earth, and with the blessing of the stars, but enough knew as concerning to the Priesthood.

8. The Priest being of that lineage by which he could not have the right of Priesthood, mentioning the Priesthood would not have any effect in his behalf. Whereby Menu would not have any effect in his behalf, but to show honor to his position, and to exalt the name of Menu, to the beginning of the meeting, for the Priest, have come into my hands, which I take into the present time.©

9. Now, after the Priest, when I was a priest, then came a judgment of their things which were said unto them concerning the land of Edom, that they should be a nation in the land. Therefore, it is a common practice throughout all the land of Edom, and my father’s name is only known, because of the famine, and the open face of the vineyard.
1841, which he had undertaken against me to take any one of his. At the
beginning of the meeting, and also of the seventeen, was the time when
the Church was organized. The seventeen, therefore, went to the
Church and said, "We shall continue to write down these things upon the
hand for the benefit of my protégé, that they may be often read.

Thus, the Church will remain, even if the knowledge contained in the
writings of the Egyptians. It also contains, true, that those who
will be brought to the understanding of the ancient, or any other, it
will be a great.

Then renewed, even from the pastime of Egypt, in the
1841. If I exhibited, I shall trouble, named Antoine, Mr. Labile,
and afterwards. In order to New York, N.Y. When they were
renewed, together with the Egyptians, for some time, also in the city of
their residence, writing the history of the kingdom, for although the
women of the Egyptians are called Egyptians, yet the Egyptians,
and not others.

As the Egyptians, and they have been informed, that they have translated
France, always, and to the Egyptians. Accordingly,
the Church was given to Joseph Smith, at that time, the entire
Egyptian. They continued, even to the Egyptians, and to guide to
understand the Egyptians, also, which some circumstances of the Church
were, for the pastime of twenty-four hours, calling. Then, to indicate
they were returned to France. Where I had the pleasure of seeing
them.

After viewing these things, and writing, instruction also
to their principles of Baptism for the dead, which were
made to Joseph for the years, even after the Church was organized.
Appendix 5

Images of Talmage’s 1888 Edition of the Book of Abraham
Talmage’s 1888 Book of Abraham

Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints
dained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first born, on the first man who is Adam, first father, through the fathers, unto me.

I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathen, utterly refused to hearken to my voice, for their hearts were set to do evil, and were wholly turned to the god of Elkenah and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavored to
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Abraham 1:7b–13a

Talmage's 1888 Book of Abraham
Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints
deans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldean, Rahleenos, which signifies Hieroglyphics.

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 me; and immediately unloosed my bands, and his voice was unto me, Abraham! Abraham! behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father’s house, and from all thy kindred, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the gods of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my

Abraham 1:13b–18a

Talmage’s 1888 Book of Abraham
Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints
power shall be over thee. As it was with Noah so shall it be with thee, that through thy ministry my name shall be known in the earth forever, for I am thy God.

28 Behold, Potipher's Hill was in the land of Ur, of Chaldea. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh; which Pharaoh signifies king by royal blood. 21 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. 22 From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

23 The land of Egypt being first discovered by a woman, who was the daughter of Ham and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden. 24 When this woman discovered the land it was under water, who afterwards settled her sons in it; and thus, from Ham sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. 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 of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

27 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 endeavor, 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.

29 Now, after the priest of Elenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made

Abraham 1:26b–31a

Talmage’s 1888 Book of Abraham
Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints
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.

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan, and I took Lot, my brother's son and his wife, and Sarai my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, Arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting

Abraham 1:31b–2:6a

Talmage's 1888 Book of Abraham

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Talmage’s 1888 Book of Abraham

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said in mine heart, Thy servant has sought thee earnestly; now I have found thee. 13. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. 14. So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran. 15. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother’s son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan; and dwelt in tents as we came on our way; therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father’s house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites; and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

Abraham 2:12b–18

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And the Lord appeared unto me in answer to my prayers, and said unto me, Unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east: and there I built another altar unto the Lord, and called again upon the name of the Lord.

And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, Behold, Sarai, thy wife, is a very fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see her, they will say, She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise: Let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars, that they
were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order; that upon which thou standest.

And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that wherein thou standest. This is the reckoning of the Lord’s time, according to the reckoning of Kolob.

And the Lord said unto me, The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slowly; this is in order, because it standeth above the earth upon which thou standest; therefore the reckoning of its time is not so many as to its number of days, and of months, and of years.

And the Lord said unto me, Now, Abraham, these two facts exist; behold, thine eyes see it; it is given unto thee to know the times of reckoning, and the set times, yea, the set time of the earth upon

Abraham 3:2b–5a

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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.

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; 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 as that upon which thou standest. And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

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; and he said unto me, My son, my son (and his hand was stretched out,) behold, I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof; and he said unto me, This is Shinenah, which

Abraham 3:5b–13a

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Abraham 3:13b–19a

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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. 20The Lord, thy God, sent his angel to deliver thee from the hands of the priest, Elkanah. 21 I dwell in the midst of them all; I now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. 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, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all
things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

And the Lord said, Who shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, Let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the water.

And they (the Gods) said, Let there be light, and there was light. And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness; and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and, from the morning until the
evening they called day; and this was the first, or the beginning, of that which they called day and night.

6 And the Gods also said, Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. 7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. 8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

9 And the Gods ordered, saying, Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed. 11 And the Gods said, Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. 12 And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth
to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. 3 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.

4 And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years, and organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.

6 And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also; and the Gods set them in the expanse of the heaven, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed.

19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day, and it was the fourth time.

20 And the Gods said, Let us prepare the waters to bring forth abundantly the moving creatures

Abraham 4:12b–20a
that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.

21 And the gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the gods saw that they would be obeyed, and that their plan was good. 22 And the gods said, We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth. 23 And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

24 And the gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said. 25 And the gods organized the earth to bring forth the beasts after their kind, the cattle after their kind, and every thing that creepeth upon the earth after their 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

Abraham 4:20b–26a

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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; and the Gods said, We will bless them. And the Gods said, We will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And the Gods said, Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. 31 And the Gods said, We will do every thing that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods

Abraham 4:26b–5:2a

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said among themselves, on the seventh time we
will end our work, which we have counseled; and
we will rest on the seventh time from all our
work, which we have counseled. 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) counseled among
themselves to form, and sanctified it. And thus
were their decisions at the time that they coun-
seled among themselves to form the heavens and
the earth.

And the Gods came down and formed these the
generations of the heavens and of the earth,
when they were formed in the day that the Gods
formed the earth and the heavens, according to
all that which they had said concerning every
plant of the field before it was in the earth, and
eyery herb of the field before it grew; for the
Gods had not caused it to rain upon the earth
when they counseled to do them, and had not
formed a man to till the ground; but there went
up a mist from the earth, and watered the whole
face of the ground. And the Gods formed man
from the dust of the ground, and took his spirit,
(that is, the man’s spirit,) and put it into him;
and breathed into his nostrils the breath of life,
and man became a living soul.

And the Gods planted a garden, eastward in
Eden, and there they put the man, whose spirit
they had put into the body which they had

Abraham 5:2b–8a

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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.

And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it: and the Gods commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord’s time, which was after the time of Kølob; for as yet the Gods had not appointed unto Adam his reckoning.

14 And the Gods said, Let us make an help-meet for the man, for it is not good that the man should be alone, therefore we will form an help-meat for him. 15 And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof; and the rib which the Gods had taken from man formed they a woman, and brought her unto the man. 16 And Adam said, This was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his
wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that should be the name thereof.

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

AN EXTRACT FROM A TRANSLATION OF THE BIBLE,

Being the twenty-fourth chapter of Matthew, commencing with the last verse of the twenty-third chapter, King James' Translation.

By the Prophet, Seer, and Revelator, Joseph Smith.

For I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say, Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after

Abraham 5:18b–21

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