A Study of the Changes in the Contents of the Book of Moses
From the Earliest Available Sources to the Current Edition

James Roy Harris
Brigham Young University - Provo

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A STUDY OF THE CHANGES IN THE CONTENTS OF THE
BOOK OF MOSES FROM THE EARLIEST AVAILABLE
SOURCES TO THE CURRENT EDITION

A THESIS SUBMITTED TO THE FACULTY OF
THE DIVISION OF RELIGION OF
BRIGHAM YOUNG UNIVERSITY

IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE
OF MASTER OF ARTS

BY
JAMES R. HARRIS
AUGUST 1958
To

"The Lord, who is ever ready to instruct such as diligently seek in faith,"

(History of the Church, Vol. I, p. 126.)
ACKNOWLEDGMENT

Numerous people have assisted the writer in doing research and in the writing of this thesis. The following persons have been especially helpful. A. William Lund, Preston Nibley, and members of the staff of the Church Historians Office for suggestions and guidance in the use of the facilities of their archives. The Library staff of the Brigham Young University for their assistance in making the facilities of the Library available. Brother Hyrum B. Wheelwright of Ogden for the use of his private collection of rare volumes. Also the writer's Mother-in-law, Gwennie Starley Matheson, for the use of her first American edition of the Pearl of Great Price, a family heirloom handed down from her Welsh grandmother, Gwenllian Jones. Dr. Sidney B. Sperry and Ellis T. Rasmussen for helpful suggestions and encouragement. The writer is indebted to Brother James R. Clark for a background of knowledge and inspiration that gave significant impetus to the pursuit of this project. A special vote of thanks is due the writer's wife, Betty Matheson Harris, who served as proofreader and critic. Finally, the writer is grateful for the inspiration that prompted the formation of the basic concepts in this work.
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CHAPTER I

INTRODUCTION

Students and scholars of the L. D. S. scriptures have long been aware of some of the differences existing in the various publications of the material in our Book of Moses. To our knowledge no one has ever carefully isolated or analyzed these changes nor has any explanation been given either to justify or condemn them.

Our first objective has been to make a linear comparison of all significant publications of the contents of the Book of Moses. By "significant" we refer to those publications in which there are changes and additions or omissions of words. All changes are tabulated by chapters as to type and frequency. Those having doctrinal implications are listed in their several forms in the Appendix of this work.

All changes are then considered in the light of their historical background. This part of our study has been most rewarding. The following are some of the questions we have tried to answer.

Which editions of the Book of Moses were most severely changed?
Who had editorial responsibility for the various publications?
Were the changes such as would involve doctrines and principles of the Gospel?

On what authority were these changes made?
Which edition of the Book of Moses is the most accurate?
Is there a complete original text of the Book of Moses?
Is the original text of the Book of Moses identical with the source of the Inspired Revision of the Bible?

What does this study contribute to the Latter Day Saint concept of revelation?

We shall be grateful if in the judgment of our readers we have been able to give adequate answers to the above questions. It is our conviction that the Latter Day Saint student of the scriptures and their historical background must rely upon the Spirit of inspiration if he is to make a significant contribution to the literature of the Church. We do not suggest that this is a contribution, but we are certain that the Spirit of truth has given enlightenment along the way. May the same Spirit guide our readers through the following pages. It is our sincere desire to share with every interested person the thrill of discovering the truth about our Book of Moses.
CHAPTER II

A KEY TO THE LINEAR COMPARISON

Explanation of the System

The text of the 1921 Edition is assigned to the top position, and the full text of it only is written out. Only the variants of the other texts compared are written out. Whenever the words of the periodicals or subsequent editions are identical with those of the 1921 Edition, the space assigned to the periodicals and subsequent editions is left blank; not even ditto marks are used. Omissions in the periodicals or subsequent editions are indicated with a straight line across the letter, word, words or punctuation mark; and variant words are aligned beneath the corresponding words of the 1921 Edition or in the edition represented by a variant reading below the 1921 Edition.¹

Abbreviations Used in the Linear Comparison

The following abbreviations are used to represent the publications quoted throughout the linear comparison.

T.& S. The Times and Seasons was a Church periodical published during the Nauvoo period.

E.&M.S. The Evening and Morning Star, a Church periodical published at Independence, Mo. between 1830-1833, also published at Kirtland, Ohio in 1835.²


²We used the Kirtland reprints in our linear comparison.
M.S. The Millennial Star, also a Church periodical published in Liverpool, England. Franklin D. Richards was the editor in the year 1851.


I.R. The Inspired Revision of the Bible Published under the title the Holy Scriptures by the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo., 1867.

1888 A reprint of the first American Edition which was used by James E. Talmage in his revision of Moses.

T.E. A revision of the Pearl of Great Price by Elder James E. Talmage and published in 1902.


The above terms will be used throughout this text to refer to the various publications in which the material of the Book of Moses was published.
CHAPTER III

A LINEAR COMPARISON OF SEVEN EDITIONS

OF THE CONTENTS OF THE

BOOK OF MOSES

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<td>with him, and the glory of God was upon Moses; there-</td>
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<td>WITH HIM AND THE GLORY OF GOD WAS UPON MOSES; THERE</td>
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1921 fore Moses could endure his presence. 3. And God spake  
T.& S.  
L.E. FORE MOSES COULD ENDURE HIS PRESENCE  
A.E. fore Moses could endure his presence  
I.R.  
1888  
T.E.  
1921 unto Moses, saying: Behold, I am the Lord God Almighty,  
T.& S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
1921 and Endless is my name; for I am without beginning of  
T.& S. endless  
L.E. Endless  
A.E. endless  
I.R.  
1888 Endless  
T.E.  
1921 days or end of years; and is not this endless? 4. And,  
T.& S.  
L.E. Endless  
A.E.  
I.R.  
1888  
T.E.  
1921 behold, thou art my son; wherefore look, and I will  
T.& S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
1921 show thee the workmanship of mine hands; but not all,  
T.& S.  
L.E. thee  
A.E.  
I.R.  
1888  
T.E.  
1921 for my works are without end, and also my words, for
T.& S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 they never cease. 5. Wherefore, no man can behold all
T.& S. 5. Wherefore
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 my works, except he behold all my glory; and no man
T.& S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 can behold all my glory, and afterwards remain in the
T.& S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 flesh on the earth. 6. And I have a work for thee,
T.& S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 Moses, my son; and thou art in the similitude of mine
T.& S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 
1821 Only Begotten; and mine Only Begotten is and shall be
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1821 the Savior, for he is full of grace and truth; but
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1821 there is no God beside me, and all things are present
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1821 with me, for I know them all. 7. And now, behold, this
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1821 one thing I show unto thee, Moses, my son; for thou art
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1821 in the world, and now I show it unto thee. 8. And it
T. & S.
L. E.
A. E.
I. R.
1888
T. E.
1921 came to pass that Moses looked, and beheld the world
T.& S.
L.E.
A.R.
I.R.
1888
T.E.

1921 upon which he was created; and Moses beheld the
T.& S.
L.E.
A.E.
I.R.
1888
T.E.

1921 world and the ends thereof, and all the children of
T.& S.
L.E.
A.E.
I.R.
1888
T.E.

1921 men which are, and which were created; of the same
T.& S.
L.E.
A.E.
I.R.
1888
T.E.

1921 he greatly marveled and wondered. 9. And the presence
T.& S.
L.E.
A.E.
I.R.
1888
T.E.

1921 God withdrew from Moses, that his glory was not upon
T.& S.
L.E.
A.E.
I.R.
1888
T.E.
1921 Moses; and Moses was left unto himself. And as he was
T. & S.
L. E.
A. E.
I. R.
1886
T. E.

1921 left unto himself, he fell unto the earth. 10. And it
T. & S.
L. E.
A. E.
I. R.
1886
T. E.

1921 came to pass that it was for the space of many hours
T. & S.
L. E.
A. E.
I. R.
1886
T. E.

1921 before Moses did again receive his natural strength like
T. & S.
L. E.
A. E.
I. R.
1886
T. E.

1921 unto men; and he said unto himself: Now, for this
T. & S. saith now
L. E. said
A. E.
I. R. Now
1886 now
T. E. : Now

1921 cause I know that man is nothing, which thing I never
T. & S.
L. E.
A. E.
I. R.
1886
T. E.
11

1921 had supposed. 11. But now my own eyes have
T. & S. ; but mine eyes, mine
L. E. ;
A. E.
I. R.
1888
T. E.

my own eyes

1921 behold God; but not my natural, but my spiritual eyes, for
T. & S. mine
L. E.
A. E.
I. R.
1888
T. E.

my but my spiritual eyes,

1921 my natural eyes could not have beheld; for I should have
T. & S. mine
L. E.
A. E. my natural
I. R. mine
1888 my
T. E.

1921 withered and died in his presence; but his glory was upon me;
T. & S. ;
L. E. ;
A. E.
I. R.
1888 ;
T. E.

1921 and I beheld his face, for I was transfigured before him. 12.
T. & S. And
L. E. and
A. E.
I. R.
1888
T. E.

12.

1921 And it came to pass that when Moses had said these
T. & S. now
L. E.
A. E.
I. R.
1888
T. E.
1921 words, behold, Satan came tempting him, saying: Moses, T.& S. L.E. , A.E. , I.R. 1888 T.E. :


1921 behold, I am a son of God, in the similitude of his T.& S. L.E. , A.E. , I.R. 1888 T.E. 

1921 Only Begotten; and where is thy glory, that I should T.& S. only begotten L.E. Only Begotten A.E. , I.R. , 1888 T.E. 

God, except his glory should come upon me, and I were

L.E. His
A.E. his
I.R. His
1888, his
T.E. his

1921 strengthened before him. But I can look upon thee in the
T.& S. :
L.E. :
A.E. transfigured
I.R. 1888
T.E. strengthened
1921 natural man. Is it not so, surely? 15. Blessed be the
T.& S. , —
L.E. , —
A.E. be
1888 , 15.
T.E. , 15.

1921 name of my God, for his Spirit hath not altogether with
T.& S. spirit
L.E. His Spirit
A.E. his
I.R. 1888
T.E. 

1921 drawn from me, or else where is thy glory, for it is
T.& S. ?
L.E. 
A.E. 
I.R. ,
1888 ,
T.E. ,

1921 darkness unto me? And I can judge between thee and God;
T.& S. ; and am
L.E. ;
A.E. can
I.R. 
1888 
T.E. And
for God said unto me: Worship God, for him only shalt
1921 T. & S. worship, Him
L. E. Worship him
A. E.
I. R.
1888
T. E.

1921 thou serve. 16. Get thee hence, Satan; deceive me not;
T. & S. thou
L. E. thee
A. E.
I. R.
1888
T. E. 16.

1921 for God said unto me: Thou art after the similitude of
T. & S. thou
L. E. Thou
A. E.
I. R.
1888
T. E.

1921 mine Only Begotten. 17. And he also gave me
T. & S. only begotten likewise unto
L. E. Only Begotten
A. E. also
I. R. 10.
1888
T. E. 17.

1921 commandments when he called unto me out of the burning
T. & S. commandment,
L. E. commandment,
A. E.
I. R.
1888
T. E. commandments

1921 bush, saying: Call upon God in the name of mine Only
T. & S. call
L. E. Only
A. E.
I. R.
1888
T. E.
18. And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, therefore I can judge between him and thee. Depart hence, Satan. And now, when Moses had said these words, Satan cried with a loud voice,
1921 and rent upon the earth, and commanded, saying: I am the
T. & S. went
L. E. ,
A. E. rent
I. R. rent
1888 rent
T. E. :

1921 Only Begotten, worship me. 20. And it came to pass that
T. & S. only begotten
L. E. Only Begotten
A. E.
1888 ,
T. E. 20.

1921 Moses began to fear exceedingly; and as he began to fear,
T. & S. —
L. E.
A. E.
I. R.
1888 ;
T. E. ;

1921 he saw the bitterness of hell. Nevertheless, calling
T. & S. Nevertheless, calling
L. E. nevertheless
A. E.
I. R.
1888
T. E. Nevertheless

1921 upon God, he received strength, and he commanded, say-
T. & S. —
L. E. ;
A. E.
I. R. —
1888 ;
T. E. ;

1921 ing: Depart from me, Satan, for this one God only will
T. & S. —
L. E. ;
A. E. hence, —
I. R. ;
1888 ;
T. E. from me,
1921 I worship, which is the God of glory. 21. And now Satan
L.E. 
A.E. 15.
I.R. 
1868 
T.E. 21.

1921 began to tremble, and the earth shook; and Moses received
T. & S. 
L.E. 
A.E. 
I.R. 
1868 
T.E. 

1921 strength, and called upon God, saying: In the name of
T. & S. 
L.E. 
A.E. 
I.R. 
1868 
T.E. 

1921 the Only Begotten, 
T. & S. Jesus Christ, 
L.E. 
A.E. the Only Begotten, saying to Satan, Depart 
I.R. 
1868 
T.E. depart hence, Satan.

1921 22. And it came to pass that Satan cried with a loud
T. & S. 
L.E. 
A.E. 
I.R. 15. 
1868 22. 
T.E. 

1921 voice, with weeping, and wailing, and gnashing of teeth;
T. & S. 
L.E. 
A.E. 
I.R. 
1868 
T.E. 

, and weeping,
1921 and he departed hence, even from the presence of T.& S.,
L.E.
A.E. --- yes ---
I.R. --- ; ---
1888 T.E. he --- even

1921 Moses, and he beheld him not. 23. And now of this thing T.& S. that
L.E. --- ---
A.E.
I.R. 16. --- ,
1888 T.E. and --- 23. ---

1921 Moses bore record; but because of wickedness it is not T.& S. ---
L.E. --- ---
A.E.
I.R. ; --- ,
1888 T.E. ; ---

1921 had among the children of men. 24. And it came to pass T.& S. ---
L.E. --- ---
A.E.
I.R. 17. --- ,
1888 T.E. 24. ---

1921 that when Satan had departed from the presence of Moses, T.& S. ---
L.E. --- ---
A.E.
I.R. 1921 T.E. --- ---

1921 that Moses lifted up his eyes unto heaven, being fill- T.& S. he ---
L.E. --- ---
A.E. that Moses I.R. 1888 T.E. --- ---
1921 ed with the Holy Ghost, which beareth record of the
T.& S.
L.E.
A.E.
I.R.
1888
T.E.

1921 Father and the Son; And calling upon the name of
T.& S. and on
L.E. upon
A.E.
I.R.
1888
T.E. 25. And

1921 God, he beheld his glory again, for it
T.& S. again his glory;
L.E. again his glory,
A.E.
I.R. 1888
T.E. his glory again;

1921 was upon him; and he heard a voice, saying: Blessed
T.& S. blessed
L.E. , blessed
A.E. rested
I.R. Blessed
1888
T.E. was ;

1921 art thou, Moses, for I, the Almighty, have chosen thee,
T.& S. ,
L.E.
A.E. ,
I.R. Blessed
1888
T.E.

1921 and thou shalt be made stronger than many waters; for
T.& S.
L.E.
A.E.
I.R.
1888
T.E.
1921 they shall obey thy command as if thou wert God. 26.
T.& S.  
L.E.  ;
A.E.   ;
I.R.   ;
1888  ;

1921 And lo, I am with thee, even unto the end of thy days;
T.& S.  ;
L.E.   ;
A.E.  ;
I.R.  ;
1888 ;
T.E.  And

1921 for thou shalt deliver my people from bondage, even
T.& S.  
L.E.  
A.E.  
I.R.  ;
1888 ;
T.E.   

1921 Israel my chosen. 27. And it came to pass, as the
T.& S.   
L.E.  ;
A.E.  ;
I.R.  19.
1888 ;
T.E.  27.

1921 voice was still speaking, Moses cast his eyes
T.& S. Moses'  
L.E. he  
A.E.  
I.R.  
1888 
T.E.   

1921 and beheld the earth, yea, even all of it;
T.& S. behold  
L.E. beheld  
A.E.  
I.R.  ;
1888 ;
T.E.  of it;
1921 and there was not a particle of it which he did not
T. & S. it.
L.E.
A.E.;
I.R.
1888
T.E. ——
1921 behold, discerning it by the Spirit of God. 26. And be
T. & S. discerning
L.E. spirit
A.E. discerning
I.R. Spirit
1888
T.E. ——
1921 beheld also the inhabitants thereof, and there was not
T. & S.
L.E.
A.E.
I.R.
1888
T.E. ——
1921 a soul which he beheld not; and he discerned them by the
T. & S.
L.E.
A.E.
I.R.
1888
T.E. ——
1921 Spirit of God; and their numbers were great, even
T. & S. spirit
L.E. spirit
A.E. Spirit
I.R.
1888
T.E. ——
1921 numberless as the sands upon the sea shore. 29. And he
T. & S.
L.E.
A.E.
I.R.
1888
T.E. ——
29.
1921 behold many lands; and each land was called earth, and
T.& S
L,E.
A.E.
T.E.
1868

there were inhabitants on the face thereof. 30. And it
T.& S
L.E.
A.E.
T.E.
1868

1921 came to pass that Moses called upon God, saying: Tell
T.& S
L.E.
A.E.
T.E.
1868

me, I pray thee, why these things are so, and by what
T.& S
L.E.
A.E.
T.E.
1868

1921 thou madest them? 31. And behold, the glory of the
T.& S
L.E.
A.E.
T.E.
1868

1921 Lord was upon Moses, so that Moses stood in the
T.& S
L.E.
A.E.
T.E.
1868

Lord
1921 presence of God, and talked with him face to face.
T. & S. be Moses;
L. E. him.
A. E. 21
I. R. 
1886 T. E. 

1921 And the Lord God said unto Moses: For mine own purpose
T. & S. and for
L. E. For
A. E. 
I. R. 
1886 T. E. And: 

1921 have I made these things. Here is wisdom and it re-
T. & S. 
L. E. 
A. E. 
I. R. 
1886 T. E. 

1921 maineth in me. 32. And by the word of my power, have I
T. & S. 
L. E. 
A. E. 
I. R. 
1886 T. E. 32. 

1921 created them, which is mine Only Begotten Son, who is
T. & S. only begotten
L. E. Only Begotten
A. E. 
I. R. 
1886 T. E. my mine

1921 full of grace and truth. 33. And worlds without number
T. & S. 
L. E. 
A. E. 
I. R. 
1886 T. E. 33.
1921 have I created; and I also created them for mine own
T.& S. L.E.
A.E. I.R.
1868 T.E.

1921 purpose; and by the Son I created them, which is mine
T.& S. L.E.
A.E. I.R.
1868 T.E.

1921 Only Begotten. 34. And the first man of all men have
T.& S. only begotten L.E.
Only Begotten A.E.
I.R.
1868 T.E.

1921 I called Adam, which is many. 35. But only an account
T.& S. L.E.
A.E. I.R.
1868 T.E.

1921 of this earth, and the inhabitants thereof, give I unto
T.& S. L.E.
A.E. I.R.
1868 T.E.

1921 you. For behold, there are many worlds that have
T.& S. L.E.
A.E. I.R.
1868 T.E.

1921 which. For

1921 passed away by the word of my power. And there are
T. & S. words.
L. E. 
A. E. 
I. R. 
1888 ; and
T. E. And

1921 many that now stand, and innumerable are they
T. & S. which
L. E. also numberless
A. E. 
I. R. 
1888 that innumerable
T. E. 

1921 unto men; but all things are numbered unto me, for they
T. & S. 
L. E. 
A. E. 
I. R. ; 
1888 ;
T. E. ;

1921 are mine and I know them. 36. And it came to pass
T. & S. 
L. E. 
A. E. 
I. R. 22
1888 36.
T. E. 

1921 that Moses spake unto the Lord, saying: Be merciful
T. & S. be
L. E. Be
A. E. 
I. R. 
1888 
T. E. 

1921 unto thy servant, 0 God, and tell me concerning this
T. & S. 
L. E. 
A. E. 
I. R. 
1888 
T. E.
1921 earth, and the inhabitants thereof, and also the heavens,
T.& S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 and then thy servant will be content.  37. And the Lord
T.& S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 God spoke unto Moses, saying: The heavens, they are
T.& S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 many, and they cannot be numbered unto men; but they
T.& S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 are numbered unto me, for they are mine.  38. And as
T.& S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 one earth shall pass away, and the heavens thereof even
T.& S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
1921 so shall another come; and there is no end to my works,
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1921 neither to my words. 39. For behold, this is my work
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1921 and my glory--to bring to pass the immortality and
T. & S. to
L. E.
A. E.
I. R.
1888
T. E.

1921 eternal life of man. 40. And now, Moses, my son, I will
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1921 speak unto thee concerning this earth upon which thou
T. & S. you
L. E. thee
A. E. you
I. R. 
1888
T. E. thee

1921 standest; and thou shalt write the things which I
T. & S. these
L. E.
A. E. 
I. R. 
1888
T. E. thou shalt
shall speak. 41. And in a day when the children of men
T. & S. and
L.E.
A.E.
I.R.
1888
T.E.

shall shall esteem my words as naught and take many of
T. & S.
L.E.
A.E.
I.R.
1888
T.E.

1921 them from the book which thou shalt write, behold, I
T. & S. you shall
L.E.
A.E.
I.R.
1888
T.E.

1921 will raise up another like unto thee; and they shall be
T. & S. thou shalt
L.E.
A.E.
I.R.
1888
T.E.

bad again among the children of men—among as many
T. & S. even
L.E.
A.E.
I.R.
1888
T.E.

as shall believe. 42. ( These words were spoken unto
T. & S. those
L.E.
A.E.
I.R.
1888
T.E. These

25

26
1921 Moses in the mount, the name of which shall not be known
T. & S. Mount
L.E.
A.E.
I.R. 1888 Mount
T.E. mount

1921 among the children of men. And now they are spoken unto
T. & S.
L.E.
A.E.
I.R.
1888
T.E.

1921 you. Show them not unto any except them that believe.
T. & S. 
L.E. 
A.E. 
I.R.
1888
T.E.

1921 Even so. Amen.) 1921 CHAPTER 2:1. And it came to pass
T. & S. 
L.E. 
A.E. 
I.R.
1888
T.E. Even so. 

1921 that the Lord spake unto Moses, saying: Behold, I re-
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 veal unto you concerning this heaven, and this earth;
M.S. Heaven	Earth
L.E. heaven	earth
A.E. heaven
t
I.R. Heaven	Earth
1888
T.E.
write the words which I speak. I am the Beginning and

the End, the Almighty God; by mine Only Begotten I

created these things; yea, in the beginning I created

the heaven, and the earth upon which thou standest. 2.

And the earth was without form, and void; and I caused

darkness to come up upon the face of the deep;
And my Spirit moved upon the face of the water; for I am God. 3. And I, God, said; Let there be light; and there was light. 4. And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness. 5. And I, God, called the light Day; and the darkness, I called Night; and this I did by the word of
my power, and it was done as I spoke; and the evening

and the morning were the first day. 6. And again, I,

God, said: Let there be a firmament in the midst of the

water, and it was so, even as I spoke: and I said; Let
itis divide the waters from the waters; and it was done;

7. And I, God, made the firmament, and divided the

and
1921 waters under the firmament from
M.S. L.E. A.E. I.R. 1868
T.E. 

1921 the waters which were above the firmament, and it was so
M.S. L.E. A.E. I.R. 1868 T.E. 

1921 even as I spoke. 6. And I, God, called the firmament
M.S. L.E. A.E. I.R. 1868 T.E. 

1921 Heaven; and the evening and the morning were the second
M.S. L.E. A.E. I.R. 1868 T.E. 

1921 day. 9. And I, God, said: Let the waters under the
M.S. L.E. A.E. I.R. 1868 T.E. 

1921 heaven be gathered together unto one place, and it was
M.S. L.E. A.E. I.R. 1868 T.E. 

1921 so; and I, God, said; Let there be dry land; and it was so.
M.S. let
L.E.
A.E.
I.R.
T.E.
1888  

1921 10. And I, God, called the dry land Earth; and the
M.S. and Earth;
L.E.  
A.E.
I.R. 13 And
1888 and
T.E. 15. And

1921 gathering together of the waters, called I the Sea;
M.S. Sea;
L.E.  
A.E.
I.R.
1888  
T.E.  

1921 and I, God, saw that all things which I had made were
M.S. that
L.E.
A.E.
I.R. 14 And
1888 and
T.E.  

1921 good. 11. And I, God said; Let the earth bring forth
M.S. let
L.E.
A.E.
I.R. 15 Let
1888 let
T.E. 11.

1921 grass, the herb yielding seed, the fruit tree yielding
M.S.  
L.E.
A.E.
I.R.
1888  
T.E.  


1921 fruit, after his kind, and the tree yielding fruit, M.S.
L.E.
A.E.
I.R.
1888 ; ;
T.E.

1921 whose seed should be in itself upon the earth, and it M.S.
L.E.
A.E.
I.R.
1888 ; ;
T.E.

1921 was so even as I spoke. 12. And the earth brought forth M.S.
L.E.
A.E.
I.R.
1888 , 16 And ; and
T.E. , 16. And

1921 grass, every herb yielding seed after his kind, and the M.S.
L.E.
A.E.
I.R.
1888 , ;
T.E. ;

1921 tree yielding fruit, whose seed should be in itself, M.S.
L.E.
A.E.
I.R.
1888 ; ;
T.E. ;

1921 after his kind; and I, God, saw that all things which M.S.
L.E.
A.E.
I.R.
1888 . 17 And ; and
T.E.
1921 I bad made were good; 13. And the evening and the morn-
M.S. ing were the third day. 14. And I, God, said; Let there
L.E. be lights in the firmament of the heaven, to divide the
A.E. heaven.
I.R. Heaven
1883 heaven
T.E. 
1921 15. And let them
day from the night, and let them be for signs, and for
M.S. seasons, and for days, and for years; and let them
L.E. be for lights in the firmament of the heaven to give
A.E. 
I.R. 
1883 
T.E. 
1921
light upon the earth; and it was so. 16. And I, God, made two great lights; the greater light to rule the day,

and the lesser light to rule the night, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.

 feather
1921 And I, God, set them in the firmament of the heaven to
M.S. the
L.E. 
A.E. 
I.R. and
1888 And 
T.E. the

1921 give light upon the earth, 18. And the sun to rule over
M.S. 
L.E. Sun 
A.E. sun
I.R. 
1888 
T.E. 

1921 the day, and the moon to rule over the night, and to
M.S. Day Moon Night
L.E. day moon night
A.E. 
I.R. 
1888 
T.E. 

1921 divide the light from the darkness; and I, God, saw
M.S. 
L.E. 
A.E. 
I.R. 21 And 
1888 and
T.E. 

1921 that all the things which I had made were good; 19. And
M.S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 the evening and the morning were the fourth day. 20.
M.S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 22

20.
And I, God, said: Let the waters bring forth abundantly

the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.

21. And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl
1921. after his kind; and I, God, saw that all things which
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921. I had created were good. 22. And I, God, blessed them,
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921. saying: Be fruitful, and multiply, and fill the waters in
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921. the sea; and let fowl multiply in the earth; 23. And
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921. the evening and the morning were the fifth day. 24. And
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921. I, God, said: Let the earth bring forth the living
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 creature after his kind, cattle, and creeping things,
M.S. L.E.
A.E.
I.R.
1888 T.E.
1921 and beasts of the earth after their kind; and it was
M.S. L.E. A.E.
I.R. 1888 T.E.
1921 their kind, and cattle after their kind, and everything
M.S. L.E. A.E.
I.R. 1888 T.E.
1921 which creepeth upon the earth after his kind; and I,
M.S. L.E. A.E.
I.R. 1888 T.E.
1921 God, saw that all these things were good. 26. And I,
M.S. L.E. A.E.
I.R. 1888 T.E.
from the beginning: Let us make man in our own image,

And I, God, said:

Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that
created I beth male and female created I them, 28, And 

in the image of mine Only Begotten
1921 and over the fowl of the air, and over every living
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 thing that moveth upon the earth. 29. And I, God, said
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 unto man: Behold, I have given you every herb bearing
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 seed, which is upon the face of all the earth, and every
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 tree in the which shall be the fruit of the tree yield-
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 ing seed; to you it shall be for meat. 30. And to every
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921
beast of the earth, and to every fowl of the air, and
to everything that creepeth upon the earth, wherein I
grant life, there shall be given every clean herb for
meat; and it was so, even as I spake. 31. And I, God,

saw everything that I had made, and, behold, all things
which I had made were very good; and the evening and

And
1921 the morning were the sixth day. CHAPTER 3:1. Thus the
M.S. Day
L.E. day
A.E.
I.R.
1888
T.E.

1921 Chapter II.
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 heavens and the earth were finished, and all the host
M.S.
L.E. Heavens Earth
A.E. heavens earth
I.R.
1888
T.E.

1921 of them. 2. And on the seventh day I, God, ended my
M.S.
L.E. ; Day,
A.E. ; day.
I.R.
1888 ;
T.E. ; ;

1921 work, and all things which I had made; and I rested on
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 the seventh day from all my work, and all things which
M.S. Day
L.E. day
A.E.
I.R.
1888 
T.E.

1921 I had made were finished, and I, God, saw that they were
M.S.
L.E.
A.E.
I.R.
1888 ; And
T.E. ; and
1921  good;  3. And I, God, blessed the seventh day, and
M.S.    ,    and
L.E.  Day
A.E.    day
I.R.    3. And
1888    ;    and
T.E.    3. And

1921  sanctified it; because that in it I had rested from all
M.S.  I God
L.E.  Lord God
A.E.  that in it
I.R.  
1888  
T.E.  

1921  my work which I, God, had created and made.  4. And now,
M.S.  
L.E.  
A.E.  4
I.R.  
1888  4
T.E.  

1921  behold, I say unto you, that these are the generations
M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921  of the heaven and of the earth, when they were created,
M.S.  Heaven  Earth
L.E.  heaven  earth,
A.E.  
I.R.  
1888  
T.E.  

1921  in the day that I, the Lord God, made the heaven and the
M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

earth; 5. And every plant of the field before it was
M.S. and
L.E.
A.E.
I.R.
1886
T.E.
1821
in the earth, and every herb of the field before it
grew. For I, the Lord God, created all things, of
M.S.
L.E.
A.E.
I.R.
1886
T.E.
1821
which I have spoken, spiritually, before they were
M.S.
L.E.
A.E.
I.R.
1886
T.E.
naturally upon the face of the earth. For I, the Lord
M.S.
L.E.
A.E.
I.R.
1886
T.E.
1821
God, had not caused it to rain upon the face of the
M.S.
L.E.
A.E.
I.R.
1886
T.E.
1921 earth. And I, the Lord God, had created all the child-
M.S. 
L.E. 
A.E. 
I.R. 
1888 T.E. 

1921 ren of men; and not yet a man to till the ground; for in
M.S. 
L.E. 
A.E. 
I.R. 
1888 T.E. 

1921 heaven created I them; and there was not yet flesh upon
M.S. 
L.E. 
A.E. 
I.R. 
1888 T.E. 

1921 the earth, neither in the water, neither in the air; 6.
M.S. 
L.E. 
A.E. 
I.R. 
1888 T.E. 

1921 But I, the Lord God, spake, and there went up a mist
M.S. 
L.E. 
A.E. 
I.R. 
1888 T.E. 

1921 from the earth, and watered the whole face of the ground,
M.S. 
L.E. 
A.E. 
I.R. 
1888 T.E. 

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word. 8. And I, the
Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. 9. And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for
it remaineth in the sphere in which God created it,

1921

yea, even all things which I prepared for the use of

1921

man; and man saw that it was good for food. And I,

1921

the Lord God, planted the tree of life also in the

1921

midst of the garden, and also the tree of knowledge of

1921

good and evil. 10. And I, the Lord God, caused a river
1921 to go out of Eden to water the garden; and from
M.S. went
L.E.
A.E.
I.R. 1888
T.E.

1921 thence it was parted, and became into four heads. 11,
M.S. 14
L.E.
A.E. 11
I.R. 1888
T.E.

1921 And I, the Lord God, called the name of the first Pison,
M.S. II
L.E.
A.E.
I.R. 1888
T.E.

1921 and it compasseth the whole land of Havilah, where I, the
M.S. I, the
L.E.
A.E.
I.R. 1888
T.E.

1921 Lord God, created much gold; 12. And the gold
M.S. and
L.E.
A.E. Lord God,
I.R. God,
T.E. 12. And

1921 of that land was good, and there was bdellium and the
M.S. bdellium
L.E.
A.E. bdellium
I.R. 1888
T.E.
1921  onyx stone. 13. And the name of the second river was

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

15

13.

1921  called Gihon; the same that compasseth the whole

M.S.  Gihon; was it  
L.E.  
A.E.  Gihon;  
I.R.  
1888  
T.E.  

1921  land of Ethiopia. 14. And the name of the third river

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

16

14.

1921  was Hiddekel; that which goeth toward the east of

M.S.  
L.E.  
A.E.  
I.R.  toward  
1888  toward  
T.E.  toward  

1921  Assyria. And the fourth river was the Euphrates.

M.S.  
L.E.  
A.E.  
I.R.  17  
1888  
T.E.  

1921  15. And I, the Lord God, took the man, and put him into

M.S.  
L.E.  Man  
A.E.  
I.R.  18  
1888  
T.E.  15.
1921 the Garden of Eden, to dress it, and to keep it. 16.
M.S.  
L.E.  
A.E.  
I.R.  
1888 Garden
T.E.  

1921 And I, the Lord God, commanded the men, saying: Of every
M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 tree of the garden thou mayest freely est, 17. But of
M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 the tree of the knowledge of good and evil, thou shalt
M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 not eat of it, nevertheless, thou mayest choose for thy-
M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 self, for it is given unto thee; but, remember that I
forbid it, for in the day thou eatest thereof thou

shalt surely die. 18, And I, the Lord God, said unto

mine Only Begotten, that it was not good that the man

should be alone; wherefore, I will make a help meet

for him. 19. And out of the ground I, the Lord God,
1921 air; and commanded that they should come unto
M.S. be brought
L.E. come
A.E.
I.R.
1886
T.E.

1921 Adam, to see what he would call them; and they were.
M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 also living souls; for I, God, breathed into
M.S. and it was
L.E.
A.E.
I.R.
1886
T.E.

1921 them the breath of life, and commanded that whatsoever
M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 Adam called every living creature, that should be the
M.S. was
L.E.
A.E.
I.R.
1886
T.E.

1921 name thereof. 20. And Adam gave names to all cattle,
M.S.
L.E.
A.E.
I.R.
1886
27
T.E. 20,
1921 and to the fowl of the air, and to every beast of the
M.S. field; but as for Adam, there was not found an help meet
L.E. a helpmate;
A.E. a help meet
I.R. help meet
1888 help meet
T.E.

1921 21. And I, the Lord God, caused a deep sleep
M.S. 21.
L.E. 21.
A.E. 21.
I.R. 21.
1888 21.
T.E. 21.

1921 to fall upon Adam; and he slept, and I took one of his
M.S. ribs and closed up the flesh in the stead thereof; 22.
L.E. And the rib which I, the Lord God, had taken from men,
A.E. and
I.R. men
1888 men
T.E.
made I a woman, and brought her unto the man. 23. And

M.S. 1921
L.E. Woman
A.E. man
I.R. 29
1888
T.E. 23.

Adam said: This I know now is bone of my bones and flesh

M.S. 1921
L.E. This
A.E. 1888
I.R. T.E.

of my flesh; she shall be called Woman, because she was

M.S. 1921
L.E. Woman
A.E. Woman
I.R. 23.
1888
T.E.

taken out of man. 24. Therefore shall a man leave his

M.S. 1921
L.E. Man
A.E. 30
I.R. 24.
1888
T.E.

father and his mother, and shall cleave unto his wife;

M.S. 1921
L.E. Wife
A.E. 25. And they were
I.R. T.E.

and they shall be one flesh. 25. And they were

M.S. 1921
L.E. And
A.E. 31
I.R.
1888
T.E. 25.
both naked, the man and his wife, and were not ashamed.

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.

1921  

CHAPTER IV. And I, the Lord God, spake unto Moses, say-

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.

1921  

CHAPTER III.

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.

1921  

CHAPTER IV.

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.

1921  

mine Only Begotten, is the same which was from the be-

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.

1921  

sinning, and he came before me, saying--Behold, here

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.

1921  

Behold I,--

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.

1921  

am I, send me, I will be thy son, and I will redeem all

M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.
mankind, that one soul shall not be lost, and surely I
will do it; wherefore give me thine honor. 2. But
behold, my Beloved Son, which was my Beloved and Chosen
from the beginning, said unto me--Father, thy will be
done, and the glory be thine forever. 3. Wherefore, be-
cause that Satan rebelled against me, and sought to
1921 destroy the agency of man, which I, the Lord God, had
M.S.
L.E.
A.E.
I.R.
1886
T.E.

given him, and also, that I should give unto him mine
M.S.
L.E.
A.E.
I.R.
1886
T.E.

power; by the power of mine Only Begotten, I caused that
M.S.
L.E.
A.E.
I.R.
1886
T.E.

be should be cast down; 4. And he became Satan, yea, 
M.S.
L.E.
A.E.
I.R.
1886
T.E.

; 5 Yes

; 4. And

1921 even the devil, the father of all lies, to deceive and
M.S. Devil
L.E.
A.E.
I.R. devil
1886 Devil
T.E. devil

1921 to blind men, and to lead them captive at his will, even
M.S.
L.E.
A.E.
I.R.
1886
T.E.
1921 as many as would not hearken unto my voice. 5. And now
M.S.
L.E.
A.E.
I.R.
1888
T.E.

6

5.

1921 the serpent was more subtle than any beast of the field
M.S.
L.E.
A.E.
I.R.
1888
T.E.

which I, the Lord God, had made. 6. And Satan put it
M.S.
L.E.
A.E.
I.R.
1888
T.E.

into the heart of the serpent, (for he had drawn away
M.S.
L.E.
A.E.
I.R.
1888
T.E.

many after him,) and he sought also to beguile Eve, for
M.S.
L.E.
A.E.
I.R.
1888
T.E.

he knew not the mind of God, wherefore he sought to
M.S.
L.E.
A.E.
I.R.
1888
T.E.
And he said unto the women: 7. And he said unto the women:

And the women said unto the serpent: We may eat of the fruit of the trees of the garden; 9. But of the fruit but
1921 garden, God hath said—Ye shall not eat of it, neither
M.S. 1921 shall ye touch it, lest ye die. 10. And the serpent said
L.E. taste
A.E. touch
I.R. 1888 And the serpent said
T.E. 10.

1921 unto the woman: Ye shall not surely die; 11. For God
M.S. unto the woman, Ye shall not surely die; for
L.E. I.R. 1888
A.E. T.E. 11. For
I.R. 1888
doth know that in the day ye eat thereof, then your eyes
T.E.

1921 shall be opened, and ye shall be as the gods, knowing
M.S. Gods
L.E. gods
A.E. Gods
I.R. gods
1888 T.E.

1921 good and evil. 12. And when the woman saw that the tree
M.S. Woman
L.E. woman
A.E. I.R. 11
1888 12
T.E. 12
1921  was good for food, and that it became pleasant to the
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921  eyes, and a tree to be desired to make her wise, she took
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921  of the fruit thereof, and did eat, and also gave _ un-
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921  to her husband with her, and he did eat. 13. And the
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921  eyes of them both were opened, and they knew that they
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921  had been naked. 1921  And they sewed fig-leaves to-
M.S.  L.E.  A.E.  I.R.  1888  T.E.
13. And they made themselves aprons.

14. And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden. 15. And the Lord God called unto Adam, and said unto him: Where goest thou? 16. And he said: I heard thy voice in the garden, and I was afraid to hide myself.
voice in the garden, and I was afraid, because I beheld

that I was naked, and I hid myself. 17. And I, the Lord

God, said unto Adam: Who told thee thou wast

naked? Hast thou eaten of the tree whereof I.

commanded thee that thou shouldst not eat, if so

thou shouldst surely die? 18. And the man said: The

woman thou gavest me, and commandest that she

who gave you.
should remain with me, she gave me of the fruit of the tree and I did eat. 19. And I, the Lord God, said unto the woman; What is this thing which thou hast done? And the woman said; The serpent beguiled me, and I did eat. 20. And I, the Lord God, said unto the serpent; Because thou hast done this thou shalt be cursed above all cattle, and above every beast of the field; upon
of thy life; 21. And I will put enmity betwixt thee and the woman, between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel. 22. Unto the woman, I, and again, the Lord said unto thee, the Lord God, said: I will greatly multiply thy sorrow, and thy conception. In sorrow thou shalt bring forth your; your; thy; thy...
children, and thy desire shall be to thy husband, and
your thy_ thy_ thy_ thy_ thy_

he shall rule over thee, 23. And unto Adam, I, the
you_ thee_ unto Adam I, 23.

Lord God, said: Because thou hast hearkened
unto Adam, because you have
Because thou hast

unto the voice of thy wife, and hast eaten of the
your thy_ have_ heat

fruit of the tree of which I commanded thee saying--
you_ thee

Thou shalt not eat of it, cursed shall be the ground
you_ shall
Thou shalt

for thy sake; in sorrow shalt thou eat of it all the
your_ you_ shall
th_ thou_
1921 days of thine life. 24. Thorns also, and thistles shall
L.E. your
A.E. thy
I.R. ; 24
1888
T.E. 24.

1921 it bring forth to thee, and thou shalt eat the herb of
L.E. you; you shall
A.E. thee; thou shalt
I.R. 1888
T.E. 24.

1921 the field. 25. By the sweat of thine face shalt thou eat
L.E. your
A.E. thy
I.R. ; 25
1888
T.E. 25.

1921 bread, until thou shalt return unto the ground—for
L.E. you shall
A.E. thou shalt
I.R. 1888
T.E. 25.

1921 thou shalt surely die—for out of it west thou taken;
L.E. you were
A.E. west thou
I.R. ; 25
1888
T.E. 25.

1921 for dust thou west, and unto dust shalt thou return.
L.E. you were
A.E. thou west
I.R. 1888
T.E. 25.

1921 26. And Adam called his wife’s name Eve, because she
L.E. And Adam called his wife’s name Eve, because she
A.E. 26
I.R. 1888
was the mother of all living; for thus have I, the Lord

God, called the first of all women, which are many. 27.

Unto Adam, and also unto his wife, did I, the Lord God,

make coats of skins, and clothed them. 28. And I, the

Lord God, said unto mine Only Begotten: Behold, the man

is become as one of us to know good and evil; and now

lest he put forth his hand and partake also of the tree
of life, and eat and live forever, 29. Therefore I,
L.E. A.E. I.E. 1888 T.E.
Life therefore 29 Therefore
Life ; therefore
Life 29. Therefore

the Lord God, will send him forth from the Garden of
L.E. A.E. I.E. 1888 T.E.
the Lord God, will send him forth from the garden of

Eden, to till the ground from whence he was taken; 30.
L.E. A.E. I.E. 1888 T.E.
Eden, to till the ground from whence he was taken;

For as I, the Lord God, liveth, even so my words cannot
L.E. A.E. I.E. 1888 T.E.
for as I, the Lord God, liveth, even so my words cannot
For;
for
For

return void, for as they go forth out of my mouth they
L.E. A.E. I.E. 1888 T.E.
return void, for as they go forth out of my mouth they

must be fulfilled. 31. So I drove out the man, and I
L.E. A.E. I.E. 1888 T.E.
must be fulfilled. So I drove out the man, and I

placed at the east of the Garden of Eden, cherubim and
L.E. A.E. I.E. 1888 T.E.
placed at the east of the garden of Eden, Cherubim and
cherubim, Cherubim
Garden
a flaming sword, which turned every way to keep the way of the tree of life. 32. (And these are the words which I spoke unto my servant Moses, and they are true even as I will, and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe. Amen.) CHAPTER 5:1. And it came to pass that after I,
1921 the Lord God, had driven them out,

E&M.S. been

L.E. of the garden,

A.E. the Lord God, them

I.R. 1888

T.E.

1921 that Adam began to till the earth, and to have

E&M.S. he

L.E. that Adam

A.E. 1888

T.E.

1921 dominion over all the beasts of the field, and to eat

E&M.S.

L.E. his bread by the sweet of his brow, as I the Lord had

A.E. 

I.R. 1888

T.E.

1921 commanded him. And Eve, also, his wife, did labor

E&M.S. ; and

L.E. And

A.E. 

I.R. ; and

1888 . And

T.E. labour

1921 with him. 2. And Adam knew his wife, and she bare

E&M.S. and he her, 

L.E. 

A.E. And Adam his wife,

I.R. 1888

T.E. E.
1921 unto him sons and daughters, and they began to multiply
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 and to replenish the earth. 3. And from that time
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 forth, the sons and daughters of Adam began to divide
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 two and two in the land, and to till the land, and to
tend flocks, and they also beget sons and daughters. 4.
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 And Adam and Eve, his wife, called upon the name of the
E.M.S.
L.E.
A.E.
I.R.
1888
T.E. and Eve, his wife,
and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.

And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an
offering unto the Lord. And Adam was obedient unto E&M.S.
L.E.
L.R.

6
T.E.

the commandments of the Lord. And after many days an
E&M.S.
L.E.
A.E.
I.R.

1888
T.E.

6.

angel of the Lord appeared unto Adam, saying: Why dost
E&M.S.
L.E.
A.E.
I.R.

1888
T.E.

Why

thou offer sacrifices unto the Lord? And Adam said
E&M.S.
L.E.
A.E.
I.R.

1888
T.E.

unto him: I know not, save the Lord commanded me. 7.
E&M.S.
L.E.
A.E.
I.R.

1888
T.E.

7.

And then the angel spake, saying: This thing is a
E&M.S.
L.E.
A.E.
I.R.

1888
T.E.

This
similitude of the sacrifice of the Only Begotten of the E.M.S.,
L.E.,
A.E.,
I.R.,
1886
T.E.

Father, which is full of grace and truth. 8. Where-
E.M.S.,
L.E.,
A.E.,
I.R.,
1886
T.E.

fore thou shalt do all that thou doest in the name of
E.M.S.,
L.E.,
A.E.,
I.R.,
1886
T.E.

the Son, and thou shalt repent and call upon God in the
E.M.S.,
L.E.,
A.E.,
I.R.,
1886
T.E.

name of the Son forevermore. 9. And in that day the
E.M.S.,
L.E.,
A.E.,
I.R.,
1886
T.E.

Holy Ghost fell upon Adam, which beareth record of the
E.M.S.,
L.E.,
A.E.,
I.R.,
1886
T.E.
1921 Father and the Son, saying: I am Jesus Christ, the Only E.M.S.
L.E.
A.E.
I.R.
1888 T.E.

1921 Begotten of the Father from the beginning, henceforth E.M.S.
L.E.
A.E.
I.R.
1888 T.E.

1921 and forever, that as thou hast fallen thou mayest be E.M.S.
L.E.
A.E.
I.R.
1888 T.E.

1921 redeemed, and all mankind, even as many as will. 10. E.M.S.
L.E.
A.E.
I.R.
1888 T.E.

1921 And in that day Adam blessed God and was filled, and be- E.M.S.
L.E.
A.E.
I.R.
1888 T.E.

1921 gen to prophesy concerning all the families of the earth, E.M.S.
L.E.
A.E.
I.R.
1888 T.E.
saying: Blessed be the name of God, for because of my
E.M.S.  saying: Blessed be the name of God, for because of my
L.E.  | bpaste
A.E.  saying, Blessed, because of
I.R.  |
1868  |
T.E.  |

1921  transgressions, my eyes are opened, and in this life
E.M.S.  for transgression, my eyes are opened, and
L.E.  |
A.E.  |
I.R.  |
1868  |
T.E.  |

1921  I shall have joy, and again in the flesh I shall see
E.M.S.  my
L.E.  |
A.E.  |
I.R.  |
1868  |
T.E.  |

1921  God. 11. And Eve, his wife, heard all these things and
E.M.S.  
L.E.  11
A.E.  |
I.R.  11
1868  |
T.E.  |

1921  was glad, saying: Were it not for our transgression we
E.M.S.  were
L.E.  
A.E.  Were
I.R.  |
1868  |
T.E.  |

1921  never should have had seed, and never should
E.M.S.  never
L.E.  |
A.E.  never
I.R.  |
1868  |
T.E.  |
1921 have known good and evil, and the joy of our redemption,
E.M.S. had
L.E.
A.E. have
I.R.
1886
T.E.

1921 and the eternal life which God giveth unto all the obedi-
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 ent. 12. And Adam and Eve blessed the name of God, and
E.M.S. —
L.E. —
A.E. —
I.R. 12
1886 12
T.E. 12.

1921 they made all things known unto their sons and their
deughters. 13. And Satan came among them, saying:
E.M.S. — S. also
L.E. —
A.E. —
I.R. 13
1886 13

1921 I am also a son of God; and he commanded them, saying:
E.M.S. —
L.E. —
A.E. —
I.R. —
1886 —
T.E. —
1921 Believe it not; and they believed it not, and they loved
E.M.S. believe:
L.E. 
A.E. Believe they
I.R. And 
1888 and 
T.E. 

1921 Satan more than God, And men began from that time forth
E.M.S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 to be carnal, sensual, and devilish. 14. And
E.M.S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 the Lord God called upon men by the Holy Ghost every-
E.M.S. every- 
L.E. 
A.E. every- 
I.R. 
1888 
T.E. 

1921 where and commanded them that they should repent; 15.
E.M.S. 
L.E. 
A.E. 
I.R. 
1888 2 
T.E. 15. 

1921 And as many as believed in the Son, and repented of their
E.M.S. and 
L.E. 
A.E. 
I.R. And 
1888 end 
T.E. And
1921 sins, should be saved; and as many as believed not and
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 repentit not, should be damm'd; and the words went forth
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 out of the mouth of God in a firm decree; wherefore
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 they must be fulfilled. 16. And Adam and Eve, his wife,
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 ceased not to call upon God.
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 And Adam knew Eve his wife, and she conceived and bare
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.
Cain, and said: I have gotten a man from the Lord;


wherefore he may not reject his words. But behold,

Cain hearkened not, saying: Who is the Lord, that I

should know him? 17. And she again conceived and bare

his brother Abel. And Abel hearkened unto the voice of

the Lord. And Abel was a keeper of sheep, but Cain was

a tiller of the ground. 18. And Cain loved Satan more
then God. And Satan commanded him, saying: Make an
offering unto the Lord. 19. And in process of time it
came to pass that Cain brought of the fruit of the
ground an offering unto the Lord. 20. And Abel he
also brought of the firstlings of his flock, and of the
fat thereof. And the Lord had respect unto Abel, and
to his offering; 21. But unto Cain, and to his offer-
—— but
—— to
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ing, he had not respect. Now Satan knew this, and it
pleased him. And Cain was very wroth, and his counten-
ence fell. 22. And the Lord said unto Cain: Why are
thou wroth? Why is thy countenance fallen? 23. If
thou dost well, thou shalt be accepted.
And if thou dost not well, sin lieth at the door, and
Satan desireth to have thee; and except thou shalt
1921  hearken unto my commandments, I will deliver thee up, you thee
L.E.  
A.E.  
I.R.  1888
T.E.  

1921  and it shall be unto thee according to his desire.
L.E.  you thee
A.E.  
I.R.  1888
T.E.  

1921  And thou shalt rule over him; 24. For from this time
L.E.  And thou shalt rule over him; for
A.E.  
I.R.  1888
T.E.  24. For

1921  forth thou shalt be the father of his lies; thou
L.E.  forth thou shalt be the father of his lies; thou
A.E.  
I.R.  10 Thou thou
1888
T.E.  

1921  shalt be called Perdition; for thou wast also before
L.E.  shalt be called Perdition; for thou wast also before
A.E.  
I.R.  1888
T.E.  

1921  the world. 25. And it shall be said in time to come--
L.E.  the world. And it shall be said, in time to come,
A.E.  
I.R.  1888
T.E.  25. And

1921  That these abominations were had from Cain; for he re-
L.E.  That these abominations were had from Cain; for he re-
A.E.  
I.R.  that
1888
T.E.  

because of Cain and his brethren, 26. And it came to

27. And Abel, and his wife mourned before the Lord,

28. And Cain was wrath, and listened not

29. to the voice of the Lord, neither to Abel, his

30. brother, who walked in holiness before the Lord.

31. And Cain was wrath, and listened not

32. to the voice of the Lord, neither to Abel, his

33. brother, who walked in holiness before the Lord.

34. And Cain was wrath, and listened not

35. to the voice of the Lord, neither to Abel, his

36. brother, who walked in holiness before the Lord.

37. And Cain was wrath, and listened not

38. to the voice of the Lord, neither to Abel, his

39. brother, who walked in holiness before the Lord.

40. And Cain was wrath, and listened not

41. to the voice of the Lord, neither to Abel, his

42. brother, who walked in holiness before the Lord.

43. And Cain was wrath, and listened not

44. to the voice of the Lord, neither to Abel, his

45. brother, who walked in holiness before the Lord.

46. And Cain was wrath, and listened not

47. to the voice of the Lord, neither to Abel, his

48. brother, who walked in holiness before the Lord.
pass that Cain took one of his brothers' daughters to
wife, and they loved Satan more than God. 29. And
Satan said unto Cain; Swear unto me by thy throat, and
by their heads, and by the living God, that they tell
it not; for if they tell it, they shall surely die; and
this that thy father may not know it; and this day I

brothers'
wife, and they loved Satan more than God. 14
Satan said unto Cain, Swear unto me by thy throat, and
if thou tell it thou shalt die; and swear thy brethren
by their heads, and by the living God, that they tell
it not; for if they tell it, they shall surely die; and
this that thy father may not know it; and this day I
will deliver thy brother Abel into thine hands. 30.

And Satan swore unto Cain that he would do according to
his commands. And all these things were done in secret.

And Cain said: Truly I am Mehan, the master of this
great secret, that I may murder and get gain. Wherefore
Cain was called Master Mehan, and he gloried in his
wickedness. 32. And Cain went into the field, and Cain
talked with Abel, his brother. And it came to pass

that while they were in the field, Cain rose up against

Abel, his brother, and slew him. 33. And Cain gloried

in that which he had done, saying: I am free; surely

the flocks of my brother fell into my hands.

34. And the Lord said unto Cain: Where is Abel, thy

brother? And he said: I know not. Am I my brother's
And the Lord said: What hast thou done? 

The voice of thy brother's blood cries unto me from the ground. And now thou shalt be cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt also, you shalt
thou be in the earth. 38. And Cain said unto the Lord:

Satan tempted me because of my brother's flocks. And I

was wroth also; for his offering thou didst not mine; my punishment is

greater than I can bear. 39. Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a pretended man.
and a vesture in the earth; and it shall come to pass

And

And

that he that findeth me will slay me, because

every one finds

that he findeth

of mine iniquities, for these things are not hid from

my oath, mine iniquities,

the Lord. And I the Lord said unto him:

Therefore,

whosoever slayeth thee, vengeance shall be taken

whoever slays Cain,

Whosoever slayeth thee,

on him sevenfold. And I the Lord set a mark upon Cain,

seven-fold; and seven-fold. And

lest any finding him should kill him. And Cain was

And Cain was

And Cain was
shut out from the presence of the Lord, and with his
wife and many of his brethren dwelt in the land of Nod,
on the east of Eden. 42. And Cain knew his wife, and
she conceived and bare Enoch, and he also begat many
sons and daughters. And he builded a city, and he
called the name of the city after the name of his son,
Enoch. 43. And unto Enoch was born Irad, and other sons
and daughters. And Jared begat Mahujael, and other sons
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L.E.
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I.R.
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T.E.

and daughters. And Jared begat Mahujael, and other sons
1921
L.E.
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T.E.

and daughters. And Mahujael begat Methusael, and
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L.E.
A.E.
I.R.
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T.E.

and daughters. And Mahujael begat Methusael, and
other sons and daughters. And Methusael begat Lamech.
1921
L.E.
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I.R.
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T.E.

and daughters. And Methusael begat Lamech.
1921
L.E.
A.E.
I.R.
1888
T.E.

other sons and daughters. And Methusael begat Lamech.
1921
L.E.
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I.R.
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T.E.

44. And Lamech took unto himself two wives; the name of
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L.E.
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T.E.

And Lamech took unto himself two wives; the name of
30

one being Adah, and the name of the other Zillah. 45.
1921
L.E.
A.E.
I.R.
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T.E.

one being Adah, and the name of the other Zillah.
31

in tents, and they were keepers of cattle; and his
1921
L.E.
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I.R.
1888
T.E.

in tents, and they were keepers of cattle; and his
brother's name was Jubal, who was the father of all

such as handle the harp and organ. 46. And Zillah, she

also bore Tubal Cain, an instructor of every artificer

in brass and iron. And the sister of Tubal Cain was

called Naamah. 47. And Lemoch said unto his wives,

Adah and Zillah: Hear my voice, ye wives of Lemoch,

bearken unto my speech; for I have slain a man to my
wounding, and a young man to my hurt. 48. If Cain shall
be avenged sevenfold, truly Lamech shall be seventy and
sevenfold; 49. For Lamech having entered into a coven-
ent with Satan, after the manner of Cain, wherein he be-
came Master Mahan, master of that great secret which
was administered unto Cain by Satan; and Irad, the
son of Enoch, having known their secret, began to reveal
it unto the sons of Adam; 50. Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake. 51. For from the days of Cain, there was a secret combination, and these works were in the dark, and they knew every man his brother. 52. Wherefore the Lord cursed Lamech, and his house, and all them that
had covenanted with Satan; for they kept not the com-
mandments of God, and it displeased God, and he minister-
ed not unto them, and their works were abominations,
and began to spread among all the sons of men. 53. And
it was among the sons of men, and among the daughters
of men these things were not spoken, because that Lamech
had spoken the secret unto his wives, and they rebelled
against him, and declared these things abroad, and had

not compassion; 54. Wherefore Lamech was despised, and

and cast out, and came not among the sons of men, lest

be should die. 55. And thus the works of darkness be-

55.

56. And God
cursed the earth with a sore curse, and was angry with

the wicked, with all the sons of men whom he had made;

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L.E. 1888
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L.E. 1888
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I.R. T.E.
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L.E. 1888
A.E. 1921
I.R. T.E.
1921
L.E. 1888
A.E. 1921
I.R. T.E.
1921
L.E. 1888
A.E. 1921
I.R. T.E.
57. For they would not hearken unto his voice, nor be-
1921 gift of the Holy Ghost. 59. And thus all things were
L.E. A.E. gift of the Holy Ghost. And thus all things were
I.R. 1888 T.E. 45

1921 confirmed unto Adam, by an holy ordinance, and the
L.E. A.E. confirmed unto Adam, by an holy ordinance, and the

1921 Gospel preached, and a decree sent forth, that it
L.E. A.E. Gospel preached, and a decree sent forth, that it
I.R. 1888 T.E.

1921 should be in the world, until the end thereof; and thus
L.E. A.E. should be in the world, until the end thereof; and thus
I.R. 1888 T.E.

1921 it was. Amen. CHAPTER 611. And Adam hearkened unto the
L.E. A.E. it was. Amen. And Adam hearkened unto the
I.R. 1888 T.E. CHAPTER VI.

1921 voice of God, and called upon his sons to repent. 2.
L.E. A.E. voice of God, and called upon his sons to repent.
I.R. 1888 T.E. 2

1921 And Adam knew his wife again, and she bare a son, and
L.E. A.E. And Adam knew his wife again, and she bare a son, and
I.R. 1888 T.E.
he called his name Seth. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew. 3. And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos. 4. And then began these men to call upon the name of
the Lord, and the Lord blessed them; 5. And a book of
the Lord, and the Lord blessed them; and a book of
reminiscence was kept, in the which was recorded, in the
language of Adam, for it was given unto as many as call-
ed upon God to write by the spirit of inspiration; 6.
and by them their children were taught to read and write,

having a language which was pure and undefiled. 7. Now
this same Priesthood, which was in the beginning, shall
be in the end of the world also. 8. Now this prophecy

3. Adam spoke, as he was moved upon by the Holy Ghost,

and a genealogy was kept of the children of God. And

this was the book of the generations of Adam, saying:

In the day that God created man, in the likeness of God

made he him; 9. In the image of his own body, male and

female, created he them, and blessed them, and called
their name Adam, in the day when they were created and
became living souls in the land upon the footstool of
God. 10. And Adam lived one hundred and thirty years,
and begat a son in his own likeness, after his own im-
age, and called his name Seth. 11. And the days of
Adam, after he had begotten Seth were eight hundred
years, and he begat many sons and daughters; 12. And
all the days that Adam lived were nine hundred and 

thirty years, and he died. 13. Seth lived one hundred 

and five years, and begat Enos, and prophesied in all 

his days, and taught his son Enos in the ways of God; 

wherefore Enos prophesied also. 14. And Seth lived, 

after he begat Enos, eight hundred and seven years, and 

begat many sons and daughters. 15. And the children of
men were numerous upon all the face of the land. And

in those days Satan had great dominion among men, and

aged in their hearts; and from henceforth came wars

and bloodshed; and a man's hand was against his own

brother, in administering death, because of secret works,

seeking for power. 16. All the days of Seth were

nine hundred and twelve years, and he died. 17. And
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Enos lived ninety years, and begat Cainan. And Enos
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and the residue of the people of God came out from the
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land, which was called Shulon, and dwelt in a land of
L.E.
A.E.
I.R.
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promise, which he called after his own son, whom he had
L.E.
A.E.
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T.E.

named Cainan. 16. And Enos lived, after he begat Cainan,
L.E.
A.E.
I.R.
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T.E.

eight hundred and fifteen years, and begat many sons
L.E.
A.E.
I.R.
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T.E.

and daughters. And all the days of Enos were nine hun-
L.E.
A.E.
I.R.
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T.E.
19: And Cainan lived six hundred and ten years, and he died. 19. And Cainan lived
L.E. A.E. 19: And Cainan lived six hundred and ten years, and he died.

seventy years, and begat Mahalaleel; and Cainan lived
L.E. A.E. seventy years, and begat Mahalaleel; and Cainan lived
I.R. 1888 T.E. 18 And

after he begat Mahalaleel eight hundred and forty years,
L.E. A.E. after he begat Mahalaleel eight hundred and forty years,
I.R. 1888 T.E.

and begat sons and daughters. And all the days of
L.E. A.E. and begat sons and daughters. And all the days of
I.R. 1888 T.E.

Cainan were nine hundred and ten years, and he died.
L.E. A.E. Cainan were nine hundred and ten years, and he died.
I.R. 1888 T.E.

20. And Mahalaleel lived sixty-five years, and begat
L.E. A.E. And Mahalaleel lived sixty-five years, and begat

Jared; and Mahalaleel lived, after he begat Jared.
L.E. A.E. Jared; and Mahalaleel lived, after he begat Jared,
I.R. 1888 T.E. 20 And
eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred

and ninety-five years, and he died. 21. And Jared lived

and Jared lived, after he begat Enoch, eight hundred

years, and begat sons and daughters. And Jared taught

Enoch in all the ways of God. 22. And this is the gene-

23. And this is the gene-
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alogy of the sons of Adam, who was the son of God, with
1921
whose God, himself, conversed. 23. And they were preac-
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ers of righteousness, and spoke and prophesied, and call-
1921
ed upon all men, everywhere, to repent; and faith was
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taught unto the children of men. 24. And it came to
1921
pass that all the days of Jared were nine hundred and
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sixty-two years, and he died. 25. And Enoch lived si-
1921
lary of the sons of Adam, who was the son of God, with
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whose God, himself, conversed. 23. And they were preac-
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ers of righteousness, and spoke and prophesied, and call-
1921
ed upon all men, everywhere, to repent; and faith was
1921
taught unto the children of men. 24. And it came to
26. And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him. 27. And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and my fierce en-
ger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes
cannot see afar off; 28. And for these many generations,

even since the day that I created them, have they gone
estray, and have denied me, and have sought their own
counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments,
which I gave unto their father, Adam. 29. Wherefore,
they have forewarned themselves, and, by their oaths,

I have prepared for them, if they repent not; 30. And
this is a decree, which I have sent forth in the begin-
ing of the world, from my own mouth, from the founda-
tion thereof, and by the mouths of my servants, thy
fathers, have I decreed it, even as it shall be sent

forth in the world, unto the ends thereof. 31. And when

Enoch had heard these words, he bowed himself to the

earth, before the Lord, and spake before the Lord, say-

ing: Why is it that I have found favor in thy sight,

and am but a lad, and all the people hate me; for I am

slow of speech; wherefore am I thy servant? 32. And

;
the Lord said unto Enoch: Go forth and do as I have com-
mended thee, and no man shall pierce thee. Open thy
mouth, and it shall be filled, and I will give thee
utterance, for all flesh is in my hands, and I will do
as seemeth me good. 33. Say unto this people: Choose
ye this day, to serve the Lord God who made you. 34.
Behold my Spirit is upon you, wherefore all thy words

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will I justify; and the mountains shall flee before you,
L. E.
A. E.
I. R.
1888
T. E.

and the rivers shall turn from their course; and thou
L. E.
A. E.
I. R.
1888
T. E.

shall abide in me, and I in you; therefore walk with me.
L. E.
A. E.
I. R.
1888
T. E.

35. And the Lord spake unto Enoch, and said unto him:
L. E.
A. E.
I. R.
1888
T. E.

Antient thine eyes with clay, and wash them, and thou
L. E.
A. E.
I. R.
1888
T. E.

shalt see. And he did so. 36. And he beheld the spirits
L. E.
A. E.
I. R.
1888
T. E.

that God had created; and he beheld also things which
L. E.
A. E.
I. R.
1888
T. E.
were not visible to the natural eye; and from thence-

Forth came the saying abroad in the land: A seer hath

the Lord raised up unto his people. 37. And it came to

pass that Enoch went forth in the land, among the people,

standing upon the hills and the high places, and cried

with a loud voice, testifying against their words;

and all men were offended because of him. 38. And they
came forth to hear him, upon the high places, saying

unto the tent-keepers; Tarry ye here and keep the tents,

while we go yonder to behold the seer, for he prophesi-

eth, and there is a strange thing in the land; a wild

men hath come among us. And it came to pass when

they heard him, no man laid hands on him; for fear came

on all them that heard him; for he walked with God.
And there came a man unto him, whose name was Mahijah,

And there came a man unto him, whose name was Mahijah,

and said unto him: Tell us plainly who thou art, and

and said unto him: Tell us plainly who thou art, and

from whence thou comest? 41. And he said unto them: I

from whence thou comest? 41. And he said unto them, I

came out from the land of Cainan, the land of my fathers,

came out from the land of Cainan, the land of my fathers,

a land of righteousness unto this day. And my father

a land of righteousness, unto this day. And my father

taught me in all the ways of God. 42. And it came to

taught me in all the ways of God. 42. And it came to

pass, as I journeyed from the land of Cainan, by the sea
east, I beheld a vision; and lo, the heavens I saw, and
the Lord spake with me, and gave me commandment; where-
fore, for this cause, to keep the commandment, I speak
forth these words. 43. And Enoch continued his speech,
saying: The Lord which spake with me, the same is the
God of heaven, and he is my God, and your God, and ye
are my brethren, and why counsel ye yourselves, and deny E&M.S.
L.E.
A.E.
I.R.
1886
T.E.

the God of heaven? 44. The heavens he made; the
E&M.S.
L.E.
A.E.
I.R.
1886
T.E.

earth is his footstool; and the foundations thereof is
E&M.S.
L.E.
A.E.
I.R.
1886
T.E.

his. Behold, he said it, an host of men hath he
E&M.S.
L.E.
A.E.
I.R.
1886
T.E.

brought in upon the face thereof. 45. And death hath
E&M.S.
L.E.
A.E.
I.R.
1886
T.E.

come upon our fathers; nevertheless we know them, and
E&M.S.
L.E.
A.E.
I.R.
1886
T.E.
cannot deny, and even the first of all we know, even

Adam. 46. For a book of remembrance we have written

of God; and it is given in our own language. 47. And

as Enoch spake forth the words of God, the people trem-

bled, and could not stand in his presence. 48.
1921 And he said unto them; Because that Adam fell, we are;
E.M.S. faith, because
L.E. and said
A.E. Because
I.R. And
1888 and
T.E. And

1921 and by his fall came death; and we are made partakers
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 of misery and woe. 49. Behold Satan hath come among the
E.M.S. woe. Satan
L.E. woe. Satan
A.E.
I.R.
1888
T.E.

1921 children of men, and tempteth them to worship him; and
E.M.S. ; And
L.E. and
A.E.
I.R.
1888
T.E.

1921 men have become carnal, sensual, and devilish, and are
E.M.S. 
L.E.
A.E.
I.R.
1888
T.E.

1921 shut out from the presence of God. 50. But God hath
E.M.S. 
L.E.
A.E.
I.R.
1888
T.E.

51
50.
1921 made known unto our fathers that all men must repent.
E&M.S.
L.E.
A.E.
I.R.
T.E.

1921 51. And he called upon our father Adam by his own voice,
E&M.S.
L.E.
A.E.
I.R.
T.E.

1921 saying: I am God; I made the world, and men before they
E&M.S.
L.E.
A.E.
I.R.
T.E.

1921 were in the flesh. 52. And he also said unto him: If
E&M.S.
L.E.
A.E.
I.R.
T.E.

1921 thou wilt turn unto me, and hearken unto my voice, and
E&M.S.
L.E.
A.E.
I.R.
T.E.

1921 believe, and repent of all thy transgressions, and be
E&M.S.
L.E.
A.E.
I.R.
T.E.
baptized, even in water, in the name of mine Only
E.M.S.        by
L.E.
A.E.
I.R.
1888
T.E.

Begotten Son, who is full of grace and truth, which
E.M.S.        begotten which
L.E.
A.E.        Begotten who
I.R.
1888
T.E.

is Jesus Christ, the only name which shall be given un-
E.M.S.        der heaven, whereby salvation shall come unto the chil-
L.E.
A.E.
I.R.
1888
T.E.

of men; ye shall receive the gift of the Holy
E.M.S.        And
L.E.
A.E.
I.R.        receive the Gift of the Holy
1888
T.E.

Ghost, asking all things in his name, and whatsoever ye
E.M.S.        ask
L.E.
A.E.        His
I.R.        his
1888
T.E.        whatsoever
1921 shall ask, it shall be given you. 53. And our father
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 Adam spoke unto the Lord, and said: Why is it that men
E&M.S. spoke
L.E.
A.E.
I.R.
1888
T.E.

1921 must repent and be baptized in water?  And the Lord
E&M.S. by
L.E.
A.E.
I.R.
1888
T.E.

1921 said unto Adam; Behold I have forgiven thee thy trans-
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 gression in the Garden of Eden. 54. Hence came the
E&M.S. gressions garden Thence
L.E.
A.E. gression Garden Hence
I.R. garden 56
1888 Garden
T.E. 54.

1921 saying abroad among the people, That the Son of
E&M.S. Christ
L.E. the Son of
A.E.
I.R.
1888
T.E.
1921  God hath stoned for original guilt, wherein the sins of
E.M.S. —
L.E. —
A.E. God
I.R. 1888
T.E. —

1921  the parents cannot be answered upon the heads of the
E.M.S. —
L.E. —
A.E. —
I.R. 1888
T.E. —

1921  children, for they are whole from the foundation of the
E.M.S. —
L.E. —
A.E. —
I.R. 1888
T.E. —

1921  world. 55. And the Lord spake unto Adam, saying: Inas-
E.M.S. —
L.E. —
A.E. —
I.R. 1888
T.E. 55.

1921  much as thy children are conceived in sin, even so when
E.M.S. —
L.E. —
A.E. —
I.R. 1888
T.E. —

1921  they begin to grow up, sin conceiveth in their hearts,
E.M.S. —
L.E. —
A.E. —
I.R. 1888
T.E. —
and they taste the bitter, that they may know to prize E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 the good. 56. And it is given unto them to know good E&M.S.
L.E.
A.E.
I.R. 58
1888
T.E. 55

1921 from evil; wherefore they are agents unto themselves E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 and I have given unto you another law and commandment. E&M.S.
L.E.
A.E.
I.R. 59 And
1888 — and
T.E.

1921 57. Therefore teach it unto your children, that all men, E&M.S.
L.E.
A.E.
I.R. Wherefore
1888 Wherefore
T.E. 57.

1921 everywhere, must repent, or they can in no wise inherit E&M.S. everywhere,
L.E. everywhere,
A.E. everywhere,
I.R.处处
1888处处
T.E.
1921 the kingdom of God; for no unclean thing can dwell
E.M.S. For
L.E. for
A.E.
I.R. 60 For
1888 
T.E.

1921 there, or dwell in his presence; for, in the language of
E.M.S. For
L.E. His for
A.E. his
I.R.
1888
T.E.

1921 Adam, Man of Holiness is his name; and the name of his
E.M.S. 
L.E. His His
A.E. his his
I.R.
1888
T.E.

1921 Only Begotten is the Son of Man, even Jesus Christ, a
E.M.S. only begotten,
L.E. Only Begotten
A.E.
I.R.
1888
T.E.

1921 righteous Judge who shall come in the meridian of
time. 58. Therefore I give unto you a commandment, to
E.M.S. 
L.E. 
A.E. time. Therefore
I.R. 61
1888
T.E. 58.
1921. teach these things freely unto your children, saying:
E&M.S.
L.E.
A.E.
I.R.
1868
T.E.

1921 59. That by reason of transgression cometh the fall,
E&M.S.
L.E.
A.E.
I.R.
1868
T.E.

1921 which fall bringeth death, and inasmuch as ye were they
E&M.S.
L.E.
A.E.
I.R.
1868
T.E.

1921 born into the world ye
E&M.S.
L.E.
A.E.
I.R.
1868
T.E.

1921 by water, and blood, and the spirit, which I have made, Spirit
E&M.S.
L.E. Water
A.E. Blood
I.R. water, blood, spirit
1868
T.E.

1921 and so became of dust a living soul, even as ye must
E&M.S.
L.E.
A.E.
I.R.
1868
T.E. 62 Even

be born again into the kingdom of heaven, of water, and

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

of the Spirit, and be cleansed by blood, even the blood

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

of mine Only Begotten;

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

that ye might be sanctified from all sin,

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

and enjoy the words of eternal life in this world, and

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

eternal life in the world to come, even immortal glory;

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.
60. For by the water ye keep the commandment; by the know
E&M.S. —
L.E. —
A.E. —
I.R. 63 ,
1888 —
T.E. —

1921 Spirit ye are justified, and by the blood ye are sancti-
E&M.S. —
L.E. —
A.E. —
I.R. —
1888 —
T.E. —

1921 fied; 61. Therefore it is given to abide
E&M.S. , that in you ———– —— ——
L.E. —
A.E. — 64 — to abide
I.R. ;
1888 ;
T.E. 61. Therefore

1921 in you; the record of heaven; the Comforter; the peace
E&M.S. ————
L.E. — —
A.E. —
I.R. — —
1888 — —
T.E. —

1921 able things of immortal glory; the truth of all things;
E&M.S. ; The
L.E. ; the
A.E. —
I.R. —
1888 —
T.E. —

1921 that which quickeneth all things, which maketh alive all
E&M.S. —
L.E. —
A.E. —
I.R. —
1888 —
T.E. —
1921 things; that which knoweth all things, and hath all
E&S.
L.E.
A.E.
I.R.
1888
T.E.
1921 power, according to wisdom, mercy, truth, justice, and
E&S.
L.E.
A.E.
I.R.
1888
T.E.
1921 judgment. 62. And now, behold, I say unto you: This is
E&S.
L.E.
A.E.
I.R.
1888
T.E.
1921 the plan of salvation unto all men, through the blood
E&S.
L.E.
A.E.
I.R.
1888
T.E.
1921 of mine Only Begotten, who shall come in the meridian
E&S.
L.E.
A.E.
I.R.
1888
T.E.
1921 of time. 63. And behold, all things have their like-
E&S.
L.E.
A.E.
I.R.
1888
T.E.
ness, and all things are created and made to bear re-
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 cord of me, both things which are temporal, and things
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 which are spiritual; things which are in the heavens
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 above, and things which are on the earth, and things
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 which are in the earth, and things which are under the
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 earth, both above and beneath; all things bear record
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
of me. And it came to pass, when the Lord had
spoken with Adam, our father, that Adam cried unto the
Lord, and he was caught away by the Spirit of the Lord,
and was carried down into the water, and was laid under
the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God
1921 descended upon him, and thus he was born of the Spirit,
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 and became quickened in the inner man. 66. And he
E.M.S.  
L.E.  he  
A.E.  
I.R.  69  
1888  
T.E.  66.

1921 heard a voice out of heaven, saying: Thou art baptized
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 with fire, and with the Holy Ghost. This is the record
E.M.S.  
L.E.  
A.E.  
I.R.  this  
1888  
T.E.  This

1921 of the Father, and the Son, from henceforth and forever;
E.M.S.  for ever  
L.E.  
A.E.  
I.R.  forever  
1888  
T.E.  

1921 67. And thou art after the order of him who was without
E.M.S.  
L.E.  Him  
A.E.  him  
I.R.  70 And  
1888  and  
T.E.  67. And
1921 beginning of days or end of years, from all eternity
E.M.S.
L.E.
A.E.
I.R. 1888
T.E. 

1921 to all eternity. 68. Behold, thou art one in me, a son
E.M.S. 
L.E. 
A.E. 
I.R. 1888 
T.E. 

1921 of God; and thus may all become my sons. Amen.
E.M.S.
L.E.
A.E.
I.R. 1888
T.E. 

1921 Chapter 7:1. And it came to pass that Enoch continued
E.M.S. 
L.E.
A.E.
I.R. 1888 
T.E. 

1921 his speech, saying: Behold, our father Adam taught
E.M.S. 
L.E. 
A.E. 
I.R. 1888 
T.E. 

1921 these things, and many have believed and become the
E.M.S.
L.E.
A.E.
I.R. 1888 
T.E. 

1921
1921 sons of God, and many have believed not, and have E&M.S. L.E. A.E. I.R. 1866 T.E.

1921 perished in their sins, and are looking forth with E&M.S. L.E. A.E. I.R. 1866 T.E.

1921 fear, in torment, for the fiery indignation of the E&M.S. L.E. A.E. I.R. 1866 T.E.

1921 wrath of God to be poured out upon them. 2. And from E&M.S. L.E. A.E. I.R. 1866 T.E.

1921 that time forth Enoch began to prophesy, saying unto E&M.S. L.E. A.E. I.R. 1866 T.E.

1921 the people, that: As I was journeying, and stood upon E&M.S. L.E. A.E. I.R. 1866 T.E.
1921. the place Mehujah, and cried unto the Lord, there
E.M.S. 1
L.E.  ;
A.E.  ;
I.R.  ;
1888
T.E.  ;

1921 came a voice out of heaven, saying--Turn ye, and get ye
E.M.S.  ;
L.E.  ;
A.E.  ;
I.R.  ;
1888
T.E.  ;

1921 upon the mount Simeon. 3. And it came to pass that I
E.M.S.  ;
L.E.  3
A.E.  3
I.R.  ;
1888
T.E.  ;

1921. turned and went up on the mount; and as I stood upon
E.M.S.  ;
L.E.  ;
A.E.  ;
I.R.  ;
1888
T.E.  ;

1921 the mount, I beheld the heavens open, and I was clothed
E.M.S.  ;
L.E.  ;
A.E.  ;
I.R.  ;
1888
T.E.  ;

1921 ed upon with glory; 4. And I saw the Lord; and he stood
E.M.S.  ;
L.E.  ;
A.E.  ;
I.R.  4
1888
T.E.  4. And
1921 before my face, and he talked with me, even as a man

E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 talketh one with another, face to face; and he said un-

E&M.S. talks...
L.E.
A.E. talketh
I.R.
1888
T.E.

1921 to me: Look, and I will show unto thee the world for

E&M.S. look
L.E.
A.E. Look
I.R.
1888
T.E. thee:

1921 the space of many generations. 5. And it came to pass

E&M.S.
L.E.
A.E.
I.R.
1888
T.E. 5.

1921 that I beheld in the valley of Shum, and lo, a great

E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 people which dwelt in tents, which were the people of

E&M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921  Shum.  6. And again the Lord said unto me: Look; and I
E.M.S.  — — look,
L.E.  
A.E.  Look
I.R.  
1888  
T.E.  

1921  looked towards the north, and I beheld the people of
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921  Canaan, which dwelt in tents.  7. And the Lord said
E.M.S.  — —
L.E.  
A.E.  Canaan
I.R.  
1888  Canaan
T.E.  Canaan

1921  unto me: Prophesy; and I prophesied, saying: Behold
E.M.S.  — prophesy;  — —
L.E.  prophesy;  — —
A.E.  Prophesy  — —
I.R.  prophesy;  — —
1888  Behold
T.E.  Behold

1921  the people of Canaan, which are numerous, shall go forth
E.M.S.  
L.E.  
A.E.  Canaan
I.R.  
1888  Canaan
T.E.  

1921  in battle array against the people of Shum, and shall
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
1921 slay them that they shall utterly be destroyed;

E.M.S. L.E. A.E. I.R. 1888 T.E. 

utterly be

1921 and the people of Canaan shall divide themselves in the

E.M.S. L.E. A.E. I.R. 1888 T.E. Canaan

land, and the land shall be barren and unfruitful, and

E.M.S. L.E. A.E. I.R. 1888 T.E.

none other people shall dwell there but the people of

E.M.S. L.E. A.E. I.R. 1888 T.E. Canaan

1921 Canaan; 8. For behold, the Lord shall curse the land


1921 with much heat, and the barrenness thereof shall go

E.M.S. L.E. A.E. I.R. 1888 T.E.
1921 forth forever; and there was a blackness came up-

E&M.S. ; And
L.E.
A.E.
I.R. for ever. 10 And
1888 forever; a and
T.E.

1921 on all the children of Canaan, that they were despised
E&M.S.
L.E.
A.E.
I.R.
1888 Canaan
T.E.
Canaan

1921 among all people. 9. And it came to pass that the Lord
E&M.S.
L.E.
A.E.
I.R. 11
1888 Canaan
T.E. 9.

1921 said unto me: Look; and I looked, and I beheld the land
E&M.S.
L.E. Look
A.E.
I.R.
1888
T.E.

1921 of Sharon, and the land of Necoch, and the land of Omner,
E&M.S.
L.E.
A.E.
I.R.
1888 T.E.

1921 and the land of Hani, and the land of Shen, and the
E&M.S.
L.E.
A.E.
I.R.
1888 T.E.
1921 land of Banor, and the land of Hanonihah, and all the
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 inhabitants thereof; 10. And the Lord said unto me;
E&M.S.
L.E. ; — and
A.E.
I.R. ; 12 And
1888 ; and
T.E. ; 10. And

1921 Go to this people, and say unto them—Repent,
E&M.S.
L.E. go repent
A.E. Go Forth
I.R.
1888
T.E.

1921 lest I come out and smite them with a curse, and they
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 die. 11. And he gave unto me a commandment that I
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 should baptize in the name of the Father, and of the
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.
Son, which is full of grace and truth, and the Holy
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
who...  

Ghost which beareth record of the Father and the Son.
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

And it came to pass that Enoch continued to call
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

upon all the people, save it were the people of Canaan,
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
Canaan  
Canaan  

to repent; 13. And so great was the faith of Enoch,
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

15 And  
13. And  

that he led the people of God, and their enemies came
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
1921 to battle against them; and he spoke the word of the
E.M.S.
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 Lord, and the earth trembled, and the mountains fled,
E.M.S.
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 even according to his command; and the rivers of
E.M.S.
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 water were turned out of their course; and the roar of
E.M.S.
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 the lions was heard out of the wilderness; and all
E.M.S.
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 nations feared greatly, so powerful was the word of
E.M.S.
L.E.  
A.E.  
I.R.  
1888  
T.E.
1921  Enoch, and so great was the power of the language
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921  which God had given him.  14. There also came up a
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921  land out of the depth of the sea, and so great was
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921  the fear of the enemies of the people of God, That
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921  they fled and stood afar off and went upon the land
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921  which came up out of the depth of the sea.  15. And
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.
1921  the giants of the land, also, stood afar off; and there
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 went forth a curse upon all people that fought
E&M.S.  the which
L.E.
A.E.
I.R.
1888
T.E.

1921 against God; 16. And from that time forth there were
E&M.S.  and
L.E.
A.E.
I.R.
1888
T.E.

1921 wars and bloodshed among them; but the Lord came and
E&M.S.  bloodshed;
L.E.
A.E.
I.R.
1888
T.E.

1921 dwelt with his people, and they dwelt in righteousness.
E&M.S.  with His people, and they dwelt his
L.E.
A.E.
I.R.
1888
T.E.

1921 17. The fear of the Lord was upon all nations, so
E&M.S.  And the
L.E.
A.E.
I.R.
1888
T.E.  17. The
great was the glory of the Lord, which was upon his
E.S.M., L.E., A.E., I.R., 1888
T.E.,

And the Lord blessed the land, and they
E.S.M., L.E., A.E., I.R., 1888
T.E.,

were blessed upon the mountains, and upon the high
E.S.M., L.E., A.E., I.R., 1888
T.E.,

places and did flourish. 18. And the Lord called his
E.S.M., L.E., A.E., I.R., 1888
T.E.,

people Zion, because they were of one heart and one
E.S.M., L.E., A.E., I.R., 1888
T.E.,

mind, and dwelt in righteousness; and there was no poor
E.S.M., L.E., A.E., I.R., 1888
T.E.,
1921 among them. 19. And Enoch continued his preaching in ESM.G. 
L.E. 
A.E. 
T.R. 
1866 
T.E. 

1921 righteousness unto the people of God. And it came ESM.G. 
L.E. 
A.E. 
T.R. 
1866 
T.E. 

to pass in his days, that he built a city that was ESM.G. 
L.E. 
A.E. 
T.R. 
1866 
T.E. 

1921 called the City of Holiness, even Zion. 20. And it ESM.G. 
L.E. 
A.E. 
T.R. 
1866 
T.E. 

city of Holiness ZION 
City of Holiness ZION 
city ; 
City ; 

1921 came to pass that Enoch talked with the Lord; and he ESM.G. 
L.E. 
A.E. 
T.R. 
1866 
T.E. 

1921 said unto the Lord; Surely Zion shall dwell in safety ESM.G. 
L.E. 
A.E. 
T.R. 
1866 
T.E. 

Surely
1921 forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

E.M.S. L.E. A.E. I.R. 1888 T.E.

1921 21. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld,

E.M.S. L.E. A.E. I.R. 1888 T.E.

1921 and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine

E.M.S. L.E. A.E. I.R. 1888 T.E.
1921 abode forever. 22. And Enoch also beheld the residue
E&M.S. ;— and
L.E. ;
A.E. ;
I.R. ;
1888 ;
T.E. ;

1921 of the people which were the sons of Adam; and they
E&M.S. ;
L.E. ;
A.E. ;
I.R. ;
1888 ;
T.E. ;

1921 were a mixture of all the seed of Adam: save it were
E&M.S. ;
L.E. ;
A.E. ;
I.R. ;
1888 ;
T.E. ;

1921 the seed of Cain, for the seed of Cain were black, and
E&M.S. ;
L.E. ;
A.E. ;
I.R. ;
1888 ;
T.E. ;

1921 and had not place among them. 23. And after that Zion
E&M.S. ;
L.E. ;
A.E. ;
I.R. ;
1888 ;
T.E. ;

1921 was taken up into heaven, Enoch beheld, and lo, all the
E&M.S. ;
L.E. ;
A.E. ;
I.R. ;
1888 ;
T.E. ;
nations of the earth were before him: And there

and

E.M.S.

L.E.

A.E.

I.R.

1888

T.E.

24. And

came generation upon generation; and Enoch was

E.M.S.

L.E.

A.E.

I.R.

1888

T.E.

31 And

high and lifted up, even in the bosom of the Father,

E.M.S.

L.E.

A.E.

I.R.

1888

T.E.

and the Son of Man; and behold, the power of Satan

E.M.S.

L.E.

A.E.

I.R.

1888

T.E.

powers

power

was upon all the face of the earth. And he saw

E.M.S.

L.E.

A.E.

I.R.

1888

T.E.

were

And

was

25.

angels descending out of heaven; and he heard a loud

E.M.S.

L.E.

A.E.

I.R.

1888

T.E.
1921 voice saying: Wo, wo be unto the inhabitants of the
E&M.8.
L.E.
A.E.
I.R.
1888
T.E.  Wo, wo

201 earth. 26. And he beheld Satan; and he had a great
E&M.8.  *
L.E.  *
A.E.  *
I.R.  32
1888  *
T.E.  32

201 chain in his hand, and it veiled the whole face of the
E&M.8.
L.E.
A.E.
I.R.
1888
T.E.

201 earth with darkness; and he looked up and laughed, and
E&M.8.  *
L.E.  *
A.E.  *
I.R.  *
1888  *
T.E.  *

201 his angels rejoiced. 27. And Enoch beheld angels
E&M.8.  *
L.E.  *
A.E.  *
I.R.  33
1888  *
T.E.  33

201 descending out of heaven, bearing testimony of the
E&M.8.
L.E.
A.E.
I.R.
1888
T.E.
Father and Son; and the Holy Ghost fell on E.M.S.,
L.E.,
A.E.
I.R.
1838
T.E.

many, and they were caught up by the powers of heaven E.M.S.,
L.E.
A.E.
I.R.
1838
T.E.

into Zion. And it came to pass that the God of E.M.S.,
L.E.
A.E.
I.R.
1838
T.E.

heaven looked upon the residue of the people, and he E.M.S.,
L.E.
A.E.
I.R.
1838
T.E.

vept; and Enoch bore record of it, saying: Now is it E.M.S.,
L.E.
A.E.
I.R.
1838
T.E.

that the heavens weep, and shed forth their tears as E.M.S.,
L.E.
A.E.
I.R.
1838
T.E.
29. and Enoch said unto
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

the Lord: How is it that thou canst weep, seeing thou
E.M.S.

L.E.
A.E.
I.R.
1888
T.E.

how thou canst

29.

30. art holy, and from all eternity to all eternity? 30.
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

And were it possible that man could number the parti-
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

And

36

36.

oles of the earth, yea millions of earths like
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

and yea

and

this, it would not be a beginning to the number of thy
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

thy
1921 creations; and thy curtains are stretched out
E&M.S. your
L.E.
A.E. thy
I.R. 37 And
1888 and
T.E.

1921 still; and yet thou art there, and thy bosom is there;
E&M.S. you are your
L.E.
A.E. thou art thy
I.R.
1888 yet
T.E.

1921 and also thou art just; thou art merciful and kind
E&M.S. you are you are
L.E.
A.E. thou art thou art
I.R.
1888
T.E.

1921 forever; 31. And thou hast taken Zion to thine own
E&M.S. you have your
L.E.
A.E. thou hast thine
I.R. forever; 30 Thou
1888 forever;
T.E. 31. And thou

1921 bosom, from all thy creations, from all eternity to
E&M.S. your
L.E.
A.E. thy
I.R.
1888
T.E.

1921 all eternity; and naught but peace, justice, and truth
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 is the habitation of thy throne; and mercy shall go
e€m.s.
L.e.
A.e.
I.r.
1888
T.e.

1921 before thy face and have no end; how is it that you
E&m.s.
your
L.e.
A.e.
I.r.
1888
T.e.

1921 canst weep? 32. The Lord said unto Enoch: Behold these
E&m.s.
L.e.
A.e.
I.r.
1888
T.e.

1921 thy brethren; they are the workmanship of mine own
E&m.s.
your
L.e.
A.e.
I.r.
1888
T.e.

1921 hands, and I gave unto them their knowledge, in the
e&m.s.
L.e.
A.e.
I.r.
1888
T.e.

1921 day I created them; and in the Garden of Eden,
e&m.s.
garden
L.e.
A.e.
I.r.
1888
T.e.

1921 40 And
E&m.s.
L.e.
A.e.
I.r.
1888
T.e.
1921 gave I unto man his agency; 33. And unto thy brethren
E.M.S. and your
L.E. thy_
A.E. thy_
I.R. 1886
T.E. 33. And

1921 have I said, and also given commandment, that they
gave_
E.M.S. given
L.E. ;
A.E. ;
I.R. ;
1886 ;
T.E. ;

1921 should love one another, and that they should choose
E.M.S. ;
L.E. ;
A.E. ;
I.R. ;
1886 ;
T.E. ;

1921 me, their Father; but behold, they are without
E.M.S. ;
L.E. ;
A.E. ;
I.R. ;
1886 ;
T.E. ;

1921 affection, and they hate their own blood; 34. And the
E.M.S. ;
L.E. ;
A.E. ;
I.R. ;
1886 ;
T.E. ;

1921 fire of mine indignation is kindled against them; and
E.M.S. my_
L.E. mine
A.E. mine
I.R. 1886
T.E.
1921 in my hot displeasure will I send in the floods upon
E.M.G.
L.E.
A.E.
I.R.
1888
T.E.

1921 them, for my fierce anger is kindled against them. 35.
E.M.G.
L.E.
A.E.
I.R.
1888
T.E.

1921 Behold, I am God; Man of Holiness is my name; Man of
E.M.G.
L.E.
A.E.
I.R.
1888
T.E.

1921 Counsel is my name; and Endless and Eternal is my name,
E.M.G.
L.E.
A.E.
I.R.
1888
T.E.

1921 also. 36. Wherefore, I can stretch forth mine hands
E.M.G.
L.E.
A.E.
I.R.
1888
T.E.

1921 and hold all the creations which I have made; and mine
E.M.G.
L.E.
A.E.
I.R.
1888
T.E.
1921  eye can pierce them also, and among all the work-
E.M.S.
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921  manship of mine hands there has not been so great
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921  wickedness as among thy brethren. 37. But behold,
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921  their sins shall be upon the heads of their fathers;
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921  Satan shall be their father, and misery shall be their
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921  dooms; and the whole heaven shall weep over them, even
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
1921 all the workmanship of mine hands; therefore
E.M.S.  my    : therefore, mine
L.E.    therefore
A.E.    therefore
I.R.    therefore
1888
T.E.    mine

1921 should not the heavens weep, seeing these shall suffer?
E.M.S.  your
L.E.    thine
A.E.    thine
I.R.    thine
1888
T.E.    thine

1921 But behold, these which thine eyes are upon shall
E.M.S.  your
L.E.    thine
A.E.    thine
I.R.    thine
1888
T.E.    36.

1921 perish in the floods; and behold, I will shut them up;
E.M.S.  that
L.E.    that
A.E.    that
I.R.    that
1888
T.E.    that

1921 a prison have I prepared for them. And that which
E.M.S.  that
L.E.    that
A.E.    and
I.R.    And
1888
T.E.    39. That

1921 I have chosen, hath pleaded before my face. Wherefore,
E.M.S.  that
L.E.    that
A.E.    pleaded
I.R.    pleaded
1888
T.E.    hath
1921 be suffereth for their sins; inasmuch as they will re-
E.M.S. suffers...
L.E. He
A.E. be.
I.R. 1888
T.E. 1921 pent in the day that my Chosen shall return unto me,
E.M.S. chosen
L.E. Chosen
A.E. chosen
I.R. 1888 Chosen
T.E. 1921 and until that day they shall be in torment; 40.
E.M.S. 40.
L.E. 40.
A.E. 46
I.R. 1888 46
T.E. 1921 Wherefore, for this shall the heavens weep, yes, and
E.M.S. wherefore
L.E. wherefore
A.E. wherefore
I.R. 1888 wherefore
T.E. Wherefore
1921 all the workmanship of mine hands. 41. And it came to
E.M.S. my 41.
L.E. 41.
A.E. 47
I.R. 1888 47
T.E. 1921 pass that the Lord spake unto Enoch, and told Enoch
E.M.S. mine 41.
L.E. 41.
A.E. 41.
I.R. 1888 41.
T.E. 41.
1921 all the doings of the children of men; therefore
E.M.S. ;
L.E. ;
A.E. ;
I.R. 
1886 ;
T.E. 

1921 Enoch knew, and looked upon their wickedness, and their
E.M.S. 
L.E. ;
A.E. ;
I.R. 
1886 ;
T.E. 

1921 misery, and wept and stretched forth his arms, and his
E.M.S. ;
L.E. ;
A.E. ;
I.R. 
1886 ;
T.E. 

1921 heart swelled wide as eternity; and his bowels yearned;
E.M.S. ;
L.E. ;
A.E. ;
I.R. 
1886 ;
T.E. 

1921 and all eternity shook. 42. And Enoch also saw Noah,
E.M.S. 
L.E. 
A.E. 
I.R. 
1886 
T.E. 

1921 and his family; that the posterity of all the
E.M.S. ;
L.E. ;
A.E. ;
I.R. 
1886 ;
T.E. ;
sons of Noah should be saved with a temporal salvation;

1921

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

43. Therefore Enoch saw that Noah built an ark; and

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

43. Therefore

that the Lord smiled upon it, and held it in his own

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

hand; but upon the residue of the wicked came

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

floods came and swallowed them up. 44. And as Enoch

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

saw this, he had bitterness of soul, and wept over his

E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

this
1921 brethren, and said unto the heavens: I will refuse to E.M.S. 
L.E. 
A.E. 
I.R. 
1921 be comforted; but the Lord said unto Enoch: Lift E.M.S. 
L.E. 
A.E. 
I.R. 
1921 up your heart, and be glad; and look. 45. And it came E.M.S. 
L.E. 
A.E. 
I.R. 
1921 to pass that Enoch looked; and from Noah, he beheld E.M.S. 
L.E. 
A.E. 
I.R. 
1921 all the families of the earth; and he cried unto the E.M.S. 
L.E. 
A.E. 
I.R. 
T.E. 
1921 Lord, saying: When shall the day of the Lord come? E.M.S. 
L.E. 
A.E. 
I.R. 
T.E.
1921 When shall the blood of the Righteous be shed, that all
E.M.S.
L.E.
A.E.
I.N.
1888
T.E.

righteous

1921 they that mourn may be sanctified and have eternal
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 life? 46. And the Lord said: It shall be in the me-
E.M.S.
L.E.
A.E.
I.R. 53
1888 46
T.E.

1921 ridian of time, in the days of wickedness and vengeance.
E.M.S.
L.E.
A.E.
I.R. 46
1888
T.E.

1921 47. And behold Enoch saw the day of the coming of the
E.M.S.
L.E.
A.E.
I.R. 54
1888
T.E. 47

1921 Son of Man, even in the flesh, and his soul rejoiced,
E.M.S. man
L.E. Man
A.E.
I.R.
1888
T.E.
1921 saying: The Righteous is lifted up, and the Lamb is
E&M.S. ,
L.E. The
A.E. righteous
I.R. Righteous
1888 T.E. 

1921 slain from the foundation of the world; and through
E&M.S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 faith I am in the bosom of the Father, and behold,
E&M.S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 Zion is with me. 48. And it came to pass that Enoch
E&M.S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 48. 

1921 looked upon the earth; and he heard a voice from the
E&M.S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 

1921 bowels thereof, saying: Wo, Wo is me, the mother of
E&M.S. Woe, Woe 
L.E. Woe 
A.E. 
I.R. Woe! !
1888 , 
T.E. Wo, Wo...
1921 men; I am pained, I am weary, because of the wickedness
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 of my children, When shall I rest, and be cleansed
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 from the filthiness which is gone forth out of me?
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 When will my Creator sanctify me, that I may rest, and
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 righteousness for a season abide upon my face? 49.
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 And when Enoch heard the earth mourn, he wept, and
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
cried unto the Lord, saying: O Lord, wilt thou not have
will you
wilt thou

compassion upon the earth? Wilt thou not bless the
Will you
wilt thou

children of Noah? 50. And it came to pass that Enoch
Will you

continued his cry unto the Lord, saying: I ask thee,

O Lord, in the name of thine Only Begotten, even Jesus

Christ, that thou wilt have mercy upon Noah and his
seed, that the earth might never more be covered by the
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921
floods, 51. And the Lord could not withhold; and he
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921
covenanted with Enoch, and swore unto him with an oath,
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921
that he would stay the floods; that he would call upon
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921
the children of Noah. 52. And he sent forth an un-
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921
alterable decree, that a remnant of his seed should al-
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 ways be found among all nations, while the earth should
E.S.M.
L.E.
A.E.
I.R.
1888
T.E.

1921 stand; 53. And the Lord said: Blessed is he through
E.S.M.
L.E. --- and , him
A.E. blessed be
I.R. 59 And
1888 --- and
T.E. 53. And

1921 whose seed Messiah shall come; for he saith--I am
E.S.M. --- says
L.E. --- He
A.E. he saith,
I.R.
1888
T.E.

1921 Messiah, the king of Zion, the Rock of Heaven, which
E.S.M.
L.E.
A.E.
I.R.
1888
T.E.

1921 is broad as eternity; whose cometh in at the gate
E.S.M. comes-
L.E.
A.E. and cometh
I.R.
1888
T.E.

1921 and climbeth up by me shall never fall; wherefore,
E.S.M. climbs-
L.E.
A.E. climbeth
I.R.
1888
T.E. 60 Wherefore

wherefore,
1921 blessed are they of whom I have spoken, for they shall E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 came forth with songs of everlasting joy.  
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 came to pass that Enoch cried unto the Lord, saying: 
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 When the Son of Man cometh in the flesh, shall the E&M.S.  
L.E.  
A.E.  
I.R.  
1888
T.E.

1921 earth rest? I pray thee, show me these things.  
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 And the Lord said unto Enoch: Look, and he looked and E&M.S.  
L.E.  
A.E.  
I.R.  
1888
T.E.
1921 beheld the Son of Man lifted up on the cross, after
E.M.S. man upon
L.E. Man
A.E.
I.R.
1888
T.E.

1921 the manner of men; 56. And he heard a loud voice; and
E.M.S. and
L.E.
A.E.
I.R.
1888
T.E.

1921 the heavens were veiled; and all the creations of God
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 mourned; and the earth groaned; and the rocks were
E.M.S. and
L.E.
A.E.
I.R.
1888
T.E.

1921 rent; and the saints arose, and were crowned at the
E.M.S. Saints
L.E.
A.E.
I.R.
1888 Saints
T.E. saints

1921 right hand of the Son of Man, with crowns of glory;
E.M.S. man
L.E. Man
A.E.
I.R.
1888
T.E.
And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgement of the great day. And again Enoch wept and cried unto the Lord, saying: When shall the earth rest? And Enoch beheld the Son of Man ascending.
1921 up unto the Father; and he called unto the Lord, say-
E & M . S .
L . E .
A . E .
I . R .
1888
T . E .

1921 ing: Wilt thou not come again upon the earth? For-
E & M . S .
L . E .
A . E .
I . R .
1888
T . E .

1921 as much as thou art God, and I know thee, and
E & M . S .
L . E .
A . E .
I . R .
1888
T . E .

1921 thou hast sworn unto me, and commanded me that I should
E & M . S .
L . E .
A . E .
I . R .
1888
T . E .

1921 ask in the name of thing; Only Begotten; thou hast made
E & M . S .
L . E .
A . E .
I . R .
1888
T . E .

1921 me, and given unto me a right to thy throne, and not
E & M . S .
L . E .
A . E .
I . R .
1888
T . E .

161
of myself, but through thine own grace; therefore, I
your_ _
; thine
; _ ; _

ask thee if thou wilt not come again on the earth. 60.
you_ you_ will
; _
; _ 67

And the Lord said unto Noah: As I live, even so will
As

I come in the last days, in the days of wickedness and

in the days

vengeance, to fulfill the oath which I have made unto

have

you concerning the children of Noah: 61. And the day
; _ and
; _ 68 And
; _ 69 And
1921 shall come that the earth shall rest, but before that
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 day the heavens shall be darkened, and a veil of dark-
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 ness shall cover the earth; and the heavens shall
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 shake, and also the earth; and great tribulations
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 shall be among the children of men, but very people will
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

1921 I preserve; 62. And righteousness will I send down out
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.
of heaven; and truth will I send forth out of the
E.M.S.
L.E. ;
A.E. ;
I.R. ;
1688 ;
T.E.

earth, to bear testimony of mine Only Begotten; his
my—

His
mine
his

Mine
mine

resurrection from the dead; yea, and also the resur-
E.M.S.
L.E. —
A.E. —
I.R. —
1688 —
T.E. —

rection of all men; and righteousness and truth
E.M.S.
L.E. —
A.E. —
I.R. —
1688 |
70 And
|
end
T.E.

will I cause to sweep the earth as with a flood, to
E.M.S.
L.E. ;
A.E. ;
I.R. ;
1688 ;
T.E.

gather out mine—elect from the four quarters of
my—own
E.M.S.
L.E. —
A.E. —
mine
I.R. ;
1688 ;
T.E. ;
1921. the earth, unto a place which I shall prepare, an holy
E.M.S. holy
L.E.
A.E.
I.R. holy
1888 Holy
T.E.

1921. City, that my people may gird up their loins, and be
E.M.S. city
L.E. City
A.E.
I.R. city
1888 City
T.E.

1921. looking forth for the time of my coming; for there
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921. shall be my tabernacle, and it shall be called Zion,
E.M.S. ZION
L.E. Zion
A.E.
I.R. tabernacle
1888 Tabernacle
T.E.

1921. a New Jerusalem. 63. And the Lord said unto Enoch;
E.M.S.
L.E.
A.E.
I.R. 71
1888 63.
T.E.

1921. Then shalt thou and all thy city meet them there, and
E.M.S. your
L.E.
A.E. thy
I.R.
1888
T.E.
1921 we will receive them into our bosom, and they shall
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 see us; and we will fall upon their necks, and they
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 shall fall upon our necks, and we will kiss each other;
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

64. And there shall be mine abode, and it shall be
E.M.S. and
L.E. and
A.E. and
I.R. 72 And
1888 72 And
T.E. 64. And

1921 Zion, which shall come forth out of all the creations
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 which I have made; and for the space of a thousand
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 years the earth shall rest. 65. And it came to
E.M.S. shall
L.E. 
A.E. 
I.R. 1888
T.E. shall 65.

1921 pass that Enoch saw the day of the coming of the Son
E.M.S. 
L.E. 
A.E. 
I.R. 1888
T.E. 

1921 of Man, in the last days, to dwell on the earth in
E.M.S. man
L.E. Man
A.E. 
I.R. 1888 
T.E. 

1921 righteousness for the space of a thousand years; 66.
E.M.S. 
L.E. 
A.E. 
I.R. 1888 
T.E. 

1921 But before that day he saw great tribulations among the
E.M.S. but
L.E. 
A.E. 
I.R. But 1888 
T.E. But 

1921 wicked; and he also saw the sea, that it was troubled,
E.M.S. 
L.E. 
A.E. 
I.R. 1888 
T.E. 

73
74
66
1921 and men's hearts failing them, looking forth with fear
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 for the judgments of the Almighty God, which should
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 come upon the wicked. 67. And the Lord showed Enoch
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 all things, even unto the end of the world; and he saw
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 the day of the righteous, the hour of their redemption;
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 and received a fulness of joy; 68. And all the days
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

75
77.

And
; and
;
And
; and

76 And
; and
68. And
1921 of Zion, in the days of Enoch, were three hundred and
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 sixty-five years. 69. And Enoch and all his people
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 walked with God, and he dwelt in the midst of Zion;
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 and it came to pass that Zion was not, for God re-
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921ceived it up into his own bosom; and from thence went
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 forth the saying, Zion is fled. Chapter 8:1. And all
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.
the days of Enoch were four hundred and thirty years.

And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins. And it came to pass that Methuselah prophesied that from his loins should spring
all the kingdoms of the earth (through Noah), and he

took glory unto himself. 4. And there came forth a

great famine into the land, and the Lord cursed the

earth with a sore curse, and many of the inhabitants

thereof died. 5. And it came to pass that Methuselah

lived one hundred and eighty-seven years, and begat

Lamech; 6. And Methuselah lived, after he begat Lamech,
seven hundred and eighty-two years, and begat sons and daughters; 7. And all the days of Methuselah were nine hundred and sixty-nine years, and he died. 8.

And Lamech lived one hundred and eighty-two years, and begat a son, 9. And he called his name Noah, saying:

This son shall comfort us concerning our work and toil of our hands, because of the ground which the
1921 Lord hath cursed. 10. And Lamech lived, after he be-
L.E. got Noah, five hundred and ninety-five years, and be-
A.E. got Noah, five hundred and ninety-five years, and be-
I.R. got sons and daughters; 11. And all the days of Lamech
1888 got sons and daughters; and all the days of Lamech
T.E. were seven hundred and seventy-seven years, and he
1921 died. 12. And Noah was four hundred and fifty years
L.E. died. And Noah was four hundred and fifty years
A.E. old, and begat Jephthah; and forty-two years afterward
I.R. old, and begat Jephthah, and forty-two years afterward
1888 T.E. afterward
T.E. he begat Shem of her who was the mother of Jephthah,
1921 and when he was five hundred years old he begat Ham.
L.E.
A.E.
I.R.
1888
T.E.

1921 And when he was five hundred years old he begat Ham.
L.E.
A.E.
I.R.
1888
T.E.

1921 13. And Noah and his sons
E&M.S. And it came to pass, that
L.E.
A.E.
I.R.
1888
T.E.

1921 13. And Noah and his sons
E&M.S. And it came to pass, that
L.E.
A.E.
I.R.
1888
T.E.

1921 hearkened unto the Lord, and gave heed, and they were
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 called the sons of God. 14. And when these men began
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 to multiply on the face of the earth, and daughters
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 were born unto them, the sons of men say that
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 those daughters were fair, and they took them wives, E&M.S. their
L.E. — —
A.E. and
I.R.
1888
T.E. those
1921 even as they chose. 15. And the Lord said unto Noah; E&M.S.
L.E. — —
A.E.
I.R. 3
1888
T.E. 15.

1921 The daughters of thy sons have sold themselves; for be-- E&M.S. the
L.E.
A.E. The
I.R. 3
1888 15.
T.E.

1921 hold mine anger is kindled against the sons of men, for E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 they will not hearken to my voice. 16. And it came to E&M.S.
L.E. — —
A.E.
I.R. 4
1888
T.E. 15.

1921 pass. that Noah prophesied, and taught the things of E&M.S. , — —
L.E. ,
A.E. ,
I.R. ,
1888 ,
T.E. ,
1921 God, even as it was in the beginning. 17. And the Lord
E&M.S. —
L.E. —
A.E. —
I.R. —
1888 —
T.E. —

1921 said unto Noah: My Spirit shall not always strive with
E&M.S. my
L.E. —
A.E. My
I.R. —
1888 ;
T.E. ;

1921 man, for he shall know that all flesh shall die; yet
E&M.S. —
L.E. —
A.E. —
I.R. —
1888 ;
T.E. ;

1921 his days shall be an hundred and twenty years; and if
E&M.S. —
L.E. —
A.E. —
I.R. —
1888 ;
T.E. ;

1921 men do not repent, I will send in the floods upon
E&M.S. my —
L.E. —
A.E. —
I.R. the
1888 —
T.E. —

1921 them. 18. And in those days there were giants on the
E&M.S. —
L.E. —
A.E. —
I.R. 6
1888 15.
T.E.
1921 earth, and they sought Noah to take away his life;
E&M.S.
L.E.
A.E.
I.R.
1868
T.E.

1921 but the Lord was with Noah, and the power of the Lord
E&M.S.
L.E.
A.E.
I.R. But
1868 but
T.E.

1921 was upon him. 19. And the Lord ordained Noah after
E&M.S.
L.E.
A.E.
I.R. ; and
1868 . And
T.E. 19.

1921 his own order, and commanded him that he should go
E&M.S.
L.E. His
A.E. his own
I.R.
1868
T.E.

1921 forth and declare his Gospel unto the children of men,
E&M.S.
L.E. His gospel
A.E. his
I.R.
1868
T.E. gospel

1921 even as it was given unto Enoch. 20. And it came to
E&M.S.
L.E.
A.E.
I.R.
1868
T.E. 20.
1921 pass that Noah called upon the children of men that
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 they should repent; but they hearkened not unto his
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 words; 21. And also, after that they had heard him,
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 they came up before him, saying; Behold, we are the
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 sons of God; have we not taken unto ourselves the
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 daughters of men? And are we not eating and drinking,
1921 and marrying and giving in marriage? And our wives
E.M.S.
L.E.  Our
A.E.   And our
I.R.    and
1888  And
T.E.

1921 bear unto us children, and the same are mighty men,
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 which are like unto men of old, men of great renown.
E.M.S.  them
L.E.
A.E.
I.R.
1888
T.E.

1921 And they hearkened not unto the words of Noah. 22.
E.M.S.
L.E.  to
A.E.  unto
I.R.    10
1888  22
T.E.

1921 And God saw that the wickedness of men had become great
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 in the earth; and every man was lifted up in the imagi-
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921. nation of the thoughts of his heart, being only evil
E.M.S.
L.S.
A.E.
I.R.
1886
T.E.

1921. continually. 23. And it came to pass that Noah contin-
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921. used his preaching unto the people, saying: Hearken,
E.M.S. hearken
L.E.
A.E.
I.R.
1886
T.E.

1921. and give heed unto my words; 24. Believe and repent
E.M.S. believe
L.E.
A.E.
I.R.
1886
T.E.

1921. of your sins and be baptized in the name of Jesus
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921. Christ, the Son of God, even as our fathers, did,
E.M.S. did,
L.E.
A.E.
I.R.
1886
T.E.
1921 ye shall receive the Holy Ghost, that ye E&M.S.

L.E. gift of the
A.E.
I.R.
1888 T.E.

1921 may have all things made manifest; and if ye do E&M.S.

L.E.
A.E.
I.R.
1888 T.E. 12 And

1921 not this, the floods will come in upon you; neverthe- E&M.S.

L.E. . Neverthe-
A.E. ; neverthe-
I.R. . Neverthe-
1888 ; neverthe-
T.E.

1921 less they hearkened not. 25. And it repented Noah, E&M.S.

L.E. 13 And
A.E.
I.R.
1888 ; 25. And
T.E.

1921 and his heart was pained that the Lord had made man on E&M.S.

L.E. had
A.E.
I.R.
1888 T.E.

1921 the earth, and it grieved him at the heart. 26. And E&M.S.

L.E. his
A.E. the
I.R.
1888
1921 the Lord said: I will destroy man whom I have created,

E.M.S.  
L.E.  
A.E.  
I.R.  
1886  
T.E.  

1921 from the face of the earth, both man and beast, and the

E.M.S.  
L.E.  
A.E.  
I.R.  
1886  
T.E.  

1921 creeping things, and the fowls of the air; for it

E.M.S.  
L.E.  
A.E.  
I.R.  
1886  
T.E.  

1921 repenteth Noah that I have created them, and that I

E.M.S.  
L.E.  
A.E.  
I.R.  
1886  
T.E.  

1921 have made them; and he hath called upon me; for they

E.M.S.  
L.E.  
A.E.  
I.R.  
1886  
T.E.  

1921 have sought his life. 27. And thus Noah found

E.M.S.  
L.E.  
A.E.  
I.R.  
1886  
T.E.  

27. And thus
1921 grace in the eyes of the Lord; for Noah was a just man,
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 and perfect in his generation; and he walked with
E&M.S. Noah
L.E. he
A.E.
I.R.
1888
T.E.

1921 God, as did also his three sons, Shem, Ham, and
E&M.S. and
L.E.
A.E.
I.R.
1888
T.E. as did

1921 Japheth. 26. The earth was corrupt before God, and it
E&M.S. it
L.E. it
A.E.
I.R. 17
1888 ;

1921 was filled with violence. 29. And God looked
E&M.S. the earth
L.E.
A.E.
I.R.
1888
T.E. 29.

1921 ed upon the earth, and, behold, it was corrupt, for all
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 flesh had corrupted its way upon the earth. 30. And E&M.S., their
L.E.
A.E.
its
I.R.
1888
T.E.

1921 God said unto Noah: The end of all flesh is come before E&M.S., the
L.E.
A.E.
I.R.
1888
T.E.

1921 me, for the earth is filled with violence, E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 and behold I will destroy all flesh from E&M.S. them,
L.E.
A.E.
I.R.
1888
T.E.

1921 off the earth.
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.
CHAPTER IV

THE PERIODICALS

In order to understand how, why and by whom changes and additions were made in the early renditions of Moses it is imperative to acknowledge the relationship of the Inspired Revision of the Bible (manuscript)\(^1\) to the Book of Moses. With a few minor exceptions the text of these two versions is identical. Consequently the historical background of the Inspired Revision (manuscript) is also the historical background of the Book of Moses.

Most of the contents of what is now called the Book of Moses had been published in the Evening and Morning Star between August of 1832 and April of 1833.\(^2\) Revision of the Old Testament was not completed by the Prophet until July of 1833.\(^3\) It is by no means improbable that between the months of April and July additional changes may have been made in the text of Moses. Such changes could easily explain the differences existing in the text of the Evening and Morning Star

\(^1\)The inspired revision publication of the Reorganized Church will be distinguished from the inspired revision manuscript by placing the word "manuscript" in brackets following such a reference throughout this text.


as compared with the American Edition. From the summer of 1832 until the completion of the revision of the Old Testament in July of 1833 the Prophet lived in Kirtland, Ohio. During this same period of time Mr. W. Phelps was in Independence, Missouri and had already published several numbers of the Evening and Morning Star which contained much of the material of the Book of Moses. These facts would make the existence of two manuscripts of the text of Moses an absolute necessity. When the Book of Mormon was published a printer's copy was made as a safeguard for the sacred text. Is it probable that Joseph Smith would have permitted his only copy of the Moses manuscript to be taken by the printer? We think not.

There is evidence that copies were made of all the revelations that the Prophet received up to the 15th of December 1830. It seems these copies were made in order to make the information contained in the revelations available to the public as rapidly as possible. John Whitmer was sent from Fayette, N. Y. to Kirtland, Ohio as a messenger of the Church and without any doubt the most important messages he carried were the revelations of the Lord.

It appears that soon after the arrival of Sidney Rigdon and Edward Partridge in Fayette, that John Whitmer was sent to Kirtland, to watch over the Saints there, and that Sidney Rigdon gave him a letter of introduction to the brethren in Ohio, in which he says: "I send you this letter by John Whitmer. Receive him, for he is a brother greatly beloved, and an apostle (messenger) of this Church. With him we send all the revelations which we have received."

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4E. D. Howe History of Mormonism, as quoted in Journal History, 15 December 1830.
It is difficult to imagine that the Prophet would permit his only manuscripts of any of these early revelations to be carried around by messengers, even for the worthy cause of instructing the Saints, without retaining copies of the manuscripts for himself. A verification that the revelations carried by John Whitmer included extracts from Moses can be found in the following quotation from an Ohio editor.

A young gentleman by the name of Whitmer arrived here last week from Manchester, New York, the seat of wonders, with a new batch of revelations from God, as he pretended, which have just been communicated to Joseph Smith. As far as we have been able to learn their contents, they are a more particular description of the creation of the world, and a history of Adam and his family, and other sketches of the antediluvian world, which Moses neglected to record.5

By pointing out the absolute necessity for the existence of additional manuscripts and that one or more of these manuscripts was more completely revised than the others6 we can more easily understand why there are extreme changes in the American Edition as compared with the periodical publications. Any attempt to account for the wide variations from the periodical renditions by accusing Oliver Cowdery and Wm. H. Phelps7 of negligence is not reasonable. The differences are too extreme to be typographical errors and the attitude of the printers would indicate care and dedication to the work.

On the revelations we merely say,... We have given them a careful comparison, assisted by individuals whose known

5 Clark, op. cit., p. 17.

6 i.e. The manuscripts that became the bases and authority for the American Edition and the Inspired Revision of the Bible were more completely revised.

7 We used the Kirtland, Ohio reprints of the Independence publications of the Morning and Evening Star in our comparison.
integrity and ability is unspeakable. ...We believe they are now correct. If not in every word, at least in principle. 6

We have no reason to believe that Oliver's publication did not agree with the copy furnished him. A more logical conclusion would be that the copy furnished him did not agree with the more extensive revision that was later to become the source for the American Edition of Moses and the Inspired Revision of the Bible.

An examination of a few of the more drastic changes will help our explanation.

E.W.J.  
...blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

And ye shall ask all things in his name, and whatsoever ye shall ask, it shall be given.

Jesus Christ, a righteous Judge which shall come. 9

A.E.  
...saying, Blessed be the name of God, for because of my transgressions my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

...ye shall receive the Gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

Jesus Christ, a righteous Judge who shall come in the meridian of time. 9

Several of the changes in the periodical renditions are not merely changes in word but changes in principle. The changes listed above obviously represent an additional revision of the text. These additional revisions were made by the man God called upon to revise the scriptures, Joseph Smith. We have not been able to determine the

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6 Clark, op. cit., pp. 28, 29.
9 See Appendix II,
exact date when these additional revisions were made but the Inspired Revision and the text of the American Edition are testimony that the changes were made.

How did the Prophet proceed in his revision of the scriptures?

From historical evidence and examination of the text we are led to believe that the Prophet did not proceed through page after page of the Bible making final and absolute judgments, corrections and additions to each verse. There has been a difference of opinion as to whether the changes were made in "topical order" or in "consecutive order."

Corrections were somewhat topical in nature, although the manuscript offers evidence that they were not taken up in topical order.10

Another view expressed by Pres. Joseph Fielding Smith.

It has been thought of some, that the Prophet went through the Bible beginning with the first chapter of Genesis and continued through to the book of Revelation, but this was not the case. He went through the Bible topic by topic, and revised as the Spirit of the Lord indicated to him where changes and additions should be made. There are many parts of the Bible that the Prophet did not touch, because the Lord did not direct him to do so. Therefore, there are many places in the Scriptures where errors still are found. This work was never fully completed, but the Prophet did as much as the Lord commanded him to do before the days of Nauvoo. February 2, 1833, he finished the revision of the New Testament, and on the second day of July that same year, he finished the Scriptures, as far as the Lord permitted him to go at that time.11

Possibly our explanation will reconcile these opposing possibilities.


As the Prophet proceeded through the Bible in consecutive order he made corrections as prompted by the Spirit. However, it is not likely that he would be quite as alert to the promptings of the Spirit unless he had reason to "study it out"\(^1\) in his mind. On the basis of the knowledge he already possessed he would have reason to doubt the correctness of some passages more than others. When he doubted the correctness or completeness of a passage it is only reasonable to conclude that he would study it out more earnestly and consequently receive the necessary spiritual guidance. When the Prophet had gone through much of what now constitutes the Book of Moses he released copies for printing and for the instruction of the Saints. Later the Lord indicated that He did not want the "New Translation" published piecemeal.

It is not the will of the Lord to print any of the New Translation in the Star; but when it is published it will all go to the world together, in a volume by itself;\(^2\)

In accordance with the will of the Lord additional extracts were not printed. The reader is reminded that extracts were in process of publication long before the revision was first pronounced completed.\(^3\) As the Prophet proceeded through the text the second time, the additional insight and inspiration he had received caused him to question the correctness of the text as it stood after his first revision. Consequently, new and additional changes were made in the text. Inspiration and understanding in one area of the scriptures often illuminates other areas

\(^{12}\) Doctrine & Covenants 9:8.

\(^{13}\) J. B. Sperry and H. Y. Van Wagner, \textit{op. cit.}, p. 11.

\(^{14}\) See supra, p. 207. (Also it could not "go to the world" until completely revised—further revision was still in process.)
that are in some way related. This kind of a chain reaction would account for the topical trend in the changes.

It has been pointed out above that the work of revision had been "completed" by the 2nd of July 1833. The years following 1833 were marked by additional revelation, inspiration and understanding for the Prophet. By the 18th of June 1840 the Prophet announced to the High Council of the Church that he would (among other things) revise the Bible.

...he should devote himself exclusively to those things which relate to the spiritualities of the Church, and commence the work of translating the Egyptian records, the Bible, and wait upon the Lord for such revelations as may be suited to the conditions and circumstances of the Church.15

Joseph Smith had become aware of the imperfections still existing in the Revision and, certain of the Lord's help, was prepared to undertake a third (or fourth) revision of the Bible. A comparison of the second chapter of Moses with the fourth chapter of Abraham suggests some of the possibilities for perfecting the text of Moses.

**Moses 2:6-7.**
And again, I, God, said: Let there be a firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;

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

**Abraham 4:6-7.**
And the Gods also said: Let there be an expance in the midst of the waters, and it shall divide the waters from the waters.

And the Gods ordered the expance, so that it divided the waters which were under the expance from the waters which were above the expance; and it was so, even as they ordered.

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We submit evidence that the above information from the Book of Abraham was available to the Prophet sometime before the Summer of 1836.

While at Far West I happened in John Corl's (Carril) or the Church store and my attention was called by Venent Knights who was opening some boxes of goods. Says he, "Joseph will be much pleased with these. He has been very uneasy about the translation of the Bible and the Egyptian Records. Here they are." Placing them on the table, he said to me, "If you will take one of these, I will the other and we will carry them over to Joseph's office." There we found Joseph and six or seven other brethren. 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 most interested in the work.16

Our next problem is to explain why the first chapter of the Book of Moses was treated as if it was not a part of the series of extracts from the writings of Moses.

The text of what we now call Moses 1, was the first revelation of material that now comprises the Book of Moses; however, it was not published until January of 1843 in the Times and Seasons. Historically there is no reason to believe that Moses 1, was given as a part of the inspired revision of the Bible. The revelation in question naturally fits in with the rest of Moses and no doubt it was the intention of the Prophet to publish it when the revision was to be published. There are at least three reasons for believing that the first chapter of Moses was not considered as part of the series of revelations on the writings of Moses.

1. It was given to comfort the Prophet and the little flock

16Anson Call, Manuscript Journal, Summer of 1836, p.9.
in the face of persecution.  

2. The material in Moses One appears as a separate revelation before beginning the Book of Genesis in the Inspired Revision.  

3. Although this revelation was given in June of 1830 (earlier than any of the other revelations involved) it was not published with the other extracts in the Star. Sometime after June of 1830 the Prophet revised the contents of Moses One and included the revelation with the rest of the manuscript of the Inspired Revision.

Why was the unrevised rendition of Moses One published in the Times and Seasons when the revised form was already in the possession of the Church?

Extracts from the History of the Prophet were being published in the Times and Seasons. The Editor of the Periodical published the extract just as the Prophet had recorded it in his history and before any revision or correction had taken place. The validity of the above statement may be questioned on the grounds that the History of the Church records the revelation just as it appears in the current (1902) Edition of the Pearl of Great Price. An unwary reader might conclude that the Prophet recorded the revelation in his journal as it appears in the published History. Such a conclusion is not remotely possible since the published History rendition contains changes that were not in the text.


until 1902. In the Preface to the History of the Church the Editors admit changing the phraseology in several sections of the Doctrine and Covenants, "to agree with the original manuscript."\(^\text{20}\) Obviously the same peremptory was used with the text of Moses One. No doubt it was within the right of the Editors (with the sanction of the First Presidency) to change the phraseology in those verses of the Book of Moses that were published in the History to conform with the standard text, which would be the "completely" revised manuscript of the Inspired Revision. Unfortunately the historical value of this section of the History of the Church is greatly reduced.

In the March 1881 Edition of the Millennial Star the material that now comprises Moses Chapter 2, up to and including Chapter four verse thirteen, was published for the first time. How did Franklin D. Richards come into possession of this part of the revision?

We are certain the manuscript from which the verses in question were taken, was one of the copies made for the instruction of the Saints\(^\text{21}\) or for the printers at Independence and later at Kirtland.\(^\text{22}\) The Lord had commanded that no new extracts from the New Translation be printed in the "Star."\(^\text{23}\) Consequently, the verses in question were not printed even though the manuscript upon which they were written was in the hands of the printers. A careful reading of the linear comparison\(^\text{24}\) reveals the superiority of the American Edition to the Millennial Star rendition,

\(^{20}\) ibid., Preface, p.

\(^{21}\) See supra, pp. 206-207

\(^{22}\) See supra, pp. 207-208

\(^{23}\) See supra, p. 210

\(^{24}\) See supra, pp. 19-66
thus substantiating our claim that the Millennial Star rendition was a copy of an incompletely revised manuscript. In the face of what has been presented, one is compelled to conclude that President Richards' publication of extracts from Moses in the Millennial Star was made from a copy that had not been "completely" revised.

Summary

Historical evidence cited above makes the existence of several manuscripts and copies of the Biblical revision an obvious necessity.

Oliver Cowdery and H. B. Phelps must have had a copy of the manuscript.

Only the Prophet's personal copy was "completely" revised and became the source for the "Kerniscal Manuscript" and the American edition of the Book of Moses.

Moses chapter one, was not published until 1843 in the Times and Seasons. It was published as an extract from the Prophet's journal and was not corrected or altered to conform with the "completely" revised text.

The Millennial Star publication of Moses 2:1-4:13, must have been made from an early copy that did not contain all the changes eventually made by the Prophet.
CHAPTER V

THE LIVERPOOL EDITION

As pointed out in the opening paragraph of the preceding chapter, one cannot give adequate answers to questions pertaining to changes, additions, and omissions in the various editions of the Book of Moses without realizing that the historical background of Moses is also the historical background of the Inspired Revision (manuscript) of the Bible. More will be said on this subject in subsequent chapters of this work.

On page thirteen of his *Story of the Pearl of Great Price*, Brother Clark gives his explanation of the source from which Franklin D. Richards obtained the material for the 1851 edition of Moses in the Pearl of Great Price. His explanation is as follows.

The question naturally arises: Why Franklin D. Richards did not publish the entire text of the Book of Moses in the first edition in 1851? The answer is that he depended largely on the early journals of the Church, and they had not had space or else had not seen fit to use the whole text of these revelations.1

We cannot accept the above explanation because it fails to fit into other related facts. If President Richards depended largely on the early periodicals of the Church, where did he get the material to add 333 words to what is now chapter four and 412 words to what is now chapter five of Moses?2 In the Preface to the Liverpool edition, Brother

1Clark, op. cit., p. 13.
2See Appendix I, Table 5.
Richards does not say that he copied from the periodicals, but that the revelations composing this work were published in early Church "Journals." Referring to the newly published portions of Moses, President Richards said, the "smaller portion" which "never before appeared in print" and the portion that had before appeared in print "altogether ... will increase ability to defend the faith among those who are true believers in the Divine Mission of the Prophet Joseph Smith." In other words, both portions mentioned above are products of the Divine Mission of Joseph Smith, to believe in his mission is to accept them as truth. Obviously, Joseph Smith was the source for the additions to the Liverpool edition of Moses. In order to add these portions to the Liverpool Edition, Franklin D. Richards must have been in possession of a manuscript. With a primary source at his disposal it does not seem reasonable to us the President Richards would use a secondary source such as the periodicals for his publication.

Great uniformity exists between the Liverpool edition and the periodicals in those portions previously published. We suggest that both publications were copies of the same early "incomplete" manuscript. The above contention is verified by a comparison of portions published in the Liverpool edition with comparable areas in Genesis and the American edition.

Gen. ... and it shall come to pass, that every one that findeth me shall slay me.\footnote{3See Preface to the Liverpool edition of the \textit{Pearl of Great Price}.}

\footnote{Ibid.}

\footnote{5See Supra.}

\footnote{6Genesis 4:14.}
L.F. And I was also angry; for his offering was accepted, and mine was not;...and it shall come to pass every one that finds me will slay me, because of my oath, for these things are not hid from the Lord.

A.E. And I was wroth also, for his offering thou didst accept, and not mine; ...and it shall come to pass that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

Although the Liverpool edition exhibits extensive revision its syntax is sometimes difficult and its meaning obscure. On the other hand the American edition evidences the refinement of a more extensive revision. If Richard had this more extensive revision he certainly would have used it. We maintain that he did not depend "largely," or at all, upon the periodicals for the material he published in the first seventeen pages of the Pearl of Great Price.

Why didn't the Editor of the *Evening and Morning Star* publish the passages that were added to the Liverpool edition? If the printer of the Star had the same early manuscript, he must have had access to this material.

There was a steady stream of extracts from Moses published in the Star. Below is a list of dates and materials published.

Texts of the Present Book of Moses Published Originally in the *Evening and the Morning Star*:

Vol. 1 No. 3-August, 1832--Moses 7:1-69
Vol. 1 No. 10-March, 1833--Moses 6:43-68
Vol. 1 No. 10-March, 1833--Moses 7:16-19
Vol. 1 No. 11-April, 1833--Moses 5:1-10
Vol. 1 No. 11-April, 1833--Moses 6:52
Vol. 1 No. 11-April, 1833--Moses 8:13-30
Vol. 1 No. 11-April, 1833--Moses 6:58-61
Vol. 1 No. 11-April, 1833--Moses 7:5-11

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Shortly after the last extract appeared in the "Star," the Lord made known His desire that the "New Translation" was not to be published piecemeal. Consequently, even though the material was in the hands of the publishers they did not print it.

Only one serious change occurred in the Liverpool edition, which change was a correction of the periodical publication. Ability to correct the periodical in what appears to have been a printer's error is another evidence that President Richards had an early manuscript for a guide. The correction referred to above is as follows.

E. & M. S. ...but the Lord came and dwelt in righteousness.
L.E. ...but the Lord came and dwelt with his people and they dwelt in righteousness.

The occurrence of the word "dwelt" at the beginning and end of the phrase omitted would make it easy for a typesetter to "jump over" the phrase.

Summary

Franklin D. Richards' Liverpool edition of material that now comprises the Book of Moses was copied from an early incompletely revised manuscript. This statement is supported by the following facts.

1. To the Liverpool edition, additions were made that were not previously published.

2. Joseph Smith was responsible for the additions.

3. Brother Richards must have possessed a manuscript from which the additions were copied.

4. A dedicated printer would use the most authentic sources at

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8 See supra, p. 210
his command, in this case a manuscript.

5. Textual comparisons support this view.

A. Uniformity between the periodical rendition and the Liverpool edition indicates a common source.

B. The Liverpool edition corrects the periodical in what is obviously a printer's error.

6. The American edition exhibits a more refined and extensive revision of the text of Genesis.

(It is probable that the Liverpool edition of Moses portrays the full extent of the Prophet's early revision of Genesis.)
CHAPTER VI

THE AMERICAN EDITION

Determination of editorial responsibility was our first problem in connection with the first American edition of the Pearl of Great Price. The title page of this volume does not give the slightest hint as to the identity of the editor. It seemed reasonable to suppose that a publication such as the Pearl of Great Price would receive appropriate publicity in the Deseret News on the occasion of its publication and availability to the public. Consequently, a careful search was made through the pages of the News. Advertisements for a pamphlet containing a discussion of "The Bible and Polygamy," price "50 cents," rated a two by five and one-half inch column on the front page. Notices of the publication of the "New Edition" of the Doctrine and Covenants rated a front page column two by seven and one-half inches.¹ From this initial search not a single notice of the publication of the first American edition of the Pearl of Great Price could be found. It is apparent that a large part of the membership of the Church has never appreciated the Pearl of Great Price in proportion to its exceptional contribution to Latter Day Saint theology. The following statement by B. F. Cummings adequately portrays our sentiments.

¹Almost every issue of the Deseret News carried these ads during the year 1878.
A third book brought into existence through the instrumentality of Joseph Smith, as were the two works just mentioned, is called the Pearl of Great Price and in the estimation of Latter Day Saints is rightly named...

The Pearl of Great Price has not attracted as much attention, even in proportion to its size—it is but a small volume—as has each of the other two works named and credited to Joseph Smith. Its importance has not been understood even by its friends, save in exceptional cases; much less have its enemies grasped its full significance.

The Pearl of Great Price is indeed a well named book. It contains truths of the highest importance and most intense interest to mankind. Scholars who are not Latter-Day Saints will yet recognize its inestimable scientific value, and all members of the Church should make themselves familiar with it. It tells us whence we came when we enter this mortal world, why we are here, and whither we will go when our probation on earth is finished.²

On another occasion, we discovered a reference in the Journal History that proved fruitful. Under the date of the 21st. of June 1876 the following clipping from the Deseret News appears.

The Pearl of Great Price: The Pearl of Great Price is now ready for the public. It has been much sought but has been out of print for some time. It contains some choice selections from revelations, translations and narrations of Joseph Smith the prophet, and is highly prized by Latter Day Saints. The Visions of Moses; the Book of Abraham; the new translation of the twenty-fourth chapter of Matthew; the prophecies on war; extracts from the History of Joseph Smith; the revelation on Celestial Marriage, etc. are among its contents. Several important additions have been made to the former edition and it has been carefully revised for the press by Elder Orson Pratt. It can be obtained at this office in paper cover, 50 cents; bound in cloth and lettered 75 cents.³

Three days later, page three of the Deseret News carried this rather obscure advertisement, in small type.

Pearl of Great Price—We are pleased to announce that a revised and improved edition of this appropriately named little

²E. F. Cummings, Liahona, Editorial, vol. 6, pp. 84-86.
³Journal History, under date of June 22, 1876.
work is now ready for sale. It contains much precious and important information; being "a choice selection from the revelations, translations and narrations of Joseph Smith, first Prophet Seer and Revelator to the Church of Jesus Christ of Latter Day Saints."

The work is printed in large clear type, on a fair quality of paper. The price, in paper covers, is 50 cents. The better class of binding, being well and strongly done, and having embossed ornamentation on the covers, is the more suitable of the two for the library or the table."

In our initial search, described above, we had missed the two advertisements just cited because of their obscure positions in the News and because of the small type. Even the poems of Eliza R. Snow rated larger type than the two notices quoted above.

We now had proof that Orson Pratt had been the editor of the American edition. This fact is extremely important to our understanding of the changes and additioins made in the American edition. In an earlier chapter of this work we pointed out that the American edition was a copy of the "completed" revision of the Bible as contained in the Bernhisel manuscript. As Church Historian, a position held by Orson Pratt from 1874 until his death, Brother Pratt had access to the Bernhisel manuscript and must have used it as the authoritative source for the American edition of Moses.

Before we proceed further, we must rule out all possible objection to the oneness of the Book of Moses and the Inspired Revision (manuscript) of the Bible. There was not an addition of a single word to the American edition that was not also found in the Inspired Revision (publication).
Only two words were omitted in the *Inspired Revision* that were not omitted in the American edition. There is not a remote possibility that the Book of Moses and the first seven chapters of the *Inspired Revision* do not represent the same revelation copied from identical manuscripts. In his manuscript history the Prophet tells how the Lord strengthened His little flock "by giving more extended information upon the Scriptures, a translation of which had already commenced," then follows "Extracts from the Prophecy of Enoch." The above statement clearly implies that the extract from Enoch is a part of this "more extended information on the Scriptures, a translation of which has already commenced." The revision of the Bible is constantly spoken of as a translation. To labor the issue further, we feel, would be unnecessary.

From the standpoint of omissions and additions of words, the American edition is the most spectacular rendition. On page forty-four of his *Pearl of Great Price Commentary*, Elder Milton R. Hunter makes the following statement.

The first American edition of the *Pearl of Great Price* was published in Salt Lake City in 1876. It agreed in practically every detail with the first edition which was published by Franklin D. Richards in England in 1851.

Brother Hunter was probably not thinking in terms of specific changes in the text or he could not have made the above statement. There were 147 words omitted in the American edition; 113 of those omissions are sustain-

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7Ibid.

8Joseph Smith, *op. cit.*., pp. 131, 132.

9Milton R. Hunter, *op. cit.*., p. 44.
ed in our current edition. Some of the words added to the American edition had impressive doctrinal implications. For the convenience of the reader we list a few below.

L.E. ...no man can behold all my glory, and afterwards remain in the flesh.
A.E. ...no man can behold all my glory and afterwards remain in the flesh on the earth.
L.E. ...and I am judge between thee and God;
A.E. ...and I can judge between thee and God;
L.E. ...Behold this is my work to my glory, to the immortality and eternal life of man.
A.E. ...For behold this is my work and my glory, to bring to pass the immortality and eternal life of man.

All changes were made on the authority of the manuscript of the Inspired Revision of the Bible. Orson Pratt did not assume the right to make any changes in the text of Moses. That he faithfully copied the manuscript is evidenced by the fact that every major change in the American edition appears in identical form in the Inspired Revision.

We insist that Orson Pratt used the Bernhisel manuscript as the source for the American edition for two reasons. First, he would not be willing to trust the product of an apostate church (Reorganized Church of Jesus Christ of Latter Day Saints). Second, he had access to a primary source in the Bernhisel manuscript.

Elder Pratt included the entire contents of what is now the Book of Moses under two headings. Moses chapter one, was titled the "Visions of Moses;" chapters two to eight, are titled the "Writings of Moses."

The propriety of the latter title was obvious to Orson Pratt, who was

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10 See Appendix I, Tables 4, 5.
11 See Appendix II., also see supra,
copying from a manuscript of an inspired revision of the first Biblical book of Moses. From this point there was an easy transition to the overall title, "Book of Moses," given to these writings by Elder James E. Talmage.

**Summary**

Orson Pratt was the Editor of the first American edition of the Pearl of Great Price. This publication became available to the public about the 21st. of June 1878.

The American edition was more drastically changed than any previous publication by a member of the Church.

Orson Pratt did not assume the right to make any of the changes in the text of Moses, but he faithfully copied the contents of the Bernhisel manuscript.

Elder Pratt gave chapter one of Moses the title, "Visions of Moses." Chapters two to eight he titled, the "Writings of Moses."
CHAPTER VII

THE INSPIRED REVISION AND THE 1888 EDITION

Several years ago the writer engaged President Joseph Fielding Smith in a conversation on the Insipired Revision and the Bernhisel manuscript. Brother Smith gave assurance that the Bernhisel manuscript is almost identical to the first edition of the Insipired Revision as published by the Reorganized Church. We would have preferred to use the Bernhisel manuscript in our linear comparison, but since it was not available, the Insipired Revision was the best substitute.

The 1888 edition is essentially a reprint of the first American edition. By placing the Insipired Revision between the first American edition and the 1888 edition we were able to make a comparison without interferring with the chronological sequence of publications of Moses by members of the Church. If the Insipired Revision (1867) had been put in strict chronological order, it would have been placed between the Liverpool edition (1851) and the first American edition (1876). After a careful study of our linear comparison, it became apparent that the Insipired Revision and the first American edition were identical except for those differences imposed upon the text by the versification of the Insipired Revision, and other minor changes in punctuation. This realization led us to the conclusion that the two publications had a common historical background. Thus we obtained the key to understanding most of the changes made in the various editions of the Book of Moses.

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We had several reasons for including the 1888 edition of the
Book of Moses in our linear comparison. All types of changes made in
this edition were insignificant,¹ however, it was the first American
printing of the Pearl of Great Price after becoming a standard work of
the Church.²

The 1888 edition is important because it was used by Elder James
E. Talmage to write in the corrections and additions for the 1902 edition.
Because of the generosity of James R. Clark and the B. Y. U. Library, we
have been able to carefully examine the two copies used by Brother Talmage.
As a consequence of the inclusion of the 1888 edition in our linear com-
parison, we have evidence that no significant and very few insignificant
changes were made in the first American printing of the text of Moses
after canonization.

Since the 1888 edition was used by Elder Talmage as a basis from
which to revise, it became the natural stepping stone to the 1902 edition.

¹See Appendix I, Tables 1-5.
²Clark, op. cit., p. 205.
CHAPTER VIII

THE TALMAGE EDITION

On the second day of February 1900, Elder James E. Talmage was given the following instructions regarding the revision of the Pearl of Great Price.

Elder James E. Talmage called at the President's office and had a talk with the Presidency regarding the edition of the Pearl of Great Price which he is to publish with footnote references. President Cannon suggested that it would be perfectly proper to make references to chapters and verses, but nothing should be done in the way of footnotes in this edition in the way of explaining the meaning of any passages as this might lead to difficulty.

Not since the days of Oliver Cowdery and W. W. Phelps had God's Prophet appointed anyone to revise and correct the revelations found in the Book of Moses. Every precaution was taken to protect the canonized contents of the Pearl of Great Price. On the thirteenth of March a reading committee was appointed to "sit with" Brother Talmage.

It had been under consideration for some time to appoint a committee to whom Church literature about to be published could be referred for revision. Brother Talmage has been revising the Pearl of Great Price, arranging it into chapters and verses, and it was thought that a committee should be appointed to sit with him in making his report. A standing committee was now appointed, consisting of Francis M. Lyman, Anthon H. Lund and George Reynolds, to whom Elder James E. Talmage was referred.

1Journal History, February 2, 1900, p. 1.

2Ibid., March 13, 1900, p. 1.
Between the second of February 1900 and the eighth of January 1901, Brother Talmage had completed his revision and presented a report to the committee. The decision of the committee is implied in the following quotation.

It was decided by the brethren today, that the Pearl of Great Price should be printed as arranged into chapters and paragraphs by Dr. James E. Talmage,\(^3\)

With the approval of the First Presidency and the reading committee the revised version was ready for publication. After its publication the general assembly of the Church had to accept the revised volume to make it binding upon the Church as one of the Standard Works.

I hope that the congregation will be patient just a few moments more. We have a little matter of business to bring before this conference by way of a notice for action in the future, probably at the next October conference.

The Latter Day Saints generally are familiar with the book called the Pearl of Great Price. The old edition of it has been accepted by the Church as an authentic doctrinal work. It has now been republished with some improvements. It has been divided into chapters and verses with references on the bottom of the pages. This has been done under the sanction of the First Presidency of the Church by Elder James E. Talmage. We have eliminated from the Pearl of Great Price those revelations it formerly contained which are to be found and always were in the book of Doctrine and Covenants, believing that it was unnecessary to publish revelations in the Pearl of Great Price that were included in the Doctrine and Covenants. These changes have been made in the book and it is now ready for those who desire to obtain it. And at the coming October conference the book will be presented for acceptance in its revised and changed form.\(^4\)

After a six month period, during which the membership of the Church had opportunity to examine and study the new edition, it was again presented, as planned, by President Joseph F. Smith.

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\(^3\)Ibid, January 9, 1901, p. 1.

\(^4\)Conference Reports, April 1902, p. 91.
I hold in my hand a copy of the revised edition of the Pearl of Great Price. The Pearl of Great Price as it originally existed was presented before the general conference and accepted as one of the standard works of the Church. Since then the book has undergone revision...we now present this book in its revised form the original matter being preserved as it was before, only divided into chapters and verses, for your acceptance as a standard work of the Church. (It was moved and seconded and the motion was carried unanimously.)

The five steps outlined above indicate the complete process involved in the 1902 revision of the Pearl of Great Price. Ill-informed people have accused Church leaders of autocratic and dictatorial methods in dealing with Church members. Where is there the slightest hint of autocratic method in the events described above? As a matter of fact, the Lord has given a frightful amount of "veto power" to the congregations of the Saints. The principle of free agency is one of the most respected, and highly prized, eternal laws of heaven. God has solemnly cautioned His leadership not to exercise, "control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness," for to do so is to suffer the wrath of God, to be left to one's self without Divine guidance, to wander in the darkness of a spiritual death subject to the buffetings of Satan. In short, the Lord's program does not provide much tolerance for dictators.

During the so called "Smoot Case" before the L. S. Committee on privilege and elections, the problem of "veto power" came up in connection with the revelations under discussion. Following is an account of these proceedings as recorded by Brigham H. Roberts.

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5Ibid., October, 1902, p. 83.

6Doctrine and Covenants 121:37-38.
In the course of investigating this subject of revelation the idea was developed that a law revealed from God, before it became binding upon the Church, was submitted to the people in conference and they voted to accept or reject it. Then this question was asked:

"Suppose a revelation is given to the Church, and the Church in conference assembled rejects it by vote, what remains? Does it go for nothing?"

To which answer was made, in substance, that if the people rejected it, it would go for nothing for them—that is, so far as the people were concerned.

Then the questioning continues:

Senator—"Then according to your faith the Lord submits his decrees to the judgment of the people, and does not desire them to be obeyed by anybody unless the people approve?"

Elder—"He desires them to be obeyed by everybody, but he lets everybody do just as they please."

Senator—"You will then, as I understand you, please to follow the people and not the Lord, under those circumstances. Is that true?"

Elder—"The Lord has so ordered that when he appoints men, as he did in the revelations here (the revelations that had been under discussion), and named the Apostles and the other general authorities of the Church, he commanded that they be presented to the Church and sustained or rejected, and whenever the Church has rejected any man he has stepped aside."

Senator—"A sort of veto power over the Lord!" (laughter)."

Commenting on the above Elder Roberts said:

It is merely the exercise of a right conferred upon the Church in the very inception of its organization for it is part of the law itself, that no rule or law shall be binding on the Church, and no officer shall hold position in the Church, but on its own free consent."

For brief periods in history, God has permitted man to worship Him in ignorance, exercising blind faith. Just as the barren soil must be prepared to receive the seed, even so do these moments of Divine silence prepare the mind of man and cause his heart to yearn for truth.

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8 Ibid., p. 514.
Adam was commended because he had sufficient faith to offer sacrifice without knowing why he was required to do so. But, let us not forget that after "many days" an angel was sent to instruct father Adam. 9

Obviously, the Lord preferred enlightened worship to blind faith. When God subjects the revelation He gives to the "veto power" of the congregation, He entrusts the congregation with serious responsibility. The congregation has two alternatives; (1) reject the truth and accept the condemnation, (2) accept the truth and the obligation to apply it in life. God knows that there is no other way to maintain an enlightened people, converted in heart and soul to principles of truth and salvation. The measures taken by the First Presidency of the Church to enlighten the Saints on the extent to which the Book of Moses was revised entails a magnificent lesson in Church government.

What if the Saints were to reject a revelation, what would be the consequences? B. H. Roberts has given an answer to this question.

Why the truth remains! The action of the Church has not affected that in the least. It is just as true as if the Church had accepted it. Our acceptance or rejection does not make or mar the truth; it simply determines our own relationship to that truth. If we reject the truth, the truth still remains. And, moreover, it is my own faith that a people who would reject the truth revealed of God to them would make no progress until they repented and accepted the rejected truth. The truth remains—that is the answer to the Senator's question. 10

An examination of the first two quotations in this chapter leads to several conclusions.

1. Elder Talmage was to make a general revision of the text of

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9 Moses 5:6-7.

10 Roberts, op. cit., p. 517.
2. He was to arrange it into chapters and verses.
3. He was not to attempt an explanation of the text.
4. He was to subject his revision to a committee for counsel and approval.

*Webster's Collegiate Dictionary* defines the word revise as follows, "(view-again) to look at or over again in order to correct or improve." The work of Brother Talmage was certainly kept within the limitations of this definition. Every change made by Brother Talmage was an improvement of the text. We list a few examples.

T.& S. (The Lord is speaking) And it came to pass as Moses
voice was still speaking, he cast...
A.E. (The Lord is speaking) And it came to pass, as the
voice was still speaking, he cast...
T.S. (The Lord is speaking) And it came to pass, as the
voice was still speaking, Moses cast...

T.& S. ...his eyes, and behold the earth, yea, even all the face
of it,
T.S. ...his eyes and behold the earth, yea, even all of it,
E.S. ...saying, behold me: send me, I will be thy son.
T.E. ...saying--Behold, here am I; send me, I will be thy
son.11

To the last verse of the first chapter of Moses, Talmage added,
"show them not unto any except them that believe."12 In the closing
verse of chapter four the same solemn warning is given. "See thou show
them unto no man, until I command you, except to them that believe."13
Neither of the two quotations given above appear in the Liverpool edition.

11 See Appendix II,
12 Moses 1:42.
13 Moses 4:32.
However, Franklin D. Richards is so impressed with the text that he warns all who read that this volume is "not adopted, nor designed, as a pioneer of the faith among unbelievers."14 There can be no question that it was within the prerogative of Brother Talmage to repeat the warning, given in Moses 4:32, near the beginning of the book (Moses 1:42), where it logically belongs. There is nothing doctrinally objectionable in the statement, it is in complete harmony with the chapter to which it was added, and with the entire contents of the Book of Moses. Most important is the fact that Brother Talmage was Divinely commissioned to revise and consequently entitled to revelation.

Summary

Authority to revise the Pearl of Great Price was given to James E. Talmage, February 2, 1900.

On the 13th of March 1900 a committee was set up to "sit with" brother Talmage.

By the 6th of January 1901 the revision was accepted and publication recommended by the brethren.

During the April conference of 1902 a copy of the newly published revision was presented to the general assembly to be examined.

During the October conference of 1902 the revised Pearl of Great Price was accepted by the general assembly of the church.

God prefers enlightened worshipers, even though keeping the Saints enlightened involves certain risks.

Elder Talmage stayed within the limits of his calling.

14 See Preface to the Liverpool edition.
1. He made a general revision, improving the text by correcting and clarifying passages.

2. He arranged it into chapters and verses.

3. He presented his revision to a committee for counsel and approval.

4. He did not attempt to interpret or explain the text.
CHAPTER IX

A CONCEPT OF REVELATION

In his study of the changes in the Doctrine and Covenants, Melvin Peterson observed that the Latter Day Saints, who lived at the time Joseph Smith received revelations, were not disturbed by changes made in the revelations. Only non-members of the Church were upset because their concept of revelation was not founded upon experience.

Could we say the same for the average Latter Day Saint today? Would members of the Church become upset if suddenly confronted with some of the more drastic changes made in the American edition as compared with earlier publications?

During the writing of this thesis an occasional inquisitive friend would ask about the nature and extent of changes in the contents of the Book of Moses. Encouraged by their interest, a variety of examples were pointed out. The reaction varied in emotional intensity but always ended with a caustic question or a prediction, such as; "Why did you pick such a subject?" or "This will disturb a lot of people." God's Church is an instrument of truth, its heavenly Ruler is glorified in truth. Our well-meaning friends were so fearful of doing injury to the Church that they would abandon the search for truth. We were confident that truth could not hurt the Church. Only half-truths are injurious, such as the

changes in the Book of Moses without accompanying explanations.

Many Latter Day Saints have accepted the Scriptures in their present form without giving much thought to the process by which they were revealed. At this moment, the writer is trying to communicate ideas or concepts. If he is prudent in choice of words, and carefully places those words in logical patterns, someone may arrive at the same concept the writer intended to convey. However, the above result cannot be guaranteed. The words selected by the writer are not the concept, but the words are symbols by which he is trying to communicate a concept. Obviously, there is a tremendous risk in the process of transmitting concepts through word symbols. As a result, God does not as a general rule, use this indirect method of communication. He communicates concepts directly to the souls of men. There is no possibility of misunderstanding or misinterpretation. If the Divine communication is to be transmitted to others, the prophet must represent the concepts given him in the thought symbols at his command. The concepts are Divine, but the language is usually human.

Orson Pratt had much to say on this subject; however, his article is too long to be quoted here. We have placed the full context of his discussion in the Appendix of this work.²

During the course of the "Smoot Case"³ changes made in the grammatical structure of the Manifesto were discussed. The dialogue went as follows.

Senator—"I understand this Manifesto was inspired."
Elder—"Yes."
Senator—"That is your understanding of it?"

²See Appendix III. ³See supra.
Elder—"My answer was that it was inspired."
Senator—"And when it was handed to you it was an inspiration, as you understand it, from on high, was it not?"
Elder—"Yes."
Senator—"What business had you to change it?"
Elder—"We did not change the meaning."
Senator—"You have just stated you changed it."
Elder—"Not the sense, sir. I did not say we changed the sense."
Senator—"But you changed the phraseology?"
Elder—"We simply put it in shape for publication, corrected possibly the grammar, and wrote it so that"
Senator—"You mean to say that in an inspired communication from the Almighty the grammar was bad was it? You corrected the grammar of the Almighty did you?"4

Some of the Saints of that era (1907) picked up the phrase, "correcting the Lord's grammar," and there is no doubt that the faith of a few was shaken. Brother Roberts gave an explanation to the troubled souls by identifying the human elements in the language of the revelations.

In defining what I understand revelation to be, and the manner in which it may be communicated, I have already stated that when we have a communication made directly from the Lord Himself there is no imperfection whatever in that revelation. But when the Almighty uses a man as an instrument through whom to communicate divine wisdom, the manner in which the revelation is imparted to men may receive a certain human coloring from the prophet through whom it comes. We know this to be true, because we have the words of different prophets before us by which we may test the matter. We know for instance, that the message delivered to Israel through the Prophet Isaiah possessed different characteristics from the message delivered through Jeremiah, or through Ezekiel, or through Amos. It seems that the inspiration of the Lord need not necessarily destroy the personal characteristics of the man making the communication to his fellowmen.

To illustrate what I mean: I remember one of my old teachers calling the attention of our class to the fact, and demonstrating that a ray of white light was not so simple a thing as we might think it to be. When you see a white ray of sunlight streaming through a window or other aperture into a dark room, you might think that the bar of white light consists simply of one white ray. But the teacher referred to, took a prism and caused such a ray of light to fall upon

4Roberts, op. cit., P. 505.
a dark screen opposite, we discovered that the rays of light composing the white ray were separated into various colors of the several rays that entered into and made the white ray; and as he went on using one prism after another for this illustration, I discovered that the sharpness and clearness with which the separation of these several rays were made depended somewhat upon the clearness and purity of the prism through which the light passed. And so in after years it occurred to me that this might be used to illustrate how the white ray of God’s inspiration falling upon different men would receive different expressions through them, according to the characteristics of those men.

I suppose if the Lord had revealed the existence of the Book of Mormon to a man who had a perfect knowledge of the English language, a grammarians, and perfect in literary attainments, then no doubt he would have a translation of the Book of Mormon without fault or blemish so far as the grammar is concerned: But it pleased God in his wisdom to appoint that mission to one who was not learned in the English language, whose use of the English language was ungrammatical, through falling of opportunity to obtain the necessary instruction in his youthful days, and consequently we find errors in grammar in the translation of the Book of Mormon, such as this: “whoredoms is an abomination to the Lord.” Marvelous, is it not? Does it make the truth any more real or forcible to use grammatical terms in which to express it? Whoredoms are an abomination to the Lord? The essential thing is the truth that it conveys; and it matters not whether you say whoredoms is an abomination or whoredoms are an abomination to the Lord. The truth remains that whoredoms are abhorrent to God, and that is the main thing.

Would it hurt the truth, the expression of it, to say “the spirit and the body are the soul of man?” or “whoredoms are an abomination to the Lord?” Why, no. So in this manifest issued by President Woodruff. What if there were imperfect, or ungrammatical sentences in it? What does the world care about that in the last analysis of it? The great thing in the instrument was, and the great truth that the Lord made known to the soul of Wilford Woodruff was, that it was necessary for the preservation of the Church, and the uninterrupted progress of her work that plural marriages should be discontinued. Now, any expression containing that truth was all that was necessary. And so there is nothing of weight in the phrase “correcting the grammar of the Almighty.” We do not correct His grammar. Perhaps the brethren made slight corrections in the grammar of Wilford Woodruff. The grammar may be the prophet’s, the idea, the truth, is God’s."

Ibid., pp. 517-521.
Brother Roberts devoted a chapter of his book to a discussion of the changes in the Book of Mormon. Not only does he justify the corrections made in the book, but he suggests that many other corrections can and should be made.

The view of the manner of translating the Book of Mormon here set forth furnishes the basis of justification for those verbal changes and grammatical corrections which have been made since the first edition issued from the press; and it would furnish justification for making many more verbal and grammatical corrections in the book; for if, as here set forth, the meaning of the Nephite characters was given to Joseph Smith in such faulty English as he, an uneducated man, could command, while every detail and shade of thought should be strictly preserved, there can be no reasonable ground for objection to the correction of mere verbal errors and grammatical construction. There can be no reasonable doubt that had Joseph Smith been a finished English scholar and the facts and ideas represented by the Nephite characters upon the plates been given him by inspiration of God through the Urim and Thummim, these ideas would have been expressed in correct English; but he was not a finished English scholar, he had to give expression to those facts and ideas in such language as he could command, and that was faulty English, which the prophet himself and those who have succeeded him as custodians of the word of God have had and now have a perfect right to correct.6

In Chapter IV on the periodicals, we describe what we conceive to be the method of revision, with emphasis on the importance of "studying it out in the mind."7 However, even this process within the mind of a prophet involves the use and selection of words to build the concept or give it a rational structure. Speaking on this subject Elder Roberts said:

But since the translation is thought out in the mind of the seer, it must be thought out in such thought-signs as he is master of, for man thinks, and can only think coherently, in language; and, necessarily, in such language as he knows.

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6Ibid., pp. 268-269.
7See supra, p. 210
If this knowledge of the language in which he thinks and speaks is imperfect, his diction and grammar will be defective.8

On rare occasions God may dictate a communication, or His conversation may be recorded as remembered by the prophet. But, as pointed out above, God usually communicates concepts. What faithful Latter Day Saint has not experienced the thrill of truth flooding upon his soul. Unfortunately the principle of revelation, discussed above, is best understood when experienced, but difficult to understand without experience.

Summary

To insure accurate reception, God communicates His will directly to the souls of men by flooding their understandings with concepts that cannot be misunderstood. If the divine message is to be communicated to others, a prophet must select the thought-signs (words) that will enable his disciples to perceive the God-given concepts. The concepts are divine; the language, human.

8Roberts, op. cit., p. 280.
CHAPTER X

SUMMARY AND CONCLUSION

God revealed the same principles to Joseph Smith that he had
anciently revealed to Moses. Moses expressed those concepts in the
Hebrew of his time; Joseph Smith expressed them in the Scriptural language
of his time (i.e. the English of the King James Version of the Bible).
The concepts were and are divine, the language human. Never-the-less,
we do acknowledge that Joseph Smith often rose above himself, in the
use of language, while working under the influence of the Spirit.

The revelations destined to become our Book of Moses were not in
a final stage of revision when Joseph Smith commissioned John Whitmer to
carry them to the Saints in Ohio. Freely he had received, freely he
would give of the saving principles of the Gospel. After moving to Ohio,
Joseph continued to revise the Bible. During this period of time,
William W. Phelps was in Independence, printing the revelations, including
those not completely revised by Joseph Smith. The Saints could not be
saved in ignorance; they must be kept informed on principles of salvation
(even if these principles had not as yet been "dressed" in the best
language at the Prophet's command).

Two of the most extensive additions to the Book of Moses were
recorded in the Prophet's manuscript journal. All of the above manu-
scripts represent early "incomplete revisions." Joseph Smith did not go
through the Bible verse by verse, chapter by chapter, making absolute and
final changes. [On the basis of his current knowledge of the Scriptures he had reason to doubt some passages more than others. While working through areas or passages he had reason to question, he became more alert to the promptings of the Spirit. Each time he proceeded through the Scriptures, new possibilities for correcting the text became apparent.

In July of 1833, Joseph announced that he had completed the revision of the Old Testament. In spite of the positive nature of the above announcement it was not long before the Prophet made known a desire to make more extensive revisions of the Bible.] It was from this "completed" manuscript that our Bernhisel manuscript was copied.

There were three sources from which came publications of the material in Moses. Reference to the summary chart\(^1\) will help the reader to follow subsequent discussion. These three sources are: (1) the early "incompletely revised" manuscripts, (2) the Prophet's personal manuscript journal (unrevised), (3) the "completely revised" manuscript. It is important that the reader remember that the historical background of the Book of Moses is identical to the historical background of the Inspired Revision (manuscript).

(1) One of the early "incompletely revised" manuscripts became the source for the Evening and Morning Star publications by Am. W. Phelps. The same manuscript became the basis for corrections in the reprints of the Phelps' publications by Oliver Cowdery at Kirtland, Ohio in 1835. It is possible that the same manuscript was used by Franklin D. Richards as the source for the Millennial Star extract (Moses 2:1-4:13) and the

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\(^1\) See infra, p. 247-48.
Liverpool edition of Moses. The text of all publications based on the incompletely revised manuscript, naturally exhibit the same incompleteness.

(2) What is now Chapter 1 in our Book of Moses was first published in the Times and Seasons at Nauvoo, Illinois in 1843. It was published as an extract from the history of the Prophet, just as the Prophet recorded it before additions or corrections had been made. That rendition of Moses 1 is a copy of an incompletely revised manuscript and consequently lacks the "finish" of the American and subsequent editions.

(3) Our current (1921) edition of Moses came to us through a faithful copy of the "completely revised" manuscript by John E. Bernhisel. During the years immediately preceding 1878 (when the first American edition was published), Orson Pratt was the Church Historian and as such had easy access to the Bernhisel manuscript. The superiority of this "complete" revision was obvious to Brother Pratt who proceeded to make it available to the membership of the Church. The American edition, as indicated above, is a careful copy of the Bernhisel manuscript, Elder Pratt did not take it upon himself to make any changes in the text.

Pratt's 1878 publication of Moses contained some startling changes and additions, but every change and addition was the contribution of Joseph Smith laboring under the influence of the Spirit to revise the text of Genesis. The need for changes and additions to the text is understandable as one perceives the Prophet's method of revision as described above.

In 1880 Orson Pratt's edition became a standard work of the Church. The 1888 publication was the first printing of the Pearl of Great Price after its acceptance as a standard work of the Church. This
edition (1886) contained a reprint of the 1876 edition of Moses. Especially significant is the fact that the 1886 edition became the basis for subsequent changes in the text of Moses.

On the 2nd of February 1900, Elder James E. Talmage was called by the First Presidency of the Church to revise the Pearl of Great Price. Within the limits of specific instructions and with the counsel of a "Reading Committee," Elder Talmage completed the assignment by the 8th of January 1901. The revision was accepted by the General Assembly of the Church. Our current (1921) publication of Moses is a reprint of the 1902 edition. Changes made by Brother Talmage helped to clarify involved passages and to emphasize the spirit and depth of the Book of Moses.

We have prayerfully pursued an understanding of the changes in our Book of Moses. We have not been left wanting. Our appreciation of this little volume has greatly increased. It is our conviction that it is the word of God, containing within its simple structure profound, soul-saving truth. It is an advanced course in theology and a solemn preamble to the Millennial reign of Christ.
SUMMARY CHART

CHANGES, RELATIONSHIPS AND EDITORIAL RESPONSIBILITY FOR MANUSCRIPTS AND PUBLICATIONS OF THE CONTENTS OF OUR BOOK OF MOSES

GOD

Revelation

Concepts of Truth

JOSEPH SMITH JR.

Words of the Prophet

Expressing Divine Concepts

Manuscript (June 1830)

Prophet's Personal History (Moses 1:1-42.)

Manuscript (July 1833)

Last Revision "Completely" Revised.

John H. Bernhisel

Manuscript

Copy of Last Revision

"Completely" Revised.

W. W. Phelps

First Revision Incompletely Revised.

Periodical (1832 & 33)

Evening & Morning Star

Independence No.

#5:1-16. #6:43-68.


Manuscript (Dec. 15, 1830)

Copy of First Revision

Taken to Ohio by John Shipher
Oliver Cowdery  
Periodical (1835)  
Evening & Morning Star  
Kirtland, Ohio  
Reprint of Independence Star.  

Franklin D. Richards  

John Taylor  
Periodical (1843)  
*Hosea 1.  
Times & Seasons  
Nauvoo, Illinois.  

Orson Pratt  
The Pearl of Great Price  
Salt Lake City  
Complete Text 1878  
*4:20-21, 26-32.  
Became Standard Work in 1880  

The Pearl of Great Price  
1868  
A Reprint of the American Edition  

James E. Talmage  
Feb. 2, 1900  
Jan. 8, 1901  

The Pearl of Great Price  
1921  
Reprint of the 1902 Edition  

The Pearl of Great Price  
1902  
Revision of the 1888 Edition  

Reading Committee  
Mar. 13, 1900  
Jan. 8, 1901  

General Assembly of the Church  
Apr., 1902  
Oct., 1902  

Key to Chart  
*Initial publication of subsequent verses.  
Names between arrows indicate editorial responsibility.  

A Divine Call from the First Presidency 246 plus inspiration.
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APPENDIX I. TABLES

Little or no mention is made of Tables 1, 2, 3, or 6, in the preceding pages of this work. Most of the changes enumerated in these tables did not affect the doctrinal or theological interpretations of the passages involved. Many of the punctuation changes, for example, listed in "Table 1" resulted from differences in verification of the Inspired Revision (I.R.), and the Talmage edition (T.E.). About half of the punctuation introduced in the Liverpool edition was not sustained in the 1921 edition.

Word changes listed in "Table 2" were sometimes changes in spelling; in other instances, the change would involve verbs, such as changing "was" to "were," or pronouns, such as "you" to "thou."

Capitalization of the first letter in a word (Table 3) often resulted from capitalizing pronouns referring to Deity (in the Liverpool edition). Differences in verification also account for most of this type of change in the Inspired Revision and the Talmage edition.

The above are merely examples of types of changes and are not presented as a complete analysis of the tables.
## TABLE 1

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<td>4 7 4 45 42 12 72 0</td>
<td>186</td>
</tr>
<tr>
<td>(A) T.R.</td>
<td>5 2 3 13 12 12 8 1</td>
<td>56</td>
</tr>
<tr>
<td>(B) T.R.</td>
<td>1 1 1 6 0 0 0 0</td>
<td>9</td>
</tr>
<tr>
<td>(A) 1888</td>
<td>1 2 1 3 0 1 1 0</td>
<td>9</td>
</tr>
<tr>
<td>(B) 1888</td>
<td>0 0 0 1 0 0 0 0</td>
<td>1</td>
</tr>
<tr>
<td>(A) T.E.</td>
<td>3 3 1 1 5 1 10 2</td>
<td>26</td>
</tr>
<tr>
<td>(B) T.E.</td>
<td>3 3 0 0 5 1 9 2</td>
<td>23</td>
</tr>
<tr>
<td>(A) Totals</td>
<td>81 14 31 64 60 42 118 7</td>
<td>417</td>
</tr>
<tr>
<td>(B) Totals</td>
<td>14 11 7 52 47 27 86 2</td>
<td>246</td>
</tr>
</tbody>
</table>

Before studying the tables, we suggest that the reader return to page 4 of this work and refresh his mind on the symbols used in the linear comparison and the tables.
TABLE 3

THE NUMBER OF CHANGES IN SIX PUBLICATIONS OF THE CONTENTS OF MOSES RESULTING FROM CAPITALIZATION OF THE FIRST LETTER IN A WORD AND THE NUMBER OF CHANGES SUSTAINED IN THE 1921 EDITION

<table>
<thead>
<tr>
<th>Publication</th>
<th>(A) Number of Changes Initiated</th>
<th>(B) Number Sustained in the 1921 Edition, by Chapters</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
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<tr>
<td>(A) 1921</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(A) L.R.</td>
<td>20</td>
<td>33</td>
<td>27</td>
</tr>
<tr>
<td>(B) L.E.</td>
<td>15</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>(A) A.E.</td>
<td>11</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>(B) A.E.</td>
<td>10</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>(A) I.R.</td>
<td>5</td>
<td>24</td>
<td>10</td>
</tr>
<tr>
<td>(B) I.R.</td>
<td>4</td>
<td>13</td>
<td>4</td>
</tr>
<tr>
<td>(A) 1888</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(B) 1888</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(A) T.E.</td>
<td>10</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>(B) T.E.</td>
<td>10</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>(A) Totals</td>
<td>46</td>
<td>75</td>
<td>43</td>
</tr>
<tr>
<td>(B) Totals</td>
<td>39</td>
<td>31</td>
<td>10</td>
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</tbody>
</table>

TABLE 4

THE NUMBER OF CHANGES IN SIX PUBLICATIONS OF THE CONTENTS OF MOSES RESULTING FROM THE OMISSION OF WORDS AND THE NUMBER OF CHANGES SUSTAINED IN THE 1921 EDITION

<table>
<thead>
<tr>
<th>Publication</th>
<th>(A) Number of Changes Initiated</th>
<th>(B) Number Sustained in the 1921 Edition, by Chapters</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
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<tr>
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<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(A) L.R.</td>
<td>6</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>(B) L.E.</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(A) A.E.</td>
<td>27</td>
<td>5</td>
<td>20</td>
</tr>
<tr>
<td>(B) A.E.</td>
<td>12</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>(A) I.R.</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>(B) I.R.</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(A) 1888</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>(B) 1888</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(A) T.E.</td>
<td>9</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>(B) T.E.</td>
<td>9</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>(A) Totals</td>
<td>42</td>
<td>14</td>
<td>22</td>
</tr>
<tr>
<td>(B) Totals</td>
<td>21</td>
<td>7</td>
<td>18</td>
</tr>
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</table>
### Table 5

**The Number of Changes in Six Publications of the Contents of Moses Resulting from the Addition of Words and the Number of Changes Sustained in the 1921 Edition**

<table>
<thead>
<tr>
<th>Publication</th>
<th>A) Number of Changes Initiated, (B) Number Sustained in the 1921 Edition, by Chapters</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8</td>
<td></td>
</tr>
<tr>
<td>(A) 1921</td>
<td>0 0 0 0 0 0 0 0</td>
<td>0</td>
</tr>
<tr>
<td>(A) L.R.</td>
<td>1 0 0 323 412 1 7 4</td>
<td>765</td>
</tr>
<tr>
<td>(B) L.R.</td>
<td>1 0 0 323 401 0 7 0</td>
<td>732</td>
</tr>
<tr>
<td>(A) A.E.</td>
<td>49 11 38 363 996 2,572 12 290</td>
<td>3,331</td>
</tr>
<tr>
<td>(B) A.E.</td>
<td>27 11 31 362 996 2,458 5 290</td>
<td>3,180</td>
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<tr>
<td>(A) I.R.</td>
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<td>0</td>
</tr>
<tr>
<td>(B) I.R.</td>
<td>0 0 0 0 0 0 0 0</td>
<td>0</td>
</tr>
<tr>
<td>(A) 1888</td>
<td>0 0 0 0 0 0 0 0</td>
<td>0</td>
</tr>
<tr>
<td>(B) 1888</td>
<td>0 0 0 0 0 0 0 0</td>
<td>0</td>
</tr>
<tr>
<td>(A) T.E.</td>
<td>15 2 0 5 6 1 7 2</td>
<td>40</td>
</tr>
<tr>
<td>(B) T.E.</td>
<td>15 1 0 4 4 1 7 2</td>
<td>34</td>
</tr>
<tr>
<td>(A) Totals</td>
<td>70 14 41 703 1,416 1,574 27 297</td>
<td>4,140</td>
</tr>
<tr>
<td>(B) Totals</td>
<td>43 12 32 689 1,401 1,459 19 293</td>
<td>3,948</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. of Words</th>
<th>1,485</th>
<th>886</th>
<th>1,939</th>
<th>2,850</th>
<th>12,548</th>
</tr>
</thead>
<tbody>
<tr>
<td>Per Chapter</td>
<td>1,008</td>
<td>459</td>
<td>1,939</td>
<td>2,395</td>
<td>994</td>
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### Table 6

**Identical and Unidentical Divisions Resulting from Verification of the Text of the Inspired Revision as Compared with the Talmage Edition**

<table>
<thead>
<tr>
<th>Number of Divisions Per Chapter</th>
<th>Totals</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8</td>
</tr>
<tr>
<td>A. No. Verses L.R.</td>
<td>25 33 31 33 58 71 78 24</td>
</tr>
<tr>
<td>B. Identical Div.</td>
<td>23 23 21 27 47 58 54 21</td>
</tr>
<tr>
<td>C. Unidentical Div</td>
<td>19 16 12 9 19 25 35 9</td>
</tr>
<tr>
<td>D. No. Verses T.E.</td>
<td>52 42 31 25 32 59 68 69 30</td>
</tr>
<tr>
<td>Totals &quot;B&amp;c&quot;</td>
<td>52 39 33 36 66 83 69 30</td>
</tr>
<tr>
<td>Chapter</td>
<td>Publica-</td>
</tr>
<tr>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>1:5</td>
<td>T.&amp; S.</td>
</tr>
<tr>
<td></td>
<td>1843</td>
</tr>
<tr>
<td></td>
<td>A.E.</td>
</tr>
<tr>
<td>1:11</td>
<td>T.&amp; S.</td>
</tr>
<tr>
<td></td>
<td>1843</td>
</tr>
<tr>
<td></td>
<td>A.E.</td>
</tr>
<tr>
<td></td>
<td>1878</td>
</tr>
<tr>
<td></td>
<td>T.E.</td>
</tr>
<tr>
<td></td>
<td>1902</td>
</tr>
<tr>
<td>1:15</td>
<td>T.&amp; S.</td>
</tr>
<tr>
<td></td>
<td>1843</td>
</tr>
<tr>
<td></td>
<td>A.E.</td>
</tr>
<tr>
<td></td>
<td>1878</td>
</tr>
<tr>
<td>1:21</td>
<td>T.&amp; S.</td>
</tr>
<tr>
<td></td>
<td>A.E.</td>
</tr>
<tr>
<td>1:22</td>
<td>T.&amp; S.</td>
</tr>
<tr>
<td></td>
<td>1843</td>
</tr>
<tr>
<td></td>
<td>A.E.</td>
</tr>
<tr>
<td></td>
<td>1878</td>
</tr>
<tr>
<td>1:24</td>
<td>T.&amp; S.</td>
</tr>
<tr>
<td></td>
<td>1843</td>
</tr>
<tr>
<td></td>
<td>A.E.</td>
</tr>
<tr>
<td></td>
<td>1878</td>
</tr>
<tr>
<td>1:27</td>
<td>T.&amp; S.</td>
</tr>
</tbody>
</table>
A.E. 1878  (The Lord is speaking.) And it came to pass, as the voice was still speaking, he cast his eyes, and behold the earth, yes, even all the face of it, discerning it by the Spirit...

T.E. 1902  (The Lord is speaking.) And it came to pass, as the voice was still speaking, Moses cast his eyes and behold the earth, yes, even all of it, discerning it by the Spirit...

1:31 T. & S. 1843  Moses stood in the presence of God, and he talked with Moses, face to face;

A.E. 1878  Moses stood in the presence of God, and he talked with his face to face.

T.E. 1902  Moses stood in the presence of God, and talked with him face to face.

1:39 T. & S. 1843  Behold this is my work to my glory, to the immortality and eternal life of man.

A.E. 1878  For behold this is my work and my glory, to bring to pass the immortality and eternal life of man.

1:42 T. & S. 1843  ...now they are spoken unto you.

A.E. 1878  Ye.

T.E. 1902  ...now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.

2:8 7 M.S. 1851  ...and divided the waters, yes, the great waters under the firmament.

T.E. 1902  ...and divided the waters under the firmament

2:20 M.S. 1851  Let the waters bring forth abundantly every moving creature that hath life and fowl which may fly in the open firmament of heaven.

A.E. 1878  Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly (above the earth) in the open firmament of heaven.

2:21 M.S. 1851  I, God, saw that all things which I had made were good.

A.E. 1878  I, God, saw that all things which I had created were good.

3:1 M.S.  God, blessed the seventh day, and sanctified it; because I had rested from all my work...
God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which...

And out of the ground I, the Lord God, made to grow naturally, every tree that is pleasant...

And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant...

And I, the Lord God, placed the tree of life...

And I, the Lord God, planted the tree of life...

And a river went out of Eden...

And I, the Lord God, caused a river to go out of Eden...

where there was created much gold; where I, the Lord God, created much gold;

and there was bdellium and the onyx stone.

and there was bdellium and the onyx stone.

And the name of the second river was called Gihon; and the name of the third was Kiddekel;

And the name of the second river was called Gihon; and the name of the third river was Kiddekel;

and commanded that they should be brought unto Adam,

and commanded that they should come unto Adam,

and it was breathed into them, the breath of life, and whatsoever Adam called every living creature, that was the name thereof,

for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

Therefore shall a man leave his father and his mother, and cleave unto...
to his wife; and they (twin) shall be one flesh.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

4:11 N.S.  
1851  
M.S.  
...saying, behold me; send me, I will be thy son  
T.E.  
1902  

...saying—Behold, here am I, send me, I will be thy son.

4:14 L.E.  
1851  
A.E.  
and Adam and his wife hid themselves from...  
1878  
and Adam and his wife went to hide themselves from...

5:1 E. & S.  
1835  
A.E.  
and it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth.

5:10 E. & S.  
1835  
A.E.  
for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

5:39 L.E.  
1851  
A.E.  
Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; ...it shall come to pass that he that findeth me will slay me, because of mine iniquities.

6:15 L.E.  
1835  
A.E.  
I am God; I made the world, and men before they were.

6:15 E. & S.  
1835  
I am God; I made the world, and men before they were.

6:16 E. & S.  
1835  
and ye shall ask all things in his name, and whatever ye shall ask, it shall be given,
ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

6:57  EMM. 3.  Jesus Christ, a righteous Judge which shall come.  yes
A.E.  Jesus Christ, a righteous Judge who shall come in the meridian of time.

6:59  EMM. 3.  That inasmuch as they were born into the world, by the fall which bringeth death, by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten; into the mysteries of the kingdom of heaven, that ye may be sanctified from all sin, by reason of transgression cometh the fall, which bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin;

6:61  EMM. 3.  that in you is given the record of heaven; yes
A.E.  therefore it is given to abide in you; the record of heaven;

6:67  EMM. 3.  and thou art after the order of him who was without beginning of days or end of years, from all eternity, yes
A.E.  and thou art after the order of him who was without beginning of days or end of years, from all eternity (to all eternity)

7:16  EMM. 3.  ...but the Lord came and dwelt in righteousness.  yes
A.E.  ...but the Lord came and dwelt with his people, and they dwelt in righteousness.
APPENDIX III. A DISCOURSE BY ELDER ORSON PRATT

OCTOBER 22, 1854

Language or the Medium of Communication

in the Future State

We know how we communicate knowledge one to another here. It is by speaking, by writing, by arbitrary sounds that we convey our ideas one to another. This is a very imperfect medium of communication and consequently man progresses slowly, very slowly indeed in obtaining truth. But supposing that we could have revealed to us from on high a language more pure and heavenly, that is a perfect language, so far as it can be made perfect, and be adapted to our present state of existence; let such a language be revealed to us; let us learn it; let us obtain a knowledge of all the various symbols of the same, by which we could communicate our ideas one to another, perfectly, without any ambiguity or uncertainty in the ideas, would not this be a medium by which mankind could greatly enlarge their ideas and knowledge of things? Now we find, in consequence of the imperfection of our language that it is very difficult, indeed to communicate readily our ideas to others so that we have to spend years to instill into the minds of children and youth some very easy and simple principles of knowledge. It is in one sense owing to the weakness of the capacity and intellect in early life, but it is still more owing to the imperfection of language by which these ideas are communicated.

Let us now compare our present means of obtaining knowledge with the facilities which are no doubt in store for the people of God. Will there be a pure language restored? There will through the testimony of the prophets. We are also told that tongues shall cease. We are to understand by this that the great varieties of languages and tongues that have existed on the earth for many ages, are to be done away, they are to cease; now something must take the place of those imperfect, confused languages and tongues. What is that something? It is the language that is spoken by higher orders of beings than ourselves; that is, beings that have progressed farther than ourselves; it is the same language that was spoken for nearly two thousand years after the creation; that was spoken by Adam and by his children, from generation to generation down to the flood, and it was taught extensively to the children of Noah until the day the Lord by a direct miracle caused the people to forget their own mother tongue, and the same being that gave to them new languages and tongues, will operate again by his power to do away this curse, for I consider it a curse, and the blessing will be as great and as extensive as the curse, in destroying it from the face of the earth. ...whether this pure language here spoken of which is to be spoken here upon the earth among mankind in their mortal states is to be as perfect
as the language that has to be spoken in our immortal state, is not for us to say; but still we may draw some conclusions upon this matter, from the fact that things in the eternal world will in some measure be different from what they are here.

For instance; how do you suppose that spirits after they leave these bodies, communicate one with another? Do they communicate their ideas by the actual vibrations of the atmosphere the same as we do? I think not, I think that if we could be more acquainted with the kind of language by which spirits converse with spirits, we would find that they do not communicate their ideas in this manner; they have a more refined way; I mean that portion of them that are in the school of progress, they have undoubtedly a more refined system among them of communication. This system will be so constructed that they can, not only communicate at the same time upon one subject, as we have to do by making sounds in the atmosphere, but communicate vast numbers of ideas, all at the same time, on a great variety of subjects; and the mind will be capable of perceiving them. Perhaps there may be some who consider this altogether an improbability. They may consider it very improbable that the mind should be able to take in a vast collection of ideas, on different subjects, all at once, and be able to digest and comprehend them; if the mind has such faculty as this then there must necessarily be a language adapted to such a capacity of the mind, not an imperfect medium of communication to convey a few simple ideas on one subject at a time, as is done here, but a language exactly adapted to the capacity. If the capacity is greater, then the language must be more refined than what it is here, in order to communicate in the same ratio that the capacity is capable of receiving and understanding. It is impossible for man to communicate in our present language, any more than one chain of ideas at the same time. ... In the spirit state, we have reason to believe, that inasmuch as there is such a vast field of knowledge to be learned, their medium of communication will be adapted to the nature and capacity of the mind to grasp in a variety of subjects and digest them all at once.

Well inquires one, "Can you imagine up any such system of language in this world? I can imagine up one, but it cannot be made practicable here, from the fact that the mind of man is unable to use it. For instance, the Book of Mormon tells us, that the angels speak by the power of the Holy Ghost, and man when under the influence of it, speaks the language of angels. Why does he speak in this language? Because the Holy Ghost suggests the ideas which he speaks; and it gives him utterance to convey them to the people. Suppose the Holy Ghost should suggest to the mind of an individual a vast multitude of truths, I mean when in the spiritual state, and he wishes to convey that intelligence and knowledge to his fellow spirit; suppose instead of having arbitrary sounds, such as we have here, to communicate these ideas, that the Holy Ghost itself, through a certain process and power, should enable him to unfold that knowledge to another spirit, all in an instant, without this long tedious process of artificial and arbitrary
sounds, and written words. ... How does God perceive the thoughts of our hearts? Is there not here a language by which He can discover and discern the thoughts and intents of the heart? Are we not told in many of the revelations how that God can perceive the thoughts of men, and that for every idle thought we are to be brought into judgment? Yes, He discerns the thoughts and intentions of the hearts of the children of men. Supposing we had some of that power resting upon us, would not that be a different kind of a language from sound, or from a written language? It would. If spirits could commune with spirits, and one higher intelligence commune with another by the same principle through which God sees the thoughts and intents of the heart, it would be nothing more than what has already existed here in this world, according to that which is revealed.

Much might be said upon this subject; it is a glorious subject to contemplate; and it is that which gives joy to the mind of every righteous person who desires the truth; he knows how happy the principle of truth makes him here, when he discerns it or it is revealed to him; and if he can get his mind fixed on a more glorious economy wherein truth can be unfolded more rapidly, and in such a way that there can be no possibility or mistaking it for error; the very anticipation of it is calculated to inspire the heart of every individual to be faithful in all things, that he may enter into the enjoyment of those blessings which are ahead.

APPENDIX IV. PLATES OF EARLY CHURCH

PERIODICAL PUBLICATIONS OF

THE CONTENTS OF MOSES

At the request of J. Butterfield, counsel for Smith, it is proper to state in justice to the present Executive of the State of Illinois, Governor Ford, that it was admitted on the argument, that the warrant, which originally issued upon the said requisition, was issued by his predecessor; that when Smith came to Springfield, he surrendered himself upon that warrant; it was in the hands of the person to whom it had been issued at Quincy in this State, and that the present warrant, which is a copy of the former, was issued at the request of Smith, to enable him to test its legality by writ of Habeas Corpus.

Let an order be entered that Smith be discharged from his arrest.

HISTORY OF JOSEPH SMITH

I will now, however, that amid all trials and tribulations we had to wade through, the Lord, who well knew our infirmities and infirmities, could endure his presence. And God spoke unto Moses, saying—Behold I am the Lord God Almighty, and address is my name, for I am without beginning of days or end of years; and as God addressed Moses, she addressed me. And God spoke unto Moses, saying—Behold I am the Lord God Almighty, and address is my name, for I am without beginning of days or end of years; and as God addressed me, so I addressed you. And God spoke unto me, saying—Behold I am the Lord God Almighty, and address is my name, for I am without beginning of days or end of years; and as God addressed me, so I addressed you.


And God spake unto Moses, saying, The hea

dens are many, and they cannot be mou

ted up, but they are numbered unto

god, and the heavens thereof, even to

and there is no end to my

I shall not do according to my

this is my work to my glory to the

and eternal life of man. And now

with you concern

on which thou standest; and

I shall cause to a day when the

in the heavens, and the

I shall raise up another like unto

and they shall be hid again among

among as many as shall hear

in the heavens, the name of which shall not be

the children of men. And now they

ere; and now they

mores excellent sacrifices, and the better

covenant, when it was revealed. They had

long been under a schoolmaster, and he had

not taught them the glories of a celestial law—

riches, glory, fulness and blessedness of

gospel of peace, nor the freedom of the

of God; consequently when the true light,

ethed every man, that light entered into the

made his appearance, “He was in the

and the world knew him not.” He came

in himself, and his own received him not; but

he did receive him, for he knew him not: he

which were born not of blood, nor of the will

of man, but of God.”

Not only were the Jews ignorant of these

things, but the Gentiles also, (who professed to

believe the gospel) seem to be ignorant of the

great principles that regulate the kingdom of

God, and of the unsearchable privileges of

the sons of God. As the peculiar privileges of

the gospel have long been vouchsafed from the

church; the light of revelation has long since

crusted to dawn upon the professors of Chris-

tianity, and as the followers of Jesus have had no

other landmark but that of the written word of

God, preserved by the faithful, the seal of

inspiration, and the religious duties of every

individual; and no one can see the light of

God, and how can they hear without a preacher?

and how can they hear without a preacher:

To as many as believed, gave he power to be

sons of God, even as many as believed on his

name, is the declaration of John. This declara-

form. This was a duty, a glory, and a fre-

that which the

fore, and even the teachers of je-

fathers, and not a

The Jews

knew that to them belonged the

giving of the law, and the

promised that "there were the Fathers", from

saying in the faith;

was to come: but of the nature and

Greek Monarch, of the kind of glory that

the divine Messiah, of the kind of glory that

were the promises made when he came, and of

the glory, and fulness of those blessings

and glory, and access to the human family, when

of appearance among the children of

of the union, and relationship to God

be placed within the reach of

in the land of God, and the redemption

by him. Labor was bestowed upon

of of these, and Washington, washing, secur-

and the observance of a law, that could

make the record therein, nor they

not, nor could not appreciate the

5Times & Seasons, Nauvoo, Ill., Moses 1:36-42.
By a reference to the last number of the paper, it will be seen that the plan of salvation, as first revealed to Adam, after he was driven out of the garden of Eden, is now to be revealed to us. To show further the correctness of this, we make an extract from a revelation concerning him, after he had been driven out:

For after this he had been driven out, he began to till the earth, and to have dominion over all the beasts of the field, and to eat. He lived by the sweat of the brow, as the Lord had commanded him; and Eve also, his wife, did labor with him, and he knew her, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth.

And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord from the garden of Eden, speaking unto them, and they saw him, nor did they depart from his presence. And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord.

And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, this thing is a similitude of the sacrifice of the only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou dost in the name of this Son, and their souls repent and call upon God, in the name of the Son forever more.

And in that day the holy Ghost fell upon Adam, which bore record of the firstborn and the Son, saying, I am Jesus Christ, the beginning, himself, forever new, that ye have sinned they repent and call upon God, and all mankind, even to this day.

And in that day Adam blessed the Lord and blessed his God, and was blessed, and began to prophesy concerning all the families of the earth, blessed were the names of God for his righteousness, for in this life I shall glorify him and again in my seed shall I see God.

And Eve his wife, bowed all these things and said, God, saying, were it not for our transgressions we should never had sinned, and should never had known good and evil, and the joy of our redemption, and the mortal life which God granteth unto all the children.

And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters, and Adam came also among them, saying, I am also a son of God, and he commanded them saying, believe it not, for I believed in ye, and heard more than flesh and saw more than God. And I was before from that time forth to be mortal, weakened and renewed.

And the Lord God called upon men by the Holy Ghost everywhere, and commanded them that they should repent, and to every one who believed in the Son and obeyed of commandments, should be saved; and to every one who trusted not, and repented not, and was not obedient to the words, went forth out of the midst of God in a form decent, whereby they were not embalmed.

And Adam taught, not to, and Eve also, his wife. And Adam knew Eve his wife, and they conceived, and their sons and daughters, and said, I have become a father of a multitude, and a king and a priest among all the world of mankind, and I have had the gospel preached unto me, and I have been translated up into the heavens, and was begotten, and become a high priest of the Father, and in the high priesthood of the body of God, and was called of God and was sanctified of the Father, and was made high priest unto his seed, at whom all the things are recorded.

From this time forth, then, to this day, the Son shall be called, and the Son shall be called, and the Son shall be called, and the Son shall be called, and the Son shall be called, and the Son shall be called, and the Son shall be called.
And it came to pass that Enoch continued, saying: Behold our God is a Spirit of Love, and only he shall inherit the kingdom, because the sons of God, and many have believed and perished in their sins, and are cast down with fear. Therefore, the yoke of the Lord will not have been lifted off them. And the Lord is free to forgive and to be merciful. And the Lord is also free to call upon the inhabitants of the earth. Amen.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent. And ye must come to the faith of Enoch, that ye may believe on God, and repent, and be merciful unto one another. And the Lord will forgive you. And he gave unto me a commandment that I should believe in my Father and the Son. And the Lord said unto me: Go ye and call upon all the people and say unto them: Repent, lest ye perish; and if ye repent, and call upon the Lord with all your hearts, he will bless you. Amen.

And it came to pass that Enoch continued to call upon the people, save it were the people of Canaan, to repent. And ye must come to the faith of Enoch, that ye may believe on God, and repent, and be merciful unto one another. And the Lord will forgive you. And he gave unto me a commandment that I should believe in my Father and the Son. And the Lord said unto me: Go ye and call upon all the people and say unto them: Repent, lest ye perish; and if ye repent, and call upon the Lord with all your hearts, he will bless you. Amen.
depth of the sea, and no griff was the
rest of the generation of the people of
God that was saved and stood, after old
and went upon the land, which came
up out of the depths of the sea. And
the giants of the land, also, stood afar
off; and there went forth a curse upon
all the people which fought against
themselves, and from that time forth, there
were wars and bloodshed among them;
but the Lord came, and dwelt with his
people, and they dwelt in righteousness.
The fear of the Lord was upon all
nations, so great was the glory of
the Lord, which was upon his people.
And the Lord blessed the land, and
they were blessed upon the mountains;
and upon the high places, and in their
presence, and in their sight, and in the
people. And when they were gathered
and one man, and dwelt in righteousness,
and there was no poor, among
them, and Enoch continued his preach-
ing in righteousness unto the people
of God. And it came to pass, in his
days, that he built a city that was
called the City of Enoch, even ZION.
And it came to pass, that Enoch talked
with the Lord, and he said unto the
Lord, Surely ZION shall dwell in safety
forever. But the Lord said unto
Enoch, Zion have I blessed, but the
remnant of the people have I cursed.
And it came to pass, that the Lord
showed unto Enoch, all the inhabitants
of the earth, and he beheld, and lo, ZIO
in process of time, was taken up
unto heaven. And the Lord said unto
Enoch, Behold my abode forever:
and Enoch also, beheld, the resident of
the people which were the sons of Adam,
and they were a mixture of all the seed
of Adam; save it were the seed of Cain;
for the seed of Cain were black, and
had not continuance among them. And
all the seed of Adam, except the
Mighty One, Enoch beheld, and lo, all
the nations of the earth were before him;
and there came, generation upon generation,
and Enoch was high and lifted up, even in
the temple of the Father, and the Son
and beheld the power of Satan
was upon all the earth, the earth, and
the mighty one, and the judgment of heven
and be, a land without saying, Wo, wo, be unto the inhab-
ants of the earth! And be, behold Satan,
and he had a great chain in his hand,
and it visited the whole face of the
dread, and he looked up and
laughed, and his angels rejoiced.
And so it was that the angels descended out of
heaven hearing testimony, of the Father
and Son, and the Holy Spirit fell
forth, and they were caught up
by the powers of heaven into ZION.
And it came to pass that the God of heaven
looked upon the residue of the people,
and he went, and Enoch bore record
of it, saying, How is it that they can
weep, seeing you are holy; and
from all eternity, to all eternity? And
were, it possible that, were numbered
the particles of the earth, and all
places of earth, like this, it would not
be a beginning to the number of your
creation? And your tents are stretched
out still; and yet you are there, and
your bosom is the rest; and also you are
just, you are merciful and kind,
forever; you have taken ZION to your
own bosom, from all your creations,
from all eternity, to all eternity; and
ought but peace, justice, and truth to
the inhabitants of your throne; and
never shall go before your face and
have no end; how is it that you can
weep? The Lord said unto Enoch, Behold
these your brethren, they are the work-
manship of my own hands, and I gave
unto them, their knowledge, in the day
I created them; and in the garden of
Eden gave I unto man his agency,
and unto your brethren have I said,
and many, ever committed, that they
should love one another, and that
they should choose me their Father,
but they are without affection,
and they hate their own blood; and
the fire of my indignation is kindled
against them, and in my bosom
up-will I send in the floods upon them
for my forces are kindled against them.
Behold, not mine, God-Man;
liberty is my name; Man of creation
my name, and Endless and Eternal
is my name, also. Wherefore, stretch forth my hands and hold all
the creations which I have made; and
my eyes can pierce them, and I can
move all the workmanship of my
hand, there is not one among you
that holds their sins shall be cast out
of heaven, nor shall they be cast out
of heaven, nor shall they be cast out
of heaven, nor shall they be cast out
of heaven.

9Kirtland, Reprint, 1835, Moses 7:14-37.
not have eaten bread, nor any pleasant thing shall enter their mouths; but their eyes shall be turned to the earth. And they shall see the destruction of Nineveh, and shall be astonished at it, and shall be dismayed at it; and the earth shall be rent asunder.

And the ninth month, on the eleventh day of the month, came the word of the Lord by Haggai the preacher, saying, "Declare among the people, and proclaim, utter it from mount to mount, and say in the temple, 'Thus saith the Lord, saying, I have smote you with a buffet for all the way that ye have walked, and for all the evils that ye have done.

And the Lord, in the name of the Lord, said, I will make you a stone of a: spite, and a reproach among all the earth for all the ways that ye have done, to make you a reproach and a wonder among all the earth,

"For ye have sold yourselves unto others, and have not sold yourselves unto me, saith the Lord. Therefore ye shall be a reproach and a reproach among this people. And I will break your pride down before your eyes, that ye may know that I am the Lord."

"And it came to pass, that the Lord said unto me, Go down now to David his son, and say unto him, Thus saith the Lord, I have heard thy supplication, and I know thy goings about, and thy labors, and thy endurance of my will.

"And I have wrought good unto thee, and I will yet do more, that evil shall not perfect itself against thee, but I will cause the fruit of thy seed to be blessed. And I will appoint thee a name that shall be well known in all the earth, that men may know that I have added upon thee nothing but good.

"And the Lord, the God of hosts, the God of Israel, saith, Thus saith the Lord, saying, I will again cause thee to hear a voice of joy and salvation in the house of the Lord; even in the land of Judah, and in the streets of Jerusalem, saying, The Lord hath done this: he hath performed it: and his name shall be made known in the earth."
Kirtland, Reprint, 1835, Moses 8:13-20.
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ABSTRACT

A STUDY OF THE CHANGES IN THE CONTENTS OF THE BOOK OF MOSES FROM THE EARLIEST AVAILABLE SOURCES TO THE CURRENT EDITION

A THESIS SUBMITTED TO THE FACULTY OF

THE DIVISION OF RELIGION OF

BRIGHAM YOUNG UNIVERSITY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF ARTS

BY

JAMES R. HARRIS

AUGUST 1958
ABSTRACT

A STUDY OF THE CHANGES IN THE CONTENTS OF THE
BOOK OF MOSES FROM THE EARLIEST AVAILABLE
SOURCES TO THE CURRENT EDITION

Students and scholars of the L. D. S. Scriptures have long been
aware of differences existing in the various publications of the material
in our Book of Moses. To our knowledge no one has ever carefully isolated
or analyzed these changes nor has any explanation been given either to
justify or condemn them.

Our first objective has been to make a linear comparison of all
significant publications of the contents of the Book of Moses. By "signifi-
cant" we refer to those publications in which there are additions or
omissions of words. All changes are then considered in the light of their
historical background.

Historical evidence makes the existence of several manuscripts and
copies of the Biblical Revision an obvious necessity. Only the Prophet's
personal copy was "completely" revised and became the source for the

Moses 1:1-4:13 was copied from an early manuscript that did not
contain all the changes found in the "completely" revised manuscript.

Moses one, was not published until 1843 in the Times and Seasons.
It was published as an extract from the Prophet's journal and was not
corrected or altered to conform with the "completely" revised text.
Franklin D. Richards' Liverpool edition of material that now comprises the Book of Moses was copied from an early incompletely revised manuscript.

Orson Pratt was the Editor of the first American edition of the Pearl of Great Price. This edition was more drastically changed than any previous publication by a member of the Church. Elder Pratt did not assume the right to make any of the changes in the text of Moses, he faithfully copied the content of the Bernhisel manuscript.

The 1886 edition was a reprint of the 1878 edition (edited by Pratt) and the basis from which the revision of 1902 was made. We used the Inspired Revision in our comparison because it was the best substitute for the Bernhisel manuscript. The text of the Inspired Revision was, for practical purposes, identical with the text of the American edition of Moses. We concluded that the Bernhisel manuscript and the Inspired Revision were copied from the same "completely" revised manuscript.

Authority to revise the Pearl of Great Price was given James E. Talmage, February 2, 1900. On the 13th of March 1900, a committee was set up to counsel with Brother Talmage. By the 8th of January 1901 the revision was accepted and publication recommended by the brethren. During the April conference of 1902 a copy of the newly published revision was presented to the General Assembly of the Church. Elder Talmage made a general revision of the text, arranged it into chapters and verses, and improved the text by correcting and clarifying passages.

Latter-Day Saints can accept all the corrections that were made in the text of Moses because they understand the manner by which God communicates His will to man. To insure accurate reception, God communicates His
will directly to the souls of men by flooding their understandings with concepts that cannot be misunderstood. If the divine message is to be communicated to others, a prophet must select the thought-signs (words) that will enable his disciples to perceive the God-given concepts. The concepts are divine; the language, human.

Sidney A. Sperry

Alastair Ramsden