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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

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 dilligently 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, Gwenillian 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.*


*We 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

<table>
<thead>
<tr>
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<td>The words of God, which he spake unto Moses at a time</td>
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<tr>
<td></td>
<td>T. &amp; S.</td>
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<tr>
<td></td>
<td>L.E. The words of God, which he spake unto Moses at a time</td>
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<td></td>
<td>A.E.</td>
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<td></td>
<td>I.R.</td>
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<tr>
<td></td>
<td>1888</td>
</tr>
<tr>
<td></td>
<td>T.E.</td>
</tr>
<tr>
<td>1921</td>
<td>when Moses was caught up into an exceedingly high</td>
</tr>
<tr>
<td></td>
<td>T. &amp; S.</td>
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<tr>
<td></td>
<td>L.E. When Moses was caught up into an exceedingly high</td>
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<td></td>
<td>A.E.</td>
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<td>I.R.</td>
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<td>1888</td>
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<td></td>
<td>T.E.</td>
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<tr>
<td>1921</td>
<td>mountain, 2. And he saw God face to face, and he talked</td>
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<tr>
<td></td>
<td>T. &amp; S.</td>
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<tr>
<td></td>
<td>L.E. Mountain and he saw God face to face and he talked</td>
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<td>1921</td>
<td>with him, and the glory of God was upon Moses; there</td>
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<td>T. &amp; S.</td>
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<tr>
<td></td>
<td>L.E. With him and the glory of God was upon Moses; there</td>
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<td></td>
<td>A.E.</td>
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<td>I.R.</td>
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<td></td>
<td>1888</td>
</tr>
<tr>
<td></td>
<td>T.E.</td>
</tr>
</tbody>
</table>
1921 1. fore Moses could endure his presence.  3. And God spoke
T.& S. L.E. FORE MOSSES COULD ENDURE HIS PRESENCE
A.E. fore Moses could endure his presence
I.R. 1888
T.E.  

1921 2. unto Moses, saying; Behold, I am the Lord God Almighty,
T.& S. L.E. ,
A.E. I.R. 1888
T.E. ;

1921 3. 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 4. days or end of years; and is not this endless?  4. And,
T.& S. ;
L.E. Endless
A.E.  
I.R. 3
1888
T.E. 4

1921 5. behold, thou art my son; wherefore look, and I will
T.& S. 
L.E. 
A.E. 
I.R. 1888
T.E. ;

1921 6. 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. 5. Wherefore
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. can behold all my glory, and afterwards remain in the
L.E. can behold all my glory, and afterwards remain in the
A.E. can behold all my glory, and afterwards remain in the
I.R. can behold all my glory, and afterwards remain in the
1888 can behold all my glory, and afterwards remain in the
T.E. can behold all my glory, and afterwards remain in the

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

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

1921 the Savior, for he is full of grace and truth; but

1921 there is no God beside me, and all things are present

1921 with me, for I know them all. 7. And now, behold, this

1921 one thing I show unto thee, Moses, my son; for thou art

1921 in the world, and now I show it unto thee. 8. And it

my mine
1921 came to pass that Moses looked, and beheld the world
T.& S.,
L.E.
A.E.
I.R.
1888
T.E.

1921 upon which he was created; and Moses beheld the
T.& S.,
L.E.
A.E.
I.R.
1888; and as
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.
Moses; and Moses was left unto himself. And as he was  
T. & S.  
L. E.  
A. E.  
I. R.  
1888  
T. E.  

left unto himself, he fell unto the earth. 10. And it  
T. & S.  
L. E.  
A. E.  
I. R.  
1888  
T. E.  

a 7 7 And  
10. And  

came to pass that it was for the space of many hours  
T. & S.  
L. E.  
A. E.  
I. R.  
1888  
T. E.  

before Moses did again receive his natural strength like  
T. & S.  
L. E.  
A. E.  
I. R.  
1888  
T. E.  

unto men; and he said unto himself: Now, for this  
T. & S.  
L. E.  
A. E.  
I. R.  
1888  
T. E.  

saith, now  
1921 cause I know that man is nothing, which thing I never  
T. & S.  
L. E.  
A. E.  
I. R.  
1888  
T. E.  

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

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

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

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

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

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

1921 son of man, worship me. 13. And it came to pass that T.& S. 
L.E. 
A.E. 
I.R. 
1888 
T.E. 
13. 

1921 Moses looked upon Satan and said, Who art thou? For 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. 

1921 worship thee? 14. For behold, I could not look upon T.& S. for 
L.E. 
A.E. 
I.R. 
1888 
T.E. 
14. For
1921  God, except his glory should come upon me, and I were
T.& S.  
L.E.       His
A.E.       his
I.R.  
1886   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.  
1886 strengthened
T.E.  

1921 natural man. Is it not so, surely? 15. Blessed be the
T.& S.  
L.E.  , - 9.
A.E.       be
I.R.  
1886   9.
T.E.       15.

1921 name of my God, for his Spirit hath not altogether with
T.& S.  
L.E.       His Spirit
A.E.       his
I.R.  
1886 
T.E.  

1921 drawn from me, or else where is thy glory, for it is
T.& S.  , ?
L.E.  
A.E.  
I.R.  ;
1886   ;
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.  
1886 
T.E.  ; And
1921 for God said unto me: Worship God, for him only shalt
T. & S. worship  Him
L. E.
A. E. Worship him
I. R.
1888
T. E.

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

1921 for God said unto me: Thou art after the similitude of
T. & S. thou
L. E.
A. E. Thou
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 10. also
A. E.
I. R. 1888
T. E. 17.

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

1921 bush, saying: Call upon God in the name of mine Only
T. & S. call only
L. E. Only
A. E. Call
I. R. 1888
T. E. 
1921. Begotten, and worship me. 18. And again Moses said: I
T. & S. begotten
L. E. Begotten
A. E.
I. R.
1888
T. E.

1921 will not cease to call upon God, I have other things to
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

enquire of him; for his glory has been upon me,
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

wherefore I can judge between him and
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1921 and thee. Depart hence, Satan. 19. And now, when Moses
T. & S.
L. E.
A. E.
I. R.
1888
T. E.

1921 had said these words, Satan cried with a loud voice,
T. & S.
L. E.
A. E.
I. R.
1888
T. E.
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
L. E. 
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
T.& S. began to tremble, and the earth shook; and Moses received
L.E. strength, and called upon God, saying: In the name of
A.E. the Only Begotten, 
I.R. saying: In
1888 depart hence, Satan.
T.E. 22. And it came to pass that Satan cried with a loud
T.& S. voice, with weeping, and wailing, and gnashing of teeth;
L.E. ,
A.E. ,
I.R. ,
1888 ,
T.E. ;
1921 and he departed hence, even from the presence of T. & S.
L. E.
A. E.
I. R.
1888
T. E.

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

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.
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T. E.

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

1921 that Moses lifted up his eyes unto heaven, being fill- T. & S.
L. E.
A. E.
I. R.
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T. E.
19

1921 ed with the Holy Ghost, which besareth record of the
T.& S.  
L.E.  
A.E.  
I.R.  
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T.E.  

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

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

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

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

1921 and thou shalt be made stronger than many waters; for
T.& S.  
L.E.  
A.E.  
I.R.  
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1921 and there was not a particular of it which he did not
T. & S. it,
L.E.
A.E. ;
I.R.
1888
T.E.

1921 beheld, discerning it by the Spirit of God. 26. And he
T. & S. discerning spirit
L.E. Spirit
A.E.
I.R.
1888
T.E.

1921 beheld also the inhabitants thereof, and there was not
T. & S. a soul which he beheld not; and he discerned them by the
L.E.
A.E.
I.R.
1888
T.E.

1921 Spirit of God; and their numbers were great, even
T. & S. spirit; And
L.E. ; and
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.
behold many lands; and each land was called earth, and

there were inhabitants on the face thereof. 30. And it
came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what
thou madest them? 31. And behold, the glory of the Lord was upon Moses, so that Moses stood in the
1921  presence of God, and talked with him face to face.
T. & S.
1921  he Moses;
T. & S.
L.E.  him.
A.E.
I.R.
1988  And the Lord God said unto Moses: For mine own purpose
T. & S.  for
T. & S.
L.E.  For
A.E.
I.R.
1988  And
T. & S.
L.E.
A.E.
I.R.
1988  have I made these things. Here is wisdom and it re-
T. & S.  maineth in me. 32. And by the word of my power, have I
T. & S.
L.E.
A.E.
I.R.
1988  32.
T. & S.
1921  created them, which is mine Only Begotten Son, who is
T. & S.  only begotten
T. & S.
L.E.  Only Begotten
A.E.
I.R.
1988  mine
T. & S.
1921  full of grace and truth. 33. And worlds without number
T. & S.  33.
L.E.
A.E.
I.R.
1988  33.
have I created; and I also created them for mine own
purpose; and by the Son I created them, which is mine

Only Begotten. 34. And the first man of all men have
I called Adam, which is many. 35. But only an account
of this earth, and the inhabitants thereof, give I unto
you. For behold, there are many worlds; that have
which.

and for...
1921 passed away by the word of my power, And there are
T. & S. words
L. E.
A. E.
word
I. R.
1886
T. E.

1921 many that now stand, and innumerable are they
T. & S. which
L. E. also numberless
A. E.
I. R.
1886
T. E. innumerable

1921 unto men; but all things are numbered unto me, for they
T. & S.
L. E.
A. E.
I. R.
1886
T. E.

1921 are mine and I know them. 36. And it came to pass
T. & S.
L. E.
A. E.
I. R.
1886
T. E.

1921 that Moses spoke unto the Lord, saying: Be merciful
T. & S.
L. E.
A. E.
I. R.
1886
T. E.

1921 unto thy servant, O God, and tell me concerning this
T. & S.
L. E.
A. E.
I. R.
1886
T. E.
1921 earth, and the inhabitants thereof, and also the heavens, T.& S. 
L.E. 
A.E. 
I.R. 
1886 
T.E. 

1921 and then thy servant will be content. 37. And the Lord T.& S. 
L.E. 
A.E. 
I.R. 
1886 
T.E. 

1921 God spoke unto Moses, saying: The heavens, they are T.& S. 
L.E. 
A.E. 
I.R. 
1886 
T.E. 

1921 many, and they cannot be numbered unto men; but they T.& S. 
L.E. 
A.E. 
I.R. 
1886 
T.E. 

1921 are numbered unto me, for they are mine. 38. And as T.& S. 
L.E. 
A.E. 
I.R. 
1886 
T.E. 

1921 one earth shall pass away, and the heavens thereof even T.& S. 
L.E. 
A.E. 
I.R. 
1886 
T.E. 
so shall another come; and there is no end to my works,
T.& S.
L.E.
A.E.
I.R.
1888
T.E.

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

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

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

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

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

1921 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. ,
L.E. you shall
A.E.
I.R. thou shalt
1888
T.E.

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

1921 had again among the children of men—among as many
T.& S. ,
L.E. even
A.E.
I.R. ;
1888 ;
T.E. ;

1921 as shall believe. 42. ( These words were spoken unto
T.& S. those
L.E. These
A.E. 25
I.R. 
1888
T.E. )
Moses in the mount, the name of which shall not be known
Mount

among the children of men. And now they are spoken unto

you. Show them not unto any except them that believe.

Show them not unto any except them that believe.

that the Lord spake unto Moses, saying: Behold, I re-

veal unto you concerning this heaven, and this earth;

Heaven  Earth

heaven  earth
write the words which I speak. I am the Beginning and
the End, the Almighty God; by mine Only Begotten I
created these things; yea, in the beginning I created
the heaven, and the earth upon which thou standest. 2.
And the earth was without form, and void; and I caused
darkness to come up upon the face of the deep;
and my Spirit moved upon the face of the water; for I

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

And

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

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

Let

Let

it divide the waters from the waters; and it was done;

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

And

And

and
1921 waters under the firmament from
M.S. L.E. A.E. I.R. 1888 T.E.

1921 yes, the great waters
M.S. L.E. A.E. I.R. 1888 T.E.

1921 the waters which were above the firmament, and it was so
M.S. L.E. A.E. I.R. 1888 T.E.

1921 even as I spoke. 6. And I, God, called the firmament
M.S. L.E. A.E. I.R. 1888 T.E.

1921 Heaven; and the evening and the morning were the second
M.S. L.E. A.E. I.R. 1888 T.E.

1921 Heaven.
1921 and the evening and the morning were the second
M.S. L.E. A.E. I.R. 1888 T.E.

1921 heaven; and the evening and the morning were the second
M.S. L.E. A.E. I.R. 1888 T.E.

1921 day. 9. And I, God, said: Let the waters under the
M.S. L.E. A.E. I.R. 1888 T.E.

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

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.  
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.  which
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
fruit, after his kind, and the tree yielding fruit,

whose seed should be in itself upon the earth, and it

was so even as I speak. 12. And the earth brought forth

grass, every herb yielding seed after his kind, and the

tree yielding fruit, whose seed should be in itself,

after his kind; and I, God, saw that all things which
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And

13. And

ing were the third day. 14. And I, God, said; Let there

be lights in the firmament of the heaven, to divide the

day from the night, and let them be for signs, and for

seasons, and for days, and for years; 15. And let them

be for lights in the firmament of the heaven to give
light upon the earth; and it was so. 16. And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word. 17.
1921 And I, God, set them in the firmament of the heaven to
M.S.  
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.  
A.E.  
I.R.  }  
1888 ;
T.E.  18. And

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.  And
1888 ; and
T.E.  And

1921 the evening and the morning were the fourth day. 20.
M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  20.
1921 And I, God, said: Let the waters bring forth abundantly
M.S. Let
L.E.
A.E.
I.R.
1888
T.E.

1921 the moving creature that hath life, and fowl which
M.S. every
L.E. the
A.E.
I.R.
1888
T.E.

1921 may fly above the earth in the open firmament of heaven.
M.S. above the earth.
L.E.
A.E.
I.R.
1888
T.E.

1921 21. And I, God, created great whales, and every living
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 creature that moveth, which the waters brought forth
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 abundantly, after their kind, and every winged fowl
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. 
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T.E.

1921 I had created were good. 22. And I, God, blessed them,
M.S. 
L.E. 
A.E. 
I.R. 
1880 
T.E.

1921 saying: Be fruitful, and multiply, and fill the waters in
M.S. 
L.E. 
A.E. 
I.R. 
1880 
T.E.

1921 the seas; and let fowl multiply in the earth; 23. And
M.S. 
L.E. 
A.E. 
I.R. 
1880 
T.E.

1921 the evening and the morning were the fifth day. 24. And
M.S. 
L.E. 
A.E. 
I.R. 
1880 
T.E.

1921 I, God, said: Let the earth bring forth the living
M.S. 
L.E. 
A.E. 
I.R. 
1880 
T.E.
1921 creature after his kind, cattle, and creeping things,
M.S.
L.E.
A.E.
I.R.
1888
T.E.

and beasts of the earth after their kind, and it was
M.S.
L.E.
A.E.
I.R.
1888
T.E.

so; 25. And I, God, made the beasts of the earth after
M.S.
L.E.
A.E.
I.R.
1888
T.E.

their kind, and cattle after their kind, and everything
M.S.
L.E.
A.E.
I.R.
1888
T.E.

which creepeth upon the earth after his kind; and I,
M.S.
L.E.
A.E.
I.R.
1888
T.E.

God, saw that all these things were good. 26. And I,
M.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 God, said unto mine Only Begotten, which was with me
M.B. L.E. A.E. I.R. 1888 T.E.
1921 from the beginning; Let us make man in our own image,
M.B. L.E. A.E. I.R. 1888 T.E.
1921 Let
M.B. L.E. A.E. I.R. 1888 T.E.
1921 after our likeness; and it was so. And I, God, said:
M.B. L.E. A.E. I.R. 1888 T.E.
1921 Let them have dominion over the fishes of the sea, and
M.B. L.E. A.E. I.R. 1888 T.E.
1921 over the fowl of the air, and over the cattle, and
M.B. L.E. A.E. I.R. 1888 T.E.
1921 over all the earth, and over every creeping thing that
M.B. L.E. A.E. I.R. 1888 T.E.
43

1921 creepeth upon the earth. 27. And I, God, created men
M.S. man
L.E. man
A.E.
I.R.
1888
T.E.

27.

1921 in mine own image, in the image of mine Only Begotten
M.S.
L.E.
A.E.
I.R.
1888
T.E.

28. And

1921 created I him; male and female created I them. 28. And
M.S.
L.E.
A.E.
I.R.
1888
T.E.

30

28.

1921 I, God, blessed them, and said unto them: Be
M.S. I, God,
L.E. , be
A.E.
I.R.
1888
T.E.

fruitful, and multiply, and replenish the earth, and

1921 subdue it, and have dominion over the fish of the sea,
M.S. fishes
L.E.
A.E.
I.R.
1888
T.E.

fishes

fish
and over the fowl of the air, and over every living thing that moveth upon the earth. 29. And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of the tree yielding seed; to you it shall be for meat. 30. And to every
beast of the earth, and to every fowl of the air, and
to everything that creepeth upon the earth, wherein I
granted 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
; and
1921 the morning were the sixth day.  CHAPTER 3:1. Thus the
M.S. Day
L.E. 
A.E. day
I.R.
1888
T.E.

1921 heavens and the earth were finished, and all the host
M.S.
L.E. Heavens
A.E. heavens
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. 
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. 
A.E. day
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
T.E. . And
          , and
1921, good; 3. And I, God, blessed the seventh day, and
M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  
3. And

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

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

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

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

1921 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.
7. And I, the Lord God, formed man from the dust of the
M.S. —
L.E. —
A.E. —
I.R. 6
1888
T.E. 7

ground, and breathed into his nostrils the breath of
M.S. —
L.E. —
A.E. —
I.R. —
1888
T.E. —

life; and man became a living soul, the first flesh up-
M.S. —
L.E. —
A.E. —
I.R. —
1888
T.E. —
on the earth, the first man also; nevertheless, all
M.S. —
L.E. —
A.E. —
I.R. 9
1888
T.E. 9

things were before created; but spiritually were they
M.S. —
L.E. —
A.E. —
I.R. —
1888 —
T.E. —
created and made according to my word. 8. And I, the
M.S. —
L.E. —
A.E. —
I.R. 10
1888 —
T.E. 8.
1921 Lord God, planted a garden eastward in Eden, and there I
M.S. put the man whom I had formed. 9. And out of the ground
L.E. man
A.E. made I, the Lord God, to grow every tree,
I.R. made naturally, that is pleasant to the sight of men; and man
1888 man
T.E. could behold it. And it became also a living soul.
A.E. it
I.R. ; and
T.E. ;
I.R. And
1888 And
T.E.
1921 For it was spiritual in the day that I created it; for
M.S. it
L.E. For it
A.E. for
I.R. For
1888 For
1921 it remaineth in the sphere in which God created it,
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 yea, even all things which I prepared for the use of
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 man; and man saw that it was good for food. And I,
M.S.
L.E. \(\text{Man}^1\)
A.E. \(\text{man}^2\)
I.R.
1888
T.E.

1921 the Lord God, planted the tree of life also in the
M.S. \(\text{placed}^3\)
L.E.
A.E.
I.R.
1888
T.E.

1921 midst of the garden, and also the tree of knowledge of
M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 good and evil. 10. And I, the Lord God, caused a river
M.S.
L.E.
A.E. \(\text{and I, the Lord God, caused}^4\)
I.R. \(\text{13 And}^5\)
1888 \(\text{and}^6\)
T.E. \(\text{15. And}^7\)
1921 to go out of Eden to water the garden; and from
M.S. went
L.E.
A.E. to go
I.R.
1888
T.E.

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

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

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

1921 Lord God, created much gold; 12. And the gold
M.S. there was and
L.E.
A.E. Lord God, God,
I.R.
1888
T.E. 12. And

1921 of that land was good, and there was bdellium and the
M.S. bdellium and the
L.E. bdellium
A.E.
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.  
E  

1921 called Gihon; the same    that compasseth the whole
M.S.  Gihon;    was it
L.E.  
A.E.  Gihon;    
I.R.  
E  
T.E.  

1921 land of Ethiopia. 14. And the name of the third river
M.S.  
L.E.  
A.E.  
I.R.  
E  14.

1921 was Hiddekel; that which goeth toward the east of
M.S.  toward
L.E.  
A.E.  
I.R.  
E  toward
T.E.  toward

1921 Assyria. And the fourth river was the Euphrates.
M.S.  
L.E.  
A.E.  
I.R.  
E  17
T.E.  

1921 15. And I, the Lord God, took the man, and put him into
M.S.  Man
L.E.  
A.E.  
I.R.  
E  15.
the Garden of Eden, to dress it, and to keep it. 16.

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

And I, the Lord God, commanded the men, saying: Of every

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

tree of the garden thou mayest freely eat, 17. But of

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

the tree of the knowledge of good and evil, thou shalt

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

not eat of it, nevertheless, thou mayest choose for thy-

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

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

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

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

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

for him. 19. And out of the ground I, the Lord God,
1921

...and commanded that they should come... be brought... come...

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

1921

Adam, to see what he would call them; and they were...

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

1921

also living souls; for I, God, breathed into...

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

1921

them the breath of life, and commanded that whatsoever...

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

1921

Adam called every living creature, that should be the...

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

1921

name thereof. 20. And Adam gave names to all cattle...

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

20.
I, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him. 21. And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof; 22. And the rib which I, the Lord God, had taken from man, and...
23. And made I a woman, and brought her unto the man. 23. And

M.S. L.E. A.E. I.R. 1888 T.E.
Woman woman man

29

23.

1921 Adam said: This I know now is bone of my bones and flesh

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

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

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

30

24.

2021 taken out of man. 24. Therefore shall a man leave his

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

30

24.

1921 father and his mother, and shall cleave unto his wife;

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

31

25.

1921 and they shall be one flesh. 25. And they were

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

31

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

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

ing: That Satan, whom thou hast commanded in the name of  
That

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

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

Behold I,  

am I, send me, I will be thy son, and I will redeem all
mankind, that one soul shall not be lost, and surely I

will do it; wherefore give me thine 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. Therefore, be-

cause that Satan rebelled against me, and sought to
1921 destroy the agency of men, which I, the Lord God, had
M.S.
L.E.
A.E.
I.R.
1888
T.E.

given him, and also, that I should give unto him mine
M.S.
L.E.
A.E.
I.R.
1888
T.E.

power; by the power of mine Only Begotten, I caused that
M.S.
L.E.
A.E.
I.R.
1888
T.E.

be should be cast down; 4. And he became Satan, yes,
M.S.
L.E.
A.E.
I.R.
1888
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
1888 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.
1888
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.

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, therefore he sought to
M.S.
L.E.
A.E.
I.R.
1888
T.E.
7. And he said unto the women, a
     , yea, and
     Women;
     and
     7. And

2191
2021 7. And
2081
2101 8. And
2101 9. And

1921 Yes, hath God said—Ye shall not eat of every tree of the
garden? (And he spake by the mouth of the serpent,) 8. And
ye
     , and
     ,
     And
     9

1921 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 of the tree which thou beholdest in the midst of the

1921
1921
garden, God hath said---Ye shall not eat of it, neither

\[ \text{ke} \]


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

shall ye touch it, lest ye die. 10. And the serpent said

taste

\[ \text{ye} \]


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

shall ye touch it, lest ye die. 10. And the serpent said

touch

\[ \text{ye} \]


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

unto the woman: Ye shall not surely die; 11. For God

\[ \text{f} \]


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

doeth know that in the day ye eat thereof, then your eyes

\[ \text{e} \]


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

shall be opened, and ye shall be as the gods, knowing

\[ \text{g} \]


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

good and evil. 12. And when the woman saw that the tree

\[ \text{w} \]


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

1921 And they sewed fig leaves to-
" 1888 And
1921 gather and made themselves aprons. 14. And they heard
L.E. the voice of the Lord God, as they were walking in the
A.E. garden, in the cool of the day; and Adam and his wife
I.R. 16. And
1888 And
T.E.
1921 went to hide themselves from the presence of the Lord
L.E. God amongst the trees of the garden. 15. And I, the
A.E. Lord God, called unto Adam, and said unto him: Where
I.R. 15. thou?
1888 16. And he said: I heard
T.E. thy
1921 are you going?
L.E.
A.E. your
I.R.
1888 thy
T.E.
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

1921 1921 1921
should remain with me, she gave me of the fruit of the

And I, the Lord God, said unto
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

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
thy belly shalt thou go, and dust shalt thou eat all

the days of thy life;

And I will put enmity between thee and the woman, between thy seed and her seed;

and he shall bruise thy head, and thou shalt bruise his

And again, the Lord said unto the woman, I, Unto thee, and thy conception. In sorrow thou shalt bring forth thy seed, and I will greatly multiply thy sorrow, thy husband, and in sorrow thou shalt bring forth thy seed, and I will greatly multiply thy sorrow, thy husband, and in
children, and thy desire shall be to thy husband, and
your thy...

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

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 have thy...

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 thy... shall thou...
days of thy life. 24. Thorns also, and thistles shall

it bring forth to thee, and thou shalt eat the herb of

the field. 25. By the sweat of thy face shalt thou eat

bread, until thou shalt return unto the ground— for

thou shalt surely die— for out of it west thou taken;

for dust thouwest, and unto dust shalt thou return.

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

God, called the first of all women, which are 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 men
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.R.  
T.E.  

1921  
the Lord God, will send him forth from the Garden of  
L.E.  
A.E.  
I.R.  
T.E.  

1921  
Eden, to till the ground from whence he was taken; 30.  
L.E.  
A.E.  
I.R.  
T.E.  

1921  
For as I, the Lord God, liveth, even so my words cannot  
L.E.  
A.E.  
I.R.  
T.E.  

1921  
return void, for as they go forth out of my mouth they  
L.E.  
A.E.  
I.R.  
T.E.  

1921  
must be fulfilled. 31. So I drove out the man, and I  
L.E.  
A.E.  
I.R.  
T.E.  

1921  
placed at the east of the Garden of Eden, cherubim and  
L.E.  
A.E.  
I.R.  
T.E.  

cherubim, Cherubim  
cherubim, Cherubim  
cherubim, Cherubim  
cherubim, Cherubim
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 been driven them out,
E.M.S. (---) (---)
L.E. (---)
A.E. (---) the Lord God, them of the garden,
I.R. 1888
T.E.

1921 that Adam began to till the earth, and to have
E.M.S. he
L.E. (---)
A.E. (---) that Adam
I.R. 1888
T.E.

1921 dominion over all the beasts of the field, and to eat
E.M.S. his bread by the sweat of his brow, as I the Lord had
L.E. (---)
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. 1888 (---) and labour
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 (---) 2
T.E. (---)
unto him sons and daughters, and they began to multiply unto him sons and daughters, and they began to multiply

and to replenish the earth. 3. And from that time

forth, the sons and daughters of Adam began to divide

two and two in the land, and to till the land, and to

tend flocks, and they also begat sons and daughters.

And Adam and Eve, his wife, called upon the name of the

and Eve, his wife,
1921 Lord, and Eve also, his wife,
and they heard the voice of
E&M,S.
L.E.
A.E.
I.R.
1888
T.E.

1921 the Lord from the way toward the Garden of Eden, speak-
E&M,S.
L.E.
A.E.
I.R.
1888
T.E.

ing unto them, and they saw his not; for they were shut
E&M,S.
L.E.
A.E.
I.R.
1888
T.E.

1921 out from his presence. 5. And he gave unto them comm-
E&M,S.
L.E.
A.E.
I.R.
1888
T.E.

1921 andments, that they should worship the Lord their God,
E&M,S.
L.E.
A.E.
I.R.
1888
T.E.

1921 and should offer the firstlings of their flocks, for an
1921 offering unto the Lord. And Adam was obedient unto
E&M.S. 
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 the commandments of the Lord. 6. And after many days an
E&M.S. 
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 angel of the Lord appeared unto Adam, saying: Why dost
E&M.S. 
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 thou offer sacrifices unto the Lord? And Adam said
E&M.S. 
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 unto him: I know not, save the Lord commanded me. 7.
E&M.S. 
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 And then the angel spake, saying: This thing is a
E&M.S. 
L.E.  
A.E.  
I.R.  
1888  
T.E.  
similitude of the sacrifice of the Only Begotten of the

Father, which is full of grace and truth. 8. Where-

fore thou shalt do all that thou doest in the name of

the Son, and thou shalt repent and call upon God in the

name of the Son forevermore. 9. And in that day the

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

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

1921 and forever, that as thou hast fallen thou mayest be
E.M.S. 
L.E. for ever;
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. 10

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.
1921 saying: Blessed be the Name of God, for because of my
E.&M.S. blessed
L.E.
A.E. saying, Blessed
I.R. because of
1866
T.E.

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

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

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. never
A.E. have
I.R. never
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.
1888 T.E.

1921 and the eternal life which God giveth unto all the obed-
E&M.S.
L.E.
A.E.
I.R.
1888 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
1888 T.E. 12.

1921 they made all things known unto their sons and their
E&M.S.
L.E.
A.E.
I.R.
1888 T.E.

1921 daughters. 13. And Satan came among them saying:
E&M.S. said also among them saying:
L.E.
A.E.
I.R. 13

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

CHAPTER V.

14.

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

1921 And as many as believed in the Son, and repented of their
E.M.S. end
L.E.
A.E.
I.R. And
1888 and
T.E. And
1921 sins, should be saved; and as many as believed not and
E&M,S.
L. E.
A. E.
I. R.
1888 . And
T. E.
1921 repented not, should be damned; and the words went forth
E&M,S.
L. E.
A. E.
I. R.
1888 ; and
T. E.
1921 out of the mouth of God in a firm decree; wherefore
E&M,S.
L. E.
A. E.
I. R.
1888 .
T. E.
1921 they must be fulfilled. 16. And Adam and Eve, his wife,
E&M,S.
L. E.
A. E.
I. R.
1888 3
T. E. 16. and Eve, his wife,
1921 ceased not to call upon God.
E&M,S.
L. E.
A. E.
I. R.
1888 4
T. E. and Eve also, his wife.
1921 And Adam knew Eve his wife, and she conceived and bare
E&M,S.
L. E.
A. E.
I. R.
1888
T. E.
1921 Cain, and said: I have gotten a man from the Lord;
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

wherefore he may not reject his words. But behold,
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

Cain hearkened not, saying: Who is the Lord, that I
L.E.
A.E.
I.R.
1886
T.E.

should know him? 17. And she again conceived and bare
L.E.
A.E.
I.R.
1886
T.E.

his brother Abel. And Abel hearkened unto the voice of
L.E.
A.E.
I.R.
1886
T.E.

the Lord. And Abel was a keeper of sheep, but Cain was
L.E.
A.E.
I.R.
1886
T.E.

a tiller of the ground. 18. And Cain loved Satan more
L.E.
A.E.
I.R.
1886
T.E.
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 and 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---
1921 ing, he had not respect. Now Satan knew this, and it
L.E.
A.E.
I.R.
1888
T.E.

1921 pleased him. And Cain was very wroth, and his counten-
L.E.
A.E.
I.R.
1888
T.E.

1921 once fell. 22. And the Lord said unto Cain: Why are
L.E.          
A.E.          
I.R.          
1888
T.E.          

1921 thou wroth? Why is thy countenance fallen? 23. If
L.E.  _angry_   your
A.E.  thou wroth    thy
I.R.
1888
T.E.

1921 thou dost well, thou shalt be accepted.
L.E.  you _do_ will you not
A.E.  thou dost thou shalt
I.R.
1888
T.E.

1921 And if thou dost not well, sin lieth at the door, and
L.E.  _do_  thou dost
A.E.  
I.R.
1888
T.E.

1921 Satan desireth to have thee; and except thou shalt
L.E.  desires you; you shall
A.E.  desireth thee thou shalt
I.R.
1888
T.E.
hearken unto my commandments, I will deliver thee up, you_ thee

and it shall be unto thee according to his desire. you_ thee

And thou shalt rule over him; 24. For from this time

And thou shalt rule over him; for

forth thou shalt be the father of his lies; thou

forth thou shalt be the father of his lies; thou

shall be called Perdition; for thou wast also before

shall be called Perdition; for thou wast also before

the world. 25. And it shall be said in time to come--

the world. And it shall be said, in time to come, and

25. And

That these abominations were had from Cain; for be re-

That these abominations were had from Cain; for be re-

That
1921  jected the greater counsel which was had from God; and
L.E.  
A.E.  
I.R.  1866  
T.E.  

1921  this is a cursing which I will put upon thee, except
L.E.  
A.E.  
I.R.  1866  
T.E.  

1921  thou repent.  26. And Cain was wroth, and listened not
L.E.  
A.E.  
I.R.  1866  
T.E.  

1921  any more to the voice of the Lord, neither to Abel, his
L.E.  
A.E.  
I.R.  1866  
T.E.  

1921  brother, who walked in holiness before the Lord.  27.
L.E.  
A.E.  
I.R.  1866  
T.E.  

1921  And Adam  and his wife mourned before the Lord,
L.E.  
A.E.  
I.R.  1866  
T.E.  

1921  because of Cain and his brethren.  28. And it came to
L.E.  
A.E.  
I.R.  1866  
T.E.  
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 And

Satan said unto Cain, Swear unto me by thy throat, and

if thou tell it thou shalt die; and swear thy brethren

if thou tell it thou shalt die; and swear thy brethren

by their heads, and by the living God, that they tell

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. 31. 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
1921 talked with Abel, his brother. And it came to pass
L.E. Abel, Abel. And it came to pass
A.E. Abel, Abel. And it came to pass
I.R. 1888

T.E. 1921 that while they were in the field, Cain rose up against
L.E. that
A.E.
I.R. 1888
T.E. 1921 Abel, his brother, and slew him. 33. And Cain gloried
L.E. his brother Abel
A.E. Abel, his brother,
I.R. 1888
T.E. 33.

1921 in that which he had done, saying: I am free; surely
L.E. what
A.E. that which
I.R.
T.E.

1921 the flocks of my brother felleth into my hands.
L.E. fall now fall
A.E. felleth
I.R.
T.E. 1921 34. And the Lord said unto Cain: Where is Abel, thy
L.E. But, your
A.E. And thy
I.R. 1888
T.E. 34.

1921 brother? And he said: I know not. Am I my brother's
L.E.
A.E.
I.R. 1888
T.E. 35.

1921
<table>
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<tr>
<th>1921</th>
<th>keeper? 35. And the Lord said: What hast thou done?</th>
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<td>T.E.</td>
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<th>1921</th>
<th>The voice of thy brother's blood cries unto me from the ground. 36. And now thou shalt be cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. 37. When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt also, you shall.</th>
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<tr>
<td>T.E.</td>
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</table>
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

accept and 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 Cain said unto the Lord: 

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

was wroth also; for his offering thou didst

accept and not mine; my punishment is

greater than I can bear. 39. Behold thou hast driven

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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

accept and 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 vesture in the earth; and it shall come to pass
And

that he that findeth me will slay me, because

of mine iniquities, for these things are not hid from

the Lord. 40. And I the Lord said unto him: Therefore,

whosoever slayeth thee, vengeance shall be taken

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

lest any finding him should kill him. 41. And Cain was

And Cain was
shut out from the presence of the Lord, and with his
wife and many of his brethren dwelt in the land of Nod,
on the east of Eden. 42. And Cain knew his wife, and
she conceived and bare Enoch, and he also begat many
sons and daughters. And he builded a city, and he
called the name of the city after the name of his son,
Enoch. 43. And unto Enoch was born Irad, and other sons
and daughters. And Irad begat Mahujael, and other sons
L.E.  
A.E.  
I.R. 1888  
T.E.  

and daughters. And Irad begat Mahujael, and other sons
L.E.  
A.E.  
I.R. 1888  
T.E.  

and daughters. And Mahujael begat Methusael, and
L.E.  
A.E.  
I.R. 1888  
T.E.  

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

44. And Lamech took unto himself two wives; the name of
L.E.  
A.E.  
I.R. 1888  
T.E.  

And Lamech took unto himself two wives; the name of
L.E.  
A.E.  
I.R. 1888  
T.E.  

one being Adah, and the name of the other Zillah. 45.
L.E.  
A.E.  
I.R. 1888  
T.E.  

one being Adah, and the name of the other Zillah.
L.E.  
A.E.  
I.R. 1888  
T.E.  

And Adah bare Jabal; he was the father of such as dwell
L.E.  
A.E.  
I.R. 1888  
T.E.  

in tents, and they were keepers of cattle; and his
L.E.  
A.E.  
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 bare Tubal Cain, an instructor of every artificer

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

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

Adah and Zillah; Hear my voice, ye wives of Lamech,

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
seven fold; 49. For Lamech having entered into a coven-
ant 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 ministered 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-
egan to prevail among all the sons of men. 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;

1921
L.E.
A.E.
I.R.
1866
T.E.

1921
L.E.
A.E.
I.R.
1866
T.E.

1921
L.E.
A.E.
I.R.
1866
T.E.

1921
L.E.
A.E.
I.R.
1866
T.E.
57. For they would not hearken unto his voice, nor be-
lieve on his Only Begotten Son, even him whom he de-
clared should come in the meridian of time, who was
prepared from before the foundation of the world. 58. And thus the Gospel began to be preached, from the be-
ginning, being declared by holy angels, sent forth from
the presence of God, and by his own voice, and by the
1921 gift of the Holy Ghost. And thus all things were
L.E. 59. And thus all things were
A.E. 45
I.R. 59.
1888
T.E.

confirmed unto Adam, by an holy ordinance, and the
L.E. confirmed unto Adam, by an holy ordinance, and the
A.E. 
I.R. 
1888
T.E.

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

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

it was. Amen. CHAPTER 6:1, And Adam hearkened unto the
L.E. it was. Amen. And Adam hearkened unto the
A.E. 
I.R. 
1888
T.E. CHAPTER VI.

CHAPTER 6:1

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

2

E.

And Adam knew his wife again, and she bare a son, and
L.E. 
A.E. 
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

remembrance was kept, in the which was recorded, in the
remembrance was kept, in the which was recorded, in the

language of Adam, for it was given unto as many as call-
language of Adam, for it was given unto as many as call-

ed upon God to write by the spirit of inspiration; 6.
ed upon God to write by the spirit of inspiration; 6

And by them their children were taught to read and write,
and by them their children were taught to read and write,

having a language which was pure and undefiled. 7. Now
having a language which was pure and undefiled. 7.

this same Priesthood, which was in the beginning, shall
this same Priesthood, which was in the beginning, shall
be in the end of the world also. 8. Now this prophecy
be in the end of the world also. 8. Now this prophecy

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

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

In the day that God created man, in the likeness of God
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
made he him; 9. In the image of his own body, male and

female, created he them, and blessed them, and called
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
1921
L.E.
A.E.
I.R.
1888
T.E.

thirty years, and he died. 13. Seth lived one hundred
1921
L.E.
A.E.
I.R.
1888
T.E.

and five years and begat Enos, and prophesied in all
1921
L.E.
A.E.
I.R.
1888
T.E.

his days, and taught his son Enos in the ways of God;
1921
L.E.
A.E.
I.R.
1888
T.E.

wherefore Enos prophesied also. 14. And Seth lived,
1921
L.E.
A.E.
I.R.
1888
T.E.

after he begat Enos, eight hundred and seven years, and
1921
L.E.
A.E.
I.R.
1888
T.E.

begat many sons and daughters. 15. And the children of
1921
L.E.
A.E.
I.R.
1888
T.E.

begat many sons and daughters. 13

15.
men were numerous upon all the face of the land. And

in those days Satan had great dominion among men, and

reigned in their hearts; and from thenceforth 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
1921 Enos lived ninety years, and begat Cainan. And Enos
L.E.
A.E.
I.R.
1888
T.E.

1921 Enos lived ninety years, and begat Cainan. And Enos
and the residue of the people of God came out from the
L.E.
A.E.
I.R.
1888
T.E.

1921 land, which was called Shulon, and dwelt in a land of
L.E.
A.E.
I.R.
1888
T.E.

1921 promise, which he called after his own son, whom he had
L.E.
A.E.
I.R.
1888
T.E.

1921 named Cainan. And Enos lived, after he begat Cainan,
L.E.
A.E.
I.R.
1888
T.E.

1921 eight hundred and fifteen years, and begat many sons
L.E.
A.E.
I.R.
1888
T.E.

1921 and daughters. And all the days of Enos were nine hun-
L.E.
A.E.
I.R.
1888
T.E.
dread and five years, and he died. 

And Cainen lived

Dread and five years, and he died. And Cainen lived

seventy years, and begat Mahalaleel; and Cainen lived

seventy years, and begat Mahalaleel; and Cainen lived

after he begat Mahalaleel eight hundred and forty years,

after he begat Mahalaleel eight hundred and forty years,

and begat sons and daughters. And all the days of

and begat sons and daughters. And all the days of

Cainen were nine hundred and ten years, and he died.

Cainen were nine hundred and ten years, and he died.

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

And Mahalaleel lived sixty-five years, and begat

Jared; and Mahalaleel lived, after he begat Jared.

Jared; and Mahalaleel lived, after he begat Jared,
eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died. 21. And Jared lived

one hundred and sixty-two years, and begat Enoch;

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
23. And they were preaching, and the nations heard and were converted to the Lord, and they were taught unto the children of men, 24. And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died. 25. And Enoch lived six-
ty-five years, and begat Methuselah. 26. And it came
ty-five years, and begat Methuselah. And it came

to pass that Enoch journeyed in the land, among the
to pass that Enoch journeyed in the land, among the

people; and as he journeyed, the Spirit of God descended
people; and as he journeyed, the Spirit of God descended

out of heaven, and abode upon him. 27. And he heard a
out of heaven, and abode upon him, and he heard a

voice from heaven, saying: Enoch, my son, prophesy unto
voice from heaven, saying, Enoch, my son, prophesy unto

this people, and say unto them--Repent, for thus saith
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, ever since the day that I created them, have they gone astray, 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 foresworn themselves, and, by their oaths,

they have brought upon themselves death; and a hell

I have prepared for them, if they repent not; 30. And

this is a decree, which I have sent forth in the 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-
manded 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.
Behold my Spirit is upon you, wherefore all thy words

---

1921
L.E.
A.E.
I.R.
1868
T.E.

1921
L.E.
A.E.
I.R.
1868
T.E.

1921
L.E.
A.E.
I.R.
1868
T.E.

1921
L.E.
A.E.
I.R.
1868
T.E.

1921
L.E.
A.E.
I.R.
1868
T.E.

1921
L.E.
A.E.
I.R.
1868
T.E.

1921
L.E.
A.E.
I.R.
1868
T.E.
1921 will I justify; and the mountains shall flee before you,
L.E. will I justify; and the mountains shall flee before you,
A.E. ;
I.R. ;
1888
T.E. and the rivers shall turn from their course; and thou
and the rivers shall turn from their course; and thou
L.E.
A.E. 
I.R.
1888
T.E. 
1921 shalt abide in me, and I in you; therefore walk with me.
shalt 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:
And the Lord spake unto Enoch, and said unto him,
L.E. 
A.E.
I.R. 37
1888
T.E. 35.

1921 shalt see. And he did so. 36. And he beheld the spirits
shalt see. And he did so. And he beheld the spirits
L.E. 
A.E. 
I.R. 38
1888 . And
T.E. 36.

1921 that God had created; and he beheld also things which
that God had created; and he beheld also things which
L.E.
A.E.
I.R. 
1888
T.E. 

1921 Ancint thine eyes with clay, and wash them, and thou
Ancint thine eyes with clay, and wash them, and thou
L.E.
A.E. 
I.R.
1888
T.E. 
were not visible to the natural eye; and from thence-
until the Lord raised up unto his people.

37. And it came to pass that Enoch went forth in the land, among the people,
and all men were offended because of him.

38. And they stood 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.
1921 came forth to hear him, upon the high places, saying
L.E. 
A.E. 
I.R. 
1866
T.E.

1921 unto the tent-keepers: Tarry ye here and keep the tents,
L.E. 
A.E. 
I.R. 
1866
T.E.

1921 while we go yonder to behold the seer, for he prophesi-
L.E. 
A.E. 
I.R. 
1866
T.E.

1921 eth, and there is a strange thing in the land; a wild
L.E. 
A.E. 
I.R. 
1866
T.E.

men hath come among us. 39. And it came to pass when
L.E. 
A.E. 
I.R. 
1866
T.E.

1921 they heard him, no man laid hands on him; for fear came
L.E. 
A.E. 
I.R. 
1866
T.E.

1921 on all them that heard him; for he walked with God. 40.
L.E. 
A.E. 
I.R. 
1866
T.E.
And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest? 41. And he said unto them: I came out from the land of Canaan, the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God. 42. And it came to pass, as I journeyed from the land of Canaan, by the sea,
east, I beheld a vision; and lo, the heavens I saw, and

1921  
E.M.
L.E.
A.E.
1868
T.E.

1921  
the Lord spake with me, and gave me commandment; where-
E.M.
L.E.
A.E.
1868
T.E.

1921  
fore, for this cause, to keep the commandment, I speak
E.M.
L.E.
A.E.
1868
T.E.

1921  
forth these words. 43. And Enoch continued his speech,
E.M.
L.E.
A.E.
1868
T.E.

1921  
saying: The Lord which spake with me, the same is the
E.M.
L.E.
A.E.
1868
T.E.

1921  
God of heaven, and he is my God, and your God, and ye
E.M.
L.E.
A.E.
1868
T.E.
are my brethren, and why counsel ye yourselves, and deny

the God of heaven? 44. The heavens he made; the

earth is his footstool; and the foundations thereof is

his. Behold, he said it, an host of men bath he

brought in upon the face thereof. 45. And death bath

come upon our fathers; nevertheless we know them, and

1921 cannot deny, and even the first of all we know, even
E.M.S. deny
L.E. deny
A.E.
I.R.
1888
T.E.

1921 Adam. 46. For a book of remembrance we have written
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 among us, according to the pattern given by the finger
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 of God; and it is given in our own language. 47. And
E.M.S. And
L.E. and
A.E.
I.R.
1888
T.E.

1921 as Enoch spake forth the words of God, the people trem-
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

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

1921 and by his fall came death; and were 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.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 children of men, and tempteth them to worship him; and
E.M.S.  
L.E.  
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.  

49. Behold Satan hath come among the... 50. But God hath
made known unto our fathers that all men must repent.

And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh. And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be
baptized, even in water, in the name of mine Only
by
in

Begotten Son, who is full of grace and truth, which
Begotten
who

is Jesus Christ, the only name which shall be given un-
der heaven, whereby salvation shall come unto the chil-
dren of men, ye shall receive the gift of the Holy
And
receive the Gift of the Holy Gift
Ghost, asking all things in his name, and whatsoever ye
his whatsoever
shall ask, it shall be given you. 53. And our father
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

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

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

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

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

saying abroad among the people, That the Son of
E&M.S.
L.E.
A.E.
I.R.
1888
T.E.

Christ.
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: Ines-
E.M.S. spoke
L.E. spoke
A.E. 57
I.R. 55
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.
T E.

And it is given unto them to know good

E & M S.
L E.
A E.
T E.

E & M S.
L E.
A E.
T E.

And I have given unto you another law and commandment.

E & M S.
L E.
A E.
T E.

And

E & M S.
L E.
A E.
T E.

Wherefore teach it unto your children, that all men,

E & M S.
L E.
A E.
T E.

Wherefore

E & M S.
L E.
A E.
T E.

everywhere, must repent, or they can in no wise inherit

E & M S.
L E.
A E.
T E.
the kingdom of God; for no unclean thing can dwell
E&M.S.  ; For
L.E.  ; for
A.E.  
I.R.  . 60 For
1888  ; ___ for
T.E.  

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.  

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.  

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.  

righteous Judge who shall come in the meridian of
E&M.S.  which
L.E.  ______________
A.E.  who___ in the meridian of
I.R.  
1888
T.E.  

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.
teach these things freely unto your children, saying:

E.M.S.

L.E.

A.E.

I.R.

1868

T.E.

That by reason of transgression cometh the fall,

E.M.S.

L.E.

A.E.

I.R.

1868

T.E.

which fall bringeth death, and inasmuch as ye were they

E.M.S.

L.E.

A.E.

I.R.

1868

T.E.

born into the world, by the fall which bringeth death,

E.M.S.

L.E.

A.E.

I.R.

1868

T.E.

by water, and blood, and the spirit, which I have made, Spirit

E.M.S.

L.E.

A.E.

I.R.

1868

T.E.

and so became of dust a living soul, even so ye must

E.M.S.

L.E.

A.E.

I.R.

1868

T.E.

; 62 Even

; even
1921 be born again into the kingdom of heaven, of water, and E&M.S. 
L.E. Water 
A.E. into the kingdom of heaven, water, 
I.R. 
1888 T.E. 

1921 of the Spirit, and be cleansed by blood, even the blood E&M.S. 
L.E. Blood 
A.E. Blood 
I.R. Blood 
1888 T.E. 

1921 of mine Only Begotten; into the mysteries of the king- E&M.S. 
L.E. 
A.E. 
I.R. 
1888 T.E. 

1921 that ye might be sanctified from all sin, E&M.S. dom of heaven; may 
L.E. 
A.E. may 
I.R. 
1888 T.E. 

1921 and enjoy the words of eternal life in this world, and E&M.S. eternal life in the world to come, even immortal glory; 
L.E. 
A.E. 
I.R. 
1888 T.E. 
1921 60. For by the water ye keep the commandment; by the
E.&M.S. —
L.E. —
A.E. —
I.R. 63 —
1888 —
T.E. 60 —

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 field; 61. Therefore it is given to abide
E.&M.S. —
L.E. —
A.E. —
I.R. 64 —
1888 —
T.E. 61 —

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. —
L.E. —
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. —
things; that which knoweth all things, and hath all
power, according to wisdom, mercy, truth, justice, and
judgment. 62. And now, behold, I say unto you: This is
the plan of salvation unto all men, through the blood
of mine Only Begotten, who shall come in the meridian
of time. 63. And behold, all things have their like-
ness, and all things are created and made to bear re-
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

cord of me, both things which are temporal, and things
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

which are spiritual; things which are in the heavens
E.M.S.  
L.E.  
A.E.  
I.R.  
1838
T.E.

above, and things which are on the earth, and things
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

which are in the earth, and things which are under the
E.M.S.
L.E.
A.E.
I.R.
1838
T.E.

earth, both above and beneath; all things bear record
E.M.S.  
L.E.  
A.E.  
I.R.  
1838
T.E.
1921 of me. And it came to pass, when the Lord had
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 spoken with Adam, our father, that Adam cried unto the
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 Lord, and he was caught away by the Spirit of the Lord,
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 and was carried down into the water, and was laid under
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 the water, and was brought forth out of the water. 65.
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 And thus he was baptized, and the Spirit of God
E.M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

68 And
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. 

1921 heard a voice out of heaven, saying: Thou art baptized
E.M.S. ;
L.E. ;
A.E. ;
I.R. 66
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 This
T.E. 

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

1921 67. And thou art after the order of him who was without
E.M.S. ;
L.E. ;
A.E. ;
I.R. 70 And
1888 and
T.E. 67. And
281

1921 beginning of days or end of years, from all eternity
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 to all eternity. 66. Behold, thou art one in me, a son
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 of God; and thus may all become my sons. Amen.
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 Chapter 7:1. And it came to pass that Enoch continued
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 his speech, saying: Behold, our father Adam taught
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.

1921 these things, and many have believed and become the
E.M.S.
L.E.
A.E.
I.R.
1886
T.E.
sons of God, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. 2. And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon as

That

that

That

that: As

upon
1921. the place Mehujah, and cried unto the Lord, there
and
and

1921. came a voice out of heaven, saying—Turn ye, and get ye

1921. upon the mountain Simeon. 3. And it came to pass that I

1921. turned and went up on the mountain; and as I stood upon

1921. the mountain, I beheld the heavens open, and I was cloth-

ed upon with glory; 4. And I saw the Lord; and he stood
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. 
L.E.
A.E. 
I.R.
1888
T.E.

talketh

1921 to me: Look, and I will show unto thee the world for
E.M.S. 
L.E.
A.E. 
I.R.
1888
T.E.

Look 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.

people which dwelt in tents, which were the people of
1921 Shum. 6. And again the Lord said unto me, Look; and I
E.M.S. — — look,
L.E. —
A.E. —
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. Caiman
I.R.
1888 Caiman
T.E. Caiman

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

1921 the people of Caiman, which are numerous, shall go forth
E.M.S. Caiman
L.E.
A.E.
I.R.
1888 Caiman
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. be ____________
L.E. ____________
A.E. ___ 9 ___
I.R. 1981 ____________
T.E. ____________utterly be

1921 and the people of Canaan shall divide themselves in the
E.M.S.
L.E. Canaan
A.E. And
I.R. 1888 and
T.E. Canaan

1921 land, and the land shall be barren and unfruitful, and
E.M.S.
L.E. 
A.E. 
I.R. 1888 
T.E. 

1921 none other people shall dwell there but the people of
E.M.S.
L.E. 
A.E. 
I.R. 1888 
T.E. 

1921 Canaan 8. For behold, the Lord shall curse the land
E.M.S. for ______________
L.E. Canaan
A.E. ______________
I.R. 
T.E. Canaan 8. For 

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. ; and
A. E.
I. R. for ever. 10 And
1886 forever ; and
T. E.

1921 on all the children of Canaan, that they were despised

E & M. S.
L. E.
A. E.
I. R.
1886
T. E.

Canaan

Canaan

1921 among all people. 9. And it came to pass that the Lord

E & M. S.
L. E.
A. E.
I. R.
1886
T. E.

said unto me: Look; and I looked, and I beheld the land

E & M. S.
L. E.
A. E.
I. R.
1886
T. E.

of Sharon, and the land of Enoch, and the land of Onner,

E & M. S.
L. E.
A. E.
I. R.
1886
T. E.

and the land of Eni, and the land of Shen, and the
1921 land of Hanor, and the land of Henannihah, and all the
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

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 — Repent .
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.
1921 Son, which is full of grace and truth, and the Holy
E.M.S. L.E. A.E. T.E. 1921 who
I.R. 1921 which
E.M.S. L.E. A.E. I.R. T.E.
1921 Ghost which beareth record of the Father and the Son.
E.M.S. L.E. A.E. I.R. T.E. 1921
1921 12. And it came to pass that Enoch continued to call
E.M.S. L.E. A.E. I.R. T.E. 1921
1921 upon all the people, save it were the people of Canaan,
E.M.S. L.E. A.E. I.R. T.E. 1921 Canaan
1921 to repent; 13. And so great was the faith of Enoch,
E.M.S. L.E. A.E. I.R. T.E. 1921 and
1921 that he led the people of God, and their enemies came
E.M.S. L.E. A.E. I.R. T.E. 1921
1921. to battle against them; and he spoke the word of the
Esm. S.
L.E.
A.E.
I.R.
1868
T.E.

1921. Lord, and the earth trembled, and the mountains fled,
Esm. S.
L.E.
A.E.
I.R.
1868
T.E.

1921. even according to his command; and the rivers of
Esm. S.
L.E.
A.E.
I.R.
1868
T.E.

1921. water were turned out of their course; and the roar of
Esm. S.
L.E.
A.E.
I.R.
1868
T.E.

1921. the lions was heard out of the wilderness; and all
Esm. S.
L.E.
A.E.
I.R.
1868
T.E.

1921. nations feared greatly, so powerful was the word of
Esm. S.
L.E.
A.E.
I.R.
1868
T.E.
1921. Enoch, and so great was the power of the language
E&M.S.
L.E.
A.E.
I.R.
T.E.

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

18

14.

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

depths

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

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

off

1921. which came up out of the depth of the sea. 15. And
E&M.S.
L.E.
A.E.
I.R.
T.E.

depths

19

15.
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.
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 ; and
T.E. 15. And

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

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

1921 17. The fear of the Lord was upon all nations, so
E.M.S.
L.E.
A.E. And the
I.R. 21
1888
T.E. 17. The
1921 great was the glory of the Lord, which was upon his
E&N.S. Hie
L.E. his
A.E.
I.R.
1888
T.E.

1921 people. And the Lord blessed the land, and they
E&N.S. 22
L.E.
A.E.
I.R.
1888
T.E.

1921 were blessed upon the mountains, and upon the high
E&N.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 places and did flourish. 18. And the Lord called his
E&N.S. 18
L.E.
A.E.
I.R.
1888
T.E.

1921 people Zion, because they were of one heart and one
E&N.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 mind, and dwelt in righteousness; and there was no poor
E&N.S.
L.E.
A.E.
I.R.
1888
T.E.
1921 among them. 19. And Enoch continued his preaching in
E.M.S. ; —— and
L.E. ;
A.E.
I.R. ; 24 And
1888 ; —— and
T.E. ; 19. And

1921 righteousness unto the people of God. And it came
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 to pass in his days, that he built a city that was
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 called the City of Holiness, even Zion. 20. And it
E.M.S. city of holiness ZION ——
L.E. City Holiness; Zion ——
A.E. ;
I.R. city ;
1888 City ;
T.E. ;

1921 came to pass that Enoch talked with the Lord; and he
E.M.S. ;
L.E. ;
A.E. ;
I.R. ;
1888 ;
T.E. ;

1921 said unto the Lord; Surely Zion shall dwell in safety
E.M.S. ;
L.E. surely
A.E. Surely
I.R. ;
1888 ;
T.E. ;
forever, but the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine
1921 abode forever. 22. And Enoch also beheld the residue
E&M.S. ;
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. ;
1921 nations of the earth were before him; 24. And there
E.M.S.  ;
L.E.  ;
A.O.  
I.R.  
1838  ;
T.E.  ;

1921 came generation upon generation; and Enoch was
E.M.S.  ;
L.E.  ;
A.O.  
I.R.  ;  31 And
1838  ;  ;  and
T.E.  

1921 high and lifted up, even in the bosom of the Father,
E.M.S.  ;
L.E.  ;
A.O.  
I.R.  
1838  ;
T.E.  

1921 and the Son of Man; and behold, the power of Satan
E.M.S.  ;
L.E.  ;
A.O.  
I.R.  ( )
1838  ;
T.E.  ;

1921 was upon all the face of the earth. 25. And he saw
E.M.S.  ;
L.E.  ;
A.O.  were
I.R.  ;  ;  and
1838  ;  ;  And
T.E.  ;

1921 angels descending out of heaven; and he heard a loud
E.M.S.  ;
L.E.  ;
A.O.  
I.R.  
1838  ;
T.E.  ;
voice saying: Wo, wo be unto the inhabitants of the
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

earth. 26. And he behold Satan; and he had a great
E&M.S.  
L.E.  
A.E.  
I.R.  32  
1888  
T.E.  

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

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

his angels rejoiced. 27. And Enoch behold angels
E&M.S.  
L.E.  
A.E.  
I.R.  33  
1888  
T.E.  

descending out of heaven, bearing testimony of the
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921 Father and Son; and the Holy Ghost fell on
E&M.S. ; Spirit
L.E. ;
A.E. of the Ghost
I.R. ; 34 And
1888 ; and
T.E. ;

1921 many, and they were caught up by the powers of heaven
E&M.S. ;
L.E. ;
A.E. power
I.R. ;
1888 T.E. ; powers

1921 into Zion. 26. And it came to pass that the God of
E&M.S. ;
L.E. ;
A.E. ;
I.R. 35 ;
1888 ;

1921 heaven looked upon the residue of the people, and he
E&M.S. He
L.E. ;
A.E. ;
I.R. ;
1888 T.E. ;

1921 wept; and Enoch bore record of it, saying: Now is it
E&M.S. ;
L.E. ;
A.E. ;
I.R. 1888 T.E. ;

1921 that the heavens weep, and shed forth their tears as
E&M.S. ;
L.E. ;
A.E. ;
I.R. 1888 T.E. ;
the rain upon the mountains? 29. and Enoch said unto

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

29.

the Lord: How is it that thou canst weep, seeing thou

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

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 men could number the parti-

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

cles of the earth, yea millions of earths like

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

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. thy
A.E. _ 37 And
I.R. 1888 _ end
T.E. 

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

1921 forever; 31. And thou hast taken Zion to thine own
E.M.& S. you have your
L.E. thou hast thine
A.E. _
I.R. for ever; 38 Thou
1888 forever _ 31. And thou
T.E. 

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

1921 before thy face and have no end; how is it that you
E&M.S. your.
L.E. thy_.
A.E. thou.
I.R. how
1888 T.E.

1921 canst weep? 32. The Lord said unto Enoch: Behold these
E&M.S. can.
L.E. — behold
A.E. canst Behold
I.R. 39
1888 32.
T.E.

1921 thy brethren; they are the workmanship of mine own my
E&M.S. your
L.E. thy
A.E. mine
I.R. 1
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, garden
E&M.S.
L.E. that
A.E. 40 And
I.R.
1888 and Garden
1921 gave I unto man his agency; 33. And unto thy brethren
33. And your
thy_

1921 have I said, and also given commandment, that they
gave_
given

1921 should love one another, and that they should choose

1921 me, their Father; but behold, they are without

1921 affection, and they hate their own blood; 34. And the

1921 fire of mine indignation is kindled against them; and

my_
mine
the, for my fierce anger is kindled against them. 35.

Behold, I am God; Man of Holiness is my name; Man of

Counsel is my name; and Endless and Eternal is my name,

also. 36. Wherefore, I can stretch forth mine hands

and hold all the creations which I have made; and mine
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. my
L.E. 
A.E. 
I.R. 1888 
T.E. 

1921 wickedness as among thy brethren. 37. But behold,
E&M.S. your
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 doe; 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 my... therefore...
E.M.S. L.E. A.E. I.R. 1886 T.E.

1921 should not the heavens weep, seeing these shall suffer?
E.M.S. L.E. A.E. I.R. 1886 T.E.

1921 38. But behold, these which thine eyes are upon shall your... thine...

1921 perish in the floods; and behold, I will shut them up;
E.M.S. L.E. A.E. I.R. 1886 T.E.

1921 a prison have I prepared for them. 39. And that which E.M.S. L.E. A.E. I.R. 1886 T.E. 39. That

1921 I have chosen hath plead before my face. Wherefore, E.M.S. L.E. A.E. I.R. 1886 T.E. hath...
1821, He spoke unto them, and told them

1821, therefore, for this shall be in torment yet, and

1822, and until that day they shall be in torment yet, and

1823, let in the day that my chosen shall return unto me,

1824, be suffered for their own iniquities as they will re-
1921 all the doings of the children of men; therefore
E&M.S.  ;
L.E.  ;
A.E.  ;
I.R.  .  48 therefore
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.  —  49
1886  —  42.  also
T.E.  —  —

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

1921 43. Therefore Enoch saw that Noah built an ark; and
E.M.S. _______ wherefore _______ he
L.E.
A.E. Enoch _______
I.R. 50 Wherefore _______
1886 _______ wherefore _______
T.E. 43. Wherefore _______

1921 that the Lord smiled upon it, and held it in his own
E.M.S. _______
L.E. _______
A.E. Enoch _______
I.R. 1886 _______
T.E. _______

1921 that the Lord smiled upon it, and held it in his own
E.M.S. _______
L.E. _______
A.E. Enoch _______
I.R. 1886 _______
T.E. _______

1921 hand; but upon the residue of the wicked _______ the
E.M.S. _______ the came
L.E. _______
A.E. _______
I.R. 1886 _______
T.E. _______

1921 floods came and swallowed them up. 44. And as Enoch
E.M.S. _______ _______
L.E. _______
A.E. _______
I.R. 1886 _______
T.E. _______ _______ _______

1921 _______ _______ _______ _______
1921 _______ _______ _______ _______

1921 _______ _______ _______
1921 _______ _______

1921 44. And as Enoch
E.M.S. _______ _______
L.E. _______
A.E. _______
I.R. 1886 _______
T.E. _______ _______ _______

1921 saw this, he had bitterness of soul, and wept over his
E.M.S. _______ _______
L.E. _______
A.E. _______
I.R. 1886 _______
T.E. _______ _______

1921 this
1921 brethren, and said unto the heavens: I will refuse to
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 be comforted; but the Lord said unto Enoch; Lift
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 up your heart, and be glad; and look. 45. And it came
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 to pass that Enoch looked; and from Noah, he beheld
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 all the families of the earth; and he cried unto the
E.M.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 Lord, saying: When shall the day of the Lord come?
E.M.S.
L.E.
A.E.
I.R.
1888
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.
U.R.
1888
T.E.

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

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

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

1921 Son of Man, even in the flesh; and his soul rejoiced,
E&M.S. man
L.E.
A.E.
U.R.
1888
T.E.

saying: The Righteous is lifted up, and the Lamb is
E.M.S. 
L.E.  
A.E.  
I.R. 
1888  
T.E. 

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

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

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

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

bowed thereof, saying: Wo, Wo is me, the mother of
E.M.S. 
L.E.  
A.E.  
I.R.  
1888  
T.E. 

woe...
1921: men; I am pained, I am weary, because of the wickedness

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

of my children, When shall I rest, and be cleansed

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

from the filthiness which is gone forth out of me?

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

When will my Creator sanctify me, that I may rest, and

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

righteousness for a season abide upon my face? 49.

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

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

57

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

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

thine

Christ, that thou wilt have mercy upon Noah and his

wilt
seed, that the earth might never more be covered by the

floods, 51. And the Lord could not withhold; and he

covenanted with Enoch, and swore unto him with an oath,

that he would stay the floods; that he would call upon

the children of Noah. 52. And he sent forth an un-

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

1921 stand; 53. And the Lord said: Blessed is he through
ESM.S.
L.E.
A.E.
I.R.
1888
T.E.

1921 whose seed Messiah shall come; for he saith—I am
ESM.S.
L.E.
A.E.
I.R.
1888
T.E.

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

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

1921 and climbeth up by me shall never fall; therefore,
ESM.S.
L.E.
A.E.
I.R.
1888
T.E.
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 come forth with songs of everlasting joy. 54. And it
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. 55.
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 upon
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 and
T.E.

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

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

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

1921 right hand of the Son of Man, with crowns of glory;
E.M.S. Men
L.E. Men
A.E.
I.R.
1888
T.E.
1921 37. And as many of the spirits as were in prison came
E&M.S. and
L.E. —
A.E. —
I.R. 64 And
1888 and
T.E. 37. And

1921 forth, and stood on the right hand of God; and the
E&M.S.
L.E. —
A.E. —
I.R. —
1888 —
T.E. —

1921 remainder were reserved in chains of darkness until
E&M.S.
L.E. —
A.E. —
I.R. —
1888 —
T.E. —

1921 the judgement of the great day. 58. And again Enoch
E&M.S. —
L.E. —
A.E. —
I.R. —
1888 65
T.E. 58.

1921 wept and cried unto the Lord, saying: When shall the
E&M.S. —
L.E. —
A.E. —
I.R. —
1888 —
T.E. —

1921 earth rest? 59. And Enoch beheld the Son of Man ascend
E&M.S. man
L.E. —
A.E. —
I.R. —
1888 66
T.E. 59.
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. Will you , for
L.E. A.E. I.R. 1888 T.E. 

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

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

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

unto

of myself, but through thine own grace; wherefore, I

1921 ask thee if thou wilt not come again on the earth. 60.

1921 And the Lord said unto Noah: As I live, even so will

1921 I come in the last days, in the days of wickedness and

1921 vengeance, to fulfill the oath which I have made unto

1921 you concerning the children of Noah; 61. And the day

And

your_ you_will

these thou wilt

As

in the days

have

And

and

and

And
shall come that the earth shall rest, but before that
come, but

day the heavens shall be darkened, and a veil of dark-
ness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations
shall be among the children of men, but many people will I preserve; And righteousness will I send down out
of heaven; and truth will I send forth out of the

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

1921 earth, to bear testimony of mine Only Begotten; his

L.E. —
A.E. —
I.R. mine
1888 Mine
T.E. mine

resurrection from the dead; yea, and also the resur-

L.E. —
A.E. —
I.R. —
1888 —
T.E. —

rection of all men; and righteousness and truth

L.E. ;
A.E. ;
I.R. 70 And
1888 ; end
T.E. 

will I cause to sweep the earth as with a flood, to

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

gather out mine elect from the four quarters of

L.E. — own
A.E. mine
I.R. ;
1888 ;
T.E. ;
the earth, unto a place which I shall prepare, an Holy
W.M.S.  Holy
L.E.  Holy
A.E.  Holy
I.R.  Holy
1888  Holy
T.E.  Holy

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

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

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

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

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

see us; and we will fall upon their necks, and they

shall fall upon our necks, and we will kiss each other;

64. And there shall be mine abode, and it shall be

Zion, which shall come forth out of all the creations

which I have made; and for the space of a thousand
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 but
T.E. But -- tribulations

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

judgment

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

73

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.

; And
; and

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

; and

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

; 76 And
; 68. And
1921 of Zion, in the days of Enoch, were three hundred and

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

1921 sixty-five years. 69. And Enoch and all his people

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

1921 walked with God, and he dwelt in the midst of Zion;

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

1921 and it came to pass that Zion was not, for God re-

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

1921 ceived it up into his own bosom; and from thence went

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

1921 forth the saying, Zion is Fled. Chapter 8:1. And all

E.E.S. L.E. A.E. I.R. 1888 T.E.
1921 the days of Enoch were four hundred and thirty years.

1921 L.E. A.E. I.R. 1888 T.E.

1921 2. And it came to pass the Methuselah, the son of

1921 L.E. A.E. I.R. 1888 T.E.

1921 And it came to pass that Methuselah, the son of

1921 Enoch, was not taken, that the covenants of the Lord

1921 L.E. A.E. I.R. 1888 T.E.

1921 truly covenanted with Enoch that Noah should be of the

1921 L.E. A.E. I.R. 1888 T.E.

1921 fruit of his loins. 3. And it came to pass that

1921 L.E. A.E. I.R. 1888 T.E.

1921 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
seven hundred and eighty-two years, and begat sons and

1921 daughters; 7. And all the days of Methuselah were
daughters; and all the days of Methuselah were

1921 nine hundred and sixty-nine years, and he died. 8.
nine hundred and sixty-nine years, and he died.

1921 And Lamech lived one hundred and eighty-two years, and
And Lamech lived one hundred and eighty-two years, and

1921 begat a son, 9. And he called his name Noah, saying:
begat a son, and he called his name Noah, saying:

1921 This son shall comfort us concerning our work and
This son shall comfort us concerning our work, and

toil of our hands, because of the ground which the
toil of our hands, because of the ground which the
1921 Lord hath cursed. 10. And Lamech lived, after he be-
L.E. Lord hath cursed. And Lamech lived, after he be-
A.E. Lamech lived, after he be-
I.R. 84
T.E. 10.
1921 got Noe, five hundred and ninety-five years, and be-
L.E. got Noe, five hundred and ninety-five years, and be-
A.E. got Noe, five hundred and ninety-five years, and be-
I.R. 1888
T.E. 1888
1921 got sons and daughters; 11. And all the days of Lamech
L.E. got sons and daughters; and all the days of Lamech
A.E. got sons and daughters; and all the days of Lamech
I.R. And
1888 ; and
T.E. ; 1888 And
1921 were seven hundred and seventy-seven years, and he
L.E. were seven hundred and seventy-seven years, and he
A.E. were seven hundred and seventy-seven years, and he
I.R. ;
1888 ;
T.E. ;
1921 died. 12. And Noe was four hundred and fifty years
died. And Noe was four hundred and fifty years
L.E. died. And Noe was four hundred and fifty years
A.E. died. And Noe was four hundred and fifty years
I.R. 1888
T.E. 1888
1921 old, and begat Jepheth; and forty-two years afterward
old, and begat Jepheth; and forty-two years afterward
L.E. old, and begat Jepheth, and forty-two years afterward
A.E. old, and begat Jepheth, and forty-two years afterward
I.R. afterward
1888 afterward
T.E. afterward
1921 he begat Shem of her who was the mother of Jepheth,
he begat Shem of her who was the mother of Jepheth,
L.E. he begat Shem of her who was the mother of Jepheth,
A.E. he begat Shem of her who was the mother of Jepheth,
I.R. ,
1888 ,
T.E. ,
and when he was five hundred years old he begat Ham.

and when he was five hundred years old he begat Ham.

13. And Noah and his sons

E.M.S. And it came to pass, that

CHAPTER VIII.

13.

hearkened unto the Lord, and gave heed, and they were

called the sons of God. 14. And when these men began

to multiply on the face of the earth, and daughters

were born unto them, the sons of men say that
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. — — — — — —

1921 The daughters of thy sons have sold themselves; for be- E&M.S. the
L.E. — — — — — —
A.E. The
I.R. — — — — — —
1888 — — — — — —
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.  
T.E.  

1921  said unto Noah: My Spirit shall not always strive with
E.M.S.  
L.E.  
A.E.  
I.R.  
T.E.  

1921  men, for he shall know that all flesh shall die; yet
E.M.S.  
L.E.  
A.E.  
I.R.  
T.E.  

1921  his days shall be an hundred and twenty years; and if
E.M.S.  
L.E.  
A.E.  
I.R.  
T.E.  

1921  men do not repent, I will send in the floods upon
E.M.S.  
L.E.  
A.E.  
I.R.  
T.E.  

1921  them.  18. And in those days there were giants on the
E.M.S.  
L.E.  
A.E.  
I.R.  
T.E.  

1921 earth, and they sought Noah to take away his life;
E&.S. L.E. A.E. I.R. 1868 T.E. 7
but the Lord was with Noah, and the power of the Lord
E&.S. L.E. A.E. I.R. But 1868 but T.E. 1921 was upon him. 19. And the Lord ordained Noah after
E&.S. L.E. A.E. I.R. 1868 And T.E. 1921 his own order, and commanded him that he should go
E&.S. L.E. A.E. his own I.R. 1868 T.E. 1921 forth and declare his Gospel unto the children of men,
E&.S. L.E. His gospel A.E. his gospel I.R. 1868 T.E. 1921 even as it was given unto Enoch. 20. And it came to
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,
E&M.S.  
L.E.  
A.E.  
I.R.  
1888  
T.E.  

1921
1921 and marrying and giving in marriage? And our wives
E.M.S.
L.E. And our
A.E. And
I.R.
1898 And
T.E.

1921 bear unto us children, and the same are mighty men,
E.M.S.
L.E.
A.E.
I.R.
1898
T.E.

1921 which are like unto men of old, men of great renown.
E.M.S. them
L.E.
A.E.
I.R.
1898
T.E.

1921 And they hearkened not unto the words of Nahsh. 22.
E.M.S.
L.E. to
A.E. unto
I.R.
1898
T.E. 22.

1921 And God saw that the wickedness of men had become great
E.M.S.
L.E.
A.E.
I.R.
1898
T.E.

1921 in the earth; and every man was lifted up in the imagi-
E.M.S.
L.E.
A.E.
I.R.
1898
T.E.
1921 nation of the thoughts of his heart, being only evil
E&M.S.
L.S.
A.E.
I.R. 
1838 
T.E. 

1921 continually. 23. And it came to pass that Noah contin-
E&M.S. 
L.S. 
A.E. 
I.R. 11 
1838 
T.E. 23. 

1921 used his preaching unto the people, saying: Hearken, 
E&M.S. hearken 
L.S. 
A.E. 
I.R. 
1838 
T.E. 

1921 and give heed unto my words; 24. Believe and repent
E&M.S. believe 
L.S. 
A.E. 
I.R. 
1838 
T.E. 24. Believe 

1921 of your sins and be baptized in the name of Jesus
E&M.S. 
L.S. 
A.E. 
I.R. 
1838 
T.E. 

1921 Christ, the Son of God, even as our fathers, did,
E&M.S. did, 
L.S. 
A.E. 
I.R. 
1838 
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. 12 And
A.E. end
I.R. 1888
T.E.

1921 not this, the floods will come upon you; neverthe-
E.M.S.
L.E. - Neverthe-
A.E. neverthe-
I.R. 1888 - Neverthe-
T.E. neverthe-

1921 less they hearkened not. 25. And it repented Noah,
E.M.S.
L.E. - and
A.E. -
I.R. 1888 - and
T.E. 25. And

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. his
L.E. the
A.E. 14
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 Noah found
 grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with Noah.

God, as did also his three sons, Shem, Ham, and and.

Japheth. 26. The earth was corrupt before God, and it it

was filled with violence. 29. And God looked upon the earth, and, behold, it was corrupt, for all

ed upon the earth, and, behold, it was corrupt, for all
1921 flesh had corrupted its way upon the earth. 30. And
E.M.S. L.E.
A.E. its
I.R. 1888
T.E. 30.

1921 God said unto Noah: The end of all flesh is come before
E.M.S. the
L.E.
A.E. The
I.R. 1888
T.E.

1921 me, for the earth is filled with violence,
E.M.S. through
L.E.
A.E. ;
I.R. ;
1888 ;
T.E.

1921 and behold I will destroy all flesh from
E.M.S. them, them
L.E.
A.E. all flesh
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 Wm. 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 per-
mitted 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
received 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 Kirt-
land, 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 re-
ceived."

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.  

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 others 6 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. Phelps 7 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...  

5Clark, op. cit., p. 17.

6I.e. The manuscripts that became the bases and authority for the American Edition and the Inspired Revision of the Bible were more completely revised.

7We used the Kirtland, Ohio reprints of the Independence publications of the Morning and Evening Star in our comparison.
integrity and ability is unceasing. ...We believe they are now correct. If not in every word, at least in principle. 8

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.S.  
...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. 9

Jesus Christ, a righteous Judge which shall come. 9

...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

8Clark, op. cit., pp. 28, 29.
9See 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 con-
tinued 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 Scrip-
tures 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.

11Joseph Fielding Smith, Church History and Modern Revelation,
Series II, 1948, p.15. Cited by Milton R. Hunter, Pearl of Great Price
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”\textsuperscript{12} 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;\textsuperscript{13}

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.\textsuperscript{14} 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.

\textsuperscript{12}Doctrine & Covenants 9:8.

\textsuperscript{13}J. B. Sperry and R. Y. Van Wagener, \textit{op. cit.}, p. 11.

\textsuperscript{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 expanse in the midst of the waters, and it shall divide the waters from the waters.

And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered.

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 (Carrill) or the Church store and my attention was called by Vendent 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.

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.

16Ansan Call, Manuscript Journal, Summer of 1836, p.9.
in the face of persecution. 17

2. The material in Moses One appears as a separate revelation before beginning the Book of Genesis in the Inspired Revision. 18

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. 19 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;"\textsuperscript{20} Obviously the same perceptive 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 these 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\textsuperscript{21} or for the printers at Independence and later at Kirtland.\textsuperscript{22} The Lord had commanded that no new extracts from the New Translation be printed in the "Star."\textsuperscript{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\textsuperscript{24} reveals the superiority of the American Edition to the Millennial Star rendition.

\textsuperscript{20}ibid., Preface, p.
\textsuperscript{21}See supra, pp.106-107
\textsuperscript{22}See supra, pp.207-208
\textsuperscript{23}See supra, p.210
\textsuperscript{24}See supra, pp.29-66
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 Jn. W. Phelps must have had a copy of the manuscript.

Only the Prophet's personal copy was "completely" revised and became the source for the "Berehical 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 these 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. 6

3 See Preface to the Liverpool edition of the Pearl of Great Price.
4 Ibid.
5 See Supra.
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 Richardson 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:

<table>
<thead>
<tr>
<th>Vol.</th>
<th>No.</th>
<th>Date</th>
<th>Moses References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vol. 1 No. 1</td>
<td>3-August, 1832</td>
<td>Moses 7:1-69</td>
<td></td>
</tr>
<tr>
<td>Vol. 1 No. 10</td>
<td>10-March, 1833</td>
<td>Moses 6:43-68</td>
<td></td>
</tr>
<tr>
<td>Vol. 1 No. 10</td>
<td>10-March, 1833</td>
<td>Moses 7:16-19</td>
<td></td>
</tr>
<tr>
<td>Vol. 1 No. 11</td>
<td>11-April, 1833</td>
<td>Moses 5:1-10</td>
<td></td>
</tr>
<tr>
<td>Vol. 1 No. 11</td>
<td>11-April, 1833</td>
<td>Moses 6:92</td>
<td></td>
</tr>
<tr>
<td>Vol. 1 No. 11</td>
<td>11-April, 1833</td>
<td>Moses 8:13-30</td>
<td></td>
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<tr>
<td>Vol. 1 No. 11</td>
<td>11-April, 1833</td>
<td>Moses 6:58-61</td>
<td></td>
</tr>
<tr>
<td>Vol. 1 No. 11</td>
<td>11-April, 1833</td>
<td>Moses 7:5-11</td>
<td></td>
</tr>
</tbody>
</table>

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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 emitted would make it easy for a type setter to "jump over" the phrase.

Summary

Franklin D. Richard's 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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8See 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 E. 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 prophecy 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 im-
portant information; being "a choice selection from the revela-
tions, 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 em-
bossed ornamentation on the covers, is the more suitable of the
two for the library or the table. "4

In our initial search, described above, we had missed the two advertise-
ments just cited because of their obscure positions in the News and be-
cause 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 additions 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.5 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 ed-
tion 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).6

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4Deseret News, Monday, June 24, 1878, p. 3.
6See Appendix I, Tables 4, 5.
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 1878. 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-

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 Inspired Revision and the Bernhisel manuscript. Brother Smith gave assurance that the Bernhisel manuscript is almost identical to the first edition of the Inspired 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 Inspired Revision was the best substitute.

The 1888 edition is essentially a reprint of the first American edition. By placing the Inspired Revision between the first American edition and the 1888 edition we were able to make a comparison without interfering with the chronological sequence of publications of Moses by members of the Church. If the Inspired Revision (1867) had been put in strict chronological order, it would have been placed between the Liverpool edition (1851) and the first American edition (1878). After a careful study of our linear comparison, it became apparent that the Inspired Revision and the first American edition were identical except for those differences imposed upon the text by the versification of the Inspired 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, however, it was the first American printing of the Pearl of Great Price after becoming a standard work of the Church.

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 comparison, 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.

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1 See Appendix I, Tables 1-5.

2 Clark, 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.1

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.2

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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 8, 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 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 "Smooth 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:

5Ibid., October, 1902, p. 63.
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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8Ibid., 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.\footnote{Moses 5:6,7.}

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.\footnote{Roberts, \textit{op. cit.}, p. 517.}

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.

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
Moses.

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." There can be no question that it was within the perogative 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 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 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.

Can 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 "Smooth 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?"

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\(^2\)See Appendix III.  
\(^3\)See 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 man 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
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 grammarian, 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 Manifesto 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."

5Ibid., 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 more 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 had been given him by inspiration of God through the Urim and Thummim, those 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.

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 de-
fective.8

On rare occasions God may dictate a communication, or His con-
versation 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 ex-
perience.

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 angrily 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 manuscripts 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 Bookhise manuscript was copied.

There were three sources from which came publications of the material in Moses. Reference to the summary chart 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 Mr. F. 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 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 K. Bernhisel. During the years immediately preceding 1876 (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 1876 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 (1888) contained a reprint of the 1876 edition of Moses. Especially significant is the fact that the 1888 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 N. Bernhisel
Manuscript
Copy of Last Revision
"Completely" Revised.

W. W. Phelps
First Revision
Incompletely Revised.

Periodical (1832 & 33)
Evening & Morning Star
Independence No.

Manuscript (Dec. 15, 1830)
Copy of First Revision
Taken to Ohio
by John Shipherd
<table>
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<th>Name of Manuscript or Publication</th>
<th>Name of Editor or Author</th>
<th>Source</th>
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<td>To Instruct the Saints who were Building Zion</td>
<td>Minor Corrections</td>
<td>To Make the Text conform to the Manuscript</td>
<td></td>
</tr>
<tr>
<td>An Extract from the Prophet's History</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To Instruct the Saints in the British Mission</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To Instruct the Saints in the British Mission</td>
<td>Additions to the Text</td>
<td>To Make the Published Text as Complete as the manuscript</td>
<td></td>
</tr>
<tr>
<td>To Instruct all Latter Day Saints</td>
<td>Additions &amp; Clarifications</td>
<td>To Make the Text as Complete as the Source</td>
<td></td>
</tr>
<tr>
<td>To Instruct all Latter Day Saints</td>
<td>Inspired Additions and Clarifications</td>
<td>Called to Revise by First Presidency &amp; Revelation</td>
<td></td>
</tr>
</tbody>
</table>
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

PUNCTUATION CHANGES IN SIX PUBLICATIONS OF THE CONTENTS OF MOSES 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</td>
<td>2</td>
</tr>
<tr>
<td>(A) 1921</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>(A) L.E.</td>
<td>71</td>
<td>13</td>
</tr>
<tr>
<td>(B) L.E.</td>
<td>47</td>
<td>4</td>
</tr>
<tr>
<td>(A) A.E.</td>
<td>22</td>
<td>8</td>
</tr>
<tr>
<td>(B) A.E.</td>
<td>12</td>
<td>5</td>
</tr>
<tr>
<td>(A) I.R.</td>
<td>57</td>
<td>71</td>
</tr>
<tr>
<td>(B) I.R.</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>(A) 1886</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>(B) 1886</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>(A) T.E.</td>
<td>41</td>
<td>19</td>
</tr>
<tr>
<td>(B) T.E.</td>
<td>41</td>
<td>10</td>
</tr>
<tr>
<td>(A) Totals</td>
<td>191</td>
<td>114</td>
</tr>
<tr>
<td>(B) Totals</td>
<td>107</td>
<td>18</td>
</tr>
</tbody>
</table>

TABLE 2

NUMBER OF WORD CHANGES IN SIX PUBLICATIONS OF THE CONTENTS OF MOSES 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</td>
<td>2</td>
</tr>
<tr>
<td>(A) 1921</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(A) L.E.</td>
<td>59</td>
<td>0</td>
</tr>
<tr>
<td>(B) L.E.</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>(A) A.E.</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>(B) A.E.</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>(A) I.R.</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>(B) I.R.</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(A) 1886</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>(B) 1886</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(A) T.E.</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>(B) T.E.</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>(A) Totals</td>
<td>81</td>
<td>14</td>
</tr>
<tr>
<td>(B) Totals</td>
<td>14</td>
<td>11</td>
</tr>
</tbody>
</table>

1 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>(A) 1921</td>
<td></td>
<td>0  0  0  0  0  0  0  0  0  0  0  0  0  0  0  0  0  0</td>
<td>0</td>
</tr>
<tr>
<td>(A) L.E.</td>
<td>20  33  27  7  22  25  3</td>
<td>139</td>
<td>40</td>
</tr>
<tr>
<td>(B) L.E.</td>
<td>15  4   1  0  4  6  10  0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(A) A.E.</td>
<td>11  14  2  14  6  4  20  6</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>(B) A.E.</td>
<td>10  10  2  5  4  4  7  6</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>(A) I.R.</td>
<td>5    24  10  8  14  17  35  7</td>
<td>120</td>
<td>52</td>
</tr>
<tr>
<td>(B) I.R.</td>
<td>4    13  4  4  4  5  14  4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(A) 1888</td>
<td>0    1   1  0  1  1  0  0</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>(B) 1888</td>
<td>0    1   1  0  1  1  0  0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(A) T.E.</td>
<td>10  3   3  4  5  1  10  3</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>(B) T.E.</td>
<td>10  3   3  4  5  1  10  3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(A) Totals</td>
<td>46   75  43  28  32  45  91  19</td>
<td>379</td>
<td>180</td>
</tr>
<tr>
<td>(B) Totals</td>
<td>32   31  10  13  17  17  40  13</td>
<td></td>
<td></td>
</tr>
</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>(A) 1921</td>
<td></td>
<td>0  0  0  0  0  0  0  0  0  0  0  0  0  0  0  0  0  0</td>
<td>0</td>
</tr>
<tr>
<td>(A) L.E.</td>
<td>6    0   1  0  3  1  5  3</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>(B) L.E.</td>
<td>0    0   0  0  0  1  5  0</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>(A) A.E.</td>
<td>27   5   20  10  37  25  6  15</td>
<td>147</td>
<td></td>
</tr>
<tr>
<td>(B) A.E.</td>
<td>12   2   18  10  34  25  4  8</td>
<td>113</td>
<td></td>
</tr>
<tr>
<td>(A) I.R.</td>
<td>0    0   1  0  0  0  0  0</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>(B) I.R.</td>
<td>0    0   0  0  0  0  0  0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>(A) 1888</td>
<td>0    3   0  0  0  2  4  1</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>(B) 1888</td>
<td>0    3   0  0  0  2  4  1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(A) T.E.</td>
<td>9    6   0  2  11  1  11  2</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>(B) T.E.</td>
<td>9    5   0  1  6  1  9  2</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>(A) Totals</td>
<td>42   14  22  13  51  29  28  21</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>(B) Totals</td>
<td>21   7   18  11  40  26  18  11</td>
<td>154</td>
<td></td>
</tr>
</tbody>
</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</td>
<td>2</td>
</tr>
<tr>
<td>(A) 1921</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(A) L.E.</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>(B) L.E.</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(A) A.E.</td>
<td>49</td>
<td>11</td>
</tr>
<tr>
<td>(B) A.E.</td>
<td>27</td>
<td>11</td>
</tr>
<tr>
<td>(A) I.R.</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(B) I.R.</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(A) 1888</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(B) 1888</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(A) T.E.</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>(B) T.E.</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>(A) Totals</td>
<td>70</td>
<td>14</td>
</tr>
<tr>
<td>(B) Totals</td>
<td>43</td>
<td>12</td>
</tr>
<tr>
<td>No. of Words</td>
<td>1,485</td>
<td>828</td>
</tr>
<tr>
<td>Per Chapter</td>
<td>1,083</td>
<td>828</td>
</tr>
</tbody>
</table>

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></th>
<th>Number of Divisions Per Chapter</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>A. No. Verses L.R.</td>
<td>25</td>
<td>33</td>
</tr>
<tr>
<td>B. Identical Div.</td>
<td>23</td>
<td>23</td>
</tr>
<tr>
<td>C. Unidentical Div.</td>
<td>19</td>
<td>16</td>
</tr>
<tr>
<td>D. No. Verses T.E.</td>
<td>32</td>
<td>31</td>
</tr>
<tr>
<td>Totals &quot;BcC&quot;</td>
<td>12</td>
<td>39</td>
</tr>
</tbody>
</table>
### APPENDIX II. A LIST OF MAJOR DIFFERENCES

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Publication &amp; Verse</th>
<th>Text of Major Differences</th>
<th>Did Difference Appear in J.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:5</td>
<td>T. &amp; S. 1843</td>
<td>...no man can behold all my glory, and afterwards remain in the flesh.</td>
<td>yes</td>
</tr>
<tr>
<td></td>
<td>A. E. 1878</td>
<td>...no man can behold all by glory, and afterwards remain in the flesh on the earth.</td>
<td></td>
</tr>
<tr>
<td>1:11</td>
<td>T. &amp; S. 1843</td>
<td>but now mine eyes, mine own eyes, have beheld God; but not mine natural, for mine eyes could not have beheld;</td>
<td>yes</td>
</tr>
<tr>
<td></td>
<td>A. E. 1878</td>
<td>but now mine eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>T. E. 1902</td>
<td>But now my own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld;</td>
<td>no</td>
</tr>
<tr>
<td>1:15</td>
<td>T. &amp; S. 1843</td>
<td>...and I am judge between thee and God;</td>
<td>yes</td>
</tr>
<tr>
<td></td>
<td>A. E. 1878</td>
<td>...and I am judge between thee and God;</td>
<td></td>
</tr>
<tr>
<td>1:21</td>
<td>T. &amp; S.</td>
<td>In the name of Jesus Christ, In the name of the Only-Begotten,</td>
<td>yes</td>
</tr>
<tr>
<td></td>
<td>A. E.</td>
<td>In the name of the Only-Begotten,</td>
<td></td>
</tr>
<tr>
<td>1:22</td>
<td>T. &amp; S. 1843</td>
<td>Satan cried with a loud voice, with weeping, and gnashing of teeth,</td>
<td>yes</td>
</tr>
<tr>
<td></td>
<td>A. E. 1878</td>
<td>Satan cried with a loud voice, with weeping (and wailing) and gnashing of teeth</td>
<td></td>
</tr>
<tr>
<td>1:24</td>
<td>T. &amp; S. 1843</td>
<td>when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven,</td>
<td>yes</td>
</tr>
<tr>
<td></td>
<td>A. E. 1878</td>
<td>when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven,</td>
<td></td>
</tr>
<tr>
<td>1:27</td>
<td>T. &amp; S. 1843</td>
<td>(The Lord is Speaking) And it came to pass as Moses' voice was still speaking, he cast his eyes, and behold the earth, yea, even all the face of it... decrying it by the spirit...</td>
<td></td>
</tr>
</tbody>
</table>
(The Lord is speaking.) And it came to pass, as the voice was still speaking, he cast his eyes, and behold the earth, yea, even all the face of it, discerning it by the Spirit.

(Moses stood in the presence of God, and he talked with Moses, face to face;)

Behold this is my work to my glory, to the immortality and eternal life of man.

For behold this is my work and my glory, to bring to pass the immortality and eternal life of man.

...now they are spoken unto you. Amen.

...now they are spoken unto you.

...and divided the waters, yea, the great waters under the firmament.

Let the waters bring forth abundantly every moving creature that hath life and fowl which may fly in the open firmament of heaven.

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.

I, God, saw that all things which I had made were good.

I, God, saw that all things which I had created were good.

God, blessed the seventh day, and sanctified it, because I had rested from all my work...
<table>
<thead>
<tr>
<th>Verses</th>
<th>Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:9</td>
<td>A.E.</td>
<td>God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which...&lt;br&gt;And out of the ground I, the Lord God, made to grow naturally, every tree that is pleasant...&lt;br&gt;And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant...&lt;br&gt;And I, the Lord God, planted the tree of life...&lt;br&gt;And I, the Lord God, planted the tree of life...&lt;br&gt;And a river went out of Eden...&lt;br&gt;And I, the Lord God, caused a river to go out of Eden&lt;br&gt;where there was created much gold; where I, the Lord God, created much gold;&lt;br&gt;and there was bdellium and the onyx stone.&lt;br&gt;and there was bdellium and the onyx stone.&lt;br&gt;And the name of the second river was called Gihon; and the name of the third was Hiddekel;&lt;br&gt;And the name of the second river was called Gihon; and the name of the third river was Hiddekel;&lt;br&gt;and commanded that they should be brought unto Adam,&lt;br&gt;and commanded that they should come unto Adam,&lt;br&gt;and it was breathed into them, the breath of life, and whatsoever Adam called every living creature, that was the name thereof,&lt;br&gt;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,&lt;br&gt;Therefore shall a man leave his father and his mother, and cleave un-&lt;br&gt;&lt;br&gt;</td>
</tr>
</tbody>
</table>
to his wife; and they (twain) shall be one flesh.

A.E. 1878
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 ...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 and Adam and his wife hid themselves from...
A.E. 1878 and Adam and his wife went to hide themselves from...

5:1 E.W. S. 1835 For after, that he had been driven out, he began to till the earth,
A.E. 1878 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.W. S. 1835 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.
A.E. 1878 saying, Blessed be the name of God, 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 Behold, you have driven me out this day from the face of men, and from your face shall I be hid; ...it shall come to pass every one that finds me will slay me, because of my oath,
A.E. 1878 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 / E.W. S. 1835 I am God; I made the world, and men before they were.
A.E. 1878 I am God; I made the world, and men before they were (in the flesh).

6:52 / E.W. 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.

Jesus Christ, a righteous Judge which shall come. Jesus Christ, a righteous Judge who shall come in the meridian of time.

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,

That 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,

that in you is given the record of heaven; therefore it is given to abide in you; the record of heaven;

and thou art after the order of him who was without beginning of days or end of years, from all eternity.

and thou art after the order of him who was without beginning of days or end of years, from all eternity (to all eternity)

...but the Lord came and dwelt in righteousness.

...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

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 instil 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 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 these 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 further 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 as much 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 man, 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 speech, 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

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be affidavits is insufficient; it is true, because it is positive. 2. Because it charges no实际上 charges are copyud committed in the State of Missouri. Therefore he did not see from...the State of Illinois. The proceedings in this state from the affidavits of the arrest afforded no reason, Governor Smith, whose action may hereafter be inferred in cases of this character. No affidavit simply states that the affiant was on guard before the fact is the in sad murder, and is a citizen or resident of State of Illinois. It is not said who about ot that the person was unknown.

The Governor of Missouri in his demand calls a false from justice, charged with be necessary before the fact to an assault with be to a fact, made by 100s. The arrest, made by J. B. Ragg, in the State of Missouri...affidavit refers to the affiant's authority for that statement. Ragg in affidavit do not Smith a false from, nor does he state a fact, from which the Governor had a right to infer. Neither does copy of O. P. Rockwell appear in the affidavit, nor does Ragg say Smith did. Yet the Governor says he has affidavit in the State of Illinois. But Ragg only says he is a citizen of the State of Illinois.

The Governor of Illinois responding to the end of the Executive of Missouri, for the arrest of Smith, giving that the Governor of Missouri stands charged by the affidavit of Liberius W. Ragg with being present before the fact to an assault with intent to kill, made by 100s. Ragg on Saturday W. Ragg, the night of the fifth day of May, 1839, at the county of Jackson, in said State of Missouri, and that the said Joseph Smith has fled beyond the limits of said State, and taken refuge in the State of Illinois.

These facts do not appear by the affidavit of Smith. On the contrary, it does not appear that Smith was necessary to O. P. Rockwell. He had no reason from the Governor of Missouri, and taken refuge in the State of Illinois.

The Court will not regard the facts set forth in the affidavit of Ragg, as having any legal existence. The other words and every statement in the said warrant, are not supported by oath, and cannot be received in evidence to deprive a man of his liberty, and import him to a foreign state for trial. For

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 Smith, that he was admitted on the argument, that the warrant which originally issued upon the said requisition, was issued by his predecessor, that when the Smith came to Springfield to surrender 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 one, 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 say, however, that amid all trials and tribulations we had to wade through, the Lord, who well knew our infidelity and dissent, strengthened us "unto the end, here a little and there a little" of which the following was a precious morrow.

A Resolution in Joseph Smith, June given. 1839.

The words of God which he spake unto Moses at the time when Moses was caught up into an exceeding high mountain and he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence. And God spake unto Moses saying, Behold I am the Lord God Almighty, and mine is the name, for I am without beginning of days or end of years; and is not this covenanted? And behold, thou art my son, wherefore, look and I will show thee the authorship of mine hands, but ye shall not for your works are without end, and also my words, for they never cease: wherefore no man can behold all my works except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh. And I have a work for thee, Moses my son; and thou art in the midst of mine only begotten; and mine only begotten is and shalt be the Messiah, for he is full of grace and truth; and that there is no God besides me; and all things are present with me, for I know them all. And I now behold this one thing I have unto thee, Moses, my son, for thou art the one in all the world, and now I shall show it unto thee; and it came to pass that Moses looked behold the world upon, and he was created, and Moses beheld the one and the other thereof, and all the children of men which was and which are created of the same that he greatly marvelled, and wond...
The presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth, and it came to pass, that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself, now, for this cause, I know that man is nothing, which thing I never had supposed, but now mine eyes mine own eyes, but not mine; eyes, for mine eyes could not have beheld for I should have withered, and died in his presence, but his glory was upon me. And I beheld his face, for I was transfigured before him.

And it came to pass, that when Moses had seen these words, behold, Satan came tempting him, saying: Moses, son of man, worship me. And it came to pass, that Moses looked upon Satan, and said, who art thou? for behold, I am the son of God, in the likeness of the only begotten, and which is thy glory, that I should worship thee? And I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man! Is it not naturally? Blessed is the name of my God, for his spirit hath not abashed me from me, or else, where is thy glory? for if it is discernible unto me, and I am judge between thee and God; for God said unto me, worship God for him only shalt thou serve. Satan, deceive me not, for God said unto me, worship God for him only shalt thou serve. Get thou hence, Satan, and deceiver me not, for God said unto me, thou art after the similitude of mine only begotten, and I will give thee dominion over all the beast of the earth, and over all the birds of the air, and over all the fish of the sea. And again Moses said, I will not cease to call upon God. I have these things to inquire of him for his glory has been upon me; wherefore, I can judge between him and thee. Depart hence, Satan.

And now when Moses had said these words, Satan eyed with a fiendish voice, and went up upon the earth, and commanded, saying: I am the only begotten, worship me. And it came to pass, that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell; nevertheless, calling upon God, he received strength; and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of glory. And now Satan, began to trample, and the earth shook; and Moses received strength, and called upon God, saying, in the name of Jesus Christ depart hence, Satan. And it came to pass, that Satan cried with a loud voice, with a terrible voice, and a loud voice, and a terrible voice. and he fell flat on the ground, and died; and then the servant of the Lord returned. And now of this thing Moses made an account to Israel, and it is not true, that Satan...
God spoke unto Moses, saying, \textit{The heathen are} not, and they cannot be numbered unto men, but they are numbered unto \textit{the children of men}, and as one earth shall be a city, and the heavens thereof, even so shall all the nations come, and there is no end to my words.

"This is the work to my glory, to the memory and eternal life of man. And now, verily, I will speak, unto you concerning the things which shall be done unto the children of men, at the coming in of the thing which shall be the last day of the kingdom of God, and the events which shall transpire upon which they stand, and which shall be their work, and which shall be the way in which they shall be made known unto the children of men. And now they are the children of men, and the children of men are the children of God."
THE GOSPEL.

By a reference to the last number of the Star, it will be seen that the plan of salvation was revealed to Adam, after he was driven out of the garden of Eden. To show further the connection of this subject, we make an extract from a revelation concerning him, after he had been driven out:

For after that 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 the bread of the sweat of the earth 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 from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land and to tend flocks; and they also begat sons and daughters.

And 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 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 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 spoke, saying, this is a similitude of the sacrifice of the holy sacrifice of Abraham, which is full of grace and truth. Wherefore, thou shalt do all that thou dost in the name of this son, and their sons shall be called after the name of the Son forever more.

And in that day the Holy Ghost fell upon Adam, which bore record of the Father and the Son, saying, I am Jesus Christ, the beginning and the end, the first and the last, he that liveth and he that dieth, the light of the world, the true treasure of life, and the name of the Son. And Adam was blessed, and was filled, and began to prophesy concerning the whole family of the earth, beholding the sons of men for his companions. For in this lifetime I should bear my joy, and again in my flesh I shall see God.

And Eve also, having heard these things, and seeing that the Lord of Heaven was pleased with them, she also prophesied, and said, I am the life, and the resurrection, and the light of the world, and the true treasure of life, and the name of the Son. And Eve was blessed, and was filled, and began to prophesy concerning the whole family of the earth, beholding the sons of men for her companions. For in this lifetime I should bear my joy, and again in my flesh I shall see God.

6Kirtland, Reprint, 1835, Moses 5:1-16.
And it came to pass that Enoch continued to call upon all the people, saying, Turn ye, and go ye into the presence of the Lord; not for yourselves, but for the name of the Lord. And the Lord appeared unto all the people, and they heard the voice of the Lord, saying, Turn ye, and go ye into the presence of the Lord. And Enoch said unto the people, Hearken unto the voice of the Lord, and do ye according to his commandments. And the Lord answered Enoch, saying, Go ye into the presence of the Lord, and do ye according to his commandments. And Enoch said unto the people, Hearken unto the voice of the Lord, and do ye according to his commandments. And the Lord answered Enoch, saying, Go ye into the presence of the Lord, and do ye according to his commandments.

And Enoch continued to call upon all the people, saying, Turn ye, and go ye into the presence of the Lord; not for yourselves, but for the name of the Lord. And the Lord appeared unto all the people, and they heard the voice of the Lord, saying, Turn ye, and go ye into the presence of the Lord. And Enoch said unto the people, Hearken unto the voice of the Lord, and do ye according to his commandments. And the Lord answered Enoch, saying, Go ye into the presence of the Lord, and do ye according to his commandments. And Enoch said unto the people, Hearken unto the voice of the Lord, and do ye according to his commandments. And the Lord answered Enoch, saying, Go ye into the presence of the Lord, and do ye according to his commandments.
depth of the sea, and no grass was the
least of the grasses of the earth, nor
plants of the earth by the hand which came
up out of the depths of the sea. And the
giants of the land, also, stood afar
doff; and there went forth a curse upon
all the people which fought against
them, and from that time forth there
were wars and bloodshed among them,
that the Lord came and dwelt with
his people, and they dwelt in righteous
ness. 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 his
honor and his name was declared in the
people. And it came to pass after some
years of one hundred
and one month, and dwelt in righteousness,
and there was no war, 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 is said, before 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, ZION
in process of time, was taken up
into heaven! And the Lord said unto
Enoch, Behold my abode forever: and
Enoch also beheld the residue of the
people which were the sons of Adam,
and they were a mixture of all the
seed of Cain, for the seed of Cain had
no other pair among them. And all
their days were 365 years. And
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 house of the Fathers, and the Son
of Man, and beheld the power of Satan
was upon all the earth, and the earth
was filled with darkness and gloom;
and he beheld the inhuman
ness of the earth. And he beheld Satan,
and he held a great chain in his hand
and he cried, and the whole
earth was filled with darkness and
gloom, and he looked up and
laughed, and his angels rejoiced.
And enoch beheld angels descending out
of heaven bearing testimony, of the
Father and Son, and the Holy Spirit fell
as many, and they were caught up by
the powers of heaven into Zion. And it
came to pass, that the Lord of heaven
looked upon the residue of the people,
and he wept, and Enoch bore record
of it, saying, How is it the heavens
weep and shed, for their tears as the
rain upon the mountains? And Enoch
said unto the Lord, How is it that you
can weep, seeing you are holy; and
from all eternity to all eternity? And
wast it possible that man could number
the particles of the earth, and million
ions of earth, like this, it would not be
a beginning to the number of your
creations; and your curtains are stretched
out still; and yet you are there, and
your bosom is the rex; and among you are
justly 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
they know your name, and your
habitation of your throne; and mercy
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
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 I gave commandments, that
they should love one another, and that
they should choose me their Father;
but behold they are without affection;
and they hate their own blood; and
the fire of my indignation is kindled against
them, and in my boelm disapp
will I send in the floods upon them,
for my fire is kindled against them.
Behold Enoch, man, I have
listed is my name; Man of strength is
my name, and Endless and Eternal is
my name, also. Wherefore, arise
stretch forth my hands and hold all
the creations which I have made; and
my eye can pierce them, even to the
ophthalm of the workmanship of
my hands, there is no creature that
is not seen among your hands, and
they shall bear their sins: the heads of their fathers, Satan, and
be saved, and live, and he shall be
the stock of the stock of his stock,
and be the head of the head of the
heads of their fathers: Satan's be
the stock, and be saved, and live,
and be the head of the head of the
heads of their fathers: Satan's be
the stock, and be saved, and live,
and be the head of the head of the
heads of their fathers.
not the same woman; yea, seeing these shall be dead. But blessed, these, when your eyes shall behold the same event in the slippery bond of time, for then will you have prepared for themselves a place of light, and this shall be for the sake of my children; and this shall be for the sake of the children of Noah. And it came to pass that Enoch continued his cry unto the Lord, saying, O Lord, will you not command upon the earth? Will you not bless the children of Noah? And I came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, and that the earth might never more be convoluted by the floods. And the Lord could not withhold, and he conformed with Enoch, and awoke unto him with an oath, that he would save the floods; that he would call upon the children of Noah; and that the same shall be saved from all the decays, that a monument of his seed should always be found among all the sons of men; while the earth shall stand, and the Lord said, Blessed be him through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven which is broad as eternity; whose voice is in the gate and climbs up by the mountains of the Lord, and is heard out of the clouds, and all eternity shall know. And Enoch intimated, that the destitution of all the sons of Noah should be saved with a temporal salvation, whatever he said, that Noah belied, as was the Lord. And the Lord smiled upon him and lifted up his soul; and upon the earth the water came and floated them up; and as Enoch saw this, he had kindness of soul, and went over his brethren, and said unto the heavens, I will not be comforted, but the Lord said unto Enoch, Lift up your heart and be glad, and take—And it came to pass that Enoch looked, and he saw Noah, and he beheld all the times of the earth, and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be the meridian of time, in the days of judgment and renovation. And the Lord beheld in the vision of the Son of man, even in the flesh, and the soul received, saying, The righteous shall be lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the heavens of the Father and behold Zion is without a cloud. And it came to pass that Enoch looked, and he said, Noah beheld that the earth was required of the Son of man; even in the flesh, and the soul received, saying, The righteous shall be lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the heavens of the Father and behold Zion is without a cloud. And it came to pass that Enoch beheld the Son of man ascended into the Father, and beheld that the earth was required of the Son of man, even in the flesh, and the soul received, saying, The righteous shall be lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the heavens of the Father and behold Zion is without a cloud. And it came to pass that Enoch beheld the Son of man ascended into the Father, and beheld that the earth was required of the Son of man, even in the flesh, and the soul received, saying, The righteous shall be lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the heavens of the Father and behold Zion is without a cloud. And it came to pass that Enoch beheld the Son of man ascended into the Father, and beheld that the earth was required of the Son of man, even in the flesh, and the soul received, saying, The righteous shall be lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the heavens of the Father and behold Zion is without a cloud. And it came to pass that Enoch beheld the Son of man ascended into the Father, and beheld that the earth was required of the Son of man, even in the flesh, and the soul received, saying, The righteous shall be lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the heavens of the Father and behold Zion is without a cloud. And it came to pass that Enoch beheld the Son of man ascended into the Father, and beheld that the earth was required of the Son of man, even in the flesh, and the soul received, saying, The righteous shall be lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the heavens of the Father and behold Zion is without a cloud.
the only name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall ask all things in his name, and whatever ye shall ask, it shall be given.

The gospel that Enos preached was the same, for he called upon the people to repent, and he received a commandment to baptize, and when more repented and were brought into the kingdom of God, he continued to preach in righteousness, that the people might know the mysteries of the kingdom, even as and know for themselves, and with the power and manifestation of the Spirit, while in the flesh, they might be able to bear the presence of God in his works of glory; for Enos, and all the people walked with God, and were translated, even taken up into the bosom of God.

The gospel that Noah preached to the inhabitants before the flood, was the same that had been preached to his fathers before him: for he was a just man, and perfect in his generations, and walked with God. To show farther, and more plain respecting the calling and preaching of Noah, we give an extract from his history, as it has been given of him in three last days:

And it came to pass, that Noah and his name heard, unto the Lord, and gave heed, and they were called the sons of God.

And when these men began to multiply, on the face of the earth, and daughters were born unto them, that the sons of men saw their daughters: and the Lord said unto Noah, the daughters of men have made them chose for them, for their sons, and they will not hearken to my voice.

And it came to pass, that Noah prophesied and taught the things of God, even as it was in the beginning: and the Lord said unto Noah, my Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years: and if men do not repent, I will send in my floods upon them.

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

And the Lord ordained Noah after his order and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enos.

And it came to pass, that Noah called men, that they should repent; but they hearken.
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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 "significant" 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 Bernhisel Manuscript and the American edition of the Book of Moses.

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 1943 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 com- 
prises 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 prac- 
tical 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 communi- 
cates 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.

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