

The Visual Scriptures

Patterns

in the

Pearl of Great Price

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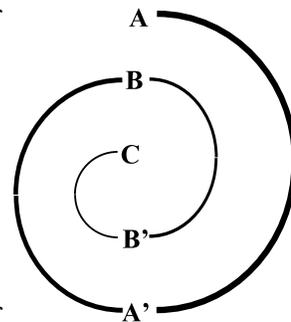
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Preface

Can the scriptures be presented graphically, as images, pictures, if you will? If so, is there any value in such a presentation? The answer to both questions is a definite Yes. We are accustomed to read the scriptures in one dimension, one sentence after another. What would it be like if we read them in two or even three dimensions? Would any new insights open up? Would any hidden beauty be revealed?

John Breck made an extensive investigation of chiasms[1] in the Bible, and shows how they can be read as spirals, often ascending spirals because of intensification, conical helices, three dimensional figures.[2] The helical reading of a chiasm of the form ABCB'A' would be AA'BB'C as shown in the figure. This shape allows the author to more clearly present his central idea, which appears at the apex of the helix. Also, there often is intensification with paired elements, with the second being stronger than the first.

Unfortunately, we can't see the helix, except in our mind's eye. However, all of the information contained in the helix can be visualized in a two-dimensional representation, a two-dimensional picture of the scripture. This shape is a chevron. The apex of the spiral coincides with the point of the chevron. And, in fact, the lower turns of the helix are also presented to the eye as the branches of the chevron, allowing the viewer to study the form in detail, often with enhanced understanding beyond what can be ascertained in the linear dimension of the printed page. Matched pairs of elements in the branches of the chevron help explain and define each other and thus enhance the information content of the passage. And the presentation becomes an art form, revealing beauty hidden in the one dimensional lines of text.



Here is an example, Moses 2:1-5.

- A I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things;
B yea, in the beginning I created the heaven, and the earth upon which thou standest. 2 And the earth was without form, and void;
C and I caused darkness to come up upon the face of the deep;
D and my Spirit moved upon the face of the water;
E for I am God. 3
D 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;
C and the darkness, I called Night;
B and this I did
A by the word of my power, and it was done as I spake;

This chiasm can be read word-for-word as a helix. I have made some changes in punctuation and capitalization, but not changed any words.

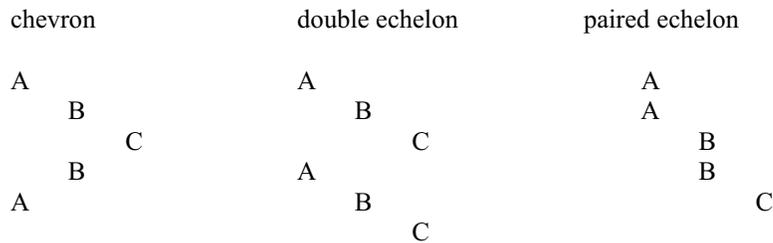
I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things by the word of my power, and it was done as I spake. Yea, in the beginning I created the heaven, and the earth upon which thou standest, and the earth was without form, and void, and this I did.

And I caused darkness to come up upon the face of the deep, and the darkness I called Night. And my Spirit moved upon the face of the water.

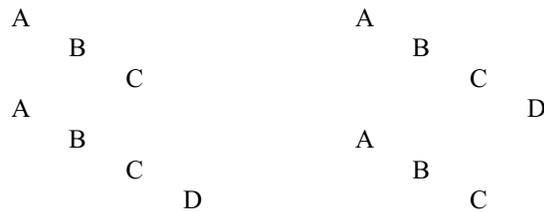
And I, God, said: Let there be light; and there was light. And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness. And I, God, called the light Day, for I am God.

The D elements are related since the Spirit and light are related. The E is a clear point of emphasis. It doesn't show up as the point of emphasis in the standard format. In fact, it seems almost superfluous in that format.

The chevron is the most common shape found in scripture. It is the shape of chiasmus. There are two other regular shapes, the multiple (usually double) echelon and the paired echelon. Here are the basic formats of these features



The double echelon is usually referred to as alternate or direct parallel. The paired echelon is known as climax. The C's in the chevron and the paired echelon are the points of emphasis. Sometimes the double echelon includes an unrepeated point of emphasis at the end of one of the echelons.



Isaiah 1:15 is an example of the first of these.

A	And when ye spread forth your hands,
B	I will hide mine eyes from you: yea,
A	when ye make many prayers,
B	I will not hear:
C	your hands are full of blood.

Notice that the paired elements are similar, but not the same. The C tells why the Lord will not answer their prayers. Isaiah uses this form extensively.

In addition to these regular forms, we sometimes find irregular forms that show parallelism. A nice example is found in the interlinear version of John 1:6-9. This has paired elements at all three levels of indentation, but it can't be rearranged into a chevron or a double echelon.

There was a man having been sent from God,	name to him, John; this one came for a witness,
that he might witness about the light,	that all might believe through Him.
not he was that light, but	that he might witness about the light.
He was the light true,	which enlightens every man coming into the world.

My work on reformatting the scriptures began May 15, 1988, when I discovered the inverted arrangement of "redemption" and "resurrection" in Doctrine and Covenants 88:14-16. For the next three years I reformatted the doctrinal discourses of the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and some Bible examples. Parallelism, similarity of theme, was the basis of my formatting. I call the results the visual scriptures, which can be viewed on my web site, kindly hosted by Kurt Neumiller.[3]

The visual scriptures, the two-dimensional reformatted scriptures, present the images, the pictures, of the scriptures. Understanding springs to the eye. Insights are discovered that are difficult to detect in the linear text. A beauty is revealed that is invisible on the traditional page.

Another aspect of the literary design of the scriptures is the frequent occurrence of lists of similar items. In the vast majority of cases we find that the number of items in these lists bears the symbolic meanings developed by Bullinger in his study of the Bible.[4]

Now, for a little background, scholars, in the late 18th and early 19th century, began to notice chiasmus

in the Bible.[5][6] Forbes published a detailed discussion of chiasmus in the Bible in 1854.[7] Lund[8] and Welch[9][10] have described in detail the characteristics of chiasmus, and provided guidelines with which to judge the strength of a proposed chiasm. Edwards and Edwards utilized statistical methods to determine the probability that a proposed chiasm could have occurred by chance rather than by design.[11][12] Welch edited a collection of essays on chiasmus which includes an extensive bibliography of the expanding literature on this subject.[13]

Chiasmus in the Book of Mormon was first discovered by Welch in 1967, nearly 140 years after it was first published.[14] Shortly after Welch announced his discovery, chiasmus was found in both the Pearl of Great Price[15] and the Doctrine and Covenants,[16][17] although its presence in the latter is regarded by some as controversial. Parry has published reformatted versions of the Book of Mormon showing the parallelisms he discovered.[18][19] The first of these was published four years after my initial discovery of chiasmus in the Doctrine and Covenants, and three years after I had completed the first draft of the reformatted Book of Mormon text.

While Joseph Smith may well have known little or nothing about chiasmus,[20] it is clear that the scriptures of the latter days contain numerous examples of inverted parallel structures that satisfy all of the criteria proposed by Lund and Welch to define chiasmus. It is equally clear that some of the passages that show inverted parallel arrangements of concepts and ideas violate one or more of these criteria, and it may be inappropriate to refer to them as chiasms. Whether or not the formal criteria of chiasmus are met is relatively unimportant to the student of the scriptures. What is important is that the parallel structure often aids significantly in gaining understanding of the scriptures. My focus has and will be on parallelism in ideas, themes, rather than words. Word parallels do occur, but that is of secondary importance to me.

In the pages that follow, the parallelisms are indicated by equal levels of indentation. Capital or lower case guide letters and Roman numerals were added at the beginning of the elements of the more extensive units to guide the eye. Any given element begins with a guide letter and ends just before the next similar letter, or sometimes at an un-marked inter-structural passage. Within a given element, so marked by a letter, sub-elements are indicated by further indentation. Verse numbers are placed at the end of the previous verse to avoid starting a line with a verse number.

In some instances there is an overall structure that covers several smaller units, and perhaps extending over several chapters. These elements are marked with outdented double capital letters (AA, BB, etc.) and Roman numerals. In these cases it is helpful to lay the pages out end to end so that the entire unit can be seen at once (really, it should be written on a scroll!) Often the elements of the overall structure have no obvious relationship to the smaller units within. However, a major point of emphasis is to be found at the turning point, just as in the smaller ones. The most complex example in all of scripture is found in 3 Nephi 20:11-23:3, Christ's commentary on Isaiah. Here a single inverted system covers the entire text, while the same text is also subdivided into smaller systems at several levels.

Paired elements within a given structure are associated with each other either as being similar, opposite, or otherwise related. Sometimes an element helps explain, or otherwise elaborates upon, its partner. It is in this aspect that the structure enhances the information content of the text. As Breck said,

“Above all, however, respecting the literary form of biblical passages goes far towards throwing light on the *literal sense* of the text. Understanding and elucidating that sense remains the exegete's primary task. The beauty of chiasmus lies in the fact that its form expresses its meaning with such directness and clarity. The surest way to discover and proclaim that meaning is to proceed by a thoroughgoing analysis of the form by which that meaning is conveyed.”[21] (emphasis in original)

One wonders why the Lord chose to couch so many of His ancient and latter-day revelations in these forms. Various scholars have speculated about this question with regard to the Bible, suggesting ease of memorization, poetic form, and so forth. Brown suggests that “Parallel form may have a greater influence on the human soul than we realize.”[22] The following points might be considered:

- * The Lord teaches by repetition in ways that don't appear to be repetitious. The paired elements of parallelistic structures support and help define each other, with the result that the meanings are made more clear without additional words of explanation. In fact, an understanding of the structure is an important aid in understanding the original intent of the author, as noted by Breck, above.
- * One is almost forced to consider the scriptures more carefully, with more pondering in depth. New

insights are gained, particularly when paired elements do not at first appear to match, but their placement is forced by the surrounding structure. Further consideration often reveals previously un-noticed relationships and deeper understanding.

- * The context of a passage is more easily discerned.
- * The language carries a power and impact that derives, in part, from the structure.
- * The Lord uses these forms as a pattern to help His children recognize the revealed scriptures. They are difficult to imitate, yet the modern scriptures came forth before even scholars were very aware of the pattern.

As the beauty of the scriptures unfolds to view, we can well agree with the Prophet, "...the heavens declare the glory of a God...and he that can mark the power of Omnipotence, inscribed upon the heavens, can also see God's own handwriting in the sacred volume: and he who reads it oftenest will like it best, and he who is acquainted with it, will know the hand wherever he can see it..."[23]

It must be stated that the study of parallel forms in the latter-day scriptures is in its earliest state of development. It must be emphasized that there often is more than one way to represent a particular passage, and different people may prefer different forms. It is, after all, an art form. Above all, one must not lose sight of the messages of the scriptures through arguing the structure. I have supplied notes at the end of each book in an attempt to explain my reasoning when the structure needs explaining.

This should not be considered a scholarly work. I have made no attempt to compare my work with that of others. Also, I have not shown the differences between Moses and Genesis. It is well recognized that Moses is richer than Genesis where they overlap.

This work is presented only as a sampling of one man's views, and should not be considered as authoritative nor final. The reader is invited to consider these examples, improve upon the representation of their structures, and search for others. If some insight is gained, the exercise will have been worthwhile for us both.

Note: The pages have been formatted for 8.5 x 11 inch paper, printed double sided, with a half inch binding margin. The reader may wish to print them and place them in a looseleaf binder. The reformatted pages provide ample space for notes and comments.

Notes

1. Chiasmus consists of a series of words or ideas that is repeated, term by term, but in reverse or inverted order. The terms in the repeated series may be identical, similar, opposite, explanatory, or related in other ways to those in the first one. Using capital letters as guides to the individual terms, the topical sequence is of the form ABCDCBA. The central unit typically is a point of emphasis.

A modern example appeared on the cover of TV Guide (May 28/June 3, 1988.), announcing a special program on the Viet Nam Memorial. It can be reformatted as a chevron to show the structure.

We
 touch
 the wall
 and
 the wall
 touches
 us.

Individual terms may have substructure showing alternate parallelism, such as A B₁ B₂ C D C B₁ B₂ A.

John Welch has defined the characteristics of formal chiasmus (“Criteria for Identifying the Presence of Chiasmus“, F.A.R.M.S., Provo, Utah, 1989). Since not all of the inverted systems found in scripture follow all of his criteria, I prefer to use the more general term *chevron*, rather than chiasmus. Chiasmus thus is a subset of *chevron*. However, chevrons that violate one or more of Welch’s criteria may be no less valuable in understanding scripture. Often parallel terms expand upon or explain their partners. I have discovered many insights by finding the parallel patterns.

2. John Breck, “The Shape of Biblical Language; Chiasmus in the Scriptures and Beyond,” St. Vladimir’s Seminary Press, Crestwood, NY 10707, KALOROS PRESS, Wadmalaw Island, SC 29487, 2008.
3. ldsgospeldoctrine.net/dlj/visualscriptures.html
4. E.W. Bullinger, “Number in Scripture,” (1894) (reprinted by Kregel Publications, Grand Rapids MI, 1981. Here is a partial list of his descriptions.
 - 3– That which is solid, real, substantial, complete, and entire.
 - 4– Creation, all that was created; man in his relation to the world as created; the number of the world; geographic fullness (four winds, four corners of the earth, four points of the compass).
 - 5– Mercy, grace.
 - 6– Evil; man in opposition to God; the number of imperfection; man without God and Christ.
 - 7– Spiritual perfection and completeness.
 - 8– New beginning; resurrection.
 - 9– Finality, conclusion of the whole matter, Divine judgment of man and his works.
 - 10– Ordinal (first, second, third, etc.) perfection, perfection of Divine order, everything in proper order; completeness of order, marking the entire round of anything; implies nothing is wanting; the whole cycle is complete. As a multiplier it adds emphasis.
 - 11– Disorder, imperfection, confusion, disintegration.
 - 12– Governmental perfection (we would say priesthood).
 - 13– Rebellion, apostasy, defection, corruption, disintegration, revolution.
5. John Jebb, “Sacred Literature,” London, 1820.
6. Robert Lowth, “Praelectiones Academicæ de Sacra Poesi Hebraeorum,” 1754, translated by G. Gregory in 1787 (Lectures on the Sacred Poetry of the Hebrews), new edition with notes by Calvin E. Stowe, Andover, Mass., 1829.
7. John Forbes, “The Symmetrical Structure of Scripture,” Edinburgh: T. & T. Clark, 1854.
8. Nils Lund, “Chiasmus in the New Testament,” Chapel Hill: University of North Carolina Press, 1942.
9. John W. Welch, Chiasmus in Antiquity, John W. Welch, Ed., Gerstenberg Verlag, Hildesheim, 1981, pp 9-16.
10. John W. Welch, “Criteria for Identifying the Presence of Chiasmus,” F.A.R.M.S., 1989.
11. Boyd F. Edwards and W. Farrell Edwards, “Does Chiasmus Appear in the Book of Mormon by Chance?,” (BYU Studies 43, no. 2, 2004, pp. 103-130).
12. B. F. Edwards and W. F. Edwards, “When Are Chiasms Admissible as Evidence?,” (BYU Studies 49, no. 4, 131 2010).
13. John W. Welch, Ed., Chiasmus in Antiquity, Gerstenberg Verlag, Hildesheim, 1981.

14. John W. Welch, "Chiasmus in the Book of Mormon," *BYU Studies*, pp. 69-84, Autumn 1969.
15. David O. Peterson, "Chiasmus, the Hebrews, and the Pearl of Great Price," *The New Era*, August 1972.
16. Charles G. Kroupa and Richard C. Shipp, "From the Mind of God," Salt Lake City: Shipp Bros. Printing, 1972.
17. Richard C. Shipp, MA Thesis, BYU, 1975.
18. Donald W. Parry, "The Book of Mormon Text Reformatted According to Parallelistic Patterns," (F.A.R.M.S., Provo, Utah, 1992).
19. Donald W. Parry, "Poetic Parallelisms in the Book of Mormon," (Neal A. Maxwell Institute for Religious Scholarship, BYU, Provo, Utah, 2007).
20. John W. Welch, "How much was known about chiasmus in 1829 when the Book of Mormon was translated?," (*FARMS Review* 15, no. 1 2003, 47-80).
21. Breck, *op cit.*, p. 55.
22. Wade Brown, "The God-Inspired Language of the Book of Mormon," Clackamas, OR: Rainbow Press, p. 51, 1988.
23. Joseph Smith, *Documentary History of the Church*, Vol II, p 14.

MOSES

An extract from the translation of the Bible as revealed to Joseph Smith the Prophet, June 1830--February 1831.

- A* AAA The words of God, which he spake unto Moses[1]
- B at a time when Moses was caught up into an exceedingly high mountain,[2] 2
- C And he saw God[3]
- D face to face,
- C and he talked with him,
- B and the glory of God was upon Moses; therefore Moses could endure his presence.[4] 3
- B* A And God spake unto Moses, saying:
- BB A a Behold, I am the Lord God Almighty,[5]
- b and Endless is my name:[6]
for I am without beginning of days or end of years;
and is not this endless? 4
- C B And, behold, thou art my son:[7]
- C wherefore look, and I will show thee the workmanship of mine hands;
- D but not all,
for my works
are without end,
and also my words,
for they never cease. 5
- D Wherefore, no man can behold all my works,
except he behold all my glory;
and no man can behold all my glory,
and afterwards remain in the flesh on the earth. 6
- D* C And I have a work for thee, Moses, my son;
- E* B and thou art in the similitude of mine Only Begotten;
and mine Only Begotten is and shall be the Savior,
for he is full of grace and truth:[8]
- A a but there is no God beside me,[9]
- b and all things are present with me, for I know them all. 7
- F* CC And now, behold, this one thing I show unto thee, Moses, my son; for thou art in the world, and now I show it unto thee. 8
- A And it came to pass that Moses looked,
and beheld the world upon which he was created;
and Moses beheld the world
and the ends thereof,
and all the children of men which are, and which were created;
- B of the same he greatly marveled and wondered. 9
- G* DD C And the presence of God
withdrew from Moses,
that his glory
was not upon Moses;

D and Moses was left unto himself.

H D And as he was left unto himself,

C he fell unto the earth. 10 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;[10]

B and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed. 11

I A But now mine own eyes have beheld God;
but not my natural, but my spiritual eyes,
for my natural 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. 12

JEE A a And it came to pass that when Moses had said these words,

b behold, Satan came tempting him, saying:

c Moses, son of man, worship me.[11] 13

K B And it came to pass that Moses looked upon Satan and said: Who art thou?

C a For behold, I am a son of God, in the similitude of his Only Begotten;

b and where is thy glory, that I should worship thee? 14

D a For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him.

b But I can look upon thee in the natural man. Is it not so, surely?[12] 15

c Blessed be the name of my God,

a for his Spirit hath not altogether withdrawn from me,[13]

b or else where is thy glory, for it is darkness unto me? And I can judge between thee and God;

c for God said unto me: Worship God, for him only shalt thou serve.
16

L FF C a Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten.[14] 17

b And he also gave me commandments when he called unto me out of the burning bush, saying:

Call upon God in the name of mine Only Begotten, and worship me.[15]
18

And again Moses said:

I will not cease to call upon God,
I have other things to inquire of him:
for his glory has been upon me,

B wherefore I can judge between him and thee. Depart hence, Satan. 19

- M A a* And now, when Moses had said these words,
 b Satan cried with a loud voice, and ranted upon the earth, and commanded, saying:[16]
 c I am the Only Begotten, worship me.[17] 20
- N G G* And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell.[18]
- O F F A* Nevertheless, calling upon God, he received strength,[19]
- N B* and he commanded, saying:
 C Depart from me, Satan, for this one God only will I worship, which is the God of glory.
 21
- M D* And now Satan began to tremble, and the earth shook:[20]
- L A* and Moses received strength,
 B and called upon God, saying:
 C In the name of the Only Begotten, depart hence, Satan. 22
- K E E* *D* And it came to pass that Satan cried with a loud voice,
 with weeping,
 and wailing,
 and gnashing of teeth;
J and he departed hence, even from the presence of Moses, that he beheld
 him not.[21] 23
- And now of this thing Moses bore record; but because of wickedness it is not had among the children of men. 24
- I* And it came to pass that when Satan had departed from the presence of Moses,
DD A that Moses lifted up his eyes unto heaven,
 B being filled with the Holy Ghost, which beareth record of the Father and the Son; 25
 C And calling upon the name of God,
- G A* he beheld his glory again,[22][23]
 B for it was upon him;
 C and he heard a voice, saying:
- H* *D* Blessed art thou, Moses,
 for I, the Almighty, have chosen thee,
 and thou shalt be made stronger than many waters; for they shall obey thy
 command as if thou wert God. 26
 And lo, I am with thee, even unto the end of thy days;
 for thou shalt deliver my people from bondage, even Israel my chosen. 27
- F C C A* And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth,
 B yea, even all of it; and there was not a particle of it which he did not behold,

C discerning it by the spirit of God.[24] 28

D And he beheld also the inhabitants thereof,

D and there was not a soul which he beheld not;

C and he discerned them by the Spirit of God;

B and their numbers were great, even numberless as the sand upon the sea shore. 29

A And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. 30

A 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?[25] 31

B And behold, the glory of the Lord

C was upon Moses,

C so that Moses stood

B in the presence of God,

A and talked with him face to face.[26]

BB A And the Lord God said unto Moses:

For mine own purpose have I made these things. Here is wisdom and it remaineth in me. 32

E And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.[27] 33

B And worlds without number have I created;

and I also created them for mine own purpose;

and by the Son I created them, which is mine Only Begotten. 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.[28]

C For behold, there are many worlds that have passed away by the word of my power.

D a And there are many that now stand,

b and innumerable are they unto man;

c but all things are numbered unto me,

d for they are mine and I know them. 36

E And it came to pass that Moses spake

F unto the Lord, saying:

G Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.[29] 37

F And the Lord God spake

E unto Moses, saying:

- D a The heavens, they are many,
 b and they cannot be numbered unto man;
 c but they are numbered unto me,
 d for they are mine. 38
- B C And as one earth shall pass away, and the heavens thereof even so shall another come,
 B and there is no end to my works, neither to my words.[30] 39
- C A For behold, this is my work
 and my glory--
 to bring to pass the immortality
 and eternal life of man.[31] 40
- D AAA a And now, Moses, my son, I will speak unto thee concerning this earth upon which thou
 standest;
 b and thou shalt write the things which I shall speak. 41
- B And in a day when the children of men shall esteem my words as naught
 C and take many of them from the book which thou shalt write,
 D behold, I will raise up another like unto thee:[32]
 C and they shall be had again among the children of men--
 B among as many as shall believe. 42 (These words were spoken unto Moses in the mount, the
 name of which shall not be known among the children of men. And now they are spoken unto
 you. Show them not unto any except them that believe. Even so. Amen.)[33] 2:1
- A A a And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you
 concerning this heaven, and this earth;
 b write the words which I speak.
- A I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these
 things:[34]
- B yea, in the beginning I created the heaven, and the earth upon which thou standest. 2 And the
 earth was without form, and void:[35]
 C and I caused darkness to come up upon the face of the deep:[36]
 D and my Spirit moved upon the face of the water:[37]
 E for I am God. 3 (Not in the Bible.)
- D 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:[38]

C and the darkness, I called Night;

B and this I did

A by the word of my power, and it was done as I spake;[39]

and the evening and the morning were the first day.[40] 6

A And again, I, God, said:

B Let there be a firmament in the midst of the water,

C and it was so, even as I spake;

A and I said:

B Let it divide the waters from the waters;

C and it was done; 7

A And I, God,

B made the firmament
and divided the waters,
yea, the great waters
under the firmament
from the waters which were
above the firmament,[41]

C and it was so even as I spake. 8

A And I, God,

B called the firmament Heaven;[42]

and the evening and the morning were the second day. 9

A And I, God, said:

B Let the waters under the heaven be gathered together unto one place,

C and it was so;

A and I, God, said:

B Let there be dry land;

C and it was so. 10

A And I, God,

B called the dry land Earth; and the gathering together of the waters, called I the Sea;

D and I, God, saw that all things which I had made were good. 11

A And I, God, said:

B Let the earth bring forth grass,
 the herb yielding seed,
 the fruit tree yielding fruit,
 after his kind,
 and the tree yielding fruit,
 whose seed should be in itself
 upon the earth,

C and it was so even as I spake. 12

B 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,[43]

D and I, God, saw that all things which I had made were good; 13

And the evening and the morning were the third day.[44] 14

A And I, God, said:

B 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;

C and it was so. 16

A And I, God,

B made two great lights;
 the greater light to rule the day,
 and the lesser light to rule the night,
 and the greater light was the sun,
 and the lesser light was the moon;
 and the stars also were made even according to my word. 17

A And I, God,

B set them in the firmament of the heaven to give light upon the earth, 18
 And the sun to rule over the day,
 and the moon to rule over the night,
 and to divide the light from the darkness;[45]

D and I, God, saw that all things which I had made were good; 19

And the evening and the morning were the fourth day. 20

A And I, God, said:

B Let the waters bring forth abundantly
the moving
creature
that hath life,
and fowl which may fly above the earth in the open firmament of
heaven. 21

A And I, God,

B created great whales,[46]
and every living
creature
that moveth,
which the waters brought forth abundantly, after their kind,
and every winged fowl after his kind;

D and I, God, saw that all things which I had created were good. 22

A And I, God,

B blessed them, saying:
Be fruitful,
and multiply,
and fill the waters in the sea;
and let fowl multiply in the earth; 23

And the evening and the morning were the fifth day. 24

A And I, God, said:

B Let the earth bring forth the living creature after his kind,
cattle,
and creeping things,
and beasts of the earth after their kind, and it was so; 25

A And I, God,

B made the beasts of the earth after their kind,
and cattle after their kind,
and everything which creepeth upon the earth after his kind;

D and I, God, saw that all these things were good. 26

A And I, God, said unto mine Only Begotten, which was with me from the beginning:

B Let us make man in our image, after our likeness; and it was so.

A And I, God, said:

B Let them have dominion
over the fishes of the sea, and
over the fowl of the air, and
over the cattle, and
over all the earth, and
over every creeping thing that creepeth upon the earth.[47] 27

A And I, God,

B created man
 in mine own image,
 in the image of mine Only Begotten
 created I him;
 male and
 female
 created I them.[48] 28

A And I, God,

B blessed them, and said unto them:
 Be fruitful,
 and multiply,
 and replenish the earth,
 and subdue it,
 and have dominion
 over the fish of the sea, and
 over the fowl of the air, and
 over every living thing that moveth upon the earth.[49] 29

A And I, God, said unto man:

B Behold, I have given you
 every herb bearing seed, which is upon the face of all the earth, and
 every tree in the which shall be the fruit of a tree yielding seed;
 to you it shall be for meat. 30
 And to every beast of the earth,
 and to every fowl of the air,
 and to everything that creepeth upon the earth, wherein I grant life,
 there shall be given every clean herb
 for meat;

C and it was so, even as I spake. 31

D And I, God, saw everything that I had made, and, behold, all things which I had
 made were very good;

and the evening and the morning were the sixth day. 3:1

A Thus the heaven and the earth
 were finished,

and all the host of them. 2

B And on the seventh day
 I, God, ended my work,
 and all things which I had made;
 and I rested
 on the seventh day from all my work,
 and all things which I had made
 were finished,

C and I, God, saw that they were good:[50] 3

B And I, God, blessed the seventh day, and sanctified it;
 because that in it I had rested from all my work which I, God, had created and made.[51] 4

- A And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God,[52] made the heaven and the earth; 5
- A a 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,
- b before they were naturally
- c upon the face of the earth.
- B For I, the Lord God, had not caused it to rain upon the face of the earth.
- A a And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them;
- b and there was not yet flesh
- c upon the earth, neither in the water, neither in the air;[53] 6
- B But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. 7
- A a And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul,[54][55]
- b the first flesh
- c upon the earth, the first man also;[56]
- i nevertheless, all things were before created;
- ii but spiritually were they created and made according to my word.[57] 8
- iii And I, the Lord God, planted a garden eastward in Eden,[58]
- iv and there I put the man whom I had formed.[59] 9
- v And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul.[60]
- ii For it was spiritual in the day that I created it;
- i for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man;
- vi and man saw that it was good for food.
- v And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.[61] 10

B And I, the Lord God, caused a river to go out of Eden
to water the garden; and from thence it was parted, and became into four heads. 11
And I, the Lord God, called the name of the first Pison,
and it compasseth the whole land of Havilah,
where I, the Lord God, created much gold; 12
And the gold
of that land was good, and there was bdellium and the onyx stone. 13
And the name of the second river was called Gihon;
the same that compasseth the whole land of Ethiopia. 14
And the name of the third river was Hiddekel;
that which goeth toward the east of Assyria.
And the fourth river was the Euphrates. 15

iv And I, the Lord God, took the man, and put him

iii into the Garden of Eden, to dress it, and to keep it. 16

vi And I, the Lord God, commanded the man, saying:
Of every tree of the garden thou mayest freely eat,
17

vii But of the tree of the knowledge of good and
evil, thou shalt not eat of it,
nevertheless, thou mayest choose for
thyself, for it is given unto thee;
but, remember that I forbid it, for in the day
thou eatest thereof thou shalt surely
die.[62] 18

And I, the Lord God, said unto mine Only Begotten,

A that it was not good that the man should be alone;

B wherefore, I will make an help meet for him.[63] 19

C And out of the ground I, the Lord God, formed every beast of the field, and every fowl of
the air;[64]

D and commanded that they should come unto Adam, to see what he would call them;

E and they were also living souls;

F for I, God,

E breathed into them the breath of life,[65]

D and commanded that whatsoever Adam called every living creature, that should be
the name thereof. 20

C And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the
field;

B but as for Adam, there was not found an help meet for him. 21

A 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,[66]

made I a woman,[67]

and brought her unto the man. 23 And Adam said: This I know now is bone of my
bones, and flesh of my flesh;
she shall be called Woman,

because she was taken out of man.[68] 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed. 4:1

And I, the Lord God, spake unto Moses, saying:

A That Satan, whom thou hast commanded in the name of mine Only Begotten,

B is the same which was from the beginning,

C and he came before me, saying--

D Behold, here 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;[69]

E wherefore give me thine honor. 2

A But, behold, my Beloved Son,

B which was my Beloved and Chosen from the beginning,

C said unto me--

D Father, thy will be done,

E and the glory be thine forever. 3

A a Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power;

b by the power of mine Only Begotten, I caused that he should be cast down; 4 And he became Satan, yea, even the devil, the father of all lies,

c to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. 5

B a And now the serpent was more subtle than any beast of the field which I, the Lord God, had made. 6

And Satan put it into the heart of the serpent, (for he had drawn away many after him,)

and he sought also to beguile Eve,

for he knew not the mind of God,[70]

wherefore he sought to destroy the world.[71] 7

And he said unto the woman: Yea, hath God said--Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)[72] 8

And the woman said

unto the serpent:

We may eat of the fruit of the trees of the garden; 9 But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said--Ye shall not eat of it, neither shall ye touch it, lest ye die. 10

And the serpent said

unto the woman:

Ye shall not surely die; 11 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.[73] 12

And when the woman saw

that the tree was good for food, and

that it became pleasant to the eyes,

and a tree to be desired to make her wise,

- b she took of the fruit thereof, and did eat,[74]
- C and also gave unto her husband with her, and he did eat.[75] 13
- D And the eyes of them both were opened,
- E and they knew that they had been naked. And they sewed fig-leaves together and made themselves aprons.[76] 14
- F And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day:[77]
- G and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden.[78] 15
- F And I, the Lord God, called unto Adam, and said unto him: Where goest thou? 16
- E And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself. 17
- D 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
- C And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat. 19
- B a 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,[79]
- b and I did eat. 20
- A a And I, the Lord God, said unto the serpent: Because thou hast done this
- b thou shalt be cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go,[80] and dust shalt thou eat all the days of thy life:[81] 21
- c And I will put enmity between thee and the woman,[82] between thy seed and her seed:[83] and he (Christ) shall bruise thy head,[84] and thou shalt bruise his heel.[85][86] 22
- A Unto the woman,
- B I, the Lord God, said:
- C I will greatly multiply thy sorrow and thy conception.[87] In sorrow thou shalt bring forth children,[88] and thy desire shall be to thy husband, and he shall rule over thee.[89] 23
- A And unto Adam,
- B I, the Lord God, said:
- C Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying--Thou shalt not eat of it, cursed shall be the ground for thy sake:[90]
- in sorrow
- shalt thou eat of it all the days of thy life. 24
- Thorns also, and thistles shall it bring forth to thee,
- and thou shalt eat the herb of the field. 25 By the sweat of thy face shalt thou eat bread,

until thou shalt return
 unto the ground--
 for thou shalt surely die--
 for out of it wast thou taken: for dust thou wast,
 and unto dust shalt thou return. 26

And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are many.[91] 27

Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them. 28

And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil;

A and now lest he put forth his hand and partake also of the tree of life, and eat and live forever, 29

B Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken; 30

C For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled. 31

B So I drove out the man,[92]

A and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.[93] 32

(And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe. Amen.) 5:1

A And it came to pass that after I, the Lord God, had driven them out,

B a that Adam began
 to till the earth, and
 to have dominion over all the beasts of the field, and
 to eat his bread by the sweat of his brow,
 as I the Lord had commanded him.
 And Eve, also, his wife,
 did labor with him. 2

b And Adam knew his wife, and she bare unto him sons and daughters,

C and they began to multiply and to replenish the earth. 3

C And from that time forth, the sons and daughters of Adam began to divide two and two in the land,

B a and to till the land,
 and to tend flocks,

b and they also begat sons and daughters.[94] 4

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

B and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. 5

C a And he gave unto them commandments,

- b that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord.
 - c And Adam was obedient unto the commandments of the Lord.[95] 6
 - a And after many days an angel of the Lord appeared unto Adam, saying:[96]
 - b Why dost thou offer sacrifices unto the Lord?
 - c And Adam said unto him: I know not, save the Lord commanded me. 7
 - D a And then the angel spake, saying:
 - b This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.[97] 8
 - c Wherefore, thou shalt do all that thou doest
in the name of the Son,
and thou shalt repent and call upon God
in the name of the Son
forevermore.[98] 9
 - a And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying:[99]
 - b I am the Only Begotten of the Father
from the beginning,
henceforth
and forever,[100]
 - c that as thou hast fallen
thou mayest be redeemed,
and all mankind,
even as many as will.[101] 10
 - E a And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying:
 - b Blessed be the name of God, for because of my transgression
 - c my eyes are opened, and
in this life I shall have joy, and
again in the flesh I shall see God.[102] 11
 - a And Eve, his wife, heard all these things and was glad, saying:
 - b Were it not for our transgression we
 - c never should have had seed,
and never should have known good and evil,
and the joy of our redemption,
and the eternal life which God giveth unto all the
obedient.[103] 12
 - D And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. 13
- And Satan came among them, saying: I am also a son of God; and he commanded them, saying:
Believe it not;
and they believed it not,

and they loved Satan more than God.[104]
 And men began from that time forth to be
 carnal,
 sensual, and
 devilish. 14

C And the Lord God called upon men by the Holy Ghost everywhere and commanded them
 that they should repent;[105] 15
 And as many as believed in the Son,
 and repented of their sins,
 should be saved;
 and as many as believed not
 and repented not,
 should be damned;[106]

B and the words went forth out of the mouth of God in a firm decree; wherefore they must be
 fulfilled.[107] 16

A And Adam and Eve, his wife, ceased not to call upon God.[108]

A And Adam knew Eve his wife, and she conceived and bare Cain, and said: I have gotten a man from
 the Lord; wherefore he may not reject his words.[109]

B But behold, Cain hearkened not, saying: Who is the Lord that I should know him? 17

C And she again conceived and bare his brother Abel. And Abel hearkened unto the voice
 of the Lord.

D And Abel was a keeper of sheep,[110]

E but Cain was a tiller of the ground. 18

F And Cain loved Satan more than God. And Satan commanded him,
 saying: Make an offering unto the Lord.[111] 19

E And in process of time it came to pass that Cain brought of the fruit of the
 ground an offering unto the Lord. 20

D And Abel he also brought of the firstlings of his flock, and of the fat thereof.

C And the Lord had respect unto Abel, and to his offering; 21

B But unto Cain, and to his offering, he had not respect.[112]

a Now Satan knew this, and it pleased him.
 And Cain was very wrath,
 and his countenance fell. 22
 And the Lord said unto Cain:
 Why art thou wrath?
 Why is thy countenance fallen?[113] 23

b If thou doest well,
 thou shalt be accepted.
 And if thou doest not well,
 sin lieth at the door,

c and Satan desireth to have thee;

d and except thou shalt hearken unto my commandments, I will deliver thee
 up, and it shall be unto thee according to his desire. And thou shalt rule
 over him;[114] 24

e For from this time forth thou shalt be the father of his lies;[115]

f thou shalt be called Perdition; for thou wast also before the world.[116] 25

e And it shall be said in time to come--That these abominations were had from Cain;

d for he rejected the greater counsel which was had from God;

c and this is a cursing which I will put upon thee,

b except thou repent. 26

a And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.[117] 27

A And Adam and his wife mourned before the Lord, because of Cain and his brethren.[118] 28

And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God. 29

A And Satan said unto Cain:

B Swear unto me by thy throat,
and if thou tell it thou shalt die;
and swear thy brethren by their heads, and by the living God, that they tell it not;
for if they tell it, they shall surely die;

C and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands. 30

A And Satan

B sware unto Cain that he would do according to his commands.[119]

C And all these things were done in secret. 31

A And Cain said:

Truly I am Mahan,
the master of this great secret, that I may murder and get gain.
Wherefore Cain was called Master Mahan,

B and he gloried in his wickedness. 32

C And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. 33

B And Cain gloried in that which he had done, saying:

A I am free; surely the flocks of my brother falleth into my hands.[120] 34

And the Lord said unto Cain: Where is Abel, thy brother?

And he said: I know not. Am I my brother's keeper?[121] 35

And the Lord said: What hast thou done? The voice of thy brother's blood cries unto me from the ground. 36

A 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 thou be in the earth. 38

B 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;[122]

A 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 vagabond in the earth;

B and it shall come to pass, that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord. 40

C And I the Lord said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold.

B And I the Lord set a mark upon Cain, lest any finding him should kill him. 41

A And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden. 42

And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the city after the name of his son, Enoch. 43

And unto Enoch was born Irad, and other sons and daughters.

And Irad begat Mahujael, and other sons and daughters.

And Mahujael begat Methusael, and other sons and daughters.

And Methusael begat Lamech. 44

And Lamech took unto himself two wives; the name of one being Adah, and the name of the other, Zillah. 45 And Adah bare Jubal; he was the father of such as dwell in tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ. 46 And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron. And the sister of Tubal Cain was called Naamah. 47

A a And Lamech said unto his wives, Adah and Zillah:
Hear my voice, ye wives of Lamech,
hearken unto my speech;
for I have slain a man to my wounding,
and a young man to my hurt.[123] 48

b If Cain shall be avenged sevenfold,
truly Lamech shall be seventy and seven fold; 49

B For Lamech having entered into a covenant with Satan,

C after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan;

D and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; 50

E Wherefore Lamech, being angry, slew him,

F not like unto Cain, his brother Abel, for the sake of getting gain,

E but he slew him

- D for the oath's sake. 51
- C For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother. 52 Wherefore the Lord cursed Lamech, and his house,
- B and all them that had covenanted with Satan; for they kept not the commandments 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. And it was among the sons of men. 53
- A a 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
 - b Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die. 55

And thus the works of darkness began 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; 57

For they would not hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world. 58

- A And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and
 - B by the gift of the Holy Ghost. 59
 - C And thus all things were confirmed unto Adam,
 - B by an holy ordinance,
 - A and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen. 6:1

And Adam hearkened unto the voice of God, and called upon his sons to repent. 2 And Adam knew his wife again, and she bare a son, and he called his name 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

- A And then began these men to call upon the name of the Lord, and the Lord blessed them; 5
 - B And a book of remembrance was kept,
 - C a in the which was recorded,
 - b i (in the language of Adam,
 - ii for it was given unto as many as called upon God to write
 - iii by the spirit of inspiration; 6
 - ii And by them their children were taught to read and write,
 - i having a language which was pure and undefiled.)[124] 7
 - C a "Now this same Priesthood, which was in the beginning, shall be in the end of the world also." [125] 8

b Now this prophecy Adam spake, as he was moved upon by the Holy Ghost,[126]

B and a genealogy was kept

A of the children of God.[127]

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

B In the day that God created man,

C in the likeness of God
made he him; 9
In the image of his own body, male and female,
created he them,
and blessed them,

A and called their name Adam,

B in the day when they were created

C and became living souls in the land upon the footstool of God. 10

AA And Adam lived one hundred and thirty years,

BB and begat a son
in his own likeness,
after his own image,
and called his name Seth. 11

CC And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters; 12

DD And all the days that Adam lived were nine hundred and thirty years, and he died.[128] 13

AA Seth lived one hundred and five years,

BB and begat Enos, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also. 14

CC And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters. 15

And the children of men were numerous upon all the face of the land.
And in those days Satan had great dominion among men,
and raged 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.[129] 16

DD All the days of Seth were nine hundred and twelve years, and he died. 17

AA And Enos lived ninety years,

BB and begat Cainan.
And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named Cainan.[130] 18

CC And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters.

DD And all the days of Enos were nine hundred and five years, and he died. 19

AA And Cainan lived seventy years,

BB and begat Mahalaleel;

CC and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

DD And all the days of Cainan were nine hundred and ten years, and he died. 20

AA And Mahalaleel lived sixty-five years,

BB and begat Jared;

CC and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

DD And all the days of Mahalaleel were eight hundred and ninety-five years, and he died. 21

AA And Jared lived one hundred and sixty-two years,

BB and begat Enoch;

CC 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 genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed. 23

And they were preachers of righteousness,
and spake
and prophesied,
and called upon all men, everywhere, to repent;
and faith was taught unto the children of men. 24

DD And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died. 25

AA And Enoch lived sixty-five years,

BB and begat Methuselah.[131] 26

A a And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed,

b the Spirit of God descended out of heaven, and abode upon him. 27 And he heard a voice from heaven, saying:

c Enoch, my son, prophesy unto this people, and say unto them--Repent, for thus saith the Lord:

I am angry with this people,
and my fierce anger is kindled against them;
for their hearts have waxed hard,
and their ears are dull of hearing,
and their eyes cannot see afar off;[132] 28

- i And for these many generations,
 - ii ever since the day that I created them,
 - iii have they gone astray, and have denied me,
 - iv 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.[133] 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
 - v And this is a decree,
 - which I have sent forth
 - in the beginning of the world,
 - from my own mouth,
 - from the foundation thereof,
 - and by the mouths of my servants, thy fathers,
 - have I decreed it,
 - even as it shall be sent forth
 - in the world, unto the ends thereof.[134] 31
- d And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?[135] 32
- B a And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good. 33 Say unto this people: Choose ye this day, to serve the Lord God who made you. 34 Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you;
 - b therefore walk with me.[136] 35
- C And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so.[137] 36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.[138] 37
 - D And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places,[139]
 - E and cried with a loud voice, testifying against their works; and all men were offended because of him.[140] 38
 - D And they came forth to hear him, upon the high places,
 - C saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.[141] 39
- B a And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him;
 - b for he walked with God.[142] 40

- A a 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?[143] 41 And he said unto them: I came out from the land of Cainan, 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 Cainan, by the sea east,[144]
- b I beheld a vision; and lo, the heavens I saw,
- c and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words. 43
- v And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren,
- iv and why counsel ye yourselves,
- iii and deny the God of heaven? 44
- ii The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof. 45
- i And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam. 46 For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.[145][146] 47
- d And as Enoch spake forth the words of God,
the people trembled,
and could not stand in his presence. 48
And he said unto them:[147]
- A Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.[148] 49
- B a Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become
carnal,
sensual, and
devilish,
and are shut out from the presence of God. 50
- b But God hath made known unto our fathers that all men must repent. 51 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. 52
And he also said unto him:
If thou wilt
turn unto me, and
hearken unto my voice, and
believe, and
repent of all thy transgressions, and
be baptized, even in water, 5 = mercy
- c in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men,
ye
shall receive the gift of the Holy Ghost,
asking all things in his name,
and whatsoever ye shall ask,
it shall be given
you.[149] 53

- C And our father Adam spake unto the Lord, and said:
 Why is it that men must repent and be baptized in water?
 And the Lord said unto Adam:
 Behold I have forgiven thee thy transgression in the Garden of Eden.[150] 54
 Hence came the saying abroad among the people, that the Son of God hath
 atoned for original guilt, wherein the sins of the parents cannot be answered
 upon the heads of the children, for they are whole from the foundation of the
 world.[151] 55
- B a And the Lord spake unto Adam, saying: Inasmuch as
 thy children are
 conceived
 in sin,
 even so when they begin to grow up,
 sin
 conceiveth in
 their hearts,
 and they taste the bitter,
 that they may know to prize the good. 56
 And it is given unto them to know
 good
 from evil;
 wherefore they are agents unto themselves,[152]
- b i and I have given unto you another law and commandment. 57
- ii Wherefore teach it unto your children,
- iii that all men, everywhere, must repent, or they can in nowise inherit
 the kingdom of God, for no unclean thing can dwell there, or dwell
 in his presence;[153]
- c iv for, in the language of Adam,
 Man of Holiness
 is his
 name, and
 the name
 of his
 Only Begotten is the Son of Man, even Jesus Christ, a
 righteous Judge, who shall come in the meridian of
 time.[154][155] 58
- A i Therefore I give unto you a commandment,
- ii to teach these things freely unto your children, saying: 59
- iii That by reason of transgression cometh the fall, which fall bringeth
 death,[156]
- A and inasmuch as ye were born into the world
- B by water,
- D and blood,
- C and the spirit, which I have made,
- E and so became of dust a living soul,[157]

- A even so ye must be born again into the kingdom of heaven,[158]
- B of water,
- C and of the Spirit,
- D and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin,[159]
- E and enjoy the words of eternal life
in this world,
and eternal life
in the world to come,
even immortal glory;[160] 60
- B For by the water ye keep the commandment;
- C by the Spirit ye are justified,[161]
- D and by the blood ye are sanctified;[162] 61
- E Therefore it is given to abide in you;
the record of heaven;[163]
the Comforter;
the peaceable things of immortal glory;[164]
the truth of all things;[165]
that which quickeneth all things,
which maketh alive all things;[166]
that which knoweth all things,[167]
and hath all power according to
wisdom,
mercy,
truth,
justice, and
judgment.[168] 62
- F 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.[169] 63
- a And behold, all things have their likeness,[170] and all things are created and made to bear record of me, both
- b things which are temporal, and
- c things which are spiritual;
- c things which are in the heavens above, and
- b things which are on the earth, and
things which are in the earth, and
things which are under the earth, both above and beneath:
- a all things bear record of me.[171] 64

B And it came to pass,
 when the Lord
 had spoken
 with Adam,
 our father,
 that Adam
 cried unto
 the Lord,

and he was caught away by the Spirit of the Lord,
 and was carried down into the water,
 and was laid under the water,
 and was brought forth out of the water. 65
 And thus he was baptized,[172]

C and the Spirit of God descended upon him, and thus he was born of the Spirit,
 D and became quickened in the inner man.[173] 66

E And he heard a voice out of heaven, saying:
 Thou art baptized with fire, and with the Holy Ghost.
 This is the record of the Father, and the Son, from henceforth and
 forever; 67
 And thou art after the order of him who was without beginning
 of days or end of years, from all eternity to all eternity. 68
 Behold, thou art one in me,
 a son of God;
 and thus may all become my sons.[174] Amen. 7:1

A And it came to pass that Enoch continued his speech, saying:

B Behold, our father Adam taught these things,
 and many have believed
 and become the sons of God,[175]
 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.[176] 2

C And from that time forth Enoch began to prophesy, saying unto the people, that:

D a As I was journeying, and stood upon the place Mahujah,
 b and cried unto
 c the Lord,
 d there came a voice out of heaven, saying--
 e Turn ye, and get ye upon the mount Simeon. 3
 e And it came to pass that I turned and went up on the
 mount; and as I stood upon the mount,
 d I beheld the heavens open, and I was clothed upon with
 glory;[177] 4
 c And I saw the Lord; and he stood before my face, and he
 b talked with
 a me, even as a man talketh one with another, face to face;[178]

- C a and he said unto me: Look, and I will show unto thee the world for the space of many generations. 5
- b And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum. 6
- a And again the Lord said unto me: Look; and I looked towards the north,
- b and I beheld the people of Canaan, which dwelt in tents. 7
- c And the Lord said unto me: Prophecy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; 8 For behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people.[179] 9
- a And it came to pass that the Lord said unto me: Look; and I looked,
- b and I beheld the land of Sharon,
and the land of Enoch,
and the land of Omner,
and the land of Heni,
and the land of Shem,
and the land of Haner,
and the land of Hanannah, and all the inhabitants thereof; 10
- c And the Lord said unto me: Go to this people, and say unto them--Repent, lest I come out and smite them with a curse, and they die. 11

B And he gave unto me a commandment that I should baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.[180] 12

A And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; 13

And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them;[181]

and he spake the word of the Lord,
and the earth trembled,
and the mountains fled, even according to his command;
and the rivers of water were turned out of their course;
and the roar of the lions was heard out of the wilderness;
and all nations feared greatly,
so powerful was the word of Enoch,
and so great was the power of the language which God had given him.[182] 14

There also came up a land out of the depth of the sea,
and so great was the fear of the enemies of the people of God,
that they fled and stood afar off
and went upon the land which came up out of the depth of the sea. 15

And the giants of the land, also, stood afar off;[183]
and there went forth a curse upon all people that fought against God; 16 And from that time forth there were wars and bloodshed among them;[184]

but the Lord came and dwelt with his people, and they dwelt in righteousness. 17

The fear of the Lord was upon all nations,
so great was the glory of the Lord, which was upon his people.

And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.[185] 18 And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.[186] 19

And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION. 20

And it came to pass that Enoch talked with the Lord;

- a and he said unto the Lord: Surely Zion shall dwell in safety forever.
- b But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed. 21
 - c And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth;
 - b and he beheld, and lo, Zion, in process of time, was taken up into heaven.
- a And the Lord said unto Enoch: Behold mine abode forever. 22

And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.[187] 23

And after that Zion was taken up into heaven,

- A Enoch beheld, and lo,
all the nations of the earth were before him; 24
And there came generation upon generation;
and Enoch was high and lifted up,
- B even in the bosom of the Father, and of the Son of Man;[188]
 - C a and behold, the power of Satan was upon all the face of the earth. 25
 - b And he saw angels descending out of heaven;
 - D and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth. 26
 - C a And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.[189] 27
 - b And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.[190] 28
- B And it came to pass that the God of heaven
- A looked upon the residue of the people, and he wept; and Enoch bore record of it, saying:[191]
- A How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? 29 And Enoch said unto the Lord: How is it that thou canst weep,
- B seeing thou art holy,

- C and from all eternity to all eternity? 30
- D And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations;
- E and thy curtains are stretched out still;[192]
- F and yet thou art there,[193]
- F and thy bosom is there;[194]
- E and also thou art
just; thou art
merciful and
kind
forever; 31
- D And thou hast taken Zion to thine own bosom, from all thy creations,
- C from all eternity to all eternity;
- B and naught but
peace,
justice, and
truth
is the habitation of thy throne; and
mercy
shall go before thy face and have no end;
- A how is it thou canst weep? 32
- B The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands,
- C 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;[195] 33
- D And unto thy brethren have I said, and also given commandment,
- a that they should love one another, and
- b that they should choose me, their Father; but behold,
- a they are without affection, and
- b they hate their own blood;[196] 34
- c And the fire of mine indignation
is kindled against them;
and in my hot displeasure
will I send in the floods upon them,
for my fierce anger
is kindled against them. 35
- E Behold, I am God;
Man of Holiness is my name;
Man of Counsel is my name; and
Endless and Eternal is my name, also.[197] 36

- D Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.[198] 37
- C But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them,[199]
- B even all the workmanship of mine hands;
- A wherefore should not the heavens weep, seeing these shall suffer?[200] 38
- B But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.[201] 39
- C And That which I have chosen hath pled before my face.
- D Wherefore, he suffereth for their sins; inasmuch as they will repent[202]
- C in the day that my Chosen shall return unto me,[203]
- B and until that day they shall be in torment;[204] 40
- A Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.[205] 41
- A And it came to pass that the Lord spake unto Enoch,
- B and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery,
- C and wept
- D and stretched forth his arms,
and his heart swelled wide as eternity;
and his bowels yearned;
and all eternity shook.[206] 42
- E And Enoch also saw
- F Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation;[207] 43
- G Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand;
- F but upon the residue of the wicked the floods came and swallowed them up. 44
- E And as Enoch saw this,
- D he had bitterness of soul,
- C and wept
- B over his brethren, and said unto the heavens: I will refuse to be comforted;
- A but the Lord said unto Enoch: Lift up your heart, and be glad; and look.[208] 45
- A And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying:

- B When shall the day of the Lord come?
 C When shall the blood of the Righteous be shed,
 D that all they that mourn may be sanctified and have eternal life?[209] 46

A And the Lord said:

- B It shall be in the meridian of time, in the days of wickedness and vengeance. 47
 And behold, Enoch saw
 the day of the coming of the Son of Man,
 even in the flesh;
 and his soul rejoiced, saying:

C The Righteous is lifted up, and
 the Lamb is slain from the foundation of the world;

D and through faith I am in the bosom of the Father, and behold,
 Zion is with me.[210] 48

A And it came to pass that Enoch looked upon the earth;

- B and he heard a voice from the bowels thereof, saying:
 Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of
 my children.

When shall I rest,
 and be cleansed from the filthiness which is gone forth out of me?
 When will my Creator sanctify me,
 that I may rest,
 and righteousness for a season abide upon my face? 49

And when Enoch heard the earth mourn,[211]

- C he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the
 earth? Wilt thou not bless the children of Noah? 50

D And it came to pass that Enoch continued his cry unto the Lord, saying:
 I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ,
 that thou wilt have mercy upon Noah and his seed,
 that the earth might never more be covered by the floods. 51
 And the Lord could not withhold; and he covenanted with
 Enoch, and sware 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
 unalterable decree, that a remnant of his seed should always be found
 among all nations, while the earth should stand;[212] 53

And the Lord said: Blessed is he through whose seed Messiah shall come; for he
 saith--[213]

I am
 Messiah, the
 King of Zion, the
 Rock of Heaven,[214]
 which is broad as eternity;
 whoso cometh in at the gate and climbeth up by me shall never
 fall;[215]
 wherefore, blessed are they of whom I have spoken, for they
 shall come forth with songs of everlasting joy.[216] 54

A And it came to pass that Enoch cried unto the Lord, saying:

- B When the Son of Man cometh in the flesh, shall the earth rest?
- C I pray thee, show me these things. 55
- B And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of men; 56
 And he heard a loud voice;[217]
 and the heavens were veiled;
 and all the creations of God mourned;[218]
 and the earth groaned;
 and the rocks were rent;
 and the saints arose,
 and were crowned at the right hand of the Son of Man,
 with crowns of glory;[219] 57
 And as many of the spirits as were in prison came forth,
 and stood on the right hand of God;
 and the remainder were reserved in chains of darkness until the judgment of the great day. 58
- A And again Enoch wept and cried unto the Lord, saying:
- B When shall the earth rest? 59
- C And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying:[220]
- a Wilt thou not come again upon the earth?
- b Forasmuch as thou art God,[221]
- c and I know thee,
- d and thou hast sworn unto me,
- e and commanded me that I should ask in the name of thine Only Begotten;[222]
- d thou hast made me, and given unto me a right to thy throne,
- c and not of myself,
- b but through thine own grace;
- a wherefore, I ask thee if thou wilt not come again on the earth.[223] 60
- A And the Lord said unto Enoch:
 As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah; 61
- B And the day shall come that the earth shall rest, but before that day
 the heavens shall be darkened,
 and a veil of darkness shall cover the earth;
 and the heavens shall shake,
 and also the earth;[224]
 and great tribulations shall be among the children of men,
 but my people will I preserve; 62

And righteousness will I send down out of heaven;[225]
 and truth will I send forth out of the earth,[226]
 to bear testimony of
 mine Only Begotten;
 his resurrection from the dead; yea, and also
 the resurrection of all men;
 and righteousness and truth will I cause to sweep the earth as with a flood,

- a to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City,[227]
- b that my people may gird up their loins, and be looking forth for the time of my coming;
- c for there shall be my tabernacle,
- d and it shall be called Zion, a New Jerusalem.[228] 63

And the Lord said unto Enoch:

- a Then shalt thou and all thy city meet them there,[229]
- b 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
- c And there shall be mine abode,
- d and it shall be Zion, which shall come forth out of all the creations which I have made;

and for the space of a thousand years the earth shall rest. 65

- C And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years; 66
 But before that day he saw
 great tribulations among the wicked; and he also saw
 the sea, that it was troubled, and[230]
 men's hearts failing them,[231]
 looking forth with fear for the judgments of the Almighty God, which
 should come upon the wicked. 67
 And the Lord showed Enoch all things, even unto the end of the world;
 and he saw
 the day of the righteous,
 the hour of their redemption;
 and received a fulness of joy;[232] 68

- CC And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years. 69
 And Enoch and all his people walked with
 God, and
 he
 dwelt in the midst of Zion;[233]
 and it came to pass that Zion was not,
 for God received it up into his own bosom;
 and from thence went forth the saying, ZION IS FLED. 8:1

- DD And all the days of Enoch were four hundred and thirty years. 2

And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins. 3 And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself. 4

And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died. 5

AA And it came to pass that Methuselah lived one hundred and eighty-seven years,

BB and begat Lamech; 6

CC And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters; 7

DD And all the days of Methuselah were nine hundred and sixty-nine years, and he died. 8

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

BB and begat a son, 9 And he called his name Noah, saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. 10

CC And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters; 11

DD And all the days of Lamech were seven hundred and seventy-seven years, and he died. 12

AA And Noah was four hundred and fifty years old,

BB and begat Japheth; and forty-two years afterward he begat Shem of her who was the mother of Japheth, and when he was five hundred years old he begat Ham.[234] 13

A And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God.[235] 14

B a And when these men began to multiply on the face of the earth, and daughters were born unto them,

b the sons of men saw that those daughters were fair,[236]

c and they took them wives, even as they chose. 15

B a And the Lord said unto Noah: The daughters of thy sons have sold themselves;[237]

b for behold mine anger is kindled against the sons of men,

c for they will not hearken to my voice. 16

A And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning. 17

A a 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;[238]

b and if men do not repent, I will send in the floods upon them. 18 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. 19

- B a And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch. 20
- b And it came to pass that Noah called upon the children of men that they should repent;
- C but they hearkened not unto his words; 21
- D And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown.[239]
- C And they hearkened not unto the words of Noah. 22 And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually. 23
- B a And it came to pass that Noah continued his preaching unto the people, saying: Hearken, and give heed unto my words; 24
- b Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers,
- A a and ye shall receive the Holy Ghost, that ye may have all things made manifest;
- b and if ye do not this, the floods will come in upon you; nevertheless they hearkened not. 25
- And it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.[240] 26
- A And the Lord said: I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air;
- B for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his life. 27
- C 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 God, as did also his three sons, Shem, Ham, and Japheth.[241] 28
- B The earth was corrupt before God,
and it was filled with violence. 29
And God looked upon the earth,
and, behold, it was corrupt, for all flesh had corrupted its way upon the earth. 30
- A And God said unto Noah: The end of all flesh is come before me,
for the earth is filled with violence,
and behold I will destroy all flesh from off the earth.[242]

Notes

1. Italicized outdented guide letters from Mark J. Johnson, "The Lost Prologue," <https://journal.interpreterfoundation.org/the-lost-prologue-reading-moses-chapter-one-as-an-ancient-text/>
2. The temple is a symbol of the high mountain. Several other prophets receive revelations on high mountains, including Enoch (Moses 7:2-4), Ezekiel (Ezekiel 40:2), Jesus and the three apostles (Matt 17:1), John (Rev 21:10), Nephi (1 Nephi 11:1, 18:3), and brother of Jared (Ether 3:1-16). Moses (here), Ezekiel, John, and Nephi (1 Nephi 11:1) were caught up in the Spirit to the high mountain. Enoch, Moses (Ex 19:20, 24:9-10, 12-18), Jesus and the apostles, Nephi (1 Nephi 18:3), and brother of Jared walked up.
3. Face to face encounters and conversations with Deity are recorded also in Ex 33:11 (Moses), Ether 3:6-16 (brother of Jared), Ether 12:39 (Moroni), Moses 7:2-4 (Enoch), and Abraham 3:11 (Abraham).

But in Gen 33:20-23 the Lord says no man can see his face and live. This is consistent with John 1:18, which says "No man hath seen God at any time..." The JST says "Thou canst not see my face at this time...", adding that the people are "exceeding sinful." JST Ex 33:23 says "...but my face shall not be seen, as at other times; for I am angry with my people Israel." Apparently the Lord withdrew the privilege of seeing his face because of the wickedness of the people. This still leaves the "face to face" issue in verse 11. Biblical scholars say this must have been symbolic rather than actual. Perhaps when it was one-on-one, the Lord could show himself to Moses, but when Moses was representing the people the Lord withheld this privilege.

JST John 1:19 says "No man hath seen God at any time, except he hath borne record of the Son..." This is a clear reference to Elohim, not Jehovah.

Jacob said he saw God face to face (Gen 32:30), but it is not clear that this is so. It sounds like he saw an emissary of God.

4. See verse 11. He was transfigured as he was caught up into the high mountain. There is no mention of glory when the brother of Jared saw Jehovah (Ether 3:6-16)
5. The phrase Lord GOD is common in the Old Testament. The Hebrew is 'Adonay Yehovih, pronounced "'Adonay Elohim" by the Jews to avoid repetition of the same sound, since they pronounced "Yehovah" as "Adonay." "Yehovih" is a variation of "Yehovah," which we pronounce "Jehovah." Whenever GOD is written in all caps it stands for Jehovah, a convention adopted by the KJV translators.
6. "Endless" as a name of Jehovah is given in Doctrine and Covenants 19:4-12.
7. We are natural spirit children of Elohim. We become covenantal sons and daughters of Jehovah through our making and keeping sacred covenants. See John 1:12, which says "sons of God," but means covenantal sons and daughters since we are already natural sons and daughters.
8. This sounds like it is Elohim speaking. Is he, or is this Jehovah, under divine investiture of authority? We have an excellent example of the latter in Revelation 22:8-9, where an angel says "I come quickly..." and John falls down to worship him, but the angel says he is John's fellowservant. If this is Elohim, the text is completely in agreement with JST John 1:19, in that he is bearing record of his Son. I will have more to say when we get to Enoch.

9. This is monotheism. And yet we believe there are three Gods in the Godhead. Richard R. Hopkins, "How Greek Philosophy Corrupted the Christian Concept of God," Horizon Publishers, Springville, UT (2009), explains how our theology includes monotheism. He discusses agency in a way different from how we think of our own agency. He discusses agency in the Godhead on page 374. He notes that Christ is God's agent. The angel who was speaking first person singular to John in Revelation as though he was Christ was Christ's agent (Rev. 19:10). Later he states that the Holy Ghost is also God's agent.

"To allow Men the privilege of eternal progression, God has granted them the blessing (and test) of Free Agency (p. 408), the right to act as our own agents." (p. 408) "Agents unto themselves" is found in Doctrine and Covenants 29:39, 58:28, 104:17; Moses 6:56. To become as God is, we must yield our agency and become his agents.

But, there will always be only one Principle. "God is the singular source of all power and authority in the universe." (p. 407) Thus we are monotheistic.

10. A theophany is very taxing to the mortal.
11. Satan always attacks after we have a spiritual experience. And he can appear as an angel of light. See 2 Cor 11:14 – "And no marvel; for Satan himself is transformed into an angel of light." 2 Nephi 9:9 – "And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light..." Doctrine and Covenants 129:8 – "If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him."
12. Even though he can appear as a angel of light, Moses could detect the difference in glory compared with God, whom he had just seen.
13. The Holy Ghost stays with us an eternal witness of Deity (as long as we remain faithful).
14. As are we. When we recognize this similitude, we can overcome any temptation to degrade ourselves. And we can always command Satan to depart, and he has to obey, though he may fuss about it, as he does with Moses.
15. I think there is no question that this would be Jehovah. With the burning bush, Moses walked up the mountain as a natural man. In Moses 1 he was caught away up to the mountain and transfigured, so he could see Elohim. The encounter in Moses 1 clearly came after the burning bush.
16. This is the only place where "ranted" or any other form of "to rant" appears in the scriptures. It means "To talk in a noisy, excited, or declamatory manner." (Mirriam-Webster)
17. Satan was, at one time, one of high authority (Doctrine and Covenants 76:25). Ezekiel uses "the king of Tyrus" as a symbol of Satan in Ezek 28:12-19. Initially he "sealest up the sum, full of wisdom, and perfect in beauty." He was "...the anointed cherub that covereth; and I have set thee so..." The Hebrew word "cakak," translated here as "covereth," can mean "protector." This word appears in Psalms 5:11, where it is translated as "defendest."

Ezekiel goes on to say "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Satan is referred to as "son of the morning" in Isaiah 14:12 (2 Nephi 24:12) and Doctrine and Covenants 76:26, indicating his initial high station..

He offered to be the Only Begotten, but was turned down because of the conditions he stipulated, and because his Brother was already chosen (Moses 4:1-3, Abraham 3:27-28).

So, instead of being a protector, he became a destroyer. Thus the magnitude of his sin and rebellion, and the justification of his punishment.

18. This is the point of emphasis of the chiasm that reaches from 1:1 to 2:1. Interesting to see the correlation between fear and the bitterness of hell. We read that if we are prepared, we shall not fear (Doctrine and Covenants 38:30).
19. An example for all of us. In time of fear, call upon God for strength, and he will give it to us.
20. Is this shaking of the earth physical or symbolic? Does Satan have power to shake the earth? Consider Isaiah 14:16. "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;"
21. Satan has no option when commanded in the name of Jesus Christ but to leave. We can direct him out of our lives, as Moses did.
22. What does this mean? Who else reports seeing his glory? Ezekiel reports seeing "the glory of the God of Israel" in 8:4, 9:3, 10:19, 11:22, 43:2. This was above the cherubim with their wheels. Stephen, as he was being stoned: "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God," He reports seeing "the Son of Man standing on the right hand of God." I have no idea what Ezekiel was talking about, but it seems clear that both Moses and Stephen saw God in his glory.
23. Notice that MJJ's second *G* and *H* are out of order.
24. My son David proposes that Moses was in the fourth spatial dimension, where everything in a three dimensional world would be visible, just like someone in our three dimensional world being able to see everything in a two dimensional world.
25. Moses asks for two things, "why?" and "by what?"
26. I think this confirms that he was seeing God. Note that the first B says "glory," and the second says "presence."
27. God answers only the second question, "by what." But he later reveals his "own purpose" at the other end of the chiasm (1:39).
28. Many worlds, many Adams. And in 4:26 we learn the same thing about many Eves. So we are one among many. Here my mind is boggled—Jehovah being the creator and Savior of many worlds.
29. So Moses says, in effect, my mind is boggled. Just tell me about this earth.
30. God's work is never finished.
31. Moses 1:39. Format by Everett L. Butler, 1994. God's work is to bring about our immortality, his glory is to bring about our eternal life, our exaltation.
32. Joseph Smith? Seems so.
33. The parenthetical is instruction to Joseph Smith.

34. Jehovah is clearly the creator, acting under the direction of Elohim.
35. Here we see a slightly modified version of Genesis 1, so we can use the Hebrew when we need to understand the meaning of a word.

“without form” – *tohuw*, From an unused root meaning to lie waste.

“void” – *bohuw*, From an unused root (meaning to be empty)

And the earth was *tohuw* and *bohuw*, a play on words.

Abraham 4:2 says “empty and desolate.”

36. Darkness at first. What does it mean that darkness was “caused”? The Bible simply says “darkness [was] on the face of the deep.” Abraham says “darkness reigned.”

We need to avoid reading Moses/Genesis without also reading Abraham. Abraham’s account is older. It also emphasizes plans and preparation, and does not include creation of living organisms. Moses 3/Genesis 2 make it clear that Moses 2/Genesis 1 is not the physical creation of living organisms. The physical creation is described in very scant detail in these later chapters. This is consistent with Abraham 4 and 5. There is no indication of the time interval of the physical creation here or in Abraham.

Does “the deep” mean the sea? Probably. The sea has a face, while space, which is dark, does not.

37. Moved – The Hebrew can mean “flutter.” Several modern versions say “hovering.” Strong’s definition of the Hebrew word is “brooding,” which could be taken in the sense of a hen brooding her eggs. Abraham 4:2 has “brooding.”

Why is the Holy Ghost mentioned here? Perhaps Doctrine and Covenants 29:30-31 has the answer. It says that all things were created “...by the word of my power, which is the power of my Spirit.” All members of the Godhead were involved.

38. What is the source of the light?

Note that God defined Day as the time of light.

39. This phrase is not in Genesis.

“The word of my power” – Doctrine and Covenants 29:30-31 says, “...in all things whatsoever I have created by the word of my power, which is the power of my Spirit. For by the power of my Spirit created I them; yea, all things both spiritual and temporal—...”

What is the role of the Holy Ghost in the creation? Moses 6:61 says he quickens and makes alive all things, and has all power. The Holy Ghost brooding indicates intimate involvement in the creation.

40. “Evening and morning.” The Hebrew day begins and ends at sundown.

Note that the temple sequence is somewhat different. I believe this is significant, but I’m not prepared to discuss it here. The creative periods are called or defined as days, as Day and Night are here. They are called days also in Abraham 4.

41. "Firmament." Hebrew *raqiya'* – extended surface (solid), expanse, firmament...considered by Hebrews as solid and supporting 'waters' above. Gesenius's Lexicon (help) (blueletterbible.org) says "the firmament of heaven, spread out like a hemisphere above the earth, like a splendid and pellucid sapphire (ex 24:10, compare Dan 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean (Gen 1:7; 7:11; Ps 104:3; 148:4; compare, however, Gen 2:6)."
42. Hebrew *shamayim* – heaven, heavens, sky, as abode of the stars, and the abode of God.
43. Again, Moses 3:5 tells us that it had not rained, which would preclude physical vegetation at this juncture.

"After his kind." This would call into question Darwinism as currently taught.
44. Plants require sunshine. Thus we have three things that indicate the existence of the sun, light, day and night, and vegetation. Someone I read said it may be that the sun was "demoted" to the fourth day in the description of the creation to avoid sun worship, which was common in Moses' day. More commonly, people argue that the sun wasn't visible from the earth because of the density of the cloud cover until the 4th day. Perhaps the Hebrews would say that the firmament of heaven became more transparent so that the sun, moon, and stars could be seen.
45. But this sounds like creation, not just unveiling as stated above.
46. "Whales." Hebrew *tanniyn* – Translated as "serpent" (snake) 3 times (Ex 7:9, 10, 12) and "dragon" 18 times. Gerald L Schroeder, "The Science of God," p. 193, a Jew, translates this as "large reptiles," or dinosaurs.
47. Dominion and responsibility!
48. In Ether 3:15-16 Jehovah tells the brother of Jared that he created man in his own image. This is a little puzzling to me, because Jesus always attributes all to the Father in 3 Nephi.
49. A hint of our foreordination to be kings and queens.
50. And all the host of the heaven (sky) and the earth, a clue that the preceding was the spiritual creation of living things.
51. Elohim rested, Jehovah went to work.
52. LORD God in Genesis = Jehovah Elohim.
53. Scholars say there are two accounts of the same thing, written by different authors. "Elohist, a name given by the critics to the presumed author of the earlier part of the Pentateuch, whose work in it they allege is distinguished by the use of the word Elohim for God; he is to be distinguished from the Jehovist, the presumed author of the later portions, from his use, on the other hand, of the word Jehovah for God." (Wikipedia)

However, if we take the text as it is given, we have the accounts of the creation and preparation of the earth for life, and the physical creation of living forms in the following verses. Abraham make this more clear.
54. "Man," Hebrew 'adam; "dust," Hebrew 'aphar; "ground" Hebrew 'adamah. Note the close connection between man and the earth is implied. However, this account is simply figurative. This is not how Adam was created.

55. The Genesis version of 5-7 is an example of what is called “functional parallelism,” where the parallel elements provide insights. Here is what I found at

<http://thussaidthelord.com/blog/translations-2/garden-of-eden-story/genesis-2-5-7/>

Here is how it is presented (I omit the references and Hebrew characters, and put the transliterated Hebrew words in italics).

“wild plants ... cultivated plants: translated from *seeach* and *`eisev* respectively, these two Hebrew words (*seeach* and *`eisev*) are synonymous in that both can be translated as plants of one sort or another. However, *seeach* is usually used to describe plants that grow wild, only needing water and soil to flourish. By contrast, *`eisev* is used only when cultivated plants are in view. Because they are cultivated, *`eisev* are plants whose flourishing requires both water and man.

“With this understanding in mind, you can probably see the two fold functional parallelism in verses 5-7. Specifically, these three verses express a problem statement, the cause of the problem, and how God solved these two problems.

Problem	Reason	Solution
No wild vegetation	No rain	Send rain
No cultivated crops	No cultivator	Create cultivator

“These three verses, 5-7, illustrate a common narrative strategy called the synoptic-resumption-expansion technique. These three verses constitute the synopsis of what is to follow. Verse 8, as we shall see later, begins the resumption phase of the story.”

The text can be formatted as follows:

- A And every plant (wild vegetation) of the field before it was in the earth,
 B and every herb (cultivated crops) of the field before it grew:
 A for the LORD God had not caused it to rain upon the earth,
 B and there was not a man to till the ground. 6
 A But there went up a mist from the earth, and watered the whole face of the ground. 7
 B And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8
 C And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

56. Now, this is intriguing. The first flesh upon the earth? Before the animals, birds, and fish? Else why does it say “the first man also”? Joseph Fielding Smith interprets this to mean the first mortal flesh (*Doctrines of Salvation*, Vol. 1, p. 92). Wouldn’t it be interesting if we find out that Adam (Michael) was on the earth as a physical amortal being while the whole of living forms developed?)
57. Which reinforces the idea that Genesis 1/Moses 2 pertains to the spiritual creation of living forms.

From my insights journal for 7 August 2011. “Now for my speculation as of this morning. Moses undoubtedly had access to earlier records, perhaps even Abraham’s account. When he discovered that there was a spiritual creation of living things before their physical creation, he may have wanted to record the spiritual creation. One way to do this would be to change the preparation stages of Abraham’s account to actual creation, but meaning the spiritual creation. He then would use Elohim in the first phase (Genesis 1-2:4) and Jehovah Elohim in the second. The Father did the spiritual creation, then rested and turned the physical creation over to the Son. Moses 3:5 implies this.

58. Tradition has it that the first land to emerge from the sea was the mountain of the Lord, and Eden was planted on the eastern side of that mountain.
59. So Adam was created outside the Garden, and the temple says the same thing about Eve.
60. Doctrine and Covenants 88:15 defines the soul as spirit and body.
61. Two trees. From my Insights journal: “14 September 2006 – Two trees in the Garden of Eden. Tonight in the Pearl of Great Price Institute class we discussed the creation. When we came to the tree of life and the tree of knowledge of good and evil I asked what was the significance of these two trees. Tom Wright said that partaking of the fruit of each made a person more God-like. Chaliese Wouden said one tree opens, and the other seals. I like both answers. Satan told the truth when he said that if Eve ate of the fruit of the tree of knowledge she would be like the gods. Partaking of the tree of life after the fall can take place only as one is exalted to become as God is. The tree of knowledge opens one to choice, and right choices take one to the temple where sealing takes place. The ultimate sealing is when husband and wife partake of the tree of life together.”
62. Here we have an interesting disordered parallel system (with some inserted extra text).

	First	Second
i 7d, 9c	nevertheless, all things were before created;	for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man;
ii 7f, 9b	but spiritually were they created and made according to my word.	For it was spiritual in the day that I created it
iii 8a, 15b	And I, the Lord God, planted a garden eastward in Eden,	into the Garden of Eden, to dress it, and to keep it.
iv 8b, 15a	and there I put the man whom I had formed.	And I, the Lord God, took the man, and put him
v 9a, 9e	And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul.	And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil
vi 9d, 16	and man saw that it was good for food.	And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,
g 17	But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.	

63. “Help.” Hebrew ‘ezer – help, succour; one who helps
 “meet” Hebrew neged – with preposition, what is in front of, corresponding to
 Webster’s 1828 – Fit; suitable; proper; qualified;
 Green’s Interlinear – ...I will make for him a helper corresponding to him

64. I assume “out of the ground” to be symbolic, in the sense that we are all created “out of the ground” in that we are created from the food our mother eats, which ultimately comes from the ground.
65. E F E not in the Bible.
66. “Man” Hebrew ‘adam.
67. “Woman” Hebrew ‘ishshah.
68. “Man” Hebrew ‘ish.
69. How would he do this? Some say he would force everyone to be good, which would remove the definition of good. I rather think Korihor revealed Satan’s plan – “...whatsoever a man did was no crime.” In other words, Satan would have removed responsibility for acts. All acts would be acceptable. This would destroy agency, which requires informed decisions when faced with alternatives.
70. This indicates that God intended them to partake of the tree of knowledge. It is not clear that he intended they receive the fruit from the hand of Satan. The temple gives us some important clues, particularly pertaining to other worlds. Timing may be an issue here.
71. His plan was to give them the fruit of the tree of knowledge, and then have them partake of the fruit of the tree of life. That would have destroyed the plan, at least for Adam and Eve. God steps in and prevents the second eating.
72. E. W. Bullinger, in his Companion Bible, Appendix 19, doesn’t think Satan could perform such a great miracle as providing a snake with the power of speech.

The parenthetical statement contradicts the temple depiction, which is entirely consistent with Bullinger and Michael S. Heiser, a bright Bible scholar (michaelsheiser.com). They both conclude there was no talking snake in the Garden of Eden, that Satan appeared as an angel of light. Isaiah 14, and Ezekiel 28 support this. Bullinger suggests that using “serpent” is similar to saying Dan is serpent (Gen 49:17) Judah is a lion’s whelp (Gen 49:9), or Herod is a fox (Luke 13:32).

“Serpent.” Hebrew nachash, which Bullinger and Heiser point out means “shining.”

LaRae pointed out that Satan approached Adam and Eve when they were not together. Eve capitulated without Adam’s input. She says Eve says to Adam, in essence, “I’ve sold the farm, and we have to move.”

73. Gods.” Hebrew elohim (plural), applied to God the Father and to pagan gods (for example, Gen 31:30, where Laban accuses Jacob of stealing his gods, the images Rachel had stolen). Terryl and Fiona Givens suggest that Elohim is, indeed, plural, Heavenly Father and Heavenly Mother. (All Things New).
74. We could hardly fault her motives, but she knew she was disobeying God’s commandment. She took the fruit from the wrong hand at the wrong time. After she partook she recognized Satan and realized she had been deceived. When confronted by the Lord she admitted she had been deceived.
75. Until they ate the fruit they did not have conflicting commandments because of the issue of timing. At first we tell our children to never cross the road, and later we send them to the grocery store. Adam and Eve would eventually have to eat the fruit of the tree of knowledge in order to reproduce, but had they waited until they were further instructed they might not have lost at least their first two generations—children and grandchildren (Moses 5:12-13). I believe they ate the fruit prematurely.

After Eve partook, Adam had two conflicting commandments. He violated the one for the greater purpose of keeping the other.

76. “Aprons.” Hebrew chagowr – girdle, loin-cloth, apron. This word shows up in Isaiah 3:24, where it is translated in the KJV as “girdle,” “Instead of a girdle a rent.” Tanakh gives “Instead of an apron, a rope.” “Rent” comes from the Hebrew niqpah, which means tether, rope, encircling rope. This verse has 5 “instead” statements which I interpret to be related to the temple, which doesn’t work when the “daughters of Zion” (who I believe to be Israel, see Doctrine and Covenants 124:11) are apostate.
77. In the morning?
78. Adam and Eve immediately begin to obey Satan after they eat the fruit.
79. “Beguiled.” Hebrew nasha’ – to beguile, deceive. This word appears 16 times in the Bible. It is translated as “deceived” 12 times, and “beguiled” only here in the KJV. See 1 Timothy 2:14, which says Adam was not deceived, but Eve was. Tanakh says she was “duped.” The majority of modern translations say “deceived.”

Some LDS writers say Eve made a reasoned decision to eat the fruit, and it is even said she took the initiative because Adam was reluctant. If this is so, why did they have to wait “many days” (Moses 5:6), when they had children and grandchildren, before they knew about the plan of salvation? They didn’t know enough to save their first two generations. I believe “deceived” is the right word. This does not denigrate our great Mother Eve in any way. She rejoiced when she learned about the blessings of the fall. “Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.” (Moses 5:11) She was faithful to the end.

If she made a reasoned decision, why didn’t she say so when confronted by God, instead of saying she was deceived? In fact, I think she did make a reasoned decision in partaking the fruit, even recognizing that she would be disobeying Father. She bought Satan’s description, which was actually accurate. Satan didn’t tell any direct lies in their encounter, but he withheld critical information. The implied lies, and the critical factors, were that now was the time to do it, and that he was to be the agent of change. After they had partaken of the fruit they immediately began obeying Satan’s commands. By the time the Lord confronted them, they realized she had been deceived, and she admitted it freely.

80. Bullinger argues that this is a figure of speech. “It paints for the eyes of our minds the picture of Satan’s ultimate humiliation; for prostration was ever the most eloquent sign of subjection.”
81. Heiser agrees that this metaphorical, since snakes don’t eat dust.
82. Enmity between Satan and the woman.
83. Satan’s followers and the Christ.
84. “Bruise.” Hebrew shuwph – to bruise, crush. Many translations say “crush.”
85. Never translated as “crush,” although it is the same Hebrew word. This sentence is a clear indication that Christ will have supremacy over Satan and his minions, and eventually eradicate his influence.
86. Here is a table showing the overall pattern.

	First	Second
Aa 3a, 20a	Because that Satan rebelled against me... I, the Lord God...	I, the Lord God, said unto the serpent: Because thou hast done this.
Ab 3b-4a, 20b	I caused that he should be cast down; and he became Satan, yea, even the devil, the father of all lies.	Thou shalt be cursed above all cattle...upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.
Ac 4b, 21	To deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.	I will put enmity between thee and the woman, between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel.
Ba 5-12a, 19a	Satan...sought to beguile Eve... And when the woman saw that the tree was good for food...and a tree...to make her wise.	The serpent beguiled me.
Bb 12b, 19b	She took of the fruit thereof, and did eat.	And I did eat.
C 12c, 18	And also gave unto her husband with her, and he did eat.	The woman thou gavest me, and commandest that she remain with me, she gave me of the fruit of the tree and I did eat.
D 13a, 17	And the eyes of them both were opened.	Who told thee thou was naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?
E 13b, 16	And they knew they were naked. And they sewed fig-leaves and made themselves aprons.	I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.
F 14a, 15	And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day.	And I, the Lord God, called unto Adam, and said unto him: Where goest thou?
G 14b	And Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden.	

87. "Sorrow." Hebrew *`itsabawn* – pain, labour, hardship, sorrow, toil
88. "Sorrow." Hebrew *`etseb* – pain, hurt, toil, sorrow, labour, hardship. Why would the author use two different Hebrew words?

"The sentence of the woman Genesis 3:16 consists of three parts: the former two regard her as a mother, the last as a wife. Sorrow is to be multiplied in her pregnancy, and is also to accompany the bearing of children. This sorrow seems to extend to all the mother's pains and anxieties concerning her offspring. With what solicitude she would long for a manifestation of right feeling toward the merciful God in her children, similar to what she had experienced in her own breast! What unutterable bitterness of spirit would she feel when the fruits of disobedience would discover themselves in her little ones, and in some of them, perhaps, gather strength from year to year!" (Barnes' Notes on the Bible. biblehub.com)

89. This has been misunderstood to a great degree, and has led to the denigration of women. Several commentators given in biblehub.com say that since the woman took the lead in eating the fruit, without her husband's input, she is to be punished by being subject to the man. Before the fall they were equal, afterwards she was inferior. To which I say "Rubbish!" In the patriarchal order they stand as priest and priestess, family heads.
90. "Ground." Hebrew *'adamah*. Note the similarity to *'adam*, which is the root word.

"For thy sake." Most translations in biblehub.com, and Tanakh, say "because of you" or something

similar.

91. “Eve.” Hebrew Chavvah – “life” or “living”
 “Many.” Many worlds?
92. Into the lone and dreary world. Thus the lone and dreary world was coexistent with the Garden of Eden. Eden was then an enclave in the lone and dreary world where perhaps the rules were unique to our first parents.
93. Legend has it that the first land to arise out of the sea was the mountain of the Lord. Heiser maintains that the divine council met on that mountain. He likes the term “as one of us,” referring to the divine council.

The Garden was to the east of the mountain (Moses 3:8). When Adam and Eve were expelled, they were expelled to the east, which apparently was the side of the entrance, since that is where the cherubim and flaming sword were placed to prevent their reentry.

The tabernacle and Solomon’s temple faced the east. The High Priest traveled from the east to the west, cleansing himself at the laver (reminiscent of the rivers of Eden), passing the veil with the embroidered images of cherubim, in the annual excursion into the Holy of Holies, thus symbolically reversing the route of expulsion from the Garden.

94. These children and grandchildren are unknown in the Bible.
95. Adam had covenanted to obey all of Father’s commandments, and he was true to that covenant. What a lesson for us!
96. How long after? Quite a while, since they already had grandchildren. I wonder why it took so long. My speculation is that Adam didn’t think to ask, but was content with the knowledge that he was keeping the commandment of the Lord.

Here is my scenario. Adam was trying to start the fire for the sacrifice, but it was raining and the wood and tinder were all wet. In frustration he cried out, “Why are we offering sacrifices, anyway?” The angel appeared and said, “I thought you would never ask!” “...ye have not because ye ask not.” (James 4:2)

97. The key to understanding the blood sacrifice up until the death of Jesus, which fulfilled the law of bloody sacrifice.

For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice. . . . Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal. And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. (Alma 34:10-15)

98. He is our advocate with the Father. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” (1 John 2:1-

2) See also Doctrine and Covenants 29:5,32:3, 45:3, 62:1, 110:4.

99. This would be before his baptism.

The Holy Ghost is giving him the words of Jehovah, probably in his mind. This is consistent with what Joseph Smith recorded “Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I, the Lord God...” (Doctrine and Covenants 85:6-7)

100. The Only Begotten refers to his mortality, not his spiritual birth. But he was designated as the Only Begotten from the beginning. Thus Satan had no reason to expect to be the Messiah—he simply tried to usurp the right, rather than fulfill his role as protector (see discussion of Ezekiel 28:14 with regard to 1:19 above).

101. But he suffers for everyone’s sins, whether they accept him or not. “For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.” (Doctrine and Covenants 18:11)

102. He finally learns the positive consequences of his transgression.

103. And Eve also finally learns the positive consequences of her action and rejoices with Adam. I think this completely refutes the notion put forth by Beverly Campbell and others that she wasn’t deceived and took the initiative when Adam was content to stay in the Garden.

What a relief it must have been for both of them. Can you imagine living in doubt and guilt long enough to have grandchildren?

104. No snake here, for sure.

I think this shows that Adam and Eve were unable to prepare their children against Satan because they didn’t have enough knowledge about the gospel. This is further evidence that they left the Garden of Eden prematurely, before they had been adequately taught. Satan pounces upon us in our weakness. They must not have had Family Home Evenings and family scripture study (assuming Adam wrote scripture).

105. A central role of the Holy Ghost. How did the Holy Ghost do this? Probably by speaking in their minds. See comments on verse 9 above.

106. Nothing said about baptism here, but we know Adam was baptized (Moses 6:64-65).

107. “Out of the mouth of God” via the Holy Ghost.

108. To summarize, here is a table showing the themes of 4-16.

	First	Second
A 4a 16a	And Adam and Eve, his wife, called upon the name of the Lord,	And Adam and Eve, his wife, ceased not to call upon God.
B 4b 15b	and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them...	and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

C 5-6 14-15a	And he gave unto them commandments, that they should worship the Lord their God... And Adam was obedient unto the commandments of the Lord.	And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;
D 7-9 12-13	I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.	And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.
E 10-11	And in that day Adam blessed God and was filled...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. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.	

109. "Man." Hebrew 'iysh.

Eve is grateful that now they can teach this boy the truth from his childhood, and hopeful that he will follow the Lord.

Look how much is missed in the Bible!

110. "Keeper." Hebrew ra`ah – to pasture, tend, graze, feed

111. This command is missing in the Bible. Cain's problems were two: responding to a command from Satan, and offering produce rather than a lamb.

112. How did Cain know this? The Lord must have revealed it to him. In fact, the Lord does talk with him, as seen in the following verses. Thus his rebellion is with perfect knowledge, as was Satan's. And thus his curse was justified, as was Satan's.

113. At this point, Cain wanted to please the Lord, but he wanted to do it in his own way (as instructed by Satan, whom he loved more than he loved the Lord). He wanted to be in both camps.

114. This clears up the muddy statement in Gen 4:7.

"According to his desire." If you don't keep my commandments, you will do what he wants you to do.

"Thou shalt rule over him..." You will have the advantage of a resurrected physical body, which he never will have.

115. You will take over leadership of the forces of darkness.

116. "Perdition." Greek apoleia – utter destruction.

And those who reject the Savior in full knowledge will be your spiritual sons.

117. He was fairly warned, and acted in full knowledge of God and God's purposes and instructions. Thus, he was fully responsible for his decisions and actions. He voluntarily put himself outside the reaches of the atonement, except for the resurrection.
118. What devastation for Eve after her hopes for Cain!
119. Satan's ultimate sacrifice, maybe—he would subordinate his will to Cain if Cain would follow him. At least that is the story he gave Cain. Whether he followed through is doubtful. He always lies. However, Cain would have the advantage of a physical body, as noted above.
120. How often a wayward son hates a righteous one! Joseph and his brothers, Nephi and his. "I am free" of that pain.
121. "Keeper." Hebrew shamar – to keep, guard, observe, give heed. Note the contrast with "keeper" of sheep with respect to Abel. Cain has followed Satan's example of moving from a protector to a destroyer (Ezekiel 28). Note the contrast with "keeper" of sheep (Abel).
122. Greed and jealousy opened him up to Satan's proposition.
123. Irad is his great grandfather! A young man? It is a Hebrew poem.
124. I added the parentheses, and the quotation marks below. Otherwise, verses 4-6 do not give a complete sentence, even though a period appears at the end of 6.
125. Reading 4-7 without the parenthetical reveals what is being said. The Priesthood spoken of is the patriarchal order, as we shall see in the discussion of Abraham 1:25-26.
126. I think this is a significant prophecy. Before the flood they had the patriarchal order, and it will be the order in the end. Again, I defer to my discussion of Abraham.
127. And undoubtedly they wrote about the creation and the gospel, and these records would be passed down and eventually be the sources for Abraham and Moses.
128. They were created with perfect bodies, and the environment was unpolluted.
129. Satan has dominion only as people follow his suggestions. His power is only the power of persuasion.
- Thus we have a righteous priesthood lineage and a few followers amidst a wicked population.
130. The righteous fled from the wicked and settled a new land.
131. We have to wait a long time to get the CC and DD. The Enoch material is perhaps the greatest contribution of the book of Moses.
132. They can't feel the Spirit. They can't hear the words or see the visions that could be delivered by the Holy Ghost. Thus they have denied themselves the blessings and guidance they need in their lives.
133. They have relied on their own wisdom, and they will receive the consequences, death and hell. The Lord tells the wicked they will be sent to their own place, which can mean where they want to be, outside the influence of the Lord. The best example is Doctrine and Covenants 88:32. "And they who remain shall also be quickened; nevertheless, they shall return again to their **own place**, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." See also Jacob 6:3

134. The gospel is to go to all the world, even from the beginning.
135. He is but a lad of at least 65 years. In any event, he feels very inadequate, with low self esteem. He is a model for all of us.
136. And God gives a similar promise to each of us when we receive a calling. He will make us equal to the task if we walk with him. By the way, “walk” in scripture usually means how we live our lives, including in the Word of Wisdom, “walk and not faint.”
137. Why does the Lord ask people to do things like this? This is very like the case of the man born blind in John 9:1-7, and the skeptic would say that Joseph Smith simply usurped the idea from John’s account. There is also Naaman, who was to wash in Jordan seven times, on the surface something unrelated to his ailment (2 Kings 5:1-14).
138. Sounds like he beheld premortal spirits.
- “And the king said that a seer is greater than a prophet. And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.” (Mosiah 8:15-16)
139. “High places.” Hebrew bamah – high place, ridge, height, bamah (technical name for cultic platform); a) high place, mountain; b) high places, battlefields; c) high places (as places of worship). It sounds like he is preaching in their paces of cultic worship. No wonder they were offended. On the other hand, Nibley suggests these were his high places of worship (Ancient Documents and the Pearl of Great Price, Lecture 21, Hugh Nibley).
140. So typical of those immersed in the world.
141. “The tent-keepers.” These would be servants charged with watching over the master’s property. This would imply that security was a problem. There must have been bandits, or perhaps anarchy.
142. Note the parallels in the Ba’s and the Bb’s. The Lord delivers on his promise that no man would pierce him.
143. Hugh Nibley points out that this name, and also Mahujah, are non-biblical and were were unknown until the Dead Sea scrolls were translated, where both names appear in 4QEnoch, and the story is similar to here, where Mahujah/Mahijah (it is spelled both ways) is told to go and ask Enoch who he is and where he came from (Ancient Documents and the Pearl of Great Price, Lecture 21, Hugh Nibley).
144. Is there any place in the middle east where there is a sea to the east? Only the Dead Sea, which isn’t likely to be the one referred to here because there is no useful land to its west. So this is not in the Middle East.
145. Thus the importance of written records.
146. The Ac elements have this chiasm.
- i And for these many generations, (28a)
 - ii ever since the day that I created them, (28b)
 - iii have they gone astray, and have denied me, (28c)
 - iv and have sought their own counsels in the dark; (28d-29)
 - v And this is a decree, which I have sent forth in the beginning of the

- world, from my own mouth (30)
- v And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, (43a)
- iv and why counsel ye yourselves, (43b)
- iii and deny the God of heaven? (43c)
- ii The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof. (44)
- i And death hath come upon our fathers; nevertheless we know them, and cannot deny, (45-46)

The first branch is the Lord speaking, the second is Enoch.

147. Note the contrast in the Ad's. The first tells of Enoch's reluctance and fear, the second tells of his strength, because he walked with God.
148. "But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be, and men are, that they might have joy." (2 Nephi 2:24-25)
149. After we do the five things, we receive the gift of the Holy Ghost, and the promise of answered prayers.
150. When did this happen? Probably when the angel explained the atonement as recorded in Moses 5:7-9.
151. But parents are under the responsibility to teach their children, or the sin is on the heads of the parents (Doctrine and Covenants 68:25).
152. "Conceived in sin." On the surface this sounds like the old traditional Christian view that sexual intercourse is always sinful. What it is really saying is that they are brought into a fallen world where sin is rampant and where they are susceptible to sin.
- "Taste the bitter...prize the good." For it must needs be, that there is an opposition in all things..." (2 Nephi 2:11)
153. Self evident, and oft repeated in scripture. See 1 Nephi 10:21, Alma 11:37, Alma 40:26, 3 Nephi 27:19, Doctrine and Covenants 109:20.
154. Son of Man of Holiness. Traditional Christians think that Jesus meant his mortal lineage instead when he referred to himself as the Son of man.
155. Here is an outline of the second level structure in the B's.
- a Satan came and tempted, and people have become carnal and devilish and shut out from the presence of God. (49)
 - b God revealed that people must repent, believe, and be baptized (50-52a)
 - c In the name of Jesus Christ, and receive the Holy Ghost (52b)
 - a Children taste the bitter that they may know to prize the good; they are agents unto themselves. (55-56a)
 - b Everyone must repent, or they can in nowise inherit the kingdom of God (56b-57a)
 - c Son of Man, even Jesus Christ. (57b)
156. Here is an outline of the third level structure in 56-59.
- i and I have given unto you another law and commandment. (56b)

- ii Wherefore teach it unto your children,
 - iii that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God. (57a)
 - iv Son of Man, Jesus Christ (57b)
- i Therefore I give unto you a commandment, (58a)
 - ii to teach these things freely unto your children, saying: (58b)
 - iii That by reason of transgression cometh the fall, which fall bringeth death, (59a)

157. “Became of dust.” We literally are made of the dust of the earth, but not exclusively. Our parents ate food derived ultimately from plants grown in the soil with, of course, major contributions from the atmosphere (carbon) and water. So this is more figurative than literal. The ashes after cremation are the portion of our body derived directly from the soil, the minerals in our bodies. Not much. We are mostly water and organic molecules.

“Living soul.” Doctrine and Covenants 88:88:15 states “And the spirit and the body are the soul of man.”

158. “Born again.” From my Insights journal: “11 November 1996 - The Greek Interlinear sheds further light on John 3:3. It says, “Except one receive birth from above...”. I am struck by the words “receive birth”. Our mortal birth is imposed upon us. I look at a newborn baby and think what a trauma it must be to be pushed (hard, through a tight place) from a place of warmth, softness and comfort into a cold, hard, dry place. Our rebirth is offered from above, and when we receive it, we move from a cold, hard, dry place to a condition of warmth, comfort, and joy.”

Alma 5 is a great discourse on being born again. It points out that this not an irreversible birth. “...can ye feel so now?” (Alma 5:26)

159. In my earliest awakenings to the gospel as presented in the Book of Mormon I was struck by the concept of having our garments washed white in the blood of Jesus. (Alma 5:21, Alma 13:11-12, Ether 13:10-11)

160. “Enjoy the words of eternal life.” This would be hope, as in Ether 12:4. “Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.” See also Moroni 7.

161. “Justified.” To be made right.

“Truly, he (Abraham) believed God; and building on the foundation of the promised atoning sacrifice, he worked out his salvation with fear and trembling before that holy being; and of course he was justified, meaning his course of conduct was imputed unto him for righteousness.” (Bruce R. McConkie, “Doctrinal New Testament Commentary,” Vol. 2, p. 235.) See Romans 4:11, 22.

Romans 5:1 says we are justified by faith. Also Galatians 2:16, 3:24.

Romans 5:9 says we are justified by his blood.

1 Corinthians 6:11 agrees that we are justified “by the Spirit of our God.”

Titus 3:7 says we are justified by his grace.

James 2:21, 24 says Abraham, and man, are justified by works, not only by faith.

Doctrine and Covenants 88:38-39 says “And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not

justified.”

162. “Sanctified.” To be made pure.

Sanctification by the Spirit is found in 2 Thes 2:13, Alma 5:54, 13:12, 3 Nephi 27:20, 1 Peter 1:2, Doctrine and Covenants 84:33

John 10:36 says “...whom the Father hath sanctified...”

John 17:17 says “...sanctify them through thy truth...”

1 Thessalonians 5:23 says “And the very God of peace sanctify you wholly...”

1 Timothy 4:5 says sanctified by the word of God and prayer.

Hebrews 10:10 says “sanctified through the offering of the body of Jesus.”

Jude 1:1 says “...to them that are sanctified by God the Father.

Doctrine and Covenants 20:31 says “sanctification through the grace of our Lord.”

Doctrine and Covenants 88:21 says “sanctified through...the law of Christ.”

163. The Holy Ghost bears record of all truth.

1 John 5:7, before insertion of the “Johannine Comma,” said “There are three that bear record, the Spirit, and the water, and the blood: and these three agree in one.”

1 Nephi 12:18 – “And the large and spacious building, which thy father saw, is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and the Messiah who is the Lamb of God, **of whom the Holy Ghost beareth record**, from the beginning of the world until this time, and from this time henceforth and forever.”

3 Nephi 11:32 – “And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and **the Holy Ghost beareth record** of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.”

3 Nephi 11:36 – “And thus will the Father bear record of me, and **the Holy Ghost will bear record** unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.”

3 Nephi 28:11 – “And **the Holy Ghost beareth record** of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.”

The Holy Ghost bearing record is also recorded in the following verses: Ether 5:4, 12:41, Doctrine and Covenants 20:27, 100:8, Moses 1:24, 5:9, 7:11.

164. See verse 59 – “...and enjoy the words of eternal life in this world...”

165. The Holy Ghost is the harbinger of truth.

166. Are these not redundant? The Hebrew and Greek definitions of words translated as “quicken” both mean, in part, to make alive. LaRae suggests that “quicken” may pertain to our spirit, enlightenment.

What is the role of the Holy Ghost in quickening and making alive all things?

The Psalmist asks for quickening in Psalms 80:18, in no less than 10 verses in 119, and 143:11.

Jesus said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” (John 6:63)

Peter said that Christ was quickened by the Spirit in 1 Peter 3:18, which enabled him to preach to the spirits in prison. This must refer to his resurrection, which is stated explicitly in 2 Nephi 2:8.

Doctrine and Covenants 88:7-13 says that the light of Christ quickens our understanding, proceeds from the presence of God to fill the immensity of space, is in all things, gives life to all things, is the law by which all things are governed, even the power of God.

All of these quotes seem to be concerned with quickening of the spirit, enlightenment. LaRae suggested that perhaps making alive all things has to do with the physical life.

167. Therefore he can bear witness to all truth.
168. What does “hath all power” mean? The Holy Ghost is no minor member of the Godhead. The Holy Ghost fully participates in all phases of the work of the Godhead with respect to the plan of salvation. Talmage says, “The Holy Ghost may be regarded as the minister of the Godhead, carrying into effect the decisions of the Supreme Council.” (quoted in “Discourses on the Holy Ghost,” N. B. Lundwall, compiler, Bookcraft, Salt Lake City, 1959, p. 13.)

Richard R. Hopkins (“How Greek Philosophy Corrupted the Christian Concept of God,” Horizon Publishers, Springville, Utah, 2009, p.383) suggests that the Father acts as the Chairman of the Board and sole shareholder, with the Son as the Chief Executive Officer. If we follow this lead, we would equate the Holy Ghost to the Chief Operating Officer.

169. The plan of salvation is treated in verses 59-61.
170. What does this mean? A brief look at authors who have quoted this verse reveals comments about symbolism. The next phrase certainly concerns symbolism, and maybe I shouldn’t separate the two lines. Maybe this is simply Hebrew parallelism.
171. My favorite verse in this regard is Doctrine and Covenants 88:47, speaking of the sun, moon, and stars and implying all else, – “Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power.”

And how do all things bear record of the Father? The order in the universe, from the complexity of living organisms to the fine tuning of the physical constants denote there is an intelligent Creator, and revealed religion tells us He is the Father, working through His Son and the Holy Ghost. Of course, atheists insist that the fine tuning which is required for living organisms is no such thing since there would be no one to observe the fine tuning if it didn’t exist.

172. How did this happen? Did the Holy Ghost transport him down into the water and out again? I guess if mountains can be moved in response to a prayer of sufficient faith, a human body can be transported into and out of the water. Perhaps we have here another aspect of the power of the Holy Ghost.

173. By comparing the D elements we see that this quickening is the same as being sanctified.

174. Here is a compilation of Moses 6:59-68.

	First (59)	Second (59)	Third	Fourth (64-68)
A	Born into the world	Born again		
B	born of water	reborn of water	by water ye keep the commandments (60)	Adam baptized
C	born of premortal spirit	reborn of the Spirit	by the Spirit ye are justified (60)	the Spirit descended upon Adam and he was born of the Spirit
D	born of blood	cleansed by the blood of Christ	by the blood ye are sanctified (61)	Adam quickened in the inner man
E	become a living soul	enjoy the words of life in this world, and eternal life in the world to come, even immortal glory.	given to abide in you the record of heaven, the Comforter...hath all power (61)	priesthood; one in, and a son of, God; and thus may all become my sons.
F	This is the plan of salvation unto all men, through the blood of mine Only Begotten. (62-63)			

The D row in this table says quickening in the inner man is equivalent to, or related to, sanctification.

It is the E row that teaches me the most. Birth gives us life. Rebirth gives us joy now, and eternal life later. Through our rebirth we receive the Holy Ghost in a very personal way. We have access to all of the characteristics of the Holy Ghost given in verse 61, peace, immortal glory, life, knowledge, “all power according to wisdom, mercy, truth, justice, and judgment.” And the last E says we receive the priesthood (after the order of him who was without beginning of days or end of years). And we become one with God, sons and daughters of God. This is the ultimate life. This is eternal life.

And we receive the gift of the Holy Ghost, and thereby have access to all of what is described in verse 61, including the power of the Holy Ghost, by the laying on of hands at confirmation. Obviously, this is available to men and women alike.

175. The phrase “sons of God” has several meanings in scripture. We first find it in Gen 6:2, 4, where it apparently refers to sons of the faithful who married wives of the world. It also shows up in this meaning in Moses 8:21. We next see it in Job 1:6 and 2:1 where it refers to those in the spirit world. Job 38:7 refers to us as we saw the creation. We see it first in the present meaning, the faithful, in John 1:12. It appears in this same meaning in Romans 8:14, 19, Phil 2:15, 1 John 3:1-2, 3 Nephi 9:17, Moroni 7:48, Doctrine and Covenants 11:30, 34:3, 35:2 45:8, 76:58, and Moses 8:13.

176. The space of time between death and the resurrection. See Alma 40:6-14.

177. He is transfigured, as Moses was in Moses 1.

178. Now we have a little problem. Joseph Fielding Smith and Bruce R. McConkie say emphatically that the Father only introduces his Son and has nothing further to say to mortals, that text that sounds like the Father is speaking is really the Son speaking via divine investiture of authority. We have one incident where this divine investiture is documented, namely Rev 22:9, where an angel is speaking as if he were Christ.

We could believe that Jehovah is speaking here except we have Ether 3:15, where Jehovah tells the brother of Jared that he never before has shown himself to man. Elders Smith and McConkie try to work around this, but I don't buy their arguments. Their only scriptural source is JST John 1:19, which says "And no man has seen God at any time, except he hath borne record of the Son..." It doesn't say "**only** to bear record of the Son." In every instance in Moses where the text says the speaker is the Father he bears record of the Son. The simplest answer is to take the text at face value.

179. Are these Cain's descendants? Maybe—see verse 22. Is this blackness symbolic or skin color?

180. Comparing the B's we see that baptism is the key to becoming the sons of God.

181. Leadership by virtue of his faith!

So Enoch was also a leader in battle, but he fought by different rules and means; he fought with his voice.

182. Elsewhere we read that Zion will be terrible. "And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand." (Doctrine and Covenants 45:70) "And, now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great, and very terrible." (Doctrine and Covenants 97:18)

183. There are two words for "giants" in the Old Testament, "nephilim" in Gen. 6:4 and Num 13:33, and "rephaim" in Deuteronomy and Joshua. The nephilim are the sons of Anak (Gen. 6:4). Deuteronomy 2:11 notes that the rephaim were tall like the Anakim.

184. And we read that the time will come when there will be peace only in Zion. "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another." (Doctrine and Covenants 45:68-69) This may be a case where the JST influenced the Doctrine and Covenants.

185. "High places" is a common term in the Old Testament. It can refer to places of worship of God, and often it refers to places of worship of false gods. In some cases the Hebrew word is "bamah," the technical name of a cultic platform.

Isaiah 58:14 gives an example of the positive aspects: "Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places (Heb. bamah) of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." Deuteronomy 32:13 gives a similar meaning.

186. Robert Matthews makes the point that this verse influenced Joseph Smith to seek to establish Zion. (Robert J. Matthews, "A Bible! A Bible!")

187. Did this verse have anything to do with denying priesthood to Blacks? Verse 8 tells of blackness on the children of Canaan, and Abraham 1:21-22 tells of the blood of the Canaanites being preserved, and verse 27 says they were denied the priesthood. Genesis 9:18 says Ham is the father of Canaan, who is cursed in verses 25-27.

188. The literal meaning of both the Hebrew and Greek words translated as "bosom" is the front of the body between the arms. The context in many instances, including this one, would suggest it means "in the close presence of."

189. “Great chain” appears also in Revelation 20:1. Here it is an representation of the power of Satan, and there it is used to bind Satan a thousand years. It this irony?
190. After the city of Enoch was taken up, subsequent converts were taken up into Zion, thus helping prepare the earth for the cleansing by water without destroying the righteous along with the wicked. The same appears to be the case in the future cleansing with fire.
191. God has the power to save all, and the wisdom to not violate our agency. Therefore our bad choices cause him sorrow and pain.
192. “Curtain” = “veil”?
193. Even if we can’t see Him.
194. Ready to welcome us into it, literally, to be swept into his arms.
195. Agency and free will. Free will is inherent in intelligences (Doctrine and Covenants 93:30-31 – All truth is independent in that sphere in which God has placed it, to act for itself, **as all intelligence also**; otherwise there is no existence.). Agency, in the strict sense of meaning, is granted. It is granted by giving knowledge of standards, consequences of actions with respect to those standards, accountability.
196. “Own blood” would be relatives.
197. Son of Man takes on a new meaning.
198. I wonder if there is a correlation between this being the most wicked of all worlds and the premature exit from the Garden of Eden.
199. Satan seeks to make all miserable as he is miserable (2 Nephi 2:27).
- The original manuscript of the Book of Mormon says the devil is the “prepriator” (proprietor) of hell. (1 Nephi 15:35). By the way, the printer’s manuscript says “preparator.” Joseph Smith changed it to “foundation” in the 1837 edition, which remained until the 1981 edition, when it was changed to “preparator.” The devil didn’t prepare hell, but he is its proprietor.
200. Their suffering is the natural result of their behavior, not the result of punishment by God. Therefore God can weep for them. How he must have wept when the “third part” of his children joined Satan!
201. Genesis 7:20 says the water prevailed “fifteen cubits.” Bullinger defines fifteen as “acts wrought by the energy of Divine grace.” How could the flood be regarded as such? Simple. By killing the wicked the Lord preserved the under-age children and future generations from the wickedness of their parents and older siblings.
202. 2 Nephi 9:21 tells us that he suffers for the pains of every living creature, and we can imply this is whether they accept it or not. When they accept him as their Savior they will be forgiven. This includes all in all three degrees of glory. Only the sons of Perdition will not be redeemed in due time, and then only because they refuse to be redeemed, in full knowledge of the consequences of their decision.
203. And Peter tells of Christ’s preparing for the redemption of those killed in the flood. (2 Peter 3:18-20).

204. Perhaps all unredeemed souls shall be in torment to some degree, no matter in which kingdom they are resurrected.
205. We will all weep? We certainly will if we have loved ones in this category!
206. What does this last phrase mean? Perhaps Enoch is beholding the degree of sorrow felt by “all the workmanship of mine hands.”
207. A temporal salvation is a temporary salvation. To begin with, the lives of Noah and his sons would be spared in the flood. But it speaks of the posterity of all the sons of Noah, so this must imply the resurrection phase of the atonement. Eternal salvation is up to each individual in accepting the sacrifice of the Savior.
208. Excellent advice for each of us: in the midst of extreme sorrow, lift up your heart and be glad.
209. See Matthew 5:4 – “Blessed are they that mourn: for they shall be comforted.”
210. The vision of the atonement pulled him out of his deep sorrow, as it will for each of us.
211. Here the earth has a voice. It is said to have agency in Doctrine and Covenants 88:25 and life in 88:26.
212. “His” = Enoch.
213. “Lord” = the Father. “He saith” = Messiah.
214. “My rock” appears 12 times in the OT, all in 2 Samuel 22 and the Psalms, all by David. It doesn’t appear in the NT. It is in 1 Nephi 13:36; 2 Nephi 4:35; 3 Nephi 11:39, 40 and 18:12, 13; and in Doctrine and Covenants 6:34; 10:69; 11:16, 24; and 18:4, 5, 17. David and Nephi in 2 Nephi 4:35 were clearly equating their rock to the Lord. The other Book of Mormon and Doctrine and Covenants instances were the Lord speaking.
- “My gospel” and “my rock” appear together in 1 Nephi 13:36; and Doctrine and Covenants 11:16, 11:24, 18:4, 18:5, 18:17.
- Doctrine and Covenants 11:24 says “Build upon my rock, which is my gospel;”.
- We find “my rock, my church, and my gospel” in Doctrine and Covenants 11:16 and 18:4.
- We find “my gospel” and “my rock” and “my salvation” in 1 Nephi 13:36 and Doctrine and Covenants 18:17.
- The latter two sets appear to be a form of Hebrew parallelism.
- The clearest definitions are that the rock of the OT, NT, 2 Nephi 4:35, and Moses 7:53 is Jehovah/Christ, and Christ’s rock is the gospel.
215. Entering and climbing appear together only here and in John 10:1. In the latter it refers to a spurious approach to the sheepfold. Here it implies that we must do more than simply enter in at the gate.
216. Here is an outline of 7:45-53.
- A And it came to pass that Enoch looked... (45a)
 - B When shall the day of the Lord come? (45b)

- C When shall the blood of the Righteous be shed, (45c)
D that all they that mourn may be sanctified and have eternal life? (45d)
- A And the Lord said: (46a)
B It shall be in the meridian of time, in the days of wickedness and vengeance. (46b-47a)
C The Righteous is lifted up, and the Lamb is slain from the foundation of the world; (47b)
D and through faith I am in the bosom of the Father, and behold, Zion is with me. (47c)
- A And it came to pass that Enoch looked upon the earth; (48a)
B and he heard a voice from the bowels thereof, saying...When shall I rest... (48b-49a)
C ...O Lord, wilt thou not have compassion upon the earth?... (49b)
D ...whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy... (50-53)
217. Matthew 27:50, Mark 15:37, and Luke 23:46 tell of Jesus crying with a loud voice just prior to his death. I wonder if his cry was in pain as his heart ruptured (following James E. Talmage's suggestion that he died of a ruptured heart; Jesus the Christ, p. 620). John, interestingly, is silent on this issue.
218. See 1 Nephi 19:12. The kings of the isles of the seas...The God of nature suffers.
219. This appears to say that this resurrection is at the time of Christ's death, which obviously is not so. This is very similar to the account in Helaman 14:25, where the prediction of the resurrection of the saints is clearly out of place in the scenario. Matthew 27:52 has a statement about this resurrection included in the account of his death, but adds that it occurred after Christ's resurrection.
220. Again I ask, to whom is he speaking?
221. Could be the Father or the Son, as both have the title "God."
222. Aha! In the name of thine Only Begotten, so it is the Father he is asking.
223. Thus, he is asking if the Father will come again on the earth!
224. "...and the heavens shall shake" Hebrews 12:27 says that things that cannot be shaken may remain. The Doctrine and Covenants 21:6 and 35:24 say that the heavens will shake "for your good." All other entries in all scriptures have the same negative connotation as here.
225. Latter-day revelation.
226. A clear reference to the Book of Mormon.
227. A physical gathering. The place of gathering would have to be enormous if it is to be a single place. The language implies a single place. Current church policy is for the saints to gather where they are. And even then the "gathering" is symbolic, and then in wards and branches, stakes and districts.
228. So there is to be a central place at some future time.
229. Revelation 21:2 and Ether 13:3 speak of the New Jerusalem as coming down from heaven, while other citations, including Ether 13:6, tell it is to be built up upon this land (3 Nephi 20:22, 21:23-24; Doctrine and Covenants 42:9, 35, 62, 67, 45:66, 84:2-4).
230. Tsunamis (see Doctrine and Covenants 88:90).

231. Doctrine and Covenants 88:91.
232. Initially he wept. He received a fulness of joy only after seeing the whole picture, clear through to the end of the world. Likewise, our joy will be full only when we reach that same point. Only then will some aspects of our lives and reality make real sense.
233. Enoch was invited to walk with God in Moses 6:34, and we can accept that invitation, with similar results on a personal level. We can have a personal Zion. Joseph Smith taught “The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted.

“When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

“Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.” (Teachings of the Prophet Joseph Smith, Section Three 1838–39, p.150.)

234. The Bible doesn’t specify Noah’s age at the birth of his sons (Genesis 5:32).
235. “Sons of God” are the faithful.
236. “Sons of men” are apostate. Genesis 6:2 calls them the sons of God.
237. The daughters were willing to marry outside the covenant.
238. “My Spirit...” appears in all Standard Works. See Genesis 6:3, 2 Nephi 26:11, Ether 2:15, Doctrine and Covenants 1:33.
239. Here the apostates claim to be sons of God, whereas Genesis 6:4 calls them the sons of God.
240. The Bible says it repented the Lord that he had made man on the earth.
241. It would be very surprising if he didn’t have other children. If so, they would be among the apostates. No wonder his heart was pained.
242. Genesis 6:13 says “I will destroy them with the earth.” A footnote says “Some Heb. MSS.: from the earth.” All of the versions of the Bible on biblehub.com agree with the KJV.

Thus Moses ends in the middle of the chapter in Genesis with no mention of the ark. However, the JST continues with the next verse in Genesis.

THE BOOK OF ABRAHAM

- A In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence;[1] 2
- B And, finding there was greater happiness and peace and rest for me,
I sought for the blessings of the fathers,[2]
- C and the right whereunto I should be ordained to administer the same:[3]
- D having been myself a follower of righteousness,[4]
desiring also to be one who possessed great knowledge,
and to be a greater follower of righteousness,
and to possess a greater knowledge,[5]
and to be a father of many nations,
a prince of peace,
and desiring to receive instructions,[6]
and to keep the commandments of God,[7]
- C I became a rightful heir, a High Priest, holding the right belonging to the fathers.[8] 3
- a It was conferred upon me
- b from the fathers:[9]
- c it came down from the fathers,
- d from the beginning of time, yea, even from the beginning,
or before the foundation of the earth to the present time,
even the right of the firstborn,[10]
- c or the first man, who is Adam, or first father,
- b through the fathers[11]
- a unto me. 4
- B I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.[12] 5
- A a My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them,[13]
- b unto the worshiping of the gods of the heathen,
- c utterly refused to hearken to my voice; 6
- d For their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; 7

- a Therefore they turned their hearts
- b to the sacrifice of the heathen in offering up their children unto these dumb idols,[14]
- c and hearkened not unto my voice,
- d but endeavored to take away my life by the hand of
the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh. 8
- e Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt,
to offer up upon the altar which was built in the land of Chaldea, for the
offering unto these strange gods, men, women, and children. 9
- B And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god
of Shagreel, even after the manner of the Egyptians.
- C Now the god of Shagreel was the sun. 10
- D Even the thank-offering of a child
- E did the priest of Pharaoh offer upon the altar which stood by the hill called
Potiphar's Hill, at the head of the plain of Olishem. 11
- E Now, this priest had offered upon this altar
- D three virgins at one time, who were the daughters of Onitah, one of the royal descent
directly from the loins of Ham.
- C These virgins were offered up because of their virtue; they would not bow down to worship
gods of wood or of stone,
- B therefore they were killed upon this altar, and it was done after the manner of the Egyptians. 12
- A And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those
virgins upon this altar;

and that you may have a knowledge of this altar, I will refer you to the representation at the commencement of
this record. 13 It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood
before

the gods of
Elkenah,
Libnah,
Mahmackrah,
Korash,

and also a god like unto that of
Pharaoh, king of Egypt. 14

That you may have an understanding of these gods, I have given you the fashion of them in the figures at the
beginning, which manner of figures is called by the Chaldeans Rahleenos, which signifies hieroglyphics. 15

And as they lifted up their hands upon me, that they might offer me up and take away my life, behold,
I lifted up my voice unto the Lord my God,
and the Lord hearkened
and heard,
and he filled me with the vision of the Almighty,
and the angel of his presence stood by me,
and immediately unloosed my bands;[15] 16
And his voice was unto me:

- a Abraham, Abraham, behold, my name is Jehovah, and I have heard thee,[16]
- b and have come down to deliver thee,
- c and to take thee away from thy father's house, and from all thy kins-folk, into a strange land which thou knowest not of; 17
- d And this because they have turned their hearts away from me, to worship
 - e the god of Elkenah, and
the god of Libnah, and
the god of Mahmackrah, and
the god of Korash, and
the god of Pharaoh, king of Egypt;
- a therefore I
- b have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. 18
- c Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name,[17] even the Priesthood of thy father,[18] and my power shall be over thee. 19 As it was with Noah so shall it be with thee;
- d but through thy ministry my name shall be known in the earth forever,[19]
- e for I am thy God. 20

Behold, Potiphar's Hill was in the land of Ur, of Chaldea. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh; which Pharaoh signifies king by royal blood. 21

- A Now this king of Egypt was a descendant from the loins of Ham,
- B and was a partaker of the blood of the Canaanites by birth. 22 From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land. 23
- C The land of Egypt
 - D being first discovered
 - E by a woman,
 - F who was the daughter of Ham,
and the daughter of Egyptus,
 - F which in the Chaldean signifies Egypt,
which signifies that which is forbidden.[20] 24
 - E When this woman
 - D discovered
 - C the land it was under water,
- B who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.[21] 25

- A a Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham,[22]
- b and it was after the manner of the government of Ham,
- c which was patriarchal.[23] 26
- a Pharaoh, being a righteous man,
- b established his kingdom and judged his people wisely and justly all his days,
- c i seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father,[24]
- ii who blessed him with the blessings of the earth, and with the blessings of wisdom,
- ii but cursed him as pertaining to the Priesthood.[25] 27
- i Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry;[26] 28
- A But I shall endeavor, hereafter, to delineate the chronology running back from myself
- B to the beginning of the creation,
- C for the records have come into my hands, which I hold unto this present time.[27] 29
- D Now, after the priest of Elkenah was smitten that he died,
- E there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. 30
- E Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine,
- D and he repented of the evil which he had determined against me, to take away my life.[28] 31
- C But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands;
- B therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day,[29]
- A and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me. 2:1
- A Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died; but Terah, my father, yet lived in the land of Ur, of the Chaldees. 2
- B And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who was the daughter of Haran. 3
Now the Lord had said unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. 4

C Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my father followed after me, unto the land which we denominated Haran. 5 And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran. 6

D But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me:

Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.[30] 7

For I am the Lord thy God;
 I dwell in heaven;
 the earth is my footstool;
 I stretch my hand over the sea, and it obeys my voice;
 I cause the wind and the fire to be my chariot;
 I say to the mountains--Depart hence--and behold,
 they are taken away
 by a whirlwind,
 in an instant,
 suddenly. 8

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. 9

E And I will make of thee a great nation,
 and I will bless thee above measure,
 and make thy name great among all nations,

F and thou shalt be a blessing unto thy seed after thee,

G that in their hands they shall bear this ministry and Priesthood unto all nations;[31] 10

H And I will bless them through thy name;

I for as many as receive this Gospel
 shall be called after thy name, and
 shall be accounted thy seed, and
 shall rise up and bless thee, as their father;[32] 11

H And I will bless them that bless thee,
 and curse them that curse thee;

G and in thee (that is, in thy Priesthood)

F and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body)

E shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.[33] 12

D Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart:

Thy servant has sought thee earnestly; now I have found thee;[34] 13 Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.[35] 14

C So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran. 15

B And I took Sarai, whom I took to wife when I was in Ur, in Chaldea,[36] and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way; 16 Therefore, eternity was our covering and our rock and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan. 17

A Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish.[37] 18

And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh,

and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation. 19

And the Lord appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this land. 20

And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.[38] 21

And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. 22 And it came to pass when I was come near to enter into Egypt, the Lord said unto me:

Behold, Sarai, thy wife, is a very fair woman to look upon; 23 Therefore it shall come to pass, when the Egyptians shall see her, they will say--She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise: 24 Let her say unto the Egyptians, she is thy sister, and thy soul shall live. 25 And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me--Therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.[39] 3:1

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees:[40] 2

AA A a And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God:[41]

BB b and there were many great ones which were near unto it:[42] 3

b And the Lord said unto me: These are the governing ones;

CC a and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.[43] 4

- B And the Lord said unto me, by the Urim and Thummim,
 that Kolob was after the manner of the Lord,
 according to its times and seasons in the revolutions thereof; that one revolution was a
 day
 unto the Lord,
 after his manner of reckoning,
 it being one thousand years according to the time appointed unto that
 whereon thou standest.
 This is the reckoning
 of the Lord's
 time,
 according to the reckoning of Kolob.[44] 5
- C And the Lord said unto me:
 The planet which is the lesser light, lesser than that which is to rule the day, even the
 night,
 is above or greater than that upon which thou standest in point of reckoning,
 for it moveth in order more slow;
 this is in order because it standeth above the earth upon which thou standest,
 therefore the reckoning of its time is not so many as to its number of days, and
 of months, and of years. 6
- D And the Lord said unto me: Now, Abraham, these two facts exist, behold thine eyes see
 it; it is given unto thee to know
 the times of reckoning, and
 the set time, yea,
 the set time of the earth upon which thou standest, and
 the set time of the greater light which is set to rule the day, and
 the set time of the lesser light which is set to rule the night. 7
- C Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of
 the time of the earth upon which thou standest. 8
- B And where these two facts exist, there shall be another fact above them, that is, there shall be another
 planet whose reckoning of time shall be longer still; 9
- And thus there shall be the reckoning of the time of one planet above another, until thou come nigh
 unto Kolob, which Kolob is after the reckoning of the Lord's time;
- A a which Kolob is set nigh unto the throne of God,
 b to govern all those planets which belong to the same order as that upon which thou standest. 10
 c And it is given unto thee to know
 b the set time of all the stars that are set to give light,
 a until thou come near unto the throne of God.[45] 11
- DD A Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me
 B of the works which his hands had made; 12
- C And he said unto me: My son, my son (and his hand was stretched out), behold I will show you
 all these.
- B And he put his hand upon mine eyes, and I saw those things which his hands had made,
 which were many;
 and they multiplied before mine eyes,
 and I could not see the end thereof.[46] 13

A And he said unto me:
 This is Shinehah, which is the sun.
 And he said unto me:
 Kokob, which is star.[47]
 And he said unto me:
 Olea, which is the moon.[48]
 And he said unto me:
 Kokaubeam which signifies stars, or all the great lights, which were in the firmament of
 heaven.[49] 14

EE And it was in the night time when the Lord spake these words unto me:
 I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands,
 so shall be the number of thy seeds.[50] 15

DD And the Lord said unto me:
 Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words. 16

CC A If two things exist,
 B and there be one above the other,
 C there shall be greater things above them;
 D therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is
 nearest unto me. 17

A Now, if there be two things,
 B one above the other, and the moon be above the earth,
 C then it may be that a planet or a star may exist above it;
 D and there is nothing that the Lord thy God shall take in his heart to do but what he will
 do it. 18 Howbeit that he made the greater star; as, also,

A if there be two spirits,
 and one shall be more intelligent than the other,
 yet these two spirits,
 notwithstanding one is more intelligent than the other,
 have no beginning;
 they existed before,
 they shall have no end,
 they shall exist after,
 for they are gnolaum, or eternal.[51] 19

B And the Lord said unto me: These two facts do exist, that there are two spirits, one being more
 intelligent than the other; there shall be another more intelligent than they;

C I am the Lord thy God, I am more intelligent than they all.[52] 20

D The Lord thy God sent his angel to deliver thee from the hands of the priest of
 Elkenah. 21

E I dwell in the midst of them all;

D I now, therefore, have come down unto thee to deliver (changed to *declare* in the 1981
 edition) unto thee the works which my hands have made,

C wherein my wisdom excelleth them all,
 for I rule in the heavens above, and in the earth beneath,
 in all wisdom and prudence,[53]

- B over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.[54] 22
- BB A a Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was;
- b and among all these there were many of the noble and great ones; 23
- c And God saw these souls that they were good,
- d and he stood in the midst of them,
- e and he said: These I will make my rulers;[55]
- d for he stood among those that were spirits,[56]
- c and he saw that they were good;
- b and he said unto me: Abraham, thou art one of them;
- a thou wast chosen before thou wast born.[57] 24

a-b split by Julie M. Smith, Interpreter, a (2014), 187-190.

- AA And there stood one among them that was like unto God, and he said unto those who were with him:[58]
We will go down, for there is space there, and
we will take of these materials, and[59]
we will make an earth whereon these may dwell; 25
And we will prove them herewith, to see if they will do all things whatsoever the Lord their God
shall command them; 26
And they who keep their first estate[60]
shall be added upon;
and they who keep not their first estate
shall not have glory in the same kingdom with those who keep their first estate;[61]
and they who keep their second estate
shall have glory added upon their heads for ever and ever.[62] 27

And the Lord said:[63]
Whom shall I send?

And one answered like unto the Son of Man:
Here am I, send me.

And another answered and said:
Here am I, send me.[64]

And the Lord said:
I will send the first. 28

And the second was angry, and kept not his first estate; and, at that day, many followed after him.[65] 4:1

AA And then the Lord said: Let us go down.[66]

- A And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.[67] 2
- B And the earth, after it was formed, was empty and desolate,[68]
- C because they had not formed anything but the earth;
- B and darkness reigned upon the face of the deep,

A and the Spirit of the Gods was brooding upon the face of the waters.[69] 3

BB A And they (the Gods) said:[70]

Let there be light; and there was light. 4

And they (the Gods)

comprehended the light, for it was bright;

and they divided the light, or caused it to be divided, from the darkness. 5

B And the Gods called

the light Day,

and the darkness

they called

Night.[71]

C And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.[72] 6

A 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.[73] 7

And the Gods ordered the expanse,

so that it divided the waters which were under the expanse from the waters which were above the expanse;

and it was so, even as they ordered.[74] 8

B And the Gods called the expanse, Heaven.

C And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.[75] 9

A And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry;

and it was so as they ordered; 10

B And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, Great Waters;

and the Gods saw that they were obeyed.[76] 11

And the Gods said: Let us prepare the earth to bring forth

grass;

the herb yielding seed;

the fruit tree yielding fruit,

after his kind,

whose seed in itself

yieldeth its own likeness upon the earth;

and it was so, even as they ordered.[77] 12

And the Gods organized the earth to bring forth

grass from its own seed,

and the herb to bring forth herb from its own seed, yielding seed

after his kind;

and the earth to bring forth the tree from its own seed, yielding fruit,

whose seed could only bring forth the same in itself,

after his kind;

and the Gods saw that they were obeyed.[78] 13

C And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time. 14

- A a And the Gods organized the lights in the expanse of the heaven,
 b and caused them to divide the day from the night; and organized them to be
 for signs and
 for seasons, and
 for days and
 for years;[79] 15
- a And organized them to be for lights in the expanse of the heaven to give light upon the earth; and
 it was so. 16
- b And the Gods organized the two great lights, the greater light to rule the day, and the lesser
 light to rule the night; with the lesser light they set the stars also; 17
- a And the Gods set them in the expanse of the heavens, to give light upon the earth,
 b and to rule over the day and over the night, and to cause to divide the light from the
 darkness. 18
- B And the Gods watched those things which they had ordered until they obeyed.[80] 19
- C And it came to pass that it was from evening until morning that it was night; and it came to pass
 that it was from morning until evening that it was day; and it was the fourth time. 20
- A And the Gods said: Let us prepare the waters
 to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above
 the earth in the open expanse of heaven. 21
 And the Gods prepared the waters
 that they might bring forth great whales, and every living creature that moveth, which the waters
 were to bring forth abundantly after their kind; and every winged fowl after their kind.
- B And the Gods saw that they would be obeyed, and that their plan was good.[81] 22
 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the
 waters in the seas or great waters; and cause the fowl to multiply in the earth. 23
- C And it came to pass that it was from evening until morning that they called night; and it came
 to pass that it was from morning until evening that they called day; and it was the fifth time. 24
- A And the Gods prepared the earth
 to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth
 after their kind;
 and it was so, as they had said. 25
- And the Gods organized the earth
 to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth
 upon the earth after its kind;
 and the Gods saw they would obey.[82] 26
- And the Gods took counsel among themselves and said:
 Let us go down and form man in our image, after our likeness; and we will give them dominion
 over the fish of the sea, and
 over the fowl of the air, and
 over the cattle, and
 over all the earth, and
 over every creeping thing that creepeth upon the earth. 27
- So the Gods went down to organize man
 in their own image,
 in the image of the Gods
 to form they him,
 male and female
 to form they them.[83] 28

And the Gods said:

We will bless them.

And the Gods said:

We will cause them to

be fruitful
and multiply,
and replenish the earth,
and subdue it,
and to have dominion

over the fish of the sea, and
over the fowl of the air, and
over every living thing that moveth upon the earth. 29

And the Gods said:

Behold, we will give them

every herb bearing seed that shall come upon the face of all the earth, and
every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will
give it;

it shall be for their meat. 30

And to every beast of the earth,
and to every fowl of the air,
and to every thing that creepeth upon the earth,

behold, we will give them life,
and also we will give to them every green herb for meat,

and all these things shall be thus organized. 31

And the Gods said:

We will do everything that we have said, and organize them;[84]

B and behold, they shall be very obedient.

C And it came to pass that it was from evening until morning they called night; and it came to
pass that it was from morning until evening that they called day; and they numbered the sixth
time. 5:1

CC A And thus we will finish the heavens and the earth, and all the hosts of them. 2

B a And the Gods said among themselves: On the seventh time we will end our work, which we
have counseled;

b and we will rest on the seventh time from all our work which we have counseled. 3

B a And the Gods concluded upon the seventh time,

b because that on the seventh time they would rest from all their works which they (the
Gods) counseled among themselves to form; and sanctified it.

A And thus were their decisions at the time that they counseled among themselves to form the heavens and
the earth.[85] 4

AA And the Gods came down and formed these the generations of the heavens and of the earth, when they were
formed in the day that the Gods formed the earth and the heavens,[86] 5

BB A According to all that which they had said concerning
every plant of the field before it was in the earth, and
every herb of the field before it grew;[87]

- B a for the Gods had not caused it to rain upon the earth when they counseled to do them,
 b and had not formed a man to till the ground. 6
- B a But there went up a mist from the earth, and watered the whole face of the ground. 7
 b And the Gods formed man from the dust of the ground,
 and took his spirit (that is, the man's spirit),
 and put it into him;
 and breathed into his nostrils
 the breath of life,
 and man became a living soul.[88] 8
- A And the Gods planted a garden, eastward in Eden,
 B and there they put the man, whose spirit they had put into the body which they had formed.[89] 9
 C And out of the ground made the Gods to grow every tree that is pleasant to the sight and good
 for food;
 D the tree of life, also,
 E in the midst of the garden,
 D and the tree of knowledge of good and evil.[90] 10
 C There was a river running out of Eden, to water the garden, and from thence it was parted and
 became into four heads. 11
- B And the Gods took the man and put him in
 A the Garden of Eden, to dress it and to keep it. 12
- And the Gods commanded the man, saying:
 Of every tree of the garden thou mayest freely eat, 13
 But of the tree of knowledge of good and evil,
 thou shalt not eat of it;
 for in the time that thou eatest thereof, thou shalt surely die.
 Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob;
 for as yet the Gods had not appointed unto Adam his reckoning.[91] 14
- A And the Gods said: Let us make an help meet for the man,
 for it is not good that the man should be alone,
 therefore we will form an help meet for him.[92] 15
- B And the Gods caused a deep sleep to fall upon Adam; and he slept,
 and they took one of his ribs, and closed up the flesh in the stead thereof; 16
 And of the rib which the Gods had taken from man, formed they a woman, and brought
 her unto the man. 17
 And Adam said: This was bone of my bones, and flesh of my flesh;
 now she shall be called Woman,
 because she was taken out of man;[93] 18
- C Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they
 shall be one flesh.[94] 19
 And they were both naked, the man and his wife, and were not ashamed. 20

- B And out of the ground the Gods formed every beast of the field,
 and every fowl of the air,
 and brought them unto Adam to see what he would call them;
 and whatsoever Adam called every living creature, that should be the name
 thereof. 21
 And Adam gave names to all cattle,
 to the fowl of the air,
 to every beast of the field;
- A and for Adam, there was found an help meet for him.[95]

Notes

1. As we shall see below, his own father is among those who want to kill him.
2. Not his own father, who was an apostate idol worshiper at the time. These would be Adam and Enoch primarily. Malachi much later would say that Elijah would come to turn the heart of the children to their fathers, presumably Abraham, Isaac and Jacob..

 He took the initiative, not waiting for a call. Interesting.
3. He wants to be ordained to the priesthood and have the right to administer the blessings (ordinances) of the fathers.
4. The basic criterion to receive both knowledge and the priesthood.

 How did he know about the blessings of the fathers, and what was entailed in being righteous? His mother? Undoubtedly. If so, he was raised in what we would call a part-member family, with a faithful mother and an apostate father.
5. He saw that he needed the priesthood in order to be more righteous and possess greater knowledge. How does holding the priesthood promote greater knowledge? Through the temple, at least.
6. Which instructions would be forthcoming in the temple, or upon a high mountain.
7. Priesthood assists one to keep the commandments of God. In fact, it enables the keeping of commandments pertaining to the Lord's program on earth.
8. What made him a "rightful heir"? Was it not his righteousness? And his desires?

 What is "the right belonging to the fathers"? The power to bless people, which is the priesthood. It is the right to receive saving ordinances.
9. A grandfather, great-grandfather, or further back ordained him. Shem (Melchizedek?) was still alive.
10. This does not seem to mean the firstborn in each family, but the firstborn human, Adam, who received the rights of the priesthood. This could also imply an aspect of the patriarchal order, although all sons have the right to be in the patriarchal order.
11. Again, an aspect of the patriarchal order.
12. Again, he took the initiative. He didn't wait around for someone to call him.

13. I wonder how many generations back had turned from their righteousness? Shem, his 7th great-grandfather, was still alive, so he could have ordained Abraham.
14. So we can imagine how repugnant it must have been to Abraham when he was commanded to offer up his son.
15. He was not saved until the very last moment.
16. “Abram, Abram” in the original, since his name has not yet been changed.
17. He would become a covenantal son of Jehovah.
18. Thus a connection between the priesthood and having the name of Christ upon us.
Sounds like his father was a faithful priesthood holder at some time. Wow, what an apostasy!
19. The beginning of the elements of the Abrahamic covenant.
20. “Egyptus” being defined as that which is forbidden seems to indicate that Ham married outside the covenant.
21. What is this curse? The subsequent text seems to indicate it is denial of the priesthood.
22. Thus we have the daughter with the mother’s name.
23. This is an important clue!
24. In other words, the Lord’s people were organized under the patriarchal order, rather than the order we have in the church today.
25. Thus the curse in verse 24 was denial of the priesthood.
26. So at that time there was a lineage that was denied the priesthood. May this have been an issue in denying priesthood to the Blacks?
27. The records he has far predate any records Moses would have had. Thus, Abraham’s account of the creation is closer to the beginning and, perhaps, is more accurate, given the expected deterioration of records as they undergo repeated sequential copying.
28. Here we learn that his father was a conspirator with the priest to kill his son.
Sometimes people are moved to repent by adversity, and sometimes they revert when the adversity passes, as in the case of Abraham’s father (see 2:5).
29. I wonder if the astronomical knowledge revealed to the fathers was recorded on the brass plates, and if this information was preserved by the Nephites, and that it allowed the generation of the Mayan calendar, which depends upon precise information about the precession of the equinoxes. It is believed that the Mayan calendar was created in the fourth century BC, at which time the Nephites were flourishing.
30. “When they hearken to my voice.” Possession of promised lands always is conditional.
Here we find one aspect of the blessings of Abraham, Isaac, and Jacob—a promised land in mortality and a kingdom in eternity.

31. Another part of the blessings–priesthood power.
32. Covenantal children.
33. The next aspect of the blessings–the blessings of salvation, meaning that the Redeemer will come through his seed.

I like to think of the blessings of Abraham, Isaac, and Jacob as five Ps:

- Promised land
- Priesthood
- Propitiation (atonement, the blessings of salvation)
- Posterity (see 3:14)
- Proximity (I will not leave thee... Genesis 28:15)

34. What a lesson there is for us here! He sought the Lord “earnestly,” and thus found him.
35. Another lesson, when we hear, we would do well to hearken, rise up, and depart in peace to our next task.
36. Sarai, consistent with the fact that the original manuscript had “Abram.”
37. He still prays for his idolatrous father.
38. He builds alters wherever he pauses in his journey. He never loses sight of his relationship with God. In fact, he is ever close to the Lord.
39. This account clears up the misunderstanding among traditional Christians, who excoriate Abraham on this account. In fact, she is, in a sense, his sister through their familial relationship. But, of course, she is also his wife, and that is the big issue.
40. Urim = lights, Thummim = perfections. Why does he mention them at this point in his narrative? Verse 4 tells us that they were the means by which the following revelations were received. Certainly he had no telescope, and the biggest telescope imaginable could not have revealed what follows.
41. We know that many of the stars are very great, but he could have known that the visible points of light are great only by revelation.
42. A cluster of great stars. We likely have some symbolism going on here, using stars as symbols of persons.
43. Is that “order” our galaxy, or something greater?
44. Why would the rotation of a star affect the reckoning of time?
45. This would indicate that Abraham was given to know more than he has written here. Thus he could teach the Egyptians astronomy (verse 15). But that knowledge was not important to us.
46. A very personal encounter of sight and speech as well as touch (maybe).
47. Hebrew for star. The transliteration of the Hebrew is kowkab according to blueletterbible.org.
48. This is not the Hebrew for moon.

49. The Hebrew would be kokobim if we keep Joseph's spelling, or transliterated kowkabim. So we have phonetic spelling.
50. Interesting that this statement about posterity, one aspect of the Abrahamic covenant, is the point of emphasis of this extended chiasm.
51. "Spirits" here is what we now refer to as "intelligences, our uncreated innermost self."

Here we have confirmation that there are symbolic aspects to the discussion of stars.

"Eternal" in Isaiah 60:15 comes from `owlam.
52. As Kolob is the greatest of the stars.
53. Note the connection of "intelligent" (first C) and "wisdom and prudence" (second C).
54. "In the beginning" of the history of this earth, I suppose, since there is no beginning or end (verse 18).

"Intelligences" here is what we refer to as premortal "spirits." Our current usage is just the opposite of that here and in verse 18.
55. Rulers are kings and queens, each an exalted person, as given in the Initiatory ordinance. Sometimes people think this refers to the prophets and apostles, but these men are not rulers. They do not rule. They teach, guide, and counsel.
56. Back to "spirits" in our current usage.
57. This is the best statement of foreordination in all scripture. It applies to each of us.
58. "Like unto God" – Hugh Nibley suggests that this is a transcript of a dramatization of the heavenly council. Unfortunately, I can't recall where I read this, and can't locate the source. However, it clearly is Elohim speaking.
59. No creation "ex nihilo" here!
60. The first estate is the space between spirit birth and mortal birth.
61. Satan and the "third part" of the hosts of heaven.
62. We can ask, what constitutes the second estate? Does it end at death? I think not. We still have a space of time between death and resurrection. Someone in our Doctrine and Covenants class (Spring 2012) suggested that the second state includes this time.
63. "Lord" here is Elohim.
64. Satan. It is instructive to read Isaiah 14 and Ezekiel 28:11-19 where Satan is referred to as "king of Babylon" and "king of Tyrus," respectively. Ezekiel is particularly instructive. Satan was the "anointed cherub that covereth," but he became a destroyer. The Hebrew root for "covereth" is "cakak," which can mean to protect.
65. There is some controversy about the numbers involved. The scriptures say "third part" (Revelation 12:4, Doctrine and Covenants 29:36). This is usually interpreted as 1/3, but I'm not sure of that. On the other hand, I don't know what other criteria it could represent.

66. Here “Lord” refers to Elohim, and “us” refers at least to himself and Jehovah, but it could refer to Heavenly Father and Heavenly Mother. Genesis says simply “God,” (Hebrew “Elohim”) and uses the plural first in 1:26 pertaining to the plan to create man. Moses 2:1 reports Elohim stating that he created the earth, etc., by his Only Begotten.

This account of the creation predates that of Moses (found in Genesis and Moses) by several centuries. I believe it is a more accurate account.

67. Genesis and Moses both say “created.” Here we have the correct information—they organized the heavens and the earth using existing matter. This is plainly taught in the temple endowment.
68. Genesis and Moses say “without form and void.” The Hebrew says “tohuw” and “bohuw,” literally “without form” and “empty.”
69. This is the Holy Ghost. Thus we infer that the Holy Ghost was involved in the creation. Doctrine and Covenants 29:31 makes it clear that the Lord created “all things both spiritual and temporal” “by the power of my Spirit.”
70. The Gods thus includes the Holy Ghost, and probably our Heavenly Mother.
71. They defined day and night. Thus, at this stage of the creation, any given point on the earth experienced a sequence of day and night, light and darkness. Yet we don’t find mention of the sun until later.
72. This is the traditional Hebrew definition of a day—from sundown to sundown. Again we see they defined night and day.
73. Genesis and Moses say “firmament,” derived from “firm.” Blueletterbible.com says “extended surface (solid), expanse, firmament; a) expanse (flat as base, support); b) firmament (of vault of heaven supporting waters above); 1) considered by Hebrews as solid and supporting 'waters' above.” We could define it as the space between earth and the clouds.
74. This sounds like verbal commands. Jacob 4:9 says the earth was created by the power of his word. Doctrine and Covenants 38:3 says “I am the same which spake, and the world was made, and all things came by me.”
75. The second “time” they called night and day. We can infer from this that the actual elapsed time is unspecified.
76. Up until now we see fulfilment of the commands of the Gods. They saw that they were obeyed.

We might wonder if individual atoms are intelligences, as proposed by W. Cleon Skousen.

77. Now we find “preparation,” while Genesis and Moses say that plant forms were actually created. We can only interpret these to refer to the spiritual creation in light of Abraham. This interpretation is consistent with Genesis 2:5/Moses 3:5.
78. In this case, the order was to prepare, not to produce.
79. This is one puzzle for me. Why is the discussion of the lights deferred to the fourth period, when we already have had night and day, which depend upon these lights, from the first? The problem is not solved in the temple, although the mention of the lights is moved up to the third period. Some have suggested that the delay in mentioning the sun was done to demote the importance of the sun to counteract the worshiping of the sun, which was done by many people.

80. So there was a time delay from the command to its fulfilment.
81. Here the fulfilment is anticipated, and we see planning rather than accomplishment.
82. Accomplishment of the preparation, anticipation of obedience.
83. Male and female in the image of the Gods is strong evidence that Heavenly Mother was there. Elohim, being plural, could mean Father and Mother. Erastus Snow said, “‘What,’ says one, ‘do you mean we should understand that Deity consists of man and woman?’ Most certainly I do. If I believe anything that God has ever said about himself, and anything pertaining to the creation and organization of man upon the earth, I must believe that Deity consists of man and woman. ... I have another description: There never was a God, and there never will be in all eternities, except they are made of these two component parts; a man and a woman; the male and the female,” Erastus Snow, “There is a God,” *Journal of Discourses*, Vol. 19, p. 269- 270.
84. This clearly shows that all the proceeding was planning and preparation.
85. Further confirmation that Chapter 4 had to do with planning and preparation.
86. There is no information about the timing or sequence of the rest of the physical creation, i.e., living organisms. Thus there is no information that can have an impact on the theory of evolution one way or another. Genesis and Moses are likewise silent on this issue.
87. Referring to the spiritual creation. Moses 3:5 gives a more detailed explanation.
88. Doctrine and Covenants 88:15 defines the soul as spirit and body.
89. This seems to indicate that Adam was created before the garden was. Moses 3:7 is consistent with this. But perhaps this is not intended to be interpreted as a sequential account.
90. Two trees. From my Insights journal: “14 September 2006 – Two trees in the Garden of Eden. Tonight in the Pearl of Great Price Institute class we discussed the creation. When we came to the tree of life and the tree of knowledge of good and evil I asked what was the significance of these two trees. Tom Wright said that partaking of the fruit of each made a person more God-like. Chaliess Wouden said one tree opens, and the other seals. I like both answers. Satan told the truth when he said that if Eve ate of the fruit of the tree of knowledge she would be like the gods. Partaking of the tree of life after the fall can take place only as one is exalted to become as God is. The tree of knowledge opens one to choice, and right choices take one to the temple where sealing takes place. The ultimate sealing is when husband and wife partake of the tree of life together.”
91. Some have supposed this means that the earth was created near Kolob and later transported to its present orbit. This would require moving it much faster than the speed of light.
92. “Help.” Hebrew ‘ezer – help, succour; one who helps
 “Him.” Hebrew neged – with preposition, what is in front of, corresponding to
 Green’s Interlinear – ...I will make for him a helper corresponding to him
93. “Woman” Hebrew ‘ishshah
 “Man” Hebrew ‘ish

94. Ephesians 5:31 says “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.”
95. The order of creation is opposite to that given in Genesis and Moses. It makes sense that the Lord would give Adam his wife before he created the animals. Why make him wait, as Genesis and Moses report?

JOSEPH SMITH--MATTHEW[1]

- A For I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say: Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God. 2
- B a And Jesus went out, and departed from the temple;
- b and his disciples came to him, for to hear him, saying:
- c Master, show us concerning the buildings of the temple, as thou hast said--
- C They shall be thrown down,
- D and left unto you desolate. 3
- E And Jesus said unto them: See ye not all these things, and do ye not understand them?
- D Verily I say unto you, there shall not be left here, upon this temple, one stone upon another
- C that shall not be thrown down. 4
- B a And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives,
- b the disciples came unto him privately, saying:
- c Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews;
- A and what is the sign of thy coming,
- and of the end of the world,
- or the destruction of the wicked,
- which is the end of the world? 5
- And Jesus answered, and said unto them: Take heed that no man deceive you; 6
- A For many shall come in my name, saying--I am Christ--
- B and shall deceive many; 7
- C Then shall they
 deliver you up to be afflicted,
 and shall kill you,
 and ye shall be hated of all nations, for my name's sake; 8
- D And then shall many
 be offended,
 and shall betray one another,
 and shall hate one another; 9
- A And many false prophets shall arise,
- B and shall deceive many; 10
- C And because iniquity shall abound, the love of many shall wax cold; 11

D But he that remaineth steadfast and is not overcome, the same shall be saved. 12

When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand.[2] 13

Then let them who are in Judea
flee into the mountains; 14

Let him who is on the housetop
flee, and not return to take anything out of his house; 15

Neither let him who is in the field
return back to take his clothes; 16

And wo unto them that are with child, and unto them that give suck in those days; 17 Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day; 18

A For then, in those days,

B shall be great tribulation

C on the Jews, and upon the inhabitants of Jerusalem,

D such as was not before sent upon Israel, of God,
since the beginning of their kingdom until this time;
no, nor ever shall be sent again upon Israel. 19

E All things which have befallen them are only the beginning of the sorrows which
shall come upon them. 20

D And except those days should be shortened, there should none of their flesh be saved; but
for the elect's sake, according to the covenant, those days shall be shortened. 21

C Behold, these things I have spoken unto you concerning the Jews;

B and again, after the tribulation

A of those days which shall come upon Jerusalem,

A if any man shall say unto you,

B Lo, here is Christ, or there,
believe him not; 22

C For in those days there shall also arise false Christs, and false prophets, and shall show great
signs and wonders,

D insomuch, that, if possible, they shall deceive the very elect, who are the elect according
to the covenant. 23 Behold, I speak these things unto you for the elect's sake;

E and you also shall hear of wars, and rumors of wars; see that ye be not troubled, for
all I have told you must come to pass; but the end is not yet. 24 Behold, I have told
you before; 25

A Wherefore, if they shall say unto you:

B Behold, he is in the desert;
go not forth:
Behold, he is in the secret chambers;
believe it not; 26

C For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be. 27

D And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth. 28

E And they shall hear of wars, and rumors of wars. 29 Behold I speak for mine elect's sake; for
 nation shall rise against nation,
 and kingdom against kingdom;
 there shall be
 famines, and
 pestilences, and
 earthquakes, in divers places. 30

F And again,
 because iniquity shall abound, the love of men shall wax cold; but he
 that shall not be overcome, the same shall be saved. 31
 And again,
 this Gospel of the Kingdom shall be preached in all the world, for a
 witness unto all nations, and then shall the end come, or the destruction
 of the wicked; 32
 And again
 shall the abomination of desolation, spoken of by Daniel the prophet, be
 fulfilled.[3] 33

A And immediately after the tribulation of those days,

B the sun shall be darkened, and
 the moon shall not give her light, and
 the stars shall fall from heaven, and
 the powers of heaven shall be shaken. 34

C Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away

D until all I have told you shall be fulfilled. 35

A Although, the days will come,

B that heaven and earth shall pass away;

C yet my words shall not pass away,

D but all shall be fulfilled. 36

And, as I said before, after the tribulation of those days,

A and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven,

B and then shall all the tribes of the earth mourn;

C and they shall see the Son of Man coming in the clouds of heaven, with power and great glory; 37

D And whoso treasureth up my word, shall not be deceived,

C for the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet,

- B and they shall gather together the remainder of his elect from the four winds,[4]
- A from one end of heaven to the other. 38
- A Now learn a parable of the fig tree--When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand; 39
- B So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors; 40
- C But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only. 41
- D a But as it was in the days of Noah,
- b so it shall be also at the coming of the Son of Man; 42
- a For it shall be with them, as it was in the days which were before the flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage; 43
And knew not until the flood came, and took them all away;
- b so shall also the coming of the Son of Man be. 44
- E Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left; 45
Two shall be grinding at the mill, the one shall be taken, and the other left; 46
- D And what I say unto one, I say unto all men; watch, therefore,
- C for you know not at what hour your Lord doth come. 47
- B But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. 48
- A Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh. 49
- A Who, then, is a faithful and wise servant,
- B whom his lord hath made ruler over his household, to give them meat in due season? 50
- A Blessed is that servant whom his lord, when he cometh, shall find so doing;
- B and verily I say unto you, he shall make him ruler over all his goods. 51
- A But if that evil servant shall say in his heart: My lord delayeth his coming, 52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken, 53 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 54
- B And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. 55
- C And thus cometh the end of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.

Notes

1. This version makes it much easier to relate the information to history and the future. I will not attempt to correlate this with the KJB version, although I will have a couple of comments to make.
2. Verse 12 has a very different meaning from verse 15 in the Bible. The NIV says, “So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel--let the reader understand--” Daniel 11:31 predicts the placement of “the abomination that maketh desolate” in the temple. Abomination in the Old Testament usually refers to idols. When the Romans placed their idols in the temple in Jerusalem it was a sign to the faithful to flee to the mountains.
3. Verses 30-32 (F) are the point of emphasis of the extended double echelon in 21-29.
4. Note the contrast in the B's. The tribes of the earth shall mourn, but the elect will be gathered.

EXTRACTS FROM THE HISTORY OF JOSEPH SMITH, THE PROPHET

Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of The Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world--I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession. 2 In this history I shall present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said Church. 3

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, State of Vermont...My father, Joseph Smith, Sen., left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the State of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester in the same county of Ontario-- 4 His family consisting of eleven souls, namely, my father, Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin (who died November 19th, 1823, in the 26th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy. 5

A Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here!" and others, "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. 6

B For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued--priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions. 7

C a I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia. 8

b During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit.

C a In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them;

b but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. 9

B My mind at times was greatly excited, the cry and tumult were so great and incessant.

A The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others. 10

In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it? 11 While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 12

A Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did;

B for how to act I did not know, and unless I could get more wisdom than I then had, I would never know;

C for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. 13

B At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God.

A I at length came to the determination to “ask of God,” concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. 14

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. 15

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. 16 But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction--not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being--just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. 17

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him! 18

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)--and which I should join. 19 I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: “They draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.” 20 He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time.

When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, “Never mind, all is well--I am well enough off.” I then said to my mother, “I have learned for myself that Presbyterianism is not true.”

It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy? 21 Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them. 22

A I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase;

B and though I was an obscure boy,

C only between fourteen and fifteen years of age,

D and my circumstances in life such as to make a boy of no consequence in the world,

E yet men of high standing would take notice sufficient to excite the public mind against me,

F and create a bitter persecution; and this was common among all the sects--all united to persecute me. 23

A It caused me serious reflection then, and often has since,

B how very strange it was that an obscure boy,

C of a little over fourteen years of age,

D and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor,

E should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day,

F and in a manner to create in them a spirit of the most bitter persecution and reviling.

G But strange or not, so it was, and it was often the cause of great sorrow to myself. 24

A However, it was nevertheless a fact that I had beheld a vision.

B I have thought since, that I felt much like Paul,

C a when he made his defense before King Agrippa, and related the account of the vision he had when he

b saw a light, and heard a voice;

c but still there were but few who believed him;

D some said he was dishonest, others said he was mad; and he was ridiculed and reviled.

E But all this did not destroy the reality

F of his vision.

- F He had seen a vision,
- E he knew he had,
- D and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death,
- C a yet he knew, and would know to his latest breath, that he had both
- b seen a light and heard a voice speaking unto him,
- c and all the world could not make him think or believe otherwise. 25
- B So it was with me.
- A I had actually seen a light,
- B and in the midst of that light I saw two Personages, and they did in reality speak to me;
- A and though I was hated and persecuted for saying that I had seen a vision,
- B yet it was true;
- C and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart:
- B Why persecute me for telling the truth?
- A I have actually seen a vision;
- B and who am I that I can withstand God,
- B or why does the world think to make me deny what I have actually seen?
- A for I had seen a vision;
I knew it, and
I knew that God knew it, and
I could not deny it, neither dared I do it;
at least I knew that by so doing I would offend God, and come under condemnation. 26

I had now got my mind satisfied so far as the sectarian world was concerned--that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true--that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. 27

I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision. 28 During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three--having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me--I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament. 29

In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one. 30

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. 31 He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. 32 Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me. 33

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. 34

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; 35 Also, that there were two stones in silver bows--and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim--deposited with the plates, and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book. 36

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: 37

For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch. 38

And again, he quoted the fifth verse thus:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. 39

He also quoted the next verse differently:

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming. 40

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come. 41 He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. 42

Again, he told me, that when I got those plates of which he had spoken--for the time that they should be obtained was not yet fulfilled--I should not show them to any person; neither the breastplate with the Urim and

Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it. 43

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance. 44

I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. 45 He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before. 46

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them. 47

After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night. 48

I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. 49

The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received. 50

I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. 51

Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth. 52

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. 53

I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. 54 Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days. 55

As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continuous labor were enabled to get a comfortable maintenance. 56

In the year 1823 my father's family met with a great affliction by the death of my eldest brother, Alvin. In the month of October, 1825, I hired with an old gentleman by the name of Josiah Stool, who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, State of Pennsylvania; and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger. 57

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stool. 58

Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stool's, and went to my father's, and farmed with him that season. 59

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected. 60

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight. 61

The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna county, in the State of Pennsylvania. While preparing to start--being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise--in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability. 62

By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and

by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following. 63

Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows 64

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him. 65

"He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation." 66

On the 5th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my having received the plates, and accordingly he had come to make inquiries of me. 67 Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me. 68

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying: 69

Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys
of the ministering of angels, and
of the gospel of repentance, and
of baptism by immersion for the remission of sins;
and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness. 70

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me. 71

Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me--after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood--for so we were commanded.* 72

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized. 73

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation. 74

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood. 75 We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine providence), who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay.

FootNote

- * Oliver Cowdery describes these events thus: "These were days never to be forgotten--to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called 'The Book of Mormon.' 2

"To notice, in even few words, the interesting account given by Mormon and his faithful son, Moroni, of a people once beloved and favored of heaven, would supersede my present design; I shall therefore defer this to a future period, and, as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the Gospel of Christ. 3

"No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Savior, of the precise manner in which men should build up His Church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a 'good conscience by the resurrection of Jesus Christ.' 4

"After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easy to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was easy to be seen that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations, when His testimony is no less than the spirit of prophecy, and His religion based, built, and sustained by immediate revelations, in all ages of the world when He has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given 'Arise and be baptized.' 5

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called Him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us. While the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted--while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the 'blaze of day'; yes, more--above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced

to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel, from glory, 'twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever! 6

"But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the Sons of Levi may yet offer an offering unto the Lord in righteousness!' 7

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-men, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind. The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease."--*Messenger and Advocate*, vol. 1 (October 1834), pp. 14-16.

**THE ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS**

- 1 We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
- 2 We believe that men will be punished for their own sins, and not for Adam's transgression.
- 3 We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
- 4 We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
- 5 We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
- 6 We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.
- 7 We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.
- 8 We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
- 9 We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
- 10 We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
- 11 We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
- 12 We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
- 13 We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul--We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.