

THE PEARL OF GREAT PRICE

A SELECTION FROM THE REVELATIONS,
TRANSLATIONS, AND NARRATIONS OF
JOSEPH SMITH

FIRST PROPHET, SEER, AND REVELATOR TO
THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS

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ABBREVIATIONS

Old Testament

Gen.	Genesis
Ex.	Exodus
Lev.	Leviticus
Num.	Numbers
Deut.	Deuteronomy
Josh.	Joshua
Judg.	Judges
Ruth	Ruth
1 Sam.	1 Samuel
2 Sam.	2 Samuel
1 Kgs.	1 Kings
2 Kgs.	2 Kings
1 Chr.	1 Chronicles
2 Chr.	2 Chronicles
Ezra	Ezra
Neh.	Nehemiah
Esth.	Esther
Job	Job
Ps.	Psalms
Prov.	Proverbs
Eccl.	Ecclesiastes
Song	Song of Solomon
Isa.	Isaiah
Jer.	Jeremiah
Lam.	Lamentations
Ezek.	Ezekiel
Dan.	Daniel
Hosea	Hosea
Joel	Joel
Amos	Amos
Obad.	Obadiah
Jonah	Jonah
Micah	Micah
Nahum	Nahum
Hab.	Habakkuk
Zeph.	Zephaniah
Hag.	Haggai
Zech.	Zechariah
Mal.	Malachi

New Testament

Matt.	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Rom.	Romans
1 Cor.	1 Corinthians
2 Cor.	2 Corinthians
Gal.	Galatians
Eph.	Ephesians
Philip.	Philippians
Col.	Colossians
1 Thes.	1 Thessalonians
2 Thes.	2 Thessalonians
1 Tim.	1 Timothy
2 Tim.	2 Timothy
Titus	Titus
Philem.	Philemon
Heb.	Hebrews
James	James
1 Pet.	1 Peter
2 Pet.	2 Peter
1 Jn.	1 John
2 Jn.	2 John
3 Jn.	3 John
Jude	Jude
Rev.	Revelation

Book of Mormon

1 Ne.	1 Nephi
2 Ne.	2 Nephi
Jacob	Jacob
Enos	Enos
Jarom	Jarom
Omni	Omni
W of M	Words of Mormon
Mosiah	Mosiah
Alma	Alma
Hel.	Helaman
3 Ne.	3 Nephi
4 Ne.	4 Nephi
Morm.	Mormon
Ether	Ether
Moro.	Moroni

Doctrine and Covenants

D&C	Doctrine and Covenants
OD	Official Declaration

Pearl of Great Price

Moses	Moses
Abr.	Abraham
JS—M	Joseph Smith—Matthew
JS—H	Joseph Smith—History
A of F	Articles of Faith

Other Abbreviations and Explanations

JST	Joseph Smith Translation
TG	Topical Guide
BD	Bible Dictionary
HEB	An alternate translation from the Hebrew
GR	An alternate translation from the Greek
IE	An explanation of idioms and difficult wording
OR	Alternate words that clarify the meaning of an archaic expression
HC	History of the Church

Italics in biblical text. Following the traditional format, italics in Bible verses indicate words that are not found in the original text (Hebrew, Aramaic, or Greek) but have been added for clarification in the translation.

INTRODUCTION

The Pearl of Great Price is a selection of choice materials touching many significant aspects of the faith and doctrine of The Church of Jesus Christ of Latter-day Saints. These items were translated and produced by the Prophet Joseph Smith, and most were published in the Church periodicals of his day.

The first collection of materials carrying the title Pearl of Great Price was made in 1851 by Elder Franklin D. Richards, then a member of the Council of the Twelve and president of the British Mission. Its purpose was to make more readily accessible some important articles that had had limited circulation in the time of Joseph Smith. As Church membership increased throughout Europe and America, there was a need to make these items available. The Pearl of Great Price received wide use and subsequently became a standard work of the Church by action of the First Presidency and the general conference in Salt Lake City on October 10, 1880.

Several revisions have been made in the contents as the needs of the Church have required. In 1878 portions of the book of Moses not contained in the first edition were added. In 1902 certain parts of the Pearl of Great Price that duplicated material also published in the Doctrine and Covenants were omitted. Arrangement into chapters and verses, with footnotes, was done in 1902. The first publication in double-column pages, with index, was in 1921. No other changes were made until April 1976, when two items of revelation were added. In 1979 these two items were removed from the Pearl of Great Price and placed in the Doctrine and Covenants, where they now appear as sections 137 and 138. In the present edition some changes have been made to bring the text into conformity with earlier documents.

Following is a brief introduction to the present contents:

1. *Selections from the Book of Moses*. An extract from the book of Genesis of Joseph Smith's translation of the Bible, which he began in June 1830.
2. *The Book of Abraham*. An inspired translation of the writings of Abraham. Joseph Smith began the translation in 1835 after obtaining some Egyptian papyri. The translation was published serially in the *Times and Seasons* beginning March 1, 1842, at Nauvoo, Illinois.
3. *Joseph Smith—Matthew*. An extract from the testimony of Matthew in Joseph Smith's translation of the Bible (see Doctrine and Covenants 45:60–61 for the divine injunction to begin the translation of the New Testament).
4. *Joseph Smith—History*. Excerpts from Joseph Smith's official testimony and history, which he and his scribes prepared in 1838–39 and which was published serially in the *Times and Seasons* in Nauvoo, Illinois, beginning on March 15, 1842.
5. *The Articles of Faith of The Church of Jesus Christ of Latter-day Saints*. A statement by Joseph Smith published in the *Times and Seasons* March 1, 1842, in company with a short history of the Church that was popularly known as the Wentworth Letter.

SELECTIONS FROM THE BOOK OF MOSES

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

CHAPTER 1 (June 1830)

God reveals Himself to Moses—Moses is transfigured—He is confronted by Satan—Moses sees many inhabited worlds—Worlds without number were created by the Son—God's work and glory is to bring to pass the immortality and eternal life of man.

THE words of God, which he ^aspake unto Moses at a time when Moses was caught up into an exceedingly high ^bmountain, 2 And he ^asaw God ^bface to face, and he ^ctalked with him, and the ^aglory of God was upon Moses; therefore Moses could endure his presence.

3 And God spake unto Moses, saying: Behold, I am the Lord God

^aAlmighty, and ^bEndless is my ^cname; for I am without beginning of days or end of years; and is not this endless?

4 And, behold, thou art my son; wherefore ^alook, and I will show thee the ^bworkmanship of mine ^chands; but not all, for my ^aworks are without ^cend, and also my ^awords, for they never cease.

5 Wherefore, no man can behold all my ^aworks, except he behold all my ^bglory; and no man can ^cbehold all my ^aglory, and afterwards remain in the flesh on the earth.

6 And I have a work for thee, Moses, my son; and thou art in the ^asimilitude of mine ^bOnly ^cBegotten; and mine Only Begotten is and shall be the ^aSavior, for he is full of ^cgrace

- 1 1a Alma 12:30;
Moses 1:42.
b Ex. 19:3;
Ezek. 40:2;
Rev. 21:10;
Moses 1:42.
2a Ex. 3:6; 33:20 (11–23);
John 1:18;
Ether 3:15;
Moses 1:11.
TG God, Privilege of
Seeing;
Jesus Christ,
Appearances,
Antemortal;
Vision.
b Num. 12:8;
Deut. 34:10;
D&C 17:1.
TG God, Manifesta-
tions of.
c Ex. 25:1.
TG Communication.
d Deut. 5:24;

- Moses 1:14 (13–14, 25).
TG Glory;
God, Glory of;
Transfiguration.
3a Rev. 19:6.
TG Jesus Christ,
Power of.
b Isa. 63:16;
D&C 19:10 (9–12);
Moses 7:35.
TG God, Eternal
Nature of.
c Ex. 3:15.
4a Moses 7:4.
b Job 9:12.
c Moses 7:32 (32–37).
d Ps. 40:5; 92:5;
Morm. 9:16 (16–20);
D&C 76:114.
TG God, Power of.
e Ps. 111:8 (7–8);
1 Ne. 14:7;
D&C 29:33;
Moses 1:38.

- f Ps. 33:11;
2 Ne. 9:16;
D&C 1:38 (37–39).
5a TG God, Works of.
b TG Glory;
Jesus Christ, Glory of.
c TG God, Privilege of
Seeing.
d Ex. 24:17;
John 12:41.
TG Celestial Glory.
6a Gen. 1:26;
Deut. 18:15;
Acts 3:22;
1 Ne. 22:21;
Moses 1:16 (13–16).
b Moses 1:33.
c Moses 6:57.
d 1 Ne. 13:40.
TG Jesus Christ, Savior.
e John 1:17 (14, 17);
2 Ne. 2:6;
Alma 13:9.
TG Grace.

and ^ftruth; but there is ^gno God beside me, and all things are present with me, for I ^hknow them all.

7 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 And it came to pass that Moses looked, and beheld the ^aworld upon which he was created; and Moses ^bbeheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly ^cmarveled and wondered.

9 And the ^apresence of God withdrew from Moses, that his ^bglory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he ^cfell 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 ^astrength like unto man; and he said unto himself: Now, for this cause I know that ^bman is ^cnothing, which thing I never had supposed.

11 But now mine own eyes have ^abeheld God; but not my ^bnatural, but my ^cspiritual eyes, for my ^anatural eyes could not have ^cbeheld; for I should have ^fwithered and ^gdied in his presence; but his ^hglory was upon me; and I beheld his ⁱface, for I was ^jtransfigured before him.

12 And it came to pass that when Moses had said these words, behold, ^aSatan came ^btempting him, saying: Moses, son of man, worship me.

13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a ^ason of God, in the similitude of his Only Begotten; and where is thy ^bglory, that I should worship thee?

14 For behold, I could not look upon God, except his ^aglory should come upon me, and I were transfigured before him. But I ^bcan look upon thee in the natural man. Is it not so, surely?

15 Blessed be the name of my God, for his ^aSpirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: ^bWorship God, for him only shalt thou ^cserve.

16 Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the ^asimilitude of mine Only Begotten.

17 And he also gave me commandments when he ^acalled unto me out of the burning ^bbush, saying: ^cCall upon God in the name of mine Only Begotten, and worship me.

18 And again Moses said: I will not cease to call upon God, I have other

6f Moses 5:7.
g Deut. 32:17;
1 Kgs. 8:60;
Isa. 44:8; 45:5 (5-22);
46:9.
h Isa. 48:3 (3-7);
1 Ne. 9:6; Moses 1:35.
TG God, Foreknowledge of;
God, Omniscience of.
8a Moses 2:1.
b Moses 1:27.
c Ps. 8:3 (3-4).
9a Job 10:12.
b TG Glory.
c Isa. 6:5;
Acts 9:4;
JS—H 1:20.
10a Dan. 10:8 (8, 17);
1 Ne. 17:47; 19:20;
Alma 27:17.
b TG Mortality.

c Job 42:6 (1-6);
Dan. 4:35; Hel. 12:7;
Ether 3:2.
TG Humility.
11a Moses 1:2.
TG God, Privilege of
Seeing.
b Moses 6:36.
c Moses 1:31.
d Ex. 33:20.
e D&C 67:10 (10-13).
f Ex. 19:21;
D&C 67:11 (11-13).
g Ex. 20:19.
h TG Glory.
i Gen. 32:30;
Moses 7:4.
j Matt. 17:2 (1-8);
D&C 137:1.
TG Transfiguration.
12a Moses 4:4 (1, 4).
TG Devil.

b Luke 4:2 (1-13);
2 Cor. 11:14 (13-15);
Rev. 12:9 (7-9);
2 Ne. 1:18 (17-18);
Moses 1:21; 6:49.
13a Job 1:6;
Isa. 14:12 (12-15).
b D&C 88:24.
14a Moses 1:2 (2, 25).
TG Glory.
b Rev. 1:17.
15a TG God, Spirit of.
b Matt. 4:10.
TG Worship.
c 1 Sam. 7:3;
3 Ne. 13:24.
16a Moses 1:6.
TG God, Body of,
Corporeal Nature.
17a Ex. 19:3.
b Ex. 3:2 (2-15).
c Moses 5:8.

things to inquire of him: for his ^aglory has been upon me, wherefore I can judge between him and thee. ^bDepart hence, Satan.

19 And now, when Moses had said these words, ^aSatan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the ^bOnly Begotten, worship me.

20 And it came to pass that Moses began to ^afear exceedingly; and as he began to fear, he saw the bitterness of ^bhell. Nevertheless, ^ccalling upon God, he received ^dstrength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of ^eglory.

21 And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of the Only Begotten, ^adepart hence, ^bSatan.

22 And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and ^agnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not.

23 And now of this thing Moses bore record; but because of ^awickedness it is ^bnot had among the children of men.

24 And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled

with the ^aHoly Ghost, which beareth record of the Father and the Son;

25 And calling upon the name of God, he beheld his ^aglory again, for it was upon him; and he heard a ^bvoice, saying: Blessed art thou, Moses, for I, the Almighty, have ^cchosen thee, and thou shalt be made stronger than many ^dwaters; for they shall obey thy ^ecommand as if thou wert ^fGod.

26 And lo, I am ^awith thee, even unto the end of thy days; for thou shalt ^bdeliver my people from ^cbondage, even ^dIsrael my ^echosen.

27 And it came to pass, as the voice was still speaking, Moses cast his eyes and ^abeheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, ^bdiscerning it by the ^cSpirit of God.

28 And he beheld also the inhabitants thereof, and there was not a ^asoul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.

29 And he beheld many lands; and each land was called ^aearth, and there were ^binhabitants on the face thereof.

30 And it came to pass that Moses called upon God, saying: ^aTell me, I pray thee, why these things are so, and by what thou madest them?

31 And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and

18a TG Glory;
Jesus Christ, Glory of.
b Matt. 4:10.
19a TG False Christs.
b JS—M 1:6 (5-9).
20a TG Fearful.
b D&C 76:47 (44-47).
TG Hell.
c JS—H 1:16 (15-16).
TG Prayer.
d TG God, Power of;
Strength.
e TG Glory.
21a Moses 1:12.
b Matt. 10:1.
TG Spirits, Evil or
Unclean.
22a Matt. 13:42 (41-42);
Mosiah 16:2 (1-3).
23a Luke 11:52.

TG Record Keeping.
b Moses 1:41.
24a 3 Ne. 11:32 (32, 36);
Moses 8:24.
25a TG Glory.
b Hel. 5:30;
3 Ne. 11:3.
c Abr. 3:23.
d Ex. 14:21.
e TG Priesthood,
Authority.
f Ex. 4:16.
26a TG Walking with God.
b Ex. 3:10 (7-12).
TG Israel,
Deliverance of.
c Ex. 20:2;
Ps. 80:8;
1 Ne. 17:23 (23-25).
TG Israel, Bondage of,

in Egypt.
d 1 Kgs. 8:53 (51, 53).
TG Israel, Twelve
Tribes of.
e Ps. 33:12.
27a D&C 88:47 (45-47);
Moses 1:8; 7:23;
Abr. 3:21 (21-23).
TG Vision.
b TG Discernment,
Spiritual;
Holy Ghost, Mission of.
c TG God, Spirit of.
28a Moses 7:23.
29a Gen. 1:10.
TG Earth, Dividing of.
b 1 Ne. 17:36.
30a Moses 2:1.

talked with him ^aface to face. And the Lord God said unto Moses: For mine own ^bpurpose have I made these things. Here is ^cwisdom and it remaineth in me.

32 And by the ^aword of my power, have I created them, which is mine Only Begotten Son, who is full of ^bgrace and truth.

33 And ^aworlds without number have I ^bcreated; and I also created them for mine own purpose; and by the ^cSon I ^dcreated them, which is mine ^eOnly Begotten.

34 And the ^afirst man of all men have I called ^bAdam, which is ^cmany.

35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I ^aknow them.

36 And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and ^atell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

37 And the Lord God spake unto Moses, saying: The ^aheavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

38 And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no ^aend to my works, neither to my words.

39 For behold, this is my ^awork and my ^bglory—to bring to pass the ^cimmortality and ^deternal ^elife of man.

40 And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt ^awrite the things which I shall speak.

41 And in a day when the children of men shall esteem my words as ^anaught and ^btake many of them from the ^cbook which thou shalt write, behold, I will raise up another ^dlike unto thee; and they shall be ^ehad again among the children of men—among as many as shall believe.

42 (These words were ^aspoken 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.)

<p>31 <i>a</i> Deut. 5:4; Moses 1:11. <i>b</i> Isa. 45:18 (17–18); Eph. 3:11 (7–12); 2 Ne. 2:15 (14–30). TG Earth, Purpose of. <i>c</i> TG God, Intelligence of.</p> <p>32 <i>a</i> John 1:3 (1–4); Heb. 1:2 (1–3); Rev. 19:13 (13–15); Jacob 4:9; Moses 2:1 (1, 5). TG Jesus Christ, Authority of. <i>b</i> Moses 5:7 (7–8). TG Grace.</p> <p>33 <i>a</i> Job 9:9 (7–9); Ps. 8:3 (3–4); Amos 9:6; D&C 76:24; Moses 7:30 (29–31). TG Astronomy; Creation; God, Works of; World. <i>b</i> TG God, Creator. <i>c</i> TG Jesus Christ, Divine Sonship;</p>	<p>Jesus Christ, Jehovah. <i>d</i> TG Jesus Christ, Creator. <i>e</i> Moses 1:6. 34 <i>a</i> Moses 3:7. <i>b</i> Abr. 1:3. TG Adam. <i>c</i> 1 Cor. 15:45 (45–48); 2 Ne. 2:20 (19–20); D&C 27:11; 76:24; 138:38; Moses 4:26; 6:9. 35 <i>a</i> 1 Ne. 9:6; D&C 38:2; 88:41; Moses 1:6; 7:36; Abr. 3:2 (1–16). TG God, Omniscience of. 36 <i>a</i> Moses 2:1. 37 <i>a</i> Gen. 1:1; Moses 2:1; Abr. 4:1. TG Heaven. 38 <i>a</i> Moses 1:4. 39 <i>a</i> Ps. 90:16; Matt. 5:48; Rom. 8:17 (14–21); 2 Ne. 2:15 (14–30); Alma 42:26;</p>	<p>D&C 29:43 (42–44). TG God, Works of. <i>b</i> Micah 2:9; Mosiah 4:12; D&C 81:4 (3–4). TG Glory; Jesus Christ, Glory of. <i>c</i> Moses 6:59. TG Immortality; Jesus Christ, Mission of; Resurrection. <i>d</i> TG Eternal Life; Man, Potential to Become like Heavenly Father. <i>e</i> TG Earth, Purpose of. 40 <i>a</i> Neh. 13:1 (1–3); 2 Tim. 3:16; 2 Ne. 29:11 (11–12). 41 <i>a</i> Moses 1:23. <i>b</i> 1 Ne. 13:26 (23–32). <i>c</i> Ex. 17:14; 1 Ne. 5:11; 19:23. <i>d</i> 2 Ne. 3:9 (7–19). <i>e</i> 1 Ne. 13:32, 39–40; D&C 9:2. 42 <i>a</i> Moses 1:1.</p>
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CHAPTER 2
(June–October 1830)

*God creates the heavens and the earth—
All forms of life are created—God
makes man and gives him dominion
over all else.*

AND it came to pass that the Lord spake unto Moses, saying: Behold, I ^areveal unto you concerning this ^bheaven, and this ^cearth; ^dwrite the words which I speak. I am the Beginning and the End, the ^eAlmighty God; by mine ^fOnly Begotten I ^gcreated these things; yea, in the beginning I ^hcreated the ⁱheaven, and the earth upon which thou standest.

2 And the earth was without ^aform, and void; and I caused ^bdarkness to come up upon the face of the deep; and my ^cSpirit ^dmoved upon the face of the water; for I am God.

3 And I, God, said: Let there be ^alight; and there was light.

4 And I, God, saw the light; and that light was ^agood. And I, God, divided the ^blight from the darkness.

5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the ^aword of my power, and it was done as I ^bspake; and the evening and the morning were the first ^cday.

6 And again, I, God, said: Let there be a ^afirmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;

7 And I, God, made the firmament and divided the ^awaters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.

8 And I, God, called the firmament ^aHeaven; and the evening and the morning were the second day.

9 And I, God, said: Let the ^awaters under the heaven be gathered together unto ^bone place, and it was so; and I, God, said: Let there be dry land; and it was so.

10 And I, God, called the dry land ^aEarth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.

11 And I, God, said: Let the earth bring forth ^agrass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.

12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his ^akind; and I, God, saw that all things which I had made were good;

13 And the evening and the morning were the third day.

14 And I, God, said: Let there be ^alights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and

- 2 1a Moses 1:30 (30, 36).
b TG Heaven.
c Moses 1:8.
d D&C 76:80.
e TG Record Keeping; Scribe; Scriptures, Writing of.
f 1 Ne. 1:14.
g Moses 1:32; Abr. 4:1.
h TG Creation; Jesus Christ, Creator.
i TG God, Creator; God, Works of.
j Gen. 1:1.
2a Jer. 4:23 (23–25).
b TG Darkness, Physical.
c TG God, Spirit of.
d Gen. 1:2;

- Abr. 4:2.
3a D&C 88:7 (6–13).
TG Light [noun].
4a Gen. 1:4; Abr. 4:4.
b TG Light [noun].
5a Moses 1:32.
b Ps. 33:9;
2 Cor. 4:6.
c Gen. 1:5.
6a See Abr., fac. 2, fig. 4 concerning the firmament or expanse. See also Gen. 1:6 (6–8); Moses 2:14–18.
7a Amos 9:6; Abr. 4:9 (9–10).
8a IE The whole expanse around about the earth, its atmosphere, and

- beyond are generically here called “Heaven.” The same word is also used sometimes to refer to paradise, to the dwelling place of God, and to the kingdoms of glory.
9a TG Earth, Dividing of.
b Gen. 1:9; Abr. 4:9.
10a IE The whole sphere or any of its parts above the seas is called “Earth.”
11a Gen. 1:11 (11–12); Abr. 4:11 (11–12).
12a Gen. 1:12.
14a Ps. 104:19.

for seasons, and for days, and for years;

15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

16 And I, God, made two great lights; the greater ^alight to rule the day, and the lesser light to rule the night, and the ^bgreater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.

17 And I, God, set them in the firmament of the heaven to give light upon the earth,

18 And the ^asun to rule over the day, and the moon to rule over the night, and to divide the light from the ^bdarkness; 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 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.

21 And I, God, created great ^awhales, and every living creature that moveth, which the waters brought forth abundantly, after their kind; and every winged fowl after his kind; and I, God, saw that all things which I had created were good.

22 And I, God, blessed them, saying: Be fruitful, and ^amultiply, 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 And I, God, said: 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 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

26 And I, God, said unto mine ^aOnly Begotten, which was with me from the ^bbeginning: Let ^cus ^dmake man in our ^eimage, after our likeness; and it was so. And I, God, said: Let them have ^fdominion 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.

27 And I, God, created man in mine own ^aimage, in the image of mine Only Begotten created I him; male and female created I them.

28 And I, God, blessed them, and said unto them: Be ^afruitful, and ^bmultiply, 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.

29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for ^ameat.

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; and it was so, even as I spake.

16a TG Light [noun]. b Gen. 1:16.	b TG Jesus Christ, Firstborn.	Abr. 4:26 (26-28).
18a TG Astronomy. b TG Darkness, Physical.	c TG Jesus Christ, Creator.	27a TG God, Body of, Corporeal Nature.
21a Gen. 1:21; Abr. 4:21.	d TG Man, Physical Creation of.	28a TG Birth Control. b Moses 5:2.
22a Gen. 1:22 (20-25); D&C 45:58; 132:63 (55-56, 63); Abr. 4:22.	e Gen. 1:26 (26-28); Moses 6:9 (8-10); Abr. 4:26 (26-31).	TG Marriage, Fatherhood.
26a TG Jesus Christ, Divine Sonship.	f Gen. 1:26 (26-28); D&C 76:111 (110-12); 121:37 (34-46); Moses 5:1;	29a Gen. 1:29 (29-30); Ps. 136:25; D&C 104:17 (15-18); Abr. 4:29 (29-30).

31 And I, God, saw everything that I had made, and, behold, all things which I had made were very ^agood; and the evening and the morning were the ^bsixth day.

CHAPTER 3 (June–October 1830)

God created all things spiritually before they were naturally upon the earth—He created man, the first flesh, upon the earth—Woman is a help meet for man.

THUS the ^aheaven and the earth were finished, and all the ^bhost of them.

2 And on the seventh day I, God, ended my work, and all things which I had made; and I ^arested on the ^bseventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;

3 And I, God, ^ablessed the seventh day, and ^bsanctified it; because that in it I had rested from all my ^cwork which I, God, had created and made.

4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were ^acreated, in the day that I, the Lord God, made the ^bheaven and the earth,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, ^acreated all things, of which I have spoken, ^bspiritually,

before they were ^cnaturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had ^dcreated all the children of men; and not yet a man to till the ^eground; for in ^fheaven ^gcreated I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

6 But I, the Lord God, spake, and there went up a ^amist from the earth, and watered the whole face of the ground.

7 And I, the Lord God, formed man from the ^adust of the ground, and breathed into his nostrils the ^bbreath of life; and ^cman became a living ^dsoul, the ^efirst flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.

8 And I, the Lord God, planted a garden eastward in ^aEden, and there I put the man whom I had formed.

9 And out of the ground made I, the Lord God, to grow every tree, ^anaturally, that is pleasant to the sight of man; and man could behold it. And it became also a ^bliving soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the ^ctree of life also in the midst of the garden,

- 31a Gen. 1:31; Moro. 7:12;
D&C 59:17 (16–20).
b Ex. 20:11 (8–11); 31:17;
Mosiah 13:19; Abr. 4:31.
3 1a TG Creation.
b Gen. 2:1;
D&C 29:36; 38:1; 45:1;
Abr. 5:1.
2a Gen. 2:2 (1–3);
Abr. 5:2 (1–3).
TG Rest.
b TG Sabbath.
3a Ex. 20:11; Mosiah 13:19;
D&C 77:12.
b Abr. 5:3 (1–3).
c Ex. 31:15 (14–15);
Mosiah 13:18 (16–19).
4a Gen. 2:4 (4–5);

- Abr. 5:4 (4–5).
b Neh. 9:6.
5a Moses 6:51.
TG Creation;
God, Creator.
b D&C 29:31–34;
Abr. 3:23.
TG Life, Sanctity of;
Spirit Creation.
c Moses 3:9.
TG Man, Physical
Creation of.
d TG Man, a Spirit Child of
Heavenly Father.
e Gen. 2:5.
f TG Heaven.
g TG Man, Antemortal
Existence of.

- 6a Gen. 2:6.
7a Gen. 2:7;
Moses 4:25 (25–29); 6:59;
Abr. 5:7.
b TG Breath of Life.
c TG Adam.
d Isa. 57:16.
TG Soul.
e Moses 1:34.
8a Isa. 51:3.
TG Eden.
9a Moses 3:5.
b TG Life, Sanctity of.
c Gen. 2:9; 1 Ne. 11:25;
15:22 (22, 28, 36);
Alma 42:5 (2–6);
Moses 4:28 (28, 31);
Abr. 5:9.

and also the tree of knowledge of good and evil.

10 And I, the Lord God, caused a river to go out of ^aEden to water the garden; and from thence it was parted, and became into four ^bheads.

11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of ^aHavilah, where I, the Lord God, created much gold;

12 And the gold of that land was good, and there was bdellium and the ^aonyx stone.

13 And the name of the second river was called Gihon; the same that compasseth the whole land of ^aEthiopia.

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 And I, the Lord God, took the man, and put him into the Garden of ^aEden, to dress it, and to keep it.

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

17 But of the tree of the ^aknowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest ^bchoose for thyself, for it is given unto thee; but, remember that I ^cforbid it, for in the ^aday thou eatest thereof thou shalt surely ^adie.

18 And I, the Lord God, said unto mine ^aOnly Begotten, that it was not good that the man should be ^balone; wherefore, I will make an ^chelp meet for him.

19 And out of the ground I, the Lord God, formed every ^abeast of the

field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the ^bbreath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

20 And Adam gave ^anames to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.

21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof;

22 And the rib which I, the Lord God, had taken from man, made I a ^awoman, and brought her unto the man.

23 And ^aAdam said: This I know now is bone of my bones, and ^bflesh of my flesh; she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall ^acleave unto his ^bwife; and ^cthey shall be ^done flesh.

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

CHAPTER 4
(June–October 1830)

How Satan became the devil—He tempts Eve—Adam and Eve fall, and death enters the world.

10a TG Eden. b Gen. 2:10.	15a TG Eden.	49:19 (18–21); 77:2. TG Creation.
11a Gen. 2:11.	17a TG Knowledge.	b TG Breath of Life.
12a Ex. 25:7.	b Moses 7:32.	20a TG Language.
13a IE In the area of Eden and Adam-ondi-Ahman there were rivers and lands that received names that were later attached to other lands and rivers. As to the location of Eden and its environs, see D&C 117:8–9.	TG Agency.	22a TG Creation; Woman.
Gen. 2:13.	c 2 Ne. 2:15.	23a TG Adam.
	d Abr. 5:13.	b Gen. 2:23; Jacob 2:21; Abr. 5:17.
	e Gen. 2:17; Moses 4:17 (17–19). TG Mortality.	24a Gen. 2:24 (23–24); D&C 42:22; 49:15 (15–16); Abr. 5:18 (17–18).
	18a TG Jesus Christ, Divine Sonship.	b TG Family, Love within.
	b TG Family, Eternal.	c Eccl. 4:9 (9–12).
	c Gen. 2:18; Abr. 5:14.	d TG Divorce;
	19a Prov. 12:10; D&C 29:24 (24–25);	Marriage, Celestial.

AND I, the ^aLord God, spake unto Moses, saying: That ^bSatan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the ^cbeginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will ^dredeem all mankind, that one soul shall not be lost, and surely ^eI will do it; wherefore ^fgive me thine honor.

2 But, behold, my Beloved ^aSon, which was my Beloved and ^bChosen from the beginning, said unto me—^cFather, thy ^dwill be done, and the ^eglory be thine forever.

3 Wherefore, because that ^aSatan ^brebelled against me, and sought to destroy the ^cagency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be ^dcast down;

4 And he became ^aSatan, yea, even the ^bdevil, the father of all ^clies, to ^ddeceive and to blind men, and to lead them ^ecaptive at his will, even as many as would not ^fhearken unto my voice.

5 And now the serpent was more ^asubtle than any beast of the field which I, the Lord God, had made.

6 And ^aSatan put it into the heart of the serpent, (for he had drawn away ^bmany after him,) and he sought also

to ^cbeguile Eve, for he ^dknew not the ^emind of God, wherefore he sought to destroy the world.

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.)

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 ^awoman: Ye shall not surely die;

11 For God doth know that in the day ye eat thereof, then your ^aeyes shall be opened, and ye shall be as gods, ^bknowing good and evil.

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 ^adesired to make her wise, she took of the ^bfruit thereof, and did ^ceat, and also gave unto her husband with her, and he did eat.

13 And the eyes of them both were opened, and they knew that they had been ^anaked. And they sewed fig leaves together and made themselves ^baprons.

14 And they heard the voice of the Lord God, as they were ^awalking in

4 1 ^a Moses 5:58.

^b D&C 29:36 (36–39);
76:25 (25–26);

Abr. 3:27.

^c Moses 5:24.

^d TG Redemption.

^e Isa. 14:13 (12–15).

^f TG Selfishness.

2 ^a TG Jesus Christ, Divine
Sonship;
Witness of the Father.

^b Moses 7:39; Abr. 3:27.
TG Foreordination;
Jesus Christ, Authority
of; Jesus Christ,
Foreordained;
Jesus Christ, Messenger
of the Covenant;
Jesus Christ, Messiah.

^c TG God the Father,
Elohim.

^d Luke 22:42.

TG God, the Standard of
Righteousness.

^e Ps. 96:8; John 7:18.

TG Glory.

3 ^a TG Sons of Perdition.

^b Abr. 3:28.

TG Council in Heaven;
Rebellion.

^c TG Agency.

^d D&C 76:25 (25–27).

4 ^a Moses 1:12.

^b TG Devil.

^c 2 Ne. 2:18; D&C 10:25.

TG Honesty; Lying.

^d 1 Thes. 3:5;

D&C 29:39 (39–40, 47).

TG Deceit.

^e TG Bondage, Spiritual.

^f TG Disobedience.

5 ^a Gen. 3:1; Mosiah 16:3;

Alma 12:4;

D&C 123:12.

6 ^a TG Devil.

^b D&C 29:36.

^c TG Honesty.

^d John 16:3 (1–3).

^e 1 Cor. 2:16.

TG Mind.

10 ^a 1 Tim. 2:14.

11 ^a Gen. 3:5 (3–6);

D&C 76:12 (12, 19);

Moses 5:10.

^b Alma 12:31.

TG Knowledge.

12 ^a Gen. 3:6;

1 Ne. 8:12 (10–15); 15:36.

^b D&C 29:40.

^c TG Fall of Man.

13 ^a Gen. 2:25; 2 Ne. 9:14.

^b TG Apparel.

14 ^a Gen. 3:8.

the garden, in the cool of the day; and Adam and his wife went to hide themselves from the ^bpresence of the Lord God amongst the trees of the garden.

15 And I, the Lord God, called unto Adam, and said unto him: Where ^agoest thou?

16 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 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 ^adie?

18 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 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent ^abeguiled me, and I did eat.

20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be ^acursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

21 And I will put ^aenmity between thee and the woman, between thy seed and her seed; and he shall ^bbruise thy head, and thou shalt bruise his heel.

22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In ^asorrow

thou shalt bring forth children, and thy desire shall be to thy ^bhusband, and he shall rule over thee.

23 And unto Adam, I, the Lord God, said: 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, ^acursed shall be the ground for thy sake; in ^bsorrow 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 ^asweat of thy ^bface shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for ^cdust 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 ^amany.

27 Unto Adam, and also unto his wife, did I, the Lord God, make coats of ^askins, and ^bclothed them.

28 And I, the Lord God, ^asaid unto mine Only Begotten: Behold, the ^bman is become as one of us to ^cknow good and evil; and now lest he put forth his hand and ^apartake also of the ^ctree of life, and eat and live forever,

29 Therefore I, the Lord God, will send him forth from the Garden of ^aEden, to till the ground from whence he was taken;

30 For as I, the Lord God, liveth, even so my ^awords cannot return

14 *b* Jonah 1:3.
15 *a* Gen. 3:9.
17 *a* Moses 3:17.
19 *a* Gen. 3:13 (1–13);
2 Ne. 9:9; Mosiah 16:3;
Ether 8:25.
20 *a* Gen. 3:14 (13–16).
21 *a* Gen. 3:15.
b Ps. 68:21;
Rom. 16:20; Heb. 2:14.
22 *a* Gen. 3:16.
TG Pain.
b TG Marriage, Husbands;
Marriage, Wives.

23 *a* Job 14:1;
Moses 8:9.
TG Earth, Curse of.
b TG Suffering.
25 *a* Gen. 3:19 (17–19).
TG Mortality.
b Moses 5:1.
c Gen. 2:7; Job 10:9;
Ps. 104:29; Alma 42:30;
Moses 3:7; 6:59;
Abr. 5:7.
26 *a* Moses 1:34; 6:9.
27 *a* Gen. 27:16;
Alma 49:6.

b TG Apparel; Clothing;
Modesty.
28 *a* Gen. 3:22.
b TG Man, Potential to
Become like Heavenly
Father.
c TG Knowledge;
Probation.
d Alma 42:5 (4–5).
e Gen. 2:9;
1 Ne. 11:25;
Moses 3:9; Abr. 5:9.
29 *a* TG Eden.
30 *a* 1 Kgs. 8:56; Jer. 44:28.

void, for as they go forth out of my mouth they must be fulfilled.

31 So I drove out the man, and I placed at the east of the Garden of ^aEden, ^bcherubim and a flaming sword, which turned every way to keep the way of the tree of life.

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.)

CHAPTER 5 (June–October 1830)

Adam and Eve bring forth children—Adam offers sacrifice and serves God—Cain and Abel are born—Cain rebels, loves Satan more than God, and becomes Perdition—Murder and wickedness spread—The gospel is preached from the beginning.

AND it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have ^adominion over all the beasts of the field, and to eat his bread by the sweat of his ^bbrow, as I the Lord had commanded him. And Eve, also, his wife, did ^clabor with him.

2 And ^aAdam knew his wife, and she bare unto him ^bsons and ^cdaughters, and they began to ^dmultiply and to replenish the earth.

3 And from that time forth, the sons and ^adaughters of Adam began to divide two and two in the land,

and to till the land, and to tend flocks, and they also begat sons and daughters.

4 And Adam and Eve, his wife, ^acalled upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of ^bEden, speaking unto them, and they saw him not; for they were shut out from his ^cpresence.

5 And he gave unto them commandments, that they should ^aworship the Lord their God, and should offer the ^bfirstlings of their ^cflocks, for an offering unto the Lord. And Adam was ^dobedient unto the commandments of the Lord.

6 And after many days an ^aangel of the Lord appeared unto Adam, saying: Why dost thou offer ^bsacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

7 And then the angel spake, saying: This thing is a ^asimilitude of the ^bsacrifice of the Only Begotten of the Father, which is full of ^cgrace and ^dtruth.

8 Wherefore, thou shalt do all that thou doest in the ^aname of the Son, and thou shalt ^brepent and ^ccall upon God in the name of the Son forevermore.

9 And in that day the ^aHoly Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the ^bOnly Begotten of the Father from the beginning, henceforth and forever, that as thou hast ^cfallen thou mayest be ^dredeemed,

31 *a* TG Eden.
b Alma 42:3.
TG Cherubim.

5 1 *a* Moses 2:26.
b Moses 4:25.
c TG Labor.
2 *a* Gen. 5:4 (3–32).
b Gen. 4:1 (1–2);
Moses 5:16 (16–17).
c D&C 138:39.
d Gen. 9:1; Moses 2:28.
3 *a* Gen. 4:17; Moses 5:28.
4 *a* Gen. 4:26; Moses 6:4.
b TG Eden.
c Alma 42:9.
5 *a* TG Worship.
b Ex. 13:12 (12–13);

Num. 18:17; Mosiah 2:3.
TG Firstborn.
c Moses 5:19 (19–20).
d TG Obedience.
6 *a* TG Angels.
b TG Ordinance; Sacrifice.
7 *a* TG Jesus Christ, Types
of, in Anticipation.
b Gen. 4:5 (3–7);
1 Chr. 6:49;
Alma 34:10 (10–15);
Moses 5:21 (20–26).
TG Blood, Symbolism of;
Jesus Christ, Atonement
through.
c Moses 1:32.
TG Grace.

d Moses 1:6.
8 *a* Moses 1:17.
b Moses 6:57; 7:10.
TG Repent.
c TG Prayer.
9 *a* TG Holy Ghost,
Baptism of.
b TG Jesus Christ, Divine
Sonship.
c TG Death, Spiritual,
First; Fall of Man.
d Ps. 49:15;
Mosiah 27:24 (24–26);
D&C 93:38;
A of F 1:3.
TG Redemption;
Salvation, Plan of.

and all mankind, even as many
as will.

10 And in that day Adam blessed God and was ^afilled, and began to ^bprophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my ^ctransgression my ^deyes are opened, and in this life I shall have ^ejoy, and again in the ^fflesh I shall see God.

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had ^aseed, and never should have ^bknown good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

12 And Adam and ^aEve blessed the name of God, and they made all things ^bknown unto their sons and their daughters.

13 And ^aSatan came among them, saying: I am also a son of God; and he commanded them, saying: ^bBelieve it not; and they believed it not, and they ^cloved Satan more than God. And men began from that time forth to be ^dcarnal, sensual, and devilish.

14 And the Lord God called upon men by the ^aHoly Ghost everywhere and commanded them that they should repent;

15 And as many as ^abelieved in the Son, and repented of their sins, should be ^bsaved; and as many as believed not and repented not, should be ^cdamned; and the words went forth out of the mouth of God in a

firm decree; wherefore they must be fulfilled.

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare ^aCain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain ^bhearkened not, saying: Who is the Lord that I should ^cknow him?

17 And she again conceived and bare his brother Abel. And Abel ^ahearkened unto the voice of the Lord. And ^bAbel was a keeper of sheep, but Cain was a tiller of the ground.

18 And Cain ^aloved Satan more than God. And Satan commanded him, saying: ^bMake an offering unto the Lord.

19 And in process of time it came to pass that Cain brought of the ^afruit of the ground an offering unto the Lord.

20 And Abel, he also brought of the ^afirstlings of his flock, and of the fat thereof. And the Lord had ^brespect unto Abel, and to his ^coffering;

21 But unto Cain, and to his ^aoffering, he had not respect. Now Satan knew this, and it ^bpleased him. And Cain was very wroth, and his countenance fell.

22 And the Lord said unto Cain: Why art thou wroth? Why is thy countenance fallen?

23 If thou doest well, thou shalt be ^aaccepted. And if thou doest not well, sin lieth at the door, and Satan ^bdesireth to have thee; and except

- 10a TG Man, New,
Spiritually Reborn.
- b D&C 107:56 (41–56).
- c TG Transgress.
- d Gen. 3:5 (3–6);
D&C 76:12 (12, 19);
Moses 4:11 (10–13).
- e TG Joy.
- f Job 19:26; 2 Ne. 9:4.
- 11a 2 Ne. 2:23 (22–25).
TG Birth Control;
Family;
Marriage, Motherhood.
- b Gen. 3:22.
- 12a Gen. 3:20;
D&C 138:39.

- b* Deut. 4:9 (9–10).
- 13*a* TG Devil.
- b* TG Spiritual Blindness; Unbelief.
- c* Moses 5:28; 6:15.
- d* TG Carnal Mind; Man, Natural, Not Spiritually Reborn.
- 14*a* John 14:26 (16–26).
- 15*a* TG Faith.
- b* TG Jesus Christ, Savior.
- c* D&C 42:60.
- 16*a* Gen. 4:1 (1–2).
- b* 1 Sam. 3:13;
1 Ne. 2:12 (12–13);
Mosiah 27:8 (7–37).

- c Ex. 5:2;
Alma 9:6.
- 17a Heb. 11:4.
 - b D&C 138:40.
- 18a D&C 10:21 (20–21).
 - b D&C 132:9 (8–11).
- 19a Moses 5:5.
- 20a Mosiah 2:3.
 - b TG Respect.
 - c TG Sacrifice.
- 21a Gen. 4:5 (3–7);
Moses 5:7 (4–8).
 - b Moses 7:26.
- 23a Gen. 4:7;
D&C 52:15; 97:8; 132:50.
 - b Gen. 4:7.

thou shalt hearken unto my commandments, I will ^cdeliver thee up, and it shall be unto thee according to his desire. And thou shalt ^arule over him;

24 For from this time forth thou shalt be the father of his ^alies; thou shalt be called ^bPerdition; for thou wast also ^cbefore the world.

25 And it shall be said in time to come—That these abominations were had from ^aCain; for he rejected the greater counsel which was had from God; and this is a ^bcursing which I will put upon thee, except thou repent.

26 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.

27 And Adam and his wife ^amourned before the Lord, because of Cain and his brethren.

28 And it came to pass that Cain took one of his brothers' daughters to ^awife, and they ^bloved Satan more than God.

29 And Satan said unto Cain: ^a"Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

30 And Satan sware unto Cain that he would do according to his ^acommands. And all these things were done in secret.

31 And Cain said: Truly I am Mahan, the master of this great ^asecret, that I may ^bmurder and get ^cgain. Wherefore Cain was called

Master ^aMahan, and he gloried in his wickedness.

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

33 And Cain ^agloried in that which he had done, saying: I am free; surely the ^bflocks of my brother falleth into my hands.

34 And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's ^akeeper?

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

36 And now thou shalt be ^acursed 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 ^astrength. A ^bfugitive and a vagabond shalt thou be in the earth.

38 And Cain said unto the Lord: Satan ^atempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my ^bpunishment 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; 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 And I the Lord said unto him:

23c TG Bondage, Spiritual.
d Moses 5:30.

24a TG Honesty.
b D&C 76:26, 32 (32-48).
TG Sons of Perdition.
c Moses 4:1.

25a Hel. 6:27 (26-28).
b Moses 5:36.

TG Curse.
27a TG Mourning.
28a Moses 5:3 (2-3).

b Moses 5:13.

29a Matt. 5:36.

30a Moses 5:23.

31a Deut. 27:24.

b TG Murder.

c Deut. 27:25.

d IE "Mind," "destroyer," and "great one" are possible meanings of the roots evident in "Mahan."

33a TG Boast.

b TG Covet.

34a Gen. 4:9 (8-15).

35a TG Life, Sanctity of.

36a D&C 29:41.

TG Curse.

37a TG Strength.

b Gen. 4:12 (11-12).

38a TG Covet;
Temptation.

b TG Punish.

Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a ^amark upon Cain, lest any finding him should kill him.

41 And Cain was ^ashut out from the ^bpresence 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 ^acity 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 Jabal; he was the father of such as dwell in ^atents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ.

46 And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron. And the sister of Tubal Cain was called Naamah.

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

48 If Cain shall be avenged sevenfold, truly Lamech shall be ^aseventy and seven fold;

49 For ^aLamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

50 Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the ^aoath's sake.

51 For, from the days of Cain, there was a secret ^acombination, and their works were in the dark, and they knew every man his brother.

52 Wherefore the Lord ^acursed Lamech, and his house, 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 ^bsons of men. And it was among the sons of men.

53 And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion;

54 Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.

55 And thus the works of ^adarkness began to prevail among all the sons of men.

56 And God ^acursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;

40a Gen. 4:15; Alma 3:7 (7-16).	of the righteous line of Seth and with his city, Zion, also called "City of Enoch."	assumption are given in verses 49 and 50.
41a TG Bondage, Spiritual.		49a Gen. 4:24.
b Moses 6:49.		50a TG Oath.
42a IE There was a man named Enoch in Cain's lineage, and a city by that name among his people. Do not confuse these with the Enoch	45a Moses 6:38; 7:5 (5-6).	51a TG Secret Combinations.
	48a IE Lamech presumptively boasted that far more would be done for him than for Cain. The reasons for his	52a TG Curse.
		b Moses 8:14 (14-15, 19).
		55a TG Darkness, Spiritual.
		56a TG Earth, Curse of.

57 For they would not ^ahearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should ^bcome in the meridian of time, who was ^cprepared from before the foundation of the world.

58 And thus the ^aGospel began to be ^bpreached, from the beginning, being declared by ^choly ^dangels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.

59 And thus all things were confirmed unto ^aAdam, by an holy ordinance, 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.

CHAPTER 6

(November–December 1830)

Adam's seed keep a book of remembrance—His righteous posterity preach repentance—God reveals Himself to Enoch—Enoch preaches the gospel—The plan of salvation was revealed to Adam—He received baptism and the priesthood.

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 ^aSeth. 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 ^aSeth, and he rebelled not, but offered an acceptable ^bsacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos.

4 And then began these men to ^acall upon the name of the Lord, and the Lord blessed them;

5 And a ^abook of ^bremembrance was kept, in the which was recorded, in the ^clanguage of Adam, for it was given unto as many as called upon God to write by the spirit of ^dinspiration;

6 And by them their ^achildren were taught to read and write, having a ^blanguage which was ^cpure and undefiled.

7 Now this same ^aPriesthood, which was in the beginning, shall be in the end of the world also.

8 Now this prophecy Adam spake, as he was moved upon by the ^aHoly Ghost, and a ^bgenealogy was kept of the ^cchildren of God. And this was the ^dbook of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;

9 In the ^aimage of his own ^bbody, male and female, ^ccreated he them, and blessed them, and called their ^dname Adam, in the day when they were created and became living ^esouls in the land upon the ^ffootstool of God.

10 And ^aAdam lived one hundred and thirty years, and begat a son

57 ^a TG Disobedience; Unbelief.

^b Moses 7:46.

TG Jesus Christ, Birth of.

^c TG Jesus Christ, Authority of.

58 ^a TG Gospel.

^b TG Preaching.

^c Alma 12:29 (28–30); Moro. 7:25 (25, 31).

^d Acts 7:53.

59 ^a TG Adam.

6 ² ^a Gen. 4:25.

³ ^a D&C 138:40.

^b TG Sacrifice.

⁴ ^a Gen. 4:26;

Moses 5:4.

TG Prayer.

5 ^a Abr. 1:28 (28, 31).

TG Scriptures, Lost; Scriptures, Writing of.

^b TG Book of Remembrance.

^c Moses 6:46.

^d TG Guidance, Divine; Inspiration.

6 ^a TG Education;

Family, Children, Responsibilities toward.

^b TG Language.

^c Zeph. 3:9.

7 ^a TG Priesthood;

Priesthood, History of; Priesthood,

Melchizedek.

8 ^a Ex. 4:12 (12–16);

2 Pet. 1:21;

D&C 24:6 (5–6); 28:4; Moses 6:32.

^b TG Genealogy and Temple Work.

^c TG Sons and Daughters of God.

^d Gen. 5:1.

9 ^a Gen. 1:26 (26–28); Moses 2:26 (26–29);

Abr. 4:26 (26–31).

^b TG God, Body of, Corporeal Nature.

^c TG Man, Physical Creation of.

^d Moses 1:34; 4:26.

^e TG Soul.

^f Moses 6:44; Abr. 2:7.

10 ^a D&C 107:41 (41–56).

in his own likeness, after his own ^bimage, and called his name Seth.

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

12 And all the days that Adam lived were nine hundred and thirty years, and he died.

13 Seth lived one hundred and five years, and begat Enos, and ^aprophe-
sied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also.

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

15 And the children of ^amen were numerous upon all the face of the land. And in those days ^bSatan had great ^cdominion among men, and raged in their hearts; and from thenceforth came ^awars and blood-
shed; and a man's hand was against his own brother, in administering death, because of ^esecret ^fworks, seeking for ^gpower.

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

17 And Enos lived ninety years, and begat ^aCainan. 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 prom-
ise, which he called after his own son, whom he had named ^bCainan.

18 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years, and he died.

19 And Cainan lived seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of ^aCainan were nine hundred and ten years, and he died.

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

21 And Jared lived one hundred and sixty-two years, and begat ^aEnoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared ^btaught Enoch in all the ways of God.

22 And this is the genealogy of the sons of Adam, who was the ^ason of God, with whom God, himself, conversed.

23 And they were ^apreachers of ^brighteousness, and spake and ^cpro-
phesied, and called upon all men, everywhere, to repent; and ^afaith was ^etaught unto the children of men.

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

25 And Enoch lived sixty-five years, and begat Methuselah.

26 And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the ^aSpirit of God descended out of heaven, and abode upon him.

27 And he heard a ^avoice from heaven, saying: ^bEnoch, my son,

10b IE Seth was in the likeness and image of Adam, as Adam was in the image of God. Gen. 5:3; D&C 107:42-43; 138:40.	f TG Secret Combinations. g Ether 8:23. TG Selfishness. 17a D&C 107:45, 53. b Moses 6:41. 19a Gen. 5:14 (4-24); D&C 107:45 (45, 53). 21a Gen. 5:22 (5-24); Moses 7:69; 8:1 (1-2). b Moses 6:41. 22a Luke 3:38. 23a Moses 6:13.	TG Preaching. b TG Righteousness. c Moses 8:3, 16. TG Prophets, Mission of. d TG Faith. e TG Education. 26a TG God, Spirit of. 27a TG Guidance, Divine. b Jude 1:14 (14-16).
13a Moses 5:23.		
15a Moses 8:14 (13-15). b 3 Ne. 6:15. c Moses 5:13. d TG War. e TG Conspiracy.		

‘prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am ^aangry with this people, and my fierce anger is kindled against them; for their hearts have waxed ^ehard, and their ^fears are dull of hearing, and their eyes ^gcannot see afar off;

28 And for these many generations, ever since the day that I created them, have they gone astray, and have ^adenied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam.

29 Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death; and a ^ahell I have prepared for them, if they repent not;

30 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.

31 And when Enoch had heard these words, he ^abowed himself to the earth, before the Lord, and spake before the Lord, saying: ^bWhy is it that I have found favor in thy sight, and am but a lad, and all the people ^chate me; for I am ^dslow of speech; wherefore am I thy servant?

32 And the Lord said unto Enoch: Go forth and do as I have commanded

thee, and no man shall pierce thee. Open thy ^amouth, 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: ^aChoose ye ^bthis day, to serve the Lord God who made you.

34 Behold my ^aSpirit is upon you, wherefore all thy words will I justify; and the ^bmountains shall flee before you, and the ^crivers shall turn from their course; and thou shalt abide in me, and I in you; therefore ^dwalk with me.

35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with ^aclay, and wash them, and thou shalt see. And he did so.

36 And he beheld the ^aspirits that God had created; and he beheld also things which were not visible to the ^bnatural eye; and from thenceforth came the saying abroad in the land: A ^cseer hath the Lord raised up unto his people.

37 And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were ^aoffended because of him.

38 And they came forth to hear him, upon the high places, saying unto the ^atent-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 ^bwild man hath come among us.

27 *c* Moses 8:19.

d Deut. 32:21;

2 Ne. 15:25;

D&C 63:32.

e TG Hardheartedness.

f Ps. 78:1; 2 Ne. 9:31;

Mosiah 26:28;

D&C 1:14 (2, 11, 14).

g Prov. 7:9;

Alma 10:25; 14:6;

Moses 7:26.

28 *a* TG Rebellion.

29 *a* Moses 7:37.

TG Hell.

31 *a* Ex. 34:8.

b Ex. 3:11 (10–21).

c Jer. 11:19; Matt. 10:22;

JS—H 1:20.

TG Hate.

d Ex. 4:10; Jer. 1:6 (6–9).

32 *a* Ex. 4:12 (12–16);

D&C 24:6 (5–6); 28:4;

Moses 6:8; 7:13.

TG Prophets,

Mission of.

33 *a* TG Agency.

b TG Procrastination.

34 *a* TG Teaching with the

Spirit.

b Judg. 5:5; Matt. 17:20;

D&C 109:74;

133:22 (21–22, 40).

c Moses 7:13.

d Gen. 5:24;

Moses 7:69.

TG Walking with God.

35 *a* John 9:6 (6, 15).

36 *a* TG Man, Antemortal

Existence of; Spirit

Body; Spirit Creation.

b Moses 1:11.

c TG Seer.

37 *a* Matt. 11:6;

1 Ne. 16:2 (1–3);

Mosiah 13:7.

38 *a* Moses 5:45; 7:5 (5–6).

b Gen. 16:12;

Matt. 3:4 (1–12).

39 And it came to pass when they heard him, no man laid hands on him; for ^afear came on all them that heard him; for he ^bwalked with God.

40 And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?

41 And he said unto them: I came out from the land of ^aCainan, the land of my fathers, a land of ^brighteousness unto this day. And my father ^ctaught me in all the ways of God.

42 And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.

43 And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why ^acounsel ye yourselves, and deny the God of heaven?

44 The heavens he made; the ^aearth is his ^bfootstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof.

45 And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even ^aAdam.

46 For a book of ^aremembrance we have ^bwritten among us, according

to the pattern given by the finger of God; and it is given in our own ^clanguage.

47 And as Enoch spake forth the words of God, the people trembled, and could not ^astand in his presence.

48 And he said unto them: Because that Adam ^afell, we are; and by his fall came ^bdeath; and we are made partakers of misery and woe.

49 Behold Satan hath come among the children of men, and ^atempteth them to ^bworship him; and men have become ^ccarnal, ^asensual, and devilish, and are shut out from the ^epresence of God.

50 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 ^amade the world, and ^bmen ^cbefore they were in the flesh.

52 And he also said unto him: If thou wilt turn unto me, and hear-ken unto my voice, and believe, and repent of all thy transgressions, and be ^abaptized, even in water, in the name of mine Only Begotten Son, who is full of ^bgrace and truth, which is ^cJesus Christ, the only ^aname which shall be given under heaven, whereby ^esalvation 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.

53 And our father Adam spake unto

39a Luke 7:16; Alma 19:25 (24-27). b TG God, Privilege of Seeing; Walking with God. 41a Moses 6:17. b TG Righteousness. c Moses 6:21. 43a Prov. 1:25 (24-33); D&C 56:14 (14-15). 44a Deut. 10:14; 1 Ne. 11:6; 2 Ne. 29:7; D&C 55:1. b Moses 6:9; Abr. 2:7. 45a TG Adam. 46a TG Book of	Remembrance; Genealogy and Temple Work. b TG Scriptures, Writing of. c Moses 6:5. 47a 1 Ne. 17:48 (48-55). 48a 2 Ne. 2:25. TG Fall of Man. b TG Death; Mortality. 49a Moses 1:12. TG Temptation. b TG Worship. c Mosiah 16:3 (3-4); Moses 5:13. TG Carnal Mind; Man, Natural, Not	Spiritually Reborn. d TG Sensuality. e Gen. 4:16; Moses 5:41. 51a Moses 3:5. b TG Man, a Spirit Child of Heavenly Father. c TG Spirit Creation. 52a 3 Ne. 11:26 (23-26). TG Baptism, Essential. b TG Grace. c TG Jesus Christ, Messiah. d Acts 4:12. TG Jesus Christ, Authority of; Name. e TG Jesus Christ, Savior; Salvation.
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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 ^aforgiven thee thy transgression in the Garden of Eden.

54 Hence came the saying abroad among the people, that the ^aSon of God hath ^batoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the ^cchildren, for they are ^dwhole from the foundation of the world.

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are ^aconceived in sin, even so when they begin to grow up, ^bsin conceiveth in their hearts, and they taste the ^cbitter, that they may know to prize the good.

56 And it is given unto them to know good from evil; wherefore they are ^aagents unto themselves, and I have given unto you another law and commandment.

57 Wherefore teach it unto your children, that all men, everywhere, must ^arepent, or they can in nowise inherit the kingdom of God, for no ^bunclean thing can dwell there, or ^cdwell in his ^dpresence; for, in the language of Adam, ^eMan of Holiness is his name, and the name of his Only Begotten is

the ^fSon of Man, even ^gJesus Christ, a righteous ^hJudge, who shall come in the meridian of time.

58 Therefore I give unto you a ^acommandment, to ^bteach these things freely unto your ^cchildren, saying:

59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the ^aspirit, which I have made, and so became of ^bdust a living soul, even so ye must be ^cborn again into the kingdom of heaven, of ^dwater, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and ^eenjoy the ^fwords of ^geternal life in this world, and eternal life in the world to come, even immortal ^hglory;

60 For by the ^awater ye keep the commandment; by the Spirit ye are ^bjustified, and by the ^cblood ye are ^dsanctified;

61 Therefore it is given to abide in you; the ^arecord of heaven; the ^bComforter; the ^cpeaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all ^dpower according

53 *a* TG Forgive.

54 *a* TG Jesus Christ, Divine Sonship.

b Mosiah 3:16.
TG Jesus Christ,
Atonement through.

c TG Children.

d TG Salvation of Little Children.

55 *a* TG Conceived in Sin.

b TG Death,
Spiritual, First;
Man, Natural, Not
Spiritually Reborn.

c D&C 29:39.
TG Opposition.

56 *a* Gal. 5:1;
2 Ne. 2:27 (26-27);
Hel. 14:30 (29-30).
TG Agency.

57 *a* 1 Cor. 6:9 (9-10);
Moses 5:8; 7:10.
TG Baptism, Qualifications for;
Repent.

b Lev. 15:31.

TG Chastity; Cleanliness;
God, Perfection of;
Modesty;
Uncleanness.

c Ps. 15:1 (1-5);
24:3 (3-4); 27:4;
1 Ne. 10:21;
15:33 (33-36);
Mosiah 15:23 (19-26);
Morm. 7:7;
D&C 76:62 (50-62).

d TG God, Presence of.

e Moses 7:35.

f Matt. 20:28;
John 3:13 (13-14).

g TG Jesus Christ,
Prophecies about.

h TG God, Justice of;
Jesus Christ, Judge.

58 *a* TG Authority.

b TG Education.

c TG Family, Children,
Responsibilities toward.

59 *a* 1 Jn. 5:8.

b Gen. 2:7;

Moses 3:7; 4:25 (25-29);
Abr. 5:7.

c TG Holy Ghost,
Baptism of; Man, New,
Spiritually Reborn.

d TG Baptism;
Baptism, Essential.

e 2 Ne. 4:15 (15-16).

f John 6:68.

g Abr. 2:11.

h TG Celestial Glory;
Glory.

60 *a* Moro. 8:25.

b TG Justification.

c TG Blood, Shedding of;
Blood, Symbolism of.

d TG Sanctification.

61 *a* TG Holy Ghost, Source
of Testimony.

b TG Holy Ghost,
Comforter.

c TG Peace of God.

d TG Jesus Christ, Power of.

to wisdom, mercy, truth, justice, and judgment.

62 And now, behold, I say unto you: This is the ^aplan of salvation unto all men, through the ^bblood of mine ^cOnly Begotten, who shall come in the meridian of time.

63 And behold, all things have their ^alikeness, and all things are created and made to ^bbear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was ^acaught away by the Spirit of the Lord, and was carried down into the water, and was laid under the ^bwater, and was brought forth out of the water.

65 And thus he was baptized, and the Spirit of God descended upon him, and thus he was ^aborn of the Spirit, and became quickened in the ^binner man.

66 And he heard a voice out of heaven, saying: Thou art baptized with ^afire, and with the Holy Ghost. This is the ^brecord of the Father, and the Son, from henceforth and forever;

67 And thou art after the ^aorder of him who was without beginning of days or end of years, from all eternity to all eternity.

68 Behold, thou art ^aone in me, a

son of God; and thus may all become my ^bsons. Amen.

CHAPTER 7
(December 1830)

Enoch teaches, leads the people, and moves mountains—The city of Zion is established—Enoch foresees the coming of the Son of Man, His atoning sacrifice, and the resurrection of the Saints—He foresees the Restoration, the Gathering, the Second Coming, and the return of Zion.

AND it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the ^asons of God, and many have believed not, and have perished in their sins, and are looking forth with ^bfear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount ^aSimeon.

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with ^aglory;

4 And I ^asaw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, ^bface to face; and he

62a TG Gospel; Salvation, Plan of. b TG Blood, Symbolism of. c TG Jesus Christ, Birth of.	b Mosiah 27:25; Alma 5:14 (12-15). 66a D&C 19:31. b 2 Ne. 31:18 (17-21); 3 Ne. 28:11.	7 1a TG Sons and Daughters of God. b Alma 40:14 (11-14). 2a The Hebrew equivalent of Simeon is <i>Shim'on</i> , which means "hearing."
63a Heb. 8:5; D&C 77:2. b Alma 30:44; D&C 88:47 (45-47).	67a TG Priesthood, Melchizedek. 68a John 17:21; 1 Jn. 1:3; D&C 35:2.	3a TG Transfiguration. 4a TG God, Privilege of Seeing; Jesus Christ, Appear- ances, Antemortal.
64a 1 Kgs. 18:12; 2 Kgs. 2:16. TG Holy Ghost, Mission of. b TG Baptism, Immersion.	b John 1:12 (9-13); Mosiah 27:25 (24-26); D&C 34:3. TG Sons and Daughters of God.	b Gen. 32:30; Deut. 5:4; Moses 1:11 (2, 11, 31).
65a TG Man, New, Spiritually Reborn.		

said unto me: ^cLook, and I will ^dshow unto thee the world for the space of many generations.

5 And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in ^atents, which were the people of Shum.

6 And again the Lord said unto me: Look; and I looked towards the north, and I beheld the people of ^aCanaan, which dwelt in tents.

7 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 ^acurse the land with much heat, and the ^bbarrenness thereof shall go forth forever; and there was a ^cblackness came upon all the children of Canaan, that they were despised among all people.

9 And it came to pass that the Lord said unto me: Look; and I looked, 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 And the Lord said unto me: Go to this people, and say unto them—^aRepent, lest I come out and smite them with a curse, and they die.

11 And he gave unto me a commandment that I should ^abaptize in the name of the Father, and of

the Son, which is full of ^bgrace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.

12 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 ^afaith of Enoch that he led the people of God, and their enemies came to battle against them; and he ^bspake the word of the Lord, and the earth trembled, and the ^cmountains fled, even according to his command; and the ^drivers 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 ^epowerful was the word of Enoch, and so great was the power of the language which God had given him.

14 There also came ^aup 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 ^agiants of the land, also, stood afar off; and there went forth a ^bcurse upon all people that fought against God;

16 And from that time forth there were wars and bloodshed among them; but the Lord came and ^adwelt with his people, and they dwelt in righteousness.

17 The ^afear of the Lord was upon all nations, so great was the ^bglory of the Lord, which was upon his people. And the Lord blessed the ^cland, and they were blessed upon the mountains, and upon the high places, and did flourish.

4c Moses 1:4. d TG God, Omniscience of; Revelation.	b TG Grace. 13a TG Faith. b Moses 6:32. c Matt. 17:20; Luke 17:6 (5-6). d Moses 6:34. e TG Priesthood, Power of.	b Ps. 83:17 (2-17); 2 Ne. 25:14; D&C 71:7.
5a Moses 5:45; 6:38.		16a TG God, Presence of.
6a Abr. 1:21.		17a Ex. 23:27 (27-28); Alma 14:26; D&C 64:43.
8a TG Earth, Curse of. b TG Barren. c 2 Ne. 26:33.	14a 3 Ne. 9:8. 15a Num. 13:33; Moses 8:18.	b TG Glory. c 1 Chr. 28:8 (7-8); 1 Ne. 2:20.
10a Moses 5:8; 6:57.		
11a TG Baptism, Essential.		

18 And the Lord called his people ^aZION, because they were of ^bone heart and one mind, and dwelt in righteousness; and there was no poor among them.

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; and he said unto the Lord: Surely ^aZion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the ^bresidue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, ^aZion, in process of time, was ^btaken up into heaven. 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 ^ablack, and had not place among them.

23 And after that Zion was taken up into ^aheaven, Enoch ^bbeheld, and lo, ^call the nations of the earth were before him;

24 And there came generation upon generation; and Enoch was high and ^alifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.

25 And he saw angels descending

out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.

26 And he beheld Satan; and he had a great ^achain in his hand, and it veiled the whole face of the earth with ^bdarkness; and he looked up and ^claughed, and his ^aangels rejoiced.

27 And Enoch beheld ^aangels descending out of heaven, bearing ^btestimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

28 And it came to pass that the God of heaven looked upon the ^aresidue of the people, and he wept; and Enoch bore record of it, saying: 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 ^aweep, seeing thou art holy, and from all eternity to all eternity?

30 And were it possible that man could number the particles of the earth, yea, millions of ^aearths like this, it would not be a beginning to the number of thy ^bcreations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

31 And thou hast taken ^aZion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, ^bjustice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst ^cweep?

18a D&C 38:4.

 TG Zion.

 b 2 Chr. 30:12;

 Acts 4:32 (31–32);

 Philip. 2:1–4.

 TG Unity.

20a Moses 7:63 (62–63).

 TG Jerusalem, New.

 b Moses 7:28.

21a Moses 7:31.

 b Moses 7:47, 69.

22a 2 Ne. 26:33.

23a TG Heaven.

 b TG Vision.

 c D&C 88:47 (45–47);

 Moses 1:28 (27–29);

 Abr. 3:21 (21–23).

24a 2 Cor. 12:2 (1–4).

26a Prov. 5:22;

 2 Tim. 2:26 (24–26);

 Alma 12:11 (10–11).

 b Isa. 60:2 (1–3);

 Alma 10:25; 14:6;

 Moses 6:27.

 c Moses 5:21.

 d 2 Pet. 2:4;

 Jude 1:6;

 D&C 29:37 (36–45).

27a TG Angels.

 b TG Testimony.

28a Moro. 7:32;

 Moses 7:20.

29a Isa. 63:9 (7–10).

30a Job 9:9 (7–9);

 Ps. 8:3 (3–4);

 D&C 76:24;

 Moses 1:33.

 TG Astronomy.

 b TG Creation.

31a Moses 7:21.

 b TG God, Justice of.

 c Moses 7:37 (37, 40).

32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own ^ahands, and I gave unto them their ^bknowledge, in the day I created them; and in the Garden of Eden, gave I unto man his ^cagency;

33 And unto thy brethren have I said, and also given commandment, that they should ^alove one another, and that they should choose me, their Father; but behold, they are without affection, and they ^bhate their own blood;

34 And the ^afire of mine ^bindignation is kindled against them; and in my hot displeasure will I send in the ^cfloods upon them, for my fierce anger is kindled against them.

35 Behold, I am God; ^aMan of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my ^bname, also.

36 Wherefore, I can stretch forth mine hands and hold all the ^acreations 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 ^bwickedness as among thy brethren.

37 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, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a ^aprison have I prepared for them.

39 And ^athat which I have chosen hath pled before my face. Wherefore, he ^bsuffereth for their sins; inasmuch as they will repent in the day that my ^cChosen shall return unto me, and until that day they shall be in ^atortment;

40 Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.

41 And it came to pass that the Lord spake unto Enoch, and ^atold Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his ^bheart swelled wide as eternity; and his bowels yearned; and all eternity shook.

42 And Enoch also saw Noah, and his ^afamily; that the posterity of all the sons of Noah should be saved with a temporal salvation;

43 Wherefore Enoch saw that Noah built an ^aark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the ^bfloods came and swallowed them up.

44 And as Enoch saw this, he had ^abitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be ^bcomforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.

45 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: When shall the day of the Lord come? When shall the blood of the Righteous be

32a Moses 1:4.

b TG God, Intelligence of; Knowledge.

c TG Agency.

33a TG Love.

b Gen. 6:11.
TG Hate.

34a Num. 11:1 (1, 10);
D&C 35:14.

b Ps. 106:40.

c Gen. 7:10 (4, 10);
Moses 8:17 (17, 24).
TG Flood.

35a Moses 6:57.

b Ex. 3:15; Moses 1:3.

36a D&C 38:2; 88:41;

Moses 1:35 (35-37).

TG God, Omniscience of.

b Gen. 6:5 (5-6);

3 Ne. 9:9;

Morm. 4:12 (10-12);

D&C 112:23;

Moses 8:22 (22, 28-30).

38a 1 Pet. 3:20 (18-21).

TG Spirits in Prison.

39a 1E the Savior.

b Ezek. 33:11.

c Moses 4:2; Abr. 3:27.

d TG Damnation.

41a TG God, Omniscience of.

b Mosiah 28:3.

TG Compassion.

42a Gen. 8:16; Moses 8:12.

43a Gen. 6:14-22;

Ether 6:7 (6-8).

b TG Flood; Punish.

44a Job 10:1;

Isa. 38:15.

b Ps. 77:2; Ether 15:3.

the remainder were reserved in chains of darkness until the judgment of the great day.

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth ^arest?

59 And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

60 And the Lord said unto Enoch: As I live, even so will I come in the ^alast days, in the days of wickedness and vengeance, to fulfil the ^boath which I have made unto you concerning the children of Noah;

61 And the day shall come that the earth shall ^arest, but before that day the heavens shall be ^bdarkened, and a ^cveil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I ^dpreserve;

62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear ^btestimony of mine Only Begotten; his ^cresurrection 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, to ^dgather out mine elect

from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ^eZion, a ^fNew Jerusalem.

63 And the Lord said unto Enoch: Then shalt thou and all thy ^acity meet them there, and we will ^breceive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64 And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a ^athousand years the ^bearth shall ^crest.

65 And it came to pass that Enoch saw the ^aday of the ^bcoming 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 men's hearts ^afailing them, looking forth with fear for the ^bjudgments 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 ^ajoy;

68 And all the days of ^aZion, in the days of Enoch, were three hundred and sixty-five years.

69 And Enoch and all his people ^awalked with God, and he dwelt in the midst of Zion; and it came to

58a Dan. 12:8 (8-13).

60a TG Last Days.

b Moses 7:51.

61a TG Rest.

b Micah 3:6;

D&C 38:11 (11-12); 112:23.

c TG Veil.

d 1 Ne. 22:17 (15-22); 2 Ne. 30:10.

TG Protection, Divine.

62a TG Righteousness.

b TG Testimony.

c TG Jesus Christ, Resurrection.

d TG Israel, Gathering of.

e TG Zion.

f TG Jerusalem, New.

63a Rev. 21:10 (9-11); D&C 45:12 (11-12); Moses 7:20 (20-21).

b Rev. 14:13 (12-13).

64a TG Millennium.

b TG Earth, Destiny of.

c Moses 7:48.

TG Earth, Purpose of.

65a 1 Cor. 5:5.

b Jude 1:14.

66a Isa. 13:7.

b TG Judgment, the Last.

67a TG Joy.

68a Gen. 5:23;

Moses 8:1.

69a Gen. 5:24;

Moses 6:34.

TG Walking with God.

pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

CHAPTER 8
(February 1831)

Methuselah prophesies—Noah and his sons preach the gospel—Great wickedness prevails—The call to repentance is unheeded—God decrees the destruction of all flesh by the Flood.

AND all the days of ^aEnoch were four hundred and thirty years.

2 And it came to pass that Methuselah, the son of Enoch, was ^anot 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 ^aprophesied 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 ^afamine into the land, and the Lord ^bcursed the earth with a sore curse, and many of the inhabitants thereof died.

5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;

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

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

8 And Lamech lived one hundred and eighty-two years, and begat a son,

9 And he called his name Noah,

saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath ^acursed.

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

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

12 And Noah was four hundred and fifty years old, and ^abegat Japheth; and forty-two years afterward he begat ^bShem of her who was the mother of Japheth, and when he was five hundred years old he begat ^cHam.

13 And ^aNoah and his sons hearkened unto the Lord, and gave heed, and they were called the ^bsons of God.

14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the ^asons of men saw that those daughters were fair, and they took them ^bwives, even as they chose.

15 And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not ^ahearken to my voice.

16 And it came to pass that Noah ^aprophesied, and taught the things of God, even as it was in the beginning.

17 And the Lord said unto Noah: My Spirit shall not always ^astrive with man, for he shall know that all ^bflesh shall die; yet his days shall be an ^chundred and twenty years; and if men do not repent, I will send in the ^dfloods upon them.

18 And in those days there were

8 1a Moses 7:68-69.
2a Moses 7:52 (51-52).
3a Moses 6:23.
4a TG Famine.
b TG Curse.
9a Moses 4:23.
TG Curse.
12a Gen. 5:32; 9:18 (18-27).
b 1 Chr. 1:4.
c Abr. 1:11 (11-27).

13a Gen. 6:8; 7:5;
D&C 138:41.
TG Obedience.
b TG Sons and Daughters
of God.
14a Moses 5:52; 6:15.
b TG Marriage, Interfaith;
Marriage, Marry.
15a TG Disobedience.
16a Moses 6:23.

17a 2 Ne. 26:11;
Ether 2:15.
TG God, Access to.
b Gen. 6:3;
2 Ne. 9:4 (4-8).
TG Flesh and Blood.
c Gen. 6:3.
d Gen. 7:10 (4, 10);
Moses 7:34.

^agiants on the earth, and they sought Noah to take away his ^blife; but the Lord was with Noah, and the ^cpower of the Lord was upon him.

19 And the Lord ^aordained ^bNoah after his own ^corder, and commanded him that he should go forth and ^adeclare his Gospel unto the children of men, even as it was given unto Enoch.

20 And it came to pass that Noah called upon the children of men that they should ^arepent; but they hearkened not unto his words;

21 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 ^aeating 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. And they hearkened not unto the words of Noah.

22 And God saw that the ^awickedness of men had become great in the earth; and every man was lifted up in the ^bimagination of the thoughts of his heart, being only evil continually.

23 And it came to pass that Noah continued his ^apreaching unto the people, saying: Hearken, and give heed unto my words;

24 ^aBelieve and repent of your sins and be ^bbaptized in the name of

Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made ^cmanifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not.

25 And it ^arepented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.

26 And the Lord said: I will ^adestroy 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; 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 ^blife.

27 And thus Noah found ^agrace in the eyes of the Lord; for Noah was a just man, and ^bperfect in his generation; and he ^cwalked with God, as did also his three sons, Shem, Ham, and Japheth.

28 The ^aearth was ^bcorrupt 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 ^away upon the earth.

30 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 ^adestroy all flesh from off the earth.

18a Gen. 6:4;
Num. 13:33;
Deut. 2:20;
Josh. 17:15;
Moses 7:15 (14–15).
b Moses 8:26.
c TG Priesthood,
Power of.
19a D&C 107:52.
TG Priesthood,
Ordination.
b Abr. 1:19.
c TG Priesthood,
Melchizedek.
d TG Missionary Work.
20a Gen. 5:29.
TG Repent.

21a Matt. 24:38;
JS—M 1:41.
TG Disobedience.
22a Gen. 6:5 (5–6);
3 Ne. 9:9;
Morm. 4:12 (10–12);
D&C 112:23;
Moses 7:36 (36–37).
b Alma 12:14 (3, 7, 14);
D&C 124:99.
23a TG Preaching.
24a TG Baptism,
Qualifications for.
b TG Baptism, Essential.
c 2 Ne. 32:5 (2–5);
Moses 1:24.
25a Gen. 6:6;

Ps. 106:45.
26a TG Earth, Cleansing of.
b Moses 8:18.
27a TG Grace.
b Gen. 6:9;
D&C 129:3 (3, 6).
c TG Walking with God.
28a Rev. 6:3 (3–4);
D&C 77:7.
b Gen. 6:11 (11–13);
D&C 10:21; 112:23.
29a Gen. 6:12;
D&C 82:6.
30a Gen. 6:13; 7:23;
D&C 56:3; 64:35.

A FACSIMILE FROM THE BOOK OF ABRAHAM

No. 1



EXPLANATION

- Fig. 1. The Angel of the Lord.
- Fig. 2. Abraham fastened upon an altar.
- Fig. 3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.
- Fig. 4. The altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh.
- Fig. 5. The idolatrous god of Elkenah.
- Fig. 6. The idolatrous god of Libnah.
- Fig. 7. The idolatrous god of Mahmackrah.
- Fig. 8. The idolatrous god of Korash.
- Fig. 9. The idolatrous god of Pharaoh.
- Fig. 10. Abraham in Egypt.
- Fig. 11. Designed to represent the pillars of heaven, as understood by the Egyptians.
- Fig. 12. Raukeyyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word, Shaumahyeem.

THE BOOK OF ABRAHAM

TRANSLATED FROM THE PAPYRUS, BY JOSEPH SMITH

A Translation of some ancient Records that have fallen into our hands from the catacombs of Egypt. The writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus.

CHAPTER 1

Abraham seeks the blessings of the patriarchal order—He is persecuted by false priests in Chaldea—Jehovah saves him—The origins and government of Egypt are reviewed.

IN the land of the ^aChaldeans, at the residence of my fathers, I, ^bAbraham, saw that it was needful for me to obtain another place of ^cresidence;

2 And, finding there was greater ^ahappiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of ^brighteousness, desiring also to be one who possessed great ^cknowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many ^dnations, a prince of peace, and ^edesiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a ^fHigh Priest, holding the right belonging to the fathers.

3 It was ^aconferred upon me from

the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the ^bfirstborn, or the first man, who is ^cAdam, or first father, through the fathers unto me.

4 I sought for mine ^aappointment unto the Priesthood according to the appointment of God unto the ^bfathers concerning the seed.

5 My ^afathers, having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the ^bgods of the ^cheathen, utterly refused to hearken to my voice;

6 For their ^ahearts were set to do ^bevil, and were wholly turned to the god of ^cElkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt;

7 Therefore they turned their hearts to the sacrifice of the ^aheathen in offering up their children unto these dumb idols, and hearkened not unto my voice, but endeavored to

1 1a Abr. 1:20 (20–30);
2:4 (1, 4).

b Gen. 11:26 (10–26);
Hel. 8:18 (16–19).

c Acts 7:3 (2–4).

2a TG Happiness;
Priesthood, Qualifying for;
Rest;
Righteousness.

b TG God, the Standard of
Righteousness.

c Prov. 19:2;

D&C 42:61.

d Gen. 12:2; 17:6; 18:18.

e Gen. 13:4.

f TG High Priest,
Melchizedek Priesthood;
Priesthood, History of;
Priesthood, Melchizedek.

3a D&C 84:14 (6–17).

TG Authority;
Patriarch.

b D&C 68:17.

TG Firstborn.

c Moses 1:34.

TG Adam.

4a TG Birthright.

b D&C 84:14 (6–17).

5a Gen. 12:1.

b Josh. 24:14.

c TG Heathen.

6a TG Hardheartedness.

b Alma 40:13.

c IE the “gods,” as
illustrated in Abr.,
fac. 1.

7a TG Heathen.

take away my ^blife by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

8 Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, men, women, and children.

9 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. Now the god of Shagreel was the sun.

10 Even the thank-offering of a child did the ^apriest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem.

11 Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of ^aHam. These virgins were offered up because of their virtue; they would not ^bbow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

12 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 ^ahearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately ^bunloosed my bands;

16 And his voice was unto me: ^aAbraham, Abraham, behold, my ^bname is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy ^cfather's house, and from all thy kinsfolk, into a strange ^dland which thou knowest not of;

17 And this because they have turned their ^ahearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to ^bvisit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.

18 Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee.

19 As it was with ^aNoah so shall it be with thee; but through thy ministry my ^bname shall be known in the earth ^cforever, for I am thy God.

7b Abr. 1:15, 17, 30.
10a TG False Priesthoods.
11a Moses 8:12.
b Dan. 3:18 (1-23).
15a Mosiah 9:18 (17-18);
D&C 35:3.
b Abr. 2:13; 3:20.
16a "Abram" in 1:16-17;
2:3, 6, 14, 17, in *Times*

and *Seasons*, March 1,
1842, but "Abraham" in
all publications since
Millennial Star, July
1842.
b Jer. 16:21.
TG Jesus Christ,
Jehovah.
c Gen. 12:1.

d TG Promised Lands.
17a TG Worship.
b 1 Ne. 13:34;
D&C 124:8.
19a Moses 8:19.
b Gen. 12:3 (1-3);
Abr. 2:6 (6-11).
c Ps. 48:14;
D&C 20:12.

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

21 Now this king of Egypt was a descendant from the ^aloins of ^bHam, and was a partaker of the blood of the ^cCanaanites by birth.

22 From this descent sprang all the Egyptians, and thus the blood of the ^aCanaanites was preserved in the land.

23 The land of ^aEgypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden;

24 When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

25 Now the first ^agovernment of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

26 Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that ^aorder established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of

Noah, his father, who blessed him with the ^bblessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

27 Now, Pharaoh being of that lineage by which he could not have the right of ^aPriesthood, notwithstanding the Pharaohs would fain ^bclaim it from Noah, through Ham, therefore my father was led away by their idolatry;

28 But I shall endeavor, hereafter, to delineate the chronology running back from myself to the beginning of the creation, for the ^arecords have come into my hands, which I hold unto this present time.

29 Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a ^afamine in the land.

30 Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my ^alife.

31 But the ^arecords of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the ^bplanets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this ^crecord, for the benefit of my posterity that shall come after me.

20a Gen. 11:28;
Abr. 1:1; 2:4 (1-4).

21a Gen. 10:6 (6-8);
Abr. 1:25 (20-25).

b Ps. 78:51;
Moses 8:12.

c Ps. 105:23;
Moses 7:6 (6-8).

22a Gen. 10:15 (6-20);
Moses 7:7 (6-8).

23a Gen. 10:6;

Ps. 105:23.

25a TG Governments.

26a TG Order.

b TG Blessing.

27a TG Priesthood,
Qualifying for.

b TG Unrighteous
Dominion.

28a Moses 6:5.
TG Scriptures,
Writing of.

29a Abr. 2:1, 17.

TG Famine.

30a Abr. 1:7 (7, 12).

31a TG Record Keeping;
Scriptures,
Preservation of.

b Abr. 3:2 (1-21).
TG Astronomy.

c TG Book of
Remembrance.

CHAPTER 2

Abraham leaves Ur to go to Canaan—Jehovah appears to him at Haran—All gospel blessings are promised to his seed and through his seed to all—He goes to Canaan and on to Egypt.

Now the Lord God caused the ^afamine to wax sore in the land of Ur, insomuch that ^bHaran, my brother, died; but ^cTerah, my father, yet lived in the land of Ur, of the Chaldees.

2 And it came to pass that I, Abraham, took ^aSarai to wife, and ^bNahor, my brother, took Milcah to wife, who was the ^cdaughter of Haran.

3 Now the Lord had ^asaid 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 Therefore I left the land of ^aUr, 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 ^bfather 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 ^aidolatry, therefore he continued in Haran.

6 But I, Abraham, and Lot, my

brother's son, prayed unto the Lord, and the Lord ^aappeared 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 ^bminister to bear my ^cname in a strange ^dland which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.

7 For I am the Lord thy God; I dwell in ^aheaven; the earth is my ^bfootstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my ^cchariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.

8 My ^aname is Jehovah, and I ^bknow the end from the beginning; therefore my hand shall be over thee.

9 And I will make of thee a great ^anation, and I will ^bbless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and ^cPriesthood unto all nations;

10 And I will ^abless them through thy name; for as many as receive this ^bGospel shall be called after thy ^cname, and shall be accounted thy ^dseed, and shall rise up and bless thee, as their ^efather;

2 1a Abr. 1:29.
b Gen. 11:28.
c Gen. 11:24 (24–26);
1 Chr. 1:26.
2a Gen. 11:29; 12:5.
b Gen. 11:27;
22:23 (20–24).
c Gen. 20:12 (12, 16).
3a Gen. 12:1; 20:13;
Acts 7:2 (1–8, 16).
4a Neh. 9:7;
Abr. 1:1, 20, 29–30.
b Gen. 11:31 (31–32).
5a Josh. 24:2 (2–3).
6a Gen. 17:1; 48:3;
Ex. 6:2–3;
D&C 107:54; Abr. 3:11.
TG God, Manifestations
of; Jesus Christ,
Appearances,
Antemortal.

b TG Delegation of
Responsibility.
c Gen. 12:3;
Abr. 1:19.
d Gen. 13:15; 17:8; 48:4;
Ex. 33:1;
1 Ne. 10:3;
Abr. 2:19.
TG Israel, Land of.
7a Moses 6:42.
b Lam. 2:1;
1 Ne. 17:39;
D&C 38:17;
Moses 6:9, 44.
c 2 Kgs. 2:11;
Isa. 66:15 (15–16).
8a Jer. 16:21.
b TG God, Foreknowledge
of; God, Omni-
science of.
9a 2 Sam. 7:23; Neh. 9:23;

Isa. 9:3; 26:15;
Acts 13:26; Abr. 3:14.
b Gen. 12:2 (1–3); 49:26;
Ps. 105:10 (8–10);
1 Ne. 17:40;
2 Ne. 29:14;
3 Ne. 20:27;
Morm. 5:20.
TG Seed of Abraham.
c D&C 84:17 (17–19);
Moses 6:7.
10a TG Israel, Blessings of.
b Acts 15:14;
Gal. 3:8 (7–9).
c Gen. 12:2 (2–3);
Isa. 44:5.
d Gen. 13:16 (14–16);
Rom. 4:11;
Gal. 3:29 (26–29);
2 Ne. 30:2.
e TG Patriarch.

11 And I will ^a“bless them that bless thee, and ^bcurse them that curse thee; and in thee (that is, in thy Priesthood) and in thy ^cseed (that is, thy Priesthood), for I give unto thee a promise that this ^d“right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

12 Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has ^a“sought thee earnestly; now I have found thee;

13 Thou didst send thine angel to ^a“deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.

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

15 And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother’s son, and all our substance that we had gathered, and the souls that we had ^a“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, ^a“eternity was our covering and our ^brock and our salvation, as we journeyed from Haran by the way of ^cJershon, to come to the land of Canaan.

17 Now I, Abraham, built an ^a“altar in the land of Jershon, and made an offering unto the Lord, and prayed that the ^bfamine might be turned away from my father’s house, that they might not perish.

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 ^a“Canaanites, and I offered ^bsacrifice 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 ^a“appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this ^bland.

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 ^a“Bethel, and pitched my tent there, Bethel on the west, and ^bHai on the east; and there I built another ^c“altar unto the Lord, and ^d“called again upon the name of the Lord.

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 ^a“said unto me: Behold, Sarai, thy wife, is a very fair woman to look upon;

11 *a* TG Israel, Blessings of.

b TG Curse.

c Isa. 49:3; 61:9.

d TG Birthright; Israel, Mission of; Priesthood, Melchizedek.

12 *a* Jer. 29:13; D&C 88:63.

13 *a* Abr. 1:15 (15–17).

14 *a* Gen. 12:4.

15 *a* Gen. 12:5.
TG Conversion.

16 *a* TG Eternity.

b TG Rock.

c IE There is a possibility that Abram traveled southward on the ancient route by way of Damascus to the site of ancient Jerash (Jershon), thence down the Jabbok, across the Jordan, and up the Wadi Farah to Sechem (also spelled Shechem, Sichem, and Sychem).

17 *a* Gen. 12:7 (7–8);

1 Ne. 2:7.

b Abr. 1:29; 2:1.

18 *a* Gen. 12:6.

b TG Sacrifice.

19 *a* D&C 107:54 (53–54).

b Gen. 11:31 (27–31);

13:15; 17:8 (1–27);

Ex. 3:8 (1–10);

Num. 34:2 (1–29).

TG Promised Lands.

20 *a* Gen. 28:19.

b Gen. 13:3.

c Gen. 13:4.

d Gen. 12:8.

22 *a* Gen. 12:11.

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 ^asister, that it may be well with me for thy sake, and my soul shall live because of thee.

CHAPTER 3

Abraham learns about the sun, moon, and stars by means of the Urim and Thummim—The Lord reveals to him the eternal nature of spirits—He learns of pre-earth life, foreordination, the Creation, the choosing of a Redeemer, and the second estate of man.

AND I, Abraham, had the ^aUrim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

2 And I saw the ^astars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

3 And the Lord said unto me: These are the governing ones; and the name of the great one is ^aKolob, 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.

4 And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its ^atimes and seasons in the revolutions thereof; that one

revolution was a ^bday unto the Lord, after his manner of reckoning, it being one thousand ^cyears according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's ^atime, according to the reckoning of Kolob.

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

6 And the Lord said unto me: Now, Abraham, these ^atwo 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 Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest.

8 And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;

9 And thus there shall be the reckoning of the time of one ^aplanet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same ^border as that upon which thou standest.

25a Gen. 12:13 (9-20); 20:12.
3 1a Ex. 28:30;
Mosiiah 8:13 (13-19);
28:13 (13-16);
JS—H 1:35.
TG Urim and Thummim.
2a Moses 1:35 (35-37); 7:36;
Abr. 1:31.

3a See also Abr., fac. 2,
figs. 1-5.
Abr. 3:16; 5:13.
TG Astronomy.
4a Dan. 2:21.
b Abr. 5:13.
c Ps. 90:4;
2 Pet. 3:8.

d TG Time.
5a IE It rotates on its
axis more slowly. See
also v. 7.
6a Abr. 3:16 (16-19).
9a TG Astronomy.
b D&C 77:3; 88:42 (37-42).
TG Order.

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

11 Thus I, Abraham, ^atalked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;

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

13 And he said unto me: This is Shinehah, which is the sun. And he said unto me: Kokob, which is star. And he said unto me: Olea, which is the moon. And he said unto me: Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven.

14 And it was in the night time when the Lord spake these words unto me: I will ^amultiply thee, and thy ^bseed after thee, like unto these; and if thou canst count the ^cnumber of sands, so shall be the number of thy seeds.

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

16 If ^atwo things exist, and there be one above the other, there shall be greater things above them; therefore ^bKolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me.

17 Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will ^ado it.

18 Howbeit that he made the greater star; as, also, if there be two ^aspirits, 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 ^bgnolaum, or eternal.

19 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; I am the Lord thy God, I am ^amore intelligent than they all.

20 The Lord thy God sent his angel to ^adeliver thee from the hands of the priest of Elkenah.

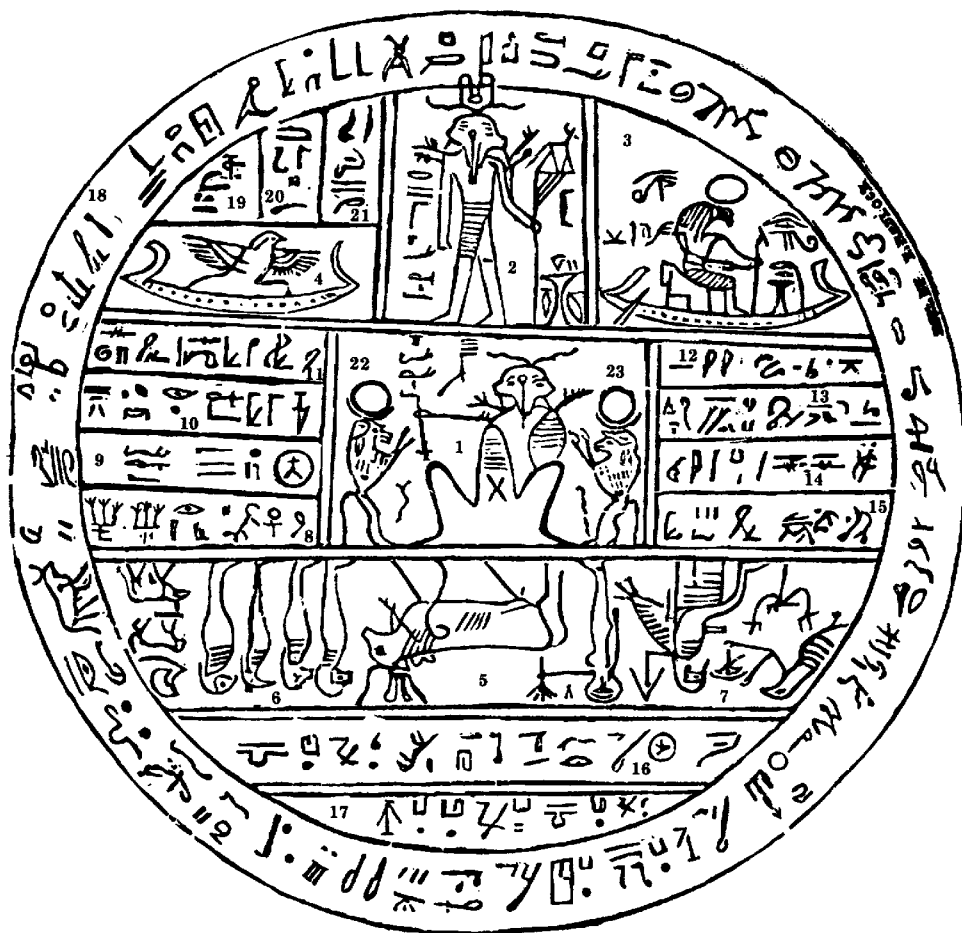
21 I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the ^aworks which my hands have made, wherein my ^bwisdom excelleth them all, for I ^crule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22 Now the Lord had shown unto me, Abraham, the ^aintelligences that were organized before the world was; and among all these

11 a Gen. 17:1; Abr. 2:6 (6, 8, 19). TG God, Access to; God, Manifestations of; God, Privilege of Seeing.	b Abr. 3:3. 17a Job 9:4 (4-12). 18a TG Spirit Body; Spirit Creation. b Gnolaum is a transliteration of a Hebrew word meaning eternal.	Moses 1:27 (27-28); 7:23. b Job 12:13 (7-25); 2 Ne. 9:8.
14 a Abr. 2:9. b Gen. 13:16; D&C 132:30. c Gen. 22:17; Hosea 1:10.	19a Isa. 55:9 (8-9). TG God, Intelligence of; God, Omniscience of; Intelligence.	c TG God, Perfection of; Kingdom of God, in Heaven.
15 a TG Guidance, Divine.	20a Abr. 1:15.	22 a TG Council in Heaven; Intelligence; Man, Antemortal Existence of; Man, a Spirit Child of Heavenly Father; Spirit Creation.
16 a Abr. 3:6 (6, 8).	21 a D&C 88:47 (45-47);	

A FACSIMILE FROM THE BOOK OF ABRAHAM

No. 2



EXPLANATION

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word Raukeeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or, in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents this earth in its four quarters.

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

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

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also. If the world can find out these numbers, so let it be. Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, 20, and 21 will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time.

there were many of the ^bnoble and great ones;

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast ^achosen before thou wast born.

24 And there stood ^aone among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and ^bwe will make an earth whereon these may ^cdwell;

25 And we will ^aprove them herewith, to see if they will ^bdo all things whatsoever the Lord their God shall command them;

26 And they who ^akeep their first ^bestate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second ^cestate shall have ^aglory added upon their heads for ever and ever.

27 And the ^aLord said: Whom shall I ^bsend? And one answered like unto the Son of Man: Here am I, send me. And ^canother answered and said: Here am I, send me. And the Lord said: I will ^asend the first.

28 And the ^asecond was angry, and kept not his first ^bestate; and, at that day, many followed after him.

CHAPTER 4

The Gods plan the creation of the earth and all life thereon—Their plans for the six days of creation are set forth.

AND then the Lord said: Let us go down. And they went down at the beginning, and they, that is the ^aGods, ^borganized and formed the ^cheavens and the earth.

2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and ^adarkness reigned upon the face of the deep, and the Spirit of the Gods ^bwas brooding upon the face of the waters.

3 And they (the Gods) said: Let there be light; and there was light.

4 And they (the Gods) comprehended the light, for it was ^abright; and they divided the light, or caused it to be divided, from the darkness.

5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called ^anight; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.

6 And the Gods also said: Let there be an ^aexpanse in the midst of the waters, and it shall divide the waters from the waters.

7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from

22 ^b D&C 138:55.

23 ^a Isa. 49:1 (1–5);

Jer. 1:5;

Moses 1:25; 3:5.

tg Election;

Foreordination.

24 ^a tg Jesus Christ,

Firstborn.

^b tg Jesus Christ, Creator.

^c tg Earth, Purpose of.

25 ^a D&C 98:14 (12–14);

124:55.

tg Agency;

Salvation, Plan of;

Test.

^b tg Obedience.

26 ^a tg Dependability.

^b Jude 1:6.

^c tg Mortality.

^d Titus 1:2.

tg Glory; Reward.

27 ^a tg God the Father,

Elohim.

^b Moses 7:39.

^c Moses 4:1 (1–2).

^d tg Jesus Christ,

Authority of;

Jesus Christ,

Foreordained;

Jesus Christ, Messenger

of the Covenant;

Jesus Christ, Messiah;

Jesus Christ, Mission of.

28 ^a tg Devil.

^b tg Sons of Perdition.

4 1 ^a Gen. 1:1;

Moses 2:1.

tg Jesus Christ, Creator.

^b Prov. 3:19 (19–20).

^c Moses 1:37 (36–38).

2 ^a tg Darkness, Physical.

^b Gen. 1:2;

Moses 2:2.

4 ^a Gen. 1:4;

Moses 2:4.

5 ^a Gen. 1:5.

6 ^a Gen. 1:6.

the waters which were above the expanse; and it was so, even as they ordered.

8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second ^atime that they called night and day.

9 And the Gods ordered, saying: Let the ^awaters under the heaven be gathered together unto ^bone place, and let the earth come up dry; and it was so as they ordered;

10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, ^aGreat Waters; and the Gods saw that they were obeyed.

11 And the Gods said: Let us prepare the earth to bring forth ^agrass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

12 And the Gods organized the ^aearth 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.

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

14 And the Gods organized the ^alights in the expanse of the heaven, and caused them to divide the day from the night; and organized them

to be for signs and for seasons, and for days and for years;

15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.

16 And the Gods organized the two great lights, the ^agreater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;

17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the ^adarkness.

18 And the Gods watched those things which they had ^aordered until they obeyed.

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

20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures 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 ^awhales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good.

22 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or ^agreat waters; and cause the fowl to multiply in the earth.

23 And it came to pass that it was from evening until morning that they called night; and it came to

8a Gen. 1:8.	11a Gen. 1:11 (11-12);	D&C 76:71 (70-71); 88:45.
9a Amos 9:6;	Moses 2:11 (11-12).	17a TG Darkness, Physical.
Moses 2:7 (6-9).	12a Ex. 9:29;	18a TG Order.
b Gen. 1:9.	D&C 14:9; 15:2.	21a Gen. 1:21;
10a Gen. 1:10;	14a D&C 88:7 (7-11).	Moses 2:21.
Abr. 4:22.	16a Gen. 1:16;	22a Abr. 4:10.

pass that it was from morning until evening that they called day; and it was the fifth time.

24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.

26 And the Gods took ^acounsel among themselves and said: Let us go down and ^bform man in our ^cimage, 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 ^aGods went down to organize man in their own ^bimage, in the image of the Gods to form they him, male and female to form they them.

28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And the Gods said: Behold, 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 ^ameat.

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; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the ^asixth time.

CHAPTER 5

The Gods finish Their planning of the creation of all things—They bring to pass the Creation according to Their plans—Adam names every living creature.

AND thus we will finish the heavens and the earth, and all the ^ahosts of them.

2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will ^arest on the ^bseventh time from all our work which we have counseled.

3 And the Gods concluded upon the seventh time, because that on the seventh time they would ^arest from all their ^bworks which they (the Gods) counseled among themselves to form; and ^csanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

4 And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the ^aGods formed the earth and the heavens,

5 According to all that which they had said concerning every plant of

26a TG Counsel.	Corporeal Nature.	3a Ex. 20:8 (8-11).
b TG Man, Physical Creation of.	29a Gen. 1:29 (29-30).	b Ex. 31:15 (15-16);
c Moses 6:9 (8-10).	31a Ex. 31:17;	Mosiah 13:18 (16-19).
27a Gen. 1:26;	Mosiah 13:19.	c Mosiah 13:19 (16-19);
Abr. 5:7.	5 1a D&C 38:1; 45:1.	D&C 77:12.
b TG God, Body of,	2a TG Rest.	4a Neh. 9:6.
	b TG Sabbath.	

A FACSIMILE FROM THE BOOK OF ABRAHAM

No. 3



EXPLANATION

Fig. 1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.

Fig. 2. King Pharaoh, whose name is given in the characters above his head.

Fig. 3. Signifies Abraham in Egypt as given also in Figure 10 of Facsimile No. 1.

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

Fig. 5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

Fig. 6. Olmlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of Astronomy, in the king's court.

the field before it was in the ^aearth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the ^aGods formed man from the ^bdust of the ground, and took his ^cspirit (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 ^asoul.

8 And the Gods planted a garden, eastward in ^aEden, and there they put the man, whose spirit they had put into the body which they had formed.

9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the ^atree of life, also, in the midst of the garden, and the tree of knowledge of good and evil.

10 There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.

11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.

12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,

13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the

Lord's ^atime, which was after the time of ^bKolob; for as yet the Gods had not appointed unto Adam his reckoning.

14 And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.

15 And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof;

16 And of the rib which the Gods had taken from man, formed they a ^awoman, and brought her unto the man.

17 And Adam said: This was bone of my bones, and ^aflesh of my flesh; now she shall be called Woman, because she was taken out of man;

18 Therefore shall a man leave his father and his mother, and shall ^acleave unto his wife, and they shall be ^bone flesh.

19 And they were both naked, the man and his wife, and were not ^aashamed.

20 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 ^aAdam called every living creature, that should be the name thereof.

21 And Adam gave ^anames to all ^bcattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an ^ahelp meet for him.

5a TG Spirit Creation.	8a TG Eden.	b TG Divorce;
7a Abr. 4:27 (26-31).	9a 1 Ne. 11:25;	Marriage, Celestial.
b Moses 4:25 (25-29); 6:59.	Moses 4:28, 31.	19a TG Shame.
c Gen. 2:7;	13a Abr. 3:4, 10.	20a TG Adam.
2 Ne. 9:26;	TG Time.	21a TG Language.
D&C 77:2; 93:33.	b Abr. 3:3 (2-4).	b Enos 1:21;
TG Man, Antemortal	16a TG Woman.	Ether 9:18.
Existence of;	17a Jacob 2:21.	c Abr. 5:14.
Spirit Body.	18a D&C 42:22;	
d TG Soul.	49:15 (15-16).	

JOSEPH SMITH—MATTHEW

*An extract from the translation of the Bible as revealed to Joseph Smith
the Prophet in 1831: Matthew 23:39 and chapter 24.*

Jesus foretells the impending destruction of Jerusalem—He also discourses on the Second Coming of the Son of Man, and the destruction of the wicked.

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 ^bcometh 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 ^ccrowned on the right hand of God.

2 And Jesus went out, and departed from the temple; and his disciples came to him, for to ^ahear him, saying: Master, show us concerning the buildings of the temple, as thou hast said—They shall be thrown down, and left unto you desolate.

3 And Jesus said unto them: See ye not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one ^astone upon another that shall not be thrown down.

4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately,

saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the ^asign of thy ^bcoming, and of the ^cend of the world, or the destruction of the ^dwicked, which is the end of the world?

5 And Jesus answered, and said unto them: Take heed that no man deceive you;

6 For many shall come in my name, saying—I am ^aChrist—and shall deceive many;

7 Then shall they deliver you up to be ^aafflicted, and shall kill you, and ye shall be ^bhated of all nations, for my name's sake;

8 And then shall many be ^aoffended, and shall betray one another, and shall hate one another;

9 And many ^afalse prophets shall arise, and shall deceive many;

10 And because iniquity shall abound, the ^alove of many shall wax cold;

11 But he that remaineth ^asteadfast and is not overcome, the same shall be saved.

12 When you, therefore, shall see the ^aabomination of ^bdesolation, spoken of by Daniel the prophet, concerning the destruction of ^cJerusalem, then you shall stand in the

1 1a Matt. 23:39.

b Ps. 118:26 (24–26);
Matt. 26:64;
Acts 1:11.

c TG Jesus Christ,
Relationships with the
Father.

2a Matt. 24.

3a Luke 19:44 (41–44).

4a Luke 21:7 (7–36);
D&C 45:16 (16–75).

TG Last Days.

b TG Jesus Christ, Second
Coming.

c TG World, End of.

d Mal. 4:1;
D&C 133:64 (64–74).

6a Moses 1:19.

TG False Christs.

7a 1 Pet. 4:13 (12–16).

b TG Hate;
Malice.

8a Ezek. 32:9 (7–9).

TG Offense.

9a TG False Prophets.

10a D&C 45:27.

11a 2 Pet. 3:17.

12a JS—M 1:32.

b TG Abomination of
Desolation.

c TG Jerusalem.

^aholy place; whoso readeth let him understand.

13 Then let them who are in Judea flee into the ^amountains;

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 ^achild, 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 For then, in those days, shall be great ^atribulation on the ^bJews, and upon the inhabitants of ^cJerusalem, 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 All things which have befallen them are only the beginning of the sorrows which shall come upon them.

20 And except those days should be shortened, there should none of their flesh be ^asaved; but for the elect's sake, according to the ^bcovenant, those days shall be shortened.

21 Behold, these things I have spoken unto you concerning the Jews; and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;

22 For in those days there shall also arise false ^aChrists, and false prophets, and shall show great signs and wonders, 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 ^aelect's sake; and you also shall hear of ^bwars, 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 Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not;

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

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

28 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 ^afamines, and pestilences, and earthquakes, in divers places.

30 And again, because iniquity shall abound, the love of men shall wax ^acold; but he that shall not be overcome, the same shall be saved.

31 And again, this ^aGospel of the Kingdom shall be preached in all the world, for a witness unto all ^bnations, and then shall the end come, or the destruction of the wicked;

32 And again shall the ^aabomination of desolation, spoken of by Daniel the prophet, be fulfilled.

33 And immediately after the tribulation of those days, the ^asun shall be ^bdarkened, and the moon shall not give her light, and the

12*d* D&C 101:22 (22–25).

13*a* D&C 133:13 (9–13).

16*a* Luke 23:29 (29–31).

18*a* Dan. 12:1;

JS—M 1:36.

b TG Israel, Judah, People of.

c Zech. 12:3 (1–14);

14:2 (1–5).

20*a* D&C 97:25 (21–28).

b 2 Ne. 30:2;

3 Ne. 21:22–24.

22*a* TG False Christs.

23*a* D&C 29:7 (7–23).

b D&C 45:26 (18–59).

26*a* Ezek. 43:2 (1–9).

27*a* Deut. 28:26.

b Ps. 74:1 (1–2);

Matt. 24:28;

1 Ne. 19:16 (15–16);

D&C 35:25.

29*a* Joel 1:10;

D&C 43:25 (24–25);

87:6 (1–8).

30*a* Isa. 9:19;

Mosiah 9:2.

31*a* Matt. 9:35;

D&C 84:80 (79–80).

b TG Nations.

32*a* JS—M 1:12.

33*a* Joel 2:10;

D&C 29:14.

b Amos 5:18.

“stars shall fall from heaven, and the powers of heaven shall be shaken.

34 Verily, I say unto you, this “generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

35 Although, the days will come, that heaven and earth shall pass away; yet my “words shall not pass away, but all shall be fulfilled.

36 And, as I said before, after the “tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth ^bmourn; and they shall see the “Son of Man “coming in the clouds of heaven, with power and great glory;

37 And whoso “treasureth up my word, shall not be deceived, for the Son of Man shall ^bcome, and he shall send his “angels before him with the great sound of a trumpet, and they shall gather together the “remainder of his elect from the four winds, from one end of heaven to the other.

38 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 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors;

40 But of that day, and hour, no one “knoweth; no, not the angels of God in heaven, but my Father only.

41 But as it was in the days of “Noah, so it shall be also at the coming of the Son of Man;

42 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; so shall also the coming of the Son of Man be.

44 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 ^bleft;

45 Two shall be grinding at the mill, the one shall be taken, and the other left;

46 And what I say unto one, I say unto all men; “watch, therefore, for you know not at what hour your Lord doth come.

47 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 Therefore be ye also “ready, for in such an hour as ye think not, the Son of Man cometh.

49 Who, then, is a “faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

50 Blessed is that “servant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods.

51 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

33 c Ezek. 32:7 (7–9).

34 a Matt. 24:34;
D&C 45:31.

35 a D&C 1:38; 29:33.

36 a JS—M 1:18.

 TG Tribulation.

 b TG Mourning.

 c TG Millennium.

 d Matt. 25:31.

37 a TG Scriptures, Study of;

Study;

Treasure.

b TG Jesus Christ, Second
Coming.

c D&C 29:11 (11–15);
Moses 7:25 (25–26).

d TG Israel, Remnant of.

38 a D&C 35:16.

40 a D&C 39:21 (20–22); 49:7.

41 a Gen. 6:5.

42 a TG Flood.

43 a TG Apathy.

44 a TG Earth, Cleansing of.
 b Zech. 13:8.

46 a TG Watch.

48 a TG Procrastination.

49 a TG Trustworthiness.

50 a TG Millennium,

 Preparing a People for.

51 a D&C 45:26.

for him, and in an hour that he is not aware of,

54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and ^agnashing of teeth.

55 And thus cometh the ^aend 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.

54 <i>a</i> Matt. 8:12. 55 <i>a</i> Ps. 36:11–12;	73:17 (3–17); 2 Ne. 30:10;	D&C 1:9 (9–10); 29:17. TG World, End of.
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JOSEPH SMITH—HISTORY

EXTRACTS FROM THE HISTORY OF JOSEPH SMITH, THE PROPHET

Joseph Smith tells of his ancestry, family members, and their early abodes—An unusual excitement about religion prevails in western New York—He determines to seek wisdom as directed by James—The Father and the Son appear, and Joseph is called to his prophetic ministry. (Verses 1–20.)

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 ^aThe 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 ^bfacts, 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 [1838] the ^aeighth ^byear since the organization of the said Church.

3 ^aI 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, ^bJoseph 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 ^amother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, ^bAlvin (who died November 19th, 1823, in the 26th year of his age), ^cHyrum, myself, ^dSamuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy.

5 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, "^aLo, here!" and others, "^aLo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

1 1 ^a TG Restoration of the Gospel.
b Luke 1:4 (1–4).
2 ^a JS—H 1:60.
b D&C 20:1.

3 ^a TG Joseph Smith.
b 2 Ne. 3:15.
4 ^a JS—H 1:20 (7, 20).
b D&C 137:5 (5–6);
JS—H 1:56.

c D&C 11:23 (1–30);
135:1 (1–4).
d D&C 23:4 (3–5).
5 ^a Matt. 24:23.

6 For, notwithstanding the great ^alove 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 ^bpretended 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 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 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. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and ^astrife 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 ^bright and who was wrong.

9 My mind at times was greatly

excited, the cry and tumult were so great and incessant. 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 ^aright, 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 ^aEpistle of James, first chapter and fifth verse, which reads: *If any of you lack ^bwisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

12 Never did any passage of ^ascripture 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 ^bwisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects ^cunderstood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

13 At length I came to the conclusion that I must either remain in ^adarkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to “ask of God,” concluding that if he gave wisdom to

6a 1 Pet. 1:22. b TG Guile; Hypocrisy.	10a TG Truth. 11a James 1:5 (1–7). b 1 Kgs. 3:12; 2 Ne. 28:15; Jacob 6:12.	12a D&C 138:6. b TG Guidance, Divine. c 1 Cor. 2:11 (10–16). 13a Micah 7:8.
8a TG Strife. b D&C 101:95 (93–95).		

them that lacked wisdom, and would ^bgive liberally, and not upbraid, I might venture.

14 So, in accordance with this, my determination to ask of God, I retired to the ^awoods to make the attempt. It was on the morning of a ^bbeautiful, 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 ^cpray ^dvocally.

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 ^aseized 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 ^bdarkness 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 ^acall 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 ^bdespair 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 ^clight exactly over my head, above the brightness of the ^dsun, which descended gradually until it fell upon me.

17 It no sooner appeared than I found myself ^adelivered from the enemy which held me bound. When the light rested upon me I ^bsaw two ^cPersonages, whose brightness and ^dglory defy all description, ^estanding above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My ^fBeloved ^gSon. Hear Him!*

18 My object in going to ^ainquire 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 ^awrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those ^bprofessors were all ^ccorrupt; that: “they ^ddraw near to me with their lips, but their ^ehearts are far from me, they teach for doctrines the ^fcommandments of men, having a form of godliness, but they deny the ^gpower thereof.”

13 ^b TG Communication.	TG God, Manifestations of; Godhead; God the Father, Elohim; Jesus Christ, Appearances, Postmortal; Restoration of the Gospel; Revelation.	D&C 6:11; 46:7.
14 ^a Matt. 14:23.	^d TG Jesus Christ, Glory of.	19 ^a TG Apostasy of the Early Christian Church.
^b TG Beauty.	^e 1 Sam. 3:10.	^b Jude 1:4.
^c TG Prayer.	^f Matt. 3:17; 17:5; 3 Ne. 11:7.	TG False Prophets.
^d Ps. 77:1.	TG Witness of the Father.	^c TG False Doctrine.
15 ^a Eph. 6:12 (11–18).	^g TG Jesus Christ, Divine Sonship.	^d Isa. 29:13;
^b Gen. 15:12 (1–21).	18 ^a Ex. 18:15; 1 Sam. 9:9; Alma 27:10 (7, 10);	Ezek. 33:31 (30–33); Luke 6:46.
TG Darkness, Physical.		^e Jer. 3:10.
16 ^a Moses 1:20.		TG Apostasy of Individuals; Hardheartedness; Hypocrisy.
^b Isa. 6:5 (1–7).		^f Col. 2:22 (18–22); Titus 1:14;
TG Despair.		D&C 3:6 (6–7); 45:29; 46:7.
^c Acts 26:13.		^g 2 Tim. 3:5.
^d Rev. 1:16.		
17 ^a TG Deliver.		
^b TG God, Privilege of Seeing; Vision.		
^c Jer. 10:10;		
1 Jn. 4:12 (7–21); JS—H 1:25.		

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 ^alying 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, ^bmother 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 ^cadversary 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 ^dopposition and persecution that arose against me, almost in my infancy?

Some preachers and other professors of religion reject the account of the First Vision—Persecution is heaped upon Joseph Smith—He testifies of the reality of the vision. (Verses 21–26.)

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 ^avisions or ^brevelations in these days; that all such things had ceased with the apostles, and that

there would never be any more of them.

22 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 ^apersecution, which continued to increase; and though I was an ^bobscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

23 It caused me serious reflection then, and often has since, how very strange it was that an obscure ^aboy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily ^blabor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter ^cpersecution and ^dreviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

24 However, it was nevertheless a fact that I had beheld a ^avision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was ^bmad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a

20a Dan. 10:9; 1 Ne. 1:7;
Moses 1:9.
b JS—H 1:4.
TG Family, Love within.
c TG Devil.
d Jer. 11:19;
Matt. 10:22;
Moses 6:31 (31–37).

21a 1 Sam. 3:1.
b TG Revelation.
22a James 5:10 (10–11);
Mosiah 17:13 (10–20);
Alma 14:26 (20–27).
b 1 Sam. 17:33 (32–51);
1 Chr. 29:1.
23a Amos 7:14 (14–15);

Acts 5:38 (38–39).
b TG Industry.
c Jer. 1:19 (6–19).
TG Malice; Persecution.
d TG Reviling.
24a Ezek. 1:1; 1 Ne. 1:16.
TG Vision.
b Acts 26:24 (1–32).

vision, he knew he had, and all the ^cpersecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

25 So it was with me. I had actually seen a light, and in the midst of that light I saw two ^aPersonages, and they did in reality speak to me; and though I was ^bhated and ^cpersecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me ^dfalsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not ^edeny 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 ^adirected. 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 ^bupbraided.

Moroni appears to Joseph Smith—Joseph’s name is to be known for good and evil among all nations—Moroni tells him of the Book of Mormon and of the coming judgments of the Lord and quotes many scriptures—The hiding place of the gold plates is revealed—

Moroni continues to instruct the Prophet. (Verses 27–54.)

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 ^aaffirm 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 ^afriends 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 ^btemptations; and, mingling with all kinds of society, I frequently fell into many foolish ^cerrors, 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 ^dlevity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was ^ecalled 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 ^fcheery temperament.

29 In consequence of these things, I often felt condemned for my

24c 1 Thes. 3:3.	Integrity.	b TG Temptation.
25a JS—H 1:17.	26a JS—H 1:33 (33–50).	c Ps. 25:7;
b TG Hate.	b Ps. 20:6;	D&C 20:5.
c TG Adversity.	James 1:5.	d TG Levity.
d TG Injustice.	27a 2 Cor. 1:12.	e TG Called of God.
e TG Courage; Honesty;	28a TG Friendship.	f TG Cheerful.

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 ^aprayer 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 ^bconfidence 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 ^alight appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a ^bpersonage 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 ^awhiteness. 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 ^aglorious beyond description, and his countenance truly like ^blightning. The room was exceedingly light, but not so very bright as immediately around his person.

When I first looked upon him, I was ^cafraid; but the ^dfear soon left me.

33 He called me by ^aname, and said unto me that he was a ^bmessenger 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 ^cgood 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 ^abook 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 ^bfulness 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 ^abreastplate, constituted what is called the ^bUrim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted ^c“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 ^athird 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 ^aday cometh that shall ^bburn as an oven, and all the*

29a TG Prayer.
b James 1:6 (5–7).

30a 1 Ne. 1:6.
b TG Angels.

31a Acts 10:30 (30–33);
1 Ne. 8:5;
3 Ne. 11:8.

32a TG Glory.
b Ex. 34:29 (29–35);
Hel. 5:36;
D&C 110:3.

c Ex. 3:6;
Ether 3:6 (6–8, 19).

d Dan. 10:12;
Hel. 5:26;
D&C 68:6; 98:1.

33a Ex. 33:12 (12, 17);
Isa. 45:3 (3–4).

b JS—H 1:26.
c Isa. 5:20.

34a TG Book of Mormon;
Scriptures,
Preservation of.

b Rom. 15:29.
TG Restoration of the
Gospel.

35a Ex. 25:7;
Lev. 8:8 (7–9).

b Ex. 28:30.
TG Urim and
Thummim.

c 1 Sam. 9:9.

36a Mal. 3–4.

37a TG Day of the Lord.

b Isa. 9:5 (5, 18–19);
3 Ne. 25;
D&C 64:23 (23–24).
TG Earth, Cleansing of;
World, End of.

proud, yea, and all that do wickedly shall burn as ^cstubble; 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 ^aPriesthood, by the hand of ^bElijah the prophet, before the coming of the great and dreadful day of the ^cLord.*

39 He also quoted the next verse differently: *And he shall plant in the hearts of the ^achildren the ^bpromises 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 ^bprophet was Christ; but the day had not yet come when “they who would not hear his voice should be ^ccut 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 ^bGentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which ^ccannot 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 ^adestroyed. While he was conversing with me about the plates, the vision was opened to my ^bmind 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 ^aascended 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 ^ameditation, 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 ^aagain 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 ^bjudgments which were coming upon the earth, with great desolations by ^cfamine, ^dsword, and pestilence; and

37c Ex. 15:7 (7–8);

Nahum 1:10;

1 Ne. 22:23 (15, 23);

2 Ne. 26:6 (4–6);

D&C 29:9.

38a TG Priesthood;

Priesthood, Keys of.

b Mal. 4:5 (5–6);

D&C 27:9; 110:13–16;

138:46.

c TG Millennium.

39a TG Genealogy and
Temple Work;

Salvation for the Dead.

b Gal. 3:5, 8, 18, 29.

40a Isa. 11:10 (1–16).

b Deut. 18:15 (15–19);

Acts 3:22 (22–23); 7:37.

c 3 Ne. 20:23; 21:20.

41a Joel 2:28 (28–32);

Acts 2:16 (16–21).

b Isa. 42:6;

Rom. 11:25 (11–27);

D&C 88:84 (84–85).

TG Gentiles.

c 2 Cor. 12:4.

42a JS—H 1:59.

b TG Mind.

43a Acts 1:9.

44a D&C 76:19.

TG Meditation.

45a Ezek. 2:3 (1–10);

3:4 (1–27).

b TG Judgment.

c TG Famine.

d Deut. 32:25;

1 Ne. 1:13;

Alma 10:22.

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 ^btempt me (in consequence of the indigent circumstances of my father’s family), to get the plates for the purpose of getting ^crich. 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 ^dmotive 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 ^astrength 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 ^bfell 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 ^afather and tell him of the vision and commandments which I had received.

50 I obeyed; I returned to my ^afather in the field, and rehearsed the whole matter to him. He ^breplied 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 ^ahill 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 ^aplates, the ^bUrim and Thummim, and the breastplate, as

46a Dan. 8:27. b TG Temptation. c TG Sacrilege. d Luke 11:34 (34–36); D&C 121:37. 47a TG Meditation.	48a TG Strength. b Acts 9:4 (4–8). 49a TG Family, Love within. 50a TG Honoring Father and Mother. b TG Counsel.	51a D&C 128:20. 52a Morm. 6:6; Ether 4:5 (4–7); D&C 17:1. b TG Urim and Thummim.
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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.

Joseph Smith marries Emma Hale—He receives the gold plates from Moroni and translates some of the characters—Martin Harris shows the characters and translation to Professor Anthon, who says, “I cannot read a sealed book.” (Verses 55–65.)

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 ^blabor 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, ^bAlvin. 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 ^bfarmed 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 ^ame with this

54a TG Kingdom of God, on Earth.	56a TG Affliction. b JS—H 1:4.	b TG Industry.
55a TG Industry. b TG Work, Value of.	58a TG Hate; Persecution.	59a Isa. 29:12.

charge: that I should be ^bresponsible for them; that if I should let them go carelessly, or through any ^cneglect of mine, I should be cut off; but that if I would use all my endeavors to ^dpreserve 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 ^aget 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 ^bday, 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 ^afalsehoods 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 ^bMartin 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 ^aUrim 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

59b TG Dependability; Trustworthiness. c JS—H 1:42. d TG Scriptures,	Preservation of. 60a TG Stealing. b JS—H 1:2. 61a TG Injustice.	b D&C 5:1 (1–32). 62a TG Urim and Thummim.
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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 ^aangels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were ^bsealed, 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.”

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Oliver Cowdery serves as scribe in translating the Book of Mormon—Joseph and Oliver receive the Aaronic Priesthood from John the Baptist—They are baptized, ordained, and receive the spirit of prophecy. (Verses 66–75.)

66 On the 5th day of April, 1829, ^aOliver 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 ^awrite for me.

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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 ^abaptism for the ^bremission 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 ^ccloud of light, and having laid his ^dhands upon us, he ^eordained us, saying:

69 *Upon you my fellow servants, in the name of Messiah, I confer the ^aPriesthood of ^bAaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of ^cbaptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of ^dLevi do offer again an offering unto the Lord in ^erighteousness.*

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 ^abaptized him first, and afterwards he baptized me—after

65 a TG Angels, Ministering. b Isa. 29:11 (11–12); Dan. 12:9; 1 Ne. 14:26; 2 Ne. 27:10; Ether 4:5 (4–7); D&C 35:18.	Baptism, Essential; Baptism, Immersion. b TG Remission of Sins. c Num. 11:25; Ether 2:4 (4–5, 14); D&C 34:7 (7–9). d A of F 1:5. TG Hands, Laying on of. e TG Priesthood, Authority; Priesthood, History of.	69 a TG Restoration of the Gospel. b TG Priesthood, Aaronic. c TG Baptism. d Deut. 10:8; D&C 13; 124:39. e TG Righteousness. 71 a Mosiah 18:13–15; 3 Ne. 19:10–13.
66 a D&C 6:14–16; 8:1 (1–12). 67 a D&C 9:1. TG Scriptures, Writing of. 68 a TG Baptism;		

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 ^bJohn the Baptist in the New Testament, and that he acted under the direction of ^cPeter, 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 ^aElder 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 ^a“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 ^btrue meaning and intention of their more ^cmysterious 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 ^afriendly 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.

* 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.’

“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.

“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

72a Luke 3:4. b Matt. 3:1 (1–12). c D&C 7:7 (5–7); 27:12. TG Priesthood, Keys of; Priesthood,	Melchizedek. d TG Elder. 73a TG Holy Ghost, Gifts of; Holy Ghost, Mission of. 74a D&C 32:4.	b John 16:13. c TG Mysteries of Godliness. 75a TG Friendship.
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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.'

"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 it would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as 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.'

"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 upon 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!

"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!'

"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

WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^aHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam's transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^aBaptism by ^cimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

who are in ^aauthority, to ^epreach the Gospel and administer in the ^ford-nances thereof.

6 We believe in the same ^aorgani-zation that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fheal-ing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^are-vealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

- 1 1 *a* TG Believe.
b TG Godhead;
 God the Father, Elohim.
c TG Jesus Christ, Divine
 Sonship.
d TG Holy Ghost.
 2 *a* TG Punish.
b Ex. 32:33;
 Deut. 24:16;
 Ezek. 18:20 (1–20).
 TG Accountability;
 Agency.
c TG Fall of Man.
 3 *a* TG Jesus Christ,
 Atonement through.
b Jude 1:3.
c Ps. 49:15;
 Mosiah 27:24 (24–26);
 D&C 93:38;
 Moses 5:9.
 TG Salvation.
 4 *a* TG Ordinance.
b D&C 138:33.
 TG Baptism, Qualifica-
 tions for;

- Faith.
c TG Repent.
d TG Baptism.
e TG Baptism, Immersion.
f TG Remission of Sins.
g TG Hands, Laying on of.
h TG Holy Ghost, Gift of.
 5 *a* Num. 27:16 (15–20).
 TG Called of God;
 Priesthood, Qualifying
 for.
b TG Prophecy.
c TG Hands, Laying on of.
d TG Authority;
 Priesthood, Authority.
e D&C 11:15 (15–21).
 TG Preaching.
f Alma 13:16 (8–16).
 6 *a* TG Church
 Organization.
b TG Prophets, Mission of.
c TG Bishop.
d TG Teacher;
 Teacher, Aaronic
 Priesthood.

- e* TG Patriarch.
 7 *a* TG Holy Ghost, Gifts of.
b TG Language.
c TG Prophecy.
d TG Revelation.
e TG Vision.
f TG Heal.
g 1 Cor. 12:10;
 Morm. 9:7.
 8 *a* TG Bible;
 Revelation;
 Scriptures,
 Preservation of;
 Scriptures, Value of;
 Scriptures, Writing of.
b Isa. 8:20 (16–22).
c 1 Ne. 13:26 (20–40);
 14:21 (20–26).
d TG Book of Mormon.
 9 *a* TG Revelation.
b Dan. 2:28 (22–29, 49);
 Amos 3:7;
 D&C 121:26 (26–33).
 TG Scriptures to Come
 Forth.

10 We believe in the literal ^agathering of Israel and in the restoration of the ^bTen Tribes; that ^cZion (the New Jerusalem) will be built upon the American continent; that Christ will ^dreign personally upon the earth; and, that the earth will be ^erenewed and receive its ^fparadisiacal ^gglory.

11 We claim the ^aprivilege of worshipping Almighty God according to the ^bdictates of our own ^cconscience, and allow all men the same privilege, let them ^dworship how, where, or what they may.

12 We believe in being ^asubject to ^bkings, presidents, rulers, and

magistrates, in ^cobeying, honoring, and sustaining the ^dlaw.

13 ^aWe believe in being ^bhonest, true, ^cchaste, ^dbenevolent, virtuous, and in doing ^egood to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we ^fhope all things, we have endured many things, and hope to be able to ^gendure all things. If there is anything ^hvirtuous, ⁱlovely, or of good report or praiseworthy, we seek after these things.

JOSEPH SMITH.

10 <i>a</i> Isa. 49:22 (20-22); 60:4; 1 Ne. 19:16 (16-17). TG Israel, Gathering of. <i>b</i> TG Israel, Ten Lost Tribes of. <i>c</i> Ether 13:6 (2-11); D&C 42:9; 45:66 (66-67); 84:2 (2-5); Moses 7:62. TG Jerusalem, New; Zion. <i>d</i> Micah 4:7. TG Jesus Christ, Millennial Reign. <i>e</i> TG Earth, Cleansing of; Earth, Renewal of; Eden.	<i>f</i> IE a condition like the Garden of Eden; see Isa. 11:1-9; 35; 51:1-3; 65:17-25; Ezek. 36:35 (1-38); 2 Ne. 8:1-3. TG Paradise. <i>g</i> TG Glory. 11 <i>a</i> Alma 21:22 (21-22); D&C 93:19; 134:4 (1-4). <i>b</i> TG Agency. <i>c</i> TG Conscience. <i>d</i> Micah 4:5; D&C 134:7 (4, 7). TG Worship. 12 <i>a</i> D&C 134:1 (1-11). TG Citizenship;	Governments. <i>b</i> TG Kings, Earthly. <i>c</i> TG Obedience. <i>d</i> D&C 58:21 (21-23). 13 <i>a</i> Philip. 4:8. <i>b</i> TG Honesty; Integrity. <i>c</i> TG Chastity. <i>d</i> TG Benevolence. <i>e</i> TG Good Works. <i>f</i> TG Hope. <i>g</i> TG Perseverance; Steadfastness. <i>h</i> TG Modesty; Virtue. <i>i</i> TG Beauty.
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