

Appendix I

Parallel Texts - The Books of Abraham, Moses and Genesis

The Book of Abraham (TS-1 text) appears in the first column). The Joseph Smith Translation appears in the second column, KJV Genesis appears in the third column. Where available, the Pearl of Great Price text is used for the JST text.

Book of Abraham	JST text	Genesis
1. (1:1) In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence,		
(1:2) and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers,		
(1:3) it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.		
2. (1:4) I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers, concerning the seed.		
(1:5) My fathers having turned from their righteousness, and from the holy commandments which the		

Lord their God had given unto them, unto the worshipping of the Gods of the heathens, utterly refused to hearken to my voice;		
(1:6) for their hearts were set to do evil, and were wholly turned to the God of Elkenah, and the God of Libnah, and the God of Mahmackrah, and the God of Korash, and the God of Pharaoh, King of Egypt;		
(1:7) therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice but endeavored to take away my life by the hand of the priest of Elkenah; the priest of Elkenah was also the priest of Pharaoh.		
3. (1:8) Now, at this time it was the custom of the priest of Pharaoh, the King of Egypt to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, both men, women and children.		
(1:9) 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.		
(1:10) Even the thank-offering of a child did the priest of Pharaoh offer upon the altar, which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem.		
(1:11) Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the Royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship Gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.		
4. (1:12) And it come [sic] to pass that the priests laid violence upon		

<p>me, that they might slay me, also, as they did those virgins, upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record.</p>		
<p>(1:13) 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, & also a God like unto that of Pharaoh King of Egypt.</p>		
<p>(1:14) 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 the figures is called by the Chaldeans Rahleenos, which signifies Hyeroglyphics [sic].</p>		
<p>5. (1:15) And as they lifted up their hands upon me, that they might offer me up, and take away my life, behold, I lifted up my voice unto the Lord my God; and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands,</p>		
<p>(1:16) and his voice was unto me, Abram! Abram! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy fathers house, and from all thy kin-folks, into a strange land, which thou knowest not of,</p>		
<p>(1:17) and this because they have turned their hearts away from me, to worship the God of Elkenah, and the God of Libnah, & the God of Mahmackrah, & the God of Korash, and the God of Pharaoh King of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abram, my son, to take away thy life:</p>		
<p>(1:18) Behold I will lead thee by my hand, and I will take thee, to put upon thee my name, even the</p>		

priesthood of thy father: and my power shall be over thee;		
(1:19) as it was with Noah so shall it be with thee; that through thy ministry my name shall be known in the earth forever, for I am thy God.		
6. (1:20) Behold, Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah, and of the Gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies King by royal blood.		
(1:21)---- Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites, by birth.		
(1:22) From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.		
7. (1:23) The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldea [sic], signifies Egypt, which signifies, that which is forbidden.		
(1:24) When this woman discovered the land it was under water, who afterwards settled her sons in it: And thus, from Ham, sprang that race which preserved the curse in the land.		
(1:25) Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.		
(1:26) Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam,		

and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.		
8. (1:27) Now Pharaoh being of that lineage, by which he could not have the right of Priesthood, notwithstanding the Pharaoh's would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry;		
(1:28) but I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands; which I hold unto this present time.		
9. (1:29) 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 famine in the land.		
(1:30) Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life.		
(1:31) But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.		
10. (2:1) Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldee's.		GEN 11:28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

<p>(2:2) And it came to pass that I Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran.</p>	<p>JST Genesis 11:18 18 And Abram and Nahor took them wives; and the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah; but Sarai was barren, and she bear no child.</p>	<p>GEN 11:29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. GEN 11:30 But Sarai was barren; she had no child.</p>
<p>(2:3) Now the Lord had said unto me, Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.</p>		
<p>(2:4) There-fore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran.</p>		<p>GEN 11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.</p>
<p>(2:5) And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.</p>		<p>GEN 11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.</p>
<p>11. (2:6) But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice,</p>		<p>GEN 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:</p>
<p>(2:7) for I am the Lord thy God; I dwell in Heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains</p>		

depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly.		
(2:8) My name is Jehovah, and I know the end from the beginning, therefore, my hand shall be over thee,		
(2:9) and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations;		GEN 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
(2:10) and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father,		
(2:11) and I will bless them that bless thee, and curse them that curse thee, and in thee, (that is, in thy Priesthood) and in thy seed, (that is thy Priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.	and I will bless them that bless thee, and curse them that curse thee; and in thee shall the families of the earth be blessed.	GEN 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
12. (2:12) Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant [sic] has sought thee earnestly, now I have found thee.		
(2:13) Thou didst send thine angel to deliver me from the Gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.		
(2:14) So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed		GEN 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him:

out of Haran.		and Abram was seventy and five years old when he departed out of Haran.
(2:15) And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came on our way:		GEN 12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
(2:16) therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.		
13. (2:17) Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish;		
(2:18) 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 [sic] into the borders of the land of the Canaanites,	JST Genesis 12:5 5 And Abram passed through the land unto the place of Sichem, and the plain of Moreh. And the Canaanites were then in the land.	GEN 12:6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.
and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly because we had already come into the land of this idolatrous nation. 14. (2:19) And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land.		GEN 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.
(2:20) And I, Abraham, arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there; Bethel on the West, and Hai on the East; and there I built another altar unto the Lord, and called again upon the name of the Lord.	JST Genesis 12:7 7 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, leaving Beth-el on the west, and Hai was on the east. And there he builded an altar unto the Lord, and called upon the name of the Lord.	GEN 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of

		the LORD.
15. (2:21) And I, Abraham, journeyed, going on still towards the South;	And Abram journeyed, going on still toward the south.	GEN 12:9 And Abram journeyed, going on still toward 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 [sic].	JST Genesis 12:8 8 And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine became grievous in the land.	GEN 12:10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.
(2:22) And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon,	JST Genesis 12:9 9 And it came to pass, when he was come near to enter into Egypt,	GEN 12:11 And it came to pass, when he was come near to enter into Egypt,
(2:23) 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,		
(2:24) let her say unto the Egyptians, she is thy sister, and thy soul shall live.		
(2:25) And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me;	that he said unto Sarai his wife, Behold, now I know thee to be a fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive;	that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: GEN 12:12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.
therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.	say, I pray thee unto them, I am his sister; that it may be well with me for thy sake; and my soul shall live because of thee.	GEN 12:13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.
16. (3:1) And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;		
(3:2) and I saw the stars also 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;

(3:3) and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me: for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest.

(3:4) And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the Revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that where on thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. (3:5) And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years.

(3:6) And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, 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.

18. (3:7) 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;

(3:8) 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;

(3:9) and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's time; which, Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest.

(3:10) And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

19. (3:11) Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;

(3:12) and he said unto me, my son, my son, and his hand was stretched out, behold I will shew 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:

(3:13) and he said unto me this is Shinehah, (which is the sun.) And he said unto me, Kokob, which is a 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.

(3:14) And it was in the night time when the Lord spake these words

unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. (3:15) And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words.

(3:16) If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me:

(3:17) 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 do it:

(3:18) Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal.

21. (3:19) 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 more intelligent than they all.

(3:20) The Lord thy God sent his angel to deliver thee from the hands of the Priest of Elkenah.

(3:21) I dwell in the midst of them all; I, now, therefore, have come

down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligencies thou hast seen.

22. (3:22) Now the Lord had shewn [sic] unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones,

(3:23) 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 chosen before thou wast born.

(3:24) And there stood one among them that was like unto God, and he said unto those, who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell;

(3:25) and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

(3:26) and they, who keep their first estate, shall be added upon; and they, who keep not their first estate, shall not have glory in the same kingdom, with those who keep their first estate; and they, who keep their second estate, shall have glory added upon their heads forever and ever.

23. (3:27) And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first.	MOS 4:1 And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying--Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. MOS 4:2 But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me, Father, thy will be done, and the glory be thine forever.	
(3:28) And the second was angry, and kept not his first estate, and, at that day, many followed after him.	MOS 4:3 Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; MOS 4:4 And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.	
(4:1) And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth.	MOS 2:1 And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest.	GEN 1:1 In the beginning God created the heaven and the earth.
(4:2) And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth: and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.	MOS 2:2 And the earth was without form, and void; and I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water; for I am God.	GEN 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

24. (4:3) And they said, the Gods, let there be light, and there was light.	MOS 2:3 And I, God, said: Let there be light; and there was light.	GEN 1:3 And God said, Let there be light: and there was light.
(4:4) And they, the Gods, comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness,	MOS 2:4 And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness.	GEN 1:4 And God saw the light, that it was good: and God divided the light from the darkness.
(4:5) 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 night; and from the morning until the evening, they called day: and this was the first, or the beginning of that which they called day and night.	MOS 2:5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.	GEN 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
25. (4:6) And the Gods also said let there be an expanse in the midst of the waters, and it shall divide the waters from the waters.	MOS 2:6 And again, I, God, said: Let there be a firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;	GEN 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
(4:7) And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse: and it was so, even as they ordered.	MOS 2:7 And I, God, made the firmament and divided the waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.	GEN 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
(4:8) And the Gods called the expanse, heaven. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day: and this was the second time, that they called night and day.	MOS 2:8 And I, God, called the firmament Heaven; and the evening and the morning were the second day.	GEN 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.
26. (4:9) And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered;	MOS 2:9 And I, God, said: Let the waters under the heaven be gathered together unto one place, and it was so; and I, God, said: Let there be dry land; and it was so.	GEN 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
(4:10) and the gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed.--	MOS 2:10 And I, God, called the dry land Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.	GEN 1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

(4:11) And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered.	MOS 2:11 And I, God, said: Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.	GEN 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
(4:12) And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself, after his kind; and the Gods saw that they were obeyed.	MOS 2:12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good;	GEN 1:12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.
(4:13) 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.	MOS 2:13 And the evening and the morning were the third day.	GEN 1:13 And the evening and the morning were the third day.
27. (4:14) And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years;	MOS 2:14 And I, God, said: Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years;	GEN 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
(4:15) and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so.	MOS 2:15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.	GEN 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
(4:16) And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light	MOS 2:16 And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon;	GEN 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night:
he set the stars, also;	and the stars also were made even according to my word.	he made the stars also.
(4:17) 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	MOS 2:17 And I, God, set them in the firmament of the heaven to give light upon the earth. MOS 2:18 And the sun to rule over the day, and the moon to	GEN 1:17 And God set them in the firmament of the heaven to give light upon the earth, GEN 1:18 And to rule

from the darkness.	rule over the night, and to divide the light from the darkness;	over the day and over the night, and to divide the light from the darkness:
(4:18) And the Gods watched those things which they had ordered, until they obeyed.	and I, God, saw that all things which I had made were good;	and God saw that it was good
(4:19) 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.	MOS 2:19 And the evening and the morning were the fourth day.	GEN 1:19 And the evening and the morning were the fourth day.
28. (4:20) And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven.	MOS 2:20 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.	GEN 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.
(4:21) And the gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good.	MOS 2:21 And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.	GEN 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.
(4:22) And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth.	MOS 2:22 And I, God, blessed them, saying: Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth; God, blessed	GEN 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
4:23) And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.	MOS 2:23 And the evening and the morning were the fifth day.	GEN 1:23 And the evening and the morning were the fifth day.
29. (4:24) And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind; and it was so as they had said.	MOS 2:24 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;	GEN 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
(4:25) And the Gods organized the	MOS 2:25 And I, God, made the	GEN 1:25 And God

earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey.	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.	made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.
(4:26) And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth.	MOS 2:26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.	GEN 1:26 And God said, Let us make man in our image, after our likeness: and let them have 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.
(4:27) So the Gods went down to organize man in their own image, in the image of the Gods, to form they him, male and female, to form they them:	MOS 2:27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.	GEN 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.
(4:28) 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.	MOS 2:28 And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.	GEN 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
(4:29) And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat;	MOS 2:30 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.	GEN 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.
(4:31) And the Gods said we will do every thing that we have said, and organize them; and, behold, they shall be very obedient. And it came to pass that it was from evening until morning, they called night; and it came to pass that it was from morning until evening, they called day; and they numbered	MOS 2:31 And I, God, saw everything that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day.	GEN 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

the sixth time.		
30. (5:1) And thus we will finish the heavens and the earth, and all the hosts of them.	MOS 3:1 Thus the heaven and the earth were finished, and all the host of them.	GEN 2:1 Thus the heavens and the earth were finished, and all the host of them.
(5:2) And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled.	MOS 3:2 And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;	GEN 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
(5:3) And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works, which they, the Gods, counselled among themselves to form, and sanctified it.	MOS 3:3 And I, God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which I, God, had created and made.	GEN 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.
And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth.		
(5:4) And the Gods came down and formed these, the generations of the heavens, and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens,	MOS 3:4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth,	GEN 2:4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,
(5:5) according to all that, which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled to do them; and had not formed a man to till the ground;	MOS 3:5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;	GEN 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
(5:6) but there went up a mist from the earth, and watered the whole face of the ground.	MOS 3:6 But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.	GEN 2:6 But there went up a mist from the earth, and watered the whole face of the ground.

<p>(5:7) And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.</p>	<p>MOS 3:7 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.</p>	<p>GEN 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.</p>
<p>31. (5:8) And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed.</p>	<p>MOS 3:8 And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed.</p>	<p>GEN 2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.</p>
<p>(5:9) And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil</p>	<p>MOS 3:9 And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which 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 tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.</p>	<p>GEN 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.</p>
<p>(5:10) There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.</p>	<p>MOS 3:10 And I, the Lord God, caused a river to go out of Eden to water the garden; and from thence it was parted, and became into four heads.</p>	<p>GEN 2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.</p>
	<p>MOS 3:11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where I, the Lord God, created much gold;</p>	<p>GEN 2:11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;</p>
	<p>MOS 3:12 And the gold of that land was good, and there was bdellium and the onyx stone.</p>	<p>GEN 2:12 And the gold of that land is good: there is bdellium and the onyx stone.</p>
	<p>MOS 3:13 And the name of the second river was called Gihon; the same that compasseth the whole land of Ethiopia.</p>	<p>GEN 2:13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.</p>

	MOS 3:14 And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.	GEN 2:14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.
(5:11) And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it:	MOS 3:15 And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.	GEN 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
(5:12) and the Gods commanded the man, saying, of every tree of the Garden, thou mayest freely eat,	MOS 3:16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,	GEN 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
(5:13) 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.	MOS 3:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.	GEN 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet, the Gods had not appointed unto Adam his reckoning.		
32. (5:14) 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.	MOS 3:18 And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make an help meet for him.	GEN 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.
(5:15) 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,	MOS 3:21 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;	GEN 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
(5:16) and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man.	MOS 3:22 And the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man.	GEN 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
(5:17) And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man;	MOS 3:23 And Adam said: This I know now is bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.	GEN 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

<p>(5:18) therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.</p>	<p>MOS 3:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.</p>	<p>GEN 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.</p>
<p>(5:19) And they were both naked, the man and his wife, and were not ashamed.</p>	<p>MOS 3:25 And they were both naked, the man and his wife, and were not ashamed.</p>	<p>GEN 2:25 And they were both naked, the man and his wife, and were not ashamed.</p>
<p>(5:20) And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof.</p>	<p>MOS 3:19 And out of the ground I, the Lord God, formed every beast 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 breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.</p>	<p>GEN 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.</p>
<p>(5:21) And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an help meet for him.</p>	<p>MOS 3:20 And Adam gave names 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.</p>	<p>GEN 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.</p>

Appendix II
Text Structures.
The Book of Abraham

Comments on Text Structure

D. Lynn Johnson

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The Book of Abraham possesses a rich literary structure or texture at several levels that enhances the information content of the text, and adds interest and beauty as well. Reformatting the text to show this texture opens up the book to view in a manner that is impossible in the traditional format. Not only is the result aesthetically pleasing, but the themes and ideas contained in the scriptures, and their relationships to each other, are more visually apparent. Searching for a particular passage is facilitated.

Although we may be reading what appears to be a linear or chronological account of Abraham's experiences, we discover that the thoughts and ideas often are folded back upon themselves in a reflective motif. Sometimes the basic pattern forms an outline on which the text is built. As an example, consider 1:1-7 [verse numbers from current Pearl of Great Price Book of Abraham. -ed.], where the main themes are identified by capital letters.

A Abraham needs to move.

B Abraham seeks the blessings of the fathers.

C He seeks for the right to be ordained to administer the blessings.

D Having followed righteousness, he desires to be possess greater knowledge, to be more righteous, to have a numerous posterity, and to be a prince of peace.

C He became a rightful heir, a High Priest (and thus able to administer the blessings).

B He sought for his appointment unto the Priesthood according to the appointment of God to the fathers.

A False priests try to sacrifice him, which is the reason he needs to move.

The parallelism between the elements with identical index letters is evident. The central thought, labeled D, clearly is Abraham's motivation for seeking the priesthood, as well as a new home. As is often the case in chiasmus, the central element is the point of emphasis of the entire passage. Finding these relationships among the elements assists in deriving greater understanding of the passage.

Within this outline we find several examples of further texture on a finer scale. In the first B we see a list of three items, happiness, peace, and rest. The scriptures are replete with lists of this sort. Often the number of members in the lists bear striking correspondence to the traditional biblical number symbolism outlined by Bullinger. (The number three implies completeness.)

Within D we see two chiasms linked together with a common element (ababccba). Keeping the commandments is an obvious factor in being a greater follower of righteousness, as the structure indicates.

At the center of the chiasm in the second C we find an example of direct or alternate parallelism, in this case with an extra point of emphasis (ababc).

These few verses have exposed us to several of the parallel forms that are useful in gaining understanding of scripture. These are inverted parallel (of which chiasmus is a sub-set) (ABCDCBA), direct parallel (ABCABC), sometimes with a point of emphasis (ABCABCD), and lists of similar items. There are additional types of structure in the scriptures, but these are the ones that will be the most important in understanding Abraham.

A few comments on the formatting technique will be useful before considering the structure. In the reformatted text the parallelisms are indicated by equal levels of indentation. Capital or lower case letters are placed at the beginning of the elements of the more extensive units to guide the eye. Some small simple structures are not labeled. Multiple levels of structure are observed frequently, and the label hierarchy is AA, A, a. Subscripts are used to indicate direct parallelism in paired sub-elements within larger structures.

Paired elements or sub-elements are similar, opposite, or otherwise related. Sometimes an element helps explain or elaborates upon its partner.

Verse numbers are placed at the end of previous verses to avoid having lines beginning with numbers, which is distracting. When a verse number would be the only item on a line it has been deleted. [Unfortunately, we have had to modify this practice here. Consequently, verse numbers are placed at the beginning of the verse, with both *TS-1* versification and modern Pearl of Great Price versification represented as in the commentary. Therefore, in Professor Johnson's format, verse numbers should now be regarded *as part of the text* in order to obtain the correct indentation of text. Also, Professor Johnson's original format used the current Pearl of Great Price text of the Book of Abraham. We have used the TS-1 text. -ed.]

The discussion that follows will focus on the structure, rather than the content, which would require substantially more discussion than is possible here. Also, much of the structure will be fairly obvious, and will not be commented upon.

Abraham 2:1-17 shows an example of how a linear history can be told in a chiastic manner. It begins and ends with considerations of famine and death. Working inwards from both ends we find Sarai and Lot (B),

departure from Ur or Haran (C), appearance or departure of the Lord (D), nations and families of the earth (E), blessings unto and by Abraham's seed (F), Priesthood (G), and blessings through Abraham and to those who bless him (H). We arrive at the point of emphasis (I), wherein Abraham is placed as the father of the faithful. This is the central issue of this part of the account.

Chapter 3 is a remarkable example of symbolism that is defined in part by the structure. It possesses multiple levels of structure, as well. The overall pattern is denoted by double capital letters. The first AA,

BB, and CC discuss stars, while the second are about spirits and the Lord in closely parallel ways. Thus the first AA speaks of the star, later identified as Kolob, that was nearest unto the throne of God, while the second is about the Intelligence that was like unto God and, by implication, nearest unto his throne. The great governing stars are spoken of in the first BB, while the governing spirits are characterized in the second BB. Stars and spirits are the subjects of the first and second CC, respectively. The point of emphasis (EE) is the promise of a numerous posterity, the consequence of all that surrounds it in this system.

It is to be noted that the overall structure is more or less independent of the smaller scale structure it overlays. Thus the first AA, BB, and the beginning of CC are all included in the first A. This is not unusual in scripture. The smaller systems each have their own significance, and bear careful study, observing in particular the points of emphasis.

Chapters 4 and 5 contain what to many is the most easily understood written account of the creation. It possesses clearly defined preparation, planning and execution phases. The overall pattern is an incomplete direct parallel, AA, BB, CC, AA, BB. It is almost as if there is a CC, but it is not written.

The creation of the heavens and the earth by the Gods is the subject of the two AA elements (4:1-2 and 5:4). The first BB (4:3-31) describes the preparation and plans for life forms upon the earth, while the second (5:5-20) covers the physical creation of all living organisms, including man. Curiously, CC (5:1-3) speaks of the plan of the Gods to end their work, rest, and sanctify the seventh time. The book ends before the actualization of this takes place, and we are left to speculate what is implied by the future tense in these verses.

Within the first BB element we find the preparation and plans described in a series of six direct parallel statements. The A and C elements are relatively fixed in form, while there is an evolution in the B elements. The As begin with "And they (the Gods) said" (v3), "And the Gods also said" (v6), "And the Gods ordered" (v9), "And the Gods organized" (v14), "And the Gods said" (v20), and "And the Gods prepared" (v24). They all include statements of creation or preparation. The C elements are in all cases the delineation of the night and the day.

The B elements begin with the naming of the work done, night and day (v5), heaven (v8), and earth (v10). The statements of preparation begin in the third B (v10-12), and the concept of obedience is introduced. (Note that the Genesis and Moses accounts give "good" and "very good" where Abraham gives "obedient" and "very obedient".) The final three B elements are almost exclusively statements of present or future obedience.

The third level of structure, denoted only by levels of indentation in the reformatted text, is almost exclusively of direct parallel form. An exception is the nice little chiasm in 5:7, where man's spirit and the breath of life are placed in parallel to each other.

The creation accounts in Genesis and Moses follow a similar pattern to the Abraham account, but the pattern is not as clearly defined there. It is to be noted that Abraham's account would predate Moses' by several centuries. Both Abraham and Moses were writing for the benefit of their people, and their posterity in particular, and took pains to attribute all creation to God and the Gods to protect their people from the concepts of the idolaters among whom they were living.

The last major system, with its three little subsystems (5:14-20), is a chiasm beginning and ending with "help meet", with the point of emphasis being "Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh". This places proper emphasis on the whole purpose of the creation. We may read this statement of parenthood on two levels, earthly and heavenly. It is interesting that it occurs only one other place in scripture (Ephesians 5:31), where it probably carries a similar connotation.

Thus we find the Book of Abraham written in a highly structured way, with the structure helping us to understand the messages he wrote for the benefit of his posterity, including ourselves. The detailed analysis and reformatting shown here has been reserved for our day, when the computer and an abundance of paper are at our disposal.

Finally, it is important to recognize that the formatting shown is simply one man's opinion. The interested student of the scriptures should put it aside and go through the scriptures in detail, seeking for the structure independently. The result will undoubtedly be different, and the insights gained will be more personal and meaningful to the individual. It is very much like the contrast between watching someone make a crucial basket in a ball game and doing the slam dunk yourself.

THE BOOK OF ABRAHAM

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

a (1:7) therefore they turned their hearts
 b to the sacrifice of the heathen in offering up their children unto their dumb idols,
 c and hearkened not unto my voice
 d but endeavored to take away my life by the hand of
 the priest of Elkenah; the priest of Elkenah was also the priest of Pharaoh.
 e 3. (1:8) Now, at this time it was the custom of the priest of Pharaoh,
 the King of Egypt to offer up upon the altar which was built in the
 land of Chaldea, for the offering unto these strange gods, both
 men, women and children.

B (1:9) 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.
 C Now the God of Shagreel was the Sun.
 D (1:10) Even the thank-offering of a child
 E did the priest of Pharaoh offer upon the altar, which stood by the
 hill called Potiphar's Hill, at the head of the plain of Olishem.
 E (1:11) Now, this priest had offered upon this altar
 D three virgins at one time, who were the daughters of Onitah, one of the
 Royal descent, directly from the loins of Ham.
 C These virgins were offered up because of their virtue; they would not bow down
 to worship Gods of wood or of stone,
 B therefore they were killed upon this altar, and it was done after the manner of the
 Egyptians.

A 4. (1:12) And it come [sic] to pass that the priests laid violence upon me, that they might
 slay me, also, as they did those virgins, upon this altar;
 and that you might have a knowledge of this altar,
 I will refer you to the representation at
 the commencement of this record.
 (1:13) 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,
 & also a God like unto that of
 Pharaoh King of Egypt.
 (1:14) 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 the figures is called by the
 Chaldeans Rahleenos, which signifies Hyeroglyphics [sic].

5. (1:15) And as they lifted up their hands upon me, that they might offer me up, and take
 away my life, behold,
 I lifted up my voice unto the Lord my God;
 and the Lord hearkened
 and heard,
 and he filled me with a vision of the Almighty,
 and the angel of his presence stood by me,
 and immediately unloosed my bands, (

1:16) and his voice was unto me,
 a Abram! Abram! behold, my name is JEHOVAH, and I have heard thee,
 b and have come down to deliver thee,
 c and to take thee away from thy fathers house, and from all thy kin-
 folks, into a strange land, which thou knowest not of,

d (1:17) and this because they have turned their hearts away from me,
to worship

e the God of Elkenah, and
the God of Libnah, &
the God of Mahmackrah, &
the God of Korash, and
the God of Pharaoh King of Egypt;

a therefore I

b have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abram, my son, to take away thy life:

c (1:18) 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; (1:19) as it was with Noah so shall it be with thee;

d that through thy ministry my name shall be known in the earth forever,

e for I am thy God.

6. (1:20) Behold, Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah, and of the Gods of the land, and utterly destroyed them, and smote the priest that he died;

and there was great mourning in Chaldea,

and also in the court of Pharaoh, which

Pharaoh signifies King by royal blood.

A (1:21)---- Now this King of Egypt was a descendant from the loins of Ham,

B and was a partaker of the blood of the Canaanites, by birth. (1:22) From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

C 7. (1:23) The land of Egypt

D being first discovered

E by a woman,

F who was the daughter of Ham,
and the daughter of Egyptus,

F which, in the Chaldea [sic], signifies Egypt,
which signifies, that which is forbidden.

E (1:24) When this woman

D discovered

C the land it was under water,

B who afterwards settled her sons in it: And thus, from Ham, sprang that race which preserved the curse in the land.

A a (1:25) Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham,

b and it was after the manner of the government of Ham,

c which was patriarchal.

a (1:26) Pharaoh, being a righteous man,

b established his kingdom and judged his people wisely and justly all his days,

c seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father,

who blessed him with the blessings of the earth, and with the blessings of wisdom,

but cursed him as pertaining to the Priesthood.

8. (1:27) Now Pharaoh being of that lineage, by which

he could not have the right of Priesthood,
notwithstanding the Pharaoh's would fain claim it from
Noah, through Ham, therefore my father was led away by their idolatry;

- A (1:28) but I shall endeavor hereafter to delineate the chronology, running back from myself
B to the beginning of the creation,
C for the records have come into my hands; which I hold unto this present time.
D 9. (1:29) Now, after the priest of Elkenah was smitten, that he died,
E there came a fulfilment of those things which were said unto me
concerning the land of Chaldea,
that there should be a famine in the land.
E (1:30) Accordingly a famine prevailed throughout all the
land of
Chaldea,
D and my father was sorely tormented because of the famine,
and he repented of the evil which he had determined against me, to take
away my life.
C (1:31) But the records of the fathers, even the Patriarchs, concerning the right of
Priesthood, the Lord my God preserved in mine own hands,
B therefore a knowledge of the beginning of the creation, and also of the planets, and of
the stars, as they were made known unto the fathers, have I kept even unto this day,
A and I shall endeavor to write some of these things upon this record, for the benefit of my posterity
that shall come after me.
- A 10. (2:1) Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that
Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldee's.
B (2:2) And it came to pass that I Abraham, took Sarai to wife, and Nehor, my brother,
took Milcah to wife, who were the daughters of Haran.
(2:3) Now the Lord had said unto me, Abram, get thee
out of thy country, and
from thy kindred, and
from thy father's house,
unto a land that I will shew thee.
C (2:4) There-fore I left the land of Ur, of the Chaldees,
to go into the land of Canaan;
and I took Lot, my brother's son,
and his wife,
and Sarai,
my wife,
and also my father followed after me,
unto the land which we denominated Haran.
(2:5) And the famine abated;
and my father tarried in Haran and dwelt there,
as there were many flocks in Haran;
and my father turned again unto his idolatry,
therefore he continued in Haran.
D 11. (2:6) But I, Abram, and Lot, my brother's son, prayed unto the Lord,
and
the Lord appeared unto me, and said unto me,
arise, and take Lot with thee,
for I have purposed to take thee away out of Haran,
and to make of thee a minister, to bear my name in a strange land
which I will give unto thy seed after thee for an everlasting possession,

when they hearken to my voice,
 (2:7) for I am the Lord thy God;
 I dwell in Heaven,
 the earth is my footstool;
 I stretch my hand over the sea, and it obeys my voice;
 I cause the wind and the fire to be my chariot;
 I say to the mountains depart hence, and
 behold
 they are taken away
 by a whirlwind,
 in an instant, suddenly.

(2:8) My name is Jehovah,
 and I know the end from
 the beginning, therefore,
 my hand shall be over thee,
 E (2:9) and I will make of thee a great nation,
 and I will bless thee above measure,
 and make thy name great among all nations,
 F and thou shalt be a blessing unto thy seed after thee,
 G that in their hands they shall bear this ministry
 and priesthood
 unto all nations;
 H (2:10) and I will bless them
 through thy name;
 I for as many as
 receive this gospel
 shall be called after
 thy name, and shall
 be accounted thy
 seed, and shall rise
 up and bless thee, as
 unto their father,
 H (2:11) and I will bless them
 that bless thee, and curse
 them that curse thee,
 G and in thee, (that is, in thy Priesthood)
 F and in thy seed, (that is thy Priesthood,) for I give unto thee
 a promise that this right shall continue in thee, and in thy
 seed after thee (that is to say, the literal seed, or the seed of
 the body,)
 E shall all the families of the earth be blessed, even with the
 blessings of the gospel, which are the blessings of salvation, even
 of life eternal.
 D 12. (2:12) Now, after the Lord had withdrawn from speaking to me, and
 withdrawn his face from me, I said in mine heart, thy servant [sic] has
 sought thee earnestly, now I have found thee. (2:13) Thou didst send thine
 angel to deliver me from the Gods of Elkenah, and I will do well to
 hearken unto thy voice, therefore let thy servant rise up and depart in
 peace.
 C (2:14) So I, Abram, departed as the Lord had said unto me, and Lot with me, and
 I, Abram, was sixty and two years old when I departed out of Haran.
 B (2:15) And I took
 Sarai, whom I took to wife when I was in Ur, in Chaldea,
 and Lot, my brother's son,
 and all our substance that we had gathered,
 and the souls that we had won in Haran,

and came forth in the way to the land of Canaan,
 and dwelt in tents, as we came on our way:
 (2:16) therefore, eternity was our covering, and our rock, and our
 salvation,
 as we journeyed from Haran by the way of Jershon,
 to come to the land of Canaan.

- A 13. (2:17) Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; (2:18) 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 [sic] into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly because we had already come into the land of this idolatrous nation.
14. (2:19) And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. (2:20) And I, Abraham, arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there; Bethel on the West, and Hai on the East; and there I built another altar unto the Lord, and called again upon the name of the Lord. 15. (2:21) 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 [sic]. (2:22) And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, (2:23) 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, (2:24) let her say unto the Egyptians, she is thy sister, and thy soul shall live. (2:25) And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee. 16. (3:1) And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

- AA A a (3:2) and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God;
- BB b and there were many great ones, which were near unto it;
- b (3:3) and the Lord said unto me, these are the governing ones;
- CC a and the name of the great one is Kolob,
 because it is near unto me:
 for I am the Lord thy God,
 I have set this one to govern all those which
 belong to the same order of that upon
 which thou standest.
- B (3:4) And the Lord said unto me, by the Urim and Thummim,
 that Kolob was after the manner of the Lord,
 according to its times and seasons in the Revolutions thereof, that one
 revolution was a day
 unto the Lord,
 after his manner of reckoning,
 it being one thousand years according to the
 time appointed
 unto that where on thou standest;
 this is the reckoning
 of the Lord's
 time,
 according to the reckoning of Kolob.

C 17. (3:5) And the Lord said unto me,
the planet, which is the lesser light, lesser than that which is to rule the
day,
even the night,
is above, or greater than that upon which thou standest, in point of
reckoning,
for it moveth in order more slow:
this is in order, because it standeth above the earth upon which thou
standest,
therefore, the reckoning of its time is not so many as to its number
of days, and of months, and of years.
D (3:6) And the Lord said unto me, now, Abraham, these two facts
exist,
behold thine eyes seeth it; it is given unto thee to know
the times of reckoning, and
the set times, 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.

C 18. (3:7) 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;
B (3:8) 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;
(3:9) and thus there shall be the reckoning of the time of one planet above
another,
until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's
time;

A a which, Kolob, is set nigh unto the throne of God,
b to govern all those planets which belong to the same order of that upon which thou standest.
c (3:10) And it is given unto thee, to know
b the set time of all the stars, that are set to give light,
a until thou come near unto the throne of God.

DD A 19. (3:11) Thus I, Abraham, talked with the Lord, face to face, as one man talketh with
another; and he told me
B of the works which his hands had made;
C (3:12) and he said unto me, my son, my son, and his hand was stretched
out, behold I will shew you all these.
B And he put his hand upon mine eyes, and I saw those things,
which his hands had made,
which were many;
and they multiplied before mine eyes,
and I could not see the end thereof:

A (3:13) and he said unto me
this is Shinehah, (which is the sun.)
And he said unto me,
Kokob, which is a 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.

EE (3:14) And it was in the night time when the Lord spake these words unto me,
 I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the
 number of sands so shall be the number of thy seeds.

DD 20. (3:15) And the Lord said unto me, Abraham, I shew these things unto thee,
 before ye go into Egypt, that ye may declare all these words.

CC A (3:16) If two things exist,
 B and there be one above the other,
 C there shall be greater things above them;
 D therefore, Kolob is the greatest of all the Kokaubeam that thou
 hast seen, because it is nearest unto me:

A (3:17) now if there be two things,
 B one above the other, and the Moon be above the earth,
 C then it may be that a planet, or a star may exist above it,
 D and there is nothing that the Lord thy God shall take in his heart
 to do, but what he will do it:
 (3:18) Howbeit that he made the greater star, as, also,

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

B 21. (3:19) 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:
 C I am the Lord thy God, I am more intelligent than they all.
 D (3:20) The Lord thy God sent his angel to deliver thee from the
 hands of the Priest of Elkenah.
 E (3:21) I dwell in the midst of them all;
 D I, now, therefore, have come down unto thee, to deliver unto thee
 the works which my hands have made,
 C wherein my wisdom excelleth them all,
 for I rule in the heavens above, and
 in the earth beneath,
 in all wisdom and prudence,
 B over all the intelli-gencies thine eyes have seen from the beginning;
 I came down in the beginning in the midst of all the intelli-gencies thou hast seen.

BB A a 22. (3:22) Now the Lord had shewn [sic] unto me, Abraham, the intelligences that were
 or-ganized before the world was; and among all these there were many of the
 noble and great ones,
 b (3:23) and God saw these souls that they were good,
 c and he stood in the midst of them,
 d and he said, these, I will make my rulers;
 c for he stood among those that were spirits,
 b and he saw that they were good;

a and he said unto me, Abraham, thou art one of them, thou wast chosen be-fore
thou wast born.

AA (3:24) And there stood one among them that was like unto God, and he said unto those,
who were with him,
we will go down, for there is space there, and
we will take of these materials, and
we will make an Earth whereon these may dwell;
(3:25) and we will prove them herewith, to see if they will do all things whatsoever the
Lord their God shall command them;
(3:26) and they, who keep their first estate,
shall be added upon;
and they, who keep not their first estate,
shall not have glory in the same kingdom, with those who keep their
first
estate; and they, who keep their second estate,
shall have glory added upon their heads forever and ever.

23. (3:27) And the Lord said,
who shall I send?
And one answered like unto the Son of Man,
here am I, send me.
And another answered and said,
here am I, send me.
And the Lord said,
I will send the first.
(3:28) And the second was angry, and kept not his first estate, and, at that day, many
followed after him.

AA (4:1) And then the Lord said, let us go down;
A and they went down at the beginning, and they organized and formed, (that is, the Gods,)
the heavens and the earth.
B (4:2) And the earth, after it was formed, was empty and desolate;
C because they had not formed anything but the earth:
B and darkness reigned upon the face of the deep,
A and the spirit of the Gods was brooding upon the faces of the water.

BB A 24. (4:3) And they said, the Gods,
let there be light, and there was light.
(4:4) And they, the Gods,
comprehended the light, for it was bright;
and they divided the light, or caused it to be divided from the darkness,
B (4:5) and the Gods called
the light day,
and the darkness
they called
night.
C And it came to pass that from the evening until morning, they called night;
and from the morning until the
evening, they called day: and this was the first, or the
beginning of that which they called day and night.
A 25. (4:6) And the Gods also said let there be an expanse in the midst of the waters,
and it shall divide the waters from the waters.
(4:7) And the Gods ordered the expanse,
so that it divided the waters which were under the expanse, from the waters which were

- above the expanse:
and it was so, even as they ordered.
- B (4:8) And the Gods called the expanse, heaven.
- C And it came to pass that it was from evening until morning, that they called night;
and it came to pass that it was from morning until evening,
that they called day:
and this was the second time, that they called night and day.
- A 26. (4:9) And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry,
and it was so, as they ordered;
- B (4:10) and the gods pronounced the earth dry, and the gathering together of the waters,
pronounced they great waters:
and the Gods saw that they were obeyed.--
- (4:11) And the Gods said, let us prepare the earth to bring forth grass;
the herb yield-ding seed;
the fruit tree yielding fruit,
after his kind,
whose seed in itself
yield-eth its own likeness upon the earth;
and it was so even as they ordered.
- (4:12) And the Gods organized the earth to bring forth grass from its own seed,
and the herb to bring forth herb from its own seed, yield-ding 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.
- C (4:13) And it came to pass that they numbered the days; from the evening until the mor-ning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.
- A a 27. (4:14) And the Gods organized the lights in the expanse of the heaven,
b and caused them to divide the day from the night; and organized them to be
be
for signs, and
for seasons, and
for days, and
for years;
- a (4:15) and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so.
- b (4:16) And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars, also;
- a (4:17) and the Gods set them in the expanse of the heavens, to give light upon the earth,
b and to rule over the day and over the night, and to cause to divide the light from the dark-ness.
- B (4:18) And the Gods watched those things which they had ordered, until they obeyed.
- C (4:19) 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.

- A 28. (4:20) And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven.
(4:21) And the gods prepared the waters that they might bring forth great whales, and eve-ry living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind;
- B and the Gods saw that they would be obeyed, and that their plan was good.
(4:22) And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth.
- C (4:23) And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.
- A 29. (4:24) And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind;
and it was so as they had said.
(4:25) 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 their kind;
and the Gods saw they would obey.
(4:26) And the Gods took counsel among themselves, and said,
let us go down, and form man in our image, after our likeness, and we will give them dominion
over the fish of the sea, and
over the fowl of the air, and
over the cattle, and
over all the earth, and
over every creeping thing, that creep-eth upon the earth.
(4:27) So the Gods went down to organize man
in their own im-age,
in the image of the Gods,
to form they him,
male and female,
to form they them:
(4:28) and the Gods said
we will bless them.
And the Gods said
we will cause them to
be fruitful,
and multiply
and re-plenish the earth,
and subdue it,
and to have dominion
over the fish of the sea, and
over the fowl of the air, and
over ev-ery living thing that moveth upon the earth.

(4:29) And the Gods said,
 behold, we will give them
 every herb bearing seed that shall come upon the face of all the earth,
 and
 every tree which shall have fruit upon it, yea the fruit of the tree,
 yielding seed to them we will give it,
 it shall be for their meat;
 (4:30) and to every beast of the earth,
 and to every fowl of the air,
 and to every thing that creepeth up-on 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.
 (4:31) And the Gods said
 we will do every thing that we have said, and organize them;
 B and, behold, they shall be very obedient.
 C And it came to pass that it was from evening until morn-ing, they called
 night;
 and it came to pass that it was from morning until evening, they called
 day; and
 they numbered the sixth time.

AA A 30. (5:1) And thus we will finish the heav-ens and the earth, and all the hosts of them. (5:2)
 B1 And the Gods said among them-selves, on the seventh time, we will end our work,
 which we have counselled;
 B2 and we will rest on the seventh time from all our work which we have counselled.
 B1 (5:3) And the Gods concluded upon the seventh time,
 B2 because, that on the seventh time they would rest from all their works, which they,
 the Gods, counselled among themselves to form, and sanctified it.
 A And thus were their decisions, at the time that they counselled among themselves to form
 the heavens and the earth.

AA (5:4) And the Gods came down and formed these, the genera-tions of the heavens, and of the
 earth, when they were formed, in the day that the Gods formed the earth and the heav-ens,
 BB A (5:5) according to all that, which they had said, concerning
 every plant of the field, before it was in the earth, and
 every herb of the field, before it grew;
 B1 for the Gods had not caused it to rain upon the earth, when they counselled to do
 them;
 B2 and had not formed a man to till the ground;
 B1 (5:6) but there went up a mist from the earth, and watered the whole face of the
 ground.
 B2 (5:7) And the Gods formed man from the dust of the ground,
 and took his spirit, that is the man's spirit,
 and put it into him,
 and breathed into his nostrils
 the breath of life,
 and man became a liv-ing soul.

A 31. (5:8) And the Gods planted a garden, eastward in Eden,
 B and there they put the man, whose spirit they had put into the body, which they had
 formed.

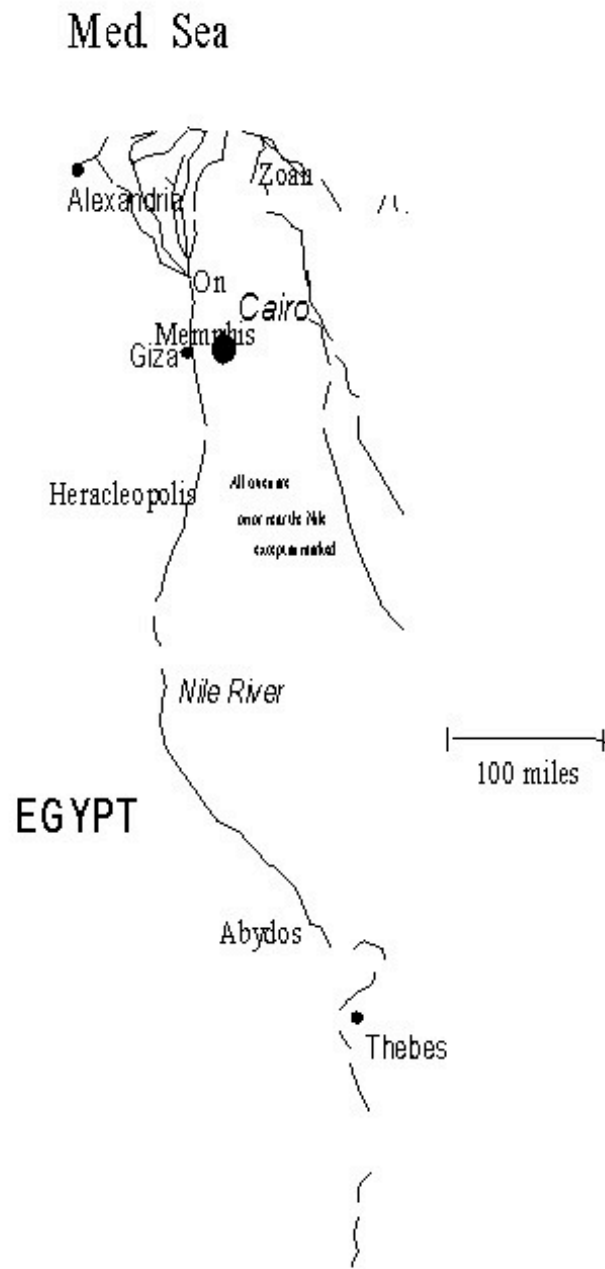
- C (5:9) And out of the ground made the Gods to grow ev-ery tree that is
pleasant to the sight, and good for food:
D the tree of life, also,
E in the midst of the garden,
D and the tree of knowledge of good and evil.
- C (5:10) There was a river running out of Eden, to water the garden, and
from thence it was parted and became into four heads.
- B (5:11) And the Gods took the man and put him in
- A the Garden of Eden, to dress it and to keep it:
(5:12) and the Gods commanded the man, saying,
of every tree of the Garden, thou mayest freely eat,
(5:13) but of the tree of knowledge of good and evil,
thou shalt not eat of it,
for in the time that thou eat-est thereof, thou shalt surely die.
Now I, Abraham, saw that it was after the Lord's time, which
was after
the time of Kolob; for as yet, the Gods had not ap-pointed unto Adam
his
reckoning.
- A 32. (5:14) And the Gods said, Let us make an help meet for the man,
for it is not good that the man should be alone,
there-fore we will form an help meet for him.
- B (5:15) 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,
(5:16) and the rib which the Gods had taken from man, formed they a
woman, and brought her unto the man.
(5:17) And Adam said this was bone of my bones, and flesh of
my flesh,
now she shall be called woman,
because she was taken out of man;
- C (5:18) therefore shall a man leave his father and his mother, and shall
cleave unto his wife, and they shall be one flesh. (5:19) And they were
both naked, the man and his wife, and were not ashamed.
- B (5:20) And out of the ground the Gods formed every beast of the field,
and every fowl of the air,
and brought unto Adam to see what he would call them;
and whatsoever Adam called every living creature, that should
be the
name thereof.
(5:21) And Adam gave names to all cattle,
to the fowl of the air,
to every beast of the field;
- A and for Adam there was found an help meet for him.
-

Notes on Appendix II

1. The text is TS-1, as used in the commentary. Verse numbers are used as in the commentary. Verse numbers are formatted as though part of the text to assist the reader in locating the text both in the original, and in the current version of the Pearl of Great Price. Parallel systems are in some respects matters of opinion and should be taken as preliminary. Some ground rules for examination of texts for such structures are found in Welch, 1995 and Lund, 1942.

Appendix III. Maps

Landmarks in Egypt. Copyright © 1992 W. V. Smith



World of Abraham –Modern Boundaries

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