

# HISTORY OF THE BOOK OF MOSES

Selections from the Book of Moses in the Pearl of Great Price is the Joseph Smith Translation (JST) of Genesis 1:1–6:13, the beginning pages of the New Translation.<sup>1</sup> The material in it was revealed between June 1830 and February 1831. In some ways, the Book of Moses<sup>2</sup> can be considered the most significant part of the JST, because it has contributed more distinctive Latter-day Saint doctrine than any other part of that work. It has stood since the beginning of the Church of Jesus Christ of Latter-day Saints as one of the doctrinal cornerstones of the Restoration and as an enduring testimony to the divinely inspired work of Joseph Smith.

We are indebted to Elder Franklin D. Richards of the Quorum of the Twelve Apostles for the existence of the Pearl of Great Price and for including the Book of Moses in it. In 1851, while serving as president of the British Mission in Liverpool, England, he prepared a mission pamphlet containing “a choice selection from the revelations, translations, and narrations of Joseph

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1. Transcriptions of the original manuscript pages, with introductory essays, are presented in Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, eds., *Joseph Smith's New Translation of the Bible: Original Manuscripts* (Provo, UT: Religious Studies Center, Brigham Young University, 2004). All citations from original manuscripts are from that source.
  2. The title “Book of Moses” was first added in 1902. In 1981 the title was made more precise with “Selections from the Book of Moses.” For convenience, I will follow the common practice and use “Book of Moses” even in contexts that predate the application of that name in 1902.

Smith.”<sup>3</sup> He drew the title, the *Pearl of Great Price*, from the treasured object in Jesus’s parable in Matthew 13:45–46. Among other important texts of the Restoration, Elder Richards included excerpts of the first chapters of Genesis from Joseph Smith’s Bible translation.<sup>4</sup> Since the 1851 Liverpool publication, other editions of material from the Genesis translation have appeared in print. In 1867 the Reorganized Church of Jesus Christ of Latter Day Saints published what is now commonly called the *Inspired Version*, an edited transcript of the entire JST. That was followed in 1878 by a new edition of the Pearl of Great Price, published by the Church of Jesus Christ of Latter-day Saints in Salt Lake City, Utah. Revised editions of the Pearl of Great Price, each with changes to the text of the Book of Moses, followed in 1902, 1921, and 1981.

## Old Testament Manuscript 1

The JST was recorded in ink on the common writing paper of the Prophet’s day, “foolscap” paper. The name applies to a size of sheets approximately sixteen by thirteen inches in dimension.<sup>5</sup> They were folded in the middle and stitched at the fold, making writing booklets with pages about eight inches wide and thirteen inches tall. The original dictated text of Joseph Smith’s Genesis translation is on a manuscript titled Old Testament

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3. Franklin D. Richards, *The Pearl of Great Price: Being a Choice Selection from the Revelations, Translations, and Narrations of Joseph Smith, First Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter-day Saints* (Liverpool: F. D. Richards, 1851), title page.
  4. The 1851 *Pearl of Great Price* included the following items: the JST through Genesis 6:13 (now Selections from the Book of Moses), Matthew 23:39–24:51 from the JST (Joseph Smith—Matthew), the Book of Abraham, parts of five sections from the Doctrine and Covenants (no longer included), part of the Prophet’s 1838 history (Joseph Smith—History), the Articles of Faith (not known by that title at the time), and a poem entitled “Truth” (now hymn 272 in the LDS hymnbook).
  5. The name *foolscap* derived from paper in the eighteenth century that bore the watermark of a fool’s cap.

Manuscript 1 (OT1).<sup>6</sup> The Book of Moses is found on the first twenty-one pages, in the handwriting of four different scribes:

Pages 1–10	Oliver Cowdery	Moses 1:1–5:43	June 1830–?
Pages 10–11	John Whitmer	Moses 5:43–6:18	Oct. 21, 1830; Nov. 30, 1830
Pages 11–14	Emma Smith	Moses 6:19–52	Dec. 1, 1830
Pages 14–15	John Whitmer	Moses 6:52–7:1	Dec. 1830
Pages 15–21	Sidney Rigdon	Moses 7:2–8:30	Dec. 1830; Feb. 1831

The work of the JST began either in Harmony, Pennsylvania; Colesville, New York; or Fayette, New York. It continued in Fayette and then in Kirtland, Ohio. The starting month, June 1830, is written on OT1, page 1. Oliver Cowdery, taking dictation from Joseph Smith, wrote the first ten pages. In October he left on the Lamanite Mission that introduced the restored gospel in Ohio and Missouri.<sup>7</sup> He was replaced as scribe by John Whitmer, who wrote the date October 21, 1830, on page 10 and started his first brief service as scribe. Farther down the same page, Whitmer inserted the date November 30, 1830, and wrote more. Emma Smith then wrote slightly more than two pages. She began by writing “Dec 1rst” at the bottom of page 11 and wrote to the top of page 14. The previous July, she had been called in a revelation to write for the Prophet when his regular scribe (at that time Oliver Cowdery) was unavailable (see D&C 25:6). Her work on the JST manuscript was in fulfillment of that calling. John Whitmer resumed scribing again and wrote on two more pages, after which Sidney Rigdon’s handwriting first appears. Rigdon had

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6. OT1 is housed in the Library-Archives of the Community of Christ in Independence, Missouri. In some older publications, this document is titled “Old Testament Manuscript 2,” based on a misunderstanding by early archivists regarding the sequence of the New Translation.

7. See Joseph Smith, *The Papers of Joseph Smith: Vol. 1, Autobiographical and Historical Writings*, ed. Dean C. Jessee (Salt Lake City: Deseret Book, 1989), 324–25; D&C 28:8–10.

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*Old Testament Manuscript 1, page 10, showing the dates October 21, 1830, and November 30, 1830; handwriting of Oliver Cowdery (lines 1–5) and John Whitmer; Moses 5:41–6:2*

10  
Adam was taken that Adam said unto the Lord & he was caught  
away by the spirit of the Lord & was carried down into the water  
& was there under the water & was brought forth out of the water &  
then he was baptized & the spirit of god descended upon him & then  
he was born of the spirit & became quickened in the inner man  
& he heard a voice out of heaven saying thou art baptized with  
fire & with the Holy Ghost this is the record of the father & the Son  
from henceforth & forever & thou art after the order of him who  
was without beginning of days or end of years from all eternity  
to all eternity halleluiah then sat one in me a son of god & thus may  
all become my sons amen. [ & it came to pass that Joseph went  
and his apostles saying halleluiah our father whom thou taught these things  
& many have believed & become the sons of god & many have believed  
not & have perished in their sins & are looking forth with fear in  
tremor for the fiery indignation of the wrath of god to be poured  
out upon them [ and from that time forth Joseph began to preach  
and say unto the people that as I was journeying and stood in  
the place of Joseph and I cried unto the Lord there came a  
voice out of heaven saying turn or get up upon the Mount  
Sion and it came to pass that I turned and went upon the  
mountain as I stood upon the Mount and I beheld the heavens  
open and I was clothed upon with glory and I saw the Lord  
before my face and he talked with me even as a man  
talketh one with another face to face and he said unto me  
look and I will shew unto thee the things that shall come to pass  
of many generations it came to pass that I beheld in the  
valley of Shinar and I saw people which dwell in tents  
which were the people of Shinar and again the Lord said unto  
me look and I looked towards the North and I beheld the  
people of Canaan which dwell in tents and the Lord said  
unto me prophesy and prophesy saying halleluiah the people  
of Canaan which are numbering shall be brought in battle  
array against the people of Shinar and the land of Canaan  
they shall utterly be destroyed and the land shall be  
desolate themselves in the land and the land shall be  
desolate and uninhabited and none other people shall dwell  
there but the people of Canaan for halleluiah the Lord shall  
cause the land to be fruitful and the barrenness  
thereof shall be removed and there was a Harbinger  
came upon all the children of Canaan that they were  
spied among all people and it came to pass the Lord said  
unto me look and I looked and I beheld the land of Shinar  
and the land of Cush and the land of Ham and the land  
of Phoenicia and the land of Shinar and the land of Hanes and  
the land of Hamanah and all the inhabitants thereof  
and the Lord said unto me go speak to this people and say  
unto them repent for I shall come and smite them with a

Old Testament Manuscript 1, page 15, December 1830; handwriting of John  
Whitmer (to bracket on line 16) and Sidney Rigdon; Moses 6:64-7:10

arrived in Fayette on December 10, 1830, and soon thereafter was appointed by revelation to be Joseph Smith's scribe (see D&C 35:20). The translation was interrupted when the Prophet prepared to move from New York to Ohio in January 1831. He arrived in Kirtland, Ohio, on about the first of February and soon began anew his work on the New Translation, again with Sidney Rigdon as scribe. It was there that the Book of Moses was finished in February 1831. Rigdon continued as scribe for the rest of OT1, which ends in Genesis 24. He also wrote large portions of the other JST manuscripts, and more than half of the pages of the entire New Translation are in his handwriting.

In general, Joseph Smith's scribes wrote without using punctuation, which sometimes makes it difficult to interpret the intended meaning of his words. Some of the other JST manuscripts were punctuated heavily by later hands, but that is not the case with OT1.

By April 5, 1831, a duplicate of OT1 had been made, called Old Testament Manuscript 2 (OT2). Although it started as a copy of the dictated manuscript, OT2 later became the document on which the Prophet continued his translation to the end of the Old Testament. But additional corrections were also made on OT1. Sometime after Oliver Cowdery returned from the Lamanite Mission in summer 1831, Joseph Smith apparently dictated to him some revisions to what he had translated already. Oliver Cowdery recorded those changes on OT1.<sup>8</sup> But OT2 had been written prior to that date, and thus those changes were never recorded on the new manuscript. As a result, they were later overlooked, and they have never been put in place in the Book of Moses. Similarly, six small changes, apparently in the handwriting of Joseph Smith, were inserted in OT1 sometime after the original dictation.<sup>9</sup>

The text of OT1 is one of the most significant documents of the restored gospel. In its doctrinal contributions it is on par with the greatest of revelations. But OT1 is not the complete and final text of the Book of Moses, because that is found on OT2, on which Joseph Smith made further inspired corrections and additions.

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8. See OT1, pages 11, 12, and 19.

9. See OT1, page 7.

## Old Testament Manuscript 2

Old Testament Manuscript 2 (OT2) began as a transcription—a duplicate copy—of OT1.<sup>10</sup> It was created by John Whitmer, who was called in a revelation of March 8, 1831, to assist Joseph Smith “in transcribing all things which shall be given” to him (D&C 47:1). Whitmer probably began copying OT1 shortly after the revelation was received. The date he finished the work is written at the end of OT1: “April 5th 1831 transcribed thus far.”<sup>11</sup> The Book of Moses is found on the first twenty-seven pages of OT2, and probably all of it was copied during the month of March 1831. That same month, Joseph Smith interrupted his Old Testament translation at Genesis 24 to work on the New Testament as he had been instructed in a revelation (see D&C 45:60–61). When the New Testament was finished in July 1832, he returned to finish the Old Testament. But when he did, he used OT2 rather than OT1 as the working document. It was on OT2 that he continued his translation to the end of Malachi, which he finished in July 1833.<sup>12</sup> And it was on OT2 that he made additional revisions to the work in Genesis that he had already translated. When it was completed, OT2 was 119 pages long.

Unlike OT1, which was an original dictation and contains very few later changes, OT2 shows signs of subsequent correcting, editing, and emending. In the Book of Moses section (pages 1–27), some editing was done to correct copying errors or errors made when the Prophet was dictating from his Bible and his eyes skipped from one line to the next, resulting in omitted material. The manuscript shows that John Whitmer made corrections to his own copying, and Sidney Rigdon made corrections when he compared the transcription to corresponding Bible passages.<sup>13</sup> OT2 contains verse divisions and verse numbers that were inserted by Joseph Smith’s

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10. OT2 is housed in the Library-Archives of the Community of Christ in Independence, Missouri. In some older publications, it is titled “Old Testament Manuscript 3.”

11. See OT1, page 61.

12. The end date of the Old Testament and thus of the entire Joseph Smith Translation is noted at the end of Malachi: “Finished on the 2d day of July 1833” (OT2, page 119).

13. For example, OT2, page 8, lines 14 and 16; see also Genesis 3:2–5.





clerks, as well as punctuation and capitalization changes that were made by unknown hands.

The most important changes made after the original transcription were those that were inserted by Joseph Smith. Sometime after Genesis of OT2 was written, the Prophet revisited the manuscript to make further revisions. Some of those are editorial in nature and clarify and smooth out the words of the dictated text. But others are inspired additions and corrections that provide new insights or even change the meaning of what had been written before. Sidney Rigdon was the scribe for all but a very few of the corrections, recording the words dictated by the Prophet. We do not know when the additional corrections were made. As far as we know, Sidney Rigdon served as Joseph Smith's scribe only until fall 1833, and thus it is likely that the changes were made before then, perhaps even while the original dictation of other parts of the Bible was still under way.

OT2 is an extraordinarily important document, containing as it does Joseph Smith's text of the Book of Moses with his latest corrections. It alone is not sufficient, however. When John Whitmer transcribed from OT1 to OT2, he worked carefully and conscientiously. But he did not produce an error-free text. The manuscript shows that he made numerous word changes as he transcribed, averaging about four and one-half changes per page. Some of the changes were reversed in later editions, but many have persisted to the present. About two-thirds of Whitmer's word changes appear to have been made intentionally.

Whitmer made grammatical corrections, such as these examples:<sup>14</sup>

OT1:	These words <i>was</i> spoken (Moses 1:42)
OT2:	These words <i>were</i> spoken
OT1:	all things <i>has its</i> likeness (Moses 6:63)
OT2:	all things <i>have their</i> likeness
OT1:	there <i>was</i> no poor among them (Moses 7:18)
OT2:	there <i>were</i> no poor among them

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14. In some examples cited below, spelling or punctuation or both have been standardized for clarification.

OT1: Zion *hath* I blessed (Moses 7:20)

OT2: Zion *have* I blessed

OT1: the saints arose and *was* crowned (Moses 7:56)

OT2: the saints arose and *were* crowned

In some changes, Whitmer altered what he apparently believed were errors in the original text, as these examples illustrate:

OT1: thou art in similitude (Moses 1:6)

OT2: thou art in *the* similitude

OT1: I am with *you* even *to* the end of thy days (Moses 1:26)

OT2: I am with *thee* even *unto* the end of thy days

OT1: the *waters* (Moses 2:2, 6)

OT2: the *water*

OT1: which *bore* record of the Father and the Son (Moses 5:9)

OT2: which *beareth* record of the Father and the Son

OT1: in the likeness of God *made* he him (Moses 6:8)

OT2: in the likeness of God *created* he him

OT1: I will give thee utterance (Moses 6:32)

OT2: *and* I will give thee utterance

OT1: could not stand *before* his presence (Moses 6:47)

OT2: could not stand *in* his presence

OT1: out of the *depths* of the sea (Moses 7:14, twice)

OT2: out of the *depth* of the sea

OT1: Messiah (Moses 7:53, twice)

OT2: *the* Messiah

In some cases Whitmer made word changes that go well beyond what the Prophet dictated, as in these examples:

OT1: if thou doest well *shalt thou not* be accepted?  
(Moses 5:23)

OT2: if thou doest well *thou shalt* be accepted

- OT1: things which were not visible (Moses 6:36)  
 OT2: things which were not visible *to the natural eye*
- OT1: millions of earths like this (Moses 7:30)  
 OT2: millions of *such* earths like this
- OT1: Noah called upon *men* (Moses 8:20)  
 OT2: Noah called upon *the children of men*

About a third of the differences between OT1 and Whitmer's copy of it on OT2 appear to be unintended transcribing errors, as in these examples:

- OT1: the immortality and *the* eternal life of man (Moses 1:39)  
 OT2: the immortality and eternal life of man
- OT1: and *the* light was good (Moses 2:4)  
 OT2: and *that* light was good
- OT1: he *thought* to destroy the world (Moses 4:6)  
 OT2: he *sought* to destroy the world
- OT1: *by* the sweat of thy face (Moses 4:25)  
 OT2: *in* the sweat of thy face
- OT1: I have forgiven thee thy *transgressions* (Moses 6:53)  
 OT2: I have forgiven thee thy *transgression*
- OT1: *And* great *tribulations* (Moses 7:61)  
 OT2: *A* great *tribulation*
- OT1: sweep the earth *as with* the flood (Moses 7:62)  
 OT2: sweep the earth *as* the flood
- OT1: and ye shall receive the *gift of the Holy Ghost* (Moses 8:24)  
 OT2: and ye shall receive the *Holy Ghost*
- OT1: and if you do not *do* this (Moses 8:24)  
 OT2: and if you do not this

There are about one and one-half of these apparent scribal errors per manuscript page. While some of them were discovered and corrected by later editors, some are still in the Book of Moses today.

OT1 and OT2 are the original manuscripts of the Book of Moses. Of these, OT2 is the most significant, containing the final product of Joseph Smith's revealed text. Aside from the imperfections that it contains as a result of transcription errors and grammatical and spelling anomalies, OT2 is the text of the Book of Moses as Joseph Smith intended it and as he left it to the Church. As far as we know, the Prophet kept these original manuscripts in his possession throughout this life. He looked forward to the day in which the entire New Translation would be published,<sup>15</sup> and the manuscripts were among his private property when he died.

### Early Manuscripts and Printings

During Joseph Smith's lifetime, parts of his New Translation of the Bible were copied by hand, and some copies may have circulated among interested Church members. Today we know of only a few early extant copies. The earliest was made by John Whitmer, probably in January 1831. It includes the first five chapters of Genesis (Moses 1:1–8:12), rather hastily copied from the first twenty pages of OT1.<sup>16</sup> Edward Partridge made a copy of OT1 in about February 1831 in Kirtland, Ohio, not long after Joseph Smith and his scribe Sidney Rigdon arrived there. The surviving pages of the Partridge manuscript contain only Genesis 5:19–9:12 (including Moses 6:21–8:30).<sup>17</sup>

The earliest printing of Book of Moses material took place in August 1832, when Moses 7 was printed in its entirety in the Church's Independence, Missouri, newspaper, *The Evening and the Morning Star* (EMS).<sup>18</sup> In March 1833, Moses 6:43–68 was printed in the same newspaper,<sup>19</sup> and

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15. See Robert J. Matthews, "Joseph Smith's Efforts to Publish His Bible Translation," *Ensign*, January 1983, 57–64.

16. This manuscript was preserved by the family of David Whitmer and acquired by the Reorganized Church of Jesus Christ of Latter Day Saints in 1903. It is housed in the Library-Archives of the Community of Christ in Independence, Missouri, and is catalogued as Old Testament Manuscript 3. In some older publications it was called "Old Testament Manuscript 1."

17. The Edward Partridge manuscript is housed in the Church Archives, the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

18. See *The Evening and the Morning Star* 1, no. 3 (August 1832): 2–3.

19. See *The Evening and the Morning Star* 1, no. 10 (March 1833): 1.

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Moses 5:1–16 and 8:13–30 appeared the following month.<sup>20</sup> When the Lectures on Faith (LF) were printed in the Doctrine and Covenants in 1835, some passages from the New Translation were used in the second lecture, including several verses from Genesis.<sup>21</sup> All of those early publications of Book of Moses material—both in *The Evening and the Morning Star* and in the Lectures on Faith—were based on the text of OT1, as a careful comparison reveals. Thus they do not contain the Prophet’s latest corrections and insertions. Nothing more was printed from the Book of Moses until early in 1843, when a chapter appeared in the Church’s Nauvoo, Illinois, newspaper, the *Times and Seasons* (TS). In January of that year, an installment in the serial publication of Joseph Smith’s history included the full text of Moses 1.<sup>22</sup> That text is unique among the early publications. It was not based on OT1 but on a copy that someone had made, about a decade earlier, of OT2 prior to the insertion of Joseph Smith’s corrections. Thus it includes some of the unique characteristics of John Whitmer’s transcription. Like the earlier publications from *The Evening and the Morning Star* and the Lectures on Faith, this publication was not always carefully done and not always identical to the text on the original manuscripts. In several places, editors or typesetters changed words in these early printings, often for reasons that are not apparent now. Among other changes, the Lectures on Faith remove the first-person voice from the Creation account and modernize much of the language of the text. The archaic pronouns *thou* and *ye* are modernized to “you.” Following are some examples of divergences from the original manuscripts:

OT2:           for this *once* I know (Moses 1:10)

TS:            for this *cause* I know

OT1:           *transfigured* before him (Moses 1:14)

TS:            *strengthened* before him

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20. See *The Evening and the Morning Star* 1, no. 11 (April 1833): 1–2.

21. See “Lecture Second,” *Doctrine and Covenants of the Church of the Latter Day Saints* (Kirtland, OH: F. G. Williams and Co., 1835), 13–18. It contained the following passages from the Book of Moses: Moses 2:26–29; 3:15–17, 19–20; 4:14–19, 22–25; 5:1, 4–9, 19–23, 32–40.

22. See “History of Joseph Smith,” *Times and Seasons* 4, no. 5 (January 16, 1843): 71–73.

11 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. \* \* \* And what ever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

12 From the foregoing we learn man's situation of his first condition; the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord, or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without walls or garden between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13 Moses proceeds: And they [Adam and Eve] heard the voice of the Lord God as they were walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.

14 And the Lord God said unto Adam, Who told thee that thou wast naked? He answered and said, The serpent which thou hast sent: for he hath deceived me, and I have eaten of the fruit of the tree.

15 And the Lord God said unto the woman, What hast thou done? And she said, The serpent beguiled me, and I did eat.

16 And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17 And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you saying, You shall not eat of it: cursed shall be the ground for your sake; in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you: and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken: for dust you were, and unto dust you shall return. This was immediately followed by the fulfillment of what we previously said: Man was driven, or sent out of Eden.

18 Two important items are shown from the first quotation: First, After man was created, he was not left without intelligence, or understanding to enable him to discern, and avoid an existence in ignorance and darkness, the great and lamentable trial which attended his happiness,—as to the real fact by which he was created, or into whom he was assumed for his conduct. God conversed with him face to face in his presence; he was permitted to stand, and from his own mouth he was permitted to receive instruction—he heard his voice, walked before him, and gazed upon his glory—while intelligence burst upon his understandings and enabled him to give names to the vast assemblage of his Maker's works.

19 Secondly, we have seen, last, though man did transgress, his transgression did not deprive him of the precious knowledge with which he was endowed, relative to the existence and glory of his Creator.

departed and the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself he fell unto the earth, and it came to pass, that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he wrote unto himself, now, for this cause I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes, but not mine open, for mine eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me. And I beheld his face, for I was transfigured before him.

And it came to pass that when Moses had said these words, behold Satan came tempting him, saying: Moses, son of man, worship me. And it came to pass, that Moses looked upon Satan, and said who art thou? for behold I am a son of God, in the similitude of his only begotten; and where is thy glory, that I should worship thee? for behold I could not look upon God, except his glory should come upon me, and I were strengthened before him: But I can look upon thee in the natural man: Is it not so surely? Blessed is the name of my God, for his spirit hath not altogether withdrawn from me, or else, where is thy glory? for it is darkness unto me; and I am judge between thee and God: for God said unto me, worship God, for him only shalt thou serve: God thou hence, Satan; deceive me not, for God said unto me, thou art after the similitude of mine only begotten. And he also gave me commandments, when he called unto me out of the "burning bush," saying: call upon God in the name of mine only begotten, and worship me. And again Moses said, I will not cease to call upon God: I have these things to inquire of him, for his glory has been upon me; wherefore I can judge between him and thee. Depart hence, Satan.

And now when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and compassed, saying: I am the only begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear he saw the bitterness of hell; nevertheless, calling upon God, he received strength; and he commanded, saying: Depart from me Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying, in the name of Jesus Christ, depart hence Satan. And it came to pass, that Satan cried with a loud voice, with weeping

and gnashing of teeth, and departed hence, even from the presence of Moses, that he beheld him not.

And now of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling on the name of God he beheld his glory again, for it was upon him, and he heard a voice, saying: Blessed art thou Moses, for I the Almighty have chosen thee; and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God: And lo, I am with thee, even unto the end of thy days: for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass as Moses' voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it, there was not a particle of it which he did not behold, describing it by the spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the spirit of God: And their numbers were great, even numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? And he beheld the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face; and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine only begotten Son, who is full of grace and truth: And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine only begotten. And the first man, of all men, have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you: For behold there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them. And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof; and also the heavens, and then thy servant will be content. And the



- OT2: and *wrent* upon the earth (Moses 1:19)  
 TS: and *went* upon the earth
- OT1, OT2: departed hence, *yea* from the presence of Moses (Moses 1:22)  
 TS: departed hence, *even* from the presence of Moses
- OT1, OT2: and *numberless* are they unto man (Moses 1:35)  
 TS: and *innumerable* are they unto man
- OT1: and said unto him, *Where goest thou?* And he said, I heard *thy* voice (Moses 4:15–16)  
 LF: and said unto him, *Where are you going?* And he said, I heard *your* voice
- OT1, OT2: and stood *in* the place Mahujah (Moses 7:2)  
 EMS: and stood *upon* the place Mahujah
- OT2: the *powers* of Satan *were* upon all the face of the earth (Moses 7:24)  
 EMS: the *power* of Satan *was* upon all the face of the earth
- OT1, OT2: *And* whoso cometh in at the gate (Moses 7:53)  
 EMS: Whoso cometh in at the gate

After the Prophet's death, another significant manuscript copy was made. In summer 1845, John M. Bernhisel, a trusted friend of Joseph and Emma Smith, was given permission by the Prophet's widow to borrow the Joseph Smith Translation manuscripts and to study and copy them. While he had the documents in his possession, he made a copy that includes parts of the Old and New Testaments. The Old Testament material was copied from OT2. Although the Bernhisel manuscript is incomplete and not always an accurate reproduction of the original, it is an important document because it reflects the state of the New Translation shortly after Joseph Smith's death.<sup>23</sup>

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23. For the Bernhisel manuscript, see Robert J. Matthews, "A Plainer Translation": *Joseph Smith's Translation of the Bible—A History and Commentary* (Provo, UT: Brigham Young University Press, 1975), 117–40. The manuscript is housed in the Church Archives, the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

### The 1851 *Pearl of Great Price*

In 1851 Elder Franklin D. Richards created what we now call the Book of Moses by publishing Genesis excerpts from the Joseph Smith Translation in his British Mission pamphlet, the *Pearl of Great Price*. His excerpts were presented in two parts at the beginning of the pamphlet. The first was “Extracts from the prophecy of Enoch, containing also a revelation of the gospel unto our father Adam, after he was driven out from the Garden of Eden.” It included part of Moses 6 and all of Moses 7.<sup>24</sup> The second part was called “The words of God, which he spake unto Moses at the time when Moses was caught up into an exceeding high mountain, and he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.” That section included all of chapters 1–3 and parts of chapters 4, 5, and 8.<sup>25</sup> Altogether, the 1851 *Pearl of Great Price* contained Moses 1:1–4:19, 22–25; 5:1–16, 19–23, 32–40; 6:43–7:69; 8:13–30. Not included were sizable portions of chapters 4, 5, 6, and 8. Most of the Book of Moses material in the 1851 *Pearl of Great Price* had been published years earlier in *The Evening and the Morning Star*, the Lectures on Faith, and the *Times and Seasons*. Those appear to have been sources that Elder Richards used for his publication. Yet some of the material had never been printed before. Because Elder Richards had no access to original documents, it follows that he must have had handwritten copies of earlier manuscripts that contributed as sources for parts of his publication. All of his printed sources were based on OT1, except for Moses 1, which was based on OT2 before it received the Prophet’s later revisions, as noted above. His manuscript sources show affinities both to OT1 and to OT2 before it was finished. The passages included in the 1851 *Pearl of Great Price* were not copied with perfect accuracy, and changes were introduced into the text at a few places. Thus the 1851 Book of Moses was not always correctly transcribed, nor did it contain Joseph Smith’s best text of the record of Moses.

At the same time the *Pearl of Great Price* was being prepared, Elder Richards published part of the Book of Moses material (Moses 2:1–4:13) in

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24. Moses 6:43–7:69.

25. Moses 1:1–4:19, 22–25; 5:1–16, 19–23, 32–40; 8:13–30.

## Pearl of Great Price.

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EXTRACTS FROM THE PROPHECY OF ENOCH, CONTAINING ALSO A REVELATION  
OF THE GOSPEL UNTO OUR FATHER ADAM, AFTER HE WAS DRIVEN OUT  
FROM THE GARDEN OF EDEN.

*Revealed to Joseph Smith, December, 1830*

"AND Enoch continued his speech, saying, The Lord which spake with me, the same is the God of heaven, and He is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven ?

The heavens hath he made : the earth is his footstool, and the foundation thereof is his : Behold he hath laid it, an host of men hath he brought in upon the face thereof. And death hath come upon our fathers : nevertheless we know them, and cannot deny, and even the first of all we know, even Adam. For a book of remembrance we have written among us, according to the pattern given by the finger of God : and it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence : and he said unto them, because that Adam fell we are : and by his fall came death ; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him : and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto my fathers, that all men must repent.

And he called upon our father Adam by his own voice, saying, I am God : I made the world, and men before they were. And he also said unto him, if thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men ; ye shall ask all things in His name, and whatever ye shall ask, it shall be given.

And our father Adam spake unto the Lord, and said, Why is it that men

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the British Mission periodical, the *Millennial Star*, of which he was the editor.<sup>26</sup> That material is the same as the corresponding passages that were published a few months later in the *Pearl of Great Price*.

Despite its incompleteness and imperfections, the 1851 Book of Moses was a tremendous blessing for the Church. Very few Latter-day Saints then had access to the New Translation printings from the newspapers of the 1830s and 1840s. Elder Richards's *Pearl of Great Price* brought thousands of Latter-day Saints into contact with great revelations to Joseph Smith of which most Church members were entirely unaware. It introduced generations to an important part of the Restoration and developed in them a greater love for the Prophet and his work. It went far to fulfill the wish that Elder Richards expressed in his preface, that "sinners, as well as Saints, will know that JOSEPH SMITH was one of the greatest men that ever lived upon the earth, and that under God he was the Prophet and founder of the dispensation of the fulness of times, in which will be gathered together into one all things which are in Christ, both which are in heaven and which are on earth."<sup>27</sup>

### The 1866–67 RLDS Committee Manuscript

At the April 1866 conference of the Reorganized Church of Jesus Christ of Latter Day Saints, the decision was made to publish Joseph Smith's New Translation of the Bible. In less than two years, the efforts of preparing the text, setting the type, stereotyping printing plates, and printing and binding the signatures bore fruit. In December 1867 the edited transcription of Joseph Smith's entire Bible revision was published in Bible format, titled *The Holy Scriptures*.<sup>28</sup> This publication is still in print today, with its most recent edition having come out in 1991. Since the nineteenth

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26. See *The Latter-Day Saints' Millennial Star* 13, no. 6 (March 15, 1851): 90–93.

27. *The Pearl of Great Price*, 1851, vi.

28. *The Holy Scriptures, Translated and Corrected by the Spirit of Revelation. By Joseph Smith, Jr., the Seer.* (Plano, IL: The [Reorganized] Church of Jesus Christ of Latter-Day Saints, 1867). For convenience, I will refer to it as the "*Inspired Version*," even though it did not receive that title until later.

century, it has been popularly called the *Inspired Version*, a name that was added officially to the title page in 1936.<sup>29</sup>

To prepare the Bible publication, the original JST manuscripts were first obtained from Emma Smith Bidamon, the Prophet's widow, who had preserved them in her possession since Joseph Smith's death in 1844. In order to protect the original manuscripts and facilitate the publication, church leaders determined that a printer's copy would be transcribed. At the April conference it was resolved "That the Manuscript of the Scriptures, be engrossed, and the engrossed copy be put into the hands of the printer, with a view to the preservation of the original copy."<sup>30</sup> To *engross* means to make a copy, in this case a copy that could be edited and prepared for publication. Marietta H. Faulconer and Mark H. Forscutt were employed to make the transcription. Faulconer copied the text from Genesis 1 through Psalms; Forscutt finished the work to the end of the New Testament. The manuscript they produced is called the Committee Manuscript (CM).<sup>31</sup> The Book of Moses material is found on its first fifty-nine pages, transcribed by Marietta Faulconer.<sup>32</sup>

When one examines the RLDS Committee Manuscript carefully, one can determine the history of its preparation. That history has heretofore not been well understood, but it is important for Latter-day Saints because today's Book of Moses—indeed, every edition of the Book of Moses since 1878—uses the text that was established in the 1866–67 RLDS Committee Manuscript, with some variations. The writing on the manuscript reveals that the document was produced in three stages.

First, Marietta Faulconer began the Committee Manuscript by transcribing OT1, assuming incorrectly that it was the document that contained the

29. The story of the preparation and publication of the 1867 *Inspired Version* is summarized in Matthews, "A Plainer Translation," 141–69, and in Richard P. Howard, *Restoration Scriptures: A Study of Their Textual Development*, rev. and enl. (Independence, MO: Herald, 1995), 111–18.

30. *The True Latter Day Saints' Herald* 9, no. 8 (April 15, 1866): 125.

31. The 1866–67 Committee Manuscript is housed in the Library-Archives, Community of Christ, Independence, Missouri.

32. The first few pages of the manuscript are in the handwriting of Joseph Smith III, who apparently recopied them after editing Faulconer's manuscript pages.

Prophet's intended text. It is evident that at that time she, and perhaps RLDS officials as well, did not understand that OT1 had been superseded by the later manuscript OT2, on which Joseph Smith had made additional corrections. OT1 lacked not only the grammatical and literary refinements that the Prophet had inserted into the text, but it also lacked his later content changes, rewordings, and additions. It is clear that Faulconer's intent was to copy faithfully from the original without editing, except to correct spelling. For the most part she succeeded, even reproducing obvious grammatical errors. But at the same time, her eyes frequently skipped words on the page, omitting text. Either consciously or accidentally, she also made a few small word changes, as these examples show:

OT1: by the sweat of *the* brow (Moses 5:1)

CM: by the sweat of *his* brow

OT1: And in *these* days (Moses 6:15)

CM: And in *those* days

OT1: there was a blackness *come* (Moses 7:8)

CM: there was a blackness *came*

OT1: and all the *creation* of God mourned (Moses 7:56)

CM: and all the *creations* of God mourned

The positive result of Faulconer's decision to copy OT1 was that she did not copy onto the Committee Manuscript the scribal errors and anomalies that John Whitmer had added in OT2.

In the second stage of the preparation of the Committee Manuscript, Joseph Smith III proofed and corrected Faulconer's transcription against OT2. The Prophet's son and president of the RLDS Church was the chair of the committee that oversaw the publication of the *Inspired Version*. In his autobiography he reports that he went through Faulconer's transcription and edited it before sending it on to its production.<sup>33</sup> The Committee Manuscript itself attests to his work, showing his handwriting in many places. Because Faulconer's eyes had skipped text so frequently, President Smith's edit was indispensable. It is clear that he realized that Faulconer had copied

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33. See Mary Audentia Smith Anderson, ed., "The Memoirs of President Joseph Smith (1832–1914)," *Saints' Herald* 82, no. 26 (June 25, 1935): 818.

the wrong text, but rather than discarding her transcription and starting a new one from the proper original, he decided to correct her writing on the manuscript by editing it against OT2. He changed words to match those in OT2 and added the insertions between the lines as they appeared on OT2. In doing so he restored his father's corrections to the text. Unfortunately, this process deleted the corrections that the Prophet had made to OT1 that were never transcribed onto OT2. Joseph Smith III deleted those OT1 insertions and replaced them with the uncorrected text from OT2. As a result, they were not included in the *Inspired Version*, and they have never been in the Pearl of Great Price. President Smith's work was done very carefully and very accurately, but while he restored the passages that Faulconer had inadvertently omitted, he also copied onto the Committee Manuscript some of the errors that John Whitmer had made in OT2. And he also made a very few small transcription errors of his own, including this one:

OT2: coats of *skin* (Moses 4:27)

CM: coats of *skins*

Because Joseph Smith III was preparing the text for publication, in a few places he corrected grammatical problems, as these examples show:<sup>34</sup>

OT2: he had *drew* away many after him (Moses 4:6)

CM: he had *drawn* away many after him

OT2: were it not for our transgression we *should never had* seed, and *should never had known* good and evil (Moses 5:11)

CM: were it not for our transgression, we *never should have had* seed, and *never should have known* good and evil

OT2: saying unto the tent keepers, tarry *thou* here (Moses 6:38)

CM: saying unto the tent keepers, tarry *ye* here

OT2: no man laid *their* hands on him (Moses 6:39)

CM: no man laid hands on him

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34. Probably for the same reasons, the 1851 *Pearl of Great Price* had already made the same grammatical corrections in Moses 4:6 and 5:11.

In some places he edited the wording apparently to correct the style:

- OT2:           and his wife and many of his brethren *and* dwelt  
                    (Moses 5:41)
- CM:           and *with* his wife and many of his brethren dwelt
- OT2:           even him *who* he declared should come (Moses 5:57)
- CM:           even him *whom* he declared should come
- OT2:           they were of one heart, and *of* one mind (Moses 7:18)
- CM:           they were of one heart, and one mind
- OT2:           how is it the heavens weep (Moses 7:28)
- CM:           how is it *that* the heavens weep

The third stage in the production of the Committee Manuscript text is also in evidence on the pages. After Joseph Smith III had corrected Faulconer's transcription to make it consistent with the Prophet's final text, he returned to the Committee Manuscript and deleted many of Joseph Smith's corrections. The manuscript shows that he lined out many of the insertions that Joseph Smith had dictated to his scribes and replaced them with the earlier readings. This happened especially in chapters 1 and 7. In those chapters, the general rule seems to be that he left his father's changes that corrected the grammar or clarified the wording but deleted those that changed the meaning of the text or added new insights. The consequence was that his editing reverted many OT2 readings back to those found in OT1, thereby overruling much of his father's work on the text. Many examples can be shown of Joseph Smith's corrections, large and small, that were excluded in this way from the 1867 *Inspired Version* and thus never have been included in the Pearl of Great Price. The following OT2 passages represent Joseph Smith's text, and the CM passages show what was finalized on the Committee Manuscript and passed on in the *Inspired Version* and the Book of Moses:

- OT2:           *But* Moses *lifted up his eyes and* looked upon Satan  
                    (Moses 1:13)
- CM:           *And it came to pass that* Moses looked upon Satan
- OT2:           they shall obey thy command even as *my command-*  
                    *ments* (Moses 1:25)
- CM:           they shall obey thy command even as *if thou wert God*



- OT2: called upon God, saying, *Show me . . . and by whom* thou madest them (Moses 1:30)
- CM: called upon God, saying, *Tell me . . . and by what* thou madest them
- OT2: And the Lord God spake unto Moses *of the heavens, saying, These* are many (Moses 1:37)
- CM: And the Lord God spake unto Moses, *saying, The heavens, there* are many
- OT2: the record of heaven, the Comforter, the *keys of the kingdom of heaven* (Moses 6:61)
- CM: the record of heaven, the Comforter, the *peaceable things of immortal glory*
- OT2: he had a great chain in his hand, and *he* veiled the whole face of the earth (Moses 7:26)
- CM: he had a great chain in his hand, and *it* veiled the whole face of the earth
- OT2: *Enoch* looked upon the residue of the people and wept. *And he beheld and lo, the heavens wept also* and shed forth their tears (Moses 7:28)
- CM: *the God of heaven* looked upon the residue of the people, and wept; and *Enoch bore record of it, saying, How is it that the heavens weep* and shed forth their tears . . . ?
- OT2: and thy *presence* is there (Moses 7:30)
- CM: and thy *bosom* is there
- OT2: I gave unto them their *intelligence* (Moses 7:32)
- CM: I gave unto them their *knowledge in the day that I created them*
- OT2: And in the Garden of Eden, *man had* agency (Moses 7:32)
- CM: And in the Garden of Eden, *gave I unto man his* agency
- OT2: and that they should *serve me their God* (Moses 7:33)
- CM: and that they should *choose me their Father*

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(139) X face and have no end. How is it that  
 they cannot weep? <sup>139</sup> Be Lord said,  
 unto Enoch; Behold, these ~~thy brethren~~  
 they are the workmanship of ~~Thine~~  
 own hands, ~~and I gave unto them~~  
 their ~~knowledge in the day I created them~~ <sup>140</sup> ~~and I created~~  
<sup>140</sup> X ~~the land~~ in the garden, ~~and I~~  
 gave unto ~~the~~ <sup>man</sup> ~~this~~ <sup>his</sup> ~~land~~ <sup>agency</sup>; ~~and~~ <sup>and</sup> ~~unto thy~~  
 brethren have I said, and also gave  
 commandment, that they should love one  
 another; ~~and that they should~~  
<sup>141</sup> X ~~be~~ <sup>their</sup> ~~brothers~~ <sup>brothers</sup>; ~~but~~ <sup>but</sup>, behold, ~~they~~  
<sup>141</sup> X ~~are~~ <sup>they</sup> ~~are~~ <sup>are</sup> without affection, and they hate  
 their own blood; . . . and the fire of mine  
 indignation is kindled against them;  
 and in ~~my~~ <sup>my</sup> hot displeasure will I  
 send in the floods upon them; for ~~my~~  
 fierce anger is kindled against them;  
<sup>142</sup> X <sup>142</sup> Behold, I am God; <sup>143</sup> Man of Holiness  
 is ~~my~~ <sup>my</sup> name; Man of Council is  
<sup>143</sup> X <sup>143</sup> ~~my~~ <sup>my</sup> name; also. <sup>144</sup> Wherefore I can  
 stretch forth ~~my~~ <sup>my</sup> hands and hold  
 all the creations which I have made,  
 and ~~mine~~ <sup>mine</sup> eye can pierce them also;  
<sup>144</sup> X <sup>144</sup> And among all the workers in  
 of ~~my~~ <sup>my</sup> hands there has not been  
 so great wickedness, as among thy  
 brethren; ~~but~~ <sup>but</sup>, behold, their sins shall  
 be upon the heads of ~~their~~ <sup>their</sup> fathers;  
 I shall be ~~their~~ <sup>their</sup> father, and

- OT2: Satan shall be their *master* (Moses 7:37)  
 CM: Satan shall be their *father*
- OT2: And *he whom* I have chosen (Moses 7:39)  
 CM: And *that which* I have chosen
- OT2: stretched forth his arms, and *he beheld* eternity (Moses 7:41)  
 CM: stretched forth his arms, and *his heart swelled wide as* eternity
- OT2: in the name of thine Only Begotten (Moses 7:50)  
 CM: in the name of thine Only Begotten, *even Jesus Christ*
- OT2: that *from* a remnant of his seed should *come* all nations (Moses 7:52)  
 CM: that a remnant of his seed should *always be found among* all nations

When one compares the editing on the RLDS Committee Manuscript with the earliest publications of New Translation material, one can see the origin of the changes that Joseph Smith III made. After preparing the Committee Manuscript to match OT2, he decided to check it against the texts as they were published in *The Evening and the Morning Star* in 1832–33 and the *Times and Seasons* in 1843. His revisions on the manuscript proof it against those publications and change its words to match theirs. One evidence for this is the fact that idiosyncratic readings in those newspapers that are not based either on OT1 or on OT2 are inserted and reproduced faithfully in the Committee Manuscript, as in these examples:

- OT1: in the natural man, *if not so surely* blessed *be* (Moses 1:14–15)  
 OT2: in the natural man! *surely* blessed *be*  
 TS, CM: in the natural man: *Is it not so surely?* Blessed *is*
- OT1, OT2: for it is *blackness* unto me (Moses 1:15)  
 TS, CM: for it is *darkness* unto me
- OT1, OT2: and by the *same* I created them (Moses 1:33)  
 TS, CM: and by the *Son* I created them

OT1, OT2: And Enoch said unto the *heavens* (Moses 7:29)  
 EMS, CM: And Enoch said unto the *Lord*

Why Joseph Smith III made these changes in the New Translation text is not known. He apparently felt that the chapters as published in *The Evening and the Morning Star* and the *Times and Seasons* were superior to what was written on OT2. This misunderstanding is very significant. Not only does the printed *Inspired Version* not reflect accurately the text of Genesis as Joseph Smith prepared it, but the same is also true of every edition of the Book of Moses since 1878, because the 1878 Book of Moses was taken directly from the 1867 *Inspired Version*.

Joseph Smith's scribes used inconsistent capitalization and very little punctuation as they wrote. Unidentified hands inserted punctuation and corrected capitalization in OT2, but we do not know when those processes took place. The verse numbers in OT2 were inserted by the Prophet's scribes or clerks.<sup>35</sup> The punctuation on the Committee Manuscript appears to have been inserted after the transcription. It tends to be rather heavy and often obscures the flow of the text. The Committee Manuscript's verse divisions were added after the transcription as well. They rarely follow those that were inserted in OT2 by Joseph Smith's assistants.

On the OT2 manuscript, a very few isolated words are written, usually in pencil, that are not in the handwriting of Joseph Smith's known scribes. The insertions identify obvious grammatical errors<sup>36</sup> or errors made in the transcription process that others did not notice.<sup>37</sup> They appear to have been written by Joseph Smith III, who perhaps penciled them in while he was working on the Committee Manuscript in 1867 or later.

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35. The OT2 verse divisions are evident in the Bernhisel Manuscript, which was copied from OT2 in the summer of 1845. The evidence for punctuation and capitalization is less clear. Bernhisel did not include the OT2 punctuation or capitalization insertions, so perhaps they were not yet on the manuscript. But he also did not capitalize all the words that the original scribes capitalized, and he may have simply ignored all but verse-ending punctuation.

36. For example, OT2, page 16, line 7 from bottom ("ye").

37. For example, OT2, page 23, lines 13 ("looked") and 28 ("filthiness").

### The 1867 *Inspired Version*

The 1867 *Inspired Version* (*IV*) is an edited, printed transcription of the entire Joseph Smith Translation of the Bible. It was typeset not from Joseph Smith's original manuscripts but from the RLDS Committee Manuscript. Joseph Smith III oversaw the project and took it seriously as a sacred duty.<sup>38</sup>

In the Book of Moses material in the *Inspired Version* ("A Revelation, Given to Joseph the Seer, June, A.D. 1830" and Genesis 1:1–8:18), the text differs in some instances from what was written on the Committee Manuscript. It is impossible to tell whether the changes were made by the typesetters or by the publication committee in proofs. Some of the changes appear to be the result of conscious editing, for reasons that are not always clear, but some changes are probably accidental. Following are examples of changes:

OT2:	in the name of <i>his Son</i> (Moses 1:21)
CM:	in the name of <i>Jesus Christ</i>
<i>IV</i> :	in the name of <i>the Only Begotten</i>
OT1, OT2, CM:	in the day <i>that</i> thou eatest thereof (Moses 3:17)
<i>IV</i> :	in the day thou eatest thereof
OT1, OT2, CM:	gave unto them <i>commandment</i> (Moses 5:5)
<i>IV</i> :	gave unto them <i>commandments</i>
OT1, CM:	I have forgiven thee thy <i>transgressions</i> in the Garden of Eden (Moses 6:53)
<i>IV</i> :	I have forgiven thee thy <i>transgression</i> in the Garden of Eden
OT1, OT2, CM:	that ye <i>may</i> be sanctified from all sin (Moses 6:59)
<i>IV</i> :	that ye <i>might</i> be sanctified from all sin
OT2, CM:	and there <i>were</i> no poor among them (Moses 7:18)
<i>IV</i> :	and there <i>was</i> no poor among them

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38. See "Memoirs of President Joseph Smith," 818.

THE  
PREFACE.  
HOLY SCRIPTURES,

TRANSLATED AND CORRECTED

BY THE

SPIRIT OF REVELATION,

BY

JOSEPH SMITH, JR.,

THE SEER.

PUBLISHED BY THE  
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

PLANO, ILL.:  
JOSEPH SMITH, L. L. ROGERS, E. ROBINSON,  
PUBLISHING COMMITTEE.  
1867.

*Title page, 1867 Inspired Version, Plano, Illinois*

## A REVELATION, GIVEN TO JOSEPH THE SEER,

JUNE, A. D. 1830.

THE words of God which he spake unto Moses, at a time when Moses was caught up into an exceeding high mountain, and he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

2 And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years; and is not this endless?

3 And behold, thou art my son, wherefore look, and I will show thee the workmanship of mine hands, but not all; for my works are without end, and also my words, for they never cease; wherefore, no man can behold all my works except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh, on the earth.

4 And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and my Only Begotten is and shall be the Saviour, for he is full of grace and truth; but there is no God beside me; and all things are present with me, for I know them all.

5 And now, behold, this one thing I show unto thee, Moses, my son; for thou art in the world, and now I show it unto thee.

6 And it came to pass, that Moses looked and beheld the world upon which he was created. And as Moses beheld the world, and the ends thereof, and all the children of men, which are and which were created; of the same he greatly marvelled, and wondered. And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself; and as he was left unto himself, he fell unto the earth.

7 And it came to pass, that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself, Now, for this cause, I know that man is nothing, which thing I never had supposed; but now mine eyes have beheld God; but not mine natural but my spiritual eyes, for mine natural eyes could not have beheld, for I should have withered and died in his presence; but his glory was upon me, and I beheld his face, for I was transfigured before him.

8 And now it came to pass, that when Moses had said these words, behold, Satan came tempting him, saying, Moses, son of man, worship me. And it came to pass that Moses looked upon Satan, and said, Who art thou, for behold I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee? For, behold, I could not look upon God except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so surely?

9 Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me; or else where is thy glory, for it is darkness unto me, and I can judge between thee and God; for God said unto me, Worship God, for him only shalt thou serve. Get thee hence, Satan, deceive me not; for God said unto me, Thou art after the similitude of mine Only Begotten.

10 And he also gave unto me commandment, when he called unto me out of the burning bush, saying, Call upon God in the name of mine Only Begotten, and worship me.

*"A Revelation, Given to Joseph the Seer, June, A.D. 1830,"*

*1867 Inspired Version, page 7; Moses 1:1-17*

THE  
HOLY SCRIPTURES.

GENESIS.

CHAPTER I.

*History of the creation.*

**A**ND 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.

2 I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things.

3 Yea, in the beginning I created the heaven, and the earth upon which thou standest.

4 And the earth was without form, and void; and I caused darkness to come up upon the face of the deep.

5 And my Spirit moved upon the face of the water, for I am God.

6 And I, God, said, Let there be light, and there was light.

7 And I, God, saw the light, and that light was good. And I, God, divided the light from the darkness.

8 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.

9 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.

10 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.

11 And I, God, called the firmament heaven. And the evening and the morning were the second day.

12 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.

13 And I, God, called the dry land earth; and the gathering together of the waters called I the sea.

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

15 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.

16 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.

17 And I, God, saw that all things which I had made were good. And the evening and morning were the third day.

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

19 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.

20 And the stars also were made, even according to my word; and I, God, set them in the firmament of the heaven, to give light upon the earth; and the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness.

21 And I, God, saw that all things which I had made were good. And the evening and the morning were the fourth day.

22 And I, God, said, Let the waters bring forth abundantly, the moving



The 1867 *Inspired Version* was stereotyped—cast on metal plates that could be used to reprint the book almost indefinitely. The 1867 plates continued to be used until a new printing in 1936, which apparently was the 1867 text unchanged but in an enlarged format. That printing was the first to incorporate officially the name *Inspired Version*. The first new edition of the text since 1867 was the “New Corrected Edition” of 1944. Its text was checked against the early manuscripts, providing a more accurate transcription than its predecessor, with corrections in over three hundred verses.<sup>39</sup> A subsequent new edition appeared in 1991. It contains some small corrections,<sup>40</sup> but its most interesting feature for Latter-day Saints is its removal of Moses 1. Since 1867, “A Revelation, Given to Joseph the Seer, June, A.D. 1830” (Moses 1) had been included in the *Inspired Version* as a separate document before Genesis 1. Since 1864 it had also been published in the RLDS Doctrine and Covenants as section 22.<sup>41</sup> As it was available there, in 1991 it was dropped from the *Inspired Version*.<sup>42</sup>

## The 1878 Pearl of Great Price

Desiring to make universally available the important revelations that were contained in Elder Richards’s 1851 Liverpool *Pearl of Great Price*, LDS Church leaders decided to prepare a Churchwide publication of it, which appeared in 1878. The selections included in the new edition were for the most part the same as those in the 1851 edition. The Book of Moses continued in its place at the beginning of the book, but now in a significantly different form. The new Pearl of Great Price was prepared under the direction of Elder Orson Pratt of the Quorum of the Twelve Apostles. It appears

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39. See Matthews, “*A Plainer Translation*,” 167–205. Matthews identified 352 verses in the 1944 edition that differ from the 1867 edition; Matthews, “*A Plainer Translation*,” 173, 179–89, 427–34. See also Howard, *Restoration Scriptures*, 119–27.

40. “Minor errors, mainly involving typography and punctuation.” 1991 *Inspired Version*, “Foreword to the 1991 Edition,” [6].

41. See Howard, *Restoration Scriptures*, 172, 177 n. 24.

42. “Because of space considerations only, it is not reprinted here.” 1991 *Inspired Version*, “Foreword to the 1991 Edition,” [7].

that he was aware that the 1851 Book of Moses had not been printed from Joseph Smith's final text of the New Translation, because Elder Pratt removed that text entirely and set in its place a better text of roughly the same material. Without the benefit of the original manuscripts (OT1 and OT2), he nonetheless knew that the RLDS *Inspired Version* contained a superior text, so he copied the Book of Moses material from that source and placed it into the new Pearl of Great Price. A careful comparison of the 1867 *Inspired Version* and the 1878 Book of Moses shows that the *Inspired Version* was the source for Elder Pratt's revised publication, and for the most part it was reproduced very carefully and faithfully. The punctuation, however, is generally simplified from that of the *Inspired Version*. The 1851 Book of Moses had been published in a fragmentary form, probably because Elder Richards only had fragments of the New Translation available to him. Nor was the 1851 edition in chronological order, because chapters 6 and 7 preceded chapters 1–3, which were followed by parts of chapters 4, 5, and 8. Only chapters 1–3 and 7 were complete, while the other chapters were presented only in part. Elder Pratt's 1878 Book of Moses presents the text in the contiguous form in which it appears on the original manuscripts. It comes from "A Revelation, Given to Joseph the Seer, June, A.D. 1830" (Moses 1) and Genesis 1:1–8:18 (Moses 2–8), the beginning nineteen pages of the printed *Inspired Version*,<sup>43</sup> corresponding to pages 1–21 of OT1 and 1–27 of OT2. The new Book of Moses text was divided into two chapters: "Visions of Moses" (Moses 1) and "Writings of Moses" (Moses 2–8).

The 1878 Book of Moses differs from the equivalent text in the *Inspired Version* in only a few places. Some of the changes appear to come from intentional editorial decisions:

OT1, OT2:	and <i>wrent</i> upon the earth (Moses 1:19)
IV:	and <i>went</i> upon the earth
1878:	and <i>rent</i> upon the earth
OT1, OT2, IV:	who told thee <i>that</i> thou wast naked (Moses 4:17)
1878:	who told thee thou wast naked

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43. Pages 7–9, 11–26.

## WRITINGS OF MOSES,

AS REVEALED TO JOSEPH, THE SEER, IN DECEMBER, 1830.

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

And again, I, God, said, Let there be a firmament in the midst of the water, and it was so, even as I spake; and I said, Let it divide the waters from the waters, and it was done; and I, God, made the firmament and divided the waters, yea, the great waters under the firmament, from the waters which were above the firmament, and it was so even as I spake, and I, God, called the firmament Heaven; and the evening and the morning were the second day.

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; 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. 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; 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; and the evening and the morning were the third day.

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,

- OT1, IV:           and *commanded* that she should remain with me  
                          (Moses 4:18)
- 1878:             and *commandedst* that she should remain with me
- OT1, OT2, IV:   see thou *show* them unto no man . . . except *they* that  
                          believe (Moses 4:32)
- 1878:             see thou *showest* them unto no man . . . except *to*  
                          *them* that believe
- OT2, IV:           *and hosts* of men hath he brought in (Moses 6:44)
- 1878:             *an host* of men hath he brought in
- OT1, OT2, IV:   marrying and *given* in marriage (Moses 8:21)
- 1878:             marrying and *giving* in marriage
- OT1, OT2, IV:   the wickedness of *man* had become great (Moses 8:22)
- 1878:             the wickedness of *men* had become great

At least one example is most certainly an accident:

- IV:                ye *shall* not surely die (Moses 4:10)
- 1878:             ye *shalt* not surely die

And it is not clear whether the following example was intended or not:

- OT1, OT2:        man of *council* is my name (Moses 7:35)
- IV:                Man of *Council* is my name
- 1878:             Man of *Counsel* is my name

In the October 1880 general conference of the Church of Jesus Christ of Latter-day Saints, the new Pearl of Great Price was presented for a sustaining vote and was accepted as scripture.<sup>44</sup> Since then it has been accounted as one of the standard works of the Church, and its remarkable contributions to our faith have been properly acknowledged.

## Early Printings of the Pearl of Great Price

The 1878 edition of the Pearl of Great Price brought the newest standard work of the Church into mainstream Latter-day Saint culture and religious discourse. The Pearl of Great Price has been in print ever since then,

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44. See *Deseret Evening News*, October 11, 1880, 2.

and early printings made it immediately inexpensive. In 1879, a year after the new edition came out, the Pearl of Great Price was typeset anew from the 1878 text and printed in Liverpool. The same plates were used again for Liverpool (1882) and Utah (1891) reprints. But the 1879 Book of Moses was not a perfect copy, as these two examples show:<sup>45</sup>

OT1, OT2, 1878: for these many generations, *even* since the day that  
I created them (Moses 6:28)

1879: for these many generations, *ever* since the day that  
I created them

OT1, OT2, 1878: to gather out mine *own* elect (Moses 7:62)

1879: to gather out mine elect

An 1888 printing by the Deseret News Company, Salt Lake City, was probably not intended to be a new edition but a new typesetting from the text of the 1878 edition. Even so, its Book of Moses is different in over twenty passages from the 1878 edition, with changes that resulted both from typesetting errors and from apparent editorial decisions. Among the changes that may have been intentional are the following:

OT1, OT2, 1878: there are many worlds *which* have passed away  
(Moses 1:35)

1888: there are many worlds *that* have passed away

OT1, OT2, 1878: the firmament of *the* heaven (Moses 2:14, 17)

1888: the firmament of heaven

OT1, OT2, 1878: the fourth river was Euphrates (Moses 3:14)

1888: the fourth river was *the* Euphrates

OT1, OT2, 1878: did eat and *gave also* unto her husband (Moses 4:12)

1888: did eat and *also gave* unto her husband

OT1, OT2, 1878: *And* all the days of Seth were (Moses 6:16)

1888: All the days of Seth were

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45. Both of these changes would later be adopted into the 1902 Pearl of Great Price.

Changes that appear to be accidental include these:

OT1, OT2, 1878: and a vagabond *shalt* thou be (Moses 5:37)

1888: and a vagabond *shall* thou be

OT1, OT2, 1878: his offering thou didst *accept* (Moses 5:38)

1888: his offering thou didst *except*

OT1, OT2, 1878: so will I come in the last days, *in the days* of wickedness (Moses 7:60)

1888: so will I come in the last days of wickedness

In some cases it is not clear whether a change was intentional, as these examples illustrate:

OT1, OT2, 1878: the evening and *the* morning were the second day (Moses 2:8)

1888: the evening and morning were the second day

OT2, 1878: sware unto him *with* an oath (Moses 7:51)

1888: sware unto him an oath

OT1, OT2, 1878: mighty men which are like unto *them* of old (Moses 8:21)

1888: mighty men which are like unto *men* of old

The 1888 printing of the Book of Moses would be of limited interest historically were it not for the fact that it is a direct ancestor of today's Book of Moses. Most of its changes were discovered during the preparation of the 1902 edition and were corrected. Only a few continue in today's Pearl of Great Price.

## The 1902 Pearl of Great Price

The 1902 edition of the Pearl of Great Price was not a minor updating but a major revision. The most noticeable features are that it deleted material already found in the Doctrine and Covenants (thus it included only what is in the Pearl of Great Price today),<sup>46</sup> and it contained chapters and verses for the first time. It also added headings and cross-referencing foot-

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46. The poem "Truth" was deleted also.

notes. It was in the 1902 edition that the Pearl of Great Price took on most of the form in which we recognize it now. The 1902 edition also gave us a reworked text of the Book of Moses, a text that has not changed significantly since then.

Joseph Smith's death in 1844 disconnected the Church of Jesus Christ of Latter-day Saints from the New Translation of the Bible. The Prophet was the last Church leader to see the original manuscripts and the only president of the Church ever to be involved in any way with them. No one who worked on the New Translation came west with the Saints,<sup>47</sup> and subsequent Church leaders probably had limited knowledge of it. Over the decades, the absence of information allowed much misunderstanding about the New Translation to make its way into Latter-day Saint culture, a process that would continue into the 1970s. No Latter-day Saint edition of the Book of Moses was prepared with any access to the original JST manuscripts. That placed the Church at a significant disadvantage when it decided to provide a corrected edition in 1902. It is likely that by then, Church leaders had limited knowledge of how our own text of the Book of Moses had been obtained, except in the general understanding that it came from Joseph Smith's Bible translation. It is likely that few, if any, knew then that the Book of Moses came from the RLDS *Inspired Version*, and if so, it is likely that no one knew why. Thus when the 1902 edition was prepared, Church leaders did not have a standard against which they could judge the accuracy of the text.

The preparation of the new Pearl of Great Price, including the revised text of the Book of Moses, was assigned to Professor James E. Talmage of the University of Utah.<sup>48</sup> He used as his beginning text a copy of the 1888 printing, which unfortunately was not carefully done and included both

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47. Joseph Smith (died 1844), Oliver Cowdery (excommunicated 1838, died in the Church 1850), John Whitmer (excommunicated 1838), Emma Smith (did not go west), Sidney Rigdon (excommunicated 1844), and Frederick G. Williams (excommunicated 1839, died in the Church 1842).

48. See title page, 1902 Pearl of Great Price; Conference Report, October 1902, 83; James E. Talmage Journal, February 2, 1900 (vol. 10, page 327), L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

February 2. Had interview with the <sup>1900</sup>  
First Presidency in a matter which  
has been under informal consideration  
for some time, viz: that of preparing  
a revised edition of the "Pearl of Great  
Price," one of the standard works of  
the Church. I was appointed today to  
prepare the same, the text to be  
divided into paragraphs or verses,  
with references. I undertake this as  
I have attempted other labors in con-  
nection with Church work, in a mis-  
sionary spirit without hope or expectation  
of reward. Indeed I doubt that I will  
be known as the reviser even if the  
work be completed, and ~~a~~ revised  
edition published. (See March 2)

James E. Talmage Journal, February 2, 1900, detail, recording his assignment from the First Presidency to prepare a new edition of the Pearl of Great Price



typographical errors and other changes. His work on the new edition is documented in his 1888 copy.<sup>49</sup> On its pages he edited the text, writing corrections to errors in the printing and inserting many new wordings. It was from his copy that the compositors set the type for the 1902 edition.<sup>50</sup> A comparison of the available evidence shows the following process at work. In an effort to produce the best text of the Book of Moses possible, Dr. Talmage edited his 1888 copy against earlier printings that he apparently felt were better than what was preserved in the then-current text. Taking in hand the early texts from *The Evening and the Morning Star* and the *Times and Seasons*, as well as an 1879 Pearl of Great Price, he edited his text backwards to match many of the wordings in those printings. He had no way of knowing what was on the original manuscripts, and it is likely that he believed that because the newspaper texts were older and were published during the lifetime of Joseph Smith, they contained a more accurate or authoritative text than that used by Elder Orson Pratt in 1878. Probably no one living in Salt Lake City at that time could have known that the 1878 edition was much closer to the words on Joseph Smith's original documents. In all, Dr. Talmage made about seventy changes that were based on the earlier printings. Following are some examples:

- |           |                                                                                        |
|-----------|----------------------------------------------------------------------------------------|
| OT1, OT2: | and <i>as</i> Moses beheld the world (Moses 1:8)                                       |
| TS, 1902: | and Moses beheld the world                                                             |
| OT1, OT2: | his glory has been upon me, <i>and it is glory unto me</i> ,<br>wherefore (Moses 1:18) |
| TS, 1902: | his glory has been upon me, wherefore                                                  |
| OT1, OT2: | Depart <i>hence</i> , Satan (Moses 1:20)                                               |
| TS, 1902: | Depart <i>from me</i> , Satan                                                          |
| OT1, OT2: | he beheld <i>again</i> his glory, for it <i>rested</i> upon him (Moses<br>1:25)        |
| TS, 1902: | he beheld his glory <i>again</i> , for it <i>was</i> upon him                          |

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49. James E. Talmage's 1888 Pearl of Great Price is housed in the L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University.

50. A second, identical copy is also housed in the L. Tom Perry Special Collections. It contains Talmage's notations for the cross-reference footnotes of the 1902 edition.

中國人壽保險公司 白銀 已收資本 100,000,000 元

are God only will I worship, which is the God of the earth. And now station ye to tremble, and the church stand, and Mass begin to sing, and the sacred sign. God is the name of the Lord. Dismissed, ye that are of the Holy Trinity, Amen. It shall be seen that St. Augustine with a loud voice, with working and willing, and gnawing of both hands, and quivering of hands, and from the pressure of his knees, that he babbled thus: God.

[illegible]

any chance we  
7 And it came to pass, as the vessel was still  
sitting, that his eyes beheld the north,  
and, says all students of it, and there was a  
particle of it which he did not behold, discon-  
firmed it by the truth of God's word he held also

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the inhabitants thereof<sup>2</sup> there was not a soul which he beheld, and he desired thereby by the Spirit of God, that their sinners were great, and he numbered at the end upon the sea shore, 25 And he beheld many lands, and each land was called north, and there were habitable in the first north.

And it came to pass that Moses called upon God,<sup>6</sup> saying, 'Will not a pity thee, why these things are so, and by what thou hast thought, and behold the glory of God<sup>7</sup> was over Moses.

and Moses, the only man who was with God, and so that Moses stood in the presence of God, and he talked with him face to face, and said that God said unto Moses, rise, and say unto Aaron, and unto the whole congregation of the children of Israel, saying, Thus saith the Lord God of Israel, I have chosen Aaron my brother, to be high priest unto me.

power have I created them, which is —

Regardless Ray who is full of grace and love.

and I also created them for many other purposes, and by the time I created them, which is mine Only Negation. And the first man of all men

have I called *Adams*, which is many different accounts of this earth, and the inhabitants thereof. Give I unto you. For *School*, shall be many worlds that have passed away by the word of *God*.

power. And there are many who are not yet ready, and who are not yet ready to be numbered with me, for they are not yet ready to know me.

1794-1800. 1801-1802. 1803-1804. 1805-1806. 1807-1808. 1809-1810. 1811-1812. 1813-1814. 1815-1816. 1817-1818. 1819-1820. 1821-1822. 1823-1824. 1825-1826. 1827-1828. 1829-1830. 1831-1832. 1833-1834. 1835-1836. 1837-1838. 1839-1840. 1841-1842. 1843-1844. 1845-1846. 1847-1848. 1849-1850. 1851-1852. 1853-1854. 1855-1856. 1857-1858. 1859-1860. 1861-1862. 1863-1864. 1865-1866. 1867-1868. 1869-1870. 1871-1872. 1873-1874. 1875-1876. 1877-1878. 1879-1880. 1881-1882. 1883-1884. 1885-1886. 1887-1888. 1889-1890. 1891-1892. 1893-1894. 1895-1896. 1897-1898. 1899-1900. 1901-1902. 1903-1904. 1905-1906. 1907-1908. 1909-1910. 1911-1912. 1913-1914. 1915-1916. 1917-1918. 1919-1920. 1921-1922. 1923-1924. 1925-1926. 1927-1928. 1929-1930. 1931-1932. 1933-1934. 1935-1936. 1937-1938. 1939-1940. 1941-1942. 1943-1944. 1945-1946. 1947-1948. 1949-1950. 1951-1952. 1953-1954. 1955-1956. 1957-1958. 1959-1960. 1961-1962. 1963-1964. 1965-1966. 1967-1968. 1969-1970. 1971-1972. 1973-1974. 1975-1976. 1977-1978. 1979-1980. 1981-1982. 1983-1984. 1985-1986. 1987-1988. 1989-1990. 1991-1992. 1993-1994. 1995-1996. 1997-1998. 1999-2000. 2001-2002. 2003-2004. 2005-2006. 2007-2008. 2009-2010. 2011-2012. 2013-2014. 2015-2016. 2017-2018. 2019-2020. 2021-2022. 2023-2024. 2025-2026. 2027-2028. 2029-2030. 2031-2032. 2033-2034. 2035-2036. 2037-2038. 2039-2040. 2041-2042. 2043-2044. 2045-2046. 2047-2048. 2049-2050. 2051-2052. 2053-2054. 2055-2056. 2057-2058. 2059-2060. 2061-2062. 2063-2064. 2065-2066. 2067-2068. 2069-2070. 2071-2072. 2073-2074. 2075-2076. 2077-2078. 2079-2080. 2081-2082. 2083-2084. 2085-2086. 2087-2088. 2089-2090. 2091-2092. 2093-2094. 2095-2096. 2097-2098. 2099-2100. 2101-2102. 2103-2104. 2105-2106. 2107-2108. 2109-2110. 2111-2112. 2113-2114. 2115-2116. 2117-2118. 2119-2120. 2121-2122. 2123-2124. 2125-2126. 2127-2128. 2129-2130. 2131-2132. 2133-2134. 2135-2136. 2137-2138. 2139-2140. 2141-2142. 2143-2144. 2145-2146. 2147-2148. 2149-2150. 2151-2152. 2153-2154. 2155-2156. 2157-2158. 2159-2160. 2161-2162. 2163-2164. 2165-2166. 2167-2168. 2169-2170. 2171-2172. 2173-2174. 2175-2176. 2177-2178. 2179-2180. 2181-2182. 2183-2184. 2185-2186. 2187-2188. 2189-2190. 2191-2192. 2193-2194. 2195-2196. 2197-2198. 2199-2200. 2201-2202. 2203-2204. 2205-2206. 2207-2208. 2209-2210. 2211-2212. 2213-2214. 2215-2216. 2217-2218. 2219-2220. 2221-2222. 2223-2224. 2225-2226. 2227-2228. 2229-2230. 2231-2232. 2233-2234. 2235-2236. 2237-2238. 2239-2240. 2241-2242. 2243-2244. 2245-2246. 2247-2248. 2249-2250. 2251-2252. 2253-2254. 2255-2256. 2257-2258. 2259-2260. 2261-2262. 2263-2264. 2265-2266. 2267-2268. 2269-2270. 2271-2272. 2273-2274. 2275-2276. 2277-2278. 2279-2280. 2281-2282. 2283-2284. 2285-2286. 2287-2288. 2289-2290. 2291-2292. 2293-2294. 2295-2296. 2297-2298. 2299-2300. 2301-2302. 2303-2304. 2305-2306. 2307-2308. 2309-2310. 2311-2312. 2313-2314. 2315-2316. 2317-2318. 2319-2320. 2321-2322. 2323-2324. 2325-2326. 2327-2328. 2329-2330. 2331-2332. 2333-2334. 2335-2336. 2337-2338. 2339-2340. 2341-2342. 2343-2344. 2345-2346. 2347-2348. 2349-2350. 2351-2352. 2353-2354. 2355-2356. 2357-2358. 2359-2360. 2361-2362. 2363-2364. 2365-2366. 2367-2368. 2369-2370. 2371-2372. 2373-2374. 2375-2376. 2377-2378. 2379-2380. 2381-2382. 2383-2384. 2385-2386. 2387-2388. 2389-2390. 2391-2392. 2393-2394. 2395-2396. 2397-2398. 2399-2400. 2401-2402. 2403-2404. 2405-2406. 2407-2408. 2409-2410. 2411-2412. 2413-2414. 2415-2416. 2417-2418. 2419-2420. 2421-2422. 2423-2424. 2425-2426. 2427-2428. 2429-2430. 2431-2432. 2433-2434. 2435-2436. 2437-2438. 2439-2440. 2441-2442. 2443-2444. 2445-2446. 2447-2448. 2449-2450. 2451-2452. 2453-2454. 2455-2456. 2457-2458. 2459-2460. 2461-2462. 2463-2464. 2465-2466. 2467-2468. 2469-2470. 2471-2472. 2473-2474. 2475-2476. 2477-2478. 2479-2480. 2481-2482. 2483-2484. 2485-2486. 2487-2488. 2489-2490. 2491-2492. 2493-2494. 2495-2496. 2497-2498. 2499-2500. 2501-2502. 2503-2504. 2505-2506. 2507-2508. 2509-2510. 2511-2512. 2513-2514. 2515-2516. 2517-2518. 2519-2520. 2521-2522. 2523-2524. 2525-2526. 2527-2528. 2529-2530. 2531-2532. 2533-2534. 2535-2536. 2537-2538. 2539-2540. 2541-2542. 25

*James E. Talmage's 1888 Pearl of Great Price, pages 4-5, showing his editing in preparation for the 1902 edition, including inserted verse numbers and letters for cross-reference footnotes; Moses 1:20-35*

OT1, OT2:	among <i>even</i> as many as shall believe (Moses 1:41)
TS, 1902:	among as many as shall believe
OT1, OT2:	Go <i>forth</i> to this people (Moses 7:10)
EMS, 1902:	Go to this people
OT1:	land out of the <i>depths</i> of the sea (Moses 7:14)
EMS, 1902:	land out of the <i>depth</i> of the sea
OT2:	and thou art there (Moses 7:30)
EMS, 1902:	and <i>yet</i> thou art there
OT2:	<i>has</i> pled before my face (Moses 7:39)
EMS, 1902:	<i>hath</i> pled before my face
OT1:	he saw great <i>tribulation</i> (Moses 7:66)
EMS, 1902:	he saw great <i>tribulations</i>

In addition to the changes made to match earlier publications of Book of Moses material, Professor Talmage made over thirty revisions that are not based on any previous printing or any known manuscript. A few of those changes correct the grammar or bring the wording more in line with contemporary style:

OT1, OT2, 1878:	Behold I, send me (Moses 4:1)
1902:	Behold, <i>here am</i> I, send me
OT1, OT2:	see thou <i>show</i> them unto no man (Moses 4:32)
1878:	see thou <i>showest</i> them unto no man
1902:	see thou <i>show</i> them unto no man
OT1, OT2, 1878:	the Lord cursed . . . all <i>they</i> that had covenanted with Satan (Moses 5:52)
1902:	the Lord cursed . . . all <i>them</i> that had covenanted with Satan
OT1, OT2, 1878:	and <i>an</i> Hell have I prepared (Moses 6:29)
1902:	and <i>a</i> Hell have I prepared

Most changes show editorial preferences that differ from the wording Joseph Smith dictated to his scribes:

them, And Eloah considered his perishing in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Righteousness.

20 And it came to pass that Eloah built the City of Righteousness, and he said unto the Lord, Surely thou shalt dwell in eternity forever. And the Lord said unto Eloah, Thou hast a blessing, but the reward of the people shall be a curse. And it came to pass that the Lord dwelt unto Eloah all the inhabitants of the earth, and he built, and he, Eloah, in process of time, was taken up into heaven. And the Lord said unto Eloah, I will build a city that shall be a blessing unto the people of God.

21 And Eloah also beheld the wedding of the people, which were the sons of Adam, and they were a multitude of all the seed of Adam, and he was the root of Eloah, for the seed of Eloah were the sons of Eloah, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

22 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

23 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

24 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

25 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

And the earth with darkness and he looked up and looked, and his angels rejoiced. And Eloah beheld angels descending out of heaven, bearing testimony of the Father and the Son, and the Holy Ghost, and they were caught up by the power of heaven into Zion.

26 And it came to pass that the Lord of heaven looked upon the people, and he said, I will build a city that shall be a blessing unto the people of God.

27 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

28 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

29 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

30 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

31 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

32 And Eloah was taken up into heaven, and he said unto the Lord, I will build a city that shall be a blessing unto the people of God.

James E. Talmage's 1888 Pearl of Great Price, pages 38-39, showing his editing in preparation for the 1902 edition, including inserted verse numbers and letters for cross-reference footnotes; Moses 7:18-32

- OT2, 1878: and beheld the earth, yea, even all *the face* of it  
(Moses 1:27)
- 1902: and beheld the earth, yea, even all of it
- OT1, OT2, 1878: the glory of *God* was upon Moses (Moses 1:31)
- 1902: the glory of *the Lord* was upon Moses
- OT1, OT2, 1878: Adam called upon the name of the Lord, *and Eve also, his wife* (Moses 5:4)
- 1902: Adam *and Eve, his wife*, called upon the name of the Lord
- OT1, 1878: yea *and* millions of earths (Moses 7:30)
- 1902: yea millions of earths
- OT1, OT2, 1878: How is it *that* thou canst weep? (Moses 7:31)
- 1902: How is it thou canst weep?
- OT1, OT2, 1878: and Enoch saw Noah, *also*, and his family (Moses 7:42)
- 1902: and Enoch *also* saw Noah, and his family
- OT1, OT2, 1878: And as Enoch saw *thus*, he had bitterness of soul  
(Moses 7:44)
- 1902: And as Enoch saw *this*, he had bitterness of soul
- OT1, 1878: For *inasmuch* as (Moses 7:59)
- 1902: *Forasmuch* as
- OT1, OT2, 1878: for the space of a thousand years *shall* the earth rest  
(Moses 7:64)
- 1902: for the space of a thousand years the earth *shall* rest
- OT1, OT2, 1878: the sons of men saw that *their* daughters were fair  
(Moses 8:14)
- 1902: the sons of men saw that *those* daughters were fair
- OT1, OT2, 1878: even as our fathers *did*, and ye shall (Moses 8:24)
- 1902: even as our fathers, and ye shall

A few changes in the 1902 edition were not written by Dr. Talmage in his copy of the Pearl of Great Price and are not based on any earlier manuscript

saying: Of every tree of the garden thou mayest freely eat;

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.

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 helpmeet for him."

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.

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 helpmeet for him.

21. And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof; and the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man.

22. And Adam said: This I know now is bone of my bone, and flesh of my flesh; she shall be called WOMAN, because she was taken out of man,

23. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

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

## CHAPTER IV.

1. And I, the Lord God, spake<sup>a</sup> unto Moses, saying: That Satan,<sup>b</sup> whom thou hast committed in the name of mine Only Begotten,<sup>c</sup> in the name which he gave thee, behold, here am I, and he 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 three heave.

2. Hark, behold, my Beloved Son,<sup>d</sup> which was my beloved and Chosen<sup>e</sup> from the beginning,<sup>f</sup> said unto me—Father, they will be done, and the glory be thine forever.

3. Wherefore, because that Satan rebelled against me,<sup>g</sup> and sought to destroy the agency of man,<sup>h</sup> 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,<sup>i</sup> I ordered that he should be cast down.

4. And he became Satan,<sup>j</sup> yea, even the devil, the father of all lies,<sup>k</sup> to deceive and to blind men,

a. 1. 11, 12, 17, 27.

b. 1. 11, 12, 17, 27. c. 1. 17. d. 1. 17. e. 1. 17. f. 1. 17. g. 1. 17. h. 1. 17. i. 1. 17. j. 1. 17. k. 1. 17. l. 1. 17. m. 1. 17. n. 1. 17. o. 1. 17. p. 1. 17. q. 1. 17. r. 1. 17. s. 1. 17. t. 1. 17. u. 1. 17. v. 1. 17. w. 1. 17. x. 1. 17. y. 1. 17. z. 1. 17. aa. 1. 17. ab. 1. 17. ac. 1. 17. ad. 1. 17. ae. 1. 17. af. 1. 17. ag. 1. 17. ah. 1. 17. ai. 1. 17. aj. 1. 17. ak. 1. 17. al. 1. 17. am. 1. 17. an. 1. 17. ao. 1. 17. ap. 1. 17. aq. 1. 17. ar. 1. 17. as. 1. 17. at. 1. 17. au. 1. 17. av. 1. 17. aw. 1. 17. ax. 1. 17. ay. 1. 17. az. 1. 17. ba. 1. 17. bb. 1. 17. bc. 1. 17. bd. 1. 17. be. 1. 17. bf. 1. 17. bg. 1. 17. bh. 1. 17. bi. 1. 17. bj. 1. 17. bk. 1. 17. bl. 1. 17. bm. 1. 17. bn. 1. 17. bo. 1. 17. bp. 1. 17. bq. 1. 17. br. 1. 17. bs. 1. 17. bt. 1. 17. bu. 1. 17. bv. 1. 17. bw. 1. 17. bx. 1. 17. by. 1. 17. bz. 1. 17. ca. 1. 17. cb. 1. 17. cc. 1. 17. cd. 1. 17. ce. 1. 17. cf. 1. 17. cg. 1. 17. ch. 1. 17. ci. 1. 17. cj. 1. 17. ck. 1. 17. cl. 1. 17. cm. 1. 17. cn. 1. 17. co. 1. 17. cp. 1. 17. cq. 1. 17. cr. 1. 17. cs. 1. 17. ct. 1. 17. cu. 1. 17. cv. 1. 17. cw. 1. 17. cx. 1. 17. cy. 1. 17. cz. 1. 17. da. 1. 17. db. 1. 17. dc. 1. 17. dd. 1. 17. de. 1. 17. df. 1. 17. dg. 1. 17. dh. 1. 17. di. 1. 17. dj. 1. 17. dk. 1. 17. dl. 1. 17. dm. 1. 17. dn. 1. 17. do. 1. 17. dp. 1. 17. dq. 1. 17. dr. 1. 17. ds. 1. 17. dt. 1. 17. du. 1. 17. dv. 1. 17. dw. 1. 17. dx. 1. 17. dy. 1. 17. dz. 1. 17. ea. 1. 17. eb. 1. 17. ec. 1. 17. ed. 1. 17. ee. 1. 17. ef. 1. 17. eg. 1. 17. eh. 1. 17. ei. 1. 17. ej. 1. 17. ek. 1. 17. el. 1. 17. em. 1. 17. en. 1. 17. eo. 1. 17. ep. 1. 17. eq. 1. 17. er. 1. 17. es. 1. 17. et. 1. 17. eu. 1. 17. ev. 1. 17. ew. 1. 17. ex. 1. 17. ey. 1. 17. ez. 1. 17. fa. 1. 17. fb. 1. 17. fc. 1. 17. fd. 1. 17. fe. 1. 17. ff. 1. 17. fg. 1. 17. fh. 1. 17. fi. 1. 17. fj. 1. 17. fk. 1. 17. fl. 1. 17. fm. 1. 17. fn. 1. 17. fo. 1. 17. fp. 1. 17. fq. 1. 17. fr. 1. 17. fs. 1. 17. ft. 1. 17. fu. 1. 17. fv. 1. 17. fw. 1. 17. fx. 1. 17. fy. 1. 17. fz. 1. 17. ga. 1. 17. gb. 1. 17. gc. 1. 17. gd. 1. 17. ge. 1. 17. gf. 1. 17. gh. 1. 17. gi. 1. 17. gj. 1. 17. gk. 1. 17. gl. 1. 17. gm. 1. 17. gn. 1. 17. go. 1. 17. gp. 1. 17. gq. 1. 17. gr. 1. 17. gs. 1. 17. gt. 1. 17. gu. 1. 17. gv. 1. 17. gw. 1. 17. gx. 1. 17. gy. 1. 17. gz. 1. 17. ha. 1. 17. hb. 1. 17. hc. 1. 17. hd. 1. 17. he. 1. 17. hf. 1. 17. hg. 1. 17. hi. 1. 17. hj. 1. 17. hk. 1. 17. hl. 1. 17. hm. 1. 17. hn. 1. 17. ho. 1. 17. hp. 1. 17. hq. 1. 17. hr. 1. 17. hs. 1. 17. ht. 1. 17. hu. 1. 17. hv. 1. 17. hw. 1. 17. hx. 1. 17. hy. 1. 17. hz. 1. 17. ia. 1. 17. ib. 1. 17. ic. 1. 17. id. 1. 17. ie. 1. 17. if. 1. 17. ig. 1. 17. ih. 1. 17. ii. 1. 17. ij. 1. 17. ik. 1. 17. il. 1. 17. im. 1. 17. in. 1. 17. io. 1. 17. ip. 1. 17. iq. 1. 17. ir. 1. 17. is. 1. 17. it. 1. 17. iu. 1. 17. iv. 1. 17. iw. 1. 17. ix. 1. 17. iy. 1. 17. iz. 1. 17. ja. 1. 17. jb. 1. 17. jc. 1. 17. jd. 1. 17. je. 1. 17. jf. 1. 17. jg. 1. 17. jh. 1. 17. ji. 1. 17. jj. 1. 17. jk. 1. 17. jl. 1. 17. jm. 1. 17. jn. 1. 17. jo. 1. 17. jp. 1. 17. jq. 1. 17. jr. 1. 17. js. 1. 17. jt. 1. 17. ju. 1. 17. jv. 1. 17. jw. 1. 17. jx. 1. 17. jy. 1. 17. jz. 1. 17. ka. 1. 17. kb. 1. 17. kc. 1. 17. kd. 1. 17. ke. 1. 17. kf. 1. 17. kg. 1. 17. kh. 1. 17. ki. 1. 17. kj. 1. 17. kl. 1. 17. km. 1. 17. kn. 1. 17. ko. 1. 17. kp. 1. 17. kq. 1. 17. kr. 1. 17. ks. 1. 17. kt. 1. 17. ku. 1. 17. kv. 1. 17. kw. 1. 17. kx. 1. 17. ky. 1. 17. kz. 1. 17. la. 1. 17. lb. 1. 17. lc. 1. 17. ld. 1. 17. le. 1. 17. lf. 1. 17. lg. 1. 17. lh. 1. 17. li. 1. 17. lj. 1. 17. lk. 1. 17. ll. 1. 17. lm. 1. 17. ln. 1. 17. lo. 1. 17. lp. 1. 17. lq. 1. 17. lr. 1. 17. ls. 1. 17. lt. 1. 17. lu. 1. 17. lv. 1. 17. lw. 1. 17. lx. 1. 17. ly. 1. 17. lz. 1. 17. ma. 1. 17. mb. 1. 17. mc. 1. 17. md. 1. 17. me. 1. 17. mf. 1. 17. mg. 1. 17. mh. 1. 17. mi. 1. 17. mj. 1. 17. mk. 1. 17. ml. 1. 17. mn. 1. 17. mo. 1. 17. mp. 1. 17. mq. 1. 17. mr. 1. 17. ms. 1. 17. mt. 1. 17. mu. 1. 17. mv. 1. 17. mw. 1. 17. mx. 1. 17. my. 1. 17. mz. 1. 17. na. 1. 17. nb. 1. 17. nc. 1. 17. nd. 1. 17. ne. 1. 17. nf. 1. 17. ng. 1. 17. nh. 1. 17. ni. 1. 17. nj. 1. 17. nk. 1. 17. nl. 1. 17. nm. 1. 17. nn. 1. 17. no. 1. 17. np. 1. 17. nq. 1. 17. nr. 1. 17. ns. 1. 17. nt. 1. 17. nu. 1. 17. nv. 1. 17. nw. 1. 17. nx. 1. 17. ny. 1. 17. nz. 1. 17. oa. 1. 17. ob. 1. 17. oc. 1. 17. od. 1. 17. oe. 1. 17. of. 1. 17. og. 1. 17. oh. 1. 17. oi. 1. 17. oj. 1. 17. ok. 1. 17. ol. 1. 17. om. 1. 17. on. 1. 17. oo. 1. 17. op. 1. 17. oq. 1. 17. or. 1. 17. os. 1. 17. ot. 1. 17. ou. 1. 17. ov. 1. 17. ow. 1. 17. ox. 1. 17. oy. 1. 17. oz. 1. 17. pa. 1. 17. pb. 1. 17. pc. 1. 17. pd. 1. 17. pe. 1. 17. pf. 1. 17. pg. 1. 17. ph. 1. 17. pi. 1. 17. pj. 1. 17. pk. 1. 17. pl. 1. 17. pm. 1. 17. pn. 1. 17. po. 1. 17. pp. 1. 17. pq. 1. 17. pr. 1. 17. ps. 1. 17. pt. 1. 17. pu. 1. 17. pv. 1. 17. pw. 1. 17. px. 1. 17. py. 1. 17. pz. 1. 17. qa. 1. 17. qb. 1. 17. qc. 1. 17. qd. 1. 17. qe. 1. 17. qf. 1. 17. qg. 1. 17. qh. 1. 17. qi. 1. 17. qj. 1. 17. qk. 1. 17. ql. 1. 17. qm. 1. 17. qn. 1. 17. qo. 1. 17. qp. 1. 17. qq. 1. 17. qr. 1. 17. qs. 1. 17. qt. 1. 17. qu. 1. 17. qv. 1. 17. qw. 1. 17. qx. 1. 17. qy. 1. 17. qz. 1. 17. ra. 1. 17. rb. 1. 17. rc. 1. 17. rd. 1. 17. re. 1. 17. rf. 1. 17. rg. 1. 17. rh. 1. 17. ri. 1. 17. rj. 1. 17. rk. 1. 17. rl. 1. 17. rm. 1. 17. rn. 1. 17. ro. 1. 17. rp. 1. 17. rq. 1. 17. rr. 1. 17. rs. 1. 17. rt. 1. 17. ru. 1. 17. rv. 1. 17. rw. 1. 17. rx. 1. 17. ry. 1. 17. rz. 1. 17. sa. 1. 17. sb. 1. 17. sc. 1. 17. sd. 1. 17. se. 1. 17. sf. 1. 17. sg. 1. 17. sh. 1. 17. si. 1. 17. sj. 1. 17. sk. 1. 17. sl. 1. 17. sm. 1. 17. sn. 1. 17. so. 1. 17. sp. 1. 17. sq. 1. 17. sr. 1. 17. ss. 1. 17. st. 1. 17. su. 1. 17. sv. 1. 17. sw. 1. 17. sx. 1. 17. sy. 1. 17. sz. 1. 17. ta. 1. 17. tb. 1. 17. tc. 1. 17. td. 1. 17. te. 1. 17. tf. 1. 17. tg. 1. 17. th. 1. 17. ti. 1. 17. tj. 1. 17. tk. 1. 17. tl. 1. 17. tm. 1. 17. tn. 1. 17. to. 1. 17. tp. 1. 17. tq. 1. 17. tr. 1. 17. ts. 1. 17. tt. 1. 17. tu. 1. 17. tv. 1. 17. tw. 1. 17. tx. 1. 17. ty. 1. 17. tz. 1. 17. ua. 1. 17. ub. 1. 17. uc. 1. 17. ud. 1. 17. ue. 1. 17. uf. 1. 17. ug. 1. 17. uh. 1. 17. ui. 1. 17. uj. 1. 17. uk. 1. 17. ul. 1. 17. um. 1. 17. un. 1. 17. uo. 1. 17. up. 1. 17. uq. 1. 17. ur. 1. 17. us. 1. 17. ut. 1. 17. uu. 1. 17. uv. 1. 17. uw. 1. 17. ux. 1. 17. uy. 1. 17. uz. 1. 17. va. 1. 17. vb. 1. 17. vc. 1. 17. vd. 1. 17. ve. 1. 17. vf. 1. 17. vg. 1. 17. vh. 1. 17. vi. 1. 17. vj. 1. 17. vk. 1. 17. vl. 1. 17. vm. 1. 17. vn. 1. 17. vo. 1. 17. vp. 1. 17. vq. 1. 17. vr. 1. 17. vs. 1. 17. vt. 1. 17. vu. 1. 17. vv. 1. 17. vw. 1. 17. vx. 1. 17. vy. 1. 17. vz. 1. 17. wa. 1. 17. wb. 1. 17. wc. 1. 17. wd. 1. 17. we. 1. 17. wf. 1. 17. wg. 1. 17. wh. 1. 17. wi. 1. 17. wj. 1. 17. wk. 1. 17. wl. 1. 17. wm. 1. 17. wn. 1. 17. wo. 1. 17. wp. 1. 17. wq. 1. 17. wr. 1. 17. ws. 1. 17. wt. 1. 17. wu. 1. 17. wv. 1. 17. ww. 1. 17. wx. 1. 17. wy. 1. 17. wz. 1. 17. xa. 1. 17. xb. 1. 17. xc. 1. 17. xd. 1. 17. xe. 1. 17. xf. 1. 17. xg. 1. 17. xh. 1. 17. xi. 1. 17. xj. 1. 17. xk. 1. 17. xl. 1. 17. xm. 1. 17. xn. 1. 17. xo. 1. 17. xp. 1. 17. xq. 1. 17. xr. 1. 17. xs. 1. 17. xt. 1. 17. xu. 1. 17. xv. 1. 17. xw. 1. 17. xy. 1. 17. xz. 1. 17. ya. 1. 17. yb. 1. 17. yc. 1. 17. yd. 1. 17. ye. 1. 17. yf. 1. 17. yg. 1. 17. yh. 1. 17. yi. 1. 17. yj. 1. 17. yk. 1. 17. yl. 1. 17. ym. 1. 17. yn. 1. 17. yo. 1. 17. yp. 1. 17. yq. 1. 17. yr. 1. 17. ys. 1. 17. yt. 1. 17. yu. 1. 17. yv. 1. 17. yw. 1. 17. yx. 1. 17. yy. 1. 17. yz. 1. 17. za. 1. 17. zb. 1. 17. zc. 1. 17. zd. 1. 17. ze. 1. 17. zf. 1. 17. zg. 1. 17. zh. 1. 17. zi. 1. 17. zj. 1. 17. zk. 1. 17. zl. 1. 17. zm. 1. 17. zn. 1. 17. zo. 1. 17. zp. 1. 17. zq. 1. 17. zr. 1. 17. zs. 1. 17. zt. 1. 17. zu. 1. 17. zv. 1. 17. zw. 1. 17. zx. 1. 17. zy. 1. 17. zz. 1. 17.

or printing. These may have resulted from insertions he or others made in the printer's proofs, but more likely they are errors made by a typesetter.

OT2, 1878:	where I, the Lord, created much gold (Moses 3:11)
1902:	where I, the Lord <i>God</i> , created much gold
OT1, 1878:	sent forth in the world, unto the <i>end</i> thereof (Moses 6:30)
1902:	sent forth in the world, unto the <i>ends</i> thereof
OT2, 1878:	the filthiness which <i>has</i> gone forth out of me (Moses 7:48)
1902:	the filthiness which <i>is</i> gone forth out of me

The punctuation of the 1902 Book of Moses generally follows that of the 1888 printing. But there are some differences, many of which were caused by the insertion of verse breaks. The 1921 and 1981 editions follow the 1902 punctuation virtually without change.<sup>51</sup>

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51. We do not know what Dr. Talmage's instructions were for the 1902 Book of Moses. His journal mentions his work on the new edition and related meetings on several occasions, but with little detail. Almost all of the changes made in the 1902 edition remain in the Book of Moses today. In the October 1902 general conference, President Joseph F. Smith presented the newly published edition of the Pearl of Great Price for a sustaining vote, and it was reaffirmed in its place as one of the standard works of the Church. President Smith stated: "I hold in my hand a copy of the revised edition of the Pearl of Great Price. The Pearl of Great Price, as it originally existed, was presented before the general conference and accepted as one of the standard works of the Church. Since then the book has undergone a revision; that is to say, all the revelations that it formerly contained which were also in the Book of Doctrine and Covenants, have been eliminated from it. . . . In addition to this, Professor James E. Talmage has gone through the work and divided it into chapters and verses, making it a far more convenient book of reference than it was before. He has also supplied copious footnotes or references, which will be an aid in the study of the book. These are the changes that have been made in the book, and we now present this book in its revised form—the original matter being preserved as it was before, only divided into chapters and verses—for your acceptance as a standard work

## The 1921 and 1981 Pearl of Great Price

The 1921 edition of the Pearl of Great Price was prepared under the direction of a committee of members of the Quorum of the Twelve Apostles, including Elder James E. Talmage.<sup>52</sup> The most visible change in that edition was the two-column format, which had been the norm in Bible printings for centuries and was now adopted in the Pearl of Great Price. The text of the Book of Moses underwent only small changes. Most of the changes were orthographic or typographical and had little bearing on the choice or meaning of words, as these examples show:

1902: I will make an *helpmeet* for him (Moses 3:18, 20)

1921: I will make an *help meet* for him

1902: and they sewed *fig leaves* together (Moses 4:13)

1921: and they sewed *fig-leaves* together

1902: henceforth and *for ever* (Moses 5:9; 6:66)

1921: henceforth and *forever*

One change corrects an error from the 1902 edition:

1902: *and* they were despised among all people (Moses 7:8)

1921: *that* they were despised among all people

The 1981 Pearl of Great Price is the one used in the Church today. It was part of an extensive project that produced new editions of all the scriptures, including a new Latter-day Saint Bible edition published in 1979. New editions of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price were published together in 1981.<sup>53</sup> In addition to new footnotes and headings, the new Pearl of Great Price included small changes to the text. In the Book of Moses, only four changes were made in

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of the Church" (Conference Report, October 1902, 83; see also James E. Talmage Journal, October 6, 1902 [vol. 10, page 471], L. Tom Perry Special Collections).

52. Elder Talmage was called to the Quorum of the Twelve Apostles in December 1911.

53. See Robert J. Matthews, "The New Publications of the Standard Works—1979, 1981," *BYU Studies* 22, no. 4 (Fall 1982): 387–423.





the wording. An error was corrected that had entered the Pearl of Great Price in 1902, having been copied from the 1843 *Times and Seasons* printing:

OT1, OT2:           *transfigured* before him (Moses 1:14)  
 TS, 1902, 1921:   *strengthened* before him  
 1981:               *transfigured* before him

The 1981 edition dealt with an enigmatic word in Moses 1:19. Oliver Cowdery wrote Joseph Smith's dictation as follows: "Satan cried with a loud voice and *wrent* upon the earth." The words were copied identically on OT2 by John Whitmer, but Whitmer wrote "rent" on another copy that he made of the manuscript.<sup>54</sup> *Wrent* is likely a regional spelling of *rent*, the past tense of *rend*, "to tear." Satan "tore upon the earth." In the Printer's Manuscript of the Book of Mormon, copied by Oliver Cowdery from the Original Manuscript, the word *wrent* is found at Alma 14:27, "the walls of the prison were *wrent* in twain," and at 3 Nephi 8:18, "the rocks were *wrent* in twain."<sup>55</sup> In the 1830 Book of Mormon, the spelling of the first of these remained "wrent," but the spelling of the second was standardized to "rent." *Wrent* also appears elsewhere in the Joseph Smith Translation, as a noun at Mark 2:21, "the *wrent* is made worse."<sup>56</sup> John Whitmer was the scribe for that section.<sup>57</sup> In the RLDS Committee Manuscript at Moses 1:19, Joseph Smith III's handwriting is not clear, but it appears that he wrote "went" rather than "wrent," probably following the reading in the *Times and Seasons*. The typesetter clearly saw "went" and rendered the word thus in the 1867 *Inspired Version*. Elder Orson Pratt changed it back to "rent" in the 1878 Pearl of Great Price, and so it remained until the 1981 edition, when it was changed to "ranted."<sup>58</sup>

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54. Old Testament Manuscript 3, page 1, line 44.

55. Royal Skousen, ed., *The Printer's Manuscript of the Book of Mormon: Typographical Facsimile of the Entire Text in Two Parts* (Provo, UT: Foundation for Ancient Research and Mormon Studies, Brigham Young University, 2001), 462, 804. The Original Manuscript pages containing these passage are no longer extant.

56. New Testament Manuscript 2, Folio 2, page 12, line 2.

57. I thank Robert J. Matthews for bringing these uses of the word *wrent* to my attention.

58. Noah Webster's 1828 dictionary cites a source that uses *rent* (present tense) as a verb with the meaning "rant"; *An American Dictionary of the English Language* (New York: S. Converse, 1828), s.v. "rent."



OT1, OT2:	Satan cried with a loud voice and <i>wrent</i> upon the earth (Moses 1:19)
TS, CM, IV:	Satan cried with a loud voice and <i>went</i> upon the earth
1878, 1902, 1921:	Satan cried with a loud voice and <i>rent</i> upon the earth
1981:	Satan cried with a loud voice and <i>ranted</i> upon the earth

At Moses 4:18, the 1981 edition of the Pearl of Great Price changes the tense of one word:

OT1:	thou . . . <i>commanded</i> that she should (Moses 4:18)
1878, 1902, 1921:	thou . . . <i>commandedst</i> that she should
1981:	thou . . . <i>commandest</i> that she should

The deletion of the second letter *d* avoids a difficult consonant cluster, yet it changes the tense of the clause from the past to the present.

The final word change in the 1981 Book of Moses revises the phrase “save it were” to “save it was” (Moses 7:22). The phrase “save it were”—meaning “except for”—appears seventy-six times in the Book of Mormon, once in the Doctrine and Covenants (see D&C 18:35), and once elsewhere ten verses earlier in the Book of Moses (see Moses 7:12).<sup>59</sup>

OT1, OT2:	save it <i>were</i> (Moses 7:22)
1878, 1902, 1921:	save it <i>were</i>
1981:	save it <i>was</i>

The 1981 edition also moves the verse break between Moses 5:52 and 5:53. The sentence “And it was among the sons of men” began verse 53 in the 1902 and 1921 editions. In the 1981 edition, it was placed at the end of verse 52.

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59. The related phrase “save it be” appears in the Book of Mormon forty-seven times (for example, 2 Nephi 2:8) and nine times in the Doctrine and Covenants (for example, D&C 18:20).