

THE PRIESTLY INTERESTS OF MOSES THE LEVITE

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Latter-day Saint scholars as well as their outside interlocutors have long puzzled over how to classify the Book of Moses found in the Pearl of Great Price. What is its religious heritage and typology? Is it spiritually marvelous, or is it transparently insignificant? How deep, or shallow, are its literary and doctrinal roots? Such questions are of the essence in deciding how to approach this book. We wish to contribute to this discussion by introducing a way of receiving the Book of Moses that sees it, at least in part, as a transmission of an ancient Israelite priestly text. We got started on this project when we began wondering about the significance of Moses being a member of the tribe of Levi. How might that help us understand the Book of Moses better and understand what priestly interests are reflected in this book? Was Moses indeed a Levite? And, if so, should one think of the Book of Moses as the Book of Moses the Levite?

In terms of the origin of the Book of Moses, some may wish to view it simply as a fanciful 19th-century revision and expansion of the first eight chapters of the King James Version of the book of Genesis. Others may wish to characterize its coming forth as something more like what both Blake Ostler and David Bokovoy have called “inspired pseudepigrapha,”¹ whatever that bipolar terminology might mean.

As we shall see, the Book of Moses is much more than those options would allow or offer. This book should at least be seen, as Avram Shannon has shown, as an inspired interspersing of various ancient words, miscellaneous paleo-phrases, and archaic episodes into the traditional biblical Creation account.² And because the

Joseph Smith Translation of the Bible—of which the Book of Moses is the opening section—is “a revision and expansion of the Bible,” it “never stops claiming *to be* the Bible,” as Shannon has astutely observed.³ How deep, then, might the roots of the Book of Moses run?

Following Hugh Nibley’s lead, some may see the Book of Moses as a series of long-lost visions seen by Moses, situating Moses in the prophetic tradition and indeed as the greatest prophet Israel ever saw, according to Deuteronomy 34:10.⁴ And regarding Moses 1 in particular, Nibley sees it as “a good example of an ascension text that could accurately be called the *Ascension of Moses*,” thus situating it further amidst an entire genre of “ascension dramas” or heavenly ascents, found in such texts as the *Testament of Abraham*, the *Testament of Isaac*, the *Ascension of Isaiah*, and the so-called *Narrative of Zosimus*; in the role of Levi in *Joseph and Asenath*; and in the Enoch literature, thus comprising a “basic scenario” of prophetic experience that is found “far and wide”⁵ and often in temple settings. Thus, in its pages may be found a revealed restoration of a once-intact version of a primal history about the beginnings of the human race on this earth, filled with “temple themes,” as Jeffrey Bradshaw has detailed,⁶ and its original intended role may have been for use in a liturgical temple setting, as David Calabro has explored.⁷

Whatever its origins, the text of the Book of Moses is far from simplistic, unremarkable, and irrelevant. Rather, it is fascinating, profound, and inspiring. It may contain doctrinal truths that were believed by the ancient prophets and were meant to have been contained in Genesis 1–6 but were never previously committed to writing. By taking a new step toward understanding the Book of Moses, this study seeks to find a fulcrum that may give us a point of leverage in moving forward amid the array of fascinating and sometimes conflicting proposals and lines of inquiry regarding the character of this sacred work.

While the present study makes no claim to finality, we hope to shed further light on the nature of the Book of Moses by demonstrating affinities between the text and the priestly interests of Israel’s Levitical tribe. This is not an entirely new idea, as various authors, including Hugh Nibley, Jeffrey Bradshaw, and

David Calabro, have pointed out certain temple (and thus priestly) themes in the Book of Moses. This study, however, goes further by demonstrating that many specific priestly words and phrases and Levitical factors point toward Moses as the original composer of this book that bears his name.

To this end, we will show that the words of Moses zealously articulate a host of priesthood precepts and covenants, reveal temple themes and sacred knowledge, reflect a surprising array of Levitical priestly terms, and establish precedents for the practical duties that the Levites would traditionally fulfill.

We begin (1) by identifying Moses's personal background as a member of the tribe of Levi. Then, using some observations made by Old Testament source critics, we will (2) posit a small set of details that characterize and populate the ancient Israelite priestly worldview. That set is then followed as a model throughout the text of the Book of Moses in order to (3) highlight similarities between each section in the Book of Moses and putative priestly perspectives on such subjects as God, revelation, faithfulness, worship, and many others. Our study then (4) draws tentative conclusions about the priestly and nonpriestly provenance of each section of the text of the Book of Moses and makes observations about the patterns in which the Book of Moses's unique (non-Genesis) material appears. These patterns and numerous affinities with Levitical interests, while not enough to draw any absolute conclusions, plausibly suggest the possibility that a text such as the Book of Moses was the original underlying text from which Genesis 1–6 was drawn. Indeed, it makes simpler sense, structurally, to see priestly influences flowing from the Book of Moses into the book of Genesis than for the text of Genesis to have given rise to the resulting text of the Book of Moses with all of its Levitical or priestly elements.

Also by way of methodological explanation, in our view, the discovery of the two silver scrolls now on display in the Israel Museum—clearly written in minute paleo-Hebrew lettering coming from Jerusalem before 600 BC and the Babylonian exile but containing the high priestly blessing in Numbers 6:24–27—shows that priestly texts existed before Ezekiel and the exilic period. No doubt, many texts were preserved or composed by Ezekiel (of high priestly lineage) and others in exile in Babylon or in the postexilic

period back in Jerusalem. But all of them were working, to some extent, with much earlier texts and materials as they transmitted to the Jewish world much of the Pentateuch in its final form. Our view is that it is possible that the Book of Moses, or something like it, was among those earlier texts and traditions. When we go looking, therefore, for “priestly elements” in the Book of Moses, we do not assume that the original text of the Book of Moses had to have been composed after the exile.

Accordingly, the main contribution we hope that this study will make is to substantiate the historical identification of Moses as a Levite and then see the Book of Moses as precisely the kind of book that an early Levite leader would have written. We offer four characteristics that it is reasonable to assume that such a Levite would have had: he would have been (1) zealously protective of holy things, God’s priesthood, and covenants; (2) oriented toward temple themes, priestly practices, and sacred knowledge; (3) interested in priestly terminology and issues (and in this regard, we make use of the hypothetical P-source heuristically as an acceptable model of what those priestly themes, terms, and concerns probably were); and, finally, (4) sympathetic with the kinds of social and religious duties that Levites traditionally came to fulfill (as one finds especially in Numbers, Deuteronomy, and 1 and 2 Chronicles). Then, by identifying these four characteristics in the Book of Moses, we strive here to show that the Book of Moses is credible as a Levitical or priestly book, consistent with the received fact that Moses himself was a Levite.

1. Moses the Levite

Was Moses a Levite?

What evidence is there that Moses was a Levite? Although most people do not think of Moses this way, the biblical view of Moses’s lineage is clear and simple. First, of Moses’s parentage, the Bible says, “And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son” (Exodus 2:1–2). Although nothing more is said about Moses’s father and mother, what is said here is all that matters: Moses was remembered genealogically as a pure Levite on both sides. Second,

a few chapters later, a more extended genealogy is given in which Moses is designated as a great-grandson of Levi, through the line of Levi: from Levi to Kohath, to Amram, then to Moses (see Exodus 6:16–20; see also 1 Chronicles 6:1–3; 23:13).⁸ Third, in the intertribal conflict reported in Judges 17–18, a Levite who was a descendant of Moses named Jonathan is mentioned (see Judges 17:7–13; 18:19–31).⁹ In view of these three never-contradicted evidences, Theophile Meek concludes, “There can be but one conclusion: the unanimous tradition of the Old Testament is that Moses was a Levite.”¹⁰ One might even see Moses’s leadership and his persona as a paragon of the prototypical high priest, even above that of his brother, Aaron.

Indeed, as our research affirms, Moses should be recognized as the founding member of the Levite priestly order in the house of Israel. Moses married the daughter of Jethro, the priest of Midian, which is in line with the strict requirement that the high priest be married to a faithful wife (see Leviticus 21:10, 13–14). And Moses was called personally by God in His very presence, just as the high priest alone would have the privilege of entering into the Holy of Holies, there to encounter deity face-to-face. His leadership and personal characteristics present Moses as the paragon of the prototypical high priest, even above that of his brother, Aaron, who actually functioned in that office.

Of course, many modern scholars, skeptical of the Bible’s accuracy, have called even the historical Moses into question. One contemporary German Protestant scholar at the University of Göttingen, Reinhard Kratz, writes, “Very little remains of the figure Moses that could be called historical with some degree of certainty.”¹¹ A common critical interpretation is that Moses is a “mythical figure” around whom later Israelite tradition, legislation, and etiology coalesced.¹² However, this overreading remains unconvincing to many. As John Bright famously observed, “The events of [the] exodus and Sinai require a great personality behind them....To deny that role to Moses would force us to posit another person of the same name!”¹³ If there is any historical truth to the story of the Exodus—of which there certainly is¹⁴—there must have been at least something like a Moses figure.

Still, many others, while admitting Moses’s existence, deny the biblical claims made about his life. Sigmund Freud, who, while

no biblical scholar, has exerted tremendous influence on modern thought, considered Moses to have been an Egyptian official of the monotheistic pharaoh Akhenaten.¹⁵ Other scholars, both ancient and modern, also see Moses as an Egyptian.¹⁶ Ahmed Osman goes so far as to claim that Moses was Akhenaten himself!¹⁷ In the end, these conjectures are far more tendentious than the Exodus narrative. And thus, John Bright observes, from the perspective of biblical scholarship alone, because “we know nothing of [Moses’s] career save what the Bible tells us,...attempts to reduce him are subjective in the extreme.”¹⁸

And from the perspective of the Restoration by Joseph Smith, the Book of Mormon speaks often and unquestioningly about Moses as a historical figure (see 1 Nephi 4:2; 17:24, 30; 22:20–21; Mosiah 12:33; 13:5, 33), and in Doctrine and Covenants 8:3, the Lord states that it was by the spirit of revelation that Moses brought the children of Israel through the Red Sea on dry ground. In addition, the Doctrine and Covenants affirms that Moses was historical and that he was ordained a priest by Jethro, connecting Moses with Abraham, Melchizedek, Enoch, and Adam (see Doctrine and Covenants 84:6–14). Indeed, Moses should be recognized as the founding member of the Levite priestly order in the house of Israel. Moses married the daughter of Jethro, the priest of Midian (see Exodus 2:16, 21), which is in line with the strict requirement that the high priest be married to a faithful wife (see Leviticus 21:10, 13–14). And, beyond that, Moses was called personally by God in His very presence, just as the high priest alone would have the privilege of entering into the Holy of Holies, there to encounter deity face-to-face.

Thus there are reasons to accept the biblical reports that Moses existed, that his name was Moses, and that the basic facts about his life and works have some historical credibility. Accordingly, the biblical evidence of Moses’s Levitical heritage should also be presumptively accepted or assumed.

Were Levites zealous?

Although the reason for the Levites’ ascension to the priesthood is not explicitly given in the Bible, it is often concluded by biblical scholars that the protective zeal of the Levites, in connection with

their punishment of offenders who had worshipped the golden calf, qualified them for their holy priesthood calling.¹⁹ As will be seen below, this characteristic of stalwart protectors emerges in the Book of Moses as well.

Defensive zeal seems to have been a hallmark of the Levitical heritage. The biblical story preserved about Levi himself tells how he and his brother Simeon executed judgment on the inhabitants of Shechem after the chieftain's son defiled their sister, Dinah (see Genesis 34).²⁰ Perhaps building on this trait, the Levites are seen in the Bible as ones who channeled their power on behalf of God in protection of His holiness and His people.²¹

Indeed, the life of Moses is noted because of his unflinching defense of his God and his people, as this part of one of the paintings on the long sidewall of the Sistine Chapel recalls.



Figure 1. Detail from a wall fresco in the Sistine Chapel, used with permission.

Moses killed an Egyptian captain to prevent him from killing a Hebrew man (see Exodus 2:11–12) and then defended the flocks of Jethro in Midian.

Moses decisively summoned God's plagues, both in Egypt and in the wilderness (see Exodus 7–12 and Numbers 11, 16), to force Pharaoh to let the Israelites go and to instill, by this clear example, the seriousness of giving strict obedience to the commands of the

Lord among the men of Israel in the wilderness (see Exodus 17 and Numbers 21, 31).

When Moses returned from the top of Sinai to find Israel worshipping a golden calf, Moses “stood in the gate of the camp and said, Who is on the Lord’s side? let him come unto me. And *all the sons of Levi* gathered themselves together unto him” (Exodus 32:26; emphasis added). The Levites thus became the instruments of God’s judgment, executing three thousand offenders, and then they continued to serve for generations as the guardians and purveyors of the sacrificial and covenantal ceremonies that stood at the heart of ancient Israelite religious observances.



Figure 2. Detail from a wall fresco in the Sistine Chapel, used with permission.

When Moses saw Korah and his sons usurping and perverting priestly authority, he intervened, and by an act of God “the earth opened her mouth, and swallowed them up together with Korah” (Numbers 26:10).

On another notable occasion, a Levite named Phinehas, one of Moses’s grand-nephews, took matters spontaneously into his own hands and thus “stayed” an impending plague from befalling Israel. He did this by impaling an Israelite man and his Midianite wife,

who had entered into a prohibited relationship (Numbers 25:1, 8). The Levite Phinehas was rewarded by being given “the covenant of an everlasting priesthood...because he was zealous for his God” (Numbers 25:13).

Perhaps most indicatively, when Moses, near the end of his life, blessed all the tribes of Israel in Deuteronomy 33, he extended a particular and powerful blessing to the Levites. He prayed that the Lord might let His “Thummim and Urim be with Your faithful [tribe of Levi], whom You tested at Massah [and] challenged at the waters of Meribah.” On those two (otherwise unreported) occasions, the Levite leader said, even of his own father and mother, that “I consider them not” and that “his brothers he disregarded.” Moreover, he “ignored his own children. Your precepts [O Lord], alone they [the Levites] observed and kept your covenant” (Deuteronomy 33:8–9).²² Several strong traditional Levitical characteristics are deeply embedded in this Deuteronomic blessing, including Levitical connections with the high priest’s use of the Urim and Thummim (“lights and truths”), because of the Levites’ passing stringent tests of loyalty. When they were called upon by the Lord in the face of serious challenges, hardships, and murmurings, their devotion to God took priority over their duties to parents, brothers, and children. While family was, by all means, a close second, the Lord always came first in the minds of the Levites, suiting them to be the protectors of the temple together with its eternal precepts and holiness.

As a result, Moses the Levite went on to bless his own loyal tribesmen with powerful Levitical privileges and duties. He granted them the rights to “teach” God’s laws to the whole house of Israel, to “offer” incense and offerings on God’s “altar,” to have God bless their “substance and their undertakings” with prosperity, and to see that their “enemies rise no more” (Deuteronomy 33:10; see Tigay’s translation for notes on these renditions).²³ As we will point out below, righteous zeal also comes crucially into play in the Book of Moses. All of these functions and characteristics will thus become relevant in identifying various words and texts in the Book of Moses as Levitical.

Because some might wonder at this point how far back in history priestly sources and traditions may run, we think it is worth noting

that people have greater reason today than ever before to agree that some priestly texts have roots that run well before the Babylonian exile. The discovery of two tiny silver scrolls from before 600 BC, with the High Priestly Blessing from Numbers 6 inscribed on them in paleo-Hebrew, give us the oldest surviving example, now prominently on display in the Israel Museum, of any biblical text, and it is unquestionably a priestly text.



Figure 3. Image available online from the Israel Museum.

Levites and priests?

For the purposes of our study, we do not distinguish between Levites and priests. Especially in the early days, the Levites and the priests exercised related, if not always overlapping, roles and had a common interest in the holiness of the temple, as their share of

temple offerings was their main means of support in lieu of a tribal share of land. While there appears to be some disagreement among the biblical texts themselves regarding the exact roles of priests and Levites—some texts insist that the Levites were fully fledged functionaries like the priests, while others allow them only to assist the priests, the latter being limited to the descendants of Aaron (a subset of the tribe of Levi), and to have charge over the physical maintenance and upkeep of the holy things²⁴—the differences are mostly technical, not substantive, and thus in this study, the terms “priestly” and “Levitical” will be used more or less interchangeably in searching for priestly/Levitical interests in the Book of Moses.

The documentary hypothesis’s priestly source

The observations in this section all invite a few comments about the P-source reconstructed under the documentary hypothesis. Looking further to identify additional Levitical concerns, this study will make use of the findings of previous scholars, particularly in the works of source critics. The documentary hypothesis’s P-source, purportedly the work of a priestly author (or group of authors), is especially relevant in articulating what the interests of priests and Levites were in ancient biblical times. For example, the P-source is said to be interested in the effects of a cosmic, nonanthropomorphic God,²⁵ whose name, *yhwh*, is not revealed until Exodus 6:3. For the hypothesized priestly author, history is understood as an unfolding series of covenants and revelations between God and man, culminating with the revelations given at Sinai.²⁶ Genealogy, purity, and ritual were also prominent original themes in this priestly history.²⁷ Overall, the author conveys an overarching sense of cosmic order and balance.²⁸

For purposes of this present study, the observations of source critics about priestly interests are in general taken as well-founded, if not self-evident, even if one does not accept the conclusions drawn by source critics about the Pentateuch’s composition, a posture endorsed by B. H. Roberts over a century ago. Explaining the reliability of biblical scholarship to a lay audience, Elder Roberts remarked:

The methods of higher criticism are legitimate...[but] when one enters into the details of these methods, it is rather astonishing, at least it is to me, to see what heavy weights are hung upon very slender threads! The methods, then, of higher criticism we recognize as proper; but we must disagree as to the correctness of many of the conclusions arrived at by that method.²⁹

Similar concerns and caveats about the main conclusions based on the documentary hypothesis have been recently raised by Joshua Berman in his recent Oxford publication on the limits of source criticism. He calls, for example, for greater use of the Tiberias computational linguistics project (which finds that all the language of the Torah is unmistakably preexilic) and also recommends “a thoroughgoing survey of chiasmus in the cognate literature of the ancient Near East,” which could offer “stronger comparative controls” over texts, such as the Flood narrative in Genesis 6–9, which is chiastically unified but also problematically contains both P and non-P hypothesized sources.³⁰

Nevertheless, the documentary hypothesis is based on many well-founded and well-researched observations about the text itself of the Pentateuch, which this study will gladly make use of, in spite of the hypothesis’s persisting weaknesses.³¹ While we may find some of these scholars’ literary and developmental assumptions faulty, this casts doubt only on their conclusions; it does not discredit their well-researched observations about objective details embedded in each segment of text. For this reason, one need not embrace all historical claims made in connection with the putative P-source. For example, although in P there is no sacrifice before Aaron’s ordination,³² sacrifice is clearly a universal priestly ideal in the ancient world. Therefore, in the Book of Moses, sacrifice before the time of Aaron can still be considered priestly. Let us now identify and examine some of these Levitical interests within the Book of Moses.

2. Levitical Temple Interests Reflected in the Book of Moses

We now turn to the task of identifying various words or elements that can be identified generally as “Levitical interests” and that can also be located in the Book of Moses. We begin with temple

elements, of which there are many. Anything connected with the temple or temple themes qualifies as being of interest to Levites. In addition to the many temple elements which have been identified by others, we have spotted many others, which we will now discuss.

Theophanic formulae

If P's transcendental deity is representative of larger priestly interests, we should expect the God of the Book of Moses to be similarly portrayed. We should expect reports of face-to-face interactions between God and humanity to be rare, the vast gap between God and humanity to be emphasized, and God's communications to be mainly mediated through His "voice" and His "words."

Indeed, two face-to-face theophanies are found in the Book of Moses, which in effect serve as bookends for the text. The first vision, in Moses 1, is seen only by Moses. The second vision, in Moses 7, is shown only to Enoch. Neither has any textual equivalent in Genesis. But on both occasions, the gap between God and man is highlighted (see Moses 1:10; 7:29), while divine aid is offered to the prophet, which allows him to endure the transcendent divine presence and withstand the power of God's glory (see Moses 1:2, 11, 31; 7:23–24). Both prophets are overwhelmed by the infinite number of God's creations (see Moses 1:27–30; 7:30). And both receive a vision of "all things," including the final destiny of the world (Moses 1:27–35; 7:67). These theophanies qualify as priestly experiences—perhaps not the kind of thing that ordinary priests would experience, but certainly the massively overwhelming experience of the high priest in the presence of God in the Holy of Holies.

Beyond these two unusual occasions, God's behavior elsewhere in the Book of Moses is even more distant and reserved, as one also would expect from P. The words "voice" and "word" (or "words") appear 17 times each in the book, referring to the typical manner in which God mediates his will in P,³³ albeit not exclusively in P. Conversely, when humanity needs to communicate with God, the typical supplication formula is "call upon God," although for Enoch, it is typically "cry unto the Lord," in ancient religious practices, God was also often encountered in an esoteric or in ceremonial contexts. The phrases "before," or in the "presence of,"

and the “face of” God, which occur a total of 25 times in the Book of Moses, all likely derive from underlying Hebrew expressions to that effect, involving the words *lipnē yhwh/’ēlōhīm*. More than half of these phrases of divine manifestation in the Book of Moses are in sections that are original to the Book of Moses text, not being found in Genesis. Menahem Haran argues that this Hebrew phrase, *lipnē [yhwh/’ēlōhīm]*, often connotes a cultic setting.³⁴ While the Book of Moses does not recount the building of any temples or even altars (except by Adam), the phrase “before the Lord” likely indicates that priestly ceremonial activity is going on throughout all stages of this text.

Divine names

Another hallmark of P is its presentation of the divine names used to call upon God in ritual settings. Following Exodus 6:3, most scholars of the documentary hypothesis argue that in P God is first introduced as *’ēlōhīm*, then He is known at his covenant with Abraham as *’ēl šadday*, and finally, with Moses, He is known as *yhwh*.³⁵ While we have no obligation to rigidly adopt this chronological compartmentalization of these divine names,³⁶ it is intriguing to note that all three of P’s divine names make multiple appearances in the Book of Moses—here *’ēlōhīm* is used as the term for “God” 134 times, *’ēl šadday* appears 3 times as “God Almighty” or “Lord God Almighty,” and *yhwh* appears 95 times as “Lord,” with an additional 39 occurrences of *yhwh ’ēlōhīm* as “Lord God.” As a rule, the units in the Book of Moses material that are unique to the Book of Moses generally use the same divine names as the Genesis materials by which they are immediately surrounded (as can be clearly seen in the text as displayed in Appendix 1). In addition, other names are introduced in Moses 2:1 (“the Beginning and the End,” “the Almighty God”); in Moses 6:57 (“Man of Holiness”); and in Moses 7:35 (“Man of Holiness,” “Man of Counsel,” “Endless,” “Eternal”), showing further that the names of deity are a major preoccupation of the Book of Moses (as they are for P).

3. Levitical Terms Present in the Book of Moses

Our third research focus shows, even more than we expected, that priestly terminology is abundantly present in the Book of Moses. Several different categories of terms in the Book of Moses correspond to putative priestly interests, consistent with the designations for these sources by several Hebrew lexicons, particularly the standard lexicon of Brown, Driver, and Briggs. They include notes on the documentary sources usually associated with various Hebrew words, adding the letters J, E, H, or P in parentheses with the biblical references under each of the definitions listed. Using these identifications has been helpful to our textual project, quite independently of whether the documentary hypothesis holds water historically or not.

Perhaps the most prominent group of priestly words is associated with creation. Creation is often assumed to be a priestly interest,³⁷ and while it is already a prominent theme in Genesis 1–6, the additional Moses material reinforces its importance. Moses 1, which contains only unique material, is focused on the purpose of creation. Unique Moses materials also appear within the parallel Creation accounts in Genesis 1–2 (and Moses 2–3), and they provide priestly emphases. In the first Creation account (Genesis 1:1–2:3 and Moses 2:1–3:3, attributed to P), for example, the unique Moses material often clarifies that the Creation was accomplished through the power of God’s word (see Moses 2:5, 6, 7, 11, 16, 30). In the second Creation account (Genesis 2:4–25 and Moses 3:4–25, attributed to J), the unique material explains the concept of a prior spiritual creation (see Moses 3:5, 7, 9) and introduces the idea of “spheres” of creation (see Moses 3:9), which, although in a text traditionally attributed to a nonpriestly source, fits in very well with the priestly ideals of order and creation.

The priestly interest in order is manifested in other ways in the Book of Moses. Time is divided according to divinely ordained epochs, demarcated by phrases like “the beginning,” “the meridian of time,” “the end of the world,” and “thousand years.” This cosmic time division is especially prominent in Enoch’s vision in Moses 7. The idea of a priesthood “order” is found in Moses 6:67 and Moses 8:19. Genealogies are also kept in order in Moses, even in a “book of remembrance” (Moses 6:5, 46). While the unique material does not

add any figures to the Genesis genealogies, Moses 6:5–8 explains the divine motivation behind the keeping of Adam’s genealogy.

Two other important priestly interests—glory and holiness—are prominent in the Book of Moses. “Glory,” Hebrew *kābôd*, in various forms, occurs 22 times in Moses. Perhaps the greatest interest of P is God’s holiness—*qōdēš*—and its maintenance. The programmatic passage of Leviticus, the priestly book par excellence, is Leviticus 19:2: “Ye shall be holy: for I the Lord your God am holy.” “Holy” in its various forms makes 18 appearances in the Book of Moses. The city built by Enoch is described as the “City of Holiness” and as the “Holy City” (Moses 7:19, 62). A twice-introduced epithet for God is “Man of Holiness” (Moses 6:57; 7:35). No better name could be conjured for the transcendent, sacrosanct God of Leviticus. And in addition to the foregoing terms, several other obvious terms relating to priestly interests are found in the Book of Moses, especially “Priesthood” (Moses 6:7), “holy ordinance” (Moses 5:59), and “ordained” (Moses 8:19). These terms are not among those highlighted by scholars in discussing the P-source in the Genesis material, but this is understandable because these terms are not found in Genesis. So, in a sense, the Book of Moses is even more priestly than the P-source as preserved in the received text of Genesis.

Conversely, on the other end of the holiness spectrum, P is concerned about agents of pollution that can defile holy things. Many of these possible pollutants, such as “wickedness” (Moses 1:23; 5:31; 7:36, 41, 46, 48, 60; 8:22), “sin” (Moses 5:15, 23; 6:54, 55, 59; 7:1, 37, 39; 8:24), “transgression” (Moses 5:10, 11; 6:52, 53, 59), “corrupt[ion]” (Moses 8:28–29), “bloodshed” (Moses 6:15; 7:16), and “filthiness” (Moses 7:48), among others, are major concerns in the Book of Moses. These pollutants are found in the Genesis text, but their presence is much more immanent and their defiling effect more explicit in the Moses material.

All this terminological data is presented in the lengthy Appendix 1. It breaks the full text of Moses into 66 blocks or units. Bolded text identifies words that appear in Moses but not in Genesis. Words in yellow have priestly connotations and are not found in Genesis. Words in red, which are relatively infrequent, are priestly words in both Moses and Genesis. In sum, most of the

66 units in the Book of Moses strongly employ priestly vocabulary. Only 2 of the 66 units use no priestly terms. Forty-seven of them use 4 or, in most cases, many more.

For example, in Moses 3, which aligns generally with Genesis 2, many verses are typically identified as coming from the Priestly source. Moreover, in the additions made by the Book of Moses, God is reported as speaking in the first person—using “I” and “my”—which is more much more immediate and naturally primary than the Genesis third person.

In the account of the premortal rebellion of Satan in Moses 4, all of which is unique to the Book of Moses, priestly elements appear, such as “name,” “redeem,” “honor,” “chosen,” “glory,” and “forever.” If Jesus’s recounting in Matthew 21 of the story of the willing and unwilling two sons, which he told to the chief priests in the temple in Jerusalem, can be taken as a priestly text, since it was certainly told in a priestly context, then this very premortal dichotomy between the willing and the unwilling two sons told in Moses 4 would also join that priestly genre.

Another unit, all unique material in Moses 5:4–11 with no Genesis counterpart, contains words like “Holy,” “forever,” “redeemed,” “blessed,” “name of God,” “seed,” and “eternal,” all definitely priestly terms, with several others that, depending on the context, can also be priestly. Obviously, the unique Book of Moses units cannot be maligned as mere modifications of texts in Genesis.

Appendix 2 lists alphabetically, for convenience, all 136 terms identified so far as priestly terms in the Book of Moses, showing also in parentheses how often each term appears.

Appendix 3 then clusters the terms according to frequency within the text of Moses. For example, words appearing 5 times seem to gravitate toward God’s appearance, covenant, sanctity, and extending His merciful voice of sworn promising. Curiously, the related words “blood” and “offering” each appear 9 times. “Holy Ghost” and “presence [of God]” each occur 10 times (the number of perfection). Twelve is a number associated with governance and, in this text, also with power. One cannot know what to make of these numbers numerologically, but it is true that the priests were very concerned with dates, numbers, counting, and measuring. The two most frequently occurring priestly terms in the Book of Moses,

“glory” (22 times) and “create” (32 times), clearly can be identified with the dominant priestly interests in this text.

And the final appendix, Appendix 4, can be used as one reads through the Book of Moses. Here, all the priestly words in the Book of Moses are listed in the order of their appearance within each textual unit.

4. Levitical Duties Reflected in the Book of Moses

Finally, our study has detected in the Book of Moses a dozen historical and operational precedents for established Levitical duties.

The general duty of zealous protection

As discussed above, the Levites’ defining virtue was their zeal in defending the holy things, even at high cost to family and property. Righteous zeal comes into play early in the Book of Moses, when, in the first chapter, Satan confronts Moses amid his theophany. In response to Satan’s demand for worship, Moses replies, “Depart from me, Satan, for this one God only will I worship, which is the God of glory” (Moses 1:20). Moses’s reaction certainly demonstrates the adamant zeal for the God of Israel that was typical of the Levites.

Later in the text, Enoch is forced to defend his people against their enemies by means of warfare: “He led the people of God, and their enemies came to battle against them” (Moses 7:13). Blessed with the power of God, Enoch is able to repel the wicked and deliver his people. After his victory, the text relates: “From that time forth there were wars and bloodshed among [all the people that fought against God]; but the Lord came and dwelt with his people” (Moses 7:16). Here, Enoch was not fighting a war of aggression but was diligent to protect God’s work.

In the final verses of the Book of Moses, violence is connected with the abominable state of the wicked. God, seeing the sinful state of the earth, resolves to destroy humankind with the Flood and start over. Of particular concern to God is the fact that the earth is “filled with violence” (mentioned twice, in Moses 8:28 and 30). This word for violence, *hāmās*, nearly always has a negative connotation.³⁸ Here it is used to identify an evil and corrupting force, and it was the eminent reason for God’s own regrettable

but necessary destruction of humanity. These two instances of “violence” are also found in Genesis 6:11, 13, in a section that is attributed to the P-source.

Specific Levitical functional duties

As pronounced in Moses’s blessing to the tribe of Levi in Deuteronomy 33, and as can be documented in many books in the Hebrew Bible, the Levites discharged many duties in their functional service to their God. Without describing these in any detail, we have compiled a list of 24 main Levitical duties.³⁹ Although the specific functional duties on this list are not always commensurate with verbal content found in the Book of Moses, many of the practices or responsibilities on this list can be associated in general with counterparts mentioned in the Book of Moses. These are presented in the following paragraphs, duty by duty:

1. Presiding over worshipping, praying and, especially, making inquiries to God (see *LPBHT*, 182).⁴⁰ God commands Moses to call upon God in the name of His Only Begotten and worship Him (see Moses 1:17); Moses prays and calls upon God (see Moses 1:30); Adam and Eve call upon the name of the Lord and hear the voice of the Lord (see Moses 5:4); Enoch prays and calls unto the Lord (see Moses 7:54, 59); and Noah calls upon the Lord (see Moses 8:26). The word “worship” appears nine times in the Book of Moses.
2. Singing and providing music in the temple (see 1 Chronicles 25; 2 Chronicles 5:12; 34:12). The biblical psalms, as well as psalms found in the Dead Sea Scrolls and elsewhere, are filled with words about requesting and receiving blessings; “bless” appears 17 times in the Book of Moses.
3. Standing to pray and to thank and praise God every morning and evening (see 1 Chronicles 23:30). In the Book of Moses, “morning” and “evening” appear nine times in the Creation material; Enoch stands upon the hills and high places (see Moses 6:37), but the ordinary people cannot stand in the presence of God (see Moses 6:47).
4. Enabling and recognizing the presence of God amid the people. The “presence” of God, or of the Lord, or of the Lord God, is a dominant feature, appearing six times in the Book of Moses.

5. Serving as guardians of the ark of the covenant (Deuteronomy 10:8). The word “covenant” appears five times in Moses, in conjunction with swearing and making solemn oaths to God.
6. Transporting and handling of cultic items (see Numbers 3–4; 8:5–22).
7. Caring for the courts, rooms, storehouses, and treasuries of the temple (see 1 Chronicles 23:28). A highlight in the Book of Moses is when the Lord calls Enoch and his people to create a temple-city of Zion and to generously share with all so that there will be “no poor among them” (Moses 7:18), implying the use of storerooms to hold and distribute excess contributions and devoted gifts.
8. Guarding the gates of the temple (see 1 Chronicles 26:1–19). Moses 7:53 reassures “whoso cometh in at the gate and climbeth up by me” that he or she “shall never fall,” which is an allusion to the importance of the temple gates and restricted access into the mountain of the Lord.
9. Acting as builders in repairing the temple (see 2 Chronicles 34:8–13).
10. Cleansing the holy vestments, vessels, and pots (see 1 Chronicles 23:28). Being “cleansed by blood” (Moses 6:59) and “cleansed from the filthiness” (Moses 7:48) are urgent concerns in the Book of Moses.
11. Ensuring no impurities from blood, corpse contamination, unlawful mixings, or other defilements. Such concerns saturate the Book of Moses: “blood” and “bloodshed” appear 11 times; “abominations,” 3 times; and “wickedness,” 12 times. They are strictly decried in the Book of Moses, except in a holy sacrificial context of being “cleansed by blood, even the blood of mine Only Begotten” (Moses 6:59).
12. Overseeing burials, venerating tombs, and warding off evil spirits. “Death” (six times), evil (seven times), and the devil (three times) make their undesirable presence potently known in the Book of Moses.
13. Regulating standards of measurement (see 1 Chronicles 23:29). As in the Genesis account, the Book of Moses is concerned about establishing the set times of days and nights (see Moses 2:16–18), especially so that the Sabbath and other holy days could be observed on the proper and required days and seasons.

14. Setting out the shewbread (see 1 Chronicles 23:29) and preparing flour for offerings.
15. Slaughtering the sacrificial animals and serving the people (see Ezekiel 44:6–14). Proper and acceptable sacrifices are seriously mentioned, though only three times, in Moses 5:6–7; 6:3.
16. Making burnt offerings as required (see 1 Chronicles 23:31). Offerings (six times) and sacrifices (three times) play significant roles in the Book of Moses. And perhaps baptism not just “with fire” but *also* with the Holy Ghost (Moses 6:66) foreshadowed the burnt offerings that were required for atoning sacrifices under the law of Moses.
17. Collecting the annual temple tax, tithing, and donations to the temple (see Nehemiah 10:38–39).
18. Functioning as temple agents in sacred and in secular settings (see Ezekiel 44:11; 46:24).
19. Rendering medical services (see Leviticus 13:2; 14:2; see also Luke 17:14).
20. Teaching the law (see Deuteronomy 17:18–20; 24:8; 33:10; 2 Chronicles 17:7–9; 35:3; Nehemiah 8:7). Having the holy records, the children of Adam and Eve “were taught to read and write, having a language which was pure and undefiled” (Moses 6:6).
21. Judging and acting as officers of the law (see 1 Chronicles 23:3–4; 2 Chronicles 19:8, 11). The Book of Moses speaks of Christ being “a righteous Judge” (Moses 6:57), of “the record in heaven” (Moses 6:61), and of “judgment” (Moses 7:57, 66).
22. Serving as scribal and administrative mediators (*LPBHT*, 2).
23. Acting as scribes in copying holy scripture (see *LPBHT*, 222–23; 2 Chronicles 34:13). The children of Adam and Eve “were taught to read and write, having a language which was pure and undefiled” (Moses 6:6).
24. Overseeing the temple library and interpreting scripture (*LPBHT*, 220–22).
25. Thus, several of the interests, concerns, and duties of the Levites find frequent and sometimes dominant echoes in the revelations, visions, prophecies, and narratives included in the relatively short Book of Moses.

Levitical Content in the Book of Moses

Turning now to the full text of the Book of Moses, many passages in the Book of Moses manifest a clear overall interest in priestly matters as those elements are typically defined by scholars working within the textual divisions used under the documentary hypothesis. We use the assumptions of the documentary hypothesis without taking any position regarding its historical strengths and weaknesses. As mentioned previously, while our project is independent of the documentary hypothesis and does not hinge on its validity, we have made use of its typical scheme of identifying elements that characterize texts as Priestly (including Levitical and Holiness texts), Jahwistic, or Elohist to help readers connect the segments of the Book of Moses with the classification of all the comparable portions of the book of Genesis.

In order to show the extent to which priestly materials appear throughout the Book of Moses, we have formatted (in Appendix 1) the full text of the Book of Moses into 66 units. Following the key at the beginning of Appendix 1, green all-capped subheadings indicate which units are generally found to be priestly in nature. Black bolded words appear in the Book of Moses but do not appear in Genesis. Yellow words have priestly connotations in Moses and are not found in Genesis, and in red are words with priestly connotations that appear both in Moses and in Genesis. All this data can be studied in detail or can be appreciated in overview at a glance.

Computational results of the 136 priestly elements that are highlighted in Appendix 1 are then totaled and presented in alphabetical order in Appendix 2, showing in parentheses how often each term appears. In Appendix 3, they are further arranged in increasing order of their numerical appearances. Finally, they are extracted and organized in Appendix 4 in the scriptural order in which they appear within each textual unit. As Appendix 4 shows, almost all of these 66 units employ strong priestly vocabulary. Only 2 have no priestly terms; 5 have only one; 7 have two; and 5 have three. But the 47 other units each contain four or more, and in most cases, many more.

To help readers to process and absorb all this data, we consider now, at this point, the entire Book of Moses, chapter by chapter, to show the extent to which they can be identified as priestly.

In Moses chapter 1, while Moses's visible theophany isn't a hallmark of priestly texts, the vision's main subject matter—namely, the purpose and destiny of creation—as well as its transcendent description of God, place this chapter even more squarely within the scope of Levitical interests. The same applies to Enoch's vision in chapter 7, allowing both chapters 1 and 7 to be classified as priestly.

Priestly material continues into chapter 2, since the equivalent Genesis 1 passage is traditionally assigned to P.

In chapter 3, at Moses 3:4 (Genesis 2:4), a long section usually attributed to J begins. However, the Book of Moses's unique material interpolates Levitical material often enough to imbue most of the second Creation account with priestly interests.

Highly priestly in character is the fascinating account at the beginning of chapter 4 of the premortal commissioning of the first son, the Only Begotten, and the casting down of Satan, the second son (see Moses 4:1–4). The questions of authority, where it comes from, and why it is given are essential to the legitimacy of anyone purporting to act efficaciously in the name of God (see Moses 4:3). Unfortunately, Satan's offer to be God's "son," to "redeem" all humankind, and to have the "honor" was thoroughly egotistic. He used the words "I" and "me" six times in his offer (Moses 4:1), whereas the offer of the first and beloved son was to do God's "will" and to give Him the glory "forever" (Moses 4:2). Elements such as these, involving using powers properly, vigilantly protecting "the glory," and strictly hearkening to "the voice" of God, are thoroughly priestly, as Moses the Levite would have especially appreciated.⁴¹

With the Fall of Adam and Eve, priestly interests become more subdued for a time. Moses 4:7–29 differs little from the Genesis text, and most of the additions here are purely grammatical, clarifying ambiguous verbal subjects and objects.

After the expulsion from the Garden of Eden, however, the Book of Moses returns to Levitical interests, as Adam and Eve offer sacrifices under divine instruction, reported in considerable detail. The ensuing Cain narrative is clarified by unique material

that introduces both divine and satanic agency, as well as priestly themes of holiness and glory, into the conflict between these two brothers. Cain's covenant with Satan, on the one hand, and the preaching of the gospel, on the other hand, both unmentioned in Genesis and both with Levitical overtones, dominate the rest of chapter 5.

Chapter 6 recounts the keeping of Adam's genealogy—an undisputed priestly interest—and the call of Enoch. Prophecy is rare in P, but the subjects of Enoch's preaching—atonement, blood, holiness, and cleanliness before God—are all congruent with a Levitical worldview.⁴²

Chapter 7's expansive vision, as already discussed, is also priestly in scope.

And finally, chapter 8 corresponds to Genesis 6, which is classified as a composite J/P text by source critics. The unique material—interrupting the J portion of the chapter—informs us that “the Lord ordained Noah after his own order” (Moses 8:19), which has obvious priestly implications and allows us to denominate the chapter as a whole as Levitical.

Considering this data numerically, Appendix 2 then shows how often 136 priestly terms are found in the Book of Moses as they have been highlighted in Appendix 1. Appendix 3 shows some intriguing distributions of priestly words that reinforce the emphasis in the Book of Moses placed on certain priestly interests in particular. The numerical frequencies of these words may or may not have numerological significance, but ancient scribes kept track of such things, and ancient cosmologists were intrigued by numerical harmonies and confluences. But for our purposes here, we simply want to call attention to these repeatedly used words that were significant from a Levitical point of view. The following words are by far the most commonly used words, all of which are priestly:

- created (32 times)
- glory/gloried/glorified (22 times)
- world/worlds (20 times, twice the perfect number 10)
- voice (18 times, emphasizing the voice of God)
- bless/blessed, seed (16 times)

As a curiosity, but worth noting, several numbers that were distinctly meaningful in priestly as well as in later Kabbalistic texts happen to appear in the tabulation given in Appendix 2:

- 5 (having to do with generosity, love, and kindness)
- 7 and 14 (pertaining to completion, creation, dwelling, the words of God, and the seriousness of the curse for unrighteousness)
- 10 (the number of perfection and holiness, with “Holy Ghost” and the “presence [of God]” appearing in Moses exactly 10 times)
- 12 (the number of governing, with “name [of God / the Lord]” and “power/powerful” occurring 12 times each)

Intriguingly, all the numbers from 1 to 10 are represented in the tabulation of these verbal occurrences. And then all the even numbers from 12 to 22 are on this list, while none of the odd numbers are there. The only word that appears more than 22 times is “created,” which appears 32 times (which happens to be the even number 2 to the fifth power: 2 times 2 times 2 times 2 times 2).

While we counted these words simply to get a better sense of which words carried repeated significance in the Book of Moses, these numerical results may be more than merely accidental. Priests, indeed, were very concerned with dates, Sabbath days, sabbatical years, numbers of times to sprinkle the blood, the counting of amounts of votive offerings, and the measuring and weighing of produce and temple taxes. Whether symbolically meaningful or not, the high density of all these terms—many of which were important in priestly texts—strengthens the primary Levitical character of this book of Moses the Levite.

The Presence of Non-Levitical Material in the Book of Moses
At the same time, as seen in Appendix 1, a few elements of the Book of Moses are decidedly non-Levitical according to the generally hypothesized criteria. Indeed, several themes that are absent from the presupposed P are prominent in the Book of Moses. Perhaps the most striking of these, mentioned previously, is prophecy. Prophecy, which is almost totally absent (or excluded) from P,⁴³ is very important in the Book of Moses (see, for example, Moses 5:10; 6:8, 13, 23, 37–38; 7:2, 7; 8:3, 16). But we hasten to mention again that Moses was a Levite and at the same time was considered to

have been one of the greatest prophets (see Deuteronomy 34:10), and so one might expect to find themes from both later scribal schools in a book more personally related to him.

Moreover, both the word and concept of grace, *hēn*, are foreign to P, which sees the sacrificial cult as the only means of propitiating deity.⁴⁴ However, *reciprocal* grace—that which creates a binding two-way relationship between the receiver and the Lord or patron—is pervasive in the Book of Moses, both as a larger concept (see Moses 5:9; 6:53; 7:50–51) and as a key term (see Moses 1:6, 32; 5:7; 6:52; 7:11, 59; 8:27). And we have already discussed P’s tendency to avoid anthropomorphism, which is not shared by all of the Book of Moses. While the modern concepts of grace and anthropomorphism are foreign to P, the more ancient idea of reciprocal grace is not absent here, and the real concern that ancient Israelite religious leaders had about anthropomorphism was ensuring that it did not lead to idol worship, a concern that is resolved by the true order of worship instituted in the Book of Moses.

These themes do not automatically discount a priestly provenance for the Book of Moses, but they serve to caution us all about drawing any conclusions with too broad a brushstroke. At the same time, the presumptive priestly and non-priestly categories need not always be mutually exclusive.

Additions to or Subtractions from Genesis by the Book of Moses

While passages attributed to P, J, R, and other sources are found in Genesis 1–6,⁴⁵ it is intriguing to note that most of the material unique to the Book of Moses could be classified as priestly. This unique material is not distributed evenly throughout the book. Chapters 1, 6, and 7 contain completely all, or virtually all, unique material. In chapters 2–4, materials are often found in place of implied verbal ideas (such as often changing the tense of an implied “to be” verb) and clarifying ambiguous verbal subjects. Since Hebrew is often ambiguous and relies heavily on implication, it is difficult to tell if this particular Moses material is restoring missing ideas or supplying new information. In chapter 5, the unique material imputes satanic agency to Cain’s actions and draws attention to Satan’s unholy oaths and covenants with wicked humankind. And

chapter 8's material describes Noah as a preacher of the gospel of Jesus Christ, "ordained...after [God's] own order" (Moses 8:19).

The unique material most often interrupts texts attributed to J. Texts attributed to P, which are already recognized to have a concern for Levitical interests, are more lightly touched by the Book of Moses's interpolations. Interestingly, the Book of Moses's unique material restores priestly material into places in texts attributed to the nonpriestly J source. Thus, it may have been the case that Levitical or priestly materials, something like these elements found today in the Book of Moses, were deleted from the most archaic versions of the primal history in Genesis.

Since Genesis 1–6 is clearly a much shorter text than Moses 1–8, one might ask why the scribes at work on producing Genesis might have wanted or needed to shorten a longer *Urtext* such as the Book of Moses. Several reasons come to mind.

The shorter text would have worked much better for popular consumption among the Jews, and would have facilitated instruction and memorization.

- z. Perhaps the compilers wanted to give more overall balance or preference to materials in the J, E, R, H, or other sources they might have wanted to include in Genesis or the Pentateuch, and thus they needed to make sure that the pre-Abrahamic sections of this book of beginnings were not too long.
- aa. Given the fact that the Levitical and priestly materials would have been primarily of interest to only a fraction of the overall Israelite population, the abridgers might have intentionally decided on that ground against including any more. Indeed, the Book of Moses provides its own prediction and explanation for the future loss of such portions of the text—namely, that “the children of men shall esteem my words as naught [as not important, not useful, and no longer significant or relevant] and take many of them from the book which thou shalt write” (Moses 1:41).
- ab. In addition, seeing these differences between the Book of Moses and Genesis as deletions by a proto-Genesis account might be further explained by the sacred nature of some of the passages in the Book of Moses. For example, Moses 1 was protected and not to be shared secularly among the children of men (see Moses 1:42). And other priestly matters speak

of sacred places and duties that probably were maintained within the confines of the holy sanctuary.

- ac. And perhaps the elevated ideals in the Book of Moses of strict righteousness, resistance to evil, cooperation between husband and wife, and achieving a Zion community, even on Mount Zion, might have been politically out of reach and thus embarrassing during times of wickedness.
- ad. In sum, in light of the sheer complexity of the data presented here, it might even be easier on practical grounds to imagine that something like the Book of Moses existed before the book of Genesis than to account for the complete array of interspersings of Levitical and priestly materials throughout the Book of Moses and to see that particular family of materials as accretions to the first six chapters of Genesis.

Conclusions

Let us now draw a few conclusions.

First, there are relatively few non-priestly elements in the Book of Moses. Prophecy is one of them. But we hasten to mention again that Moses was a priestly Levite while, at the same time, he was considered to have been one of the greatest prophets (see Deuteronomy 34:10). Meanwhile, the modern concepts of grace and anthropomorphism are foreign to P, the more ancient idea of “reciprocal grace” is not absent here, and the real concern that religious leaders had about anthropomorphism is ensuring that it does not lead to images and idol worship, a concern that is alleviated by the true order of worship instituted in the Book of Moses.

Second, most of the unique materials in the Book of Moses can be classified as priestly. This unique material most often interrupts texts attributed to J. Texts attributed to P, which are already recognized to have a concern for Levitical interests, are lightly touched on by the Book of Moses’s unique interpolations. Interestingly, the Book of Moses’s unique material restores priestly types of materials into places in texts attributed to the nonpriestly J source. Thus, it may have been the case that Levitical or priestly materials, something like these elements found today in the Book of Moses, were deleted from the most archaic versions of the primal history in Genesis.

Third, to account for those deletions, one can easily argue that ancient scribes, in working on producing Genesis, would have had reasons or needs to shorten this longer Moses text. Several reasons come to mind: (a) The shorter text would have worked much better for popular consumption and ease of instruction and memorization. (b) Perhaps the compilers wanted to give more overall balance or preference to materials in the J, E, R, H, or other sources they might have wanted to include in Genesis or the Pentateuch, and thus they needed to make sure that the pre-Abrahamic sections of this book of beginnings were not too long. (c) Given the fact that the Levitical and priestly materials would have been primarily of interest to only a fraction of the overall Israelite population, the abridgers might have intentionally decided on that ground against including any more. Indeed, the Book of Moses provides its own prediction and explanation for the future loss of such portions of the text—namely, that “the children of men shall esteem my words as naught [as not important, not useful, and no longer significant or relevant] and take many of them from the book which thou shalt write” (Moses 1:41). (d) In addition, seeing these differences between the Book of Moses and Genesis as deletions by a proto-Genesis account might be further explained by the sacred nature of some of the passages in the Book of Moses. For example, Moses 1 was protected and not to be shared secularly among the children of men (see Moses 1:42). And other priestly matters speak of sacred places and duties that probably were maintained within the confines of the holy sanctuary. (e) And perhaps the elevated ideals in the Book of Moses of strict righteousness, resistance to evil, cooperation between husband and wife, and achieving a Zion community, even on Mount Zion, might have been politically out of reach and thus embarrassing during times of wickedness.

While not everything in the Book of Moses is congruent with the interests of the hypothetical P-source, much of its unique material has Levitical connections that have not been previously noted or assessed. These intriguing connections tie the prophet, priest, and man Moses to the Latter-day Saint book of scripture that bears his name. We and others have uncovered several ancient-looking materials in the ongoing and extensive course of study of the Book of Moses. Still, most non-Latter-day Saint scholars (as

well as some scholars within the Latter-day Saint community) see enough potential anachronisms—especially the early mentions of elements in the gospel and the name of Jesus Christ—in the text to raise doubts about regarding it as ancient. Nevertheless, if the Book of Moses were *not* to contain these Levitical elements, some critics would probably also ask, “How can this book possibly have originated with Moses, given his putative Levitical connections?” At least that concern may now be curtailed.

So is it possible to determine whether the Book of Moses relies on Genesis or if a text something like the Book of Moses was an underlying *Urtext* behind Genesis? Alone, the data we have collected and analyzed is probably not enough to make a definitive claim for textual primacy in either direction. Nonetheless, this study has demonstrated that much of the Book of Moses manifests a solid interest in priestly concerns and has also shown that such concerns would have likely been important to the historical Moses, whom one with some confidence may assume was himself a Levite.

Moreover, these findings also underscore the unlikelihood that this text just originated with Joseph Smith. At a minimum, Joseph would have needed to know a lot about what it meant to be, act, think, speak, write, live, and serve like a priest or Levite in order for him to have thought of Moses, of Adam and Eve, or of Enoch in these particular modes and then to have produced this Levite-like priestly book. The resultant text speaks for itself, going well beyond that which had been articulated in 1830 about documentary sources or priestly terminology.

Whether one assumes that the Book of Moses was recorded in its resultant form during Moses’s lifetime (perhaps by Aaron) or instead (for the sake of argument) was composed (orally or in writing) early (or perhaps later) during a time in the First Temple period, or at some other time when Levites were at a high point in their religious duties and influence, the findings we present in this paper and in the appendices show that this book, in many fundamental ways, fits comfortably and extensively into a Levitical domain and context. It rightly honors and reflects the magnificence of the religious, spiritual, and theological visions of Moses, the greatest prophet, priest, and leader Israel ever knew. While this study is not likely to completely shift the thinking of many minds

about the processes at work in the coming forth of the Book of Moses, we hope that all readers of the book of Moses the Levite will be open to the new interpretive doors that this approach, among others, newly affords for those seeking to better understand and enjoy the Book of Moses textually, historically, linguistically, ritually, and spiritually.

Appendix 1: Comparing the Complete Book of Moses with Parallel Texts in Genesis

This appendix is divided into 66 units and shows the words that are found in the Book of Moses or Genesis or both. Individual words are colored in digital versions of this chapter to better identify those with (or without) priestly connotations.

Key

[Bracketed] text indicates words that are in Genesis but not in Moses.

(Parentheses) indicate Book of Moses verses that have a Genesis verse equivalent, with an attributed source, either *P*=Priestly or *J*=Yahwistic (according to Richard Elliott Friedman, *The Bible with Sources Revealed: A New View into the Five Books of Moses* (New York: HarperCollins, 2003)).

(-) indicates Book of Moses verses that have no equivalent.

Black words that are in bolded Calibri font are words found in the Book of Moses but not in KJV Genesis.

Blue words that are italicized and in Calibri font are words in Moses that have priestly connotations but are *not* in Genesis.

Red words that are italicized and in Apple Chancery font are words in Moses that have priestly connotations and are also in Genesis.

Green words are headings of sections that are considered to be mainly of a priestly nature.

Theophany: God Appears to Moses

Moses 1 (no Genesis equivalent)

1:1 The *words of God*, which he spake unto Moses at a time when Moses was caught up into an *exceedingly high mountain*,

1:2 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*.

1:3 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*?

1:4 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*.

1:5 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.

1:6 And I have a work for thee, Moses, my son; and thou art in the *similitude* of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but *there is no God beside me*, and *all things are present with me*, for *I know them all*.

1:7 And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the *world*, and now I show it unto thee.

Creation: Moses Sees the World, Its Extent and Purposes, and Its Populace

1:8 And it came to pass that Moses looked, and beheld the *world* upon which he was *created*; and Moses beheld the *world* and the ends thereof, and all the children of men which are, and which were *created*; of the same he greatly marveled and wondered.

Moses Left Alone, Prostrate, Realizes the Natural Weakness of Man

1:9 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.

1:10 And it came to pass that it was for the space of many hours before Moses did again receive his *natural* strength like unto man; and he said unto himself: Now, for this cause I know that *man is nothing*, which thing I never had supposed.

1:11 But now mine own eyes have beheld God; but *not my natural, but my spiritual eyes*, for *my natural eyes could not have beheld*; for *I should have withered and died in his presence*; but *his glory* was upon me; and I beheld his face, for I was *transfigured before him*.

Satan Unsuccessfully Tempts Moses to Worship Him

1:12 And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying: Moses, son of man, *worship* me.

1:13 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?

1:14 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?

1:15 *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*.

1:16 Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the *similitude* of mine Only Begotten.

1:17 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.

1:18 And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for *his glory* has been upon me, wherefore I can judge between him and thee. Depart hence, Satan.

1:19 And now, when Moses had said these words, Satan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the Only Begotten, *worship* me.

1:20 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*.

1:21 And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the *name* of the Only Begotten, depart hence, Satan.

1:22 And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not.

Moses Testifies of God, Calls Upon the Name of God, and Is Blessed and Called of God

1:23 And now of this thing Moses bore record; but *because of wickedness it is not had* among the children of men.

1:24 And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven,

being filled with the *Holy Ghost*, which beareth record of the Father and the Son;

1:25 And calling upon 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.

1:26 And lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel my *chosen*.

Moses Beholds the Whole Earth, Its Purposes, and the Work and Glory of God

1:27 And it came to pass, as the *voice* was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God.

1:28 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.

1:29 And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

1:30 And it came to pass that Moses called upon God, saying: Tell me, I pray thee, *why these things are so, and by what thou madest them?*

1:31 And behold, the *glory of the Lord* was upon Moses, so that Moses stood in the *presence of God*, and talked with him 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.

1:32 And by the *word of my power*, have I *created* them, which is mine Only Begotten Son, who is full of grace and truth.

1:33 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.

1:34 And the first man of all men have I called Adam, which is many.

1:35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many *worlds* that have passed away by the *word of my power*. And there are many that now stand, and *innumerable are they unto man*; but *all things are numbered unto me*, for they are mine and *I know them*.

1:36 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.

1:37 And the Lord God spake unto Moses, saying: The heavens, they are many, and they *cannot be numbered unto man*; but *they are numbered unto me*; for they are mine.

1:38 And as one earth shall pass away, and the heavens thereof even so shall another come; and there is *no end to my works*; neither to *my words*.

1:39 For behold, this is *my work* and *my glory*—to bring to pass the immortality and *eternal* life of man.

Moses Is Commanded to Write and Keep Sacred the Words Which God Shall Speak

1:40 And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.

1:41 And in a day when the children of men shall esteem *my words* as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe.

1:42 (These *words* were spoken unto Moses *in the mount*, the name of which shall not be known among the children of men. And now they are spoken unto you. *Show them not unto any except them that believe*. Even so. Amen.)

First Day of Creation: Light and Dark, Day and Night

Moses 2

2:1 (Genesis 1:1, P) 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 [God] *created* the heaven, and the earth **upon which thou standest**.

2:2 (1:2, P) And the earth was *without form, and void*; and I **caused** darkness [was] **to come up** upon the face of the deep; and **my** [the] Spirit [of God] moved upon the face of the water[s]; **for I am God**.

2:3 (1:3, P) And I, God, said: Let there be light; and there was light.

2:4 (1:4, P) And I, God, saw the light; **and** that **light** [it] was good. And I, God, *divided* the light from the darkness.

2:5 (1:5, P) And I, God, called the light Day; and the darkness, I [he] 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.

Second Day of Creation: Waters Divided

2:6 (1:6, P) And **again, I**, God, said: Let there be a firmament in the midst of the water[s], and **it was so, even as I spake; and I said:** Let it *divide* the waters from the waters; **and it was done;**

2:7 (1:7, P) And **I**, God, made the firmament and *divided* the waters, **yea, the great waters** [which *were*] under the firmament from the waters which were above the firmament, and it was so **even as I spake.**

2:8 (1:8, P) And **I**, God, called the firmament Heaven; and the evening and the morning were the second day.

Third Day of Creation: Land and Sea Divided, Plants Created

2:9 (1:9, P) 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** [the] dry land [appear]; and it was so.

2:10 (1:10, P) And **I**, God, called the dry land Earth; and the *gathering* together of the waters, called **I** [he] **the** Sea[s]; and **I**, God, saw that **all things which I had made were** [*it was*] good.

2:11 (1:11, P) 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** [*is*] in itself upon the earth, and it was so **even as I spake.**

2:12 (1:12, P) And the earth brought forth grass, [*and*] **every** herb yielding *seed* after his kind, and the tree yielding fruit, whose *seed* **should be** [*was*] in itself, after his kind; and **I**, God, saw that **all things which I had made were** [*it was*] good;

2:13 (1:13, P) And the evening and the morning were the third day.

Fourth Day of Creation: Celestial Lights Appointed

2:14 (1:14) And **I**, God, said: Let there be lights in the firmament of the heaven, to *divide* the day from the night, and let them be for signs, and for seasons, and for days, and **for** years;

2:15 (1:15, P) And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

2:16 (1:16, P) 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; **and** [*he made*] the stars also **were made even according to my word.**

2:17 (1:17, P) And **I**, God, set them in the firmament of the heaven to give light upon the earth,

2:18 (1:18, P) And **the sun** to *rule* over the day, and **the moon** to *rule* over the night, and to *divide* the light from the darkness; and **I**, God, saw that **all things which I had made were** [*it was*] good;

2:19 (1:19, P) And the evening and the morning were the fourth day.

Fifth Day of Creation: Sea Creatures and Birds

2:20 (1:20, *P*) And **I**, God, said: Let the waters bring forth abundantly the moving *creature* that hath life, and fowl **which** [*that*] may fly above the earth in the open firmament of heaven.

2:21 (1:21, *P*) And **I**, God, *created* great whales, and every living *creature* that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and **I**, God, saw that **all things which I had created were** [*it was*] good.

2:22 (1:22, *P*) And **I**, God, *blessed* them, saying: Be fruitful, and multiply, and fill the waters in the sea[s]; and let fowl multiply in the earth;

2:23 (1:23, *P*) And the evening and the morning were the fifth day.

Sixth Day of Creation: Land Animals

2:24 (1:24, *P*) And **I**, God, said: Let the earth bring forth the living *creature* after his kind, cattle, and creeping things, and beasts of the earth after **their** [*his*] kind, and it was so;

2:25 (1:25, *P*) And **I**, God, made the beasts of the earth after **their** [*his*] kind, and cattle after their kind, and everything **which** [*that*] creepeth upon the earth after his kind; and **I**, God, saw that **all these things were** [*it was*] good.

Sixth Day of Creation: Humanity

2:26 (1:26, *P*) And **I**, God, said **unto mine Only Begotten, which was with me from the beginning**: Let us make man in our *image*, after our *likeness*; and it was so. And **I, God, said**: Let them have *dominion* over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

2:27 (1:27, *P*) And **I**, God, *created* man in **mine** [*his*] own *image*, in the *image* of **mine Only Begotten** [God] *created* **I** [*he*] him; male and female *created* **I** [*he*] them.

2:28 (1:28, *P*) And **I**, God, *blessed* them, and [God] said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have *dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

2:29 (1:29, *P*) And **I**, God, said **unto man**: Behold, I have given you every herb bearing *seed*, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding *seed*; to you it shall be for meat.

2:30 (1:30, *P*) And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein **I grant** [*there is*] life, **there shall be** [*I have*] given every *clean* herb for meat; and it was so, **even as I spake**.

2:31 (1:31, P) And I, God, saw everything that I [he] had made, and, behold, **all things which I had made were** [it was] very good; and the evening and the morning were the sixth day.

God Rests from Creation

Moses 3

3:1 (Genesis 2:1, P) Thus the heaven[s] and the earth were finished, and all the host of them.

3:2 (2:2, P) And on the seventh day I, God, ended **my** [his] *work*, and **all things** which I [he] had made; and I [he] rested on the seventh day from all **my** [his] *work*, and **all things** which I [he] had made **were finished, and I, God, saw that they were good;**

3:3 (2:3, P) And I, God, *blessed* the seventh day, and *sanctified* it; because that in it I [he] had rested from all **my** [his] *work* which I, God, **had** *created* and made.

Creation in Heaven and on Earth

3:4 (2:4, R/J) **And now, behold, I say unto you, that** these are the *generations* of the heaven[s] and of the earth, when they were *created*, in the day that I, the Lord God, made **the heaven and the earth** [the earth and the heavens],

3:5 (2:5, J) And every plant of the field before it was in the earth, and every herb of the field before it grew. **For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth.** For I, the Lord God, had not caused it to rain upon **the face of the earth.** **And I, the Lord God, had created all the children of men;** and [there was] not yet a man to till the ground; **for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;**

3:6 (2:6, J) But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.

3:7 (2:7, J) And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, **the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.**

Garden of Eden Planted

3:8 (2:8, J) And I, the Lord God, planted a garden eastward in Eden, and there I [he] put the man whom I [he] had formed.

3:9 (2:9, J) And out of the ground made I, the Lord God, to grow every tree, *naturally*, that is pleasant to the sight of man; and man could behold it. **And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God,**

created it, yea, even all things which I prepared for the use of man; and **man saw that it was good** for food. And **I, the Lord God, planted** the tree of life also in the midst of the garden, and **also** the tree of knowledge of good and evil.

3:10 (2:10, J) And **I, the Lord God, caused** a river **to go** [went] out of Eden to water the garden; and from thence it was parted, and became into four heads.

3:11 (2:11, J) **And I, the Lord God, called** the name of the first [is] Pison, **and** [that *is*] it [which] compasseth the whole land of Havilah, where **I, the Lord God, created** much [there *is*] gold;

3:12 (2:12, J) And the gold of that land **was** [is] good, **and** there **was** [is] bdellium and the onyx stone.

3:13 (2:13, J) And the name of the second river **was called** [is] Gihon; the same [is it] that compasseth the whole land of Ethiopia.

3:14 (2:14, J) And the name of the third river **was** [is] Hiddekel; that [is it] which goeth toward the east of Assyria. And the fourth river **was the** [is] Euphrates.

Man Placed in the Garden and Given Commandments

3:15 (2:15, J) And **I, the Lord God, took** the man, and put him into the Garden of Eden, to dress it, and to keep it.

3:16 (2:16, J) And **I, the Lord God, commanded** the man, saying: Of every tree of the garden thou mayest freely eat,

3:17 (2:17, J) 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 [that] thou eatest thereof thou shalt surely die.

Creation of Woman

3:18 (2:18, J) And **I, the Lord God, said unto mine Only Begotten, that it was** [is] not good that the man should be alone; **wherefore, I will make** [him] an help meet for him.

3:19 (2:19, J) 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** [brought *them*] 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** [was] the name thereof.

3:20 (2:20, J) And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but **as** for Adam, there was not found an help meet for him.

3:21 (2:21, J) And **I, the Lord God, caused** a deep sleep to fall upon Adam; and he slept, and **I** [he] took one of his ribs and closed up the flesh **in the stead** [instead] thereof;

3:22 (2:22, J) And the rib which I, the Lord God, had taken from man, made I [he] a woman, and brought her unto the man.

3:23 (2:23, J) And Adam said: This **I know now** is [now] bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.

3:24 (2:24, J) Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

3:25 (2:25, J) And they were both naked, the man and his wife, and were not ashamed.

Flashback: The Premortal Rebellion of Satan

Moses 4

4:1 (-) **And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the *name* of mine Only Begotten, is the same which was from the beginning, and he came *before me*, saying—Behold, here am I, send me, I will be thy son, and I will *redeem* all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me *thine honor*.**

4:2 (-) **But, behold, my Beloved Son, which was my Beloved and *Chosen* from the beginning, said unto me—Father, thy will be done, and the *glory* be thine *forever*.**

4:3 (-) **Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him *mine own power*; by the *power* of mine Only Begotten, I caused that he should be cast down;**

4:4 (-) **And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not *hearken unto my voice*.**

Satan Tempts Eve; Adam and Eve Eat the Fruit

4:5 (3:1, J) **And now the serpent was more *subtle* [subtil] than any beast of the field which I, the Lord God, had made.**

4:6 (-) **And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the *mind of God*, wherefore he sought to *destroy the world*.**

4:7 (3:1, J) And he said unto the woman: Yea, hath God said—Ye shall not eat of every tree of the garden? **(And he spake by the mouth of the serpent.)**

4:8 (3:2, J) And the woman said unto the serpent: We may eat of the fruit of the trees of the garden;

4:9 (3:3, J) But of the fruit of the tree which **thou beholdest** [*is*] in the midst of the garden, God hath said—Ye shall not eat of it, neither shall ye touch it, lest ye die.

4:10 (3:4, J) And the serpent said unto the woman: Ye shall not surely die;

4:11 (3:5, J) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

4:12 (3:6, J) And when the woman saw that the tree was good for food, and that it **became** [*was*] pleasant to the eyes, and a tree to be desired to make **her** [*one*] wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat.

4:13 (3:7, J) And the eyes of them both were opened, and they knew that they **had been** [*were*] naked. And they sewed fig leaves together and made themselves aprons.

Adam and Eve Hide from God; God Confronts Them

4:14 (3:8, J) And they 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 **went to hide** [*hid*] themselves from the *presence of the Lord God* amongst the trees of the garden.

4:15 (3:9, J) And I, the Lord God, called unto Adam, and said unto him: Where **goest** [*art*] thou?

4:16 (3:10, J) And he said: *I heard thy voice* in the garden, and I was afraid, because I **beheld that** I was naked, and I hid myself.

4:17 (3:11, J) And **I, the Lord God**, [*he*] said **unto Adam**: Who told thee [*that*] thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, **if so thou shouldst surely die?**

4:18 (3:12, J) And the man said: The woman [*whom*] thou gavest **me, and commandest that she should remain** [*to be*] with me, she gave me **of the fruit** of the tree and I did eat.

4:19 (3:13, J) And **I**, the Lord God, said unto the woman: What is this **thing which** [*that*] thou hast done? And the woman said: The serpent beguiled me, and I did eat.

God Pronounces Curses on the Serpent

4:20 (3:14, J) And **I**, the Lord God, said unto the serpent: Because thou hast done this thou **shalt be** [*art*] *cursed* above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

4:21 (3:15, J) And I will put *enmity* between thee and the woman, [*and*] between *thy seed* and *her seed*; **and he** [*it*] shall bruise thy head, and thou shalt bruise his heel.

God Pronounces Curses on Adam and Eve

4:22 (3:16, J) Unto the woman, **I, the Lord God**, [he] said: I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall *rule* over thee.

4:23 (3:17, J) And unto Adam, **I, the Lord God**, [he] said: Because thou hast hearkened unto the voice of thy wife, and hast eaten **of the fruit** of the tree of which I commanded thee, saying—Thou shalt not eat of it, *cursed shall be* [is] the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

4:24 (3:18, J) Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

4:25 (3:19, J) **By** [In] the sweat of thy face shalt thou eat bread, **until** [till] thou shalt return unto the ground—**for thou shalt surely die**—for out of it wast thou taken: for dust thou **wast** [art], and unto dust shalt thou return.

Adam and Eve Expelled from the Garden

4:26 (3:20, J) And Adam called his wife's name Eve, because she was the mother of all living; **for thus have I, the Lord God, called the first of all women, which are many.**

4:27 (3:21, J) Unto Adam, and also **unto** [to] his wife, did **I**, the Lord God, make coats of skins, and clothed them.

4:28 (3:22, J) And **I**, the Lord God, said **unto mine Only Begotten**: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live *forever* [for ever],

4:29 (3:23, J) Therefore **I**, the Lord God, **will send** [sent] him forth from the Garden of Eden, to till the ground from whence he was taken;

4:30 (-) **For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled.**

4:31 (3:24, J) So **I** [he] drove out the man, and **I** [he] placed at the east of the Garden of Eden, cherubim[s] and a flaming sword, which turned every way to keep the way of the tree of life.

4:32 (-) **(And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe. Amen.)**

Adam and Eve Begin Life outside the Garden

Moses 5

5:1 (-) **And it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of**

his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him.

5:2 (-) And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth.

5:3 (-) And from that time forth, the sons and daughters of Adam began to *divide* two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters.

Adam and Eve Hear God's Voice, Offer Sacrifices, and are Visited by an Angel

5:4 (-) And Adam and Eve, his wife, called upon the *name of the Lord*, and *they heard the voice of the Lord from the way toward the Garden of Eden*, speaking unto them, and *they saw him not*; for *they were shut out from his presence*.

5:5 (-) And he gave unto them commandments, that they should *worship* the Lord their God, and should *offer the firstlings of their flocks*, for an *offering* unto the Lord. And Adam was obedient unto the commandments of the Lord.

5:6 (-) And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou *offer sacrifices* unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

5:7 (-) And then the angel spake, saying: This thing is a *similitude* of the *sacrifice* of the Only Begotten of the Father, which is full of grace and truth.

5:8 (-) Wherefore, thou shalt do all that thou doest in the *name* of the Son, and thou shalt repent and call upon God in the *name* of the Son *forevermore*.

Adam and Eve Prophecy

5:9 (-) And in that day the *Holy Ghost* fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and *forever*, that as thou hast fallen thou mayest be *redeemed*, and all mankind, even as many as will.

5:10 (-) And in that day Adam *blessed* God and was filled, and began to prophecy concerning all the families of the earth, saying: *Blessed* be the *name of God*, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

5:11 (-) And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had *seed*, and never should have known good and evil, and the joy of our *redemption*, and the *eternal* life which God giveth unto all the obedient.

Satan and God Both Establish Their Work Among Humanity

5:12 (-) **And Adam and Eve *blessed* the *name of God*, and they made all things known unto their sons and their daughters.**

5:13 (-) **And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.**

5:14 (-) **And the Lord God called upon men by the *Holy Ghost* everywhere and commanded them that they should repent;**

5:15 (-) **And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the *words* went forth out of the mouth of God in a *firm decree*; wherefore they must be fulfilled.**

Cain and Abel are Born

5:16 (4:1, J) **And Adam and Eve, his wife, ceased not to call upon God.** And Adam knew Eve his wife, and she conceived and bare Cain, and said: I have gotten a man from the Lord; **wherefore he may not reject *his words*. But behold, Cain hearkened not, saying: Who is the Lord that I should know him?**

5:17 (4:2, J) And she again **conceived and** bare his brother Abel. **And Abel *hearkened unto the voice of the Lord*.** And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Satan Commands Cain to Make an Offering; God Rejects it and Warns Cain

5:18 (-) **And Cain loved Satan more than God. And Satan commanded him, saying: Make an *offering* unto the Lord.**

5:19 (4:3, J) And in process of time it came to pass that Cain brought of the fruit of the ground an *offering* unto the Lord.

5:20 (4:4, J) And Abel, he also brought of the *firstlings of his flock*, and of the fat thereof. And the Lord had respect unto Abel, and to his *offering*;

5:21 (4:5, J) But unto Cain, and to his *offering*, he had not respect. **Now Satan knew this, and it pleased him.** And Cain was very wroth, and his countenance fell.

5:22 (4:6, J) And the Lord said unto Cain: Why art thou wroth? [and] Why is thy countenance fallen?

5:23 (4:7, J) If thou doest well, **thou** shalt [thou not] be accepted. And if thou doest not well, sin lieth at the door, **and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to [shall be] his desire.** And thou shalt *rule* over him;

5:24 (-) **For from this time forth thou shalt be the father of his lies; thou shalt be called Perdition; for thou wast also before the *world*.**
 5:25 (-) **And it shall be said in time to come—That these *abominations* were had from Cain; for he rejected the greater counsel which was had from God; and this is a *cursing* which I will put upon thee, except thou repent.**

Cain Covenants with Satan

5:26 (-) **And Cain was wroth, and *listened not any more to the voice of the Lord*, neither to Abel, his brother, who *walked in holiness before the Lord*.**
 5:27 (-) **And Adam and his wife mourned *before the Lord*, because of Cain and his brethren.**
 5:28 (-) **And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God.**
 5:29 (-) **And Satan said unto Cain: *Swear* unto me by thy throat, and if thou tell it thou shalt die; and *swear* thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.**
 5:30 (-) **And Satan *sware* unto Cain that he would do according to his commands. And all these things were done in secret.**
 5:31 (-) **And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he *gloried* in his wickedness.**

Cain Murders Abel

5:32 (Genesis 4:8, J) **And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass **that while** [when] they were in the field, [that] Cain rose up against Abel, his brother, and slew him.**
 5:33 (-) **And Cain *gloried* in that which he had done, saying: I am free; surely the flocks of my brother falleth into my hands.**

God Confronts and Curses Cain

5:34 (4:9, J) **And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?**
 5:35 (4:10, J) **And **the Lord** [he] said: What hast thou done? The voice of thy brother's *blood cries* [crieth] unto me from the ground.**
 5:36 (4:11, J) **And now [art] thou **shalt be** *cursed* from the earth which hath opened her mouth to receive thy brother's *blood* from thy hand.**
 5:37 (4:12, J) **When thou tillest the ground it shall not henceforth yield unto thee her strength. A *fugitive* and a *vagabond* shalt thou be in the earth.**

5:38 (4:13, J) And Cain said unto the Lord: **Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine;** my punishment is greater than I can bear.

5:39 (4:14, J) Behold thou hast driven me out this day from the *face of the Lord* [earth], and *from thy face* shall I be hid; and I shall be a *fugitive* and a *vagabond* in the earth; and it shall come to pass, that **he** [every one] that findeth me **will** [shall] slay me, **because of mine iniquities, for these things are not hid from the Lord.**

5:40 (4:15, J) And I the Lord said unto him: [Therefore] Whosoever slayeth **thee** [Cain], vengeance shall be taken on him sevenfold. And I the Lord set a mark upon Cain, lest any finding him should kill him.

Cain Is Exiled and Has Descendants

5:41 (4:16, J) And Cain **was shut out** [went out] from the *presence of the Lord*, and **with his wife and many of his brethren dwelt** in the land of Nod, on the east of Eden.

5:42 (4:17, J) And Cain knew his wife, and she conceived and bare Enoch, **and he also begat many sons and daughters.** And he builded a city, and he called the name of the city after the name of his son, Enoch.

5:43 (4:18, J) And unto Enoch was born Irad, **and other sons and daughters.** And Irad begat Mahujael, **and other sons and daughters.** And Mahujael begat Methusael, **and other sons and daughters.** And Methusael begat Lamech.

Lamech's Descendants and Murder

5:44 (4:19, J) And Lamech took unto himself two wives; the name of [the] one **being** [was] Adah, and the name of the other, Zillah.

5:45 (4:20–21, J) And Adah bare Jabal; he was the father of such as *dwelt* in tents, and **they were keepers of** [of such as have] cattle; and his brother's name was Jubal, **who** [he] was the father of all such as handle the harp and organ.

5:46 (4:22, J) And Zillah, she also bare Tubal Cain, an **instructor** [instructor] of every artificer in brass and iron. And the sister of Tubal Cain was **called** Naamah.

5:47 (4:23, J) And Lamech said unto his wives, Adah and Zillah: Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

5:48 (4:24, J) If Cain shall be avenged sevenfold, truly Lamech **shall be** seventy and seven fold;

Lamech's Covenant with Satan; He Is Cursed and Rejected

5:49 (-) **For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of**

that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

5:50 (-) Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the *oath's* sake.

5:51 (-) For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.

5:52 (-) Wherefore the Lord *cursed* Lamech, and his house, and all them that had *covenanted* with Satan; for they kept not the commandments of God, and it displeased God, and he ministered not unto them, and their works were *abominations*, and began to spread among all the sons of men. And it was among the sons of men.

5:53 (-) And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion;

5:54 (-) Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.

The Gospel Is Preached to a Wicked HumMankind

5:55 (-) And thus the works of darkness began to prevail among all the sons of men.

5:56 (-) And God *cursed* the earth with a sore *curse*, and was angry with the wicked, with all the sons of men whom he had made;

5:57 (-) For *they would not hearken unto his voice*, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the *world*.

5:58 (-) And thus the Gospel began to be preached, from the beginning, being declared by *holy* angels sent forth from the *presence of God*, and by *his own voice*, and by the gift of the *Holy Ghost*.

5:59 (-) And thus all things were confirmed unto Adam, by an *holy ordinance*, and the Gospel preached, and a decree sent forth, that it should be in the *world*, until the end thereof; and thus it was. Amen

Moses 6

6:1 (-) And Adam *hearkened unto the voice of God*, and called upon his sons to repent.

Seth and Enos Are Born; Adam's Genealogy Maintained

6:2 (Genesis 4:25, R) And Adam knew his wife again, and she bare a son, and **he** called his name Seth. **And Adam glorified the name of God; for he said:** [For] God [*said she*] hath appointed me another *seed*, instead of Abel, whom Cain slew.

6:3 (4:26, R) **And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel.** And to [Seth, to] him also was born a son, and he called his name Enos.

6:4 (4:26, J) And then began **these** men to call upon the *name of the Lord*, and the Lord *blessed* them;

6:5 (-) **And a book of remembrance** was kept, in the which was recorded, in the **language** of Adam, for it was given unto as many as called upon God to write by the spirit of **inspiration**;

6:6 (-) **And by them their children** were taught to read and write, having a language which was *pure and undefiled*.

6:7 (-) **Now this same Priesthood, which was in the beginning, shall be in the end of the world also.**

6:8 (Genesis 5:1) **Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy** was kept of the **children** of God. **And this was** [*is*] the *book of the generations* of Adam, **saying:** In the day that God *created* man, in the *likeness* of God made he him;

6:9 (5:2) **In the image of his own body**, male and female, *created* he them, and *blessed* them, and called their name Adam, in the day when they were *created* and **became living souls** in the land upon the **footstool** of God.

Adam and Seth Die

6:10 (5:3) And Adam lived **one** [an] hundred and thirty years, and begat a son in his own *likeness*, after his **own image**, and called his name Seth.

6:11 (5:4) And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat **many** sons and daughters;

6:12 (5:5) And all the days that Adam lived were nine hundred and thirty years, and he died.

6:13 (5:6) Seth lived **one** [an] hundred and five years, and begat Enos, **and prophesied** in all his **days**, and **taught his son Enos in the ways of God; wherefore Enos prophesied also.**

6:14 (5:7) And Seth lived, after he begat Enos, eight hundred and seven years, and begat **many** sons and daughters.

6:15 (-) **And the children of men** were numerous upon all the face of the land. And in those days **Satan** had great *dominion* among men, **and raged in their hearts; and from thenceforth came wars** and

bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for *power*.

6:16 (5:8) [And] All the days of Seth were nine hundred and twelve years, and he died.

Adam's Descendants: Enos to Methuselah

6:17 (5:9) And Enos lived ninety years, and begat Cainan. **And Enos and the residue of the people of God came out from the land, which was called Shulon, and *dwelt* in a land of promise, which he called after his own son, whom he had named Cainan.**

6:18 (5:10–11) And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat **many** sons and daughters. And all the days of Enos were nine hundred and five years, and he died.

6:19 (5:12–14) And Cainan lived seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.

6:20 (5:15–17) And Mahalaleel lived sixty- [and] five years, and begat Jared; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred **and** ninety- [and] five years, and he died.

6:21 (5:18–19) And Jared lived **one** [an] hundred **and** sixty- [and] two years, and begat Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. **And Jared taught** Enoch in all the ways of God.

6:22 (-) **And this is the *genealogy* of the sons of Adam, who was the son of God, with whom God, himself, conversed.**

6:23 (-) **And they were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught** unto the children of men.

6:24 (5:20) And **it came to pass that** all the days of Jared were nine hundred **and** sixty- [and] two years, and he died.

6:25 (5:21) And Enoch lived sixty- [and] five years, and begat Methuselah.

God Commissions Enoch to Preach Repentance

6:26 **And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and *abode* upon him.**

6:27 (-) **And *he heard a voice from heaven*, saying: Enoch, my son, *prophesy* unto this people, and say unto them—Repent, for thus saith the Lord: I am **angry** with this people, and my fierce anger**

is kindled against them; for their hearts have waxed **hard**, and **their ears** are dull of hearing, and their eyes **cannot** see afar off;

6:28 (-) **And for these many *generations*, ever since the day that I *created* them, have they gone astray, and have denied me**, and have sought their own counsels in the dark; and in their own *abominations* have they devised murder, and have not kept the commandments, which I gave unto their father, Adam.

6:29 (-) **Wherefore, they have *foresworn* themselves, and, by their *oaths*, they have brought upon themselves death; and a hell I have prepared for them, if they repent not;**

6:30 (-) **And this is a decree, which I have sent forth in the beginning of the *world*, from my own mouth, from the foundation thereof, and by the mouths of *my servants*, thy fathers, have I decreed it, even as it shall be sent forth in the *world*, unto the ends thereof.**

Enoch Resists His Call; God Reassures Him and Makes Him a Seer

6:31 (-) **And when Enoch had *heard these words*, he *bowed* himself to the earth, *before the Lord*, and spake *before the Lord*, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people **hate** me; for I am **slow** of speech; wherefore am I thy *servant*?**

6:32 (-) **And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good.**

6:33 (-) **Say unto this people: Choose ye this day, to *serve* the Lord God who made you.**

6:34 (-) **Behold my Spirit is upon you, wherefore all thy words will I justify; and the *mountains* shall flee before you, and the **rivers** shall turn from their course; and thou shalt *abide* in me, and I in you; **therefore walk** with me.**

6:35 (-) **And the Lord spake unto Enoch, and said unto him: *Anoint* thine eyes with clay, and wash them, and thou shalt see. And he did so.**

6:36 (-) **And he beheld the spirits that God had *created*; and he beheld also things which were not visible to the *natural eye*; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.**

Enoch Begins to Prophesy

6:37 (-) **And it came to pass that Enoch went forth in the land, among the people, standing upon *the hills and the high places*, and cried with a loud voice, testifying against their works; and all men were offended because of him.**

6:38 (-) And they came forth to hear him, upon *the high places*, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.

6:39 (-) And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for he walked with God.

6:40 (-) And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?

6:41 (-) And he said unto them: I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God.

6:42 (-) And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth *these words*.

Enoch Teaches: Deny not God

6:43 (-) And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven?

6:44 (-) The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof.

6:45 (-) And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.

6:46 (-) For a *book of remembrance* we have written among us, according to the *pattern* given by the finger of God; and it is given in our own language.

6:47 (-) And as Enoch spake forth the *words of God*, the people trembled, and could not stand in his presence.

Enoch Teaches: Man Is Fallen; the Gospel Revealed to Adam

6:48 (-) 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.

6:49 (-) 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*.

6:50 (-) But God hath made known unto our fathers that all men must repent.

6:51 (-) And he called upon our father Adam by *his own voice*, saying: I am God; I made the *world*, and men before they were in the flesh.

6:52 (-) And he also said unto him: If thou wilt turn unto me, and *hearken unto my voice*, and believe, and repent of all thy transgressions, and be baptized, even in water, in the *name* of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only *name* which shall be given under heaven, whereby *salvation* shall come unto the children of men, ye shall receive the gift of the *Holy Ghost*, asking all things in his *name*, and whatsoever ye shall ask, it shall be given you.

6:53 (-) And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

Enoch Teaches: Atonement Comes through the Son of God; Baptism Explained

6:54 (-) Hence came the saying abroad among the people, that the Son of God hath *atoned* for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the *world*.

6:55 (-) And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

6:56 (-) And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

6:57 (-) Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no *unclean thing* can *dwell* there, or *dwell in his presence*; for, in the language of Adam, *Man of Holiness* is *his name*, and the *name* of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

6:58 (-) Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

6:59 (-) That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the *world* by water, and *blood*, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be *cleansed by blood*, even the *blood* of mine Only Begotten; that ye might be *sanctified* from all sin, and enjoy the words of *eternal* life in this *world*, and *eternal* life in the *world* to come, even immortal *glory*;

6:60 (-) **For by the water** ye keep the commandment; by the Spirit ye are **justified**, and by the *blood* ye are *sanctified*;

6:61 (-) **Therefore it is given to *abide* in you; the record** of heaven; the **Comforter**; the **peaceable** things of immortal *glory*; **the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all *power*** according to wisdom, mercy, truth, justice, and judgment.

6:62 (-) **And now, behold, I say unto you: This is the plan of salvation** unto all men, through the *blood* of mine **Only Begotten, who shall come in the meridian of time.**

6:63 (-) **And behold, all things have their *likeness*, and all things are *created* and made to bear record** of me, both things which are *temporal*, and things which are *spiritual*; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

Enoch Teaches: Adam's Baptism

6:64 (-) **And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away** by the Spirit of the Lord, and was carried down into the water, and was laid under the **water, and was brought forth out of the water.**

6:65 (-) **And thus he was baptized, and the Spirit of God descended upon him, and thus he was born** of the Spirit, and became quickened in the **inner man.**

6:66 (-) **And *he heard a voice out of heaven*, saying: Thou art baptized with fire, and with the *Holy Ghost*. This is the record** of the Father, and the Son, from henceforth and *forever*;

6:67 (-) **And thou art after the order** of him who was *without beginning of days or end of years, from all eternity to all eternity.*

6:68 (-) **Behold, thou art one** in me, a son of God; and thus may all become my **sons. Amen.**

Moses 7 (no Genesis equivalent)

7:1 (-) **And it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the sons** of God, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

God Calls Enoch to Mount Simeon

7:2 (-) And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a *voice out of heaven*, saying—Turn ye, and get ye upon the *mount Simeon*.

7:3 (-) And it came to pass that I turned and went up on the *mount*; and as I stood upon the *mount*, I beheld the heavens open, and I was clothed upon with *glory*;

7:4 (-) And I saw the Lord; and he stood 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 show unto thee the world for the space of many generations*.

Enoch Prophesies against the People of Canaan

7:5 (-) And it came to pass that I beheld in the valley of Shum, and lo, a great people which *dwelt* in tents, which were the people of Shum.

7:6 (-) And again the Lord said unto me: Look; and I looked towards the north, and I beheld the people of Canaan, which *dwelt* in tents.

7:7 (-) And the Lord said unto me: Prophecy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall *divide* themselves in the land, and the land shall be barren and unfruitful, and none other people shall *dwell* there but the people of Canaan;

7:8 (-) For behold, the Lord shall *curse* the land with much heat, and the barrenness thereof shall go forth *forever*; and there was a blackness came upon all the children of Canaan, that they were despised among all people.

Enoch Prophesies against Other Peoples

7:9 (-) And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof;

7:10 (-) And the Lord said unto me: Go to this people, and say unto them—Repent, lest I come out and smite them with a *curse*, and they die.

7:11 (-) And he gave unto me a commandment that I should baptize in the *name* of the Father, and of the Son, which is full of grace and truth, and of the *Holy Ghost*, which beareth record of the Father and the Son.

Enoch Leads the People of God; God Dwells with His People

7:12 (-) **And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent;**

7:13 (-) **And so great was the faith** of Enoch that he led the people of God, and their enemies came to battle against them; and he **spake** the *word of the Lord*, and the earth trembled, and the *mountains* fled, even according to his command; and the **rivers** of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so *powerful was the word of Enoch*, and so great was the *power of the language which God had given him*.

7:14 (-) **There also came up** a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea.

7:15 (-) **And the giants** of the land, also, stood afar off; and there went forth a *curse* upon all people that fought against God;

7:16 (-) **And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt** with his people, and they *dwelt* in righteousness.

7:17 (-) The *fear of the Lord* was upon all nations, so great was the *glory* of the Lord, which was upon his people. And the Lord *blessed* the land, and they were *blessed* upon the *mountains*, and upon the *high places*, and did flourish.

7:18 (-) **And the Lord called his people Zion**, because they were of one heart and one mind, and *dwelt* in righteousness; and there was no poor among them.

7:19 (-) **And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness**, even Zion.

7:20 (-) **And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed**, but the residue of the people have I *cursed*.

Enoch Sees the Earth's Inhabitants; Zion Is Taken into Heaven

7:21 (-) **And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven.** And the Lord said unto Enoch: Behold *mine abode forever*.

7:22 (-) **And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.**

7:23 (-) **And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;**

Enoch's Vision: God Weeps at the World's Wickedness

7:24(-) **And there came *generation upon generation*; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the *power* of Satan was upon all the face of the earth.**

7:25 (-) **And he saw angels descending out of heaven; and *he heard a loud voice* saying: Wo, wo be unto the inhabitants of the earth.**

7:26 (-) **And he beheld Satan; and he had a great chain in his hand, and it *veiled* the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.**

7:27 (-) **And Enoch beheld angels descending out of heaven, bearing *testimony* of the Father and Son; and the *Holy Ghost* fell on many, and they were caught up by the *powers of heaven* into Zion.**

7:28 (-) **And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the *mountains*?**

7:29 (-) **And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art *holy*, and *from all eternity to all eternity*?**

7:30 (-) **And were it possible that man could *number* the particles of the earth, yea, millions of earths like this, it would not be a beginning to the *number of thy creations*; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind *forever*;**

7:31 (-) **And thou hast taken Zion to thine own bosom, from all thy *creations, from all eternity to all eternity*; and naught but peace, justice, and truth is *the habitation of thy throne*; and mercy shall go *before thy face* and have *no end*; how is it thou canst weep?**

Enoch's Vision: God's Sorrow and Anger; Doom Awaits His Creations

7:32 (-) **The Lord said unto Enoch: Behold these thy brethren; they are the *workmanship* of mine own hands, and I gave unto them their knowledge, in the day I *created* them; and in the Garden of Eden, gave I unto man his agency;**

7:33 (-) **And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they *hate* their own *blood*;**

7:34 (-) **And the fire of mine *indignation* is kindled against them; and in my hot displeasure will I send in the *floods* upon them, for my fierce anger is kindled against them.**

7:35 (-) Behold, I am God; *Man of Holiness* is *my name*; Man of Counsel is *my name*; and *Endless and Eternal* is *my name*, also.

7:36 (-) Wherefore, I can stretch forth mine hands and hold all the *creations* which I have made; and mine eye can pierce them also, and among all the *workmanship* of mine hands there has not been so great wickedness as among thy brethren.

7:37 (-) But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the *workmanship* of mine hands; wherefore should not the heavens weep, seeing these shall suffer?

7:38 (-) But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

7:39 (-) And that which I have *chosen* hath pled *before my face*. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my *Chosen* shall return unto me, and until that day they shall be in torment;

7:40 (-) Wherefore, for this shall the heavens weep, yea, and all the *workmanship* of mine hands.

Enoch's Vision: Noah and the Flood

7:41 (-) And it came to pass that the Lord spake unto Enoch, and told Enoch *all the doings of the children of men*; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled *wide as eternity*; and his bowels yearned; and *all eternity* shook.

7:42 (-) And Enoch also saw Noah, and his family; that the posterity of all the sons of Noah should be saved with a *temporal* salvation;

7:43 (-) Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.

7:44 (-) And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.

Enoch's Vision: The Coming of the Son of Man

7:45 (-) And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? When shall the *blood* of the Righteous be shed, that all they that mourn may be *sanctified* and have *eternal* life?

7:46 (-) **And the Lord said: It shall be in the meridian of time, in the days of wickedness and vengeance.**

7:47 (-) **And behold, Enoch saw** the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and *the Lamb is slain from the foundation of the world*; and **through faith** I am in the bosom of the Father, and behold, Zion is with me.

Enoch's Vision: The Earth Mourns; God Covenants to Stay the Flood and Preserve Enoch's Seed

7:48 (-) **And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be *cleansed* from the *filthiness* which is gone forth out of me? When will my *Creator sanctify* me, that I may rest, and righteousness for a season *abide* upon my face?**

7:49 (-) **And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying:**

O Lord, wilt thou not have compassion upon the earth? Wilt thou not *bless* the children of Noah?

7:50 (-) **And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the *name* of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his *seed*, that the earth might never more be covered by the floods.**

7:51 (-) **And the Lord could not withhold; and he *covenanted* with Enoch, and *sware* unto him with an *oath*, that he would stay the floods; that he would call upon the children of Noah;**

7:52 (-) **And he sent forth an *unalterable decree*, that a remnant of his *seed* should always be found among all nations, while the earth should stand;**

7:53 (-) **And the Lord said: *Blessed* is he through whose *seed* Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is *broad as eternity*; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, *blessed* are they of whom I have spoken, for they shall come forth with songs of everlasting joy.**

Enoch's Vision: The Death of the Son of Man

7:54 (-) **And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.**

7:55 (-) **And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man** lifted up on the **cross**, **after the manner of men**;

7:56 (-) **And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;**

7:57 (-) **And as many of the spirits** as were in **prison** came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

Enoch's Vision: God Promises the Return of Zion and Millennial Rest

7:58 (-) **And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?**

7:59 (-) **And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.**

7:60 (-) **And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;**

7:61 (-) **And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;**

7:62 (-) **And righteousness** will I send down out of heaven; and truth will I send forth out of the earth, to bear **testimony** of mine Only Begotten; his **resurrection** from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to **gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.**

7:63 (-) **And the Lord said unto Enoch: Then shalt thou and all thy city** meet them there, and we will **receive** them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

7:64 (-) **And there shall be mine *abode*, and it shall be Zion, which shall come forth out of all the *creations* which I have made; and for the space of a thousand years the earth shall rest.**

Enoch's Vision: The End of the World

7:65 (-) **And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to *dwell* on the earth in righteousness for the space of a thousand years;**

7:66 (-) **But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the *Almighty God*, which should come upon the wicked.**

7:67 (-) **And *the Lord showed Enoch all things, even unto the end of the world*; and he saw the day of the righteous, the hour of their *redemption*, and received a fulness of joy;**

God Receives Zion

7:68 (-) **And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.**

7:69 (-) **And Enoch and all his people walked with God, and he *dwelt* in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is Fled.**

Moses 8

8:1 (Genesis 5:23) **And all the days of Enoch were **four hundred and thirty** [three hundred sixty and five] years.**

Methuselah Prophecies about the Covenant, Begets Lamech, and Dies; Famine

8:2 (-) **And it came to pass that Methuselah, the son of Enoch, was not taken, that the *covenants* of the Lord might be fulfilled, which he made to Enoch; for he truly *covenanted* with Enoch that Noah should be of the fruit of his loins.**

8:3 (-) **And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took *glory* unto himself.**

8:4 (-) **And there came forth a great famine into the land, and the Lord *cursed* the earth with a sore *curse*, and many of the inhabitants thereof died.**

8:5 (5:25) **And it came to pass that Methuselah lived **one** [an] hundred and eighty- [and] seven years, and begat Lamech;**

8:6 (5:26) **And Methuselah lived, after he begat Lamech, seven hundred and eighty- [and] two years, and begat sons and daughters;**

8:7 (5:27) And all the days of Methuselah were nine hundred **and** sixty- [and] nine years, and he died.

Noah is Born; His Family is Righteous

8:8 (5:28) And Lamech lived **one** [an] hundred **and** eighty- [and] two years, and begat a son,

8:9 (5:29, R) And he called his name Noah, saying: This **son** [same] shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath *cursed*.

8:10 (5:30) And Lamech lived, after he begat Noah, five hundred **and** ninety- [and] five years, and begat sons and daughters;

8:11 (5:31) And all the days of Lamech were seven hundred **and** seventy- [and] seven years, and he died.

8:12 (5:32) And Noah was **four hundred and fifty** [five hundred] years old, and [Noah] begat [Shem, Ham, and] Japheth; **and forty-two years afterward he begat Shem** of her who was the mother of Japheth, and when he was five hundred years old he begat **Ham**.

8:13 (-) **And Noah** and his sons hearkened unto the Lord, and gave heed, and they were called the **sons** of God.

Humanity Becomes Wicked; God Ordains Noah; Noah Teaches and Is Rejected

8:14 (Genesis 6:1–2, J) And [it came to pass] when **these** men began to multiply on the face of the earth, and daughters were born unto them, [that] the sons of men saw **that** [the] **those** daughters [of men that they] were fair, and they took them wives, **even as** [of which] they chose.

8:15 (-) **And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not *hearken to my voice*.**

8:16 (-) **And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning.**

8:17 (6:3, J) And the Lord said **unto Noah**: My Spirit shall not always strive with man, for **he shall know that all** [that he also *is*] flesh **shall die**; yet his days shall be an hundred and twenty years; **and if men do not repent, I will send in the floods** upon them.

8:18 (6:4, J) **And in those days** there were giants **on** [in] the earth [in those days], **and they sought Noah to take away his life; but the Lord was with Noah, and the *power* of the Lord was upon him.**

8:19 (-) **And the Lord *ordained* Noah after *his own order*, and commanded him that he should go forth and declare** his Gospel unto the children of men, even as it was given unto Enoch.

8:20 (-) **And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words;**

8:21 (6:4, J) And also, after that [when the sons of God came in unto the daughters of men] **they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us** [they bare] children [to them], **and the same are** [became] mighty men, which **are like unto men** [were] of old, men of great renown. **And they hearkened not unto the words of Noah.**

8:22 (6:5, J) And God saw that the wickedness of men **had become** [was] great in the earth; and [that] every **man was lifted up in the imagination of the thoughts of his heart, being** [was] only evil continually.

8:23 (-) **And it came to pass that Noah continued his preaching** unto the people, saying: Harken, and give heed unto my words;

8:24 (-) **Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not.**

God Resolves to Destroy Mankind

8:25 (Genesis 6:6, J) And it repented **Noah** [the Lord], **and his heart was pained that the Lord** [he] had made man on the earth, and it grieved him at **the** [his] heart.

8:26 (6:7, J) And the Lord said: I will destroy man whom I have *created*, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth **Noah** [me] **that I have created them, and** that I have made them; **and he hath called upon me; for they have sought his life.**

8:27 (6:8–10, J/R/P) **And thus** [But] Noah found grace in the eyes of the Lord; [These are the *generations* of Noah:] **for** Noah was a just man, and perfect in his *generation*[s]; and **he** [Noah] walked with God, **as did also his** [And Noah begat] three sons, Shem, Ham, and Japheth.

8:28 (6:11, P) The earth [also] was *corrupt before God*, and it [the earth] was filled with *violence*.

8:29 (6:12, P) And God looked upon the earth, and, behold, it was *corrupt*, for all flesh had *corrupted its* [his] way upon the earth.

8:30 (6:13, P) And God said unto Noah: The end of all flesh is come *before me*, for the earth is filled with *violence* [through them], and behold I will destroy **all flesh** [them] **from off** [with] the earth.

**Appendix 2: 136 Priestly Terms and Phrases in the
Book of Moses, Listed Alphabetically
and Showing Frequencies of Appearance**

abide/abode (6)	Creator
abominations (3)	creature (4)
according to my word (2)	curse/cursed/cursing (14)
all the doings of the children of men	destroy [the world]
all things are present with me	divide/divided (7)
Almighty / Almighty God / Lord God Almighty (4)	dominion (4)
anoint	dwelt/dwelt (14)
as I spake (5)	elect
atoned	endless / no end / without end (6)
because of wickedness it is not had	end [of the world]enmity
before God / my face / the Lord (5)	eternal (6)
Beginning and the End	eternity (3)
bless/blessed (16)	face [of the Lord] (2)
blood (9)	fear of the Lord
bloodshed (2)	filthiness
book of remembrance (2)	firm/unalterable decree (2)
book of the generations	firstlings [of flocks] (2)
bowed	foresworn
by what thou madest them	forever (8)
chosen (5)	forevermore
City of Holiness / Holy City (2)	from all eternity to all eternity (3)
clean/cleansed (3)	from the way toward the Garden of Eden
corrupt/corrupted (3)	fugitive (2)
covenant/covenanted (5)	gather/gathered/gathering (3)
created (32)	genealogy (2)
creations (5)	generation/generations (8)
	glory/gloried/glorified (22)

God of glory	name [of God / the Lord] (12)
habitation [of God's throne]	name [of Jesus Christ]
heard [the voice of God] (5)	name [of the Father]
heard [the words of God]	name [of the Only Begotten] (9)
hearken [to/unto the voice of God] (7)	name [of the Son] (2)
high places (3)	natural [eyes] (3)
hills	natural man
him only [shalt thou serve]	natural/naturally (3)
his own order	never cease
holiness	no God beside me
holy (2)	number/numbers/numbered (7)
Holy City	numberless/innumerable/ without number (3)
Holy Ghost (10)	oath/oaths (4)
holy ordinance	offer/offered/offering (9)
honor	ordained
I can look upon thee [Satan] [in the natural man]	pattern
I know [all things] (2)	power/powerful (12)
image (5)	presence [of God] (10)
I should have withered and died [in God's presence]	Priesthood
I will show unto thee [the world]	pure and undefiled
Lamb is slain	redeemed/redemption (4)
likeness (4)	rule (6)
listened not [to God's voice]	sacrifice/sacrifices (3)
man is nothing	sanctify/sanctified (5)
Man of Holiness (2)	saw him [God] not
mind of God	seed (16)
mine own purpose (2)	serve/servant/servants (7)
mount (4)	show them [to no man] except to them that believe (2)
mountain (5)	shut out (3)
	similitude (4)
	sphere

spiritual/spiritually (4)

spiritual [eyes]

sware/swear/sworn (5)

tabernacle

temporal (2)

this one God only [will I
worship]

throne (2)

transfigured (2)

unclean thing

vagabond (2)

veil (3)

violence (2)

voice [of God] (18)

why are these things so

without beginning of days or
end of years (2)

without form, and void

word [of my power] (3)

words [of God] (14)

work/works [of God] (7)

workmanship (5)

world/worlds (20)

worship (8)

Appendix 3: Priestly Terms and Phrases in the Book of Moses, Listed by Numerical Order of Frequency, from Least to Greatest

Words Appearing Once:

all the doings of the children of men	Holy City
all things are present with me	holy ordinance
anoint	honor
atoned	I can look upon thee [Satan] [in the natural man]
because of wickedness it is not had	I should have withered and died [in God's presence]
Beginning and the End	I will show unto thee [the world]
book of the generations	Lamb is slain
bowed	listened not [to God's voice]
by what thou madest them	man is nothing
Creator	mind of God
destroy [the world]	name [of Jesus Christ]
elect	name [of the Father]
end [of the world]	natural man
enmity	never cease
fear of the Lord	no God beside me
filthiness	ordained
foresworn	pattern
forevermore	Priesthood
from the way toward the Garden of Eden	pure and undefiled
God of glory	saw him [God] not
habitation [of God's throne]	sphere
heard [the words of God]	spiritual [eyes]
hills	tabernacle
him only [shalt thou serve]	this one God only [will I worship]
his own order	unclean thing
holiness	why are these things so

without form, and void

Words Appearing More Than Once:

2

according to my word

bloodshed

book of remembrance

City of Holiness/Holy City

face [of the Lord]

firm/unalterable decree

firstlings [of flocks]

fugitive

genealogy

holy

I know [all things]

Man of Holiness

mine own purpose

name [of the Son]

show them [to no man] except
to them that believe

temporal

throne

transfigured

vagabond

violence

without beginning of days or
end of years

3

abominations

clean/cleansed

corrupt/corrupted

eternity

from all eternity to all
eternity

gather/gathered/gathering

high places

natural/naturally

natural [eyes]

numberless/innumerable/
without number

sacrifice/sacrifices

shut out

word [of my power]

4

Almighty / Almighty God /
Lord God Almighty

creature

dominion

likeness

mount

oath/oaths

redeemed/redemption

similitude

spiritual/spiritually

5

as I spake
before God / my face /
the Lord

chosen

covenant/covenanted

creations

heard [the voice of God]

image

mountain

sanctify/sanctified

sware/swear/sworn

workmanship	16
6	bless/blessed
abide/abode	seed
endless / no end / without end	18
eternal	voice [of God]
rule	20
7	world/worlds
divide/divided	22
hearken [to/unto the voice of God]	glory/gloried/glorified
number/numbers/numbered	32
serve/servant/servants	created
work/works [of God]	
8	
forever	
generation/generations	
worship	
9	
blood	
name [of the Only Begotten]	
offer/offered/offering	
10	
Holy Ghost	
presence [of God]	
12	
name [of God / the Lord]	
power/powerful	
14	
curse/cursed/cursing	
dwell/dwelt	
words [of God]	

Appendix 4: Priestly Terms in the Book of Moses, in Scriptural Order, Presented in Their Textual Units

Moses 1:1–7

words of God
 exceedingly high mountain
 glory of God
 his presence
 Lord God Almighty
 Endless
 my name
 without beginning of days or
 end of years
 endless
 workmanship
 my works
 without end
 my words
 never cease
 my works
 my glory
 my glory
 similitude
 there is no God beside me
 all things are present with me
 I know them all
 world

1:8

world
 created
 world
 created

1:9–11

presence of God
 his glory
 man is nothing
 not my natural, but my
 spiritual eyes
 my natural eyes could not
 have beheld
 I should have withered and
 died in his presence
 his glory
 transfigured

1:12–22

worship
 similitude
 glory
 worship
 his glory
 transfigured
 I can look upon thee in the
 natural man
 blessed
 name of my God
 glory
 worship God, for him only
 shalt thou serve
 similitude
 name
 worship

his glory
 worship
 this one God only will I
 worship
 God of glory
 name
1:23–26
 because of wickedness it is
 not had
 Holy [Ghost]
 name of God
 his glory
 voice
 blessed
 Almighty
 chosen
 chosen
1:27–39
 voice
 numbers were great
 numberless
 why are these things so
 by what thou madest them
 glory of the Lord
 presence of God
 for mine own purpose have I
 made these things
 word of my power
 created
 worlds without number
 created
 created
 mine own purpose

created
 worlds
 word of my power
 innumerable are they unto
 them
 all things are numbered unto
 me
 I know them
 servant
 servant
 cannot be numbered unto man
 they are numbered unto me
 no end
 my works
 my words
 my work
 my glory
1:40–42
 my words
 words
 in the mount
 show them not unto any except
 them that believe

2:1–5
 words
 the Beginning and the End
 Almighty God
 created
 without form, and void
 divided
 word of my power

2:6–8

as I spake

divide

divided

as I spake

2:9–13

gathered

gathering

seed

seed

seed

seed

2:14–19

divide

rule

rule

according to my word

rule

rule

divide

2:20–23

creature

created

creature

created

blessed

2:24–25

creature

2:26–31

image

likeness

dominion

created

image

created

blessed

dominion

seed

seed

clean

3:1–3

blessed

sanctified

work

created

3:4–7

created

spiritually

naturally

created

created

created

spiritually

created

according to my word

3:8–14

naturally

spiritual

created

in the sphere

created

created

3:15–17

(none)

3:18–25

(none)

4:1–4

name

thine honor

Chosen

glory

forever

mine own power

power

hearken unto my voice

4:5–13

mind of God

destroy the world

4:14–19

voice of the Lord God

presence of the Lord God

I heard thy voice

4:20–21

cursed

enmity

thy seed

her seed

4:22–25

rule

cursed

4:26–32

forever

my words

show them unto no man, until
I command you, except to
them that believe

5:1–3

dominion

divide

5:4–8

name of the Lord

they heard the voice of the Lord

from the way toward the
Garden of Eden

they saw him not

they were shut out from his
presence

worship

offer the firstlings of their
flocks

offering

offer sacrifices

similitude

sacrifice

name

name

forevermore

5:9–11

Holy [Ghost]

forever

redeemed

blessed

blessed

name of God

seed

redemption

5:12–15

blessed
 name of God
 Holy [Ghost]
 firm decree

vagabond
 offering
 from thy face
 fugitive
 vagabond

5:16–17

his words
 hearkened unto the voice of the
 Lord

5:41–43

shut out
 presence of the Lord

5:18–25

offering
 offering
 firstlings of his flock
 offering
 offering
 world
 cursing

5:44–48

dwell

5:49–54

covenant
 oath
 cursed
 covenanted
 abominations

5:26–31

listened not any more to the
 voice of the Lord
 walked in holiness before the
 Lord
 before the Lord
 swear
 swear
 gloried

5:55–6:1

cursed
 curse
 they would not hearken unto
 his voice
 world
 holy
 presence of God
 his own voice
 Holy [Ghost]
 holy ordinance
 world
 hearkened unto the voice of
 God

5:32–33

gloried

6:2–9

glorified

5:34–40

blood
 cursed
 fugitive

name of God	abominations
seed	foresworn
offered	oaths
sacrifice	world
name of the Lord	my servants
blessed	world
book of remembrance	6:31–36
pure	heard these words
undefiled	bowed
Priesthood	before the Lord
world	serve
Holy [Ghost]	abide
genealogy	anoint
book of the generations	created
created	natural
likeness	6:37–42
image	the hills and the high places
created	the high places
blessed	these words
created	6:43–47
6:10–16	book of remembrance
likeness	pattern
bloodshed	6:48–53
power	worship
6:17–25	presence of God
dwelt	his own voice
genealogy	world
6:26–30	hearken unto my voice
abode	name
he heard a voice from heaven	name
generations	Holy [Ghost]
created	name

6:54–63

atoned
world
unclean thing
dwell
dwell in his presence
Man of Holiness
his name

name
world
blood
cleansed
blood
blood
sanctified

world
world
glory
blood
sanctified

abide
glory
power
likeness
created
temporal
spiritual

6:64–7:1

he heard a voice out of heaven
Holy [Ghost]
forever

7:2–4

voice out of heaven
mount Simeon
mount
mount
glory
I will show unto thee the
world for the space of many
generations

7:5–8

dwelt
dwelt
divide
dwell
curse
forever

7:9–11

curse
name
Holy [Ghost]

7:12–20

powerful
power of the language which
God had given him
curse
bloodshed
dwelt
dwelt
fear of the Lord
glory
blessed
blessed
mountains

high places	my name
dwelt	my name
City of Holiness	Endless and Eternal
dwell	my name
forever	creations
blessed	workmanship
cursed	workmanship
7:21–23	chosen
mine abode forever	before my face
seed	Chosen
seed	workmanship
seed	7:41–44
7:24–31	all the doings of the children of men
generation upon generation	wide as eternity
power	all eternity
he heard a loud voice	temporal
Holy [Ghost]	7:45–47
powers of heaven	blood
holy	sanctified
from all eternity to all eternity	Lamb is slain
number	world
number of thy creations	7:48–53
forever	cleansed
creations	filthiness
from all eternity to all eternity	Creator
the habitation of thy throne	sanctify
thy face	abide
7:32–40	bless
workmanship	name
created	seed
blood	covenanted
Man of Holiness	

sware	7:68–8:1
oath	dwelt
unalterable decree	8:2–7
seed	covenants
blessed	covenanted
seed	glory
broad as eternity	cursed
blessed	curse
7:54–57	8:8–13
creations	cursed
glory	8:14–24
7:58–64	hearken to my voice
name	power
throne	ordained
oath	his own order
gather	name
elect	Holy [Ghost]
Holy City	8:25–30
my tabernacle	created
abode	created
creations	generation
7:65–67	corrupt before God
dwell	violence
Almighty God	corrupted
the Lord showed Enoch all	violence
things, even unto the end	
of the world	

Discussion

Jasmin Gimenez Rappleye:

Well, Jack, thanks for being here, and thanks to Jackson Abhau. Before we begin, Jackson, would you mind just introducing yourself briefly?

Jackson Abhau:

Sure. I'm a senior at BYU. I'm studying ancient Near Eastern studies with an emphasis in the Greek New Testament and a minor in biblical Hebrew. I've been working for Jack Welch for about two and a half years. We've just finished up. It's been a great experience, and I've learned a lot from him.

Jasmin:

Wonderful. So to summarize your paper briefly, and to clarify for some viewers, the documentary hypothesis is a biblical or source criticism theory that proposes that there are various sources that compose the five books of Moses, the Pentateuch. And one of those is the priestly source, or P, and some scholars have argued that the P-source may show up in the Book of Moses, thereby undermining its historicity. However, it seems that you are arguing the exact inverse, that, rather, the Book of Moses was in the P-source of Genesis. Is that correct?

John W. "Jack" Welch:

Yes. I think the reason that people usually have thought that finding the presence of P is a problem is because the old assumptions were that P has to be exclusively exilic and that it wasn't until Ezekiel and Israel got to Babylon that the priests needed to write down their priestly language and traditions and so on. The recently discovered silver scrolls, as I mentioned, I think, tell us that at least some priestly texts were clearly available before the Israelites went into captivity in Babylon. And perhaps there are other ways of arguing that the priests and the scribes would have been the ones who would have created all or parts of even the other two versions of whatever types of texts (J or E) for different needs or purposes that

might've existed. Jackson, might you want to comment on that? Do you agree with that?

Jackson:

I do. And as a general rule of the paper, I think it is ambivalent towards whether or not documentary hypothesis may be true. And it instead focuses more on the observations of the scholars who put together the documentary hypothesis. B. H. Roberts said that we ought to regard those methods as proper. So whether or not the conclusions of the documentary hypothesis are true, we're accepting their observations that these certain terms, ideas, and principles may be priestly.

Jasmin:

Very interesting. One of the questions we received on this topic is, "I'm impressed at how closely you have considered interesting parallels with P interests. Have you been able to search for Moses content paralleling J, E, or D interests? If so, can you offer any comparisons or contrasts?" And you did mention this a little bit in your conclusion, but if you want, you can just rephrase or elaborate.

Jackson:

While we didn't go into this study with that conclusion in mind, it was interesting to us to see that where the J and E material shows up, it does seem to be where the priestly materials are inserted in the Book of Moses. And so, if there is a pattern there, it's that more P interests are demonstrated in the Book of Moses than in the underlying text.

Jasmin:

Certainly. And, of course, when it comes to source criticism, it's notoriously fickle and fraught to determine and tease out which vocabulary words theoretically belong to a specific source. It can get pretty convoluted. And one of the topics you guys touched on was the gap between God and man, and how more intimate interactions would have been more rare, which is what we see reflected in the Book of Moses.

However, some scholars have pointed out that the passages in the Torah that talk about Moses face-to-face are nonpriestly sources. But we do see that in the Book of Moses, where he talks to God face-to-face, as a friend speaks to another. And so what would you say about the passages, like “face to face” in the Book of Moses, or the anthropomorphic qualities of God in the Book of Moses? You also mentioned the different names of God. What might that suggest about some of these priestly themes in the Book of Moses or about the other sources that create the book of Genesis? I don’t know if that makes sense.

Jack:

Well, if one views Moses as the prototypical high priest who sets forth all the rules that the high priest will use, the high priest does indeed enter into the presence of God in the Holy of Holies. Now, of course, he goes in alone. He’s the only one there. So, in the normal text and the way that that text is presented to the population generally, that high priestly material is irrelevant to them. But that the high priest sees God face-to-face, as Moses had done, is a priestly function nonetheless.

Jasmin:

Well articulated, much more articulate than the way I asked that question. So another question is that Moses is the great lawgiver, among being the great priest, and you yourself have devoted much of your career and time to understanding biblical law and law in the Book of Mormon. So I wonder, did you detect any legal themes in the Book of Moses in addition to all these priestly themes?

Jack:

One thing I think we have to realize is that the word law, “Torah,” in Hebrew doesn’t mean what we think of when we think of laws, which we see as rules issued as a command coupled with a sanction to be imposed if you violate the rule. That’s law, under positive law, in Western thought. But as for the word Torah, it means more teaching. It comes from the verb “to teach.” And just think of how different you would feel if we called the teachings of the Prophet

Joseph Smith “the law of Joseph Smith.” That would make a big difference in our mind. So when we backtrack and then talk about the law of Moses, we realize that they saw the law much more as a set of teachings. Of course, some of them talk about what you do and what you don’t do, and sometimes are about punishments, but the law concept in the Hebrew mind is much broader. And that’s what we get in the Book of Moses.

Now, I have a theory that I’ve been toying around with. Moses comes down off Mount Sinai with what we’ve considered a higher set of rules or laws, and he breaks that tablet and goes back up a second time and comes back with the Ten Commandments, because he knew that his people weren’t ready for the first law yet. It may have been that that first set had more of the types of material that we find in the Book of Moses, as opposed to the more rule-oriented or numerical types of materials. Thus, here in Exodus and Deuteronomy we find the Ten Commandments. Here one finds apodictic and casuistic laws. Here are statements of the various things you should do or not do. So that’s one way in which the biblical texts and the Book of Moses are different, and we can still wonder and wrestling with why that is the case. But what I’m more interested in is finding out more about Moses himself and what he, as a Levite, personally does to bring this book, the Book of Moses, into existence.

And one big question is when would he have written this book, and at what time in his life? Was it out in the desert with Jethro? Or maybe around that first time when he’s there with Jehovah on the mountain? Or is it maybe as he’s finally putting together more of the instructions for what people are supposed to get out of the tabernacle experience when they come there and the priests then perform the sacrifices under the law of sacrifice, and then the priests go into the Holy Place, which is a recreation of the Creation account itself? Such moments would have been plausible situations in which Moses could have created the kinds of things we find in the Book of Moses. Jackson’s work has focused mostly on the terminological details, and there are also these broader thematic ones, which are like what we were saying about law having its broader thematic principles as well as its technical points.

Jasmin:

And that's a really excellent point about the various perceptions of the word law, because, as you have also published before, law and ordinance can be very synonymous to each other. And we see concepts of ordinances in the Book of Moses as well as through the institution of baptism. And Jeff Bradshaw has talked about the ascent literature in Moses 1. So, I think there's a lot of overlap there. All right. We do have another question. The idea of Genesis as edited, as a shortened edition is interesting. Do you see a connection with the long and short versions of other works, like Jeremiah, both of which were used at Qumran?

Jackson:

That's a great question. I'm not as familiar with the Qumran texts and especially with Jeremiah. But it does seem that in the cases of the longer and shorter versions, the different text is the one that the group's using. And certain groups that have specialized interests seem to like the longer versions that have the material that is relevant to their interest. And so, if we're conjecturing a longer priestly Urtext of Genesis, then it would make sense that the priestly group would have that longer text as opposed to the general population taking the shortened and even harmonized text.

Jack:

I think that's right. And I can add that Don Parry, years ago, working on the 1 Samuel scroll from Qumran, was very interested that there were four or five places in the Dead Sea Scroll version that are longer than what we have in the Masoretic or the Septuagint texts. Now, the normal assumption is that from these texts things have been lost, that things have been deleted. But it can go either way, so that you may have longer texts in one place that are then, as Jackson says, either added or deleted for individual purposes.

Jasmin:

Excellent. And we'll just do one final question before breaking for lunch. But both your paper and that by Jeff Lindsay and Noel Reynolds I feel like dovetail really nicely together since all of you

seem to argue that the Book of Moses is an oral text for other texts, such as your arguing for the P-source in the book of Genesis and their arguing for the brass plates. So, I imagine the three of you overlap a lot in your view of the brass plates. And so, with that in mind, what might that suggest about the nature of some of the other Joseph Smith Translation additions, the smaller ones, not the Book of Moses and the book of Matthew, but the little edits? Do you view those as a restoration of ancient texts, or as Joseph Smith's explanations or expansions? There are, of course, many theories about what the JST might be and how it might function.

Jack:

Well, Jackson, what are your thoughts on that topic?

Jackson:

I mean, that's a question far above my pay grade. But I can offer a few thoughts. I think it's difficult to tell what the JST is supposed to be in a lot of places. Is this supposed to be the restoration of the original text, a revealed translation, a commentary? I mean, from my own reading, it varies from place to place, but the Book of Moses seems to be something distinct and something distinctly, especially . . . We talked about it earlier in the presentations, how it seemed to be reserved and that was a special piece that—at the end of Moses, it says it should be held from the common and profane view. So, I think there's something special going on here. And I think it'll take a lot of work to tease out exactly what that may be.

Jack:

I think that's right. Robert J. Matthews long ago wrote a description of the types of changes that are found in the Joseph Smith Translation. Some are additions, some are deletions, some are done for one reason or another, some conform with earlier texts. And I think that Brother Matthews was right, that as we go through all these types of changes, we shouldn't assume that the same kind of thing is going on throughout the entire work of the Joseph Smith Translation. And so, I wouldn't be surprised if we find that same thing happening, as we look more at the Book of Moses with this

in mind. I don't think there are going to be priestly influences throughout many of the changes in the JST in the Old Testament, and certainly not in the New Testament.

Jasmin:

Sure.

Jack:

But we have to be alert to all the possibilities and see which ones seem to make the most sense under each particular instance.

Jasmin:

This is very wise.

John W. ("Jack") Welch has been a law professor at BYU since 1980, where he has taught classes on Business Associations, Tax-Exempt Organizations, Ancient Near Eastern Law in the Book of Mormon, Jewish and Roman Law in the New Testament, and Joseph Smith and Early American Law. He and his wife Jeannie received master's degrees at BYU in 1970, and then lived in England and North Carolina, where he did graduate work at Oxford and received his JD from Duke University. He practiced law with O'Melveny & Myres in Los Angeles 1975-1980, and has been a longtime member of the Society of Biblical Literature and of the Jewish Law Association. Over the years, Jack's work on chiasmus has become widely known in scholarly and religious circles. His innovative studies about the trial of Jesus, the Sermon on the Mount, and the Good Samaritan have been published in BYU Studies and elsewhere. He founded the Foundation for Ancient Research and Mormon Studies (FARMS) in 1979, and was one of the editors of Macmillan's Encyclopedia of Mormonism (1992). Currently he is the chair and editor in chief of Book of Mormon Central. His book entitled The Parables of Jesus: Revealing the Plan of Salvation, features commissioned paintings by Argentinian artist Cocco Santángelo and is co-authored with his wife Jeannie. They have four children and 17 grandchildren.

Jackson Abhau is a senior at BYU majoring in ancient Near Eastern studies with an emphasis in the Greek New Testament and a minor in Biblical Hebrew. He hopes to attend graduate school and pursue a career teaching at the university level. His interests include the Gospel of John, Second Temple Judaism, and literary criticism.

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Notes

1. David Bokovoy, *Authoring the Old Testament: Genesis–Deuteronomy* (Draper, UT: Greg Kofford Books, 2014), 169, 141–47. Blake T. Ostler coined this term long ago in connection with the Book of Mormon; see “The Book of Mormon as an Expansion of an Ancient Source,” *Dialogue: A Journal of Mormon Thought* 20, no. 1 (Spring 1987): 66–123.
2. See Avram R. Shannon, “Mormons and Midrash: On the Composition of Expansive Interpretation in *Genesis Rabbah* and the Book of Moses,” *BYU Studies Quarterly* 54, no. 2 (2015): 15–34.
3. Shannon, “Mormons and Midrash,” 22; emphasis added.
4. See Hugh Nibley, *Teachings of the Pearl of Great Price* (Provo, UT: Foundation for Ancient Research and Mormon Studies, 2004), lecture 16, pp. 193–204. See also Bokovoy, *Authoring the Old Testament*, 147–49.
5. Hugh Nibley and Michael D. Rhodes, *One Eternal Round. Collected Works of Hugh Nibley* 19 (Salt Lake City: Deseret Book, 2010), 346–422, especially 364–66, 379–80, 386–87, 420–22.
6. See Jeffrey M. Bradshaw, *Temple Themes in the Book of Moses*, updated ed. (Salt Lake City: Eborn Publishing, 2014).
7. See David M. Calabro, “Joseph Smith and the Architecture of Genesis,” in *The Temple: Ancient and Restored*, Temple on Mount Zion Series 3, ed. Stephen D. Ricks and Donald W. Parry (Orem, UT: Interpreter Foundation; Salt Lake City, UT: Eborn Books, 2016), 159–70.
8. The passing of only three generations during Israel’s sojourn in Egypt is problematic. The first major issue is the increase in size of a group of 70 males (see Genesis 46:27) to 603,550 war-worthy males (see Numbers 1:46), which simply cannot have happened with only three generations. Equally problematic is the time that is said to have passed. Genesis 15:13 gives the time of bondage as 400 years (supported by Josephus in *Antiquities of the Jews* 2.9.1); Exodus 12:40 lists it as 430. One method of resolution appeals to the Septuagint reading and Galatians 3:17, which include the era of the patriarchs in the 430-year figure, but this still does not resolve the massive increase in population. One can take literally the great size of the departing Israelite nation or the number of generations between Levi and Moses, but it’s difficult to do both, even if it is possible to reconcile the 430 years with the genealogy of Exodus 6, as David Gadeloff argues. For this, see David Gadeloff, “How Long Was the Sojourn in Egypt: 210 or 430 Years?,” *Jewish Bible Quarterly* 44, no. 3 (2016): 183–89. For a full treatment of the chronology, see John J. Davis, *Moses and the Gods of Egypt: Studies in Exodus* (Grand Rapids, MI: Baker, 1986), 156–58. Davis assumes that there are two different figures named Amram in Exodus 6’s genealogy, introducing a gap spanning several generations that would allow for more time to pass

- and for a greater increase in population. See Davis, *Moses and the Gods of Egypt*, 80.
9. See, for example, Judges 18:30. The KJV, following the Masoretic Text, reads “Manasseh” in place of “Moses” (this change is far easier to understand in Hebrew—a change of only one letter, from משה to מנשה), but virtually all readers, ancient and modern, agree with the Septuagint and other authorities that “Moses” is the original reading. It’s likely that copyists wished to distance Jonathan from Moses due to the former’s association with idolatry and nonlegitimate worship practices. See Steve Weitzman, “Reopening the Case of the Suspiciously Suspended Nun in Judges 18:30,” *Catholic Biblical Quarterly* 61, no. 3 (July 1999): 448–60.
 10. Theophile James Meek, “Moses and the Levites,” *American Journal of Semitic Languages and Literatures* 56, no. 2 (April 1939): 116.
 11. Reinhard G. Kratz, “Moses: Creating a Founding Figure,” *Archiv für Religionsgeschichte* 20, no. 1 (March 2018): 63.
 12. See Kratz, “Creating a Founding Figure,” 63.
 13. John Bright, *A History of Israel* (Philadelphia: Westminster, 1959), 116.
 14. See, for example, Joshua Berman, *Ani Maamin: Biblical Criticism, Historical Truth, and the Thirteen Principles of Faith* (Jerusalem: Maggid, 2020); and Joshua Berman, *Inconsistency in the Torah: Ancient Literary Convention and the Limits of Source Criticism* (Oxford: Oxford University Press, 2017).
 15. See Sigmund Freud, *Moses and Monotheism*, trans. Katherine Jones (New York: Vintage Books, 1939), 13.
 16. See Tacitus, *Histories* 5.2–5; and Arthur Frederick Ide, *Moses: Making of Myth and Law* (Las Colinas, TX: Monument Press, 1992), 33.
 17. See Ahmed Osman, *Moses: Pharaoh of Egypt* (London: Grafton Books, 1990), 12.
 18. Bright, *History of Israel*, 116.
 19. Second Temple period sources often extend the Levites’ cultic prerogatives back to Levi himself, but there is little evidence for this in the Bible itself. See James Kugel, “Levi’s Elevation to the Priesthood in Second Temple Writings,” *Harvard Theological Review* 86, no. 1 (January 1993):1.
 20. For this, in his final blessing Jacob declared, “Simeon and Levi are brethren; instruments of cruelty are in their habitations. . . . Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel” (Genesis 49:5, 7). Both Simeon and Levi are admonished for their impulsive violence and are doomed to be scattered and divided among the other tribes. Jacob’s prophecy accurately played out in Israel’s history, albeit with disparate results for Simeon and Levi. The tribe of Simeon seems to have been absorbed into Judah and largely forgotten, whereas the Levites, upon

receiving the inheritance of the priesthood, were distributed among the other tribes so that their ritual abilities might be accessible to all of Israel. Levi's scattering was turned into a blessing and a privilege. To the Levites, the Lord declared, "Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel" (Numbers 18:20). Jacob's prophecy was fulfilled—Levi truly was scattered among Israel—and yet, Levi received a great blessing. The Levites were to live among the other tribes, relying on their tithes for support and spending their days in sacred services.

21. See Joel S. Baden, "The Violent Origins of the Levites: Text and Tradition," in *Levites and Priests in Biblical History and Tradition*, ed. Mark A. Leuchter and Jeremy M. Hutton (Atlanta: Society of Biblical Literature, 2011), 103–16; and Mark Leuchter, "The Fightin' Mushites," *Vetus Testamentum* 62 (2012): 479–500.
22. See Jeffrey H. Tigay, *The JPS Torah Commentary: Deuteronomy* (Philadelphia: Jewish Publication Society, 1996), 324, for comments on this incident and this translation.
23. See Tigay, *Deuteronomy*, 325, for notes on these renditions and priestly roles.
24. The consensus is that, contrary to other biblical texts, Deuteronomy (and possibly the Chronicles) views "all Levites [as] priests or at least potential priests." Rodney K. Duke, "The Portion of the Levite: Another Reading of Deuteronomy 18:6–8," *Journal of Biblical Literature* 106, no. 2 (1987): 193. Duke actually argues against this reading of Deuteronomy. For an argument in favor, see Gary N. Knoppers, "Hierodules, Priests, or Janitors? The Levites in Chronicles and the History of the Israelite Priesthood," *Journal of Biblical Literature* 118, no. 1 (1999): 49–72.
25. See Umberto Cassuto, *The Documentary Hypothesis and the Composition of the Pentateuch*, trans. Israel Abrahams (Jerusalem: Magnes Press, 1961), 56.
26. See Ernest Nicholson, *The Pentateuch in the Twentieth Century: The Legacy of Julius Wellhausen* (Oxford: Clarendon, 1998), 199, 208–9.
27. See Joel S. Baden, *The Composition of the Pentateuch: Renewing the Documentary Hypothesis* (New Haven, CT: Yale University Press, 2012), 173–74.
28. See Frank H. Gorman Jr., *The Ideology of Ritual: Space, Time and Status in the Priestly Theology* (Sheffield: JSOT Press, 1990), 37–39.
29. B. H. Roberts, "Higher Criticism and the Book of Mormon," *Improvement Era*, June 1911, 668.
30. Jonathan A. Berman, *Inconsistency in the Torah*, 277, especially 260–80.
31. See Suzanne L. Marchand, *German Orientalism in the Age of Empire* (New York: Cambridge University Press, 2009), 179. See also Jon D. Levenson, *The Hebrew Bible, the Old Testament, and Historical*

- Criticism* (Louisville, KY: Westminster John Knox Press, 1993); and Baden, *Composition of the Pentateuch*, 246–48. Baden, who himself is an advocate of the documentary hypothesis, recognizes that in the theory's classical form, assumptions about Israelite history and the language and theology of the sources were made that were not necessarily true. For a recent and thorough critique of the documentary hypothesis, see Berman, *Inconsistency in the Torah*.
32. See Baden, *Composition of the Pentateuch*, 191.
 33. See Nibley, *Teachings of the Pearl of Great Price*, lecture 19, p. 233.
 34. See Menahem Haran, *Temples and Temple-Service in Ancient Israel: An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School* (Oxford: Oxford University Press, 1978), 26.
 35. See W. Randall Garr, "The Grammar and Interpretation of Exodus 6:3," *Journal of Biblical Literature* 111, no. 3 (Fall 1992): 398–401. See also Nicholson, *Pentateuch*, 199.
 36. The assumption may, in fact, be built on a misreading of Exodus 6:3. Some scholars, although they are in the minority, argue that the last clause of the verse should be read as a rhetorical question: "Was I not known to them?" See the summary of this position in Jared C. Hood, "I Appeared as El Shaddai: Intertextual Interplay in Exodus 6:3," *Westminster Theological Journal* 76, no.1 (Spring 2014): 168.
 37. See Gorman, *Ideology of Ritual*, 60.
 38. See Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 2001), s.v. "הָמַס," 1:329.
 39. This list combines tables 9 and 10 on Levitical duties and concerns, in John W. Welch, "The Temple, the Sermon on the Mount, and the Gospel of Matthew," in Gary A. Anderson, ed., *Mormonism and the Temple: Examining an Ancient Religious Tradition* (Logan, UT: Academy for Temple Studies, 2013), 99–103.
 40. LPBHT = Mark Leuchter and Jeremy M. Hutton, *Levites and Priests in Biblical History and Tradition* (Atlanta: Society of Biblical Literature, 2011).
 41. Jesus, as the new Moses in the Gospel of Matthew, also makes use of this very scenario in answering the challenge of the chief priests to tell them where He got his authority to speak and act for God and who gave it to Him. See John W. Welch, "Symbolism in the Parable of the Willing and Unwilling Two Sons in Matthew 21," in *Let Us Reason Together: Essays in Honor of the Life's Work of Robert L. Millet*, ed. J. Spencer Fluhman and Brent L. Top (Provo, UT: Religious Studies Center, Brigham Young University, 2016), 97–116.
 42. See Stephen A. Geller, "Blood Cult: Toward a Literary Theology of the Priestly Work of the Pentateuch," *Prooftexts* 12, no. 2 (May 1992): 97–124.

43. See Louis Isaac Rabinowitz, "Pentateuch," in *Encyclopaedia Judaica*, ed. Fred Skolnik and Michael Berenbaum, 2nd ed. (Farmington Hills, MI: Thomson Gale, 2007), 15:738.
44. See Rabinowitz, "Pentateuch," 15:739.
45. Using the nomenclature adopted by Richard Elliott Friedman, *The Bible with Sources Revealed: A New View into the Five Books of Moses* (New York: HarperCollins, 2003).