

Old Testament Manuscript 3: An Early Transcript of the Book of Moses

Kent P. Jackson and Scott H. Faulring

John Whitmer was born in Pennsylvania in 1802 and moved with his family to the Finger Lakes region of New York state a few years later.¹ It was there in the summer of 1829 that the Whitmers became acquainted with Joseph Smith. After translating the majority of the Book of Mormon in Harmony, Pennsylvania, Joseph Smith and Oliver Cowdery moved to the Whitmer farm in Fayette, New York, at about the beginning of June.² There the Prophet completed the translation of the Book of Mormon. John Whitmer was one of the Eight Witnesses who were privileged to see the gold plates from which the sacred record was translated.

A year later, in June 1830, Joseph Smith began the process of preparing a corrected translation of the Bible, now called the Joseph Smith Translation or, as the Prophet and his contemporaries referred to it, the New Translation.³ Over the course of the next three years, the Prophet dictated an inspired revision of the biblical text to his scribes, the final product eventually totaling 446 pages. John Whitmer was one of the major contributors to the New Translation. As scribe, he took dictation from Joseph Smith for the following:

Genesis 4:18–5:11; Moses 5:43–6:18 21 October 1830; 30 November
1830

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Moses 6:52–7:1	Between 1 December and 10 December 1830
Matthew 26:1–Mark 9:1	26 September 1831 to before 20 November 1831

John Whitmer's assignment as scribe for the Genesis translation ended when Sidney Rigdon arrived in Fayette on 10 December 1830 and was called to serve in Whitmer's place (Doctrine and Covenants 35:20). The Prophet recorded that "soon after the words of Enoch were given,"⁴ he was instructed to translate no more until he moved to Ohio (Doctrine and Covenants 37:1). The Enoch material, translated probably in late December, extends through page 19 of the original Old Testament manuscript, Old Testament Manuscript 1 (OT1). It was "soon after" that point, most likely at the major chapter break at the top of the following page, that the work was stopped until the Prophet arrived in Kirtland at the beginning of February 1831.

In addition to serving as a scribe, Whitmer also served as a transcriber. In a revelation of 8 March 1831, he was called to assist Joseph Smith "in transcribing all things" (Doctrine and Covenants 47:1). His "transcribing" of the New Translation consisted of making copies of texts that had been translated already. He copied the following materials:⁵

Genesis 1:1–5:32; Moses 1:1–8:12	Beginning of January 1831
Genesis 1:1–24:41; Moses 1–8	Ca. 8 March to 5 April 1831
Matthew 1:1–9:1	Between 4 April and 7 April 1831
Matthew 9:2–26:1	Between 7 April and 26 September 1831

Old Testament Manuscript 3 (OT3) is a copy that Whitmer made from OT1 that stops precisely where Joseph Smith and Sidney Rigdon likely ended the translation before their move to Ohio. The writing of OT3 probably took place at about the first of January 1831, thus predating the revelation that officially called Whitmer to transcribe for the Prophet. In March 1831, when that revelation came, Whitmer produced another duplicate of the Genesis translation that was used in the continued work of the New Translation (Old Testament Manuscript 2). OT3 probably was created for Church purposes originally, but eventually it became Whitmer's private copy, and it remained with him throughout his life. It was not as conscientiously transcribed as were the manuscripts he prepared after his revealed call, and it never became part of the documents that led to later publications.

OT3 is sixteen pages long, written on common foolscap paper.⁶ It covers Genesis 1:1–5:32 (Moses 1:1–8:12), which is the entire book of Moses

save the last eighteen verses.

Whitmer was in New York through December 1830 and into January 1831. In the first week of January, he moved to Ohio, where he had been sent by Joseph Smith to assist the new Church members who had been converted by Oliver Cowdery and others on their way to Missouri. Whitmer was instructed to “carry the commandments and revelations” with him.⁷ OT3 was among those “commandments and revelations,” and Whitmer’s trip to Ohio probably was the occasion for which it was written. His arrival was noted in the local *Painsville* [Ohio] *Telegraph* on 18 January 1831:

Mormonism—A young gentleman by the name of *Whitmer*, arrived here last week from Manchester, N.Y. the seat of wonders, with a new batch of revelations from God, as he pretended, which have just been communicated to Joseph Smith. As far as we have been able to learn their contents, they are a more particular description of the creation of the world, and a history of Adam and his family, and other sketches of the ante-deluvian world, which Moses neglected to record.



John Whitmer, ca 1860s.

Photograph courtesy of LDS Church Archives.

The *Telegraph* article summarizes the content of OT3, and there is no question that it is the document that was of such interest. It indeed provides “a more particular description” of the Creation, “a history of Adam and his family,” and other information about the pre-Flood era. It ends at the preparation for the Flood.

On 12 October 1859, W. W. Phelps wrote to Whitmer from Salt Lake City and requested from him a copy of the OT3 manuscript. The relevant portion of the letter reads as follows:

When you lived along with me, you had a few of the first chapters of Genesis as translated by brother Joseph Smith, and if you still have them, I would like that

you send me by mail, a full copy of all you have as I have lost some of mine—and I will try to accommodate in a way that will afford you as much satisfaction.
Be not afraid to respond John, it will redound for your good.⁸

Phelps does not say in the letter why he needed the copy, other than that he had lost some of his own New Translation materials. In 1832 and 1833, Phelps had been the editor of *The Evening and the Morning Star* in Independence, Missouri, when that newspaper published the first excerpts ever printed from the New Translation.⁹ Whitmer and Phelps had worked closely together in the Church during the Missouri period, serving from 1834 to 1838 as David Whitmer's counselors in the Missouri presidency. Problems arose in early 1838, and both were cut off from the Church in March of that year. Phelps rejoined the Saints in Nauvoo and went west to the Great Basin, but John Whitmer stayed in Far West and died there in 1878. Phelps's 1859 letter shows that he and perhaps other Latter-day Saints in Utah knew that Whitmer had a copy of the Genesis material that might be accessible, while the original manuscripts at that time were still in the possession of the Prophet's widow, Emma Smith. We do not know what, if anything, happened in response to Phelps's request.

OT3 differs from OT1, from which Whitmer copied it, in many instances. On average, there are almost ten differences per page, divided almost evenly between changes that seem to be scribal errors and changes that seem to be deliberate editing on Whitmer's part. Near the end of the manuscript, the ratio of apparent transcription errors increases.¹⁰

OT3 is now housed in the Library-Archives of the Community of Christ in Independence, Missouri. After John Whitmer died, it stayed in the Whitmer family until 1903, when it was acquired by the Reorganized Church of Jesus Christ of Latter Day Saints.¹¹ Its importance as an early witness to the New Translation was recognized, and it joined the two original manuscripts (OT1 and OT2) that by then were already in the possession of the RLDS Church. For reasons that now are not understood, archivists in the twentieth century identified OT3 as the original dictated text. Thus, they labeled it Old Testament Manuscript 1. Careful research in the 1960s and 1970s by Brigham Young University Professor Robert J. Matthews proved that another manuscript was, in fact, the original and that Whitmer's copy was transcribed from that.¹² As a result of Matthews's work, the RLDS Church Archives relabeled the Whitmer manuscript as Old Testament Manuscript 3, and the two original manuscripts were renumbered OT1 and OT2.¹³

In 2004, the Religious Studies Center at Brigham Young University published a typographic transcription of the original manuscripts of the

Joseph Smith Translation.¹⁴ Because OT3 was a lateral copy that was not used by Joseph Smith in the creation of the New Translation, it is not included in that volume. We are pleased to publish it here for the first time. Our transcription is a typographic facsimile that seeks to preserve the integrity of the original, preserving Whitmer's original words, spelling, punctuation, capitalization, strikeouts, and insertions. It preserves the line endings of the original pages. Our specific editorial procedures are as follows.

We transcribe letters that we consider to be more than half formed.

In the notes, we use the terms *strikeout* and *erasure* to denote the deliberate cancellation of text. A *strikeout* is any kind of a line-out or cross-out. An *erasure* is the removal of text through intentional wiping, probably accomplished with Whitmer's moistened finger. Both strikeouts and erasures are represented typographically with a line through the text:

~~and when~~

Material inserted after the original writing, usually directly above the line, is represented in angle brackets:

<and when>

Material written over by different text, with the new text written directly upon the old, is represented struck out in square brackets followed by inserted text in angle brackets:

and [~~when~~]~~<who>~~

Lacunae and torn or worn edges that result in missing letters are represented by brackets, with our reconstruction of lost text noted in italics:

and whe[n

a]nd when

a[nd] when

A superscripted dagger symbol represents the alteration of the case of the preceding letter—the capitalization of a lowercase letter or the lowering of a capital letter. The case that remains in the transcription is the final result of the alteration:

A[†]nd when

a[†]nd when

Where letters are retraced or rewritten solely for the purpose of clarify-

ing (not changing) the existing letters, we do not reflect this rewriting. If erasing has occurred, however, we do reflect the rewriting because it signals a change of intent.

Punctuation dashes of any length are represented with a standard-length em dash:

—

Footnotes not attached to text are indicated with a backslash:

\¹²

The entire manuscript is in the handwriting of John Whitmer, except some symbols that appear to have been inserted later by another hand: some slashes, an “X” mark, and some square brackets. The purpose of these insertions is not known.

To aid the reader in surveying the following text, footnotes will be used instead of endnotes.

Notes

1. See Larry C. Porter, *A Study of the Origins of The Church of Jesus Christ of Latter-day Saints in the States of New York and Pennsylvania* (Provo, Utah: Joseph Fielding Smith Institute for Latter-day Saint History and BYU Studies, 2000), 91.

2. David Whitmer in *Kansas City Journal*, 5 June 1881, in Lyndon W. Cook, ed., *David Whitmer Interviews: A Restoration Witness* (Orem, Utah: Grandin, 1991), 62.

3. See Doctrine and Covenants 124:89; *Times and Seasons* 1, no. 9 (July 1840): 140. See also Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2nd ed. rev., 7 vols. (Salt Lake City: Deseret Book, 1957), 1:341, 365; 4:164.

4. Dean C. Jessee, ed., *The Papers of Joseph Smith: Vol. 1, Autobiographical and Historical Writings* (Salt Lake City: Deseret Book, 1989), 345.

5. With scribing and transcribing combined, Whitmer’s handwriting as primary writer is found on 135 of the pages, about 30 percent of the total.

6. Foolscap was a size of sheets approximately sixteen by thirteen inches in dimension, normally folded or cut to provide writing sheets half that size. The name *foolscap* derived from paper in the eighteenth century that bore the watermark of a fool’s cap.

7. “The Book of John Whitmer,” in Bruce N. Westergren, ed., *From Historian to Dissident: The Book of John Whitmer* (Salt Lake City: Signature, 1995), 13–14. Likely evidence that OT3 was copied after the first of the year is the writing of the date at the top of page 1. Whitmer first wrote “1831” and then wrote a zero over the second “1.”

8. W. W. Phelps to John Whitmer, 12 October 1859, John Whitmer Family Papers, LDS Church Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

9. *The Evening and the Morning Star* 1, no. 3 (August 1832): 2–3 [Moses 7]; 1, no. 10 (March 1833): 1 [Moses 6:43–68]; 1, no. 11 (April 1833): 1–2 [Moses 5:1–16; 8:13–30].

10. In contrast, OT2, also transcribed by Whitmer from OT1, contains only about

four and one-half differences per page, some apparently errors and others apparently editorial changes. See Kent P. Jackson, *The Book of Moses and the Joseph Smith Translation Manuscripts* (Provo, Utah: Religious Studies Center, Brigham Young University, 2005), 7–12.

11. See S. A. Burgess, “The Holy Scriptures,” *Saints’ Herald* 81, no. 43 (23 October 1934): 1356.

12. Robert J. Matthews, “A Plainer Translation”: *Joseph Smith’s Translation of the Bible—A History and Commentary* (Provo, Utah: Brigham Young University Press, 1975), 67–72.

13. Formerly OT2 and OT3, respectively. See Richard P. Howard, *Restoration Scriptures: A Study of Their Textual Development*, rev. and enl. (Independence, Missouri: Herald, 1995), 63n1.

14. Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, eds., *Joseph Smith’s New Translation of the Bible—Original Manuscripts* (Provo, Utah: Religious Studies Center, Brigham Young University, 2004).

Old Testament Manuscript 3

Page 1 (Moses 1:1–22)

A Revelation given to Joseph the Revelator June 1834¹

The words of God which he spake unto Moses at a time when Mos[es] was caught up² into an exceeding high Mountain & he saw God face to face & he talked with him & the glory of God was upon [him] <Mos>es therefore Moses could endure his presence & God spake unto Moses saying behold I, \² I \³ am \⁴ the Lord God Almighty & endless is my name for I am without beginning of days or end of years & is this not endless & behold thou art my Son Wherefore look & I will shew thee the workmanship of mine hand⁵ but not all for my works are without end & also my words for they never cease wherefore no man can behold all my work⁶ except he behold all my Glory & no man can behold all my Glory & afterward⁷ remain in the flesh & I have a work for thee Moses my Son & thou art in similitude to mine \⁸ only begotten & mine only begotten is & shall be for he is full of grace & truth but there is none other God beside me & all things are present with me for I know them all & now behold this one thing I shew unto thee Moses my son for thou art in the world & now I shew it thee & it came to pass that Moses looked & beheld⁹ the world upon which he was created & as Moses beheld the world [the] ends thereof & all the Children of men which was & which was Created

1. The “p” written over indecipherable erasure.

2. Possibly indecipherable erasure.

3. Possibly indecipherable erasure.

4. Indecipherable erasure; possibly “,”.

5. OT1 “hands”.

6. OT1 “works”.

7. OT1 “afterwards”.

8. Indecipherable erasure.

9. OT1 “beheld”.

of the same he greatly marvelled & wonder<e>d & the presence of God with drew from Moses that his glory was not upon Moses¹⁰ & Moses was left unto himself¹¹ & \¹² he fell unto the Earth & it came to pass that it was for th[e space of many hours before Moses did again receive his natural¹³ strength lik[e unto man & he saith unto himself Now for this once I know that man [is nothing which thing I never had supposed but now mine eyes¹⁴ mine own e]yes but not mine eyes for mine eyes could not have beheld for I should have withered & died in his presence but his gl[or]y was upon me & I beheld his face for I was transfigured before him & now it came to pass that when Moses had said these words behold satan came tempting him saying Moses Son of man worship me & it came to pass that Moses looked upon Satan & saith who art thou for¹⁵ behold I am a Son of God in the similitude of mine¹⁶ onl[y begotten & where is thy glory that I should worship thee for behold I could no[t look upon God except his glory \¹⁷ [was] <come> upon me & I were transfigured before him but I can look upon thee in the natural man if not so shurely ble =ssed be the name of my God for his spirit hath not all to gether withdraw[n from me or e[s] <l>se where is thy gl[or]y for it is blackness unto me & I can Judge between thee & God \¹⁸ for God said unto me worship God for him only shalt thou serve Get thee hence Satan deceive me not for God said unto me thou art after the similitude of mine only begotten & he also gave un[to me commandment when he called unto me out of the burning bush saying call upon God in the name of mine only begotten & worship me &] again M^oses saith I will not cease to call upon God I have other thin[gs to enquire of him for his glory has been upon me & it is glory unto me wherefore I can Judge between¹⁹ him & thee depart hence satan & \²⁰ when Moses had said these words satan cried with a loud voice & rent upon the Earth & commanded saying I am the only begotten worship me & it came to pass that Moses began to fear exceedingly & as he began to fear he saw the bitter ness of Hell nevertheless calling upon God he received strength & he comma[n]d e]d saying depart hence satan for this one God only will I worship wh]ich is the God of Glory & now satan began to tremble & the Earth shook & M^oses received²¹ strength called upon God saying in the name of Jesu[s] Christ depart hence Satan & it came to pass that Satan cried w[ith a loud voice with weeping \²² wailing [&] gnashing of t[ee]th [& departed

10. The "Mos" written over indecipherable letters.

11. The "l" written over indecipherable erasure.

12. OT1 "as he was left unto himself".

13. The "l" written over indecipherable letter.

14. The "y" possibly written over indecipherable letter.

15. The "p" written over indecipherable erasure.

16. OT1 "his".

17. OT1 "should".

18. Indecipherable erasure.

19. OT1 "betwixt".

20. OT1 "now".

21. OT1 "receiving".

22. OT1 "&".

Page 2 (Moses 1:22–42)

Hence yea from the presence of M^oses that he beheld him not & n[ow] of this thing Moses bore record but because of wickedness it is not [had] among the Children of men & it came to pass that when Satan h[ad] departed from the presence of Moses he lifted up²³ his eyes unto Heave[n] being filled with the Holy Ghost which beareth record of the father & the Son & calling upon the name of God he he²⁴ beheld again his glory for it was upon him & he heard a voice saying blessed art thou Mose[s] for I the Almighty have chosen thee & thou shalt be made stronger than the many waters for they shall obey thy command even as if th[ou] wert God & lo I am with thee²⁵ even unto²⁶ the end of thy days for th[ou] shalt deliver my People from bondage even Israel my Chosen & [it] came to pass as the voice was still speaking he cast his²⁷ eyes & [p] <h>[e]²⁸ beheld the Earth yea even all the face of it & there was not a p[ar]t-icle of it which he did not behold decerning it by the spirit of God [e] he beheld also the Inhabitants thereof & there was not a soul which he behe[ld] not & he \²⁹ decerned it³⁰ by the spirit of God & their numbers were³¹ great even as numberless as the sand upon the sea shore & he beheld many lands & each land was called earth & there were Inhabitants upon the face thereof & it came to pass that Moses called upon God saying tell me I pray thee why these things are so & by what thou midst³² them & be[hold] the glory of God was upon Moses that Moses stood in the presence of God [e] he talked with him face to face & the Lord God said unto [mes] <Mos>es for mi[n]e own purpose have I made these things here is wisdom & it reman[eth] in me & by the word of my power have I created them which is mine only begotten son full of grace & truth & worlds without number ha[ve] I created & I also created them for mine own purpose & by the same created I³³ them which is mine only begotten & the first man of all m[en] have I called A^dam which is many but only an account of this Earth & the inhabitants thereof give I unto you for behold there ar[e] many worlds³⁴ which have passed away by the word of my power & there are many also which now stand & numberless are they unto m[an] but all things are numbered unto me for they are mine & I know the[m] & it came to pass that Moses spake unto the Lord saying be merciful unto thy servant O God & tell me concerning this Earth & the Inhabitants ther

23. Indecipherable character at end of word; possibly “o”.

24. Not in OT1.

25. OT1 “you”.

26. OT1 “to”.

27. The “h” possibly written over indecipherable letter.

28. “he” not in OT1.

29. Indecipherable erasure; possibly “d”.

30. OT1 “them”.

31. The “wer” written over indecipherable erasure.

32. OT1 “madest”.

33. “created I”: OT1 “I created”.

34. The “ld” written over indecipherable erasure.

=eof & also the Heavens & then thy Servent will be content & the Lord <God> spake unto Moses³⁵ saying the Heavens there are many & they cannot be numbered unto man but they are numbered unto me for they are mi[n]e & as one Earth shall pass away & the Heavens thereof even so shall an other com[e] & there is no end to my work³⁶ neither my words for behold this is my work to my glory to³⁷ the immortality & the Eternal life of man & now Moses my Son I will speak unto you concerning this Earth upon³⁸ which thou standest & thou shalt write the things which I shall spea[k] & in a day when the Children of men shall esteem my word³⁹ as naught & take many of them from thee Book which thou shalt write behold I will raise up another like unto thee & they shall be had again among the Children of men among even as many as shall believe these wo[r]ds was spoken unto Moses in the Mount the name of which shall n[ot] be known among the Children of men & now they are also sp[oken] unto you shew them not unto any except them that believe a[m]en

A Revelation given to the Elders of the Church of C[hrist
On] the first B[oo]k of Moses
\\⁴⁰

Page 3 (Genesis 1:1–26; Moses 2:1–28)

And it came to pass that the L^{ord} spake to⁴¹ Moses Saying behold I Reveal unto you concerning this Heaven & this Earth write the words which I speak I am the beginning & the end the Amighty God by mine ~~o~~ only⁴² begotten I created these things yea in the beginning I created the Heavens & the Earth upon which thou standest & the Earth was withou⁴³ form & void & I caused⁴⁴ darkness to come up upon the face of the deep & my spirit moved⁴⁵ upon the face of the waters for I am God & I God said let there be light & there was light & I God saw the light & that⁴⁶ light was g^{ood} & I God divided the light from the darkness & I God called the light day & the darkness I called night & this I done by the word of my Power & it was done as I spake & the evening & the Morning were t[he] first day & again I G^{od} said let there be a firmament in the mid[st] o[f] the waters & it was so even as I spake & I said let it divide the waters from the waters & it was done & I God made⁴⁷ the firmament & divid-

35. The “M” written over indecipherable erasure.

36. OT1 “works”.

37. The “t” written over indecipherable erasure; possibly “&”.

38. The “p” written over indecipherable letter.

39. OT1 “words”.

40. OT1 “Chapter first”.

41. OT1 “unto”.

42. The “o” written over indecipherable erasure.

43. The “ou” written over indecipherable letters. OT1 “without”.

44. The “ca” written over indecipherable erasure.

45. The “ove” written over indecipherable erasure.

46. OT1 “the”.

47. The “a” written over indecipherable erasure; possibly “ad”.

-ed the waters yea the great waters under the firmament from the waters which were above the firmament & it was so even as I spake & I God Called the firmament Heavens⁴⁸ & the evening & the Morning were the second day & I God said let the waters under the Heavens⁴⁹ be gathered to gether unt[o one place & it was so & I God said let there be dry land & it was so & I God called the dry Land Earth & the gethering to gether of the waters called I the Seas & I god saw that all things which I had made were good & I God said let the Earth brin[~~e~~]^{<g>} forth grass the herb yielding seed the fruit tree yie[~~l~~]=ding fr[~~it~~]^{<ui>}t after his kind & the tree yielding fruit whose seed should be in itself upon the Earth & it was so even as I spake & the Earth brought forth grass evry herb yielding seed after his kind & the tree yielding fr[~~uit~~] whose seed should be in itself after his⁵⁰ kind & I God saw that all things which I had made were good & the evening & the Morning were the third day & I God said let there be lights in the firmaments⁵¹ of the Heaven to div[~~i~~]=d[e] the day from the night & let them be for signs & for seasons & for day[s] & for years & let them be for lights in the firmaments of the Heaven to give light upon the Earth & it was so & I God made two great lights the great[er] light to rule [~~the~~]^{<the>} day & the lesser light to rule the night & the greater light was the Sun & the lesser light was the Moon & the stars also was made even according to my word & I God set them in the firmament of the Heaven to give light upon the Earth & the [Sun]^{<eveni>}-ng <Sun> to rule over the day & the Moon to rule over the night \⁵² to divide the light from the darkness \⁵³ I God saw that all things which I made were good & the eveni[ng] & the Morning were the fourth day & I God said let the waters bring forth abundently⁵⁴ the moveing creature that hath life & fowl which may fly abo[~~v~~]=e the Earth in the open firmament of H[~~av~~]^{<e>}aven & I God created geat whales & evry living ~~thing~~ creature that moveth that⁵⁵ the waters brought forth abundantly⁵⁶ after thir kind & evry winged fowl after his kind & I God saw tha[t] all things which I had created were good & I God blessed them saying be fruitful & multiply & fill the waters in the Seas & let fowl multiply in the Earth & the E^vening & the morning were the fifth day & I God said let the Earth bring forth the living creature after his kind cattle & creep-~~ing~~ things⁵⁷ [after]^{<& bea>}sts⁵⁸ <of the Earth> after his kind & it was so & I God made the beasts⁵⁹ of the Earth after his kind & cattle after their kind & evry thing which creepeth

48. OT1 "Heaven".

49. OT1 "Heaven".

50. OT1 "its".

51. OT1 "firmament".

52. OT1 "&".

53. OT1 "&".

54. The "d" written over indecipherable erasure.

55. OT1 "which".

56. The "a" possibly written over "e".

57. OT1 "thing".

58. OT1 "beast".

59. OT1 "beast".

upon the Earth after his kind & I God saw that all \⁶⁰ things were g^ood & I God said unto mine only begotten which was with me from the beginning let us make man in our image after our likeness & it was so & I god sa[~~l~~]d let them have dominion over the fish of the sea & over the fowl of [the

Page 4 (Genesis 1:26–2:17; Moses 2:28–3:17)

Air & over the cattle & over all the Earth & over evry creeping thing that creepeth upon the Earth So I God created man </>⁶¹ in mine own image in the image of mine only⁶² begotten created I him male & female⁶³ created I them & I God blessed them & I God said unto them be fruitful & multiply & replenish the Earth & subdue it & have dominion over the fish of the sea & over the fowl of the air & over evry living thing⁶⁴ that moveth upon the Earth & I God said unto man behold I have given you evry herb bearing seed which is upon the face of all the Earth & evry tree in thee which shall be the fruit of a tree yielding seed to you it shall be for meat & to evry beast of⁶⁵ the Earth & to evry fowl of the air & to evry thing that creepeth upon the Earth wherein I grant life there shall be giv~~e~~n evry clean herb for meat & it was so even as I spake & I God sa[w] evry thing that I had made & behold all things which I had made were very⁶⁶ g^ood & the evening & the morning were the sixth day \⁶⁷ — Thus the Heaven & the Earth were finished & all the host of them & on the seventh day I God ended my work & all [the] <th>ings which I had made & I rest[e]d on the seventh day from all my work & all things which I had made were finished & I saw that they were good & I God blessed the seventh day & sanctified it because that in it I had rested from all my work whi[c]h I God had created & made & now⁶⁸ behold I say unto you that these are the generations of the Heavens⁶⁹ & of the Earth \⁷⁰ & evry plant of the field before it was in the⁷¹ Earth & evry herb of of⁷² the field before it grew for I the Lord God created ~~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 yet⁷³ caused it to rain upon the <face face of⁷⁴ \⁷⁵> Earth & I the Lo[r]d

60. OT1 “these”.

61. Slash inserted.

62. The “on” written over indecipherable erasure; possibly “ol”.

63. The “m” possibly written over indecipherable letter.

64. The “thin” written over indecipherable erasure; possibly “thin”.

65. The “p” written over indecipherable erasure; possibly “t”.

66. The “y” written over indecipherable letters.

67. An “X” mark inserted.

68. The “n” written over indecipherable erasure.

69. OT1 “Heaven”.

70. OT1 “when they were created in the day that I the Lord God made the Heaven & the Earth”.

71. Entire word written over indecipherable erasure.

72. Not in OT1.

73. Not in OT1.

74. The “face of” written over indecipherable erasure.

75. OT1 “of the”.

God had created all⁷⁶ the children of men & not yet a man to till the ground for in Heaven created I them & there was not yet flesh upon th[e] Earth neither in the water neither in the air but I the Lord God spake & there went up a mist from the Earth & watered the whole face of the ground & I the Lord \⁷⁷ formed man from the dust of the ground & breathed into his nostrils the breath of life & 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 & made according to my word & I the Lord God planted a garden eastward in Eden & there I put the man whom I had formed & out of the ground made I the Lord God \⁷⁸ grow evry tree naturally that is pleasant to the sight of man & man could behold it & they became also a living soul for it was spiritual in the day that⁷⁹ I created it for it remaineth in the sphere which I created it yea even all things which I prepared for the use of man & man saw that it was good for food & I the Lord God placed the tree \⁸⁰ in the midst of the garden & also the tree of knowledge of good & evil & a River went out of Eden to water the ground & from thence it was parted & became into four heads & I the Lord God called the name of the first Pison & it compaseth the whole Land of Havillah where there were created much gold & the gold of that land was good & there was ~~beledanah~~⁸¹ b[e]<d>ellum & the onyx stone & the name of the second River was called G<i>[h]i<h>on the same was it that compaseth the whole land of Ethiopia & the name of the third River was Hiddekyl that was it which goeth towards the East of Assyria & the fourth Riv[er] was E^tuphratas & I the Lord God took the man & put him into the Garden of Edan to dress it & to keep it & I the Lord God commanded the the man saying of evry tree of the Garden thou mayest freely eat but of the tree of the know[le]dge of good & evil thou shalt not

Page 5 (Genesis 2:17–3:9; Moses 3:17–4:15)

Eat of it nevertheless thou mayest choose for thyself for it is given unto the[e] but remember that I forbid it for in the day that thou eatest thereof thou shalt⁸² shurely die & [it came] <I the> Lord God said unto mine only begotten that it was not good that the man should be alone wherefore I will make a help meet⁸³ for him & out of the ground I the Lord God formed evry beast of the field & evry fowl of the air & commanded that they should be brought unto adam to see what he would call⁸⁴ them & they were also living souls & it was breathed into them the breath of life & whatsoever Adam called evry living creature that was the name there

76. The “a” written over indecipherable erasure; possibly “it” or “th”.

77. OT1 “God”.

78. OT1 “to”.

79. The “th” possibly written over indecipherable letters.

80. OT1 “of life also”.

81. The “beleda” possibly written over indecipherable erasure.

82. The “t” written over indecipherable letter. Indecipherable erasure at end of word.

83. The “et” written over indecipherable erasure.

84. The “c” written over indecipherable erasure.

of & Adam gave names to all cattle & to the fowls⁸⁵ of the air & to evry
 beast of the field but for Adam there was not found a help meet
 for him & I the Lord God caused a deep sleep to fall upon Adam
 & he slept & I took one of his ribs & closed up the flesh in the stead
 thereof & the rib which I the Lord God [~~took~~]-had> taken from man made I
 a womman & brought her unto the man & Adam said this I know
 now is bone of my \ ⁸⁶ & flesh of my flesh she shall be called woman
 because she was taken out of man therefore shall a man leave his fath[er]
 & <his> mother & shall cleave unto his wife & they shall be one flesh & they
 were both naked the man & his wife & were not ashamed & I the Lord god
 spake unto Moses saying that satan whom thou hast commanded in the
 name of mine only⁸⁷ begotten is the same which was from the begining &
 he came before me saying behold⁸⁸ I send me I will be thy son & I will
 redeem all mankind that one soul shall not be lost & shurely I will do it
 wherefore give me thine honour but behold my beloved son which was
~~from the begining~~ my beloved & chosen from the begining saith unto me
 Father thy will be done & the glory be thine forever wherefore because
 that satan rebelled against me & sought to destroy the agency of man
 which I the Lord God had given him & 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 & he became satan yea even the devil the father
 of all lies to deceive & to blind men & to lead them captive at his
 will even as many as would not hearken unto my voice & now the
 serpent was more subtle than any beast of the field which I the
 lord God had made & satan had⁸⁹ put it into the heart of the serpent
 for he had drew away many after him & he sought also to beguile Eve
 for he knew not the mind of God wherefore he sought⁹⁰ to destroy the
 world yea & he said unto the woman yea hath God said ye shall not
 eat of evry tree of the Garden & he spake by the mouth of the serpent
 but of the fruit of the tree which thou beholdest in the midst of the
 Garden God hath said ye shall not eat of it neither shall ye touch it
 lest \ ⁹¹ die for God doth know that in the day ye eat thereof then you[r]
 eyes shall be opened & ye shall be as Gods knowing good from⁹² evil
 & when the woman saw that the tree was good for food & that it
 became pleasant to the eyes & a tree to be desired to make her wise
 she took of the fruit thereof & did eat & gave also unto her husband⁹³ &
 with her & he did eat & the eyes of them both were opened & they knew that
 they ~~were~~ <had been> naked & they sewed fig<g> leaves together & made themselves⁹⁴ aprons

85. OT1 "fowl".

86. OT1 "bones".

87. The "o" written over indecipherable erasure.

88. The "eh" written over indecipherable erasure.

89. Not in OT1.

90. OT1 "thought".

91. OT1 "ye".

92. OT1 "&".

93. The "h" written over indecipherable erasure; possibly "h".

94. The "lv" written over indecipherable erasure.

& they heard the voice of the Lord God wa[k]<l>king⁹⁵ in the Garden in the cool of the day & Adam & his wife hid themselves from the presence of I the Lord God amongst the trees of the Garden & I the Lord God called un[to

Page 6 (Genesis 3:19–24; Moses 4:15–5:6)

Adam & said unto him where goest thou & he said I heard thy voice in the garden \⁹⁶ & I was afraid because I beheld that I was naked & I hid myself & I the lord God 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 shalt⁹⁷ shurely die & the man said the wom =an whom thou gavest me & saidest remain with thee she gave me of the tree & I did eat & I the Lord God said unto the woman what is this thing which thou hast done the woman said the serpent beguiled me & I did eat & the I the lord god said unto the serpent because thou hast done this thou shalt be cursed above all cattle & above evry beast of the field upon thy belly shalt thou go & dust shalt thou eat all the days of thy life & I will put enmity between the & thee woman between thy seed & her seed & it shall bruise thy head & tho[u shalt bruise his heel unto the woman I said I will greatly multip-ly thy sorrow & thy conception in sorrow thou shalt bring forth childrin⁹⁸ & thy desire shall be to thy husband & he shall rule over thee & unto Adam I the Lord God said because thou hast hearkened unto the voice of thy wife & hast eaten of the tree \⁹⁹ which I commanded thee saying thou shalt not eat of it cursed shall be the ground for thy sake in sorrow shalt thou eat¹⁰⁰ of it all [thy]<the> days of thy life thorns also & thistles shall it bring forth to thee \¹⁰¹ thou shalt eat the bread¹⁰² of the field in¹⁰³ the sweat of thy face shalt thou eat bread until thou shalt return unto the ground for thou shalt shurely die for out of it thou wast¹⁰⁴ taken for dust thou wast & unto dust shalt thou return & Adam called his wifes 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 & I the Lord God said unto mine only begotten behold the man is become as one of us to know good & evil & now lest he put forth hi[s hand & partake also of the tree of life & eat & live forever therefore I the Lord God sent him forth from the garden of Eden to till the ground from wence he was taken for as I the Lord God liveth even so my word cannot return void for as they go forth out of my mouth [~~even so~~<they m>ust be fulfilled

95. The first “k” possibly written over indecipherable letter.

96. An “X” mark inserted.

97. OT1 “shouldst”.

98. The “l” possibly written over indecipherable letter; possibly “d”.

99. OT1 “of”.

100. The “ea” written over indecipherable erasure.

101. OT1 “&”.

102. OT1 “hearb”.

103. OT1 “by”.

104. “thou wast”: OT1 “wast thou”.

so I drove out the man & I placed at the east of the garden of eden cherubims & a flaming sword which turneth¹⁰⁵ every way to keep the way of the tree of life & those are the words which I spake unto my serv=
=ent Moses & they are true even as I will & I have spoken them unto you see thou shw them unto no man until I comm[~~e~~]^and you except they that believe amen—

Chapter Second¹⁰⁶

A Revalation concerning Adam after he had been driven out of the garden of Eden—
for after \¹⁰⁷ he had been driven out [~~of~~]^{<he>} he began to till the Earth & to [~~t~~]^{<h>}ave dominion over all the beasts of the field & to eat his bread by the sweat of the brow as the Lord had commande[~~ed~~]^{<d>} him & eve also his wife did labour with him & he knew her & she¹⁰⁸ bore¹⁰⁹ unto him sons & daughters & they began to multiply & to replenish the earth & from that time forth the sons & daughters of Adam began to divide two & two in the land & to till the land & to tend flocks¹¹⁰ & they also begat sons & daughters & Adam called upon the name of the Lord & Eve also his wife & they heard the voice of the Lord from the way ~~of the~~ towards the garden of Eden speaking unto them & they saw him not for they were shut out from his presence & he gave unto them commandment that they should worship the Lord their God & should offer the firstling¹¹¹ of their flock¹¹² for an offering [~~of~~]^{<u>}nto the Lord & Adam was obedient unto the commandment¹¹³ of the Lord & ~~<af<t>er>~~ many days an Angel of the Lord appeared unto Adam saying why dost thou offer sacrifice unto the Lord

Page 7 (Genesis 4:1–7; Moses 5:6–29)

& Adam said unto him I know not save the Lord hath¹¹⁴ commanded me & 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 & truth wherefore thou shalt do all that thou doest in the name of the Son & thou shalt repent & call upon God in the name of the Son for evermore & in that day the Holy Ghost fell upon Adam which bore record of the father & the son saying I am Jesus Christ from the begining henceforth & forever that as thou hast fallen thou mayest be redeemed & all mankind even as many as will & in that day Adam blessed God & was filled & began to prophecy concerning all the famil[~~y~~]^{<ie>}s of the Earth saying blessed be the name of God for my transgressions \¹¹⁵ in this life I shall have Joy & again

105. OT1 “turned”.

106. OT1 “2”.

107. OT1 “that”.

108. The “s” written over indecipherable erasure; possibly “b” or “h”.

109. OT1 “bear”.

110. The “c” written over indecipherable erasure.

111. OT1 “firstlings”.

112. The “c” written over indecipherable letter. OT1 “flocks”.

113. OT1 “commandments”.

114. Not in OT1.

115. OT1 “for”.

in my flesh I shall see God & eve his wife heard all these things & was Glad saying were it not for our transgression we should never had seed & should never had known good & evil & the Joy of our redemption & the eternal life which God gives¹¹⁶ unto all the obidient & Adam & eve blessed the name of God & they made all things known unto th<e>ir ~~children~~ sons & unto¹¹⁷ their daughtrs & satan came also among them saying I am also a Son of God & he commanded them saying believe it not & they believed it not & loved satan more than god & men began from that time forth to [t]e carnal sensual & devlish & the Lord God called upon men by the Holy Ghost evry where & commanded them that they should repent & as many as believed in the son & repented of their sins should be saved & as many as believed not & repented not should be damned & the word¹¹⁸ went forth out of the mouth of God in a firm decree wherefore they must be fulfilled & Adam ceased not to¹¹⁹ call upon God & Eve also his wife & Adam knew his wife & she conceived & bear Cain </>¹²⁰ & said I have gotten a man from the Lord wherefore he may not refuse¹²¹ his words but Cain¹²² behold also Cain hearkened not saying who is the Lord that I should know him & she again conceived & bear his brother Able & Able hearkened unto the voice of the Lord & Able was a keeper of Sheep but Cain was a tiller of the ground & he loved satan more than God & satan commanded him saying make an of[f]<r>ing unto the Lord & in process of time it came to pass </>¹²³ that Cain brought of the fruit of the ground an of¹²⁴ =ring unto the Lord & Able he also brought of the first[st]<l>ings of his flock & of the fat thereof & the Lord had respect to¹²⁵ Ab[te]<el> & to his offering but unto Cain

& to his offering he had not respect now satan knew this & it pleased him & Cain was very wroth & his countenance fell & the Lord said unto cain why art thou wroth why is thy countenance fallen if thou dost well shalt thou not be accepted & if thou dost not well sin lieth at the door & satan desireth to have thee & except thou \¹²⁶ hearken to¹²⁷ my commandments I will deliver thee up & it shall be ~~to~~ <unto> thee according to his desire & thou shalt rule over him \¹²⁸ from this time forth thou shalt be the father of his lies thou shalt be called pardition for thou wast also before the world & it shall be said in times to come that these abominations was had from cain for he rejected the greater Council which was had from God & this is a curseing which I will put on¹²⁹ thee except thou repent

116. OT1 "giveth".

117. Not in OT1.

118. OT1 "words".

119. The "to" written over indecipherable letters.

120. Slash inserted.

121. OT1 "reject".

122. Entire word possibly written over indecipherable erasure.

123. Slash inserted.

124. Indecipherable letters possibly written after "of".

125. OT1 "unto".

126. OT1 "shalt".

127. OT1 "unto".

128. OT1 "for".

129. OT1 "upon".

& cain was wroth & listened not any more to the voice of the Lord neither to Abel his brother who walked in holyness before the Lord & Adam also & his wife mourned before the Lord because ~~that~~ <of> cain & his brethren & it came to pass that Cain took one of his brothers daughters to wife & they loved satan more than God & Satan saith unto cain Swear unto me by thy throat & if thou till it thou shalt die & Swear thy brethren by thir heads & by the living God that they tell it not for if they tell it they shall shurely die & this that thy father may not know it & <this day> I will \¹³⁰

Page 8 (Genesis 4:8–24; Moses 5:29–53)

thy brother Abel¹³¹ into thine hands </>¹³² & Satan Swear unto Cain that he would do according to his commands & all these things were done in seecret & Cain sath truly I am Mahan the Master of this great Seecret that I may murder & get gain wherefore Cain was called \¹³³ Mahan & he gloried in his wickedness & Cain went into the field & cain talked with \¹³⁴ his Brother & it came to pass that while they were in the field that Cain rose up against abel his brother & slew him & cain gloried in that which he had done saying I¹³⁵ am free shurely the flocks¹³⁶ of my brother falleth into my hands <|>¹³⁷ & the Lord said unto Cain where is Abel thy Broth & he said I know not am I my Brothers keeper & he said what hast thou done the voice of thy¹³⁸ brothers b[~~o~~]~~<l>~~ood cries unto me from the ground & now thou shalt be cursed from the Earth which hath opened her mouth to receive thy Brothers blood from thy hand when thou tillest the ground it shall not henceforth¹³⁹ yield unto thee her strength a fugitive & \¹⁴⁰ vagabond shalt thou be in the Earth & Cain said unto the Lord Satan tempted me because of my brothers f[~~e~~]~~<l>~~ock<*> & I was wroth also for his offering thou didst except & not mine my punishment is greater than I can bear behold thou hast driven me out this day from the face of the Earth & from thy presence¹⁴¹ \¹⁴² I be hid & I shall be a fugitive & a vagabond in the Earth & it shall come to pass evry one that findeth me shall slay me because of mine oath for these things are not hid from the Lord & the Lord said unto him therefore whosoever slayeth Cain vengeance shall be taken on him Seven fold & the Lord set a mark upon Cain lest any finding him should [~~slay~~]~~<kill>~~ him & Cain went out from the presence

130. OT1 “deliver”.

131. The “e” written over indecipherable erasure.

132. Slash inserted.

133. OT1 “master”.

134. OT1 “Abel”.

135. The “I” written above indecipherable character.

136. The “l” written over indecipherable letter.

137. Square bracket inserted.

138. The “h” written over indecipherable erasure.

139. Indecipherable erasure written above the second “e”.

140. OT1 “&”.

141. OT1 “face”.

142. OT1 “shall”.

of the Lord & his wife & many of his brethren & dwelt in th Land of Nod on the East of Eden & cain knew his wife & she conceived & bear Enoch & he also begat many sons & daughters & he builded a City & he called the name of the City aft[er] <er> \¹⁴³ his son Enoch & unto Enoch was born Irad¹⁴⁴ & other Sons & daughters & Irad begat Mahujaal¹⁴⁵ & other sons & daughters & Mahujial begat Mathusael & other sons & daughters & Mathusael begat Lamech & lamech took unto himself two wives the name of one being Adah & the name of the other Zillah & adah bear Jubal he was [a] <t>he¹⁴⁶ [artificer] <Father> of such as dwell in tents & they were keepers of Cattle & his brothers name was Jubal who was the Father of all such who¹⁴⁷ handle the harp & Organ & Zillah she also bear Tubal Cain an instructor of evry artificer¹⁴⁸ in brass & Iron & the sister of Tubal Cain was Called N¹⁴⁹ Naomah¹⁵⁰ & lamech said unto his \¹⁵¹ Adah & Zillah hear my voice ye wives of Lamech hearken unto my speach for I have slain a man to my wounding & a young man to my hurt if Cain shall be avenged seven fold truly Lamech shall be seventy & seven fold for Lamech having entered into a covenant with satan after the manner of Cain wherein he became Master Mahan Master of that great Seecret which was administered unto Cain by Satan & Irah the Son of Enoch having known their Seecret began to reveal it unto the Sons of d Adam wherefore Lamech be[gan] <ing> angry slew him \¹⁵² for the oaths sake for from the days of Cain there was a seecret combination & their works were in the dark & they knew evry man his brother Werefore the Lord Cursed Lamech & his house & all \¹⁵³ that had covenanted with Satan for they kept not the commandments of God & it displeased God & he ministered not unto them & their works were abomination¹⁵⁴ & began to spread among all the sons of men & it was among the sons of men & among the daughters of men these things were not

Page 9 (Genesis 4:25–5:14; Moses 5:53–6:19)

spoken < >¹⁵⁵ because that Lamech had spoken ~~them~~ the secret unto his wives & they rebelled against him & declared these things¹⁵⁶ abroad & had not com =passion wherefore Lamech was dispised & cast out & came not among the sons of men lest he should die & thus the works of darkness began to

143. OT1 “the name of”.

144. The “d” written over indecipherable erasure; possibly “d”.

145. The second “a” possibly written over “i”.

146. The “h” written over indecipherable letter.

147. OT1 “as”.

148. The “er” possibly written over indecipherable letters.

149. Indecipherable strikeout after “N”; possibly “aomah”.

150. OT1 “Namah”.

151. OT1 “wives”.

152. OT1 “not like unto Cain his brother abel for the sake of getting gain but he slew him”.

153. OT1 “they”.

154. OT1 “abominations”.

155. Square bracket inserted.

156. Indecipherable character between “g” and “s”.

prevail among all the Sons of men & God cursed¹⁵⁷ the Earth with a sore curse & he¹⁵⁸ was angry with the wicked with all the Sons of men whome he had made for they would not hearken unto his voice nor believe on his only begotten Son even him which he declared should come in the maridian of time which was prepared from before the foundation of the world & thus the Gospel began to be preached from the begining being declared by Holy Angels sent forth from the presence of God & by his own voice \¹⁵⁹ by the gift of the Holy Ghost & thus all things were confirmed & the Gospel preached & a decree¹⁶⁰ sent¹⁶¹ forth the¹⁶² it should be in the world until the end thereof & thus it [is]<w>as amen & Adam hearkened unto the voice of God & called upon h[im]<is> Sons to repent & Adam knew his wife again & she bear [S&]<a> son & he called his name Seth & Adam glorified the name of God for [beho]<he> said god hath appointed me an other seed in stead of Abel whom Cain slew & God revealed himself unto Seth & he rebelled not but offered an exce[p=table sacrifice like unto his brother Abel & to him also was born a So[n & he called his name Enos & then began these men to call upon the na[me of the Lord & the Lord blessed them & a b[ok]<ook> of remembrance was kept in the which was ~~rebelled~~ recorded in the Language of Adam for it was given unto as many as called upon God to write with th[finger of inspiration </>¹⁶³ & by them their children were taught to read [G write having a Language which was pure & undefiled now this wa[s in the begining which shall be in the end of the world now this Prophecy Adam spake as he was moved upon & a genealogy wa¹⁶⁴ kept of the Children of God & this was the Book of the generations of Ad[am Saying in a <th> day that God created man in the likeness of God mad[e he him in the image of his ow body male¹⁶⁵ & female created he them & blesed them & called their name Adam in the day when they were created & became living Souls in the Land upon the foo[te]s<ts>tool of God & Adam lived \¹⁶⁶ 130 years & begat a Son in his own likeness after his ow[n image & called his name Seth & the days of adam after he had begotten seth were 800 years & he begat many Sons & daughters & all the days that Adam lived were 930 years & he died seth lived \¹⁶⁷ 105 years & begat Eno[s & he¹⁶⁸ prophecied <in> all his days & taught Enos in the ways of God wherefore Sons & daughters & the Children of me were numerous upon all the \¹⁶⁹

157. The "ur" written over indecipherable letters; possibly "ea".

158. Not in OT1.

159. OT1 "&".

160. The "r" written over indecipherable erasure.

161. The "e" written over indecipherable letter; possibly "e" or "a".

162. OT1 "that".

163. Slash inserted.

164. A struck-out "s" possibly written after "a".

165. The "ale" written over indecipherable erasure.

166. OT1 "an".

167. OT1 "an".

168. Not in OT1.

169. OT1 "face of the".

land & in these days Satan had great dominion among men & raged in their hearts & from thenceforth came wars & bloodshed¹⁷⁰ & a mans hand was against his own brother in administering death because of secret works seeking <for> power & all the days of Seth were 912¹⁷¹ Years¹⁷² & he died & Enos¹⁷³ & the

residue of the people of God came out¹⁷⁴ from the land which was called Shulon¹⁷⁵ ~~after~~<er> his own Son & dwelt¹⁷⁶ in a land of promise which he called after his own Son whom he had named cainan & Eanos lived after he begat his Canaan 815¹⁷⁷ years & begat many Sons & daughters & all the days of Eanos were 905 years & he died & thus it was amen— & Canaan lived 70 years & begat Mahalaleel & Canaan lived after he begat Mahalaleel 880¹⁷⁸ years & begat sons & daughters & all the days [of

Page 10 (Genesis 5:14–21; Moses 6:19–39)

Canaan were 910 years & he died & Mahalaleel lived 65 years & he¹⁷⁹ begat Jared & Mahalaleel lived after he begat Jared 830 years & begat sons & daughters & all the days of Mahalaleel were 895 & he died & Jared lived 162 years & begat Enoch & Jared lived after he begat Enoch 800 years & begat Sons & daughters & Jared taught Enoch in all the ways of God & & this is the Jenealogy of the Sons of God which was the sons of Adam with whom God himself conversed & they were Preachers of righteousness & spake & Prophecied & called upon all men evry where to repent & faith was taught¹⁸⁰ unto the Children of men & it came to pass that all the days of Jared were 962 years & he di<e>d & Enoch lived 65 years & begat mathusalh & it came to pass that Enoch Journeyed in the land among the people & as he Journeyed the spirit of God decended out of Heaven & abode upon him & he heard a voice from Heaven saying Enoch my son prophecy¹⁸¹ unto this people & say unto them repent for thus saith the Lord I am angry with this People & my fierce anger is kindeled against them for their hearts have waxed \¹⁸² & their ears¹⁸³ are dull of hearing & their eyes cannot see afar off & for these many generations even since the day that I created them have they gone astray & have denied me & have sought their own councils in the dark & in their own abomin

170. OT1 “bloodsheds”.

171. The “2” written over indecipherable number.

172. The “y” possibly written over indecipherable letter.

173. The “n” possibly written over indecipherable letter.

174. The “u” written over indecipherable erasure.

175. The “S” written over indecipherable erasure.

176. The “l” written over indecipherable letter; possibly “r” or “s”.

177. The “1” possibly written over indecipherable number.

178. OT1 “840”.

179. Not in OT1.

180. The second “t” written over indecipherable erasure.

181. The “h” written over indecipherable erasure.

182. OT1 “hard”.

183. The “e” written over indecipherable erasure.

ations have they desired murder & have not kept the commandments¹⁸⁴ which I gave unto their father Adam wherefore they have foresworn themselves & by their oaths they have eat¹⁸⁵ unto themselves \¹⁸⁶ death & an Hell I have prepared for them if they repent not & this is a decree \¹⁸⁷ sent forth in the begining of the world from mine own mouth from the foundation thereof & by the mouths of my Servents thy fathers have I decreed it even as it shall be sent forth in the world unto th[e end thereof & when E'noch¹⁸⁸ had heard these words he bowed himself to the Earth before the Lord & spake before the Lord saying why is it that I have found favour in thy sight & am but a lad & all the People hate me for I am slow of speech wherefore am I thy servant & the Lord said unto Enoch go forth & do as I have commanded thee </>¹⁸⁹ & no man shall pierce thee open thy mouth & it shall be filled I will give thee utterance for all flesh is in my hands & I¹⁹⁰ will do as seemeth me good say unto this People choose ye¹⁹¹ this \¹⁹² a god who made¹⁹³ you behold my spirit is upon you wherefore all thy words will will¹⁹⁴ I Justify & the mountain¹⁹⁵ shall flee before you & the Rivers shall turn from their course & thou shalt abide in me & I in you therefore walk with me & the Lord spake unto Enoch & said unto him anoint thine eyes with clay wash them & thou shalt see & he did so & he beheld the spirits that god had created & he beheld also things which were not visible & from thenceforth came the saying abroad in the land a seer hath the Lord raised up unto his people & it came to pass that Enoch went forth in the land among the People standing upon the hills & the high places & cried with a loud voice testifying against their works & all men were offended because of him & they came forth to hear him upon the high places saying unto the tent keepers tarry¹⁹⁶ thou here ~~while~~ & keep the tents while we go yonder to behold the seer for he prophecieth & there is a strange thing in the land a wild man hath come among us & it came to pass when they heard him no man laid their hands on him for fear came on all them that heard him for he walked

Page 11 (Moses 6:39–59)

With God & there came a man unto him whose name wa Mahijah

184. OT1 “commandment”.

185. The “ea” possibly written over indecipherable letters.

186. Indecipherable erasure.

187. OT1 “which I have”.

188. The “h” written over indecipherable erasure.

189. Slash inserted.

190. The “I” written over indecipherable letter.

191. Indecipherable erasure at end of word.

192. OT1 “day”.

193. The “d” written over indecipherable erasure.

194. Not in OT1.

195. OT1 “mountains”.

196. The second “r” possibly written over indecipherable letter.

& said unto him tell us plainly who thou art & from whence thou came & he saith unto [him]<them> I came out from the land of Canaan the land of my fathers a land of righteousness unto this day & my father taught me in all the ways of God <]>¹⁹⁷ & it came to pass as I Journeyed from the land of Canaan by the sea east I beheld a vision & lo the heavens I saw & the lord spake with me & gave me commandment wherefore for this cause to keep the commandment I sp<e>ake forth these words & Enoch continued his speech saying the lord which spake with me the same is the God¹⁹⁸ of heaven & he is my God & your God & ye are my brethren & why council ye yourselves & deny the God of Heaven the Heavens Hath he made the Earth is his footstool & the foundation thereof is his behold he laid it & hosts¹⁹⁹ of men hath he brought in upon the face thereof & death hath come upon our fathers nevertheless we know them & cannot deny & even the first of all we know even Adam for a book of reme²⁰⁰ =mberance we have written among us according to the pattern given by the finger of God & it is given in our own language & as Enoch spake forth the words of God the People trembled & could not stand before his presence & he saith unto them because that Adam fell we are & by his fall came death & we are made partakers of misery & we²⁰¹ behold Satan hath come among the children of men & tempteth them to worship him & men have become carnal sensual & devilish & are shut out from the presence of God but God hath made known unto m[e]<y> fathers that all men must repent & he called upon our fathers Adam by his own voice saying I am god I made the world & men before they were & he also said \²⁰² if thou wilt turn unto me & hearken unto my voice & believe & repent of all thy²⁰³ transgressions & be baptized \²⁰⁴ by water in the name of mine only begotten son which is full of grace & truth which is Jesus Christ the only name <which shall be> given under Heaven whereby salvation shall come unto the Children of men & ye shall ask all things in his name & whatsoever ye shall ask it shall be given & our father Adam spake unto the Lord & said why is it that men must repent & be pa[re]<tized>²⁰⁵ by²⁰⁶ water & the Lord said unto Adam behold I have forgiven thee thy transgression²⁰⁷ in the garden of Eden hence came the saying abroad among the People that Christ hath atoned for Original guilt wherein the sins of the parent²⁰⁸ cannot be answered upon the heads of the Children for they are whole from the foundation of the world & the Lord spake unto Adam saying in as much as thy

197. Square bracket inserted.

198. The “G” written over indecipherable letters.

199. OT1 “host”.

200. Indecipherable erasure after “reme”.

201. OT1 “wo”.

202. OT1 “unto him”.

203. OT1 “their”.

204. OT1 “even”.

205. The “be pa” apparently mistaken by John Whitmer for “bap”.

206. The “b” written over indecipherable letter.

207. OT1 “transgressions”.

208. OT1 “parents”.

Children are conceived in sin even so when they begin to grow up sin conceiveth in their hearts </>²⁰⁹ & they taste the bitter that they may know to prise the good & it is given unto them to know good from evil wherefore they are agents unto themselves & I have given unto you another law <& commandment> wherefore teach it unto your children that all men evry where must repent or they can in no wise enter²¹⁰ into²¹¹ the kingdom of ~~Heaven~~ God for no unclean thing can dwell there or dwell in his presence for in the language of Adam man of holyness is his name & the name of his only begotten is the son of man even Jesus Christ a righteous Judge which shall come I give <unto> you a commandment to teach these things freely unto your Children saying that in as much as they were born into the world by the fall which bringeth death by water & \²¹² the spirit which I have made & so became of dust a living soul even so ye must be born again of water & the spirit & cleansed by blood

Page 12 (Moses 6:59–7:8)

Even the blood of mine only begotten into the mysteries of the kingdom of Heaven that ye may be sanctified from all sins & enjoy the words of eternal²¹³ life in this world & eternal life in the world to come even immortal²¹⁴ glory for by the water ye keep the commandment by the spirit ye are Justified & by the blood ye are sanctified that in you is given the record of Heaven the comforter the peacible things of immortal²¹⁵ glory the truth of all things that which quickeneth all things which maketh alive all things that which knoweth all things & hath all power according to wisdom mercy truth Justice & Judgement & now behold I say unto you this is the plan of salvation unto all men the blood of mine only begotten which shall come²¹⁶ in the maridian²¹⁷ of time & behold all things has its likeness & all things are created & made to bear record of²¹⁸ me both things which are temporal & things which are spiritual²¹⁹ things which are in the Heaven above & things which are [i]<o>n the [a]<e>arth [be]<&> things which are in the Earth & things which are under the Earth both above & beneath all things bear record of me & it came to pass when the Lord had spoken with Adam our father Adam cried unto the Lord & he was caught away by the spirit of the lord & was caried down into the water & was laid under the water & was brought forth out of the water & thus he was baptized & the spirit of God

209. Slash inserted.

210. OT1 "inherit".

211. Not in OT1.

212. OT1 "blood &".

213. The "l" written over indecipherable letter; possibly "r".

214. The "l" written over indecipherable letter; possibly "r".

215. The "l" written over indecipherable letter; possibly "r".

216. The "c" possibly written over indecipherable letter.

217. The "ma" and the first "i" possibly written over indecipherable letters.

218. The "p" written over indecipherable letters.

219. The "a" written over indecipherable erasure.

decended upon him & thus he was born of the spirit & became quickened in the inner man & he heard a voice out of Heaven saying thou art baptzed with fire & \²²⁰ the Holy Ghost this is the record of the father & the Son from henceforth & forever & thou art after the order of him who was without begi=
=ning of days or end of years from all eternity to all eternity behold thou art one in me a²²¹ son of God²²² & thus may all become my sons amen <]>²²³
& it came to pass that Enoch continued his speech saying behold our father Adam taught these things & many believed & became the sons of God & many \²²⁴ believed not & have perished in their sins & are looking forth with fear in torment for the firey indignation of the wrath of God to be poured out upon them & from that time forth Enoch began to prophecy saying unto the people that as I was Journeing & stood in the place Mahijah & I cried unto the Lord there came a voice out of Heaven saying turn ye & get ye upon the mount Simeon & it came to pass that I turned & went up on the mount & as I stood upon the Mount I beheld the Heavens open & I was clothed upon with glory & I saw the lord &²²⁵ he stood before my face & he talked with me even as a man talketh one with an other face to face & he saith unto me look & I will shew unto thee the world for the space of many generations & it came to pass that I beheld in the valley of shum & lo a great people which dwelt in tents which were the people of shum & again the lord said unto me look & I looked²²⁶ towards the north & I beheld the People of Canaan which dwelt in tents & the lord said unto me prophecy & I prophecied saying behold the people of Canaan²²⁷ which are numerous shall go forth in battle array against the people of shum & shall slay them that they shall utterly be destroyed & the people of Canaan shall divide themselves in the land & the land shall be barren & unfruitful & none other People shall dwell there but the people of Canaan for behold the lord shall curse the land

Page 13 (Moses 7:8–30)

With much heat & <th> barrenness thereof shall go forth forever & there was a blackness come upon all the children of Canaan that they were dispised among all people <]>²²⁸ & it came to pass <that>²²⁹ the lord said unto me look & I looked & beheld the land of Sharon & the land of Enoch & the land of Emen²³⁰ & the land of Heni & the land of Shem & the land Haner

220. OT1 “with”.

221. Indecipherable erasure after “a”.

222. The “G” possibly written over indecipherable letter.

223. Square bracket inserted.

224. OT1 “have”.

225. Not in OT1.

226. Entire word written over indecipherable erasure.

227. The second “a” possibly written over indecipherable letter; possibly “n”.

228. Square bracket inserted. Horizontal lines struck out to make slash (/).

229. Not in OT1.

230. OT1 “Omner”.

& the land of Hann[~~th~~]<an>iah & all the inhabitants thereof & the lord said unto me go forth to this people & say unto them repent lest I shall come out & smite them with a curse & they die & he gave unto me a commandment that I should baptize in the name of the father & of the son which is full of grace & truth & the Holy Ghost which beareth record of the father & the Son & it came to pass that Enoch continued to call upon all the people save it were the people of Canaan to repent & so great was the faith of Enoch that he led the people of God & their enemies came to battle against them & he spake the word of the lord &] the Earth trembled & the Mountains fled even according to his command & the Rivers of water were turned out of their course & the Roar of \²³¹ lions was heard out of the wilderness & all nations feared greatly so powerful was the word of Enoch & so great was the power of the language which God had given him there also came up a land out of the depth²³² of the sea & so great was the fear of the enemies of the people of God that they fled & stood afar off & went upon the land which came up out of the depth²³³ of the sea & the Giants of the land also stood afar off \²³⁴ & there went forth a curse upon all the people which fought against God & from that time forth there was wars & bloodsheds among them but the Lord came & dwelt with his people & they dwelt in righteousness &²³⁵ the fear of the Lord was upon all nations so great was the glory of the lord which was upon his People & the lord blessed the land & they were blessed upon the Mountains & upon the high places & did flourish & the lord called his people Zion because they were of one heart & of one mind & dwelt in righteousness & there was no poor among them & Enoch continued his preaching in righteousness unto the People of God & it came to pass in his days that he built a City \²³⁶ of [~~th~~]<H>olyness even Zion & it came to pass that Enoch talked with the lord \²³⁷ he said unto the Lord shurely Zion shall dwell in safety forever but the lord said unto Enoch Zion hath I blessed but th residue of the people have I cursed & it came to pass that the lord showed unto Enoch all the inhabitants²³⁸ of the Earth & he looked²³⁹ & lo Zion in proccess of time was taken up into heaven & the lord said unto Enoch behold mine abode forever & Enoch also beheld the residue of the People which were the sons of Adam & they were a mixture of all the seed of Adam save it were the seed of cain for the seed of Cain were black²⁴⁰ & had not place among them & after that Zion was taken up into Heaven Enoch beheld & lo all the nations of the Earth were before him & &²⁴¹ there came generation upon generation & Enoch was high & lifted up

231. OT1 "the".

232. OT1 "depths".

233. OT1 "depths".

234. "X" mark inserted.

235. Not in OT1.

236. OT1 "that was called the City".

237. OT1 "&".

238. The "bi" written over indecipherable erasure.

239. OT1 "beheld".

240. The "l" written over indecipherable letter; possibly "r".

241. Not in OT1.

even in the bosom of the father & the Son of man & behold the powers of Satan was upon all²⁴² the face of the Earth & he saw Angels decending out of Heaven & he heard a loud voice saying wo, wo, be unto the inhabitant²⁴³ of the [a]<E>arth & he beheld Satan & he had a great chain in his hand & it vailed the whole face of the ~~land~~ Earth with darkness & he looked up & laughed & his angels rejoiced & Enoch beheld Angels decending out of Heaven bearing²⁴⁴ testimony of the father & son & the Holy Ghost fell on many & they were caught \²⁴⁵ by the powers of Heavens into Zion & it came to pass that the god of Heaven looked upon the residue of the people & he wept & Enoch bore record of it saying how is it the Havens weep & shed forth her tears as the rain upon the Mountains & Enoch said unto the Havens how is it that thou canst weep seeing thou art holy & from all eternity to all eternity & were it posible that man could number the particles of <th> Earth yea & milions of Earth²⁴⁶ like this it would not be a beginning to the numbers²⁴⁷ of thy creations & thy curtains are stretched out still & yet thou art there & thy bosom is there &

Page 14 (Moses 7:30–50)

Also thou art Just thou art Merciful & kind forever thou hast taken Zion to thine own bosom from all thy creations from all etrnity to all eternity & naught but peace Justice & truth is the habitation of thy throne & mer<c>y shall go before thy face & have no end how is it that thou canst weep <]>²⁴⁸ the lord said unto Enoch behold these thy brethren they are the workmanship of mine \²⁴⁹ hands & I gave unto them their know =ledge in the day I created them & in the garden of Eden gave I unto Man his agency & unto thy brethren have I said & also give²⁵⁰ commandment that they should love one another & that they should Choose me their father but behold they are without affection & they hate their own blood²⁵¹ & the fire of mine indignation is kindeled²⁵² against them & in my hot displeasure will I send in the floods upon them for my fierce anger is kindled against them behold I am God &²⁵³ man of Holyness is my name man of council is my name & endless & eternal is my name also wherefore I can stretch forth mine hand²⁵⁴ & hold all the creations which I have made & ²⁵⁵ mine eye can pierce

242. The first “l” written over indecipherable erasure.

243. OT1 “inhabitants”.

244. The “g” written over indecipherable erasure.

245. OT1 “up”.

246. OT1 “earths”.

247. OT1 “number”.

248. Square bracket inserted.

249. OT1 “own”.

250. OT1 “gave”.

251. The “l” written over indecipherable letter; possibly “r”.

252. The first “e” written over indecipherable letter.

253. Not in OT1.

254. OT1 “hands”.

255. Not in OT1.

them also & among all the workmanship of mine hand there has not been so great wickedness as among thy Brethren but behold their sins shall be on²⁵⁶ the heads of their fathers &²⁵⁷ Satan shall be their father & misery shall be their doom & the whole Heavens shall weep orever²⁵⁸ them even all the workmanship of mine hands wherefore should not the Heavens weep seeing these shall suffer but behold these which thine eyes are upon shall perish in the floods & &²⁵⁹ behold I will shout²⁶⁰ them up a prison have I prepared for them & that which I have chosen hath pleaded²⁶¹ before m[e]<y> face wherefore he suffereth for their sins in as much as they will repent in the day that my chosen shall return unto me & until that day they shall be in torment wherefore for this shall the Heavens²⁶² weep yea & all the workmanship of mine hands & it came to pass that the Lord spake unto Enoch & told Enoch all the doings of the children of men wherefore Enock knew & looked upon their wickedness & their misery & wept & stretched forth his arms wide as eternity & his bowels²⁶³ yearned & all eternity shook & Enoch saw Noah also & his family that the posterity of all the sons of Noah should be saved with a temporal salvation wherefore he saw that Noah built an ark & the Lord smiled upon it & held it in his own hand but upon the residue of the wicked came the floods & swallowed them up & as Enoch saw this²⁶⁴ he had bitterness of soul & wept over his brethren & said [~~say~~]<un>to the Heavens I will refuse to be comforted but the lord said unto Enoch lift up your heart & be glad & look & it came to pass that Enoch²⁶⁵ looked & from Noah he beheld all the families of the Earth & 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 & have eternal life & the lord said it shall be in the maridian of time in the days of wickedness & vengeance & behold Enoch saw the day of the coming of the S^{on} of man even in the flesh & he saw &²⁶⁶ rejoiced saying the righteous is lifted up & the lamb is slain from the foundation of th world & through faith I am in the bosom of the father <]>²⁶⁷ & behold Zion is with me & it came to pass that Enoch looked upon the Earth & he heard a voice from the bowels thereof saying wo wo is me the mother of men I²⁶⁸ am pained I am weary because of the wickedness of my ~~child~~

256. OT1 "upon".

257. Not in OT1.

258. OT1 "over".

259. Not in OT1.

260. OT1 "shut".

261. OT1 "plead".

262. The first "e" written over indecipherable letter; possibly "a".

263. OT1 "bowels".

264. OT1 "thus".

265. The "h" written over indecipherable letters; possibly "th".

266. "he saw &": OT1 "his soul".

267. Square bracket inserted.

268. The "I" written over indecipherable letter.

Children when shall I rest & be cleansed from my²⁶⁹ filthiness which has gone forth out of me when will my creator sanctify me that I may rest & righteousness for a season abide upon my face & when Enoch heard the Earth mourn he wept & cried unto the lord saying [H]<O> lord wilt thou not have compassion on²⁷⁰ the Earth wilt thou not bless the Children of Noah & it came to pass that Enoch

Page 15 (Moses 7:50–65)

Continued his cry unto the lord saying I ask thee O lord in the name of thy only begotten \²⁷¹ that thou wilt have mery upon Noah & his seed that the Earth might never more be covered by the ~~flood~~<le>~~d~~²⁷² floods & the Lord could not withhold & he covenanted with Noah ~~that he would call upon the children of Noah~~ & sworn unto him with an oath that hee would stay the floods that he would call upon the children of Noah & he sent forth an unalterable decree that a remnant of his seed shoud always be found among all Nations while the Earth should stand & the & the²⁷³ Lord said blessed is him through whose seed the²⁷⁴ Masiah should come for he saith I am Masiah the king of Zion the rock of heaven which is broad as eternity & whoso ~~cometh~~ cometh in at the gate & climbeth up by me shall never fall wherefore blessed are they of which I have spoken for they shall come forth with songs of everlasting Joy </>²⁷⁵ & it came to pass that Enoch cried unto the lord saying when the son of man cometh ~~shall~~ in the flesh shall the Earth rest I pray thee shew me these things & the lord said unto Enoch look & he looked & behold²⁷⁶ the son of man lifted upon the cross after the maner of men & he heard²⁷⁷ a loud voice & the heavens were vailed & all the Creation of God mourned & the Earth groaned & the rocks were rent & the saints arose & was crowned at the right hand of the son of man with crowns of glory & as many of the spirits as were in Prison came forth & stood on the right hand of God & the remainder²⁷⁸ was reserved in chains of darkness untill the Judgement of the great day <]>²⁷⁹ & again Enoch wept & cried unto the Lord again saying when shall the Earth rest & Enoch beheld the son of man ascend up unto the father & he called unto \²⁸⁰ Lord saing wilt thou not come again upon the Earth[h for in as much as thou art god & I know thee & thou hast sworn

269. OT1 “the”.

270. OT1 “upon”.

271. OT1 “even Jesus Christ”.

272. The “d” written over indecipherable erasure.

273. The second “& the” not in OT1.

274. Not in OT1.

275. Slash inserted.

276. OT1 “beheld”.

277. The “e” possibly written over indecipherable letter.

278. The second “e” possibly written over indecipherable letter.

279. Square bracket inserted.

280. OT1 “the”.

unto me & thou hast²⁸¹ commanded me that I should ask in the name of thine only begotten thou hast made me & given unto me a right to thy throne & not of myself but through thine own grace wherefor I ask thee if thou wilt not <come> again on the Earth & the Lord said unto Enoch as I live²⁸² even so will I come in the last days in the days of wickedness & vengeance to fulfill the oath which I have made unto you concerning the Children of Noah & the day shall come that the Earth shall rest but before that day the H[~~a~~]^{<e>}avens shall be darkened & a veil of darkness shall cover the Earth & the heavens shall shake & also the earth & great tribulation²⁸³ shall be among the children²⁸⁴ of men but my People will I preserve & righteousness will I send down from²⁸⁵ heaven \ ²⁸⁶truth will I send forth out of²⁸⁷ the earth to bear testimony of mine only begotten his resurrection from the dead yea & also the resurrection of all men & righteousness & truth will I cause to sweep the Earth as with the [~~bosom~~]^{<flood>} to gether out mine own elect from the four quarters of the earth unto a place²⁸⁸ which I shall prepare an holy city that my People may gird up their [~~r~~]^{<l>}oins & be looking forth for the time of my coming for there shall be my tabernacle & it shall be called Zion a new Jerusalem & ²⁸⁹the lord said unto Enoch then shalt thou & all thy City meet them there & we will receive them into²⁹⁰ our bosom & they shall see us²⁹¹ & we will fall upon²⁹² their necks & they shall fall upon our necks & we will kiss each other & there shall be mine abode & it shall be Zion which shall come forth out of all the creations which I have made & for the space of a thousand years shall the earth rest & it came to pass that Enoch saw the days of the coming of the son of man in the last days to dwell upon²⁹³ the earth in

Page 16 (Genesis 5:22–32; Moses 7:65–8:12)

Righteousness for the space of a thousand years <]>²⁹⁴ but before that day he saw great tribulation among the wicked & he also saw the sea that it was troubled \ ²⁹⁵mens hearts failing them looking

281. "thou hast" not in OT1.

282. The "li" written over indecipherable erasure.

283. OT1 "tribulations".

284. The "d" possibly written over indecipherable letter.

285. OT1 "out of".

286. OT1 "and".

287. Not in OT1.

288. The "a p" written over indecipherable erasure.

289. Not in OT1.

290. Possibly "unto".

291. The "s" possibly written over "r".

292. The "u" written over indecipherable letter.

293. The "p" possibly written over indecipherable letter. OT1 "on".

294. Square bracket inserted.

295. OT1 "and".

forth with fear for the Judgement²⁹⁶ of the almighty God which should come upon the wicked & the Lord showed Enoch all things even unto the end of the world & he saw the day of the righteous the hour of th²⁹⁷ redemption & received [e]fullness of Joy & all the days of Zion in the days of Enoch were 365 years & Enoch & all his people walked with God & he dwelt in the midst of Zion & it came to pass that Zion was not for God received it up into his own bosom & from thence went forth the saying [is]Zion is fled & it came to pass that Mathusael²⁹⁸ the son of Enoch was not taken that the covenants of the Lord might be²⁹⁹ fulfilled which he made to Enoch for he truly covenanted with Enoch that Noah should by³⁰⁰ the fruit³⁰¹ of his loines & it came to pass that Mathusalah prophcied that from his loins should spring all the kingdoms of the earth from Noah & he took g[r]ory unto himself & there came forth a great famine into the land & the Lord cau<r>sed the earth with a³⁰² sore curse & many of the inhabitants thereof died & it came to pass that mathusalah lived 187 years & begat Lamech³⁰³ & Mathusalah lived after he begat Lamech 802³⁰⁴ years & begat sons & daughters & all the days of Mathusalah were 969 years & he died & Lamech lived ~~88~~ 182 years & begat a son & he called his name Noah saying this son Shall comfort us concerng our work & toil of our hands bcause of the ground which the Lord hath cursed & Lamech lived after he ba[th]noah 505³⁰⁵ years & begat sons & daughters & all the days of Lamech \³⁰⁶ 777 years & he died & Noah was 500³⁰⁷ years old & he³⁰⁸ begat sem³⁰⁹ hem³¹⁰ & Jephath³¹¹—

296. OT1 “judgements”.

297. OT1 “their”.

298. The “el” written over indecipherable letters. OT1 “Mathusalah”.

299. The “b” written over indecipherable erasure.

300. OT1 “be”.

301. The “ru” written over indecipherable letters.

302. The “a” written over indecipherable letters.

303. OT1 “Lamach”.

304. OT1 “seven Hundred eighty and two”.

305. OT1 “five Hundred ninety and five”.

306. OT1 “were”.

307. The “5” written over indecipherable erasure.

308. OT1 “Noah”.

309. OT1 “shem”.

310. OT1 “Ham”.

311. OT1 “Japheth”.