and November 24–26 (IHC 2:289, 318, 320). LDS Church Archives contain Book of Abraham texts (Abr. 1:1–2:18) from this period. In 1837 a visitor wrote: “These records were torn, . . . some parts entirely lost, but Smith is to translate the whole by divine inspiration and that which is lost, like Nebuchadnezzar’s dream, can be interpreted as well as that which is preserved.” Joseph Smith led the mummies and papyri be moved to nearby towns, and in 1836 they were in the Kirtland Temple. Despite care, the papyri had been damaged. Consequently, they were cut into pieces, and some were pasted on paper for preservation. By January 4, 1838, there were at least “two undivided thirds.” During 1838–1839, the papyri and mummies spent the winter in Quincy, Illinois, where they were exhibited, a practice that continued until 1856 (Todd, pp. 197–203).

In 1842 Joseph Smith worked to prepare the facsimiles for publication and, likely, wrote his “Explanations,” which are printed with them; on February 23, he instructed the printer on making the plate for Facsimile No. 1, which with its “Explanations” was printed in the March 1 issue of the Times and Seasons, with Abraham 1:1–2:18. On March 4 he instructed the printer on Facsimiles Nos. 2 and 3; on March 8–9 he did “translating” and “revising” (IHC 4:518, 543–48). The final installment of the Book of Abraham (2:19–5:21) and Facsimile No. 2 with its “Explanations” were printed in the March 15 issue; Facsimile No. 3 and its “Explanations” were printed May 16.

Although the papyrus rolls had been shortened, a visitor in February 1843 saw “a long roll of manuscript, [being told] it was the writing of Abraham” and was shown “another roll” (Todd, p. 245). After Joseph Smith’s death, the Egyptian artifacts were held principally by his mother, and then by Emma Smith after Lucy’s death on May 14, 1856. On May 25, 1856, Emma sold “four Egyptian mummies with the records with them” to Mr. Abel Combs (IE, Jan. 1968, pp. 12–16). (Pioneers brought one fragment west.) Combs then sold two mummies with some papyri, which were sent to the St. Louis Museum (1856); they ended up in the Chicago Museum (1863), where they apparently burned in 1871. The fate of Combs’s two other mummies and papyri is unknown, but some papyri remained, for in 1918 Mrs. Alice Heusser of Brooklyn, a daughter of Combs’s housekeeper, approached the New York Metropol-itan Museum of Art (MMA) with papyri once owned by Joseph Smith. In 1947 MMA acquired papyri from her widow. In May 1966 Aziz S. Atiya of the University of Utah saw eleven Heusser fragments at MMA. He informed Church leaders, and on November 27, 1967, the Church acquired the fragments; one of them is Facsimile No. 1.

Egyptologists who have studied the fragments in recent years generally identify them as religious texts, some from the Book of the Dead dating from 500–300 B.C., and some from the Book of Breathings dating from about a.d. 100. Since the rediscovery of the fragments, researchers have sought to learn if any of them, other than Facsimile No. 1, is related to the Book of Abraham.

[See also Book of Abraham: Facsimiles.]

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PARABLES

Parables are short didactic narratives that make use of characters, situations, and customs familiar to their audience. They are meant to convey a spiritual message, but the reader usually must infer the message from the story, which generally is a presentation of some aspect of daily life. Because they are stories, parables are sometimes more memorable and more interesting than direct exhortation. Parables are seen to have several layers of meaning and may be understood differently, depending on the sensitivity and spiritual preparation of the hearer. For Latter-day Saints, it is significant that through the Prophet Joseph Smith the Lord offered some additional parables and used those given during Jesus’ ministry to enrich that part of the message of the Restoration of the gospel that points to events of the latter days.

In the Joseph Smith Translation of the Bible (JST), Joseph Smith reworked some of the parables of Christ recorded in the synoptic gospels. In addition, he often referred to Christ’s par-
ables in discourses and articles. In revelations from the Lord, he received at least three original parables not in the New Testament (D&C 38:26–27; 88:51–61; 101:43–62). For those in the New Testament that he reworked, because he recognized that the meaning of a parable is in its relevance to the original audience, he used as a key for interpretation the situation that drew the parable from Christ (TPJS, pp. 276–77). Then under inspiration he interpreted virtually all the parables of Matthew 13 to apply to the latter days or to the mission of the restored Church of helping to prepare people for the second coming of Christ (cf. D&C 45:56; 63:53–54; TPJS, pp. 94–99).

Joseph Smith showed many of Christ’s parables to be relevant to the mission of the latter-day Church. For example, Doctrine and Covenants section 86 interprets the parable of the wheat and the tares (cf. Matt. 13:24–30, 36–43) as portraying the apostasy and the restoration of Christ’s true gospel: “The apostles were the sowers of the seed,” but “after they have fallen asleep . . . the tares choke the wheat and drive the church into the wilderness” (D&C 86:2–3). However, the wheat, or Christ’s true church, resprouts: “In the last days, . . . the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender” (D&C 86:4). The JST applies this parable to the latter days: “In that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven” (JST, Matt. 13:42). These angels and messengers are called to strengthen the wheat in the last days before the wicked will be destroyed. The focus of this parable thus becomes the time just before the end of the world (cf. D&C 101:65–66).

Other references further link Christ’s parables to the latter-day Church. The JST version of the parable of the ten virgins (Matt. 25:1–13) begins, “At that day, before the Son of man comes, the kingdom of heaven shall be likened unto ten virgins” (JST, Matt. 25:1). The Doctrine and Covenants also refers to this parable: At “the coming of the Son of Man . . . there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked” (D&C 63:53–54; cf. 45:56–57). Of the parable of the mustard seed (Matt. 13:31–32), “the least of all seeds: but when it is grown, it is the greatest among herbs” (Matt. 13:32), Joseph Smith wrote, “Now we can discover plainly that this figure is given to represent the Church as it shall come forth in the last days” (TPJS, p. 98). He also saw a comparison with the Book of Mormon:

Let us take the Book of Mormon, which a man took and hid in his field . . . to spring up in the last days, or in due time; let us behold it coming forth out of the ground, . . . even towering, with lofty branches, and God-like majesty, until it, like the mustard seed, becomes the greatest of all herbs. And it is truth, and it has sprouted and come forth out of the earth, and righteousness begins to look down from heaven, and God is sending down His powers, gifts and angels, to lodge in the branches thereof (TPJS, p. 98).

In discussing other parables, Joseph Smith compared the three measures of meal in which a woman hid heaven (Matt. 13:33) to the three witnesses to the Book of Mormon (TPJS, p. 100). The treasure hidden in a field for which a man “selleth all that he hath, and buyeth that field” (Matt. 13:44) is likened to the Saints “selling all that they have, and gathering themselves together unto a place that they may purchase for an inheritance” (TPJS, p. 101). To the “householder, which bringeth forth out of his treasure things that are new and old” (Matt. 13:52), the Prophet Joseph Smith compared “the Book of Mormon coming forth out of the treasure of the heart, . . . the covenants given to the Latter-day Saints, [and] the translation of the Bible—thus bringing forth out of the heart things new and old” (TPJS, p. 102).

Other parables were used in the Doctrine and Covenants to offer counsel for particular incidents. In 1833, Latter-day Saints in Jackson County, Missouri, were driven from their homes by armed mobs. In a revelation received by Joseph Smith on December 16, 1833, two parables suggested appropriate action. The first parable (D&C 101:43–62) is original, although it echoes Christ’s parable of the wicked husbandmen (cf. Matt. 21:33–44). A nobleman sends servants to his vineyard to plant twelve olive trees and then to protect the vineyard by raising a hedge, setting watchmen, and erecting a tower. His servants at first obey but then become slothful. An enemy comes at night, breaks down the hedge and the olive trees, and takes over the vineyard. The nobleman calls the servants to task and then asks all the men of his house to go “straightway unto the land of [his] vineyard, and redeem [his] vineyard” (D&C 101:56). This parable, interpreted two months later in a subsequent revelation (D&C 103), served as the basis of Zion’s Camp, a militia of LDS men called to march from
Ohio to Missouri for the purpose of recovering the
land of their fellow Saints.

The other parable cited in the December 1833
revelation (D&C 101:81–91) is that of the woman
and the unjust judge (Luke 18:1–8). The judge
grants the woman’s suit because her continual
pleading annoys him. Likewise the displaced
Saints of the time were urged to “importune at the
feet of the judge,” then the governor, then the
president of the United States, until they obtained
redress (D&C 101:85–89).

These parables, as well as others he employed
add a richness to Joseph Smith’s teachings.

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PARADISE

Paradise is a Persian word (para-daæza, meaning
“enclosure”) that came into Greek and meant a
pleasant place, such as a park or garden. Later it
came to refer generally in scripture to that place
where righteous spirits go after death. The word
“paradise” is not found in the Old Testament, but
23:43, where the Savior on the cross says to the
thief, “Today shalt thou be with me in paradise”;
2 Corinthians 12:2–4, where Paul alludes to his
vision of the third heaven and also to paradise; and
Revelation 2:7, which describes the righteous who
partake of the TREE OF LIFE in the midst of God’s
paradise (cf. D&C 77:2, 5). The latter two uses of
paradise seem to refer to the highest degree of
heaven (the Celestial Kingdom) rather than to
the spirit world. Another sense of paradise per-
tains to the condition of the GARDEN OF EDEN,
which was paradisiacal in nature. Article of Faith
10 declares that “the earth will be renewed and
receive its paradisiacal glory,” which is to say that
it will eventually return to the edenic state that
existed before the FALL OF ADAM (see NEW
HEAVEN AND NEW EARTH).

The Savior’s reference to paradise in Luke
23:43 pertains neither to heaven, nor to a specific
place of righteous spirits, but to the spirit world in
general, since the thief was not prepared to enter
into the abode of the righteous. It is a miscon-
ception that this passage justifies “deathbed
REPENTANCE,” that is, the idea that one can delay
repentance until death and still enter a heavenly
condition. The gospel of Jesus Christ requires that
persons use the gift of mortal life to learn to control
appetites, thus preparing themselves to meet God
and to acquire the divine nature (Rom. 8:29; Alma
34:32–35). The Prophet Joseph SMITH taught that
the thief on the cross was to be with Jesus Christ
“in the world of spirits” (he did not say paradise or
heaven). “Hades, Sheol, paradise, spirits in prison,
are all one: it is a world of spirits. The righteous
and the wicked all go to the same world of spirits”
(TPJS, pp. 309–310).

It is apparent from the scriptures, however,
that even though the spirit world is one world,
there exists a division between righteous and dis-
obedient spirits. Luke 16:22–26 indicates a division
and also a gulf fixed between the place of the right-
eous (Abraham’s bosom) and the place of the
wicked (cf. 1 Ne. 15:28–29). Between his death
and his RESURRECTION, the Savior visited the
spirit world (1 Pet. 3:18–20; 4:6; D&C 138) and
bridged the gulf by giving righteous spirits author-
ity to cross the gulf and carry the gospel to the
spirits dwelling in darkness. This darkness is some-
times referred to as SPIRIT PRISON, HELL, or even
“outer darkness” (Alma 40:13–14).

The Book of Mormon and the Doctrine and
Covenants teach that paradise is the part of the
spirit world where the righteous, those who in
mortality obeyed God’s commandments and were
faithful to their COVENANTS, await the resurrec-
tion. ALMA teaches that the spirits of the righteous
“are received into a state of happiness, which is
called paradise, a state of rest, a state of peace,
where they shall rest from all their troubles and
from all care, and sorrow” (Alma 40:12). It was in
paradise that righteous spirits like ADAM, EYE, and
ABRAHAM greeted the Savior on his appearance in
the spirit world after his crucifixion (D&C 138:38–
49). Paradise is a temporary condition. At the res-
urrection it “must deliver up the spirits of the
righteous” (2 Ne. 9:13). Even though the righteous
spirits attain to a greater state of rest and happiness
(Alma 40:12) than is possible in this life, they look