

A FACSIMILE FROM THE BOOK OF ABRAHAM

No. 1



EXPLANATION

- Fig. 1. The Angel of the Lord.
- Fig. 2. Abraham fastened upon an altar.
- Fig. 3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.
- Fig. 4. The altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh.
- Fig. 5. The idolatrous god of Elkenah.
- Fig. 6. The idolatrous god of Libnah.
- Fig. 7. The idolatrous god of Mahmackrah.
- Fig. 8. The idolatrous god of Korash.
- Fig. 9. The idolatrous god of Pharaoh.
- Fig. 10. Abraham in Egypt.
- Fig. 11. Designed to represent the pillars of heaven, as understood by the Egyptians.
- Fig. 12. Raukeyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word, Shaumahyeem.

THE BOOK OF ABRAHAM

TRANSLATED FROM THE PAPYRUS, BY JOSEPH SMITH

A Translation of some ancient Records that have fallen into our hands from the catacombs of Egypt. The writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus.

CHAPTER 1

Abraham seeks the blessings of the patriarchal order—He is persecuted by false priests in Chaldea—Jehovah saves him—The origins and government of Egypt are reviewed.

IN the land of the ^aChaldeans, at the residence of my fathers, I, ^bAbraham, saw that it was needful for me to obtain another place of ^cresidence;

2 And, finding there was greater ^ahappiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of ^brighteousness, desiring also to be one who possessed great ^cknowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many ^dnations, a prince of peace, and ^edesiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a ^fHigh Priest, holding the right belonging to the fathers.

3 It was ^aconferred upon me from

the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the ^bfirstborn, or the first man, who is ^cAdam, or first father, through the fathers unto me.

4 I sought for mine ^aappointment unto the Priesthood according to the appointment of God unto the ^bfathers concerning the seed.

5 My ^afathers, having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the ^bgods of the ^cheathen, utterly refused to hearken to my voice;

6 For their ^ahearts were set to do ^bevil, and were wholly turned to the god of ^cElkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt;

7 Therefore they turned their hearts to the sacrifice of the ^aheathen in offering up their children unto these dumb idols, and hearkened not unto my voice, but endeavored to

1 a Abr. 1:20 (20–30);

2:4 (1, 4).

b Gen. 11:26 (10–26);

Hel. 8:18 (16–19).

c Acts 7:3 (2–4).

2 a TG Happiness; Priesthood, Qualifying for; Rest; Righteousness.

b TG God, the Standard of Righteousness.

c Prov. 19:2;

D&C 42:61.

d Gen. 12:2; 17:6; 18:18.

e Gen. 13:4.

f TG High Priest, Melchizedek Priesthood; Priesthood, History of; Priesthood, Melchizedek.

3 a D&C 84:14 (6–17).

TG Authority;

Patriarch.

b D&C 68:17.

TG Firstborn.

c Moses 1:34.

TG Adam.

4 a TG Birthright.

b D&C 84:14 (6–17).

5 a Gen. 12:1.

b Josh. 24:14.

c TG Heathen.

6 a TG Hardheartedness.

b Alma 40:13.

c IE the “gods,” as illustrated in Abr., fac. 1.

7 a TG Heathen.

take away my ^blife by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

8 Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, men, women, and children.

9 And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun.

10 Even the thank-offering of a child did the ^apriest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem.

11 Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of ^aHam. These virgins were offered up because of their virtue; they would not ^bbow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

12 And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar; and that you may have a knowledge of this altar, I will refer you to the representation at the commencement of this record.

13 It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a

god like unto that of Pharaoh, king of Egypt.

14 That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of figures is called by the Chaldeans Rahleenos, which signifies hieroglyphics.

15 And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord ^ahearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately ^bunloosed my bands;

16 And his voice was unto me: ^aAbraham, Abraham, behold, my ^bname is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy ^cfather's house, and from all thy kinsfolk, into a strange ^aland which thou knowest not of;

17 And this because they have turned their ^ahearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to ^bvisit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.

18 Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee.

19 As it was with ^aNoah so shall it be with thee; but through thy ministry my ^bname shall be known in the earth ^cforever, for I am thy God.

7b Abr. 1:15, 17, 30.
 10a TG False Priesthoods.
 11a Moses 8:12.
 b Dan. 3:18 (1-23).
 15a Mosiah 9:18 (17-18);
 D&C 35:3.
 b Abr. 2:13; 3:20.
 16a "Abram" in 1:16-17;
 2:3, 6, 14, 17, in *Times*

and *Seasons*, March 1,
 1842, but "Abraham" in
 all publications since
Millennial Star, July
 1842.
 b Jer. 16:21.
 TG Jesus Christ,
 Jehovah.
 c Gen. 12:1.

d TG Promised Lands.
 17a TG Worship.
 b 1 Ne. 13:34;
 D&C 124:8.
 19a Moses 8:19.
 b Gen. 12:3 (1-3);
 Abr. 2:6 (6-11).
 c Ps. 48:14;
 D&C 20:12.

20 Behold, Potiphar's Hill was in the land of ^aUr, of Chaldea. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh; which Pharaoh signifies king by royal blood.

21 Now this king of Egypt was a descendant from the ^aloins of ^bHam, and was a partaker of the blood of the ^cCanaanites by birth.

22 From this descent sprang all the Egyptians, and thus the blood of the ^aCanaanites was preserved in the land.

23 The land of ^aEgypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden;

24 When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

25 Now the first ^agovernment of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

26 Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that ^aorder established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of

Noah, his father, who blessed him with the ^bblessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

27 Now, Pharaoh being of that lineage by which he could not have the right of ^aPriesthood, notwithstanding the Pharaohs would fain ^bclaim it from Noah, through Ham, therefore my father was led away by their idolatry;

28 But I shall endeavor, hereafter, to delineate the chronology running back from myself to the beginning of the creation, for the ^arecords have come into my hands, which I hold unto this present time.

29 Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a ^afamine in the land.

30 Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my ^alife.

31 But the ^arecords of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the ^bplanets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this ^crecord, for the benefit of my posterity that shall come after me.

20a Gen. 11:28;
Abr. 1:1; 2:4 (1-4).

21a Gen. 10:6 (6-8);
Abr. 1:25 (20-25).

b Ps. 78:51;
Moses 8:12.

c Ps. 105:23;
Moses 7:6 (6-8).

22a Gen. 10:15 (6-20);
Moses 7:7 (6-8).

23a Gen. 10:6;

Ps. 105:23.

25a TG Governments.

26a TG Order.

b TG Blessing.

27a TG Priesthood,
Qualifying for.

b TG Unrighteous
Dominion.

28a Moses 6:5.

TG Scriptures,
Writing of.

29a Abr. 2:1, 17.

TG Famine.

30a Abr. 1:7 (7, 12).

31a TG Record Keeping;
Scriptures,

Preservation of.

b Abr. 3:2 (1-21).

TG Astronomy.

c TG Book of

Remembrance.

CHAPTER 2

Abraham leaves Ur to go to Canaan—Jehovah appears to him at Haran—All gospel blessings are promised to his seed and through his seed to all—He goes to Canaan and on to Egypt.

Now the Lord God caused the ^afamine to wax sore in the land of Ur, inasmuch that ^bHaran, my brother, died; but ^cTerah, my father, yet lived in the land of Ur, of the Chaldees.

2 And it came to pass that I, Abraham, took ^aSarai to wife, and ^bNahor, my brother, took Milcah to wife, who was the ^cdaughter of Haran.

3 Now the Lord had ^asaid unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

4 Therefore I left the land of ^aUr, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my ^bfather followed after me, unto the land which we denominated Haran.

5 And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his ^aidolatry, therefore he continued in Haran.

6 But I, Abraham, and Lot, my

brother's son, prayed unto the Lord, and the Lord ^aappeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a ^bminister to bear my ^cname in a strange ^dland which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.

7 For I am the Lord thy God; I dwell in ^aheaven; the earth is my ^bfootstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my ^cchariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.

8 My ^aname is Jehovah, and I ^bknow the end from the beginning; therefore my hand shall be over thee.

9 And I will make of thee a great ^anation, and I will ^bbless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and ^cPriesthood unto all nations;

10 And I will ^abless them through thy name; for as many as receive this ^bGospel shall be called after thy ^cname, and shall be accounted thy ^dseed, and shall rise up and bless thee, as their ^efather;

2 1a Abr. 1:29.
 b Gen. 11:28.
 c Gen. 11:24 (24-26);
 1 Chr. 1:26.
 2a Gen. 11:29; 12:5.
 b Gen. 11:27;
 22:23 (20-24).
 c Gen. 20:12 (12, 16).
 3a Gen. 12:1; 20:13;
 Acts 7:2 (1-8, 16).
 4a Neh. 9:7;
 Abr. 1:1, 20, 29-30.
 b Gen. 11:31 (31-32).
 5a Josh. 24:2 (2-3).
 6a Gen. 17:1; 48:3;
 Ex. 6:2-3;
 D&C 107:54; Abr. 3:11.
 TG God, Manifestations
 of; Jesus Christ,
 Appearances,
 Antemortal.

b TG Delegation of
 Responsibility.
 c Gen. 12:3;
 Abr. 1:19.
 d Gen. 13:15; 17:8; 48:4;
 Ex. 33:1;
 1 Ne. 10:3;
 Abr. 2:19.
 TG Israel, Land of.
 7a Moses 6:42.
 b Lam. 2:1;
 1 Ne. 17:39;
 D&C 38:17;
 Moses 6:9, 44.
 c 2 Kgs. 2:11;
 Isa. 66:15 (15-16).
 8a Jer. 16:21.
 b TG God, Foreknowledge
 of; God, Omni-
 science of.
 9a 2 Sam. 7:23; Neh. 9:23;

Isa. 9:3; 26:15;
 Acts 13:26; Abr. 3:14.
 b Gen. 12:2 (1-3); 49:26;
 Ps. 105:10 (8-10);
 1 Ne. 17:40;
 2 Ne. 29:14;
 3 Ne. 20:27;
 Morm. 5:20.
 TG Seed of Abraham.
 c D&C 84:17 (17-19);
 Moses 6:7.
 10a TG Israel, Blessings of.
 b Acts 15:14;
 Gal. 3:8 (7-9).
 c Gen. 12:2 (2-3);
 Isa. 44:5.
 d Gen. 13:16 (14-16);
 Rom. 4:11;
 Gal. 3:29 (26-29);
 2 Ne. 30:2.
 e TG Patriarch.

11 And I will ^a“bless them that bless thee, and ^bcurse them that curse thee; and in thee (that is, in thy Priesthood) and in thy ^cseed (that is, thy Priesthood), for I give unto thee a promise that this ^d“right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

12 Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has ^a“sought thee earnestly; now I have found thee;

13 Thou didst send thine angel to ^a“deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.

14 So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was ^a“sixty and two years old when I departed out of Haran.

15 And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother’s son, and all our substance that we had gathered, and the souls that we had ^a“won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way;

16 Therefore, ^a“eternity was our covering and our ^brock and our salvation, as we journeyed from Haran by the way of ^cJershon, to come to the land of Canaan.

17 Now I, Abraham, built an ^a“altar in the land of Jershon, and made an offering unto the Lord, and prayed that the ^bfamine might be turned away from my father’s house, that they might not perish.

18 And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the ^a“Canaanites, and I offered ^bsacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

19 And the Lord ^a“appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this ^bland.

20 And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of ^a“Bethel, and pitched my tent there, Bethel on the west, and ^bHai on the east; and there I built another ^c“altar unto the Lord, and ^d“called again upon the name of the Lord.

21 And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous.

22 And it came to pass when I was come near to enter into Egypt, the Lord ^a“said unto me: Behold, Sarai, thy wife, is a very fair woman to look upon;

11 *a* TG Israel, Blessings of.

b TG Curse.

c Isa. 49:3; 61:9.

d TG Birthright; Israel, Mission of; Priesthood, Melchizedek.

12 *a* Jer. 29:13; D&C 88:63.

13 *a* Abr. 1:15 (15–17).

14 *a* Gen. 12:4.

15 *a* Gen. 12:5.
TG Conversion.

16 *a* TG Eternity.

b TG Rock.

c IE There is a possibility that Abram traveled southward on the ancient route by way of Damascus to the site of ancient Jerash (Jershon), thence down the Jabbok, across the Jordan, and up the Wadi Farah to Sechem (also spelled Shechem, Sichern, and Sychem).

17 *a* Gen. 12:7 (7–8);

1 Ne. 2:7.

b Abr. 1:29; 2:1.

18 *a* Gen. 12:6.

b TG Sacrifice.

19 *a* D&C 107:54 (53–54).

b Gen. 11:31 (27–31); 13:15; 17:8 (1–27); Ex. 3:8 (1–10); Num. 34:2 (1–29).

TG Promised Lands.

20 *a* Gen. 28:19.

b Gen. 13:3.

c Gen. 13:4.

d Gen. 12:8.

22 *a* Gen. 12:11.

23 Therefore it shall come to pass, when the Egyptians shall see her, they will say—She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise:

24 Let her say unto the Egyptians, she is thy sister, and thy soul shall live.

25 And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—Therefore say unto them, I pray thee, thou art my ^asister, that it may be well with me for thy sake, and my soul shall live because of thee.

CHAPTER 3

Abraham learns about the sun, moon, and stars by means of the Urim and Thummim—The Lord reveals to him the eternal nature of spirits—He learns of pre-earth life, foreordination, the Creation, the choosing of a Redeemer, and the second estate of man.

AND I, Abraham, had the ^aUrim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

2 And I saw the ^astars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

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

4 And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its ^atimes and seasons in the revolutions thereof; that one

revolution was a ^bday unto the Lord, after his manner of reckoning, it being one thousand ^cyears according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's ^atime, according to the reckoning of Kolob.

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

6 And the Lord said unto me: Now, Abraham, these ^atwo facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time, yea, the set time of the earth upon which thou standest, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night.

7 Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest.

8 And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;

9 And thus there shall be the reckoning of the time of one ^aplanet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same ^border as that upon which thou standest.

25a Gen. 12:13 (9-20); 20:12.
 3 1a Ex. 28:30;
 Mosiah 8:13 (13-19);
 28:13 (13-16);
 JS—H 1:35.
 TG Urim and Thummim.
 2a Moses 1:35 (35-37); 7:36;
 Abr. 1:31.

3a See also Abr., fac. 2,
 figs. 1-5.
 Abr. 3:16; 5:13.
 TG Astronomy.
 4a Dan. 2:21.
 b Abr. 5:13.
 c Ps. 90:4;
 2 Pet. 3:8.

d TG Time.
 5a IE It rotates on its
 axis more slowly. See
 also v. 7.
 6a Abr. 3:16 (16-19).
 9a TG Astronomy.
 b D&C 77:3; 88:42 (37-42).
 TG Order.

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

11 Thus I, Abraham, ^atalked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;

12 And he said unto me: My son, my son (and his hand was stretched out), behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.

13 And he said unto me: This is Shinehah, which is the sun. And he said unto me: Kokob, which is star. And he said unto me: Olea, which is the moon. And he said unto me: Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven.

14 And it was in the night time when the Lord spake these words unto me: I will ^amultiply thee, and thy ^bseed after thee, like unto these; and if thou canst count the ^cnumber of sands, so shall be the number of thy seeds.

15 And the Lord said unto me: Abraham, I ^ashow these things unto thee before ye go into Egypt, that ye may declare all these words.

16 If ^atwo things exist, and there be one above the other, there shall be greater things above them; therefore ^bKolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me.

17 Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will ^ado it.

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

19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^amore intelligent than they all.

20 The Lord thy God sent his angel to ^adeliver thee from the hands of the priest of Elkenah.

21 I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the ^aworks which my hands have made, wherein my ^bwisdom excelleth them all, for I ^crule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22 Now the Lord had shown unto me, Abraham, the ^aintelligences that were organized before the world was; and among all these

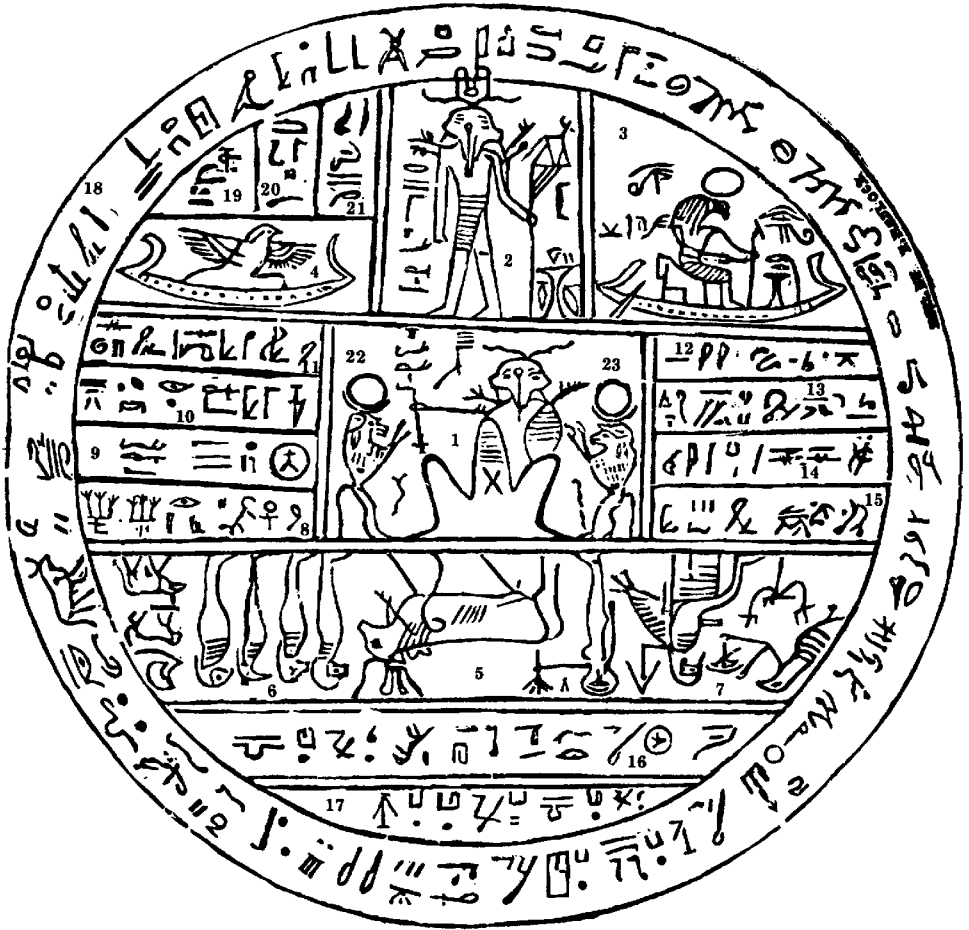
11 *a* Gen. 17:1;
Abr. 2:6 (6, 8, 19).
TG God, Access to;
God, Manifestations of;
God, Privilege of
Seeing.
14 *a* Abr. 2:9.
b Gen. 13:16;
D&C 132:30.
c Gen. 22:17;
Hosea 1:10.
15 *a* TG Guidance, Divine.
16 *a* Abr. 3:6 (6, 8).

b Abr. 3:3.
17 *a* Job 9:4 (4–12).
18 *a* TG Spirit Body;
Spirit Creation.
b *Gnolaum* is a transliteration of a Hebrew word meaning eternal.
19 *a* Isa. 55:9 (8–9).
TG God, Intelligence of;
God, Omniscience of;
Intelligence.
20 *a* Abr. 1:15.
21 *a* D&C 88:47 (45–47);

Moses 1:27 (27–28); 7:23.
b Job 12:13 (7–25);
2 Ne. 9:8.
c TG God, Perfection of;
Kingdom of God, in
Heaven.
22 *a* TG Council in Heaven;
Intelligence;
Man, Antemortal
Existence of;
Man, a Spirit Child of
Heavenly Father;
Spirit Creation.

A FACSIMILE FROM THE BOOK OF ABRAHAM

No. 2



EXPLANATION

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word Raukeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or, in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents this earth in its four quarters.

Fig. 7. Represents God sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writings that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also. If the world can find out these numbers, so let it be. Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, 20, and 21 will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time.

there were many of the ^bnoble and great ones;

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast ^achosen before thou wast born.

24 And there stood ^aone among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and ^bwe will make an earth whereon these may ^cdwell;

25 And we will ^aprove them herewith, to see if they will ^bdo all things whatsoever the Lord their God shall command them;

26 And they who ^akeep their first ^bestate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second ^cestate shall have ^aglory added upon their heads for ever and ever.

27 And the ^aLord said: Whom shall I ^bsend? And one answered like unto the Son of Man: Here am I, send me. And ^canother answered and said: Here am I, send me. And the Lord said: I will ^asend the first.

28 And the ^asecond was angry, and kept not his first ^bestate; and, at that day, many followed after him.

CHAPTER 4

The Gods plan the creation of the earth and all life thereon—Their plans for the six days of creation are set forth.

AND then the Lord said: Let us go down. And they went down at the beginning, and they, that is the ^aGods, ^borganized and formed the ^cheavens and the earth.

2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and ^adarkness reigned upon the face of the deep, and the Spirit of the Gods ^bwas brooding upon the face of the waters.

3 And they (the Gods) said: Let there be light; and there was light.

4 And they (the Gods) comprehended the light, for it was ^abright; and they divided the light, or caused it to be divided, from the darkness.

5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called ^anight; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.

6 And the Gods also said: Let there be an ^aexpanse in the midst of the waters, and it shall divide the waters from the waters.

7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from

<p>22 <i>b</i> D&C 138:55. 23 <i>a</i> Isa. 49:1 (1-5); Jer. 1:5; Moses 1:25; 3:5. TG Election; Foreordination. 24 <i>a</i> TG Jesus Christ, Firstborn. <i>b</i> TG Jesus Christ, Creator. <i>c</i> TG Earth, Purpose of. 25 <i>a</i> D&C 98:14 (12-14); 124:55. TG Agency; Salvation, Plan of; Test. <i>b</i> TG Obedience.</p>	<p>26 <i>a</i> TG Dependability. <i>b</i> Jude 1:6. <i>c</i> TG Mortality. <i>d</i> Titus 1:2. TG Glory; Reward. 27 <i>a</i> TG God the Father, Elohim. <i>b</i> Moses 7:39. <i>c</i> Moses 4:1 (1-2). <i>d</i> TG Jesus Christ, Authority of; Jesus Christ, Foreordained; Jesus Christ, Messenger of the Covenant; Jesus Christ, Messiah;</p>	<p>Jesus Christ, Mission of. 28 <i>a</i> TG Devil. <i>b</i> TG Sons of Perdition. 4 1 <i>a</i> Gen. 1:1; Moses 2:1. TG Jesus Christ, Creator. <i>b</i> Prov. 3:19 (19-20). <i>c</i> Moses 1:37 (36-38). 2 <i>a</i> TG Darkness, Physical. <i>b</i> Gen. 1:2; Moses 2:2. 4 <i>a</i> Gen. 1:4; Moses 2:4. 5 <i>a</i> Gen. 1:5. 6 <i>a</i> Gen. 1:6.</p>
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the waters which were above the expanse; and it was so, even as they ordered.

8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second ^atime that they called night and day.

9 And the Gods ordered, saying: Let the ^awaters under the heaven be gathered together unto ^bone place, and let the earth come up dry; and it was so as they ordered;

10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, ^aGreat Waters; and the Gods saw that they were obeyed.

11 And the Gods said: Let us prepare the earth to bring forth ^agrass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

12 And the Gods organized the ^aearth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

13 And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.

14 And the Gods organized the ^alights in the expanse of the heaven, and caused them to divide the day from the night; and organized them

to be for signs and for seasons, and for days and for years;

15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.

16 And the Gods organized the two great lights, the ^agreater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;

17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the ^adarkness.

18 And the Gods watched those things which they had ^aordered until they obeyed.

19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.

21 And the Gods prepared the waters that they might bring forth great ^awhales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good.

22 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or ^agreat waters; and cause the fowl to multiply in the earth.

23 And it came to pass that it was from evening until morning that they called night; and it came to

8a Gen. 1:8.

9a Amos 9:6;
Moses 2:7 (6-9).

b Gen. 1:9.

10a Gen. 1:10;
Abr. 4:22.

11a Gen. 1:11 (11-12);
Moses 2:11 (11-12).

12a Ex. 9:29;
D&C 14:9; 15:2.

14a D&C 88:7 (7-11).

16a Gen. 1:16;

D&C 76:71 (70-71); 88:45.

17a TG Darkness, Physical.

18a TG Order.

21a Gen. 1:21;
Moses 2:21.

22a Abr. 4:10.

pass that it was from morning until evening that they called day; and it was the fifth time.

24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.

26 And the Gods took ^acounsel among themselves and said: Let us go down and ^bform man in our ^cimage, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So the ^aGods went down to organize man in their own ^bimage, in the image of the Gods to form they him, male and female to form they them.

28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their ^ameat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the

earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.

31 And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the ^asixth time.

CHAPTER 5

The Gods finish Their planning of the creation of all things—They bring to pass the Creation according to Their plans—Adam names every living creature.

AND thus we will finish the heavens and the earth, and all the ^ahosts of them.

2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will ^arest on the ^bseventh time from all our work which we have counseled.

3 And the Gods concluded upon the seventh time, because that on the seventh time they would ^arest from all their ^bworks which they (the Gods) counseled among themselves to form; and ^csanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

4 And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the ^aGods formed the earth and the heavens,

5 According to all that which they had said concerning every plant of

26a TG Counsel.	Corporeal Nature.	3a Ex. 20:8 (8-11).
b TG Man, Physical Creation of.	29a Gen. 1:29 (29-30).	b Ex. 31:15 (15-16);
c Moses 6:9 (8-10).	31a Ex. 31:17;	Mosiah 13:18 (16-19).
27a Gen. 1:26;	Mosiah 13:19.	c Mosiah 13:19 (16-19);
Abr. 5:7.	5 1a D&C 38:1; 45:1.	D&C 77:12.
b TG God, Body of,	2a TG Rest.	4a Neh. 9:6.
	b TG Sabbath.	

A FACSIMILE FROM THE BOOK OF ABRAHAM

No. 3



EXPLANATION

Fig. 1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.

Fig. 2. King Pharaoh, whose name is given in the characters above his head.

Fig. 3. Signifies Abraham in Egypt as given also in Figure 10 of Facsimile No. 1.

Fig. 4. Prince of Pharaoh, King of Egypt, as written above the hand.

Fig. 5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

Fig. 6. Olimlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of Astronomy, in the king's court.

the field before it was in the ^aearth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the ^aGods formed man from the ^bdust of the ground, and took his ^cspirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living ^asoul.

8 And the Gods planted a garden, eastward in ^aEden, and there they put the man, whose spirit they had put into the body which they had formed.

9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the ^atree of life, also, in the midst of the garden, and the tree of knowledge of good and evil.

10 There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.

11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.

12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,

13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the

Lord's ^atime, which was after the time of ^bKolob; for as yet the Gods had not appointed unto Adam his reckoning.

14 And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.

15 And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof;

16 And of the rib which the Gods had taken from man, formed they a ^awoman, and brought her unto the man.

17 And Adam said: This was bone of my bones, and ^aflesh of my flesh; now she shall be called Woman, because she was taken out of man;

18 Therefore shall a man leave his father and his mother, and shall ^acleave unto his wife, and they shall be ^bone flesh.

19 And they were both naked, the man and his wife, and were not ^aashamed.

20 And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever ^aAdam called every living creature, that should be the name thereof.

21 And Adam gave ^anames to all ^bcattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an ^ahelp meet for him.

5a TG Spirit Creation.
 7a Abr. 4:27 (26-31).
 b Moses 4:25 (25-29); 6:59.
 c Gen. 2:7;
 2 Ne. 9:26;
 D&C 77:2; 93:33.
 TG Man, Antemortal
 Existence of;
 Spirit Body.
 d TG Soul.

8a TG Eden.
 9a 1 Ne. 11:25;
 Moses 4:28, 31.
 13a Abr. 3:4, 10.
 TG Time.
 b Abr. 3:3 (2-4).
 16a TG Woman.
 17a Jacob 2:21.
 18a D&C 42:22;
 49:15 (15-16).

b TG Divorce;
 Marriage, Celestial.
 19a TG Shame.
 20a TG Adam.
 21a TG Language.
 b Enos 1:21;
 Ether 9:18.
 c Abr. 5:14.