

## 7 - Abraham 1:5-15 – Facsimile #1

Finally, we're getting to our text in Abraham 1. We're starting in verse 5. But very quickly, to review: Abraham wanted to help other people; he loved people and he wanted to possess a greater knowledge than what he already had. He wanted to be more righteous and obtain that right of the firstborn, and the ability to confer it upon his posterity.

3 **It** was conferred 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 firstborn**, or the first man, who is Adam, or first father, **through the fathers unto me**.

The right of the firstborn was conferred upon Abraham. He would become the minister unto the people and administer the Gospel. This is the right of the firstborn! It was the lineage of the firstborn who became the ministers of the Gospel to mankind since the days of Adam.

A pattern we see in the Old Testament provides insight into the concept of the first-born:

### Numbers 3:12-13

12 And I, behold, I have taken the Levites from among the children of Israel instead of **all the firstborn that openeth the matrix (womb)** among the children of Israel: therefore, the Levites shall be mine;

13 Because **all the firstborn are mine**; for on the day that I smote all the firstborn in the land of Egypt **I hallowed unto me all the firstborn in Israel**, both man and beast: mine shall they be: *I am* the Lord.

It was the Levites who administered in the Camp of Israel and in the Temple.

Joseph Taught:

**Every man who has a calling to minister to the inhabitants of the world** was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council. (TPJS, p 365)

Joseph is referring to Prophets and Patriarchs, not the High Priests in our Wards and Stakes.

4 **I** sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

Holding the Priesthood is the authority to administer the Gospel and be of service to one's fellowman. The seed are those who are worthy to administer the Gospel.

**Abr 1:1-4** is a “colophon” – it explains what the record is about, and onward from v 5 explains how it all came to be.

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

The back story here: When Abraham was born, Nimrod, King of Babylon, knew from other prophecies that one would be born who truly had the right to reign. When Moses was born, Pharaoh instructed the midwives to kill all male babies born to the Israelites. Likewise, when Christ was born, Herod had all male children under two years old be put to death. Nimrod was doing the same thing for the same reason – attempting to eradicate the one who would grow up to possess the true authority to rule and reign. According to Jewish tradition, when Abraham was born he was spirited away to live with Noah and Shem for almost 50 years. (According to Biblical chronology, Noah and Shem were still alive.) After those 50 years, Abraham returned to his homeland and found his own father had begun worshipping the heathen gods of wood and stone.

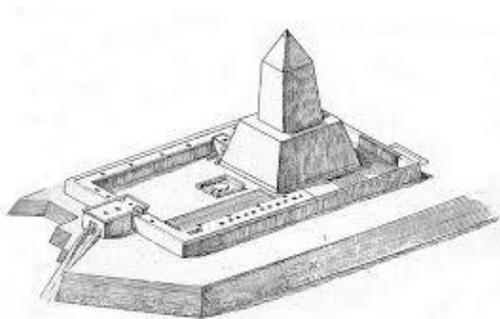
**6** For their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt;

**7** Therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto these dumb idols, and hearkened not unto my voice, **but endeavored to take away my life** by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

Worse, Abraham discovered his own family and the subjects of Pharaoh were offering human sacrifices to those various gods. They even tried to offer *his* life up unto those same gods. Egypt at that time had control of all of the lands in Palestine, Ur, and Chaldea. The world around Abraham was rotten. Children were being killed (post-term abortions), and the worship of false and heathen gods was going on all over the place. Abraham was the lone voice “crying in the wilderness.” No one cared and no one listened.

**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. *[There are so many things in this verse alone that Joseph could not have known.]*



Abu Ghurab is an archeological site where a sun temple, built by the people of ancient Egypt, was found. It was excavated by Egyptologists between 1898 and 1901 by Ludwig Borchardt on behalf of the Berlin Museum and located near the city of Memphis. It was built to honor the sun god, Ra. (**Shag-re-el means the ‘god of the sun.’**)

This temple was constructed by the orders of Nyuserre Ini, the sixth king of the fifth dynasty of Egypt. The exact dates of his reign are unknown. It is estimated that he came to the throne between 2450 BC and 2430 BC. He is known for constructing a pyramid and burial chamber at Aby Sir. This temple was built solely for the purpose of honoring Ra and was not used as a burial place.

The Main temple was built on a natural hill that had been enhanced. Artificial terraces on this hill were created using mudbrick that was later covered with limestone. The temple was then built on top of these terraces. Which were known as the ‘hill of the sun’, The temple is rectangular. The entrance is on the east side. Inside the temple is a large, open courtyard. At the western end of the courtyard are the ruins of a large stone obelisk, symbolizing the resting place of the sun god, Ra.

An altar has been located in the center of the courtyard, near the eastern side near the obelisk. It was constructed from five large blocks of alabaster, which are arranged to form a symbol that can be translated, **“May Ra be satisfied.”**



This altar at Abu Ghurab seems to be exactly as Abraham describes in verse 10 below.

The plain of Olishem means the Plain of the Sun.

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

“Po-ti-pha-ra” means: “That which Ra gives”

**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 Ham. These virgins were offered up because of their virtue; they would not bow 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.

These daughters descended from the first Pharaoh who was a righteous man who established his kingdom and judged his people wisely all his days (Abr 1:26). These daughters of Onitah were still trying to remain true and faithful to the teachings of that first Pharaoh.

**12** And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins [*for the same reason*] 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.

Facsimile #1 is not something to be read; instead it is a *representation* of what Abraham personally experienced. Abraham is explaining the political and religious climate at the time he was living:

the government is sacrificing men, women, and children, or anyone who is preaching righteousness, or anyone who would not bow down to gods of wood and stone.

**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 hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands;

Abraham is describing Facsimile # 1 in these 3 verses. As the Priest of Pharaoh is about to kill Abraham while he is on their altar, Abraham begins to pray.

30  man with arms outstretched (cf.  A 4) Det. praise, exx.  var.  *iw* 'praise';  *dw* 'adore';  <sup>1</sup> *sws* 'extol'; supplicate, ex.  <sup>2</sup> *tw* 'claim'; awe, in  <sup>3</sup> *tr* 'show respect for'.  
<sup>1</sup> *Urk.*, iv. 141, 4      <sup>2</sup> *Pt.*, 319.      <sup>3</sup> *Sim.*, R 35.

From an Egyptian grammar book, these symbols describe a man praying. Notice the figure in an upright position with his hands outstretched and extended upward—this is the hieroglyphic for “prayer.”



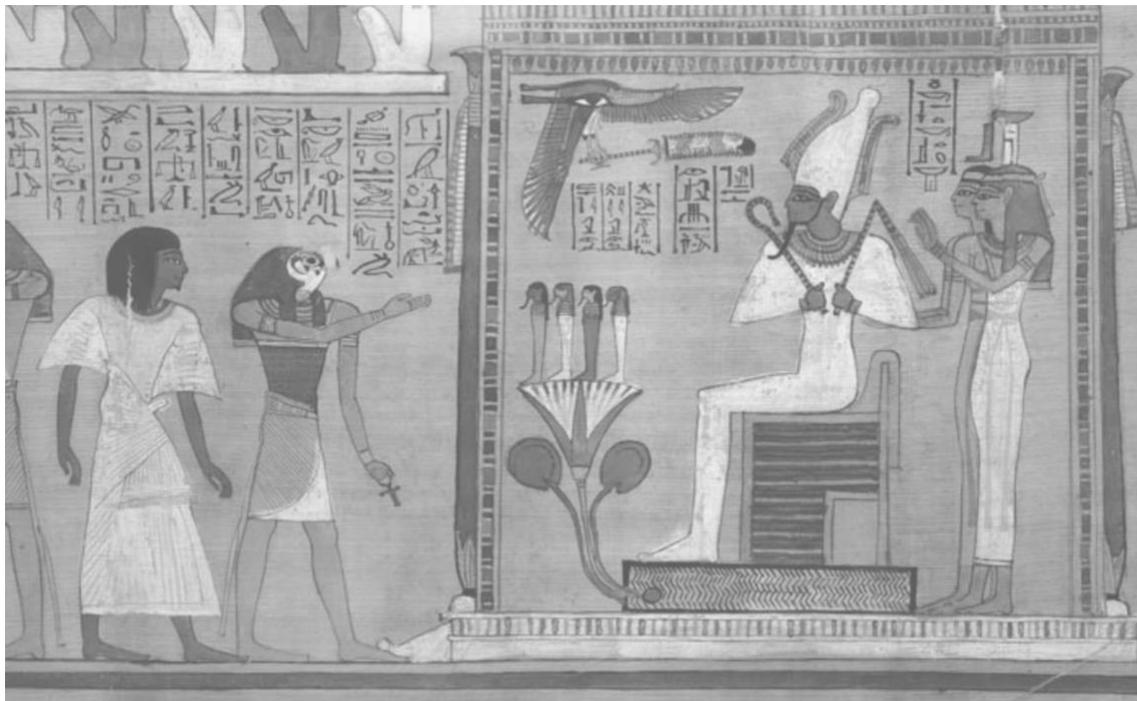
**If the figure's feet are together, the person is dead; if the feet are apart, the person is alive. Abraham is alive and is lifting up his voice unto God.**

**The angel of the Lord's presence is Horus—signified by the bird in the upper right of Fac. # 1**

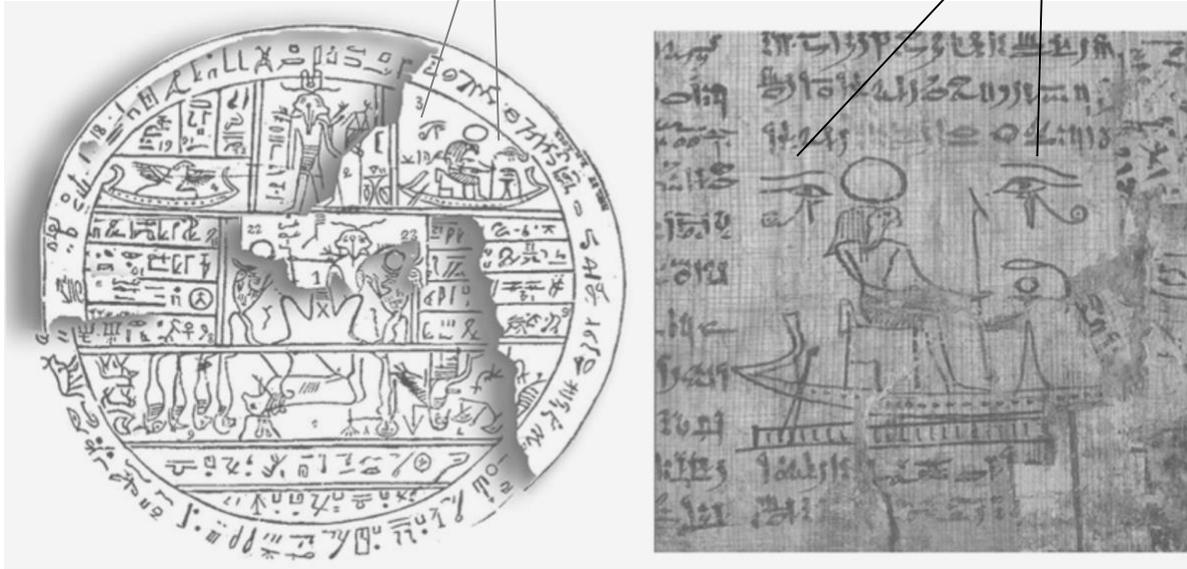
Abraham was to be the substitute sacrifice for Pharaoh, but the Egyptian Priest becomes the substitute sacrifice for Abraham. As we saw in one of the film clips, the angel of the Lord's presence is represented by Horus (see below).



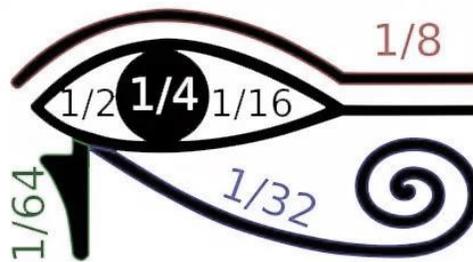
Horus is the escort who is presenting the dead person (*dressed in white and holy garments*) to the Lord behind the veil.



This next symbol is called the “Wdjat-eye.” It symbolizes perfection. It shows up in Fac. #2 multiple times.



The symbols within the Wdjat-eye below show their fractions and numerology.



This represents reaching Perfection, restoring that which is whole and complete.

Fac. #2 is full of the concept of reaching perfection, as shown above. The Wdjat-eye is the offering of perfection to the spirits who are traveling (progressing) through the spirit world, as symbolized by Ra sitting in the barq, traveling through the heavens. He represents that man on his way to perfection, and is holding the *wa'as* sceptre of priesthood.

As part of the Egyptian religion, they believed that Osirus was killed by his nasty brother Seth. Osirus represents the son of God who dies and is resurrected, giving everyone the power to be resurrected and everyone the power to become a god. Osirus, then, is the Christ.

H. Wallace Budge, the curator of the Egyptian section of the British Museum and Mormon hater, while doing his research on the ancient Egyptians, said there had never been a people more prepared to accept Christianity than were the ancient Egyptians. He had determined that all of their

ancient myths centered around the son of god who was killed by his wicked brother Seth, and was thereafter resurrected and exalted, giving everyone that same opportunity.

Again, Abraham tells us:

**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 hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands;

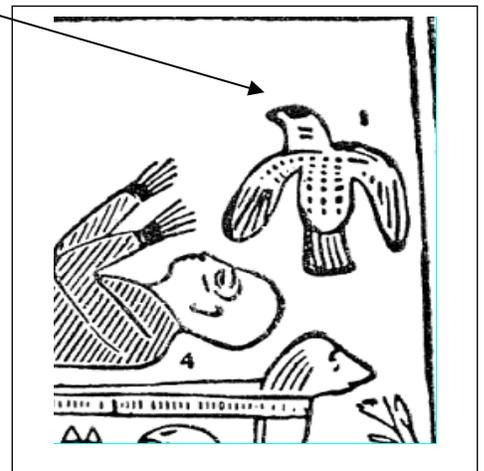
Joseph was the prophet of the restoration. He was inspired. He did not make these things up! These concepts have a connection to us; they have a connection to Christ and they have a connection to history. They also have a connection to prophecy. Prophecy is nothing more than history in reverse, and of the two, *prophecy is always more sure*. History is always written through the filters of the one recording the history. Prophecy is written by inspiration. These books and these scriptures are very important and they are connected to Abraham anciently and to God eternally.

## Appendix

At this point I have chosen to go a little more in depth, and share with you the information found in *The Testament of Abraham* and *The Apocalypse of Abraham*, two ancient texts that were discovered long after Joseph Smith had died. Several Biblical scholars consider them to be from an Egyptian record or even Egyptian in origin. I have chosen the passages below that correspond to the Book of Abraham in order to show just how “lucky” Joseph Smith was in giving us the record of Abraham in the Pearl of Great Price before these texts were discovered and translated.

Abraham was talking about the angel of the Lord’s presence:  
(Abr 1:15)

...the Lord hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands; [*Abraham’s bands were loosed and the angel took him to see the visions of the Lord.*]



<p><i><b>Testament of Abraham</b></i> Made available about 1880</p>	<p><i><b>Apocalypse of Abraham</b></i> First published in Russian 1863-1877</p>
<p>X. And the archangel <b>Michael went down and took Abraham upon a chariot of the cherubim, and exalted him into the air of heaven</b>, and led him upon the cloud together with sixty angels, and Abraham ascended upon the chariot over all the earth. <b>And Abraham saw the world</b> as it was in that day, some ploughing, others driving wains, in one</p>	<p>7. Stand up, Abraham! [<i>he had fallen down</i>] Go without fear; be right glad and rejoice, and I am with you! For age-lasting honour has been prepared for you by the Eternal One. Go, fulfil the sacrifices commanded.</p>

place men herding flocks, and in another **Abraham answered and said to Michael, I beseech thee, lord, if I shall depart from my body, I have desired to be taken up in my body that I may see the creatures that the Lord my God has created in heaven and on earth.**

**For lo! I have been appointed to be with you, and with the generations that will spring from you, and with me Michael blesses you forever. Be of good cheer and go!"**

*[Abraham wanted to see what things were like before the world was created]*

## Apocalypse of Abraham

1. Then a voice came to me speaking twice, "Abraham! Abraham!" and I said, "Here I am!" And He said, "Behold it is I, fear not for I am with you, for I AM before the ages, even the Mighty God who created the first light of the world. I am your shield and your helper.
2. Go, ... and bring me a pure sacrifice. And in this sacrifice I will lay before you the ages to come, and make known to you what is reserved, and you shall see great things which you have not hitherto seen: (These are the things Abraham wanted to know.)
3. ... **because you have loved to search me out**, and I have named you 'my friend.' ... set forth for me the sacrifice which I have commanded you, in a place which I will show you on a high mountain, and there **I will show you the ages which have been created and established by my word, and I will make known to you what shall come to pass in them on those who have done evil and righteousness in the generations of men."**

The Lord is letting Abraham know how things came to be, what things will be, and what judgments that will take place if he remains true and faithful in doing the things asked of him. This is very similar to the Apocalypse of Paul; he not only sees all of the kingdoms, but he also sees the judgments. Joseph not only sees the judgments of the sons of perdition in D&C 76, he also sees how things will be. Abraham sees the same things; Moses sees the same things also.

### *Apocalypse of Abraham...continued.*

#### Chapter 15

... And the angel took me with his right hand and **set me upon the right wing of the pigeon, and set himself on the left wing of the turtle dove**, neither of which birds had been slaughtered, and he bore me to the borders of the flaming fire, and we ascended upon many winds to the heavens which were above the firmament. **And I saw in the air on the heights to which we ascended, a strong light impossible to describe, and within the light a fiercely burning fire** of people, *[Abraham is seeing how stars are being created...he is seeing the creation taking place. He is seeing the fusion and the fission and what's going on.]* many people, of male appearance, all constantly changing in aspect and form, running and being transformed, and worshipping and crying with a sound of words that I could not recognize.

#### Chapter 16

17. And I said to the angel, "Why have you now brought me up here, because my eyes cannot now see distinctly, and I am growing weak, and my spirit is departing from me?" And he said to me, "Remain close by me and do not fear, for the One whom you cannot see is now coming towards us with a great voice of holiness, even the Eternal One who

loves you. But you yourself cannot see Him. But you must not allow your spirit to grow faint on account of the choirs of those who cry out, for I am with you to strengthen you.

Abraham is admitting he is seeing too much. He cannot comprehend it all. That's why there always has to be an escort when you travel through the heavens. In D&C 128, Joseph said Michael made him aware of Satan who was appearing as an angel of light (D&C 128:20). Satan tried to stop Joseph Smith, just as he tried to stop Eve, Moses, and even Christ. Michael is the angel who can detect Satan when he appears as an angel of light.

<b>Apocalypse of Abraham</b>	<b>Book of Abraham</b>
<p><b>24.</b> And a voice came to me out of the midst of the fire, saying, "Abraham! Abraham!" and I answered saying "Here am I!" And he said, "<b>Consider the expanses which are under the firmament on which you are now placed</b> and see how on no single expanse is there any other than the One whom you have sought, even the One who loves you!"</p> <p><b>25.</b> And while he was yet speaking, the expanses opened, and there below me were the heavens, ...</p>	<p><b>12</b> 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.</p> <p><b>13</b> 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. (<b>Abr 3:12-13</b>)</p>
<p><b>28.</b> And the Eternal Mighty One said to me, "<b>Abraham! Abraham!</b>" And I said, "Here am I!" And He said to me, "Consider from above the stars which are beneath you, and number them for me, and make known to me their number." And I said, "<b>How can I? For I am but a man of the dust of the earth.</b>" And He said to me, "<b>As the number of the stars and their power, so will I make your seed a nation and a people set apart for me as my own inheritance, as distinct from that of Azazel.</b></p>	<p><b>9</b> And <b>I will make of thee a great nation</b>, ... that in their hands they shall bear this ministry and Priesthood unto all nations;</p> <p><b>10</b> ...for <u>as many as receive this Gospel shall be called after thy name</u>, and shall be accounted thy seed, and shall rise up and bless thee, as their father;</p> <p><b>11</b> And ... <b>I give unto thee a promise that this 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</b>, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (<b>Abraham 2:9-11</b>)</p>
<p><b>32.</b> And I said, "O Eternal, Mighty One! What is this vision and picture of the creatures?" And He said to me, "<b>This is my will for those who exist in the divine world-counsel, for thus it seemed well-pleasing in my sight, and so afterwards I gave commandment to them through my word.</b></p>	<p><b>24</b> ... We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;</p> <p><b>25</b> And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;</p> <p><b>26</b> And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same king-dom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. (<b>Abr 3:24-26</b>)</p>

I wanted you to see for yourselves that ANCIENT TEXTS discovered 40-50 years after Joseph's death compare favorably with what Joseph has given us regarding the life and experiences of Abraham. The Book of Abraham has been a target of the anti-Mormons and others who have become vocal detractors of the church. Joseph provided these things through the gift and power of God. He could have done it no other way. In fact, the facsimiles are not translations at all – **they are explanations**. The renowned Egyptologist from the Oriental Institute of Chicago, Klaus Baer, told Br. Nibley that he could tell him what the facsimiles said, but he could not tell him what they meant. Joseph has explained what they mean, not what they say.

*Revelation requires a catalyst* and the ability to focus on the particular catalyst. The catalyst for the Book of Mormon was the Plates; the way to focus on that catalyst was the Urim & Thummin. After the U&T was taken away, it is reported that Joseph used a seer stone to assist him in that focus. The Bible became his catalyst for the Inspired Version of the Bible and the Book of Moses. The Egyptian Papyri became the catalyst for the writings of Abraham. It was those catalysts that allowed Joseph to focus his mind and allowed him to receive these restoration scriptures. Through all of these things, Joseph was schooled in the laws of revelation. He came to understand how revelation worked. We do the same thing when we pray; we focus our heart and mind on our *catalysts*, things we are seeking answers for. We may close the door, go into a quiet room, or find a quiet place where we can commune with God in personal prayer. We block out the rest of the world so we can focus on our cares of the day (catalysts).

Joseph calls the Book of Abraham a translation because it was an ancient text. Even if the translation was given to him by the gift and power of God, which could include revelation or inspiration, it was *still* a translation. The fact that it was an ancient record that existed at one time made it by definition a translation as it was rendered into English. Joseph Smith, with a fourth-grade education, did not have the education or training to translate from one language into another as do those trained in ancient languages. He could not have translated as they do. Nor did he claim to have the intellectual ability to do so. His own words verify his lack of ability. He states that it was “by the gift and power of God” that he was able to provide the translations of these ancient records. He was well aware of his lack of education and his limitations.