

The background of the image is a textured, brownish-gold surface, possibly a wall or a book cover, featuring faint, stylized depictions of ancient Egyptian figures and hieroglyphs. The figures are rendered in a traditional Egyptian style, with some wearing headdresses and holding objects. The hieroglyphs are arranged in vertical columns. The overall tone is historical and scholarly.

The Gospel in Egypt

Three Facsimiles of
The Book of Abraham

Religion

Evolution

Diffusionism

The First Pharaoh a Righteous Man

25 Now the first government 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 order 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 blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood. (Abraham 1:25-26)



Abraham Teaches

**The Government of Egypt was Patterned after the
Patriarchal Order**

**The Religion of Egypt was an Imitation of the Religion
of the Patriarchs**

(ordinances of salvation and exaltation)

The Book of Abraham
and
Translation

“Translation”

Book of Mormon

“The ancient record thus brought forth from the earth as the voice of a people speaking from the dust, and *translated* into modern speech by the gift and power of God as attested by Divine affirmation”

“Translation”

Parchment hid up by John

D&C 7

“Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. ***The revelation is a translated*** version of the record made on parchment by John and hidden up by himself. HC 1: 35-36.”

“Translation”

Book of Moses

“An extract from the *translation* of the **Bible** as revealed to Joseph Smith the Prophet”

The J.S.T.

The Joseph Smith *Translation* of the Bible

“Translation”

Book of Abraham

“*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.”

“Translation”

If an ancient record, Joseph Smith called it a translation. And it was, even if the translation was given to him by the “gift and power of God” by revelation. The fact that it was an ancient record that existed at one time made it by definition a
TRANSLATION

“Translation”

If it is a **revelation** of a an ancient text, and therefore a **translation**, Joseph would not be able to “translate” the same as one trained in ancient languages.

“Translation”

**This type of ‘translation’
Joseph Smith could not do
because of his lack of
education**

“Translation”

**Revelation cannot precede the
thoughtful question**

Moroni 10

**Revelation and Revelatory
translation requires a ‘catalyst’**

**“There is no stirring above until there is a
stirring below”**

Talmud

“Translation”

Catalyst

Questions Which Church is right

I betook myself to prayer...that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, JS-
History 1:29

Questions about Baptism

JST

Revelation

First Vision

Angel Moroni

John The Baptist

The D&C and purpose of the JST

“Translation”

Catalyst

that leads to

Revelation

Inspired Version Genesis

Translation of Moses

Gold Plates

Translation of Book of
Mormon

Questions about John

Translation of Parchment hid
by John

Egyptian Papyrus

Book of Abraham

Book of Abraham

1) Why does the Church not show the correct method of BOM translation? Why were the plates preserved for 1,500 years and never even used? Why did the Church keep the correct method from the members?

4. **Book of Abraham** – *I mention this as evidence against the truthfulness of the Book of Mormon as an example of the ‘modus operandi’ of Joseph Smith. The arguments of your apologists (e.g. Hugh Nibley and Michael D. Rhodes) to defend the Book of Abraham would not stand up to peer review by recognized Egyptologists. The Church has had parts of the papyri since 1967 and they have been translated by Egyptologists. They are no more than magical funerary texts, often buried with the dead, and nothing to do with the purported translation by Joseph Smith.*

“Translation”



When translation comes by revelation there is no need to physically use the catalysts, i.e. the Gold Plates or the Papyrus.



The translation is a “revelation” by the “gift and power of God” not by education

Book of Abraham

The Book of Abraham is a revelation of an ancient record. The papyrus became the catalyst that prompted Joseph Smith to begin the questions about who was in Egypt and those questions led to the revelation that gave us a translation of the Book of Abraham and of Joseph that was sold into Egypt.

Therefore, the scholastic translation of the papyrus should not and will not be the same as the revelatory translation of Abraham

Book of Abraham

Facsimile #2 is often the most targeted aspect of Abraham. Every ancient text Joseph Called a translation, however, the Facsimiles of Abraham Joseph Smith called them “Explanations”

Egyptian scholars have said that they “can tell us what it (Fac. #2) says; but not what it means” Joseph on the other hand is telling us what it means not what it says.

Explanation

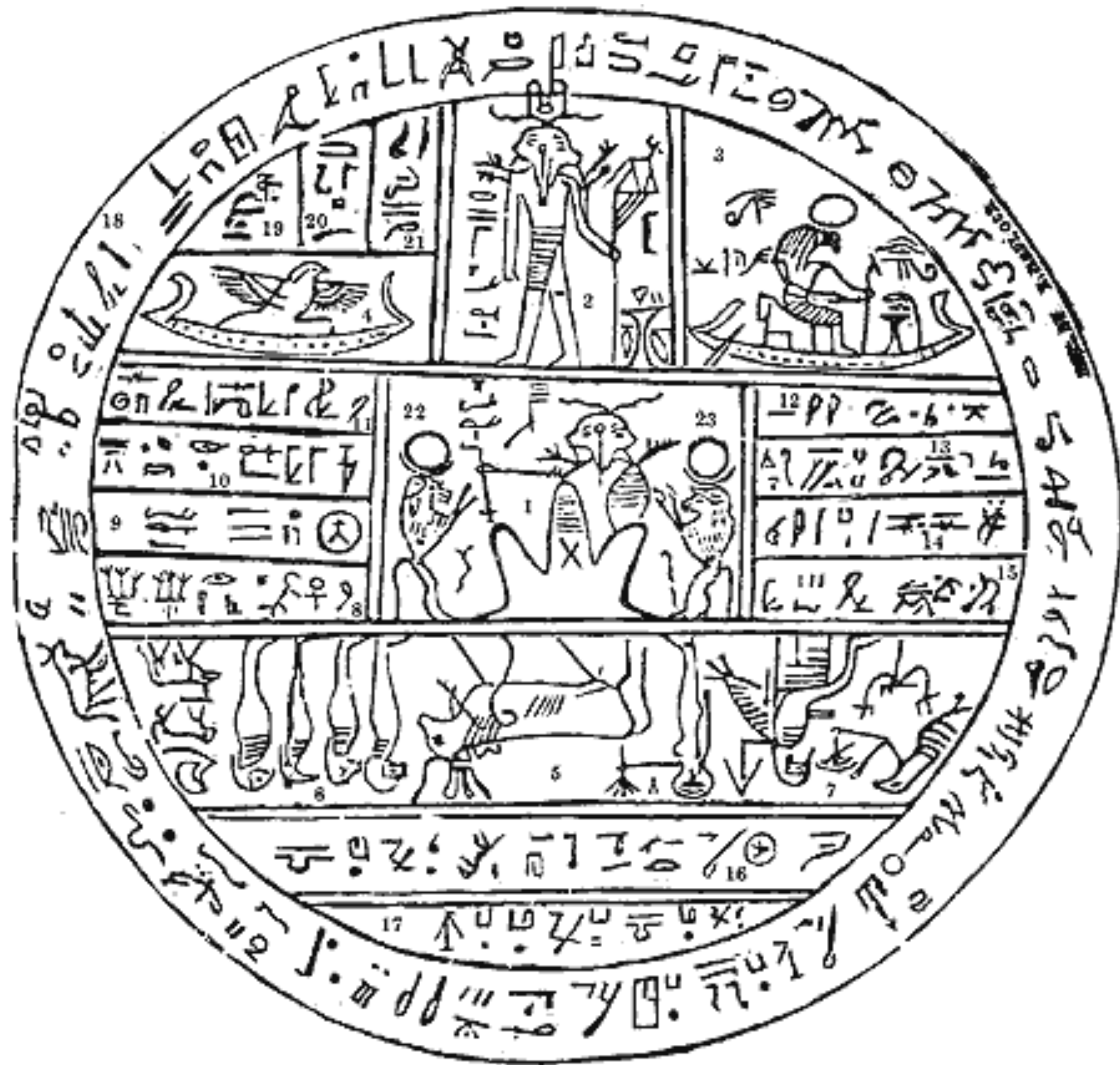


Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand 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 Raukeeyang, 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 Floese 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.

Abraham, Facsimile No. 2

Joseph Smith is not telling us what it says, but what it means or represents to Abraham

The Facsimiles are not meant to be “translations” but are “explanations”

**The Facsimiles are not meant to be
“translations” but “explanations”**

12 And it came to pass that the priests laid violence upon me, that they might slay me also... and that you may have a knowledge of this altar, I will refer yin to the representation at the commencement of this record. (Abr. 1:12)

Explanation

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Abraham, Facsimile No. 2

Residence
of God

Kolob

Kli-flos-is-es

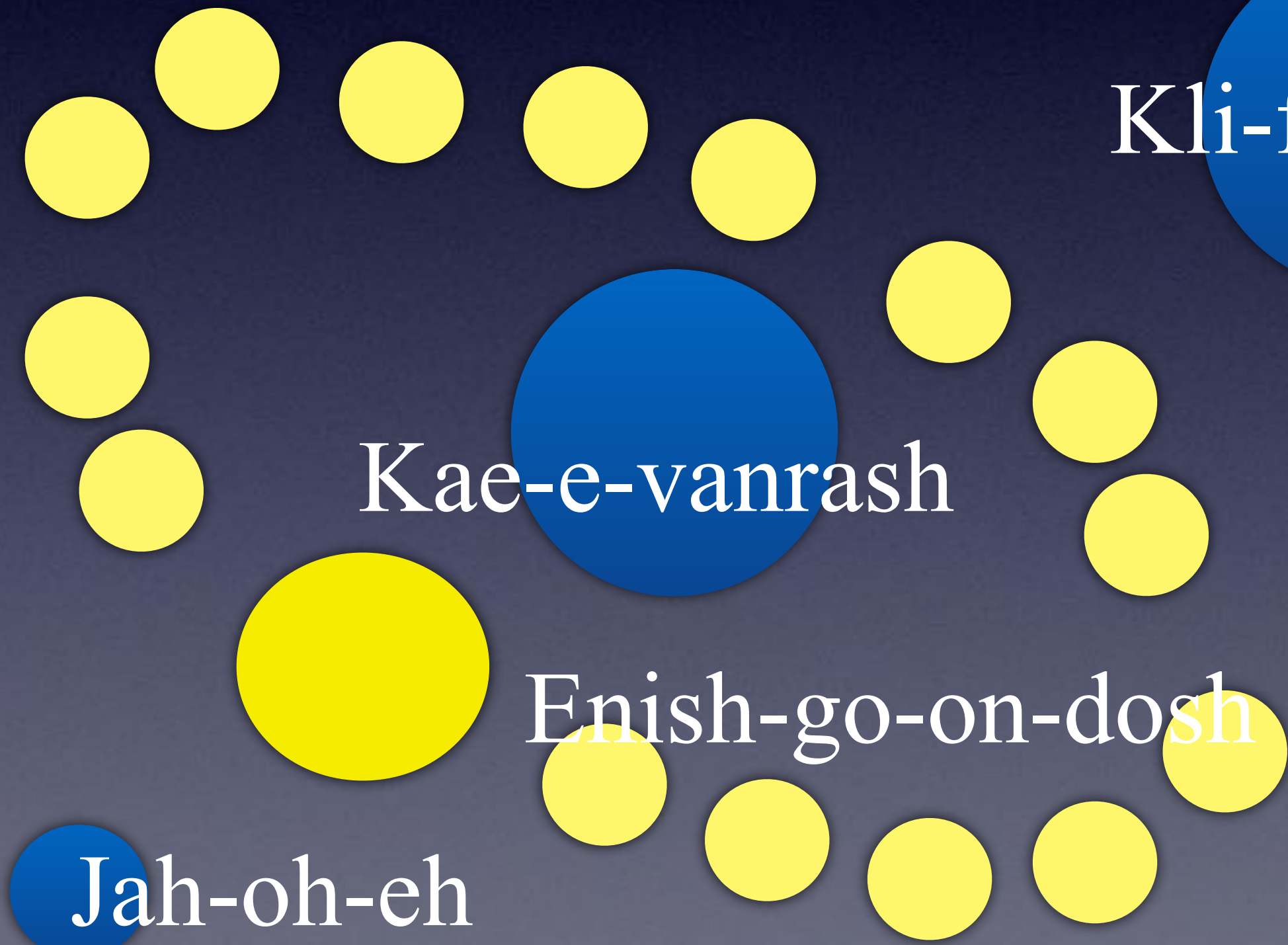
Oliblish

Kae-e-vanrash

Enish-go-on-dosh

Jah-oh-eh

Floese



The Three Facsimiles of The Book of Abraham



Noah

Shem

Ham

Japheth

Pharaoh

Nimrod



Noah

Ham

Pharaoh
EGYPT

Nimrod
BABYLON

**Two Cradels
of Civilization**

**THE TWO SCRIPTURAL
SYMBOLS OF WICKEDNESS**

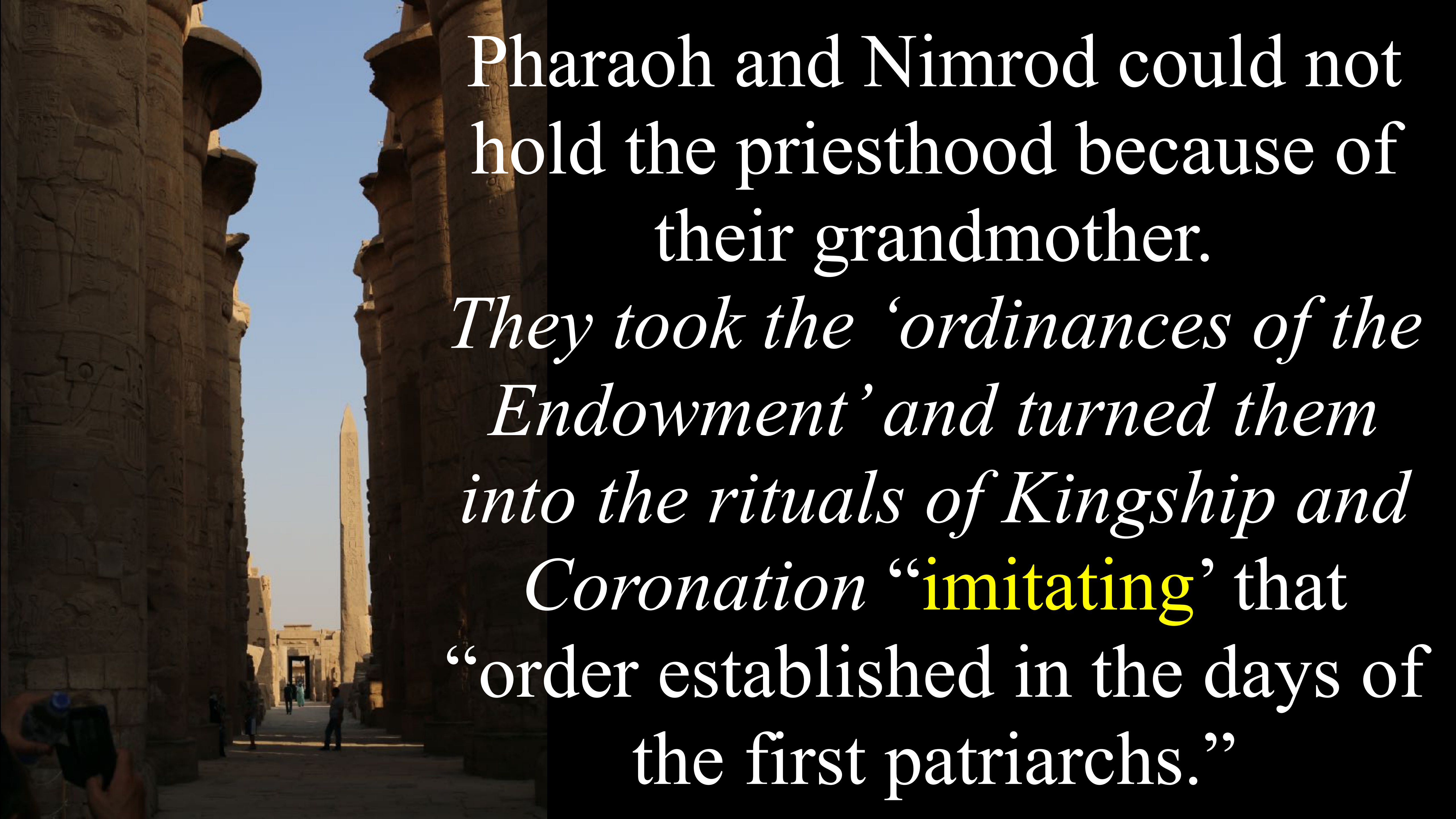
Coronation Ceremony



Pharaoh and Nimrod, not having the priesthood nor the rights to the Ordinances of Exaltation—to become a Prophet, Priest, and King, and a Son of God, on earth—earnestly imitate these sacred ordinances, and turn them into the Coronation Ceremony. To legitimize their kingship over mankind.

Civilization

Babylon, settled by Nimrod and Egypt established by Pharaoh become the two “Cradles of Civilization” and the symbols in scripture of the wicked world.

The background of the image shows a perspective view down a colonnade of massive, weathered stone columns in an ancient Egyptian temple. In the distance, a tall obelisk stands against a clear blue sky. The lighting is bright, suggesting a sunny day. The text is overlaid on the right side of the image.

Pharaoh and Nimrod could not hold the priesthood because of their grandmother.

They took the ‘ordinances of the Endowment’ and turned them into the rituals of Kingship and Coronation “imitating” that “order established in the days of the first patriarchs.”



The Witness of Christ

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

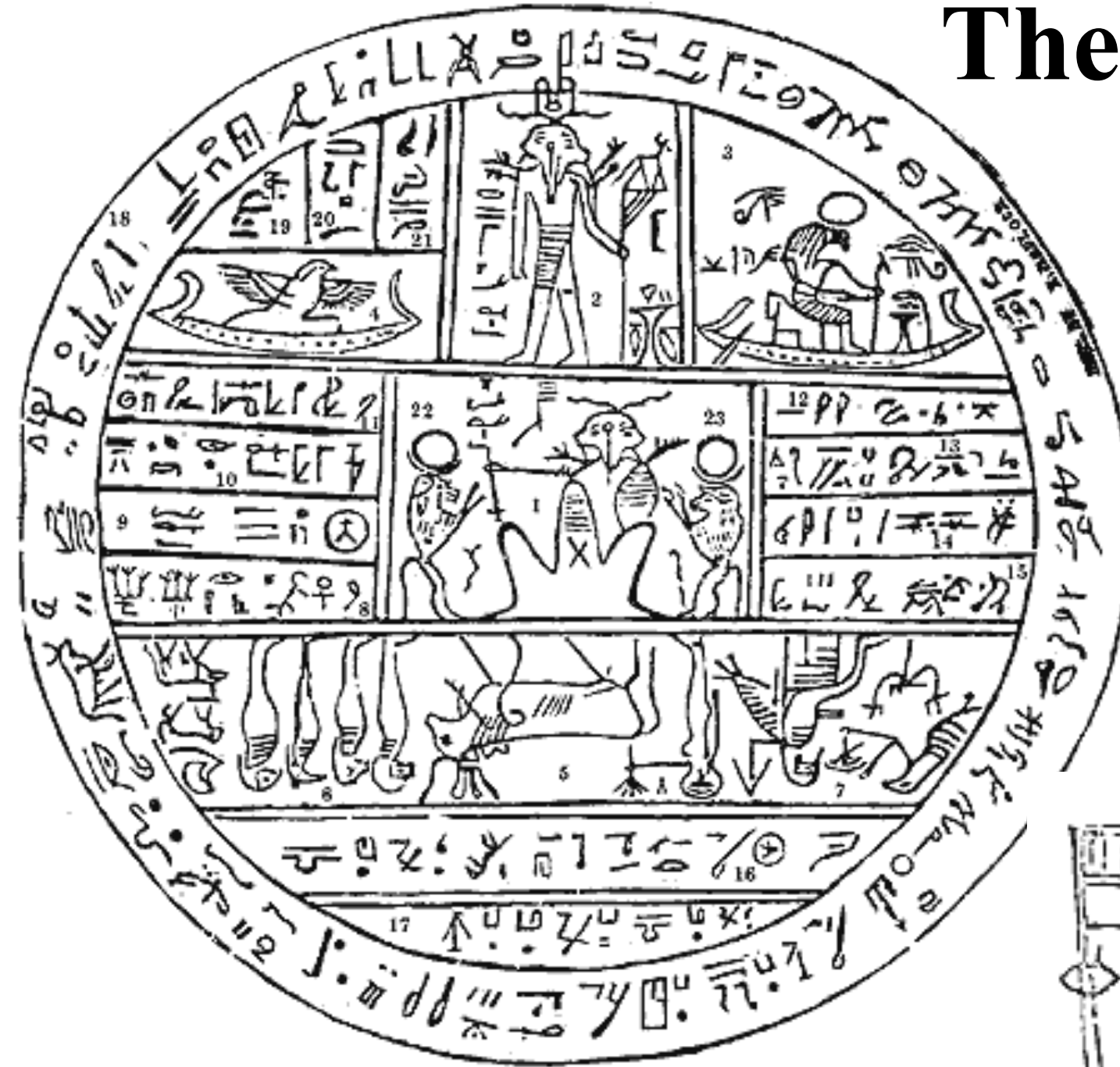
(Moses 6:63)

THE THREE FACSIMILES OF ABRAHAM

The Death of the God



The Resurrection and Ascension



The Enthronement



Kingship and Coronation

The Death of the King
Fac. # 1

The Resurrection and Ascension
of the King
Fac. # 2

The Enthronement of the King
Fac # 3

Kingship and Coronation

- 1. Ceremonies that symbolize the King's Death and rebirth or Resurrection.**
- 2. Some people are not admissible to the Ceremonies.**
- 3. To Prepare he Fasts and practices other austerities.**
- 4. A kind of Sabbath is observed; the people are silent and lie quiet as at death.**

The Death of the God



Fac. # 1



Kingship and Coronation

The Death of the God

- 5. The King must fight a ritual combat: by arms, by ceremonies, The King must die.**
- 6. The people indulge in obscenities, and or buffoonery.**
- 7. A substitute is chosen**
- 8. A Human victim (the substitute) is killed, the brothers or human sacrifice.**

The King goes into the Basement of the Temple

- 9. All fires are extinguished in the land**

The Resurrection and Ascension of the God



Fac. # 2

Kingship and Coronation

The Resurrection of the God

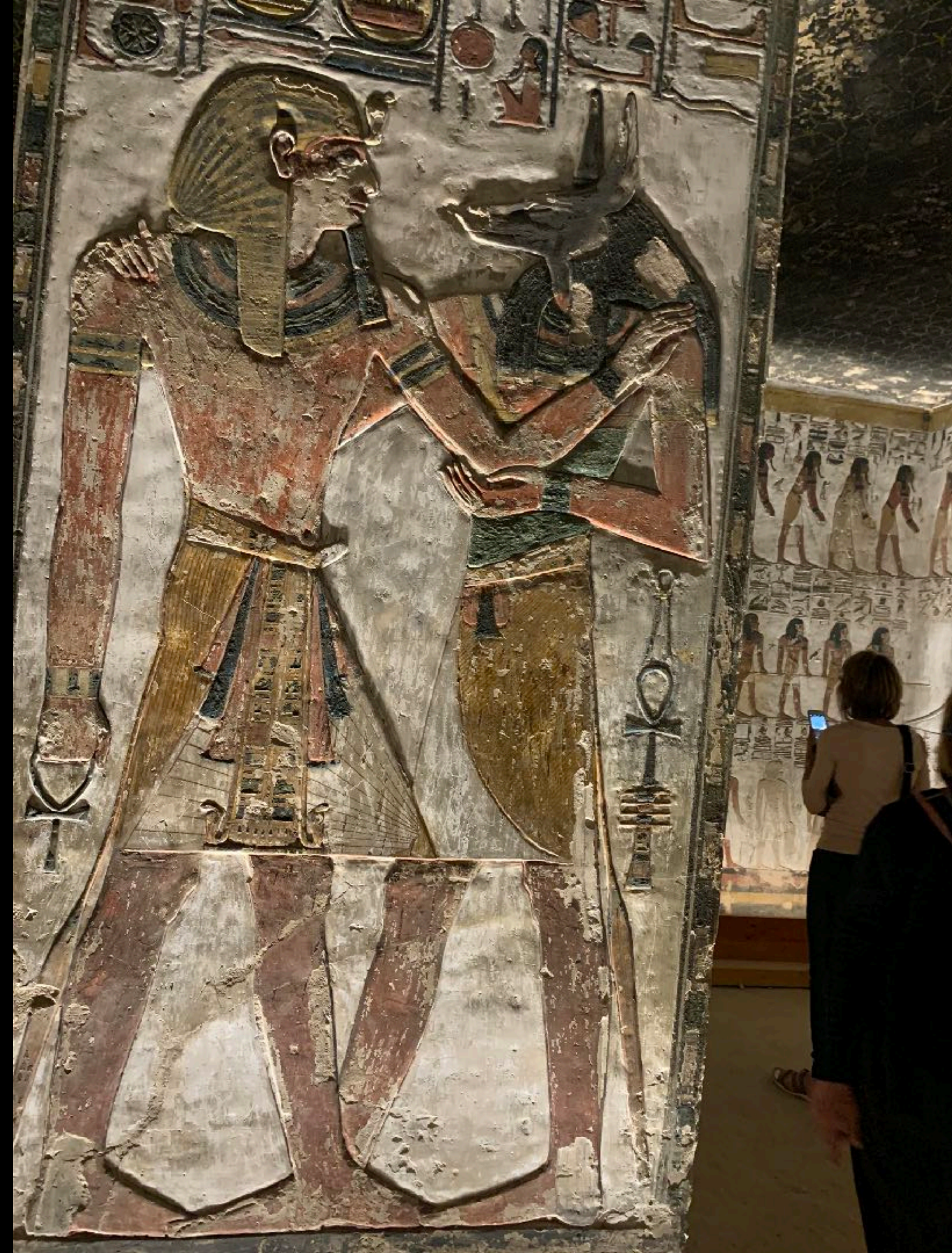
- 10. The king is washed with water.**
- 11. The king is anointed with oil.**
- 12. The king receives a new name.**
- 13. The king receives a communion or sacrament.**
- 14. The king is dressed in special robes.**
- 15. The king puts on shoes.**

The King comes out of the underworld after three days

The Enthronement



Fac. #3



Kingship and Coronation

The Enthronement

16. The King is crowned.

17. Fires are rekindled.

18. The King is admonished to rule justly and promises.

19. The king sits upon a throne.

20. He receives other regalia, sword, scepter, ring, robes.

Kingship and Coronation

The Enthronement

21. He takes three ceremonial steps in imitation of the rising sun.
22. The king scatters beans.
23. The people rejoice with acclamations.
24. A Feast is given

Kingship and Coronation

25. A Queen is consecrated with the King.

26. The King travels around his domain.

**27. The vassals or officials are consecrated at the same time,
or in the course of his tour.**

**28. The King may be consecrated several times, going up each
time in the scale of kingship.**

The Death of the God

Abr. Fac. # 1

**The Resurrection and Ascension of
the God**

Abr. Fac. # 2

The Enthronement

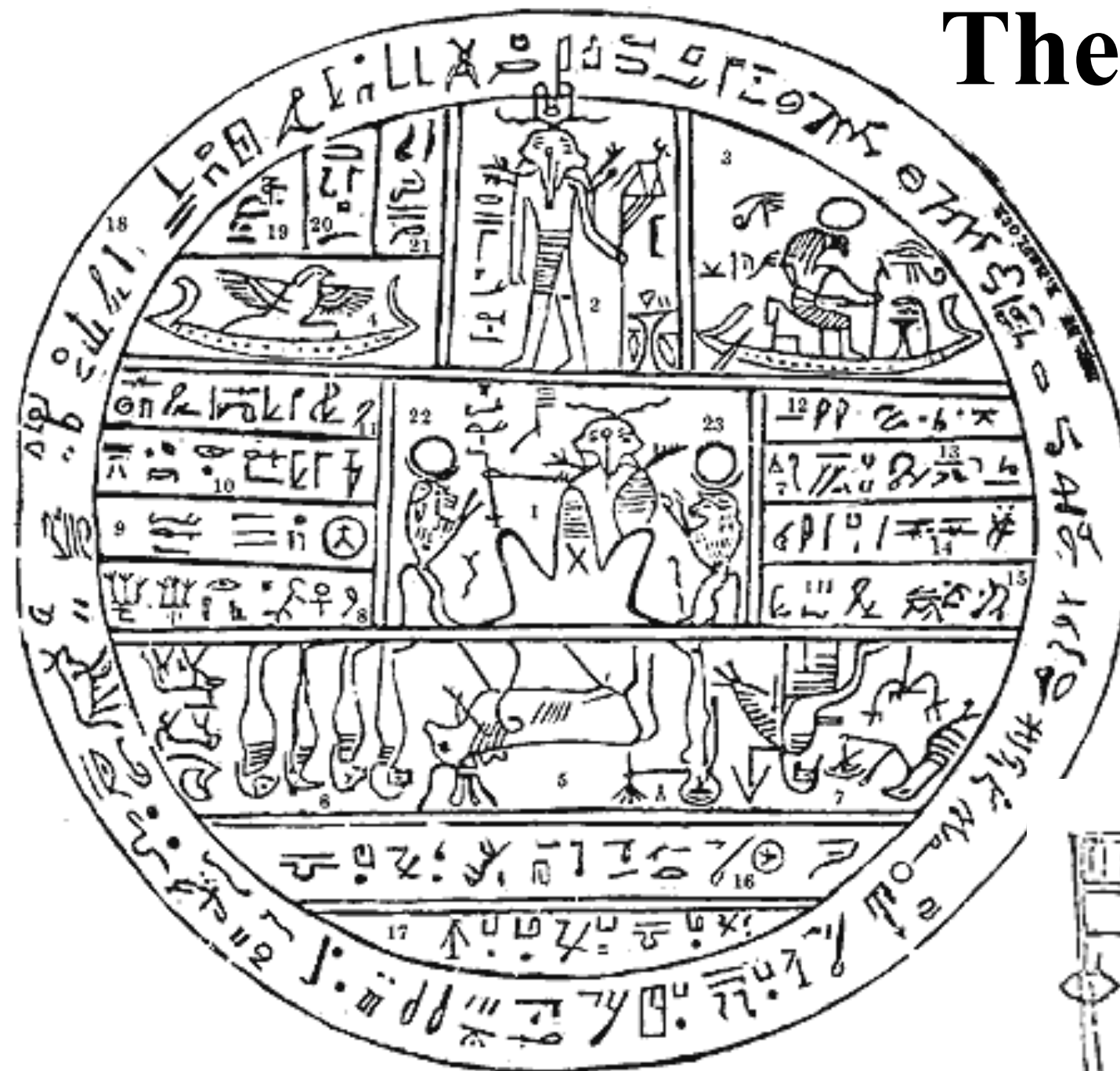
Abr. Fac. #3

THE THREE FACSIMILES OF ABRAHAM

The Death of the God



The Resurrection and Ascension



The Enthronement

