

Book Of The Order of Ancients



with The Writings of Abraham

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Compiled, edited, and formatted by Zen Garcia.

Cover Image William Adolphe Bouguereau.

Cover design Gerard Hamdani - <http://bookcloudcollective.com>

Published by Sacred Word Publishing, LLC. for public consideration.

Sacred Word Publishing

www.sacredWordpublishing.net

1st Printing: 2018

978-1-79473-014-4



Introduction:

As a seeker of truth and a student of the extra-biblical materials, I have spent the majority of my last 20+ years attempting to understand the biblical narrative better as presented by the foundational revelations as given within the King James Version of the Holy Bible. Those of you that are familiar with my work know that one of the more intriguing aspects of it, is I believe my Lord God-given ability to recognize and expound upon the underlying truths. Which are interwoven into not just the canonical and extra-biblical sources but also to unite the various themes which I write extensively upon together with the ancient mysteries, occult knowledge, oral traditions, and archeo-astronomical evidence daily revealed to modern humanity.

On February 28, 2015, Dave, one of my listeners, contacted me through www.FallenAngels.TV, our website to ask me if I was aware of The Writings of Abraham. Not having ever heard of them, he shared this quote with me, " Eight years later Noah begat a son of his wife Naamah, who was of the seed of Cain, and he

called his name Ham, for he said, Through him will the curse be preserved in the land."

He knew because of the publication of my fourth book *Lucifer - The Father Of Cain* that I had a keen interest in the enmity between the seed of the woman and the seed of the serpent as explicated in *Genesis 3:15*. I had never heard about or had a chance to read *The Writings of Abraham*. But upon doing so discovered that it had a great deal of contextual material which elaborated upon such questions as to how the seed of Cain survived the flood of Noah's day and why the birthright, blessings of Abraham were granted to Isaac instead of Ishmael and Jacob instead of Esau.

I was only able to locate this text in full at one website earth-history.com which as of this moment is no longer operational. Many months ago, I tried contacting the webmaster of that site to ask him about the source of this document and how and where he had come across its contents but never received a reply. The only thing that I know about it is that it is claimed to have been discovered as a papyrus scroll in Egypt in 1831.

The reason that I have decided to now publish this manuscript in full is 1) to make them available to those interested in my reference to them in Chapter 19 -How The Seed Of Cain Survived The Flood. Which I just published two days ago in my latest book, The Great Contest II: Enmity Between The Seed Lines. 2) To preserve it as a source of intrigue for biblical scholars and 3) to make it more widely available to those that may be interested in the themes presented within it as a body of work.

Know that in releasing this book that I am in no way affirming its authenticity but that I only want to ensure that they remain available for study by future generations. I will say however that having read and studied the text for many years now, I feel confident that its contents were passed down from an inspired source and that a forger would not have had the kind of intimate understandings which had been compiled and conveyed within them. Besides forgers usually only put forth such effort as a way to profit off of their efforts. I feel the extensive knowledge of the differentiation between the seed of the woman and the seed of the serpent is a concept which little known about is largely opposed by the mainstream

majority. As such it seems implausible to me that someone would have been able to forge this information in 1831 when it is not even recognized by most as biblical teaching in this day and age. And so it is for these reasons that I decided to republish and make them a part of the public domain and in that way ensure their content will not forever be lost.

Zen García, 3/5/2017

2019 Revision: The Book of the Order of the Ancients

Because many of you have asked me to make available in print for public consideration, The Book of the Order of Ancients said to have been written by Elijah the prophet, and which has become increasingly difficult to obtain for reading. I decided to amend the publication of The Writings of Abraham as it in same manner is a text which has largely become lost even to Internet access. Likewise because The Writings of Abraham do include and make mention of within them, a priestly tradition which begun with Adam in paradise was passed down to Enoch, Noah, Shem, Abraham, Isaac, Jacob, Levi, and so on and so forth.

This tradition is regarded in Scripture as being the Melchizedek Order and referenced within this text as the Church of the Firstborn. According to tradition, Adam was ordained into this order as prophet, priest, and king while appointed by YHVH dwelling in paradise before being tempted by the devil, he and Eve are exiled from access to the heavenly temple. One can find great mention of this scenario in a little-known manuscript called the Kitab-Al-Magalli:

On the seventh day God had completed all creation, and He called it Sabbath. God had created Adam in the third hour of Friday the sixth day. Iblis had laid claim to Godhead which had entered him in the second hour of that day, and God had hurled him down from heaven to earth. Before God the Lord created Adam, rest fell upon all the powers; and God said, 'Come, let us create a Man in our likeness and form and image.' When the Angels heard this saying from the Lord they became frightened and much terrified, and they said to one another, 'What is this great wonder which we hear, and how is it possible that the form of our God and Creator can appear to us?' Then all the Angels looked towards the right hand of the Lord, which was stretched out above all creation, and all of it was in His right hand. Then they looked towards the right hand of the Lord, and it took from all the earth a little handful of dust, and from all the waters a drop of water, and from the air a soul and a spirit, and from fire the force of heat, and

it became in the grasp of the Lord portions of the four elements, heat and cold, moisture and drought. Verily God, the glorious and strong, created Adam from these four weak elements, which have no power, that all creatures created from them might hear and obey him: dust, that man might obey him; water, that all that is born of it and in it might obey him; air, that it might be possible for him to breathe it and to feel its breezes, and that its birds might obey him; and fire, that the heat of forces created from it should be a powerful helper to his sense. The reason why God, may His holy names be sanctified! created Adam with His holy hand in His form and image was that he should receive wisdom and speech and animal motion, and for the knowledge concerning things. When the glorious and illustrious Angels saw one like Him in Adam, they were affrighted. The wondrous glory upon his face terrified them, his form appeared shining with divine light greater than the light of the sun, and his body was bright and brilliant like the well-known stars in the crystal. When the figure of Adam drew itself up, he leapt standing; he was in the centre of the earth, he stretched out his right hand and his left hand and put his feet in order upon Golgotha, which is the place where was put the wood (cross) of our Saviour Jesus the Christ. **He was dressed with a royal robe, he wore upon his head a diadem of glory and praise and honour and dignity, he was crowned with a royal crown, and there he was made king and priest and prophet.** God set him upon a throne of honour, and gathered to what was there all the animals and beasts and birds and all that God had created, and made them stand before Adam. They bent their heads and did

obedience to him, and he called each of them by its name. He made all the creatures obey him and they responded to his command. The Angels and the Powers heard the voice of God, may He be glorified and exalted! saying to Adam, 'O Adam, I have made thee king and priest and prophet and ruler and chief and governor over all creatures that are made. All creation shall obey thee and follow thy voice. Under thy grasp they shall be. To thee alone I have given this power; I have placed thee in possession of all that I have created.' When the Angels heard this saying from the Lord they redoubled honour and respect to Adam. When the Devil saw the gift that was given to Adam from the Lord, he envied him from that day and the schismatic from God set his mind in cunning towards him to seduce him by his boldness and his curse; and when he denied the grace of the Lord towards him, he became shameless and warlike. God, may His names be sanctified! deprived the Devil of the robe of praise and dignity and called his name Devil, he is a rebel against God, and Satan, because he opposes himself to the ways of the Lord, and Iblis, because He took his dignity from him. While Adam was listening to the speech of his Lord to him, and standing upon the place of Golgotha, all the creatures being gathered together that they might hear the conversation of God with him, **lo! a cloud of light carried him and went with him to Paradise and the choirs of Angels sang before him, the cherubim among them blessing and the seraphim crying 'Holy!' until Adam came into Paradise.** He entered it at the third hour on Friday, and the Lord, to Him be praise! gave him the commandment, and warned him against disobedience to it. Then the

Lord, to Him be praise! threw upon Adam a form of sleep, and he slept a sweet sleep in Paradise. And God took a rib from his left side, and from it He created Eve. When he awoke and saw Eve he rejoiced over her and lived with her, and she was in the pleasant garden of Paradise. **God clothed them with glory and splendour. They outvied one another in the glory with which they were clothed, and the Lord crowned them for marriage,** the Angels congratulated them, and there was joy there such as never has been the like and never will be till the day in which the people at the right hand shall hear the glorious voice from the Lord. Adam and Eve remained in Paradise for three hours. The site of Paradise was high up in the air, its ground was heavenly, raised above all mountains and hills, that were thirty spans high, that is fifteen cubits, according to the cubit of the Holy Ghost. **This Paradise stretches round from the east by a wall from the hollow to the southern place of darkness where the cursed Prince was thrown, it is the place of sorrows. Eden is a fountain of God lying eastwards, to a height of eight degrees of the rising of the sun, and this is the mercy of God on which the children of men put their trust, that they shall have a Saviour from thence, because God, may He be exalted and glorified! knew in His foreknowledge what the Devil would do to Adam.** Adam lived in the treasury of His mercy, as David the prophet said, ‘Thou hast been a fortress to us, O Lord, throughout all ages; cause us to live in Thy mercy.’ The blessed David said also in his prayer about the salvation of men, ‘Remember, Lord’ (the tree was the Cross which was planted in the middle

of the earth), ‘Thy grace which thou hast wrought from all eternity’; I mean by this the mercy which God loved to extend to all men and to our weak race. **Eden is the Church of God, and the Paradise in which is the altar of rest, and the length of life which God has prepared for all the saints. Because Adam was king, priest and prophet, God caused him to enter Paradise that he might minister in Eden, the Church of God the holy Lord, as Moses the holy Prophet testifies about this, saying, ‘That thou shouldest minister and declare by noble and glorious service, and keep the commandment by which Adam and Eve were brought into the Church of God.’** Then God planted the tree of life in the middle of Paradise and it was the form of the cross which was stretched upon it, and it was the tree of life and salvation. Satan remained in his envy to Adam and Eve for the favour which the Lord shewed them, and he contrived to enter into the serpent, which was the most beautiful of the animals, and its nature was above the nature of the camel. He carried it till he went with it in the air to the lower parts of Paradise. The reason for Iblis the cursed hiding himself in the serpent was his ugliness, for when he was deprived of his honour he got into the acme of ugliness, till none of the creatures could have borne the sight of him uncovered, and if Eve had seen him unveiled in the serpent, when she spoke to him, she would have run away from him, and neither cunning nor deceit would have availed him with her; but he contrived to hide himself in the serpent, the cunning creature, to teach the birds with round tongues the speech of men in Greek and such like. He would bring a broad mirror with much light sending out

rays; he would put it between himself and a bird, and speak what he wished that the bird should know, and when the bird heard this speech, it would glance around and look in the mirror, and see the form of a bird like itself and rejoice at it, and not doubting that it was a bird of its species that was speaking to it would listen to it and attend to its language. And it would comprehend it in a moment and talk to it. But the cursed Devil, when he entered the serpent, came towards Eve, when she was alone in Paradise away from Adam, and called her by her name. She turned to him, and looked at her likeness behind a veil, and he talked to her, and she talked to him, and he led her astray by his speech, for woman's nature is weak, and she trusts in every word, and he lectured her about the forbidden tree in obedience to her desire, and described to her the goodness of its taste, and that when she should eat of it she should become a god; and she longed for what the cursed one made her long for, and she would not hear from the Lord, may His names be sanctified! what He had commanded Adam about the tree. She hastened eagerly towards it, and seized some of its fruit in her mouth. Then she called Adam, and he hastened to her, and she gave him of the fruit, telling him that if he ate of it he would become a god. He listened to her advice because he should become a god as she said. **When he and she ate the deadly fruit they were bereft of their glory, and their splendour was taken from them, and they were stripped of the light with which they had been clothed. When they looked at themselves, they were naked of the grace which they had worn, and their shame was manifest to them;** they made to themselves aprons of fig-leaves,

and covered themselves therewith, and they were in great sadness for three hours. They did not manage to continue in the grace and the power with which the Lord had endued them before their rebellion for three hours, till it was taken from them and they were made to slip and fall down at the time of sunset on that day, and they received the sentence of God in punishment. **After the clothing of fig-leaves they put on clothing of skins, and that is the skin of which our bodies are made, being of the family of man, and it is a clothing of pain.** The entrance of Adam into Paradise was at the third hour. He and Eve passed through great power in three hours, they were naked for three hours, and in the ninth hour they went out from Paradise, unwillingly, with much grief, great weeping, mourning and sighing. They slept towards the East of it near the altar. When they awoke from their sleep, God spoke to Adam and comforted him, saying to him, blessed be His names! ‘O Adam! do not grieve, for I will restore thee to thine inheritance, out of which thy rebellion has brought thee. Know that because of my love to thee I have cursed the earth, and I will not have pity upon it, on account of thy sin. I have cursed also the serpent by whom thou hast been led astray, and I have made its feet go within its belly. I have made dust its food. I have not cursed thee. I have decreed against Eve that she shall be at thy service. Know certainly that when thou hast accomplished the time that I have decreed for thee to dwell outside, in the accursed land, for thy transgression of my commandment, I will send my dear Son; He will come down to the earth, He will be clothed with a body from a Virgin of thy race, named Mary. I will purify her and choose her, and bring her

into power generation after generation until the time that the Son comes down from Heaven. In that time shall be the beginning of thy salvation and restoration to thine inheritance. – Kitab Al-Magalli

Residing above the North Star Polaris, the mount of the congregation, the heavenly temple and throne room of the most high God is cited by Lucifer, as located in the sides of the north, above the stars and clouds of God which lie beneath the vaulted Dome of the earth. It is here in the paradise and garden of YHVH, that the tree of life exists under the supernatural Cherubic protection of the flaming angels of the sword guard. Also referenced as the home of the righteous, it is in this place that the city of God, New Jerusalem is currently located. It is this locale which John the revelator sees descending out of the heavens at the end of days when the firmament rolling back as a scroll, declines to the earth as place of residence for the elect during the millennial age.

The Book of the Order of the Ancients now included here with the Writings of Abraham, describes how believers in Yahushua did join together in community during the early establishment of the ecclesia, to live with and amongst each other. The core tenets of the Christian faith by which even the apostles lived, can be

found rooted within these teachings. The order of Melchizedek which Enoch, Noah, and Shem were ordained as cited within The Writings of Abraham, are extended to Abram under the tutelage of both Shem and Noah. Abram at the age of 13 is led by an angel of the Lord to Shem's tent. He remains there for 26 years and during that time, is mentored into the responsibilities, faith, traditions, and ways of being a high priest within this order.

Thus, to make modern scholars aware of and give the public access to these ancient teachings, I decided to release in this new rendition the inclusion of the Book of the Order of the Ancients in attachment to The Writings of Abraham since it is within this manuscript that allusion to this ancient order is even mentioned as existent.

Zen Garcia 10/2/19 Yom Teruah



- **Gustav Dore**

The Church of the Firstborn

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, [24] And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. - Hebrews 12:23

CHAPTER 97

AND when I had done this, Melchizedek again lifted up his voice and blessed me saying, Blessed art thou, Abraham, for the Most High God shall visit thee and shall bestow upon thee riches and honor and lands for an everlasting possession because thou hast been true and faithful to the covenants which thou hast entered before Him.

2. Wherefore, thou shalt continue to increase, worlds without end, and the glory of the Lord shall never depart from thee. The blessings of thy Fathers shall rest upon thee and thou shalt stand at the head and in thee and in thy seed after thee, those who shall bear thy priesthood, shall all the nations of the earth be blessed.

CHAPTER 98

THEREWITH, I departed from Melchizedek, rejoicing in his blessing, for he was a man of faith who wrought righteousness and when a child he feared God and by his faith he stopped the mouths of lions and quenched the violence of fire when those of the evil combination sought to destroy him from off the face of the earth.

2. Therefore, having been approved of God, he was ordained a high priest after the order of the covenant which God made

with Enoch which is after the order of the Firstborn, even our Father Adam.

3. For this holy order came not by man nor the will of man, neither by father nor mother, neither by beginning of days nor end of years, but of God.

4. For it was established in the beginning of the earth by the Ancients of days, wherefore it is called the Order of the Ancients, and it was delivered unto men from the beginning by the calling of God's own voice according to His own will through the voice of His Priesthood, unto as many as believed on His name and were faithful until they had obtained.

CHAPTER 99

BEHOLD, these could transcend the veil, according to the will of God, and commune with the General Assembly and Church of the Firstborn in heaven and many were caught up to be with them.

2. For God had sworn unto Enoch and unto his seed with an oath by Himself the every one being ordained after this order and calling should have power by faith to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God, to do all things according to His will according to His command, subdue principalities and powers, and this by the will of the Son of the Only Begotten of the Father which was from before the foundation of the world.

3. And men having this faith and coming up unto this order of God could be translated and taken up into heaven.

CHAPTER 100

NOW Melchizedek was a priest after this order which is the Holy Order of God; therefore he obtained peace in Shalom and was called the prince of peace.

2. And his people wrought righteousness and obtained heaven for they sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days or the end of the world.

3. For God hath said and sworn with an oath that the heavens and the earth should come together again and the sons of God be tried even by fire.

4. And thus Melchizedek, having established righteousness, was called the king of heaven by his people or, in other words, the king of peace.

5. And they communed with those in the city of Enoch and in the city of Peleg and had access to them and were blessed all their days. - The Writings of Abraham 97:1-100:5



- **Gustav Dore**

THE BOOK OF THE ORDER

Of Elijah the Prophet

CHAPTER 1

1. The record of Elijah the Tishbite which he wrote for his disciple Elisha whom he called from his field in Abelmaholah unto the holy order of God.

2. Behold, I, Elijah, write this record with mine own hand and no man shall see it until I have ascended into heaven.

3. Then shall mine authority and the keys of my Priesthood which is the Priesthood of the Fathers pass to my son Elisha by right of lineage and obedience.

4. This Priesthood came down to me from the Fathers by lineage, for I am a descendant of Joshua the son of Nun who was descended from Ephraim the son of Joseph through whom the rights of the Firstborn descended in Israel.

5. These rights I received when I was but a lad from my Father before he was martyred for the testimony of Jehovah and, according to the word of the Lord, I have appointed Elisha, who is mine adopted son, to be my successor in bearing off this work.

6. Nevertheless, not all of my rights shall rest upon him, for the Lord hath said, behold, my servant Elijah shall not die but shall bear with him the keys of his ministry unto the heavenly city until the last days when I shall send him unto

one of his seed whom I shall raise up to bear the fullness of this ministry again among the sons of men.

7. But he shall leave with Elisha those keys necessary to continue his work in organizing the Schools of the Prophets and the Order of Enoch that the sons of the prophets may continue to live after the holy order of God.

CHAPTER 2

1. Therefore, my son Elisha, I leave for thee this Book of the Order by which thou mayest govern the Order of Enoch, for I have organized and governed this Order according to the revelations of the Lord to me and under the direction of his Holy Spirit I give thee these instructions.

2. Everyone who desireth to enter the Order of Enoch must be one who loveth the Lord his God with all his heart, might, mind and strength and one who loveth his fellowman as himself, according to the word of the Lord through Moses.

3. He must covenant to live the law of consecration and to hold all things common with his brethren according to the pattern set by our First Parents, for when they came forth from the garden they divided not up the land but held it in common until their posterity through wickedness began to lay claim to it for themselves.

4. Behold, this private ownership of the property came to pass through the teachings of that evil combination which was organized by Cain that men might get gain for themselves because the love of God and man is not in them.

5. He who entereth the Order must be one who is dedicated to seeing the face of God and receiving from him the promise of eternal lives.

6. He must keep the commandments and statutes of the Lord his God, to do what is good and upright in the sight of God according to that which he commanded through Moses the lawgiver and through his servants the prophets.

7. He who seeketh to enter the holy order of God must be one who loveth that which the Lord loveth and hateth that which the Lord hateth.

8. He must keep all the evil far from him and love to do good, that his works may bear testimony of his righteousness before God and man; he must be governed by the principles of truth, righteousness, and justice in all he doeth while in this tabernacle of clay, having repented of his inclination to follow after the dictates of the flesh, no longer doing evil according to the selfishness and jealousy and contentious spirit which dwelleth in the natural man.

9. Every member of the Order must be dedicated to bringing into a bond of mutual love all those who are striving to live after the holy order of God.

10. To live after the order of the ancients means that they must live in the community of God's elect, holding all things common and loving one another as themselves.

11. Yea, they must unite in one heart and one mind, for only thus can Zion be built up in its perfect order and the name of our God be glorified.

12. Those entering the holy order must have shown by their works their desires to live according to all that God has revealed, to keep all his commandments, to perfect their lives according to God's holy order that they may be sanctified by the blood of the covenant unto the renewal of their spirits and their bodies.

13. They must love all the children of Light, each according to his position in the House of God, for those who live the highest law are most able to be loved, and so forth, even unto the lowest law of God.

14. They must hate the works of darkness and avoid intercourse with the sons of Belial, each according to the measure of his guilt, for God will bring every work into judgment and those who associate with the wicked will be condemned with them.

CHAPTER 3

1. He who loveth the truth and truly desireth to live after the order of heaven must declare his willingness to be united to the congregation of the Lord's elect and must consecrate by covenant all of his mind, all of his strength and all of his wealth to the community of God so that his mind may be purified by the truth of the Lord's precepts, his strength controlled by the Lord's perfect ways, and his wealth disposed of in accordance with the Lord's just design.

2. He must order his life according to the pattern which the Lord hath given, observing the hours of worship, the Sabbaths and the Holy Days to do them, neither omitting the feasts nor neglecting the fasts of the Lord.

3. He must be one whose heart is knit unto the ordinances of God's law, who will strive diligently to preserve them in purity, neither breaking the laws, changing the ordinances nor neglecting the everlasting covenants of our God.

CHAPTER 4

1. When such a man cometh forward to present himself as a candidate for admission into the Order, he should be

examined carefully by the elders of the community, and having been proven worthy, he must enter into a covenant in the presence of God, the holy angels, and his brethren of the Order by entering into the waters of immersion that he will do according to all that God hath commanded and not turn away from the service of the Lord through fear of wicked men or evil spirits nor through discouragement because of the trials which Belial shall send against him, for the Lord God of our Fathers hath appointed that all who seek to live after his holy order shall be tried and purified until their gold is pure and their dross consumed.

2. When a man hath entered into this covenant in the waters of immersion, the elders of the community are to lay their hands upon his head and bless him with the Holy Spirit of God.

CHAPTER 5

1. At the end of each year, every member of the community is to be interviewed, from first to last, that the spiritual standing of each in the community may be determined.

2. This is needful so long as Belial continues to hold sway as the god of this world.

3. The object of this interview is that every man in Israel may be made aware of his status in the community of God's elect, that he may measure himself against the perfect, eternal society of heaven.

4. If any man finds that he is being governed by a law which is beyond his desires, then let him be placed among those who live after his own heart.

5. If any man will qualify himself to live a law higher than he is living, let the opportunity be given him to live that law.

6. Thus no man in Israel need be abased below his ability to qualify nor exalted above his desires to live after the heavenly pattern.

7. Thus all members of the community will stand, each in his proper place, according to a true evaluation of his standing before God.

8. Let those who judge in these matters, judge according to correct principle, in profound humility, being full of charity and equity toward their brethren and sisters that the society of heaven may flourish among you, being sanctified by love and unity in the Lord our God.

CHAPTER 6

1. Anyone who refuses to live after the pattern of God's holy order, the perfect society of heaven, but persists in walking after stubbornness of his own heart and the vain traditions of his fathers, shall not be admitted into the community of God's elect.

2. For inasmuch as he has rebelled against the discipline required of those who are called to set their lives in order according to the precepts of the heavenly law, he cannot be counted among the saints of the Most High.

3. The spiritual, mental, physical and material resources of such a man are of no value to the community of God's elect; therefore he shall not be permitted to enter into the Order of Enoch to live after the pattern of heaven.

4. If he were honest in acknowledging his weaknesses before God, then would the Lord make his weaknesses to

become strengths unto him, but inasmuch as his heart remaineth stubborn and he repenteth not, he shall remain in his sins.

5. Such an one looketh upon the light of God's truth but seeth only darkness.

6. He can never be sanctified because the light is not in him that he should be born again, a new creature in the Lord.

7. Although he should offer numerous sacrifices in the similitude of the Lamb of God and be immersed in water any number of times and be washed and anointed after the order of the Messiah, yet he can never be cleansed from his sins except through contrition and repentance, wherein he rejecteth his former works and walketh in the path which our Fathers walked, which is the holy order of God.

8. Unclean, unclean he remaineth so long as he will not be governed by the laws of God, neither submit himself to the ordinances; he shall never enter into communion with the heavenly hosts.

9. It is only when the spirit of man hath been awakened to the light of God's truth that he can begin to direct his life according to those holy principles by which he can ascend into the presence of God and make his calling and election sure.

10. Only through obedience to those laws and that holy order which have been handed down from our Fathers who entered into the presence of the Lord and held communion with the General Assembly and Church of the Firstborn can a man sanctify his life to commune with the Fathers who have gone on before.

11. Thus can the blessings and rights and the priesthood of the Fathers descend upon their heads and they shall dwell in the courts of the sanctified in time and eternity.

12. For only through obedience to the laws and ordinances of God, walking faithfully after his holy order and enduring unto the end therein can a man be redeemed from the Fall and gain a remission of all his sins so that his mind can be opened to gaze upon the true light of life.

13. It is through obedience to the laws and ordinances of the Lord that a man receiveth the Holy Ghost which will lead him unto true and complete union with God and all holy men as his iniquities are lifted from him and his mind is expanded to receive God's truth that he may walk therein as one of the children of light.

14. For the atonement of the Lamb of God cometh upon all those who are upright and humble and submissive to all the ordinances of God that their sins should be washed away in the waters of immersion and they be sanctified through the blood of the covenant and immersion in fire and in the Holy Ghost.

15. Thus are they purified from all stain that they should be pure and holy, without spot.

16. Only such an one can perfectly direct his steps to walk blamelessly through all the vicissitudes of life, never deviating from the ways of God, but keeping all the commandments without turning either to the right or to the left and without overstepping any of the bounds imposed by the word of God.

17. Then indeed is he perfectly acceptable before God and a pleasure unto our Lord.

18. Then will his joy increase and he will enter by covenant into the community of the faithful to dwell with the Fathers who have inherited their thrones forever and ever.

CHAPTER 7

1. Those who enter into covenant to hold all things common according to the Order of Enoch and faithfully adhere to the Order of the Ancients should be instructed that their minds may be opened to the vision of eternity and how the order of heaven can be established and perpetuated here on the earth.

2. He who is called to instruct the children of Light in these matters must understand and teach the disciples the true nature of man, the different influences which form his character, the meaning of his history and the reason that God at one time blesseth him bounteously and at another time afflicteth him dreadfully.

3. This is the hidden knowledge, the application of which redeemeth man from his natural state and ushereth him into the holy order of God where he can be prepared to enter into the presence of God himself and partake of the fruits of eternal lives.

CHAPTER 8

1. The Lord is a God of knowledge.

2. By his word was everything made which was made and he governeth all things according to his infinite foreknowledge.

3. Even before he created the heavens and the earth, he counseled with the hosts of heaven and planned a plan wherein the spirit of every man should have his appointed

role, for the spirit of every man appeared before the Lord of spirits in the beginning and received a place appointed in the family of heaven and earth.

4. When a man filleth his appointed role, it is according to the glorious design of the Lord of spirits and thus, as each one functions according to the divine plan, the work of God is pushed toward its consummation.

5. The designs of God cannot be frustrated; in his hand lieth the government of all things and he sustaineth all the children of men in their needs, wherefore it becometh all men to worship the Lord God of Israel and be obedient to the divine plan which he hath ordained in their behalf.

CHAPTER 9

1. Now, the God of the spirits of all men created man to rule the world and set before him the ways of life and death, truth and falsehood.

2. Thus was man made free, even from the beginning to choose for himself the good or the evil until the final judgment when the works of every man shall be made manifest and each shall receive a just reward according to his works requisite with the mercy of our God.

CHAPTER 10

1. The origin of truth lieth in the Fountain of Light, the Holy One of Israel, while the origin of falsehood or evil lieth in the Wellspring of Darkness.

2. All who practice righteousness are under the domination of the Prince of Lights and walk in the path of Light while those who practice evil are under the domination of the Angel of Darkness and walk in the path of darkness.

3. Yea, the Angel of Darkness is the Devil, that evil spirit who lieth in wait to entrap the souls of men and drag them down to misery and woe.

4. He lieth in wait at any opportunity to lead the unwary soul into sin and error so that through his evil influence, even the children of light are led to commit those things which are grievous in the eyes of God.

5. When men of their own free will choose to follow the influence of this enemy of all righteousness, they fall from the grace of the God of heaven and must repent of their iniquities that the Lord can visit them in his mercy and redeem them from their sins, that they may know to sing the song of redeeming love.

6. All the afflictions which befall the children of men, all their trials, all their sorrows result from the acts of this Prince of Evil.

7. He and all his hosts are dedicated to causing the children of light to fall from grace and become enmeshed in their snares.

8. Nevertheless, the God of Israel with all his holy angels is always nearby to assist the sons of Light and save all those who will call upon his name from the power of the evil ones.

9. The Lord God hath given unto man his agency to choose the good or the evil.

10. The Lord loveth righteousness and will for ever and ever and is always pleased with those who walk in paths of righteousness, but he hateth the evil and those who walk in the paths of evil will be cast out of the presence of the Lord at the last day, for the Lord cannot look upon evil with any

degree of acceptance nor can those who love evil dwell in his presence.

CHAPTER 11

1. These are the fruits of the Spirit of God: enlightenment whereby a man can perceive the ways of God to walk therein, discernment to know the good from the evil, reverence for the name of Deity and consciousness of the approaching judgments of God, humility, patience, abundant charity, love of righteousness, vision, wisdom, trust, faith, confidence in the power of the Almighty God, knowledge, self-mastery, sanctity, pure thoughts, abounding love for all who follow the truth, purity, modesty and the ability to hide within oneself the secrets of God which one has received.

2. All these things come unto men in this world through communion with the Spirit of truth.

3. All those who walk in that path which is set before them by the Spirit of truth shall receive health in their navel and marrow to their bones and shall find wisdom and hidden treasures of knowledge.

4. These shall inherit eternal lives, even the continuation of the seeds forever and ever, worlds without end.

5. Eternal shall be their blessings and everlasting their joy in the realms of glory, for they shall be crowned with light and robed in glory and shall dwell in everlasting burnings in the presence of our God.

CHAPTER 12

1. With the wicked it is not so, for the fruits of wickedness are greed, malice, falsehood, pride, presumption, deception, guile, insolence, unrighteous anger, folly,

arrogance, lewdness, unchastity, blasphemies, selfishness, blindness of the eyes, deafness of the ears, stiffness of neck and hardness of heart.

2. Such men walk entirely in the ways of darkness and all their works are evil and abominable in the eyes of God.

3. Those who walk in the paths of evil shall receive a multitude of afflictions at the hands of the holy angels.

4. These are the sons of Perdition who are subject to the wrath of God through all eternity.

5. Eternal horror is their end and perpetual reproach, even the disgrace of final annihilation in the fire, for they shall dwell in outer darkness until their end which is extinction without remnant or survival and after this, their lot no man knoweth nor is it revealed to any man save those who are made partakers thereof.

CHAPTER 13

1. Thus, O Elisha, are the ways placed before every man that he may choose the good or the evil.

2. Thus is man free to choose for himself, for the Lord will force no man to choose the right and the devil cannot force him to choose evil.

3. Between good and evil there is an eternal enmity; they cannot exist together in peace.

4. But the Lord God hath appointed a time of judgment when he shall destroy evil forever.

5. Then will truth emerge triumphant and shall cover the earth as the waters cover the seas.

6. Then shall the sanctified, those who have been refined and purified from all evil and all the effects of wickedness through the immersion of fire and of the Holy Spirit, reign with the Lord upon the sanctified earth.

7. These have been washed clean in the waters of immersion and received of the Holy Spirit unto the cleansing of their souls from all the abominations and filth of wickedness, that having been made pure and holy they might understand the hidden mysteries of the kingdom of God, those secrets which remain among the sons of Light, being endowed with the vision of the heavenly order.

8. These hath God chosen to be joint heirs in his eternal covenant that they should inherit his glory.

9. Then will the earth be redeemed; death and hell shall be no more and men shall dwell in the presence of God, those who have been sanctified, forever and ever, worlds without end.

CHAPTER 14

1. Now, my son Elisha, having explained the influences which lead men to do good or evil, I shall give unto thee the rules of the Order which all the members of the community of God's elect are bound to obey.

2. All such as shall have declared their desire to turn away from all evil and walk in obedience to every word of God according to the commandments which he hath given shall observe these rules.

3. They are to keep apart from the company of the froward, having not intercourse with the inhabitants of the world except such as is required in the exercise of their

stewardships and the preaching to them of the gospel of repentance.

4. They are to be one with their brethren in the community of God's elect holding all their goods common according to the holy order of God and holding one faith and one doctrine.

5. They are to abide by the decisions of the Presidency of the Order and the Family Council in all matters and be subject to the word of God as it is delivered through his prophets the Patriarchs in all matters doctrinal, economic and judicial.

6. They are to be united in all their efforts and always practice veracity, humility, righteousness, justice, charity and decency with no one walking in the stubbornness of his own heart or going astray according to the ideas of his fallible human mind.

7. They are to unite their efforts in overcoming their carnal natures, that the flesh may be subjected to the spirit, putting off the carnal man, becoming spiritual in their natures.

8. They are to establish truth in Israel that falsehood should be banished from among them forever.

9. They are to unite with an everlasting covenant forming a bond of union which can never be broken.

10. They are to freely extend forgiveness to all who have enlisted in the cause of holiness and truth.

11. Thus shall they become united as one man before the Lord our God that they may be found acceptable in his sight.

CHAPTER 15

1. Obedience to these rules can only be maintained through cultivation of the Holy Spirit which is received in the ordinances of God's House.

2. Every one who seeketh admittance to the community of the Order must first be approved by the Presidency of the Order.

3. He must then enter into a covenant of God in the presence of his brethren of the Order, binding himself by a solemn oath to consecrate all of his mind, all of his strength and all of his wealth to the community of God's elect.

4. He who maketh this covenant is to keep himself apart from those who have not received the ordinances of God's House, except when acting in the strength of his Priesthood in the service of our God.

5. Those who reject the ordinances of God's House cannot perfect their lives that they may be sanctified by the power of the Holy Ghost; therefore, they remain in their sins and their pride, being subject to the judgment of God, for surely he shall come forth in vengeance upon all those who have the Covenant revealed unto them but receive it not, until they shall be finally destroyed without remnant if they repent not.

6. No man can be purified except by the power of the Holy Ghost which is received in the ordinances of God.

7. Only thereby can men become holy if they repent of their evils, for without repentance, the reception of the ordinances is a mockery before God and shall result in a cursing and not a blessing.

CHAPTER 16

1. When a man desireth to enter the Covenant and take upon himself the ordinances of God's House, thereby allying himself with the congregation of the saints, he is to be interviewed to determine his conduct in life, his relations with his fellowmen, and his adherence to correct principle and the true doctrines of heaven.

2. He who is found acceptable shall then enter the Order of Enoch after the Aaronic order where, through obedience to the word of God and the instructions of those who preside over him in the Priesthood, he may progress from one degree to another until he entereth into the Order of the Father, the holiest of all.

3. Moreover, every member of the Order is to be interviewed at the end of each year to evaluate his spiritual attitude and the performance of his duties.

4. Thus by annual and other interviews, the standing of each man in the community may be made evident, that the righteous may be promoted by virtue of their increased understanding and the integrity of their conduct, while the froward shall be demoted for their waywardness.

CHAPTER 17

1. When any member of the community hath been offended by another or observeth another in wrongdoing, he is not to come against that erring one with a railing accusation, but is to approach him truthfully, humbly and humanely.

2. A saint of God must not bear hatred in his heart toward his brother.

3. If the offender will not hear his complaint, then he is to take with him two of the teachers to reason with him.

4. If the offender will not hear them, then he is to be called before the High Priest and his brethren who are set as judges in Israel.

5. Thus will all disputations be settled in order, without anger or emotion, that peace and harmony and unity may be preserved in Israel.

6. Furthermore, no man is to bring a charge publicly against his brother except he prove it by witnesses, for in the mouth of two or three witnesses shall every charge be established.

CHAPTER 18

1. These rules should govern the affairs of the community.

2. All those who have entered the holy order of God should be obedient to those who have been placed over them in the Priesthood in all matters, as especially those relating to the Order of Enoch.

3. All the elect are to eat at a common table, assemble at every appointed time to worship the Lord their God and attend all councils to which they are invited.

4. They are to attend the schools of the Priesthood where they can be instructed in the order of heaven.

5. They are to neither eat nor drink that which hath not been blessed and sanctified.

6. They shall assemble at sunrise, high noon and sundown to praise the Lord their God and worship before his throne.

7. They shall meet together often to study the word of God and share the word of life.

CHAPTER 19

1. The council of the Order is to be conducted according to the laws of God.

2. Every member is to have an equal opportunity to give his opinion in the council.

3. No one, however, is to interrupt while his brother is speaking not to speak until he is finished.

4. Everyone is to speak in turn, as he is called upon.

5. No one is to speak on any subject which is not the concern of that council.

6. Thus by reasoning together will the council determine the will of God that all things in the Order may be done to the glory of the God of Israel.

CHAPTER 20

1. Regarding the teaching of this order, O Elisha, no one is to engage in discussion or disputation with another concerning the Law of God nor is it to be discussed with those who are not sincerely seeking the truth.

2. With those, however, that have chosen the right path, everyone is to discuss matters pertaining to the knowledge of God's truth and of his righteous judgments.

3. The purpose of such discussions is to guide the minds of the members of the community, to give them insight into God's hidden wonders and truths, and to bring them to walk blamelessly each with his neighbor in harmony with all that has been revealed to them.

4. For this life is a time of preparation for meeting the Lord and a time when the elect must be careful not to mingle with the wicked lest they be led to turn aside from the way through the cunning craftiness of the evil ones.

CHAPTER 21

1. Thus must the elect be careful to live by every word of God.

2. Say unto those who are seeking the inner vision in these dark days, Thus saith the Lord God of Israel, Let mine elect keep no fellowship with the world for all their ways are evil before me.

3. Leave them to pursue their wealth and profit, for they are slaves to their desires.

4. Be ye zealous to carry out every covenant and commandment which ye have received in the ordinances of mine house or ye shall be in the power of the devil, and surely it shall be hard for you at the judgment bar.

5. Faithfully exercise your stewardships according to the holy order of God which I have revealed unto you.

6. Accept willingly whatever may befall you, for I, the Lord, have all things in mine hands and take your pleasure in nothing but according to the will of God.

7. Speak only that which is acceptable before your God and lust not after anything which I have not commanded.

8. Then shall your reward be sure and ye shall stand at the judgment bar without fear. Amen.

CHAPTER 22

1. Now, Elisha, my son, I shall soon leave to join my Father Enoch whose city I have sought all my days, but I shall leave with thee the keys which are necessary for thee to do the work which the Lord hath appointed thee.

2. My mantle also shall fall upon thee and the pure in heart will know thy voice and will follow thee.

3. Farewell, my son.

4. May the grace of God attend thee all thy days and may the peace of God be in thine heart. Amen.



The Writings of Abraham

from the papyri found in Egypt

1831



Part 1:
Chapter 1 ~ 79

CHAPTER 1

BEHOLD my son, I have caused to come into thine hands a fragment of the writings of Abraham in which he hath left a record of his sojourn among men and of the blessings of the Lord unto him. This I have brought to thee that thou might restore that which is lost that the fullness of the record in its original purity might be found again among the sons of God.

2. Behold, these things are sacred, wherefore, send them not forth unto the children of men but let them be for the edification of the elect that your hearts may be turned unto the Fathers and ye may draw close to them and they to you.

3. Thus will the veil be withdrawn and ye will commune with the General Assembly and Church of the Firstborn and shall even be ushered back unto my presence.

4. Go to now and do this work which I have placed in thine hands. Amen.

CHAPTER 2

I, Abraham, was born the son of Terah who was Prime Minister to Nimrod who reigned in Ur of the Chaldeans.

2. Now this Nimrod was a wicked man and an idolater and my father (Terah) was led to follow after his abominations.

3. Moreover, Nimrod was a man of mighty power for he was Master Mahan and had in his hands the secrets of the ancients as they had come down from Cain wherein he knew the words of power and the signs for using them

and he had the holy garments which had been given unto Adam in the garden in which was great power.

4. All of this power did Nimrod use to get gain after the manner of the secret combination.

5. With his power he had set out to build a tower which would reach to heaven, even the city of my father Enoch which had been taken up, that he, Nimrod, might depose God from his throne for God had taken up his abode among the people of Enoch.

6. But God frustrated the plans of Nimrod by confounding the language of him and his people that they could no longer remember the sacred words and they scattered forth over the face of the earth.

7. At that time Nimrod came and established the city of Ur which is the City of Light, for he yet retained his determination to build a city to rival the city of God that the light and power might center in him.

8. And through the ministration of Satan he did receive again some of the words of power and did reorganize the secret combination among his people; but he had not power as at the first for the fullness of the pure language was not restored to him according to the decree of the Most High God.

9. Now, in all the wickedness of Nimrod, my father stood by his side for he was deceived by the subtle cunning and power which Nimrod possessed.

CHAPTER 3

MY father Terah was the son of Nahor and Nahor was the son of Serug and Serug was the son of Reu and Reu was the son of Peleg in whose days the earth was divided.

2. Peleg was the son of Eber who was the son of Eber who was the son of Salah who was the son of Arphaxad the son of Shem, who was Melchizedek, which by interpretation is king priest, for he was a king and a priest of the Most High God.

CHAPTER 4

NOAH was the son of Lamech, the son of Methuselah, the son of Enoch, who was taken up with his city that they might minister unto those in the flesh who sought a higher law than was available to them on the earth.

2. Now the birth of Noah was after this manner: While his father Lamech was journeying toward his home from preaching the gospel among the sons of men, most of whom had rejected his testimony, an angel of the Lord appeared unto him and saluted him, saying, Hail Lamech, thou favored one of God, for according to the promise of the Lord God to thy father Enoch, thou hast been chosen to be father to him through whom the seed of the Gods will be preserved through the great flood which the Gods will send upon the earth in judgment, for all the sons of men have gone astray through the corruptions of those angels who fell from among the Gods and mingled their seed with the daughters of men and begat sons of great strength and mighty wickedness.

3. Yea, these have caused all flesh to corrupt their way before the Lord; wherefore they shall be destroyed, save thy son who shall be the seed of the angels.

CHAPTER 5

THE mother of Noah was also the daughter of Methuselah for Lamech and his wife had the same father but different mothers.

2. And when Noah was born, his body was full of light, which thing caused great consternation to his father and mother and his father's wives and children and all his house.

3. Moreover, the child stood upon his feet when he had come forth from the womb and his tongue was loosed and he did sing praises unto the Lord saying, I will praise thee, O Lord, for thou art the source of all power, yea, the wellspring whence it floweth unto the sons of God, and thou art also abounding in wisdom and great and mighty counsel unto thy servants.

4. Nevertheless, though thou art a God who is long-suffering in judgment, the sins of the children of men have come up before thy face and thy fury hath waxed strong and will be visited with judgments upon the earth.

5. Thy mercies, O Lord, are beyond number, but thou art a God that visiteth wrongdoing upon the children of men who the fullness of their iniquity hath come upon them.

6. Therefore shall the earth be destroyed according to the word of God which cannot fail.

7. For the waters of the flood shall come upon the earth and all things shall perish from before thy face, O Lord.

8. Nevertheless, in thee do we put our trust for in whatsoever thou doest, O Lord, thou hast ever done justly. Amen.

CHAPTER 6

THESE things were a source of amazement and concern unto Lamech who thereupon went unto his father, Methuselah, and finding him in the temple he said, My father, this day did my wife, thy daughter, bear a man-child.

2. And at his birth the room was full of light so that we could not look upon him and when we could look upon him, behold, the child's hair was white and fire seemed to come from his eyes and then he stood upon his feet and sang a hymn of praise unto the Lord and lo, he seemed to have the tongue of an angel.

3. Tell me now the meaning of these things and how can I raise such a son?

CHAPTER 7

HEARING these words, Methuselah, too, was troubled and said, Fear not, my son, for although I know now the meaning of these things, I will go unto my father, Enoch, for he is privy to the angels and he will be able to explain all things to us.

2. Whereupon, Methuselah traveled to the top of the highest mountain whence he could speak unto his father,

Enoch, and he said unto him, My father, my daughter, who is the wife of my son Lamech, hath this day brought forth a man-child.

3. And at his birth the room was full of light so that they could not look upon him and when they could look upon him, Behold the child's hair was white and fire seemed to come from his eyes and then he stood upon his feet and sang a hymn of praise unto the Lord and lo, he seemed to have the tongue of an angel.

4. Thus saith my son Lamech, who is greatly perplexed as to the meaning of these things and how he can raise such a son.

CHAPTER 8

HEARING this report, Enoch comforted his son Methuselah, saying, Fear not, my son, nor fret thyself about this matter for did not a holy angel visit thy son Lamech and tell him that this should be the seed of the angels? And was it not so?

2. For this cause have these things happened; but on the eighth day when the child is circumcised, he shall be covered and shall appear as other men except that his hair shall remain white as a token that through him the Lord will do a mighty work.

3. This word did Methuselah return to his son Lamech and he was comforted.

CHAPTER 9

AND on the eighth day when the child was circumcised, he was covered that he became as other men except that his hair remained white and they called his name Noah, which by interpretation is comfort, because, Lamech said, Mine heart is comforted to know that my seed shall be preserved through the great flood.

CHAPTER 10

AND the child grew and waxed strong in wisdom and mighty in the power of the priesthood for he was initiated into the Order of the Ancients in his childhood and learned the rites and ordinances and the powers of the priesthood with the signs and tokens and key words wherewith he could call upon the powers of heaven to combat the forces of the adversary.

2. And when he was come of age, he took twelve wives and begat many sons and daughters who grew up in righteousness and served the Lord all their days and some died and others were caught up unto the city of Enoch.

3. But in the next generation they corrupted themselves, for the daughters of Noah's sons did go forth and lay with the sons of men, which thing was an abomination in the eyes of God.

4. Wherefore, the Lord said unto Noah, Behold, the daughters of thy sons have sold themselves, for behold, mine anger is kindled against the sons of men, for they will not hearken to my voice; wherefore, all those who go in unto them will be destroyed with them.

CHAPTER 11

AND when Noah was four hundred and fifty years old, he begat a son and he called his name Japheth.

2. Fortytwo years later he begat another son of her who was the mother of Japheth, and he called his name Shem.

3. Eight years later Noah begat a son of his wife Naamah, who was of the seed of Cain, and he called his name Ham, for he said, Through him will the curse be preserved in the land.

CHAPTER 12

NOW Noah had taken a wife of the seed of Cain, and she was a righteous woman; nevertheless, the curse remained with her seed according to the word of God.

2. And Noah took her on this wise: For the word of the Lord came unto Noah, saying, Take unto thyself Naamah, the daughter of Lamech, who dwelleth here in the city of thy fathers, for she hath been faithful to my gospel, wherefore I shall preserve through her the seed of Cain through the flood.

3. This Lamech who was the father of Naamah was of the seed of Cain being the son of Methusael, the son of Mahujael, the son of Irad, the son of Enoch, the son of Cain.

4. Lamech had married Adah and Zillah, the daughters of Cainan, the son of Enos, the son of Seth, the son of Adam. Adah bare children unto Lamech, but Zillah was barren until her old age when the Lord opened her womb, and she conceived and bare a son and a daughter.

5. Her son she named Tubal Cain, saying, After I had withered away have I obtained him from the Almighty God.

6. Her daughter she named Naamah, saying, After I had withered away have I obtained pleasure and delight.

CHAPTER 13

WHILE Naamah was yet a child, great consternation fell upon the seed of Cain, for Irad the Son of Enoch, the son of Cain, had become a member of the secret combination and was privy to all its secrets until one night when the Lord appeared to him in a dream saying, Irad, thou hast done evil instead of good and hast followed after Satan rather than God; wherefore, I shall destroy thee and thine house when I send in the floods upon the earth.

2. But Irad was pricked in his heart and pled with the Lord to show mercy and preserve his seed through the great flood.

3. Seeing that his penitence was true, the Lord said to him, Irad, if thou wilt repent and reveal the evils of the secret combination unto the sons of Seth, I will have mercy upon thee and I will join thy seed unto the seed of Seth that it may be preserved through the great flood.

4. Wherefore, Irad went forth and began to reveal the secrets of the sons of Cain unto the sons of Seth.

5. Lamech, being Master Mahan at that time, found Irad sitting in his garden with Joram, the young son of Irad, and slew him.

6. Thus Lamech slew Irad for the sake of the oath of the secret combination and he slew Irad's son with him.

7. But Tubal Cain, the son of Lamech, had followed him and viewed his evil deed which he had committed and he revealed it unto his mother Zillah and she unto her sister Adah.

8. Wherefore, Adah and Zillah confronted Lamech with his evil and cursed him in the name of the Lord for having slain Irad who had repented of his wickedness from among the sons of men.

9. And Lamech said unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech; hearken unto my speech, for I have slain a man to my wounding and a young man to my hurt.

10. If Cain shall be avenged sevenfold, truly Lamech shall be seventy and seven fold.

11. Lamech's wives, therefore, feared to confront him further, but Lamech repented not of his evil deeds and finding his son Tubal Cain at prayer, he slew him for having revealed his murders. 12. When Adah and Zillah, the wives of Lamech, learned of this, they took their remaining sons and daughters and went unto their father Cainan's city and revealed the remainder of the secrets of this evil combination among the sons of Adam.

13. Thus did Naamah come to dwell among the sons of Adam and she grew up before the Lord in righteousness and was known for her tender care toward the sick and the unfortunate.

14. Nevertheless, she had not husband because she was of the forbidden race.

CHAPTER 14

WHEN the word of the Lord came unto Noah, saying, Take unto thyself Naama, the daughter of Lamech who dwelleth here in the city of thy fathers, for she hath been faithful to my gospel, wherefore, I shall preserve through her the seed of Cain through the flood, Noah went unto his father, Methuselah.

2. Methuselah inquired of the Lord and returned this word unto his son Lamech: Verily, thus saith the Lord, Mine handmaiden Naamah have I given unto my son Noah that the seed of Cain might be preserved through the great flood which I will send upon the earth.

3. Wherefore, let not my son Noah fear to take her to wife, for in so doing he shall be blessed for through him will come all nations.

4. Wherefore, say unto him, Noah, my son, I have looked upon the evils of the sons of men which have come up before me, for they have corrupted the whole earth save only this city in which thou dwellest.

5. Therefore, I will send in the floods upon the earth but thou and thy seed will I preserve through the flood, for I will send mine angels to instruct thee in the building of an ark wherein ye shall be saved.

6. Behold, I shall establish thy seed before me forever and I will spread them abroad over the earth as numerous as the sand upon the seashore.

7. Thy seed shall not cease as long as the earth shall stand but through thee and thy priesthood which will be preserved in thy seed shall all nations be blessed.

CHAPTER 15

WHEN Lamech returned this word to his son, Noah rejoiced and praised the Lord saying, I give thanks unto thee, O Lord, for thou hast been unto me a strong wall against all that would seek my destruction.

2. Yea, thou hast promised to shelter my from the disasters which are coming upon the earth, that the floods shall not come in upon me to destroy my seed from the earth.

3. Thou hast set my foot upon a rock that the sons of men shall not prevail against me.

4. Yea, I will walk in the way of the Ancients; in the paths which thou hast appointed will I spend my days for thou art my Shield and my Deliverer and in Thee will I trust all the days on my life. Amen.

CHAPTER 16

THUS did Noah take to wife Naamah, the daughter of Zillah, the wife of Lamech of the seed of Cain, and she bare him a son whom he named Ham, and thus was the curse preserved in the land through the great flood.

2. For when the patience of God was ended in which He did grant a space of time for repentance unto the sons of men, the floods came in upon the earth and destroyed all flesh from off the face of the earth save eight souls only,

for Noah and his youngest wife Adah, and his three sons Shem, Japheth, and Ham and one of each of their wives were preserved in the ark which the angels had instructed Noah in building.

3. The remainder of the righteous had died or been caught up into Enoch's city prior to the time of the flood, and these eight were saved.

CHAPTER 17

NOW when the flood had abated and the ark had come to rest upon the top of a mountain, Noah and his family descended the and after offering sacrifices unto the Lord and dedicating the land, they began to till the ground and raise all manner of crops.

2. And when the grape harvest was come in, Noah made wine and drank of the new wine in his tent and his heart was made glad and he rejoiced before the lord for the bounty which the Lord had given him.

3. And it was upon the Feast of Pentecost when Noah drank of the new wine before the Lord and lay down naked in his tent to sleep.

4. When Ham, the son of Noah, entered the tent he saw his father sleeping naked upon his bed with the sacred garments which had been given to Adam in the garden of Eden laying nearby.

5. Ham knew that he and his posterity could not bear the priesthood because of the curse of Cain which was upon them and knowing there was great power in the sacred

garments, he stole them from his Father Noah and hurried to his tents.

6. Rousing his family, Ham instructed them to strike their tents and led them away to the plain of Shinar where he dwelt and where Ham died.

7. Now Ham's wife was named Zeptah and she was also of the seed of Cain and they had a daughter named Zeptah.

8. This daughter, after the death of Ham, led a body of his people westward until they reached a body of water in the land of Zeptah, which is Egypt, where they settled and as the waters receded from off the land, they spread out and build many cities and temples.

CHAPTER 18

BEFORE the death of Ham, the sacred garments were given secretly by him to his son Cush

2. Cush also kept them hidden and in his old age gave them unto his son Nimrod and when Nimrod was twenty years of age, he put on the garments and he derived great strength and power from them.

3. Moreover, Nimrod was instructed in all the secrets of the evil combination by his father Cain, for Cain had not perished in the flood.

4. Wherefore, Nimrod became a mighty man among the sons of men and established his kingdom and grew stronger and stronger in wickedness after the order of the secret combination which was from the beginning, for

Nimrod spread his dominion over all mankind save those in the city of Shalom.

CHAPTER 19

SHEM ruled in the city of Shalom and he was called Melchizedek, for he reigned as king under his father Noah, and was a priest of the Most High God.

2. After the departure of Ham from the presence of his father Noah, Shem and Japheth dwelt together in peace under the benign rule of Noah; but in time, conflict arose among them and Noah led the seed of Shem to a new land which the Lord showed him where they built a city which they called Shalom, the City of Peace.

3. Noah invested his son Shem with authority to reign as Prince of Peace, and Noah devoted his days to instructing his people after the Order of the Ancients.

4. And his people dwelt in righteousness and worshipped the Lord their God and served Him.

5. They established the order of heaven among them and sought after the City of Enoch and the Lord came among them and ministered to them and those who sought for the gain of this world went out from among them, for they held all things common after the order of Enoch and no man had above his neighbor.

CHAPTER 20

AMONG those who went forth from the city of Shalom was Peleg, who traveled to the northwest and established a city after the order of his father Noah, for Peleg was the

son of Eber, the son of Salah, the son of Arphaxad, the son of Shem; and his people sought after the heavenly order and obtained it for they were caught up like the City of Enoch.

2. But Serug, the son of Reu, the son of Peleg, followed not after the way of his fathers, for he sought after gain for himself; wherefore, he led those who were of a like mind with himself out from the City of Peleg and they journeyed even unto the land of Shinar and became confederate with Nimrod.

3. Under the direction of Nimrod, Serug and his companions entered into the secret combination and became men of power and wealth in Nimrod's kingdom.

4. In the land of Shinar, Serug begat Nahor, and Nahor begat Terah, my father.

5. And Terah became great in the eyes of Nimrod, and Nimrod elevated him over all his people to stand at his right hand and advise him on all matters.

CHAPTER 21

NOW, my father Terah took many wives and begat many children.

2. And when he was sixtyfive years of age, he took to wife Amthelo, the daughter of Cornebo, the son of Serug, and she was a young woman of fifteen years.

3. And when Terah was seventy years old, his wife Amthelo conceived and bare him a son whom he named Abram, which be interpretation is Exalted Father, for he

said, Nimrod hath raised me on high over all his host, wherefore, my seed shall reign as gods forever.

4. Now this prophecy he spake, not knowing that it was of the Lord God.

CHAPTER 22

ON the night that I was born, there were great sings in the heavens, and when Nimrod's astrologers saw them, they were astonished and they spake evil of me to the king, saying that surely I should overthrow his kingdom.

2. Wherefore, they counseled the king to purchase me of my father that they might slay me and thus frustrate the plans of God.

3. King Nimrod thereupon sent for my father, Terah, and spake unto him of the words of the astrologers and asked for his son in return for a great sum of gold and silver.

4. But the Spirit of the Lord wrought upon my father that he was loathe to give me up to the king.

5. On the night that I was born, a son was also born unto one of my father's concubines and this child my father took unto the king and the king slew him in my stead, for thus had God ordained that I might grow up to serve him, the only wise and true God, and strive to establish his order in the earth all my days.

CHAPTER 23

THUS was my life saved by my father Terah, and he took me with my mother, Amthelo, and my nurse, Edna, unto a cave hidden in the mountains some distance from the

city of Ur where he secreted us and visited us each month at the New Moon.

2. For my father thus informed the king that he went each month on the New Moon to a spot sacred to his family deity.

3. For in the kingdom of Nimrod, each man worshipped gods of his own make, gods of wood and stone, each after the imagination of his own heart.

4. Thus did I dwell in the cave with my mother, Amthelo, and my nurse, Edna, and knew no other man save my father, Terah, and my elder brothers, Haran and Nahor, who accompanied my father on his visits.

CHAPTER 24

WHEN I was three years of age, the Lord visited me in a dream of the night and he said unto me, Abram.

2. And I said, Here am I.

3. And he said unto me, Abram, I am the God of thy fathers Peleg and Shem and Noah.

4. It is I who preserved thy life when the wicked king Nimrod would have destroyed thee, for I softened the heart of thy father that he should hide thee away.

5. This I did for I have a mighty work for thee to do in establishing mine order upon the earth, and, verily, I say unto thee, I the end, through thee shall this wicked Nimrod be destroyed from off the face of the earth.

6. Behold, thou shalt remain in this cave with thy mother and thy nurse for yet seven years, and at the end of that time thou shalt depart and I will send mine angel to guide thee unto the city of thy father Noah where thou shalt be instructed in the way of life.

7. And from that time forth the Lord instructed me often in dreams of the night that my mind was opened to the ways of his kingdom.

CHAPTER 25

WHEN I was ten years of age, I departed from the cave by night while my mother and my nurse slept and the angel of God met me and led me to the city of Shalom where Noah and his son Shem dwelt, and no man knew where I was.

2. And I dwelt with Noah and Shem for thirtynine years, being instructed in all the ways of the Most High God.

3. And finding great happiness and peace and rest therein, I sought for the blessings of the Fathers and I received, under the direction of Noah and Shem, those instructions whereby I might enter into the Order of the ancients and I became a rightful heir and high priest, holding the right belonging to the Fathers. For I was ushered into the Church of the Firstborn and tasted of the fruits of heavenly life.

CHAPTER 26

IN my fiftieth year, Father Shem called my into his presence and instructed me to return to the house of my father, for there were many there now who were seeking

after light and truth for they had seen the foolishness of worshipping idols of wood and stone, but they knew not where to find the true God.

2. And Father Shem blessed me saying, Blessed art thou Abram of the Most High god for He hath looked upon thee and found thine heart right before Him.

3. For this cause, the Most High shall visit thee and thou shalt stand at the head and be the father of a multitude, for many nations shall spring forth from thy loins.

4. Behold, in thy father's house dwelleth she to whom the promises belong, for she is a princess in the house of the Most High and shall reign as a queen over thy posterity forever.

5. Seek after her and take her to wife for she will be the mother of the promised seed.

6. The blessings of the God of Noah attend thee, my son, as thou journeyest on thy way for, from this time forth, thou shalt be a wanderer in the earth until thy seed shall come in to inherit this land by the power of God and the sword of His might.

7. Be faithful always, preach the truth in soberness and be valiant in the cause of God, and thou shalt be blessed forevermore. Amen.

CHAPTER 27

WITH this blessing resting upon me, I gathered together my family, for I had taken seven wives in the city of Shalom who had borne me fifty daughters.

2. And although I had no sons of mine own flesh, yet I had adopted twelve sons of those who were faithful to the Order of the Ancients and foremost among these was Eliezer of Damascus who had come to the city of Shalom seeking after the blessings of the Fathers and had remained as my son.

3. Him I appointed as steward over all I possessed for this journey, for he stood as mine heir for I loved him as my son and brother.

4. But Father Shem said unto me, Eliezer is a good and righteous man and he shall be greatly blessed in time and in eternity, but he shall not be thine heir who shall be thine heir who shall take in the house of thy father, for she is ordained to be thy queen of queens and the mother of thine heir.

5. Wherefore, as I have said, I gathered together my wives and my daughters and my adopted sons and their wives and children and I said unto them, Hear my words, beloved and hearken unto my speech, for I have been sent with a mission unto the house of my father in the land of Shinar to gather out the pure in heart who are seeking after the true God.

6. Gather together all your goods and make you tents in which to dwell and saddle your asses to travel upon for the Most High God hath declared that we shall be wanderers upon the earth from this time forth until our seed shall come in to inherit this land by the power of God and the sword of his might.

CHAPTER 28

THEN commenced they their preparations and on the appointed day, all was in readiness for our departure.

2. And when Father Shem came forth to bless us, Father Noah came also with him.

3. Now Father Noah dwelt in the temple in the heart of the city of Shalom and seldom came out of the holy place, for I had never seen him without its sacred precincts.

4. But he came forth at this time and lifted up his hands and blessed us in the name of the Most High God and we departed from his house.

CHAPTER 29

WE journeyed slowly for the sake of the women and children and we journeyed not upon the Sabbath day nor upon any of the holy days, for we thought it better to worship the Lord our God according to the pattern of heaven than to proceed rapidly upon our way, and we did know that the Lord prospered us in our journey and protected us from the power of all our enemies because we did faithfully serve Him and worship before His throne according to the divine pattern.

2. But at length we did arrive in the land of Shinar at the city of Ur.

3. Now the size of this city was immense.

4. Its buildings were grand and beautiful with gardens upon the rooftops and rivers of water running down from level to level.

5. The streets were wide and smooth and the inhabitants wealthy, dwelling in luxury.
6. Merchant caravans continually entered and left her gates and the great of all nations came here to pay homage to the might King Nimrod.
7. Nevertheless, the wealth of this great city was built upon sin for the people served many idol gods and offered upon their altars men, women, and children after the same manner as the Egyptians.
8. And they had numerous slaves who were kept down in bondage and poverty and were driven like dumb beasts to provide the luxury in which their masters dwelt.
9. Behold, the inhabitants of the city did delight in whoredom and adultery and murder and all manner of evil, whereby they might get gain.
10. And the anger of the Lord was kindled against them.
11. Nevertheless, he did let them go on that they might be fully ripened in iniquity before the fullness of his wrath should fall upon them.
12. All of these things did the Lord God show unto me in a dream on the night before we entered into the city of Ur; and He said unto me, Abram, this city is vile and corrupt, but in it are some few souls who have not bowed the knee to their idol gods and it is because of their prayers that I have brought you here, that they might be taught to worship the true God after the order of heaven and be led out from wickedness and bondage.

13. Wherefore, go unto thy father's house, for thy mother hath sorrowed for these many years, and I have softened the heart of thy father toward these that he shall make thee welcome and will protect these against the anger of the king such that thou shalt be able to accomplish thy mission.

14. Behold, Abram, I am the Lord God of thy Fathers Shem and Noah, and of all the righteous Fathers back to Adam.

15. Wherefore, I will remain with thee and confirm upon thee all the blessings of the Fathers and thou shalt stand at the head of a multitude. Amen.

CHAPTER 30

IN the morning before entering the city, I gathered my family together consisting of my seven wives, my fifty daughters, my twelve adopted sons, and three hundred and fifty menservants whom Shem had sent with their families, being in all six thousand three hundred and seventy souls.

2. And I said unto them, Behold, this great city is steeped in wickedness and sin for the secret combinations which was from the beginning doth hold her sway.

3. Wherefore, ye shall remain here under the direction of Eliezer while I go alone into the city unto my father's house, for the Lord God of Shem and of Noah hath promised me that he will protect me against the anger of the king such that I shall be able to accomplish my mission.

4. I led my family in prayer before the Lord, kissed them all and departing from them, entered into the city.

CHAPTER 31

BEING led by the Spirit of the Lord, I found my father's house and, entering the gate, addressed the guard who was standing there, saying, Behold, I am Abram, son of Terah, who hath spent these forty years in the house of Shem.

2. Take me now to my father.

3. The guard stood as one dumbfounded, knowing not what to make of such a greeting, but at length called a boy whom he dispatched to locate my father.

4. At length the lad returned, followed closely by my father who was greatly surprised to see me, but who recognized me as his son by the inspiration of the Spirit of the Lord.

5. By this time my arrival had caused great excitement throughout my father's household, which was very large, and my mother, having heard of my coming, hastened to the place where we were, weeping and rejoicing for she had thought that I had wandered from the cave and been slain by wild beasts in the wilderness.

6. At length she led me away to her chamber to talk with me and I told her of all that had transpired with me since my leaving the cave of my being led by the angel to the city of Shalom, of being instructed under the direction of Shem, of the increase of my family and of the mercies of the true God of heaven exercised in my behalf.

7. I talked to her of the futility of worshipping idols of wood and stone made by men's hands which have no power in them and of the Order of the Ancients which was preserved in the city of Shalom under Noah and Shem which I had been sent to proclaim in the great city of Ur.

CHAPTER 32

MY mother heard all my words and rejoiced in them for she was one whose heart had been turned from the worship of dumb idols to the worship of the unknown God.

2. Moreover, a small body of like believers numbering about one hundred souls met secretly in my father's house to worship the unseen God and pray for further light concerning his ways, among whom were my brother Haran, with his son Lot and his daughters Milcah and Sarai, and my brother Nahor.

3. Now, when my mother had heard my words, she bade me remain with her until evening when the believers were to meet in her rooms.

4. Wherefore, that night I met with those who had rejected the idolatry of their fathers and they were all of the seed of those who had come out from the city of Peleg.

5. Wherefore, I rehearsed unto them all the things I had told unto my mother and they likewise rejoiced therein.

6. But unto my father I spake not of these things at this time for he was yet privy to Nimrod and was steeped in his evil ways.

CHAPTER 33

WHEN I had dwelt in my father's house for seven days teaching the word of life unto the believers, I went unto my father as he sat in his outer court with his servants attending to affairs of state.

2. And when he would hear me, I said unto him, Father, where is the God who created heaven and earth and all the hosts of them?

3. My father Terah answered me and said, Behold, my son, those gods who created all things are here with us in the house.

4. My lord, show them to me I pray thee, I exclaimed.

5. Whereupon my father Terah led me unto a chamber in the center of his house wherein were twelve great idol gods and numerous smaller ones.

6. And my father said unto me, Behold, my son, these twelve great ones are rulers among the gods and this largest one is ruler above all and these others were their assistants in creating all things.

7. And my father Terah bowed down and worshipped before his idol gods and we departed from them.

CHAPTER 34

WHEN I departed from the presence of my father, I went unto my mother and said unto her, My mother, there is a great evil in this place for my father keepeth a room full of idols in the center of his house which thing is contrary to the commandments of God, wherefore the wrath of

God shall not depart from this house until they are destroyed.

2. Let one of the young men be sent, therefore, to fetch a kid of the goats and make thereof savory meat for therewith shall I destroy these idols in which is neither life nor power.

3. My mother, therefore, summoned one of the young men who was with her in the house and sent him to fetch a kid of the goats whereof she made savory meat.

4. When it was prepared, I took the savory meat from her and went unto the room where my father kept his gods and I prayed there unto the Lord my God saying, O Lord god of Shem and of Noah, look upon me here in my weakness and strengthen mine arm that I may destroy these false gods and give me the wisdom and strength to go through all that follows and endure unto the end in service unto my God.

5. When I had said these words, the Spirit of the Lord fell upon me, even the Spirit of prophecy, and I was led to exclaim, Woe unto my father and this wicked and corrupt people among whom he dwelleth, whose hearts are all inclined to vanity, for they serve idols of wood and stone, the workmanship of their own hands, which neither eat nor smell nor hear nor speak, for there is no power in them and those who serve them shall likewise be powerless to escape when the wrath of God shall overtake them in a day they think not.

CHAPTER 35

AT this time the Spirit of God fell upon me in mighty power to strengthen mine arm, and picking up a hatchet which I had brought with me for that purpose, I destroyed all my father's idols, both wood and stone, by the power of God which was in me, except for the largest in whose hand I placed the hatchet.

2. Then going to my father I said unto him, My Father, I have seen a wondrous thing for my mother did make me savory meat this day to offer before the gods who created all things.

3. And when I took the meat in unto them, they all reached forth their hands to partake thereof.

4. When the one who is ruler above all saw their words, he being angered left the room and returned with a hatchet wherewith he destroyed the other gods, both wood and stone; and behold, he standeth there even now with the hatchet in his hand and the savory meat before him.

CHAPTER 36

HEARING these words, my father hastened unto the room of his gods and found it even as I had said, and his anger was kindled against me and he said, This is an idle tale thou hast told me and false.

2. Why hast thou done this thing and lied unto me?

3. These gods have no life in them to do these things for they are wood and stone and, behold, I myself have had them made by the craftsmen.

4. Why hast thou then come into mine house to destroy my gods?

CHAPTER 37

THE Spirit of the Lord fell upon me at this time that I should answer my father and I said unto him, How is it thou servest these idols of wood and stone, the handiwork of the craftsmen in which is neither life nor power to act?

2. Can these which cannot deliver themselves from the hatchet deliver thee from the power of the enemy?

3. Can they hear thy prayers when thou callest upon them from out of the midst of thine afflictions?

4. Surely it is an evil thing that thou and thy people should serve these false gods for the Lord Jehovah, he is the God who created heaven and earth and all that in them is, and he hath commanded all men to worship him only and to serve him all their days.

5. Behold, your fathers in the days before the great flood worshipped false idols after the same evil combination into which ye have entered and, because of their perversions, they were destroyed.

6. Will ye also go on in their wickedness to bring down the wrath of the Most High God upon you that ye, too, should be destroyed from under heaven?

7. Nay, my father, but repent of this evil and turn unto the Lord thy God and live.

8. So saying, I took the hatchet from the hands of the remaining idol and smote him with it until he was destroyed.

CHAPTER 38

MY father, hearing my words and seeing what I had done, increased in anger against me and hastened from his house unto the king, for he had access to King Nimrod both day and night.

2. When he had entered the kings' presence, he bowed down before him and he saith unto him, My lord king, fifty years ago a man-child was born unto my wife Amthelo, and when he was ten years old, we went on the new Moon to worship our ancestral god when my son wandered off into the desert and was lost.

3. But he was found by the people of the desert and raised by them and he hath recently found his way back into my house and I have received him with honor as my son.

4. Notwithstanding this, he did this day enter into the room of my gods and destroy them and hath spoken against our gods and against that ancient order which hath been handed down from our first father whereunto we are called.

5. Now, therefore, my lord king, send for him that he may be judged according to our law that this evil may be put away from among us.

6. The king thereupon sent three of his mighty men who fetched me from my father's house and brought me before the king.

CHAPTER 39

WHEN I appeared before King Nimrod, he was seated upon his throne in all his glory, but it was as darkness to me.

2. At his right hand sat my father Terah and around them sat the princes and noble ones of his realm.

3. And the king said unto me, What is this thing that thy father saith unto me, that thou didst this day enter into the room of his gods and destroy them and that thou hast spoken against our gods and against that ancient order which hath been handed down from our first father whereunto we are called?

CHAPTER 40

I answered the king saying, Why dost thou go on in wickedness to worship these dumb idols in which there is no power even to save themselves?

2. Not only this, but thou hast led others to worship them and to enter into that order which is most abominable in the eyes of the Most High God, for your father from whence it cometh is the devil and it is full of lies and blasphemies and all manner of evil that men should lie and murder to get gain.

3. Why wilt thou not serve the Most High God who created all things in heaven and on earth, who hath created these and holdeth the power to sustain thy life or to destroy thee?

4. O foolish, ignorant, wicked king, woe shall be unto thee forever and ever for thou art the son of Perdition for it is he who is thy father.

5. Thou hast corrupted the earth with thy sins and with the sins of thy people who follow thee.

6. It was for entering into this wicked combination to get gain that you ancestors were destroyed in the flood when only eight souls were saved.

7. Wilt thou and thy people follow in their paths?

8. Then the wrath of the Most High God will descend upon thee to smite thee from before his face.

9. Now put away these evil ways and turn unto the Most High God and serve Him that there may be hope for thee.

10. But behold, I see that thine heart is hardened in iniquity that there is no repentance for thee, for the evil one hath sealed thee his; wherefore all thy ways shall come to naught and thou and thy people shall be destroyed from off the face of the earth.

CHAPTER 41

THEN I lifted up mine hands to heaven and prayed saying, O Lord God, thou who sees all the ways of the wicked and will bring every evil deed into judgment, look upon these evil ones and destroy them that the whole earth be not corrupted by them and brought to destruction.

CHAPTER 42

WHEN the king heard my words and the prayer which I uttered, he ordered me to be cast into the prison house until he had determined what to do with me.

2. And after ten days, the king gathered together all his counselors and rehearsed unto them all things concerning me.

3. And when he had rehearsed all things unto them, he asked them, saying, What judgment shall such an one receive who hath reviled the king and our gods and our holy order?

4. And they returned judgment unto him saying, The man who revileth the king should be hanged from a tree until he is dead and the tree then felled to the ground while all the people shall shout, Thus shall it befall him who revileth the king.

5. But this man hath not only reviled the king but also our gods and our holy order and, according to our law, such an one shall be cast into a furnace of fire until he be consumed that naught remain of him in the earth.

6. Let therefore the fire be increased in the king's furnace which is in Casdim where the king's bricks are made and let this blasphemer be cast into the fire that he be consumed.

CHAPTER 43

THE king so commanded and for three days and three nights was the fire preparing in Casdim and at the end of that time I was brought forth from the prison to be cast therein.

2. Nevertheless, while I was in the prison the Lord sent His angels to minister unto me and to comfort me and they said unto me, Fear not, Abram, for thy work is not yet finished for thou shalt yet become the father of many nations and thou shalt preach the gospel in far places, even in the land of Egypt shalt thou declare the mysteries of thy God.

3. And though they cast thee into the furnace, is not the Lord able to deliver thee therefrom?

4. For through thy deliverance shall many be brought to bow down and worship the Lord thy God and forsake the evils of Nimrod.

CHAPTER 44

THEREFORE, I came forth from the prison confident in the power of my God and in His promise that I should be delivered from the fire.

2. But as I came forth, the astrologers of the king looked upon me and by the power of Satan they recognized me, for they saw me clothed in light.

3. And they cried out unto the king saying, O king of all the earth, surely this is the man of whom we spake unto thee fifty years ago that he should rise up to overthrow thy kingdom.

4. Wherefore was he not slain?

CHAPTER 45

HEARING these words, the king was greatly troubled, and calling my father Terah before him, he exclaimed, Is this then thy son who was to have been slain?

2. And what child then did I slay at his birth?

3. Speak now the truth and thou shalt go free; but if thou speakest not the truth, thou shalt die with thy son.

4. And Nimrod caused my father to swear concerning the matter.

CHAPTER 46

AND my father answered the king saying, My lord king, I am guilty.

2. For because of my tender feelings toward my son, I did substitute for him the son of my concubine who was born on the same night.

3. The king's wrath mounted and in his anger he cried, Who advised thee to do this thing?

4. Surely that man shall die.

5. My father, being terrified at the kings' anger said, I was my son Haran who so advised me.

6. Now Haran had not advised my father of anything, but the Spirit of the Lord had wrought upon my father that he was loathe to give me up to the king.

7. Nevertheless, Haran was privy to what my father had done and Haran was one of the believers in the true God of heaven, but his heart was not firm nor his faith sure.

8. Wherefore, Haran said in his heart, If Abram be delivered from the furnace, then shall I know that the God of Abram is indeed the true God.

9. Wherefore, Haran wavered in his faith and his confidence waxed not great in the Most High God, but my confidence was secure, for I knew that it rested upon the Rock of my salvation and they the word of God faileth not.

CHAPTER 47

NOW when the king heard the words of my father, he caused that Haran should also be taken with me and, leading us to the vale of Casdim, they stripped us of all our clothing and bound us with cords and cast us into the fire.

2. Now Haran, because his faith was not perfect in the Lord his God, was consumed in the fire that no trace of his body remained, but my faith remained firm in the Lord and He sent His angels to sustain me and release me from my bonds and I was three days and three nights in the furnace with the angels, conversing with them and beings instructed by them.

CHAPTER 48

AFTER the third day, the king sent his servants to govern the fire that it might again be used for making brick.

2. But when they came up to the furnace, behold, I was sitting therein conversing with the angels whom God had sent.

3. Therefore, the servants of the king, being greatly astonished, went and told him of this matter, but he would not believe them.

4. However, when the men persisted in their tale and showed great consternation, King Nimrod himself came unto the furnace, but he angels had departed and I sat alone in the flames.

5. When he saw me therein unconsumed, the king cried out in alarm, O Abram, art thou a sorcerer greater than ours that thou shouldst live in the flames unconsumed?

6. But I answered him, Not so, O king, but the God of heaven who is the true god above all hath sent his angels unto me and hath preserved me from this fire.

7. Being much amazed the king exclaimed, Come forth then from the fire for I see that no power of mine can harm thee.

CHAPTER 49

WHEREUPON, I ascended from the furnace and stood before the king and his counselors who examined my closely but, behold, even mine hair was not singed.

2. Wherefore, the king caused garments from his own wardrobe to be brought and I was clothed therein and he caused me to be seated upon a throne at his right hand where my father was wont to sit and he said unto me, What of Haran thy brother who was cast into the furnace with thee?

3. Did the angels carry him away to some far place that he might be saved?

4. But I replied unto him, Nay, but the faith of my brother was not perfect in the Most High God; wherefore he was consumed in the flames.

5. Upon hearing this, the king marveled and permitted me to speak in his court concerning the Most High God and the redemption which should be wrought in behalf of those who believed on his name.

6. Nevertheless, the heart of the king was not changed, for he gloried in power and he thought to learn from my power by permitting me to speak.

7. But about three hundred men of those who sat in the king's court were converted unto the Lord and followed no more after the evil order of Nimrod, wherefore, they were cast out of the king's presence; but as for me, the king gave me many gifts and sent me away in peace and many were joined unto the believers in the Lord from that day.

8. For having heard of my salvation from the fire, multitudes came to my father's house to hear of the God who could do such mighty things and many were converted unto the truth.

CHAPTER 50

NOW, among the believers were Lot, the son of Haran, and Haran's daughters, Milcah and Sarai.

2. Milcah was fair, but Sarai was beautiful above all women.
3. Her face was as that of an angel filled with light, her cheeks as two roses in full bloom, her hair as spun gold which men treasure above all, her eyes as pools of blue reflecting the glory of God's sky, her nose delicate and lovely, and her countenance truly was fair as the sun.
4. Her breasts like two mountains rising above the plain of Shinar were fair to behold, and her complexion truly like the clouds in purity.
5. Her arms were comely, her hands perfect and delightful to behold, always in the service of those in need and quick to hasten to the service of the Lord her God.
6. Her palms were lovely, unmarred by her constant labor, her fingers long and slender.
7. Her feet were comely and always set in the path of truth.
8. Her thighs were wellrounded and soft, yet never failing to sustain her in her labor of love in behalf of the servants of God.
9. Truly no maiden was fairer than Sarai, the daughter of Haran, for her beauty was greater than all other women and she excelled them all.
10. But with her beauty was great wisdom and perfect faith in the Lord and constant service in behalf of the saints, for her hands never cease from blessing the people of God.

11. Wherefore, my brother Nahor took Milcah, the daughter of Haran, to wife, but I Abram, took Sarai at the direction of the Lord and I found great joy in her.

CHAPTER 51

BUT, behold, Satan was not content to have me continue to disrupt his kingdom in peace; therefore, he sent a dream unto Kingdom Nimrod in which the king did see that I should be the destruction of himself and of his kingdom.

2. Moreover, it was shown the king in his dream that three of his own household, even Zeptah, Lilith, and Nefritiri, daughters to Onitah, the son of Nimrod, who were virgins, had joined the believers of the Most High God.

3. When the king awoke from his sleep, he was angry and he caused that I, with these three virgins, Zeptah, Lilith, and Nefritiri, should be seized and bound and carried to Photiphar's hill at the head of the plain of Olishem to be sacrificed unto the god of Pharaoh, king of Egypt.

4. And these three virgins did the priest of Pharaoh offer up upon the altar and they died singing praises to the Lord and bearing witness to the truth, wherefore, they shall be blessed forever for they have entered into the rest of the Lord.

CHAPTER 52

AND when these virgins were slain, the priests of Pharaoh took me also and laid me upon the altar to slay me. But I cried unto the Lord my God for I knew that my mission was not yet ended.

2. And the Lord heard my voice and sent His angel to loose the cords wherewith I was bound.

3. And I saw the Lord seated upon His throne and He said to me, Abram, Abram, behold, my name is Jehovah, and I have heard thee and have come down to deliver thee and to take thee away from the father's house and from all thy kindred into a land which is unknown to thee, a land which I have promised unto Noah should be an eternal inheritance unto the promised seed.

4. Behold, I will lead thee by mine hand and will put upon thee my name that thou shalt bear the priesthood of the fathers and the power thereof.

5. As it was with Noah, so shall it be with thee that through thy ministry and the ministry of thy seed bearing this priesthood, my name shall be known in the earth forever, for I am thy God.

6. And the Lord broke down the altar of the idol gods by an earthquake and smote their priests that they were all destroyed.

CHAPTER 53

BUT I hastened to my father's house where all the believers were gathered, fasting and praying for me and I said unto them, Up, for this day we shall depart from this city that the Lord may visit it in wrath and vengeance.

2. Wherefore, all the believers gathered together and followed me out of the city to my camp.

3. And we struck our tents and departed from the land of Shinar to go to the city of Shalom to confer with Father Shem.

4. And my father also, seeing that the king's face would be set against him, gathered together his goods and followed after me.

5. We journeyed slowly, for I had with me many souls, both women and children and women with child.

CHAPTER 54

WHEN at length we arrived at the city of Shalom, Father Shem came forth to greet us, bearing bread and wine which he blessed and gave to us and he said unto me, Blessed art thou, Abram, for the Most High God hath multiplied thee and behold, thy seed shall be even as the sand upon the seashore without number.

2. Go to now with this great multitude into the land of Canaan for unto thee and thy seed will I give this land for an everlasting inheritance, saith the Lord God Almighty. Amen.

CHAPTER 55

THUS we departed from the presence of Shem and moved to the vicinity of Ludor which city we denominated Haran.

2. And we dwelt in the suburbs of Haran for three years for there was much pasture there and a space large enough for the multitude which accompanied me.

3. And I preached the gospel in Haran and many souls were added unto the faithful in that place.

CHAPTER 56

AND there was a famine in the land, but the land of Haran was blessed for our sakes that the famine there was light.

2. But at the end of three years, the famine abated throughout the land; wherefore lot, my brother's son, and I went before the Lord in prayer after the manner of the ancients, and in answer to our prayer the Lord appeared unto me and said, Arise, Abram, and take Lot with thee and all who follow after thee, for I have purposed to take thee out of Haran and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession when they hearken to my voice.

3. For I am the Lord thy God.

4. I dwell in the heavens; the earth is my footstool for I shall surely walk upon it when I come to redeem my people from their sins.

5. My name is Jehovah and I know the end from the beginning; therefore, my hand shall be over thee and I will make of thee a great nation and I will bless 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 priesthood, even the priesthood of the fathers after the Holy Order of God, unto all nations.

6. And I will bless all them, even as many as shall receive this gospel through thy name, for they shall be called after thy name, even the seed of Abram, as though they were the seed of thine own flesh, and they shall rise up and bless thee as their father.

7. For I will bless them who bless thee and curse them who curse thee.

8. In thee, through the priesthood which thou barest, and in thy seed, through thy priesthood which they shall bear which cometh down from the fathers, shall all the families of the earth be blessed with the blessings of the gospel which are the blessings of salvation, even of life eternal.

9. For I give thee this promise, that thy seed shall sprinkle all nations that through them the right to this priesthood may encompass all mankind, that all may be brought into the covenant through obedience to the law and ordinances of the gospel.

CHAPTER 57

NOW when the Lord had ceased speaking with me, I praised the Lord saying, Thy servant hath sought thee earnestly; now have I found thee.

2. Thou didst send thy angels to deliver me from death many times; shall I not do all things which the Lord my God requireth of me?

3. Blessed art thou, O Lord, who bestowest thy love without measure upon the righteous but hatest all iniquity.

4. But I have kept thy statutes to walk therein and have received thine ordinances unto myself, wherein thou hast blessed me with the Spirit of knowledge and truth.

5. For my part, I will love thee freely with all my heart and soul.

6. I will cleave to thine holy law to not turn aside therefrom in all thou hast commanded.

7. I have learned through the gift of thine Holy Spirit that no man is able to choose his own way nor direct his own steps for all such will fall into the pit.

8. In thine hand is the shaping of each man's soul which thou hast foreordained to conform to the image of thy Son.

9. Wherefore, I will embrace the Son and call upon God for mercy for evermore. Amen.

CHAPTER 58

THEREFORE, I took Sarai and Lot and all my family and all Lot's family and all the souls who had joined us in Ur and in Haran who would come and we departed out of the land of Canaan.

2. But my father had departed not from his idolatry; wherefore, he remained in the land of Haran and Nahor also remained with some others who departed not from the truth of the living God.

CHAPTER 59

WHEN we had come into the land of Canaan, I built an altar in the plains of Moreh and offered sacrifice unto the Lord.

2. And the Lord appeared unto me and said This is the land which I will give unto thee and to thy seed after thee forever.

3. I will make thy seed like the stars of heaven and I will give unto them for an inheritance all the land which belongeth unto the Canaanites for surely I will destroy them from off the face for the land when their wickedness is full.

4. Wherefore, I praise the Lord for His mercy and we departed from that place and journeyed toward Bethel.

CHAPTER 60

AND when I reached Hebron, I tarried there for two years, but the famine again waxed great in the land.

2. Hearing that there was no famine in Egypt, I determined to journey into that land, remembering the word of the Lord unto me in Ur that I should declare the mysteries of my God in the land of Egypt.

3. And, behold, the Lord blessed us on our journey that it was made light unto us and we journeyed until we reached the Kirmyon, one of the branches of the river of Egypt, where we rested from our journey for a season, for here the famine was not so severe.

4. But remembering the word of the Lord my God unto me, when we were recovered from our journey, I

determined to move forward across the seven branches of the river of Egypt into the heart of the country of the Egyptians.

CHAPTER 61

BUT on the night before I entered into Egypt, I dreamed a dream.

2. And behold, in my dream I saw a cedar and a palm tree and the branches of the palm tree were wrapped around the cedar.

3. Suddenly, a group of men approached, seeking to cut down the cedar and leave the palm tree to stand alone.

4. But the palm tree cried out saying, Cut not down the cedar for whosoever seeketh to fell it shall find the curse of God resting upon him.

5. So the men desisted and the cedar was spared by the act of the palm tree.

CHAPTER 62

WHEN the dream was ended, I awoke from my sleep and wondered at it.

2. Wherefore, I went before the Lord in prayer and besought him saying, O Lord, show me the interpretation of this dream which I have had this night.

3. And the Lord said unto me, Behold, Sarai thy wife is a beautiful woman to look upon above all the women of the earth.

4. Therefore, it shall come to pass that when the Egyptians shall see her, they will say, She is his wife, and they will seek to slay thee for the sake of obtaining thy wife.

5. Let Sarai thy wife, therefore, say unto them, He is my kinsman, and thy soul shall live.

6. For thou art the cedar, O Abram, and Sarai is the palm tree and this is the interpretation of the dream; for through the act of thy wife, thou shall be saved and the way will be opened for thee to preach the mysteries of godliness in the court of Pharaoh, king of Egypt, for these Egyptians are thy kindred of the seed of Eber, and it is My will that the truths of the everlasting gospel should be brought to them.

CHAPTER 63

NOW I had heard while I dwelt in Haran that some of seed of Eber had entered into Egypt and driven the seed of Ham to the south and taken possession of the land.

2. But these followed not after the God of their father Eber, but worshipped idol gods, even as did my father Terah, but they followed not after the abominations of Nimrod.

3. Now these Hebrew were of the seed of Hadoram, the son of Joktan, the son of Eber.

4. And Joktan was the brother of Peleg.

5. And Eber was the son of Salah, the son of Arphaxad, the son of Shem.

6. Wherefore, the Lord had sent me to preach the gospel unto these who had departed from the god of their fathers.

CHAPTER 64

WHEREFORE, I awakened my wife Sarai and I said unto her, I have had a dream of the Lord.

2. Tell it to me, she said, that I may know what it is.

3. Therefore, I related unto her the dream and all that the Lord had said to me concerning it and I added, When the men of the land shall inquire of thee saying, Who is this who accompanieth thee, say unto them simply, He is my kinsman.

4. Thus shall my soul live and the Lord will use their love for thee as a means whereby the gospel shall be preached among them.

5. Fear not to do this thing for they will neither defile thee, contrary to thy covenants, nor slay me, but all shall come to pass to the glory of our God.

CHAPTER 65

SARAI, my wife, was fearful when she heard of the danger through which we must pass and wept that night before the Lord, but she placed her trust in Him and was comforted by His Holy Spirit.

2. The next day we moved on across the seven branches of the river and proceeded toward Foan where Pharaoh dwelt.

3. But I kept Sarai hidden until we reached Foan, for it was in the home of Pharaoh that the Lord purpose to use her great beauty to open the heart of Pharaoh unto the work of God.

4. When we reached the city of Foan, three of Pharaoh's officers met us and I brought Sarai forth to sit at my right hand while I gave them audience.

5. And according to the word of the Lord, while I attempted to explain unto them our having come there because of the famine in the land of Canaan and that we sojourned among them, they kept bestowing compliments upon Sarai for her great beauty and wisdom and the luster of her countenance.

CHAPTER 66

WHEN the men departed from me, they went directly into the presence of Pharaoh and when they had eaten with him, he had good wine brought forth.

2. While they drank together, they began to speak unto him of what had transpired, but all they could speak of were the beauties of Sarai.

3. How beautiful is the woman Sarai, they said, who sitteth at Abram's right hand.

4. How comely is the shape of her face; how delicate and finespun are her tresses.

5. How beautiful her eyes. How delicate is her nose and the whole luster of her countenance.

6. How fair are her breasts and how comely with all is her complexion.
7. How comely, too, are her arms and how perfect her hands.
8. How pleasing are her hands to behold; how lovely her palms, how long and slender her fingers.
9. How comely are her feet. How wellrounded her thighs.
10. None of the maidens and none of the brides that enter the bridechamber are fairer than she.
11. Her beauty is greater than all other women and she excels them all.
12. Moreover, along with all this beauty, she hath great wisdom and the workmanship of her hands is fair indeed.

CHAPTER 67

WHEN he heard these words, Pharaoh lusted after Sarai and he sent his servants to fetch her to him.

2. Knowing it to be the will of the Lord, I let her go although mine heart was grieved within me.
3. When Pharaoh saw her, his lust grew within him, for he was overcome by her beauty and he took her into his household as his wife and sent men to slay me that I might not rise up to claim her.
4. But Sarai, seeing these things said unto Pharaoh, He is but my kinsman; wherefore, Pharaoh called back his men and my life was spared.

CHAPTER 68

BUT Lot and I and all our household spent that night in prayer before the Lord for Sarai that she might accomplish her mission and that she might not be defiled contrary to her covenants.

2. And I stood with mine arms stretched out toward heaven after the Holy Order of God and I said, Blessed art thou, O Lord the Most High God, Lord of all worlds and Lord and Ruler over all things.

3. I know that thou dost rule over all the kings of the earth, executing judgment upon them in righteousness even as thou didst save me from the evil designs of the mighty King Nimrod.

4. Now do I complain before thee concerning Pharaoh of Foan, king of Egypt, who hath violently abducted my wife Sarai from me.

5. Wreak justice upon him in my behalf and let me behold thine hand wax mighty against him and against all his household and let him not be able this night to defile my wife contrary to her covenants.

6. Let them come to know, O Lord, that thou art the Lord of all the kings of the earth and the Ruler of all men, for this cause did I suffer Sarai to go among them according to Thy counsel.

CHAPTER 69

AND God hearkened unto my prayer and withheld His spirit from the Egyptians that none of them were able to come at their wives that night.

2. In the morning, consternation reigned throughout the land of Egypt, for no man had been able to lie with his wife all that night.

3. Pharaoh also was greatly perplexed, for although his lust toward Sarai had grown throughout the night, he had been unable to satisfy that lust because of the curse of God which rested upon him.

4. Therefore, he summoned all of his wise men and the physicians of his household, but none could heal him and all had suffered the same affliction.

CHAPTER 70

THEN the Spirit of the Lord fell upon Sarai and she said, My lord, it is indeed a sad matter that this affection should be upon thee.

2. My kinsman Abram is a man full of wisdom and of the Spirit of our God.

3. Send for him, therefore, and he shall tell thee how to be delivered from these bonds that thou mayest freely take me to thyself.

4. Now this he said at the direction of the Lord our God and the Lord softened Pharaoh's heart that he hearkened unto her words and he sent Shulem, one of his chief ministers, unto my camp.

CHAPTER 71

WHEN Shulem arrived in camp, he was, according to my directions, let to the tent of Lot, and when he had entered the tent, he bowed before Lot and said, My lord Pharaoh and all the males of the land of Egypt have been cursed that they are unable to come at their wives.

2. But it hath been told Pharaoh by his handmaiden Sarai that her kinsman Abram is a man full of wisdom and of the Spirit of your God.

3. Let him, therefore, come and lay his hands upon my lord Pharaoh and pray for him that he may be healed and live.

4. But Lot said to him, As long as his wife Sarai remains with the king, my uncle Abram will not be able to pray for him.

5. Be off thou and tell the king to release the woman to her husband.

6. Then he will pray for him and he will be healed.

CHAPTER 72

WHEN Shulem heard these words, he was amazed and he went straightway to the king.

2. My lord king, said he, This curse hath come on account of Sarai the wife of Abram.

3. Let Sarai be but restored to her husband Abram and this curse will be lifted from off all the males of Egypt.

4. Upon hearing these words, the king asked Sarai saying, Is this thing so?

5. Yea, my lord, she replied, and it is done that thou mightest behold the power of God.

6. For when thine heart lusted after me, thou shouldst have asked and not taken me by force.

7. But this is done that the glory of God might be revealed that thou shouldst turn from the worship of dumb idols to the worship of the true and living God.

CHAPTER 73

HEARING these words, Pharaoh summoned me to him and when I entered his presence he asked, What is this that hath been done?

2. For I have taken Sarai to wife while she was yet your wife and for this thing a curse hath fallen upon me and all males in the land of Egypt.

3. Therefore, pray for me that this curse may be removed from us.

4. According to Pharaoh's request, I laid mine hands upon him and prayed over him and he and all the males of Egypt were healed.

CHAPTER 74

WHEN the king had been blessed, he was that he had recovered and he praised the Lord for his recovery.

2. Wherefore, I took him into his garden and baptized him in the name of the Lord and all his household with him.

3. And when I had blessed him again, Sarai came before him and he knew that he had been healed for the Spirit of God fell upon him with this testimony and the witness thereof was sure.

CHAPTER 75

THEN Pharaoh arose and praised the Lord and proclaimed to all his people that they should worship the Most High God who had healed them.

2. And he desired to enter into a covenant of eternal brotherhood with me that I should be his father and he should be my son.

3. Wherefore, I said unto Pharaoh, Put forth thine hand upon my thigh and I will make thee swear before the Lord, the God of heaven and earth, that thou shalt be true to me and thine heirs to mine heirs forever, and I shall receive thee unto myself to be my son and brother to inherit all the blessings of mine house and to bear my priesthood forever.

4. Wherefore, Pharaoh put his hand upon my thigh and swore to me according to this oath.

5. And when he had sworn, Lot sealed him mine that he should be my son in time and eternity and Pharaoh rejoiced therein.

CHAPTER 76

AND the king clothed me in his own robes and seated me upon his throne, placing his own crown upon my head and his scepter in mine hand.

2. And I did teach him and his people in all the mysteries of godliness from first to last.

3. For Pharaoh did introduce me into the temple which had been built by the fathers, commenced by Father Seth and completed by Father Shem after the great flood and therein I did officiate in the rites and ordinances of the house of the Lord.

4. And Pharaoh made all matters right with Sarai, and he blessed her with the outpouring of his spirit and she was blessed in his presence.

5. And he gave unto her Hagar, his own daughter, also, to be her companion and to Hagar he gave many gifts.

6. And I was seven years in the land of Egypt teaching the gospel and administering unto Pharaoh and his household and all the Egyptians the blessings, rites, and ordinances of the gospel with the power thereof.

7. And I established among them the order of the Fathers and the priesthood thereof until the name of Jehovah was glorified throughout the land of Egypt.

8. And I taught the people the nature of the heavens and of the earth and the plan of salvation and the blessings of the Lord unto those who serve him in purity of heart and to believe on the Son of God who should come to make an atonement for their sins.

9. And so great was the power of God among us that in time all of the Egyptians had turned from their idolatry to the worship of the true God and I and my people had cause to rejoice in the fruits of labors.

CHAPTER 77

AT the end of seven years, the Lord visited me and he said unto me, Blessed art thou, Abram, servant of the Most High, for thy joy shall be great in my mansion with this multitude which thou hast brought unto me; wherefore, thy name shall no more be called Abram but Abraham shalt thou be called, which is by interpretation, Father of a Multitude.

2. Moreover, thy wife Sarai shall no longer be called by that name, but Sarah shall she be called, which signifieth a Queen.

3. For Sarah have I chosen and appointed to be thy queen of queens for from her shall issue the promised seed, even him who shall be thine heir.

4. Behold, the day cometh when the seed of Ham shall again rule in this land and at that day thy seed shall be in bondage to them, but I will raise up a prince from among the Egyptians who shall lead them out of bondage and they shall inherit the land of Canaan, even that land which I have promised unto thee and to thy seed after thee for an everlasting inheritance.

5. Moreover, from the loins of thine heir shall proceed the Messiah, even the Son of God, who shall walk upon the earth ministering to the poor and lowly, who shall be lifted up that the price might be paid for the original sin of Adam and for the sins of all mankind, that all who will believe on His name and receive His ordinances and keep His commandments should not perish but inherit everlasting life.

6. Moreover, in the last days I will raise up out of the loins of thine heir a choice seer through whom the fullness of my gospel shall be restored to the earth and all things shall be restored as in the beginning.

7. For upon him shall rest the priesthood of his fathers and he shall commence the organization of that holy order which was in the beginning of the world which shall be consummated before the Son of God shall walk again upon the earth.

8. These promises are thine, my son, and I say unto thee, Thou shalt be exalted and dwell with me in the mansion of my Father.

9. Now take thy people and return into the land of Canaan, for there have I a mission for thee and there shall the promises come to pass in thy behalf.

CHAPTER 78

WHEN I had received this word of the Lord and He had departed from me, I went unto Pharaoh and told him that I must depart from his realm as the Lord had a work for me to do in the land of Canaan.

2. Though he was loathe to see me go, Pharaoh bowed to the will of God and appointed men from his own bodyguard to escort me to the borders of Egypt and he gave me gifts of cattle and silver and gold and fine cloth and precious jewels of every kind.

CHAPTER 79

SO I went up out of Egypt and Lot accompanied me who had taken three wives while in Egypt, namely, Jennifer, daughter of Eliezer of Damascus, Deborah, daughter of Kumen who had come out of the city of Ur, and Asterah, daughter of Pharaoh, king of Egypt.

The Writings of Abraham II

from the papyri found in Egypt

1831



Part 2:
Chapter 80 – 160

CHAPTER 80

TRAVELING slowly and stopping often to camp upon our way, we eventually reached Bethel, where yet stood and altar that I had built there at the first.

2. I restored it to its perfect form and offered sacrifices thereon to the Most High God.

3. And I called there upon the name of the Lord of all worlds and offered praise to the name of God and blessed god and gave thanks before Him for all the possessions bestowed upon us and for the many souls we had won in Egypt and for having brought us back safely from that land.

CHAPTER 81

NOW after our departure from Egypt, a faction arose among our people upon seeing the great wealth which Pharaoh had entrusted to us, for they desired property which they could call their own.

2. Lot also was among them, which thing grieved me greatly, but seeing they would not be reconciled, we gave unto them a portion of the common property and they departed from us under Lot's direction and settled in the Valley of the Jordan River.

3. There they went from place to place as their flocks needed pasture until they reached the city of Sodom where they mingled with the inhabitants and became one with them.

4. Lot also built a house in Sodom and settled there, but of all that company that went out from us, only Lot maintained his integrity and did not violate the covenants of his priesthood nor bow to heathen idol gods.

5. Nevertheless, Lot did not walk perfectly in the way of the Fathers for he dwelt not among the people of God but built his own house and he coveted his own property that he should govern it rather than holding all things common with the saints.

6. Nevertheless, Lot did continue to serve the Lord and the Lord loved him and his family and his property grew very large.

7. But I was grieved in my heart that Lot had parted from me for he had stood at my right hand and had been instructed in a better way.

CHAPTER 82

MEANWHILE, I with my people dwelt in Bethel where we did worship the Lord our God after the Order of the Ancients and did strive diligently to establish the Holy Order of God among us in ever increasing perfection.

2. Wherefore, we did banish from among us all contention, all covetousness, all selfishness, and we were of one heart and of one mind and dedicated in all our service unto the Lord and held all things common, for no man called anything his own.

CHAPTER 83

ONE night God appeared to me in a vision and said, Go up to the top of Hazor and lift up thine eyes and gaze eastward and westward and southward and northward and behold all this land for, behold, unto thee and to thy seed after thee shall I give it for an everlasting inheritance.

2. The next day I ascended Hazor as the Lord had commanded me and I gazed upon all the land from the river of Egypt unto Lebanon and Shenir, from the Great Sea unto Hauran, the whole area of Seir as far as Kadish, the whole of the great wilderness which lieth east of the Hauran and the region of Shenir as far as the Euphrates.

3. And as I beheld the land, the Lord my God spake in mine heart, saying, Blessed Abraham, I have chosen thee to stand at the head of a multitude.

4. Wherefore, unto thee and to thy seed after thee I will give this land, even all that thine eye beholdeth, that ye may possess it forever.

5. And I shall multiply thy seed like the dust of the earth, for even as no man can count the dust of the earth, so shall they seed be without number.

6. Rise up, now, and compass this land.

7. Behold the length of it and the breadth of it, for I will give it unto thee and to thy seed after thee forever.

CHAPTER 84

EVEN so, I, Abraham, descended from the high place and set out to behold all the land.

2. I commenced at the river of Egypt and came to the shore of the lake beside which I traveled until I reached the mountain of the ox.

3. Thence, I turned from the great lake which is by Sodom and walked across the breadth of the land until I reached Euphrates.

4. Thence, I journeyed even unto the Red Sea which I followed unto its head.

5. Thence, I went onward to the river of Egypt again, having compassed the whole land according to the command of the Lord.

6. When I had completed my journey, I bowed down and praised the Lord and returned safely unto my family where I found everyone well.

CHAPTER 85

NOT many days thence, under the direction of the Lord, I departed from Bethel and settled in the plains of Mamre on the northeast of Hebron and there I built an altar and offered an offering unto the Most High God and dedicated that land unto the Lord.

2. And I held a great feast unto the Lord for the time of the Passover had come and together with all the men of mine household, Invited Mamre, Aneram, and Eshcol, my friends who were wanderers in the land as we were and who had joined the believers in the Most High God, into the Solemn Assembly.

3. And after this all my people ate and drank together with me before the Lord.

CHAPTER 86

AT this feast, the Spirit of the Lord fell upon me and laying aside my garments, I danced before the Lord and sang unto the Lord a new song, saying, Blessed are Thou, O Lord, who hast given unto man knowledge of Thy ways that he might understand Thy truths and see Thine abundant mercies.

2. Blessed art Thou, O God, who art full of compassion and grace, for the greatness of Thy power, the abundance of Thy truth, the profusion of Thy mercies over all Thy works.

3. Rejoice the soul of Thy servant in Thy truth and through Thy righteousness make me clean before Thee.

4. Blessed art Thou, O Lord, for Thou has placed in the mouth of Thy servant the sacred words of power that I might stand as Thy minister continually that I may confer Thy grace upon Thy children and that I myself may return to Thy presence.

CHAPTER 87

SARAH also rose up, full of the Holy Ghost, and danced and sang before the Lord.

2. And this is the song of Sarah: In Thee, O Lord, will my soul be raised up for Thou hast bestowed upon me Thy grace whereby I am restored to Thy presence for I have entered into thine holy house and received the sacred rites

of Thy presence.

3. Surely in my tent at night I will sing songs of joy unto the Lord as I am overshadowed by the priesthood and lifted up in the foreshadowing of eternity.

4. Surely in receiving Thy Spirit through the overshadowing of the priesthood, I have received salvation.

5. Wherefore, in the midst of Thy people, those who reverence Thine holy name, I will praise Thee and glorify Thy name forever.

CHAPTER 88

MY wife Kadar also arose and proceeded to dance and sing before the Lord.

2. And her song was: Bless the Lord, O my soul; exalt His name among the people.

3. I will praise Thee, O Lord, upon my bed when the wellsprings of my joy are opened up.

4. I will praise Thee at all times and seasons.

5. When the sun riseth upon the earth, I will praise Thine holy name.

6. When in its ordered course, day reacheth its turning point at the meridian, I shall not fail to praise Thee.

7. Again in the evening when the daylight departeth, I will marvel at Thy wonders and glorify Thy name.

CHAPTER 89

THEN rose up my wife Judith who danced and sang, saying, Praise the Lord who hath shown me the wonders of His ways.

2. For as I lay upon my bed enwrapped in the ecstasies of the Holy Spirit, when the Spirit rushed into me, I saw the vision of the Almighty and heard that which is unlawful to be spoken.

3. Yea, O Lord, Thou hast visited me and I have heard Thy wondrous secret and I know that it is true. Through Thine Holy Spirit, through the rites of Thine holy priesthood, through the glorious inner vision to which Thou didst open my mind in the moment of passion, Thou has caused a spring of knowledge to well up within me, a fountain of strength and power, of loving kindness and glory in my God.

4. Thou has put an end to the darkness of the world in me and the splendor of Thy glory hath become in me an eternal light.

5. Wherefore, I will praise Thy name forever and give myself unto Thee.

CHAPTER 90

WHEN Judith had finished her song, all the congregation, being filled with the Holy Ghost, arose to their feet and began to dance and sing and praise the Lord and to prophecy in His name.

2. Some saw holy angels in our midst and others saw the heavens opened and beheld God seated upon His throne and all were filled with His Spirit and shouted praises to the Lord in joyousness until dawn.

3. Then we all rose up before the Lord and praised His name for this great outpouring and worshipped Him all that day.

4. And we rejoiced in the grace of the Lord our God.

CHAPTER 91

PREVIOUS to this time, Amraphel, son of Nimrod, king of Shinar, Chederlaomer, king of Elam, Arioch, king of Capadocia, and Tidal, king of Goyim in Mesopotamia, had waged war against Bera, king of Sodom, Birsha, king of Gomorrah, Shinah, king of Admah, Shemeber, king of Zeboiim, and the king of Bela.

2. They assembled for combat in the vale of Siddim and the king of Shinar and his royal allies overcame the king of Sodom and his confederates and imposed tribute upon them.

3. For twelve years they paid their tribute to the king of Shinar, but in the thirteenth year they revolted against him.

4. In the fourteenth year the king of Shinar led forth all his allies and they went up along the way of the wilderness, attacking and plundering all who were confederate with the king of Sodom.

5. But the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela came forth to battle and met Amraphel and his allies in the vale of Siddim.

6. However, Amraphel and his allies prevailed against them and Bera, king of Sodom turned and fled and Birsha, king of Gomorrah fell into the slime pits which were in the vale of Siddim and perished there.

7. The remainder of the kings fled unto the mountain which was called Hanabal and tarried there in great fear.

CHAPTER 93

BUT one of Lot's servants who dwelt in his house escaped and came to me in Hebron and told me that Lot, my brother's son, had been taken with all his possessions, but that he yet lived.

2. He showed me, moreover, the route which the kings had taken toward the land of Damascus.

3. When I heard this news, mine heart melted within me for Lot who had stood at my right hand had been as a brother to me in the place of my brother Haran, who had been slain in the Land of Shinar.

4. Oh, that Lot had stayed among the body of saints of the Most High God, I thought, and not go off to possess his own property apart.

5. Then these circumstances would never have befallen him that he should be in the hands of Amraphel, son of Nimrod, king of Shinar and his host.

6. But as I thus mourned over Lot, the word of the Lord came unto me, saying, Up, arouse thee, O Abraham. Take three hundred and eighty of the young men of the strength of thine house and also thy friends Aneram, Eshcol, and Mamre each with one hundred and five of the strength of his house and also Eliezer of Damascus who is with thee in the tent and pursue after Amraphel, son of Nimrod, king of Shinar, for truly I shall deliver his hosts into your hands.

CHAPTER 94

WHEREFORE, we did according to all that the Lord had commanded me, having all seven hundreds of men and we pursued after them even unto the valley of Dan where we found them encamped.

2. And falling upon them by night from all four directions, we commenced the work of death and continued wreaking slaughter among them and discomfoting them all that night.

3. And with the rising of the sun, they fled from before us until they reached Hobah which is situated to the left of Damascus where we did again overtake them and conquer them.

4. There we did strip them of all that they had taken as plunder and loot and likewise of all their won goods.

5. Lot also and his family we rescued from their hands and restoring to him all his possessions and all that they had taken from him as spoil, we restored him to his home in peace.

CHAPTER 95

WHEN the king of Sodom heard that I had returned from the conquest of Amraphel, son of Nimrod, king of Shinar, he came forth to meet me at the valley of Shaveh which is west of the city of Shalom where Noah and Melchizedek dwelt.

2. And Melchizedek brought forth bread and wine from the city of Shalom unto the valley of Shaveh where we were encamped.

3. And he being the high priest after the Order of the Most High God, brake the bread and blessed it and he blessed the wine also and he distributed them unto me and those who were with me, and we partook and were filled.

4. And Melchizedek lifted up his hands to heaven and blessed me, and said, Blessed Abraham, thou art a man of the Most High God, possessor of heaven and of earth, wherefore, his name and priesthood shall not depart from thee and thy seed after thee while the earth shall stand and even in eternity shall it remain with thee.

5. And blessed is the name of the Most High God and almighty His power, which hath delivered thine enemies into thine hand.

6. And I, Abraham, gave into the hand of Melchizedek, tithes of all I had taken, for he was the presiding high priest after the Order of the Most High God, the first of the fathers unto me, and he reigned under his father Noah.

CHAPTER 96

AND when the king of Sodom had come unto me, he said unto me, My lord Abraham, give me the persons who are not thine but who are with thee whom thou hast rescued from the hand of Amraphel, son of Nimrod, king of Shinar, but let all the property be left with thee.

2. But I said unto him, This day do I, Abraham, lift up mine hand before the Most High God, before His holy angels and before these witnesses who are with us and declare that I will not take even so much as a thread or a shoe's latchet which is not mine, lest thou shouldst say that all Abraham's wealth cometh really from their possession.

3. Only that which the young men who are with me have eaten and that which Aneram, Eshcol, and Mamre, these three stalwarts who went with me, have received as their share shall be excepted of all that I took from Amraphel, son of Nimrod, king of Shinar that was thine.

4. The rest I return freely unto thee.

5. Now go thy way in peace.

6. Thereupon, I returned all the possessions and all the spoil and gave them unto the king of Sodom and I released all the captives and sent them away rejoicing.

CHAPTER 97

AND when I had done this, Melchizedek again lifted up his voice and blessed me saying, Blessed art thou, Abraham, for the Most High God shall visit thee and shall

bestow upon thee riches and honor and lands for an everlasting possession because thou hast been true and faithful to the covenants which thou hast entered before Him.

2. Wherefore, thou shalt continue to increase, worlds without end, and the glory of the Lord shall never depart from thee. The blessings of thy Fathers shall rest upon thee and thou shalt stand at the head and in thee and in thy seed after thee, those who shall bear thy priesthood, shall all the nations of the earth be blessed.

CHAPTER 98

THEREWITH, I departed from Melchizedek, rejoicing in his blessing, for he was a man of faith who wrought righteousness and when a child he feared God and by his faith he stopped the mouths of lions and quenched the violence of fire when those of the evil combination sought to destroy him from off the face of the earth.

2. Therefore, having been approved of God, he was ordained a high priest after the order of the covenant which God made with Enoch which is after the order of the Firstborn, even our Father Adam.

3. For this holy order came not by man nor the will of man, neither by father nor mother, neither by beginning of days nor end of years, but of God.

4. For it was established in the beginning of the earth by the Ancients of days, wherefore it is called the Order of the Ancients, and it was delivered unto men from the beginning by the calling of God's own voice according to His own will through the voice of His Priesthood, unto as

many as believed on His name and were faithful until they had obtained.

CHAPTER 99

BEHOLD, these could transcend the veil, according to the will of God, and commune with the General Assembly and Church of the Firstborn in heaven and many were caught up to be with them.

2. For God had sworn unto Enoch and unto his seed with an oath by Himself the every one being ordained after this order and calling should have power by faith to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God, to do all things according to His will according to His command, subdue principalities and powers, and this by the will of the Son of the Only Begotten of the Father which was from before the foundation of the world.

3. And men having this faith and coming up unto this order of God could be translated and taken up into heaven.

CHAPTER 100

NOW Melchizedek was a priest after this order which is the Holy Order of God; therefore he obtained peace in Shalom and was called the prince of peace.

2. And his people wrought righteousness and obtained heaven for they sought for the city of Enoch which God had before taken, separating it from the earth, having

reserved it unto the latter days or the end of the world.

3. For God hath said and sworn with an oath that the heavens and the earth should come together again and the sons of God be tried even by fire.

4. And thus Melchizedek, having established righteousness, was called the king of heaven by his people or, in other words, the king of peace.

5. And they communed with those in the city of Enoch and in the city of Peleg and had access to them and were blessed all their days.

CHAPTER 101

AFTER these things God appeared to me in a vision and he said unto me, Behold Abraham, it is ten full years since thou camest into this land from Haran.

2. Two years didst thou remain then in the land, seven years wast thou in Egypt and one year hath passed since thy return from Egypt.

3. Now, number all that thou hast and see how it hath increased to double that which went out with thee in the day thou camest forth from Haran.

4. Therefore, fear not, for I am with thee and will be thine help and the source of thy strength.

5. I will be thy shield and thine exceeding great reward and thy wealth and thy possessions shall I increase exceedingly.

CHAPTER 102

AND I said unto Him, My Lord God, truly my wealth and my possessions have increased but, behold, Eliezer of Damascus standeth as mine heir, whereas, prior to my departure from the city of Shalom, Father Shem said unto, Eliezer is a good and righteous man and he shall be greatly blessed in time and in eternity, but he shall not be thine heir, for another shall be thine heir who shall come forth from the womb of thy wife whom thou shalt take in the house of thy father for she is ordained to be thy queen of queens and the mother of thine heir.

2. Wherefore then doth Sarah remain barren, having neither son nor daughter?

3. Nay, replied God, fear not, for none shall be thine heir save he that shall come forth from the womb of thy wife Sarah for she is ordained to be thy queen of queens and the mother of thine heir.

4. Therefore is her name called Sarah.

CHAPTER 103

AND the Lord took me out of the camp and He said, Look now toward heaven and tell the stars, if thou be able to number them.

2. And He said unto me, So shall thy seed be.

3. And I said unto him, Lord God, how wilt thou give me this land for an everlasting inheritance?

4. And the Lord replied, Though thou wast dead, yet am I not able to give it thee?

5. And if thou shalt die, yet thou shalt possess it, for the day cometh that the Son of Man shall live but how can he live if he be not dead?

6. He must first be quickened.

7. And the Lord touched the eyes of mine understanding that they were opened and I beheld the days of the Son of Man, for I beheld Him ministering unto my seed, teaching them the law of God, healing the sick, casting out devils and doing many wonderful works.

8. I saw also the Son of Man lifted up upon the cross for the sins of men; wherefore I wept for the wickedness of man which could crucify the Son of God.

9. Nevertheless, I saw also that He should rise again from the dead, wherein mine heart did rejoice and my soul found rest in the knowledge that though I should die, yet again in the flesh should I see God and dwell in the land of mine inheritance.

10. For I saw also the days of the coming of the Son of Man upon the earth in the last days when He shall descent with ten thousands of His saints according to the prophecy of Father Enoch and the earth shall be cleansed by fire.

11. Then all shall rise to stand before God, both the just and the unjust, to be judged according to their works.

CHAPTER 104

AND the Lord said unto me, I, the Lord thy God, saved thee from the fire in the land of Shinar and from the hand

of the wicked priest and from all the evil intentions of king Nimrod and I brought thee into this land that I might give it to thee as an everlasting inheritance.

2. Now, I knew that the word of the Lord was true. Nevertheless, I desired to know more of this inheritance which the Lord had provided me.

3. Wherefore, I said, Lord, how shall it be that I shall inherit this land wherein I am a stranger?

4. And the Lord said unto me, Take me an heifer of three years old and a she goat of three years old and a ram of three years old and a turtle dove and a young pigeon.

5. Divide each of these in the midst and lay one half on each side of an open place, except the birds thou shalt not divide but lay one on each side.

6. Wherefore, I went and did according to all that the Lord had commanded me and when the fowls came down upon the carcasses, I drove them away.

7. And when the sun was going down, a deep sleep fell upon me and lo, in the sleep was a great horror of darkness.

8. And I cried unto the Lord, saying, O Lord, what meaneth this great horror of darkness?

9. And the Lord said unto me, Know of a surety that thy seed shall be a stranger in a land which shall not be theirs and shall be in bondage to strangers, even to the seed of Ham who shall again overrun the land of Egypt.

10. And thy seed shall be afflicted and serve them four hundred years.

11. But at that time, I shall judge the seed of Ham and thy seed shall come up out of the land of Egypt with great substance.

12. And as for thee, thou shalt die and go to thy fathers in peace; thou shalt be buried in a good old age.

13. But in the fourth generation thy seed shall come higher again for the iniquity of the Canaanites is not yet full.

CHAPTER 105

AND it came to pass that when the sun was down and it was dark, behold, two personages passed between those pieces which I had divided.

2. And their countenance was as fire such that I could hardly look upon them and the one said to me, Behold, of thy seed shall the Messiah come who shall redeem all those who believe on His name and walk in His footsteps.

3. Wherefore, repent and call upon the name of the Son all thy days that in the end thou mayest dwell with me in my mansion.

CHAPTER 106

NOW when Sarah saw that she bare neither son nor daughter, it grieved her heart.

2. And she said unto me, Take therefore Hagar, daughter of Pharaoh, to be thy wife, for she is a woman now.

3. And let her come into my bed and let her womb be unto thee in the place of mine to raise up seed unto thee.

4. Hagar also was willing to enter this covenant and it was according to the voice of the Spirit of God; wherefore, Sarah gave Hagar to be my wife and Sarah and Hagar were as one wife unto that the seed of Hagar might be also the seed of Sarah.

5. For Hagar had been raised by Sarah and been taught by her and had followed Sarah in ways of righteousness.

CHAPTER 107

AND when I came into unto Hagar in Sarah's bed, she conceived.

2. And when Hagar saw that she had conceived, she rejoiced greatly and began to be lifted up in pride and to despise Sarah and she taunted Sarah, saying, Surely I am better than thee for in all the years thy lord hath lain with thee, thou hast not conceived, but lo, in this short time, I have conceived from the seed of my lord.

3. And Sarah was grieved in her heart and she said unto me, Surely Hagar hath wronged me and thou also hast contributed to her wrong, for she hath spoken despitefully to me in thy presence, yet thou hast done nothing to correct her.

4. But I replied to Sarah, Surely Hagar is thy child for thou hast instructed her from her youth.

5. Correct her, therefore, as seemeth thee good.

CHAPTER 108

HOWEVER, when Sarah attempt to correct Hagar, Hagar grew angry and determined to return unto her father's people; wherefore, she departed into the wilderness.

2. But an angel of the Lord met her by a well where she stopped to rest and he said unto her, Hagar, daughter of Sarah, who gave thee unto her husband Abraham and took thee into her own bed that thou mightest raise up seed unto her, why art thou thus fleeing into the wilderness from the camp of Abraham?

3. And Hagar replied, I am returning to the land of my father for it grieveth me to be bound to Sarah.

4. And the angel of the Lord said to her, Return unto Sarah and be subject unto her for she is given to thee to be a mother unto thee and this seed is hers as well as yours.

5. The Lord will multiply thy seed exceedingly so that it shall not be numbered for multitude and thou shalt bear a son and shall call his name Ishmael, because the Lord hath heard thy prayers and answered them.

6. He will be a man of the desert and a man of war; nevertheless, many shall join themselves unto him and his people shall be great.

CHAPTER 109

HAGAR replied, What shall I say is the name of him who beareth these glad tidings.

2. And the angel replied, Beerlahairoi, for know thou that God seest thee in all places withersoever thou shalt be.

3. And Hagar said, I know that God seest me, for He hath this day sent His angel to minister unto me.

4. Wherefore, Hagar returned unto the tent of Sarah and at the appointed time she bare unto me a son and I called his name Ishmael, according to the word of the angel.

5. And I was four score and six years old when Hagar bare Ishmael unto me.

CHAPTER 110

AT the end of thirteen years, the Lord appeared unto me and He said unto me, Abraham, because thou hast been faithful in all things unto me from the time thou wast three years old, and behold, now thou art ninety and nine, therefore, I will establish my covenant with thee for with thee I shall commence a new dispensation of the gospel that from this time forth all those who would be sealed into me must be sealed into thee.

2. Wherefore, I will send Noah unto thee in the tabernacle, and he will bestow upon thee the keys of this priesthood, for the city of Melchizedek will I take up from off the earth and there will be a new beginning in thee.

3. For I will greatly multiply thy seed and I will make them my ministers that through thy priesthood all the peoples of the earth shall be blessed.

4. Therefore, from this time forth shall every male child among you be circumcised in that his foreskin shall be

opened in token of the opening of his heart to the light of the gospel.

5. And on the eighth day shall ye do it that ye may remember that on the eighth day they shall be baptized that the blessing of the gospel may come upon them.

6. This is according to the covenant I made with Adam in the garden Eden, but I instructed Noah and Shem not to administer this covenant unto thee that thou mightest receive it in token of this new covenant which I make with thee.

7. Although I gave these ordinances in the beginning unto Adam, yet the sons of men have continually gone astray from my precepts and have not kept mine ordinances which I gave unto their fathers.

8. They have neglected the ordinance of baptism which I commanded unto them in token of the burial of the natural man and have ceased to receive the anointing whereby they become kings and priests unto me.

9. Yea, they have turned from my commandments and changed mine ordinances and have replaced baptism with the washing of children which they call baptism.

10. But, behold, this is no baptism, for I will atone for the fall of Adam; wherefore, little children are innocent until they reach the age of accountability.

11. But the sons of men have rejected mine atonement wherein I will offer Mine Only Begotten Son for the sins of the world, for they say that the blood of righteous Abel was shed for sins, thereby rejecting Me as their Savior.

12. But thou hast upheld mine ordinances. Therefore, thy seed shall sprinkle all nations, for thou shalt be a father of many nations.

13. And thou shalt be fruitful and many nations shall come of thee and kings of nations shall be of thy seed.

14. Moreover, ye shall not cut yourselves in your foreskins after the manner of the heathen, for this is the lesser law and applieth only to those who have had part of the gospel cut off from that which they have received.

15. But your hearts are opened to the fullness of my gospel wherefore your foreskins shall be opened.

16. For if it were profitable for you to be without a foreskin, then would your father beget you in your mother without a foreskin.

17. Take not away what God hath given.

18. But let your foreskins be opened, for this is the true circumcision and it will be profitable unto you as a covenant written in your flesh, which shall be an everlasting covenant.

19. Your daughters also shall be circumcised upon the marriage bed when the matrix is opened by the entrance of her husband, for this is an holy ordinance, and it is completed at the birth of her firstborn; wherefore it is written that the firstborn which openeth the matrix is holy because it is an instrument in the performance of an holy ordinance.

20. Now, go into the tabernacle and fast and pray until

Noah cometh to bestow upon thee the keys of which I have spoken.

CHAPTER 111

WHEN the Lord had departed from me, I went into the tabernacle and I remained there fasting and praying for three days.

2. And at the end of that time Noah came to me and he said, Hail, Abraham, for thou art highly favored of the Lord.

3. Behold, I come to thee from the city of Enoch my father to bestow upon thee the keys which I received from Enoch many years ago, for thou shalt stand at the head and thy posterity shall be without number and in thee and in thy seed after thee shall all the nations of the earth be blessed.

4. When Noah had departed from me, I rose up and was circumcised by Eliezer and all the males of mine house were circumcised with me, including my son Ishmael who was thirteen years old at this time.

5. And I conferred upon my son Ishmael the Priesthood of Elias and ordained him to be a priest that he might minister before the Lord.

6. But Ishmael did not honor his priesthood, taking it to be a light thing, which thing was a grief of heart unto me for I knew that in heaven he was counted as having no priesthood because he honored it not; wherefore, I did not call upon him to act in the priest's office.

CHAPTER 112

AND the Lord appeared unto me in the plains of Mamre and he said unto me, Behold, Ishmael shall not be thine heir, neither Eliezer, for Sarah will I bless and I will give thee a son of her.

2. She shall be the mother of nations and kings and people shall be of her.

3. Then I fell upon my face before the Lord and I rejoiced and I said unto Him, O Lord, it is a wondrous thing that this promise should be fulfilled when I am an hundred years old and Sarah is ninety.

4. And the Lord said, Prepare thine heart to receive it, and he told me many secret things concerning the conception of the child which are great mysteries to the unenlightened, but the elect shall know them, and I rejoiced therein.

CHAPTER 113

WHEN the Lord had told me these things, I thought of my son Ishmael and I prayed, O God, grant that Ishmael might live uprightly before Thee.

2. And the Lord God replied, Sarah thy wife shall bear thee a son and thou shalt call his name Isaac and I will continue in him the covenant which I have established with thee to be an everlasting covenant with his seed after him.

3. And as for Ishmael, I have heard thee.

4. Behold, I have blessed him and will make him a great

nation.

5. But my covenant will I establish with Isaac whom Sarah shall bear unto thee at this same time in the next year.

6. Then God left me and I saw Him ascent up into heaven and mine heart rejoiced in the promises of the Lord unto me.

CHAPTER 114

THREE months later the Lord sent unto me three of His ministering angels who were holy men of god from the city of Enoch.

2. For I was sitting at the door of my tent and I lifted up mine eyes from my meditations and, behold, three men in the distance were walking toward our camp.

3. And the Spirit of the Lord whispered unto me that they were holy men of god who had a blessing for me; wherefore, I rose up and ran to meet them; and, bowing down before them, I led them unto Sarah's tent.

4. Taking water from Sarah, I washed their feet and spreading a carpet under the tree which was at the door of Sarah's tent, I spread cushions upon it and caused them to sit down there.

5. And I called Eliezer and instructed him to send one of the young men to fetch a young and tender calf and supervise the preparation of it.

6. Sarah also supervised the young women in preparing cakes and milk and cheese, mutton and beef to eat until the calf was prepared.

CHAPTER 115

WHEN they had eaten, one of the holy men said unto me, We shall return to thee nine months hence and, behold, at that time Sarah shall bear a son.

2. Now, Sarah was listening at the door of the tent, and when she heard these words, she laughed within herself, knowing that she was past the age of bearing and I also was very old.

3. But the holy man of God rebuked her, saying, Is anything too hard for the Lord?

4. Surely when we return here nine months hence, thou shalt bear a son.

5. Whereupon the three holy men of God entered with me into Sarah's tent and blessed her.

6. And the Holy Spirit fell upon Sarah in mighty power in the blessing and she conceived according to the word of the man of God.

CHAPTER 116

THEN the three holy men of God departed from our camp, and I walked with them to bring them on their way toward Sodom.

2. And the one who had before spoken, said unto me, Abraham, we are from the city of Enoch and are ordained after the holy order of God.

3. We have come not only to bless Sarah that thou mightest have seed raised up unto thee out of her, but

also on a mission which bringeth us sorrow.

4. Nevertheless, the word of the Lord came unto me saying, Shall I hide from Abraham that thing which I will do?

5. Nay, surely for his integrity he shall know what I am about to do.

6. Wherefore, Abraham, hast thou looked upon the iniquities of Sodom and her sister cities?

7. For they have provoked the Lord with their abominations.

8. For four times in each year they gather together to sing and dance before their idol gods and when they are dancing every man layeth hold upon the wives and daughters of his neighbors and lieth with them and this they do without authority from God, which thing is an abomination in His sight.

9. But, behold, this is the least of their sins.

10. For no man is safe who entereth their city, for when a stranger entereth there, they will take from him his goods by force and they will abuse his body, for both men and women will they bind and crowds of the Sodomites will gather about them and lie with them by force until every one who desireth to lie with them hath done so.

11. Now it is a wicked thing that men or women should be forced to lie with another against their will, but here the whole city uniteth to force this wicked thing.

12. Moreover, when they have stolen a man's goods and abused his flesh, they will torture him and when they tire of torturing him, they will leave him naked and without food or water to die in the streets of their city and it is forbidden by the law for anyone to help such an one by giving him food or drink.

13. Moreover, the people of these cities have numerous idol gods before which they practice every kind of abomination without authority.

14. Wherefore, the Lord hath sent us to gather the righteous out of the cities before they are destroyed.

15. So saying, the three embraced me and kissed me and went on their way toward Sodom.

CHAPTER 117

BUT I remained a long time where they had departed from me thinking on the things they had said, for it grieved mine heart that these great cities with all their inhabitants should be destroyed.

2. Wherefore, I, too, went down to the vicinity of Sodom and I called upon the name of the Lord there.

3. And when He answered me out of heaven, I said unto Him, O Lord God, merciful and kind, wilt thou destroy the inheritances of the righteous because of the wicked?

4. Nay, O Lord, far be it from Thee to do this thing. Wilt thou not spare the inheritances of the righteous?

5. Peradventure there may be fifty righteous in the city, wilt thou in thine anger destroy the city and not spare the

place for the sake of the fifty righteous that are in it?

6. Surely thou wilt not destroy the inheritances of the righteous because of the wicked.

7. Such a judgment should never be passed according to the justice of thine holy law which is in thy bosom.

8. And the Lord said, If I find in these cities fifty righteous who keep the laws and precepts of God and have not partaken of the abominations of the Sodomites, then surely I will spare the whole country for their sake.

CHAPTER 118

NEVERTHELESS, I ventured to speak before the Lord again, for I know that all His ways are just.

2. And I said unto Him, O Lord, suppose there shall lack but five of the fifty righteous. Wilt thou destroy the whole land for the lack of five men?

3. And He said, If there be fortyfive righteous in the land, I will not destroy it.

4. And I spake unto the Lord again, saying, O Lord, I know that I am yet but dust and ashes, for although I am, by the testimony of thine own mouth, declared to be a son of God, yet I am not yet glorified to be like thee.

5. Nevertheless, be not displeased with me when I plead in behalf of the righteous; for suppose there shall be forty righteous in the land?

6. And He said, I will not destroy it if I find there forty.

7. Then I said, O Lord, thou hast been patient indeed with thy servant; wherefore, I shall speak yet again before thee, Suppose there shall thirty righteous be found there?

8. The Lord replied, I will not destroy it if I find thirty there.

9. Then I spake again saying, I have ventured to speak before the Lord; shall I now cease lest the righteous be destroyed with the wicked?

10. Suppose there shall be twenty righteous found in the land?

11. And the Lord said, I will not destroy it for the sake of twenty.

12. Finally I said, Oh, let not the Lord be displeased and I will speak only once more.

13. Suppose ten righteous shall be found there?

14. And he said, I will not destroy it for the sake of ten.

15. But thou, Abraham, remain here in prayer and fasting until my messengers return unto thee, for if ten righteous be not found in the land, I shall gather out those righteous who are found there and thou shalt be caught up of the earth to call down fire and brimstone upon the land by an holy ordinance inasmuch as thou art a priest and a king forever after the order of the Most High God, having the right of the Firstborn which hath come down from the fathers to exercise absolute authority over thy posterity, even the right of life and death under the direction of the Holy One.

16. Nevertheless, remember that this authority can only be exercised under the direction of heaven, for when any man exerciseth his priesthood contrary to the will of heaven, his priesthood is forfeited, his authority passeth away and he can call upon the powers of heaven to accomplish no work from that day forward.

17. Wherefore, let all men repent of the exercise of unrighteous dominion and turn unto the Lord their God, that they be severed not from the rights of His House.

18. So saying, the Lord departed from me and I remained in that place in fasting and praying, awaiting the return of the three messenger.

CHAPTER 119

THIS is the account which Lot told unto me, Abraham, concerning the coming of the three messengers unto him in Sodom.

2. For Lot was sitting in the door of his house in the city of Sodom conversing with two of his sonsinlaw who were Sodomites, when he saw three men approaching down the street of the city.

3. And the Spirit of the Lord whispered unto Lot, Behold these are my messengers who bring tiding of salvation.

4. Lot, therefore, rose up to meet them and bowing down before them, said, Behold now, my lords, turn in, I pray you, into your servant's house and tarry all night that I may wash your feet and anoint your heads and feed you, and in the morning ye may go on leaving only a blessing upon the head of your servant.

5. And they said, Nay, but we will abide in the street tonight for we have heard that it is not safe to enter into the house of a Sodomite lest we be abused and tortured and killed and our property stolen from us.

6. But Lot replied, Not so, my lords, for I am no sodomite, but a true worshiper of the Lord Jehovah and I know that ye are his messengers for his Spirit hath shown me this thing.

7. Then, when Lot had confessed his faith in the Lord Jehovah, the angels entered with him into his house and he did set before them a feast with unleavened bread and wine and they blessed it and partook thereof and Lot's family also partook and were filled.

CHAPTER 120

WHEN Lot's two sonsinlaw saw him take the strangers into his home, they went straightway unto the magistrates of the city for it was unlawful in the city of Sodom to entertain an stranger in your home.

2. Wherefore, the people of Sodom surrounded Lot's house, both young and old, all the people of the city.

3. And one of them called to Lot and said, where are the men whom thou tookest into thine house tonight?

4. Behold, thou knowest that it is contrary to our laws to thus entertain strangers.

5. Nevertheless, we will forgive thee for thou art a mighty prince among us; therefore, bring forth the men unto us that we may lie with them and do unto them according to

all the desires of our hearts.

6. But Lot went out the door to the front of his house and securing the door behind him, he confronted the Sodomites.

7. And Lot said to them, I pray you, my brethren, do not these wicked things, for it is contrary to the law of the Most High God who is king over all, to force anyone to lie with another.

8. Repent now, therefore, that the wrath of the Most High God fall not upon you and ye with your city be destroyed.

9. But they were angry with Lot and they cried unto him, Stand away from the door lest we take thee also.

10. Thou hast come in among us and partaken of the good of our land and we have treated thee with honor although thou wast a stranger. dost thou now make thyself a judge over us?

11. And their anger increased against Lot and they said unto him, Behold, we will deal worse with thee than with them.

12. Wherefore, we shall take thee and thy daughters and the men who have come in unto thee and any others in thine household who shall please us and we will do with you according to all our desires.

13. But Lot replied, Behold now, I have two daughters who have not lain with man.

14. Let me, I pray you, plead with you that ye take them not according to this wickedness and abuse them

according to your abominations, for the most High God will surely destroy this city if ye repent not.

15. Wherefore, ye shall do nothing unto me nor my daughters nor the strangers that are within my gate nor any of mine household, for God will smite you in the attempt.

16. And their anger increased yet more against Lot and they came near to break down the door, but the messengers of God who were holy men bearing the Power of the Priesthood after God's holy order, put forth their hands, pulled Lot into the house and shut the door behind him.

17. Then they smote the people of Sodom with blindness so that they could not find the door.

CHAPTER 121

AND one of these holy men said unto Lot, Take now all that appertaineth unto thee, whether persons or goods, out of this city, for the wrath of God is upon this place and tomorrow it shall be destroyed because the cries of those who have been abused here have risen unto the ears of the Lord of Sabaoth and the abominations of the Sodomites have come up before His face.

2. Wherefore, surely upon the morrow the vengeance of the Lord shall fall upon Sodom that neither root nor branch shall be left here for the fullness of their iniquity hath come upon them and in the fullness thereof they shall be cut off.

3. Therefore, Lot went forth at that time and spake unto his sonsinlaw and his married daughters and all who had gone forth with him from our camp, saying, Up, get you out of their place for on the morrow the Lord will destroy this city.

4. But his words were as foolishness unto them and they mocked him.

5. And Lot returned unto his house in sorrow.

CHAPTER 122

WHEN morning came, the men of god hastened Lot saying, Arise, take thy wives and thy daughters who are here with thee in the house and depart hence lest ye be consumed by the wrath of god which shall be visited upon the iniquities of Sodom.

2. And while they were preparing to depart, Lot's heart being full of sorrow at leaving his daughters and his daughters' children to be destroyed, the men of God took him by the hand with his wives and his daughters, for the Lord had mercy upon Lot because of his integrity, because he had not bowed down unto false gods nor entered into the abominations of Sodom.

3. And Lot thought to dwell in Zoar; wherefore, he hastened there, but his wife Ado turned back unto the city of Sodom.

4. Ado was the daughter of Eli, the son of Eliezer, which Eli had accompanied Lot to Sodom.

5. And Ado thought upon her parents and her daughters who remained in the city, her heart was pained within her and she turned back unto them and was lost.

6. But Lot entered with the rest of his family into Zoar and was there when the cities of the plains were overthrown.

CHAPTER 123

THEN the three holy men of god came unto me, Abraham, where I was fasting and praying nigh unto Sodom, and they lifted me up into the heavens and taught me the ordinances the key words and the sings by which I might call down fire and brimstone upon the cities.

2. And I did as I was commanded by the angels of god and the cities were destroyed.

3. And when I saw the destruction of the land, mine heart was sorrowful, but the Lord said unto me, I have had mercy upon Lot and have sent him out of the city that he was not destroyed, for he was the only righteous man in all the cities.

4. Wherefore, mine heart was comforted.

CHAPTER 124

AND when the destruction was over, Lot feared to continue dwelling in Zoar, lest it also should be destroyed.

2. Wherefore, he took his family and went unto the cave of Adullam and dwelt there.

3. And the word of the Lord came unto Lot saying, Go in now unto thy two daughters who are with thee who have not known man, for they shall conceive by thee that thy posterity shall not be cut off from the earth.

4. So Lot went in unto his two daughters and lay with them and they conceived by him.

5. And the firstborn bare a son and called his name Moab.

6. And the younger also bare a son and she called his name Benammi.

7. And Lot dwelt in the cave for five years and after that he took his wives and his daughters and his sons whom his daughters had borne unto him and dwelt on the other side of Jordan.

8. And the Lord blessed him and prospered him and he dwelt in safety.

CHAPTER 125

AFTER the destruction of the cities of the plains, I, Abraham, journeyed to the south to the land of Gerar.

2. Now the king of the land of Gerar was Abimelech, and he was one who worshipped the Most High God and he was just and upright in all his ways.

3. And Abimelech had entered the Holy Order of God and was a priest and a king after the Order of the Most High God and had received the rites and ordinances of the gospel.

4. As a youth he had dwelt with me in the city of Shalom and he was as a brother unto me and we shared all things.

5. When Sarah and I went in unto Abimelech to commune with him, the Spirit of the Lord fell upon Abimelech and he blessed Sarah in great outpourings after the Order of the Ancients and anointed her that she might bear holy seed and we rejoiced in the blessings of the Lord unto Sarah through the three holy men from the City of Enoch and through His servant Abimelech.

6. And the Spirit of the Lord fell upon me also and I blessed her and anointed her that the Spirit of the Lord might fall upon her in a greater outpouring to the sanctification of herself and her seed.

7. And we rejoiced together for three nights and two days and worshipped the Lord our God and were filled with joy and peace in the blessings of the Lord unto us.

8. And we were magnified in the Lord.

CHAPTER 126

THE next night, after Sarah and I had returned to our camp, Abimelech was seated upon his throne praying when a sleep from the Lord fell upon him and he slept there all that night.

2. And while he slept, he dreamed a dream in which an angel of the Lord with a drawn sword in his hand came and stood above him.

3. And Abimelech was frightened at the angel, but the angel said unto him, Fear not, for because thou hast

faithfully entered into the rites and ordinances of my gospel and hast walked an holy walk before me and didst uphold Shem and Abraham after him in the work which I have called them to do in maintaining mine holy order in the earth, behold, I am sent to stand by thy side and shall protect thee against all the power of the adversary.

4. For thy sins are forgiven thee and thine exaltation is sure and thou shalt dwell forever in the presence of thy God.

5. So saying, the angel departed from the vision of Abimelech, but he felt his presence near him from that time forth and the adversary thereafter exercised no power over him.

CHAPTER 127

WE had dwelt in Gerar nine months when the three holy men of God again visited us and Sarah gave birth to a son.

2. And on the eighth day he was circumcised according to the commandment of the Lord to me and I called his name Isaac. The child grew and when he was three years old he was weaned and I made a great feast on the day he was weaned.

3. And Melchizedek, king of Shalom, with Eber his heir and Abimelech, king of Gerar with his son, Abimelech, and Pharaoh, king of Egypt, father to Hagar and Ishmael, and all the mighty princes of the land came to the feast which I prepared, for these were the men whom I loved, with my brethren Aneram, Eshcol, and Mamre.

4. My father, Terah, also, and my brother, Nahor, came unto the feast having heard that Sarah had borne a son. And we all rejoiced before the Lord for many days that my son Isaac had reached the age of weaning from his mother.

5. And from that time forth Sarah and I introduced the lad into the tabernacle and began to instruct him in the mysteries of godliness that he might be prepared in his youth to enter into the Holy of Holies and be instructed there.

6. For Shem had instructed me in the city of Shalom that children should be instructed in the temple from the age of weaning which is three years old, that they should be instructed in the Holy of Holies from the age of puberty which is twelve years old, and that they should be endowed with power from on high from the age of maturity, which is fourteen years.

7. But inasmuch as I had not journeyed unto the city of Shalom until I was ten years old, I was prepared for the blessings of the Lord's House in only a few years.

CHAPTER 128

MY son Ishmael I did not introduce into the Lord's House in his childhood because he was not spiritual in his nature, but he was a hunter, proficient in the use of the bow and other instruments of death.

2. Nevertheless, the Lord was with Ishmael and blessed him for my sake in all to which he put his hand.

3. When Isaac was five years old, he was sitting with Ishmael at the door of Hagar's tent where Ishmael was sharpening his arrows, for Ishmael was sixteen years old at this time.

4. As they thus sat at the door of Hagar's tent, Isaac picked up one of Ishmael's arrows and brake it.

5. Seeing this, Ishmael grew angry and taking another arrow, he fitted it to his bow intending to slay Isaac, but the Lord touched his heart so that he did not slay him.

6. But Sarah saw this thing which Ishmael had intended to do to Isaac and she was grieved at it.

7. That night when I entered the tent of Sarah, she said to me, Let Hagar and her son be sent to dwell apart, for this day did Ishmael seek to slay Isaac.

8. Now these words caused me great sorrow for I did not desire to see my family divided.

9. But that night an angel of the Lord came unto me in a dream, saying, Hearken unto the words of Sarah, thy wife, and let Hagar and her son Ishmael dwell apart lest harm come upon they son Isaac who shall be thine heir.

CHAPTER 129

THEREFORE, I arose early in the morning and took Hagar and my son Ishmael into the deserts of Arabia where dwelt a people who were friendly to me.

2. And there I built with Ishmael a temple unto the Lord our God that his seed might always be kept in remembrance of the Lord.

3. And Hagar and Ishmael dwelt among the people of the desert and were content, and Ishmael was a mighty hunter with the bow among them.

4. And every year at a certain time I went and dwelt with my wife, Hagar, and with my son, Ishmael.

5. And when Ishmael was twenty years of age, his mother asked my consent to take him to the house of her father in Egypt, for she longed to see her family again.

6. Wherefore, I gave them my blessing and they departed into the land of Egypt where they remained one year.

7. And while they were in Egypt, Ishmael took to wife Meribah, daughter of Phanes, son of Pharaoh, king of Egypt.

8. And after he had taken Meribah to wife, they remained in the land of Egypt yet ten years and Meribah bare unto Ishmael four sons and two daughters.

9. After this time, Ishmael took his mother and his wife and his children and returned to the deserts of Arabia.

10. And the Lord blessed Ishmael for my sake and increased him in flocks and in herds and in good things.

CHAPTER 130

WHEN Ishmael had returned from the land of Egypt, I went as was my custom to stay with my wife Hagar and my son Ishmael.

2. And when Ishmael was away hunting, his wife Meribah spake disrespectfully to me and complained of my being

in their tents.

3. Moreover, she abused her children and when I chastised her for this thing, she rose up in anger against me.

4. My wife Hagar saw all these things, and when her son Ishmael had returned from the hunt, she complained unto him of the actions of Meribah toward me.

5. And Ishmael came unto me and said, My father, what shall I do with such a wife who abuseth my father and my children and speaketh evil of me, for she had spoken against her husband Ishmael, also.

6. And I said unto him, Such an one is not fit to be thy wife nor the mother of thy children nor to dwell in thy tents; wherefore, give her a bill of divorcement and send her back to the home of her father in shame and find another more worthy than she to be thy wife and the mother of these children.

7. So Ishmael gave unto Meribah a bill of divorcement and sent her back to her father Phanes in the land Egypt and his mother Hagar raised his children until he took another wife.

CHAPTER 131

THE next year Ishmael came to my camp and when he had kissed me and we had eaten together, he said unto me, My father, according to thine instructions I did give unto my wife Meribah a bill of divorcement and sent her back to the home of her father in shame.

2. Now, therefore, I come unto thee to seek thy counsel concerning obtaining another in her place.

3. Now, it pleased me that my son Ishmael had come to me regarding choosing a wife.

4. Therefore, I sought among the women of my camp and found two who were desirous of being wife to Ishmael, even Zola, the daughter of my wife Peleliah and Naiomi, the daughter Kemuel, the son of Kish, who had been among the believers who met in the room of my mother in the city of Ur.

5. And I was pleased to give them unto my son Ishmael because he had come to me for counsel and because he had begun to magnify his priesthood for he did worship the Lord our God and sought to overcome his weaknesses.

6. And Ishmael and his family dwelt with me a long time in Gerar and after that, when I moved my camp to Beersheba, which is by Hebron.

CHAPTER 132

AND Sarah and I continued to teach our son Isaac and instruct him in the ways of the ancients that he might be initiated into the Holy Order of God and receive the blessings of eternal lives.

2. And Isaac did know the Lord and the Lord was with him and did bless him greatly because he was full of faith and love and did good to all he met.

CHAPTER 133

WHEN Isaac was thirtyseven years old, he was one day talking with his brother Ishmael.

2. And Ishmael was boasting of his righteousness, saying, I was thirteen years old when the Lord spake to my father to circumcise us, and from that time I have consecrated my soul unto the Lord and kept His commandments as they have come unto me from my father.

3. But Isaac answered him saying, Why dost thou boast in thy righteousness, for none of us are without sin and all mankind is as nothing before the Lord.

4. And we must be prepared to be offered upon the altar as a sacrifice to our God with joy that we can glorify Him before our calling and election is made sure.

CHAPTER 134

THIS saying of Isaac's pleased the Lord and the Lord visited me, saying, Thy son Isaac have I seen and his heart is right before me and he is clean and pure, an acceptable sacrifice unto the Lord.

2. And the Lord touched the eyes of mine understanding that they were opened and I saw the sons of God gathered in council with the Father and Lucifer also was among them.

3. And the Lord said to Lucifer, Surely thou hast been abroad in the earth trying the hearts of men.

4. Whom hast thou found standing in his integrity who should be further tried to know whether he be thine or

mine?

5. Lucifer replied, Hast thou considered Abraham and Sarah and Isaac? For I am unable to lead them into sin in whatever matter I place before them.

6. They are united in perfect bonds of love and purity and even Abraham hath united all his family again which was divided.

7. Surely they should be tried to know whether they are faithful only in their prosperity or whether they will be faithful also in adversity.

8. And the Lord said unto Lucifer, Were I to say unto Abraham, Bring up Isaac thy son unto the high place and offer him as a burnt offering unto me, he would not withhold him from me nor would Isaac refuse to be offered.

9. And Lucifer answered the Lord, Speak now unto Abraham as thou hast said and we shall see whether his heart is perfect with the Lord or whether his end shall be in my kingdom.

CHAPTER 135

WITH these words, the vision was closed to my mind and the Lord said unto me, Abraham, take now thy son Isaac whom thou lovest and go to the land of Moriah and offer him there for a burnt offering upon the mountain upon which thou shalt see the glory of the Lord resting as a cloud.

2. And the Lord departed from me and left me to consider these things.

CHAPTER 136

NOW Sarah's heart was knit unto Isaac's insomuch that she did keep him by her side whenever possible and he did sleep upon her bed at night.

2. Wherefore, I thought, How shall I separate Isaac from his mother Sarah for such a journey lest her heart be grieved and she die in her grief?

3. So I went in unto Sarah and comforted her and afterwards I said unto her, Our son Isaac we have taught these many years and I feel now that I should take him unto Shem and Eber, his son, where he can be instructed by the ancient ones in the mysteries of the ancients that he may become a perfect servant of the Lord our God.

4. Sarah replied, Thou hast spoken well, my lord. Go to now and do all as thou hast said, only let the lad remain not too long apart from me for my soul is bound to his soul with a perfect love from God.

5. And I answered Sarah saying, My daughter, let us pray to the Lord our God that we may yield to His will in all things and that all things will work together for our good.

CHAPTER 137

AND Isaac slept with us that night and Sarah kissed and embraced him and instructed him until morning.

2. And she said to him, O my son, how can my soul separate itself from thee?

3. And she still kissed and embraced him until the time of preparation had come.

4. Then Sarah took a beautiful and costly robe from among those which Abimelech had given her, for Abimelech had loved Sarah greatly and had given her many precious things, but his love toward her was pure in the sight of God and according to the laws of heaven.

5. With this robe which had never been worn, Sarah clothed Isaac and put a turban upon his head in which she had wrapped a precious stone.

6. And she said unto him, Even as this stone is precious unto me, my son.

7. Nevertheless, I would have thee so conduct thy life that when the Lord shall come to gather up his jewels, thou wilt be among the number.

CHAPTER 138

THUS, taking provisions for our journey, we started out and Sarah and others of our people accompanied us upon the road.

2. And when the time of parting had arrived, Sarah wept bitterly and I also wept with her as did Isaac our son and those who accompanied us.

3. And Sarah caught hold of Isaac and held him in her arms and embraced him and kissed him and wept over him and Sarah said unto him, Who knoweth if after this day I shall ever see thee again?

4. Nevertheless, our hope is in the Lord Jehovah in whom is life.

5. Therefore, if I see thee not again in this veil of tears, yet surely we shall again embrace before the throne of God.

6. God bless thee, my son, and keep thee secure in His ways and I will be close to thee all thy days.

7. So saying, Sarah kissed Isaac again and turned back to the camp with all who had accompanied us.

CHAPTER 139

AS we proceeded upon our journey, Satan came to me in the form of an aged man, humble and contrite, who said unto me, How canst thou think to do so unto thy son?

2. Did not God give thee this son by an holy conception after the Order of the Ancients and dost thou think so little of this precious gift that thou wilt take his life as thou wouldst slaughter a dumb beast and thus cut off thine only hope of a royal posterity in the earth?

3. What evil hath he done unto thee that thou shouldst do this thing?

4. Dost thou not understand that this thing cannot be from the Lord?

5. Behold the Lord delighteth not in human sacrifice.

6. Did he not smite the priest of Nimrod for seeking to take thy life in like manner?

7. Surely thou shouldst repent of this thy purpose and return thy son unto the bed of his mother, Sarah.

8. But I knew that this was the word of Satan seeking to prevent my obeying the word of the Lord; wherefore, I commanded him to depart by the authority of the holy priesthood in the name of the Lord, and he departed from me in haste.

CHAPTER 140

A short time later, Satan came again, appearing to Isaac in the form of a handsome and pleasing young man.

2. And he said unto Isaac, Dost thou not understand that thine old father in his foolishness bringeth thee to be slain today for no purpose?

3. Now therefore, my brother, go not with him for it is the foolishness of his old age that doeth this.

4. Therefore, let not thy precious life and thy beautiful body be lost from the earth in such a manner, but come with me and I will introduce thee to the pleasures of the earth and thou shalt take pleasure therein all thy days.

5. When Isaac heard this, he saith unto me, My father, surely this is Satan come to dissuade me from obeying the word of the Lord for thus doth he appear and thus doth he say unto me.

6. Wherefore, my father, rebuke him in the name of the Lord that he shall cease from troubling me for I know that thou art a servant of the Most High God and that it is to fulfill the will of the Lord that we are come unto this

place.

7. Wherefore, I, Abraham, rebuked Satan in the name of the Lord Jehovah, the God of Noah and of Shem, and he departed from us in fear.

CHAPTER 141

AS we continued on our journey, we entered a narrow ravine with high walls.

2. When we were in the mist of it, we heard a mighty rumbling and the earth shook beneath our feet.

3. Looking back, we saw a great wall of water coming down upon us bearing trees and boulders in a mighty flood.

4. Mine heart was moved within me for my son Isaac and he sought also to protect me, but, raising mine hands to heaven I called upon the Name of the Lord and the Lord heard me out of heaven and stopped the flood until we had ascended from the ravine.

5. Thus did Satan seek to destroy us that we might not offer an acceptable sacrifice unto the Lord our God but the power of our God is mightier than that of Satan; wherefore, Satan can do no harm unto the children of men except the Lord God allow him to do it.

6. Therefore, do all things, whether they be good or evil, work together for the good of the saints of God who serve Him and keep His commandments.

CHAPTER 142

AND on the third day, we saw the place afar off which the Lord had appointed for the sacrifice of my beloved son Isaac.

2. And I knew the place because the glory of the Lord was there as a pillar of fire and a glorious cloud.

3. And when I saw the place, I said unto my son Isaac, My son, dost thou see aught upon yonder mountain?

4. And Isaac replied, yea, my father, for the glory of the Lord resteth upon it as a pillar of fire and a glorious cloud.

5. Then I rejoiced that my son was found worthy to see this sign also and we bowed down there and worshipped the Lord our God.

CHAPTER 143

AS we approached the mountain, Isaac said unto me, My father, we have with us the fire and the wood, but we have no lamb to serve as a burnt offering unto the Lord.

2. Explain now unto me the mystery hidden in this thing that I may be obedient unto all which the Lord thy God requireth of me.

3. Then I rejoiced, for I knew that the Lord had revealed in the heart of my son Isaac that which we must do.

4. Therefore I said unto him, Isaac, my son, the Lord hath chosen thee to be a perfect burnt offering unto him instead of the lamb.

5. And this thing is a type of the Lord of spirits who is our first Father and his Only Begotten Son who is the Lamb slain from before the foundation to the earth.

6. For surely God will offer his only son as a sacrifice upon the cross to atone for our sins and for the sins of all mankind, that all men might be redeemed from the power of death and be brought to stand before the judgement bar of the great Jehovah to be judged according to their works, that every man might receive a righteous and just judgment and that mercy might have claim upon the penitent, the price of their sins having been paid by the Son of God.

7. Yea, surely, my son, we have been chosen to represent the Father and the Son in this thing, and though I grieve to think of losing thee, my beloved, yet I rejoice that we are honored thus to represent God.

CHAPTER 144

AND Isaac said unto me, I will do all that the Lord hath commanded thee, my father, with joy in mine heart that I am chosen to represent the son of God in this sacrifice, and I have this hope in me, that if we are faithful to all the commandments of the Lord our God, I shall yet stand in the flesh with thee and my mother before the throne of the Ancient of Days and receive from him the promise of exaltation and eternal lives.

2. When I heard this answer, I rejoiced in my son Isaac whose heart was pure and upright before the Lord.

3. But the Spirit of the Lord constrained me to test him further, and I said unto him, Hast thou any thoughts or

feelings which would prevent thy being offered as a perfect sacrifice before the Lord?

4. For if thou dost in any way doubt the efficacy of this sacrifice, which is in the similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth, it is not meet that thou shouldst be offered as a sacrifice before our God.

5. But Isaac answered me saying, O my father, as the Lord liveth and as thou liveth as an holy man of god, I know that thou art a servant of the Most High God and that thou dost hold the keys of the fathers.

6. Thou hast never asked me to do anything which was not of God but thou hast taught me by precept and example to serve the Lord thy God in every act of my life.

7. Shall I then shrink from being offered by thee as a sacrifice unto the Lord thy God?

8. Nay, but I shall rejoice forever to have been so honored.

9. Blessed is the Lord thy God who hath this day chosen me to be sacrificed as a burnt offering before him.

CHAPTER 145

THUS we came unto the place which the Lord had appointed for the offering of my son, rejoicing in the glory of our God.

2. Yet I did weep at the thought of losing my beloved son Isaac and at the knowledge of the pain this would bring to his mother Sarah, for their souls were united as one.

3. Nevertheless, my heart rejoiced that I was chosen with my son for this holy ordinance that we might thereby magnify the name of the Lord.

CHAPTER 146

AFTER kneeling in prayer unto the Lord our God, Isaac and I constructed an altar before the Lord and I laid the wood in order upon the altar which we had built.

2. And Isaac lay upon the altar and I bound him there and he said unto me, Bind me securely lest I move beneath the force of the knife and profane the offering before the Lord.

3. So I bound him securely that he could not move upon the altar.

4. And I wept as I prepared my son for the sacrifice and Isaac wept with me, yet our hearts rejoiced to have been found worthy of this great blessing.

CHAPTER 147

WHEN all was prepared, I picked up the knife, kissed my son Isaac, and prepared to offer him as a sacrifice unto the Lord my God.

2. But the voice of the Lord came unto me saying, Abraham, slay not thy son, for I have tested you in this manner that I might know that your hearts are perfect before me.

3. Now I know that ye fear the Lord your God in that thou hast not withheld thine heir from mine altar and he hath willingly lain thereon to be a sacrifice of a burnt

offering unto the Lord.

4. Therefore, lift up thine eyes and behold the ram that was chosen from the beginning to stand in the place of thy son Isaac as a burnt offering before me.

5. And I looked up and saw a ram caught by his horns in a thicket.

6. For as the ram had advanced to the sacrifice, Satan had caught him in the thicket that he might not be offered in Isaac's stead.

7. But I went and freed him from the thicket and releasing my son Isaac, I placed the ram upon the altar and offered him in Isaac's place, that his blood might be considered as the blood of Isaac before the Lord.

8. And the Lord accepted the sacrifice of the ram as if it had been Isaac and the Lord appeared unto us and blessed me and my seed on that day.

9. And we rejoiced in the Lord.

CHAPTER 148

WHEN all things were finished, Isaac and I returned to our camp rejoicing in the Lord our God.

2. But when we reached the place we found that Sarah was not there, for the agents of Satan had come to her saying, Behold, dost thou not understand that Abraham goeth to offer thy son Isaac as a burnt offering unto the Lord his God?

3. Surely he doeth this because he is jealous of thy love for thy son Isaac.

4. Go, therefore, and stop this thing lest he to whom thine heart is knitted be destroyed from off the face of the earth.

CHAPTER 149

BUT Sarah said, Surely the heart of my lord Abraham is right with the Lord his God for he walketh before him in all his ways.

2. Nevertheless, shall my son Isaac be offered as a burnt offering and I not be there to weep over him and strengthen him and pray for him that he be and acceptable offering unto the Lord god of Abraham?

3. Nay, but I shall go to him.

4. And Sarah departed with her menservants and her maidservants and went as far as Hebron but found us not.

5. Therefore, Sarah rested in Hebron and sent her young men to find us, who searched all the land round about and even in the city of Shalom but found us not.

6. Then Sarah prayed unto the lord saying, O Lord God of Abraham, surely I know that all things are in thine hand, and I do not fear for my son Isaac for I know that mine husband Abraham is an high priest after thine holy order.

7. Nevertheless, it is my desire to be with my son at this holy hour that I might share his joy and his sorrow before the Lord our God.

CHAPTER 150

THEN the word of the Lord came unto Sarah saying, Surely I have accepted the offering of Isaac and have provided a ram prepared before the foundation of the earth was laid to be offered in his place; wherefore, thy son liveth and is with his father Abraham and even now searcheth for thee.

2. When Sarah heard these words, her heart was filled with joy so that she could not contain it and her spirit was lifted up to see the Paradise of God and she exclaimed, Behold, I have seen my Redeemer and it sufficeth me, and she gave up the ghost.

3. Thus did Sarah die in Hebron being one hundred and twentyseven years old and she died having seen her Redeemer and having received from him the promise of eternal life.

CHAPTER 151

THEN was word brought unto us, that Sarah was gone unto Hebron, wherefore we journeyed there and found that Sarah had died.

2. But having inquired after the manner of her death, we rejoiced that she went with the promise of exaltation and that she died knowing of Isaac's salvation and his acceptance with God.

3. Then we took Sarah unto a cave which I purchased of Ephron the Hittite for that purpose and we buried her there and we wept over her, yet we rejoiced in her righteousness before God.

4. And all the people of the land came to honor Sarah with Pharaoh who came from Egypt and Abimelech from Gerar and many others who honored and loved Sarah.

5. For she was truly and handmaiden of the Lord and ministered unto many in the name of the Lord in love and charity and was greatly loved by all for her kindness meekness and her great wisdom in godliness.

CHAPTER 152

THUS, I, Abraham, began to be old having seen one hundred and thirtyseven years.

2. Wherefore, I write this record of my life that others might benefit from the workings of the Lord my God with me.

3. And I bear this witness that the Lord liveth and reigneth in the heavens, and he is the Most High God over all the earth.

4. He hath led me since first he appeared to me in a dream when I was three years of age, even unto this time when I am old and bowed down with years.

5. He hath done only good to me and not evil all the days of my life.

6. Surely I will love him and serve him forever and ever and will magnify his name on high before all people.
Amen.

CHAPTER 153

AFTER Sarah's death, I sent my son Isaac unto Shem and Eber to learn more perfectly the ways of the ancients and he remained there three years before returning to my camp.

CHAPTER 154

IN the one hundred thirteighth year of my life, my brother Abimelech, king of Gerar, died being one hundred and ninetythree years of age.

2. Wherefore, I took my people and journeyed to Gerar where we mourned over Abimelech for he was a good and holy man who walked in perfectness before his God and had made his calling and his election sure.

3. Therefore, we rejoiced in knowing of his end.

4. Nevertheless, we sorrowed to be parted from him, but I knew that I should soon go to him, which knowledge comforted mine heart.

5. And his son Abimelech was chosen to reign in his stead.

CHAPTER 155

THE following year Lot, my brother's son, died being one hundred and forty years old.

2. He, to, was a just man and accepted of the Lord, although he did not walk in all the ways of the ancients, for he had coveted his own property and separated from the community of God, therefore he must receive a just

reward.

3. Nevertheless, the Lord loved him because he maintained his integrity, even in the midst of wicked Sodom, wherefore the Lord saved him and those of his household who would be saved from destruction and the Lord made of him also a mighty people.

CHAPTER 156

NOW, when my son Isaac was about to return unto me from the city of Shalom, the word of the Lord came unto me saying, Behold, in the city of Haran dwelleth Bethuel the son of thy brother Nahor who is dead.

2. Unto Bethuel hast been born Rebekah, who at this time is ten years of age.

3. Send now and fetch her as a wife to thy son Isaac, for thus have I appointed that she shall bear unto him the chosen seed.

CHAPTER 157

SO I called unto me Eliezer, my trusted companion who had been with me since we had come out of the city of Shalom, and I said unto him, Put now thine hand under my thigh and swear unto me before the Most High god that thou shalt go unto the city of Haran and bring thence Rebekah, daughter of Bethuel son of Nahor my brother to be a wife unto my son Isaac according to the word of the Lord, but if the maiden refuse to come with thee, thou shalt be free of this thine oath.

2. So Eliezer swore before the Most High God and departed from me in peace.
3. He also pursued his journey to Haran and found Rebekah, even as I had said, and returned with her after the return of my son Isaac from the city of Shalom.
4. Thus Isaac took Rebekah to wife when he was forty years old, he having four other wives; but Rebekah he took to wife in the tent of Sarah.
5. And Rebekah bare no children; wherefore I knew that the Lord should work a marvelous work in her even as in Sarah before her.
6. Therefore, mine heart rejoiced in Rebekah, the wife of my son Isaac, for she was pure and virtuous like unto Sarah my beloved who had preceded me into the rest of the Lord.

CHAPTER 158

- THIS same year I took to wife Keturah, the daughter of mine old friend Abinelech king of Gerar who was dead.
2. Keturah bare me six sons so that in all I received of the Lord eight sons and three hundred and twentyeight daughters, being in all three hundred and thirtysix souls.
 3. Thus did the Lord increase me greatly besides the many sons who were adopted to me.
 4. And thus I increased continually before the Lord.

CHAPTER 159

AFTER nine years my son Isaac brought unto me his wife Rebekah for she was yet barren.

2. And she said unto me, My father, surely I know that my mother Sarah was barren for many years before she bare Isaac unto thee.

3. Wherefore, pray for me, that I, like Sarah, may conceive.

4. Therefore, I prayed over my daughter Rebekah, and I said unto Isaac, Thy mother Sarah bare thee after she received a blessing from my brother Abimelech king of Gerar.

5. Abimelech, son of Abimelech, reigneth now in the place of his father in Gerar, and he, too, is a mighty man of God.

6. Go ye in unto him that he may bless Rebekah and she shall conceive and bear unto thee two sons and the younger shall rule over the elder, but in the elder shall the word of the Lord also be fulfilled for through him shall I slay wicked Nimrod even as the Lord foretold at my birth.

7. So Isaac took Rebekah and went unto Gerar, unto Abimelech, son of Abimelech, who blessed her after the order of the ancients, and she conceived and bare unto Isaac two sons, even as I had said.

8. And on the eighth day, Isaac brought the last unto me to be named and the elder I called Esau, for he was covered with hair and I said, Surely he shall be a mighty

hunter before the Lord.

9. But the second I called Jacob, for I said, Surely the elder shall serve the younger.

CHAPTER 160

WHEN my youngest son Shuach, whom Keturah had borne me (for she bare Zimran, Jokshan, mean, Midian, Ishbak and Shuach) was fifteen years of age, I called all of my sons unto me and instructed them in the ways of the Lord and blessed them and give unto each wives and a goodly inheritance of property according to the instructions of the Lord and sent them away to inherit lands which the Lord had prepared for them.

2. Then I rested in peace knowing that I had done all the will of the Lord and that soon I should be gathered unto my fathers to be with Sarah and the righteous in the Paradise of God.

CHAPTER 161

BEHOLD, I am Isaac, the son of Abraham, and I finish my father's record.

2. For when the end of my father's sojourn among men had come, he called me unto him and said, My son, according to the commandment of God unto thee, I have appointed thee to be mine heir that all the authority I possess should rest with thee.

3. Thou knowest that the Lord is God in heaven and earth and we serve only him.

4. He hath many times preserved me from destruction when the evil ones would have destroyed me, for I always place my trust in him.

5. He brought me unto this land and said unto me, to thy seed will I give all this land and they shall inherit it when they shall keep my commandments, my statutes and my judgments that I have commanded thee and which I shall command them.

6. Now therefore my son, hearken unto my voice and keep the commandments of the Lord thy God, even as thou hast been instructed by me and by thy mother Sarah and by Shem an Eber.

7. Depart not from the holy order of God in any particular and remember always the mercies of our God and his blessing will never depart from thee.

8. Teach these things also unto thy children and thy children's children that they may receive the like blessings with us for all those who obey the law of the fathers will be blessed with the fathers.

CHAPTER 162

THEN I covenanted with my father to do all things as he had said and to walk always in his ways.

2. And my father blessed me and mine house and he took my son Jacob into his tent, he being fifteen years old at this time, and instructed him for seven days and nights in the ways of the Lord.

3. Thus did my father end his days and he died, being one hundred and seventyfive years of age.

4. And Ishmael and his other sons returned unto me and we did bury our father with Sarah my mother and all the inhabitants of the land did mourn over him for he was a righteous man who did good unto all.

5. And truly this was his testimony, that the Lord is God over all and those who serve him shall inherit peace in this life and eternal joy in the life to come. Amen.



- Sarah and Abraham

