

## 1: Sacred Magic of Abramelin: Title Page

*Abraham Eleazar the Jew, a Prince, Priest, and Levite, Astrologer and Philosopher, sprung from the root of Abraham, Isaac and Jacob, wish my brethren, who through the anger of the Great God, lie scattered her and there throughout the world and are caught in servitude, much success and happiness in the Name of the soon coming Messiah and of the great Prophet Elias, who has already prepared all his brethren. Deni, Adonai, Bocitto, Ochysche 60 F, therefore wait in patience until the Hero comes.*

Ventus portavit illum in ventre suo mari Sal nitre nostrum in mari mundiversum Sans sublimate aeris, invisibilem, congelatum. Coelum, nostrum aqua im manus non Mandefacieientem. For the Spirit of the Lord is unfathomable, it hovers in the Air, it means the winged serpent and penetrates Man and all Creatures which are created on the Earth. The winged Serpent points out to the Spiritus Mundi Universalem, and penetrates all things under the heavens. This is our Materia, so have we also of the coagulirten Air Repariren. This is the Spirit; thus out of the Dew is drawn out, and with which our Salt is prepared. The undermost serpent however denotes our Materiam, everywhere to be found; it is earthly and also heavenly, then it the right Earth, Virginea et Adamica. That one however may know what it is, so is such to be found under the Vegetable Roots. This possesses the Spirit Universalem and is neither animal, Mineral, nor Vegetable. It is a Magnet, so it itself draws the Proteum Universi and becomes thereby a Chaos of the wise Artificers. Dear brethren mark the great secret that at all times the Perfect destroys the unseasonable, and brings it to naught, and in its nature changes, which both afterwards; veneficio caloris into an excellent Medicine can be elevated. That because their dependence is upon the Semina et forma essentialis omnium rerum a coelo stellato. On whose account also in the metal a radius astrorum tangua parte formali in the earth will be generated, so have our old fathers said, the Generation of all Meals examiniret, which form they names ex aqua per forma interram inspissata congeal, for the radii of the stars particularly Sol and Luna shine upon the Worlds continually and penetrate mediante aere et aqua within the same, and come in centro terra together, from thence they have a repercussionem aequalem through the whole Earth and back, but in the filtering inspisseren of the water, and make a salt essence thereof, which in itself anew a heavy flowing Substance contrahirrt, as the arcanus is called and is the first metal. This mark, for it will through the constant heat be driven away, which is occasioned by the stars, says Daniel and is also boiled out, and is Asophol. With this Arcanum in a form of Salt out of the mine, or also on the earth it also makes one and the same an acid Liquorem, which the metal anew into his beginning transmits, which as the first is well to be observed. Take therefore, what lies before your feet, and of yourself with your feet treat on, for Hermes says: Pater ejus Sol, Mater Luna. Will you now dear brethren with this fatness of the earth enjoy and drink of the dew of the heaven; and with the winged serpent which moves in the earth, get so much and with another which is without wings, know to hear, in order that you can unite the lower with the upper. Now hereto must you have a clean virgin Marcz, and such imbibe with dew as follows. When the time comes, that all begins to grow green and becomes a beautiful meadow, full of flowers, when the heaven is pure and clear, and the open air is full of lovely odours is swelling, pretty drops steams; very easily, when the Sol rises, make 2 or 3 round holes knee deep; the grass and turf with the flowers place on the side, the earth take out, the holes with other earth fill again full, and place the turf again thereon, in order that the mat or meadow ground get no damage, so have you the virgin Marcz. The red and yellow Marcz. The red and yellow Marcz particularly, which out of the vineyard is very precious thereto; also when you take them out of the hole they must be taken knee deep, in order that they be free from all roots, 24 hundred weight. That they however be not stoney, let such on the Mat lie spread out in order that the stars can therein work. This Marcz set 14 days and nights lie in clear and bright weather, should however rain come, cover such with thin wood strips or straw. When the 14 days and nights are over, and the Marcz is thoroughly seasoned, so let the Marcz be carried away in wooden vessels, and well covered. After this take a great cask, and make in such of straw and wood a grate; and lay such below in the cask, and thereon a quantity of Marcz; pour thereon dew, or Rain-water, taken from a thunder shower is very good, leave it 24 so standing, then make below on the cask a hole and fit a bung therein. And through it let the Water trickle down, till it all falls down. Pour again a fresh warm Water

thereon, after 24 hours let it again run off. In the same manner proceed also with the remaining Marcz; and then pour such clean Water into a copper kettle, till it be quite full, and lay on such three parts and seethe down; pour the kettle, seethe it down again, till on the third part, and thus continue 10 or 12 times, when now at last all is seethed down, and the third part is yet in the kettle, so pour in another clean kettle, set it into cold sand some days so will a Salt crystallize. This take thereout and preserve well in a clean vessel, the remaining leave again to boil down to the half, set it down again and let it crystallize till all is crystallized; then continue. On this Salt pour clean dew, in order that it will dissolve. Then filter it and coagulate it so often, till it is pure and crystallized and prepared, so have you the right Salt Marcz, which in the Sea of the World hovers and is concealed, without which nothing can be engendered and born, and also have you the fruit bringing Salt and the prima Materialis Universal Marcz prepared and primam materiam of the old Wine. Figure 1 Take of this Salt 32 shekels heavy put it in a clean vessel of Aures, rub it small, mix among that of its own Marcz, wherefrom the Salt has been lixiviated, which before heat thoroughly, mix it with the Salt amongst each other and imbibe it with dew or Rain water, place the vessel in the Sun and when it is dry, again, again imbibe, and so continue, in order that the Spiritus Aeris Universal may yet more frequently insinuate itself therein for scarce 4 weeks, then make balls thereof, with this, fill such a Vessel. Figure 2 Fill this half full, so of good material burnt, lay this in an oven, and another great vessel attach thereto, in which you before put 2 measures of distilled dew Spirit is poured, lute this well, and distill through Algir Fire heruo termon, humor, Algir, a Spiritum and Salt volatile, thereof you have the flying spirit; thus continue with fresh Materia, till you have from such a salt driven all the volatile Spirit. Now you must take this Volatile Spirit and put it in such a Vessel as is here represented Figure 3. Figure 3 This is prepared from Aures, and place such a head thereon with a long nozzle, place the vessel in a Kettle, with Water Balnum Maria, and distill carefully all the Phlegm over, afterwards take it out; when it is cold and place the Vessel in an Alembic with sand filled up, and distill the Spirit over, this repeat, for his wings fail him yet, therefore, you must distill per se, 7 times, till it is as pure as the tears from the Eye, at the 7th time it give it its Salt Volatile in order that with it, it may rise, or lift it a part. Give finally strong Fire so will fly the flying Serpent, and mount up in white flowers, take this and let it once again rise, till it has become pure and transparent, and preserve it well. Then take all the matter remaining behind in the vessel, whereof the Spirit is driven, and bruise small, and pour distilled dew or Rain water thereon, and extract a Salt thereof; This purify so often till it becomes as beautiful and clean and transparent as a diamond; so have you the Serpent without Wings. Take care however, that you lose sight of nothing in the work, in order that the Pondus of Nature may fully remain. Take the fixed Salt, rub it small, and put it in a long glass vessel of Aures Figure 4. Figure 4 Pour the Spiritus and your Volatile Salt thereon and shut the vessel well in order that nothing thereof may fly, sit it in a mild warmth, so will the flying dissolve the fixed, and join; the flying serpent will eat the fixed one, and will out of both become a fiery creeping dragon; Here you have the Quintum Essentiam and the blessing, which God the Lord laid in the Marcz; which is of the dew of heaven and of the fatness of the earth. This liquor is sweeter than sugar. In order that you my dear brethren may also further know what you should do with this blessed liquor, mark this. Take of Ophiris Sol 1 shekel heavy, make it into thin leaves, put it into such a little glass and pour 4 shekels heavy of this noble liquor thereon Figure 5 Figure 5 Place the little glass in mild warmth, so will the Sol dissolve mildly to a high yellow liquor, and a grey Earth will precipitate to the bottom therefrom. Then separate your clear solution in such a vessel that three parts of the same remain empty, therein place your Liquor, and place it, in the Name of God in the secret Oven Figure 6. Figure 6 And give it a soft Fire Algir, which should be a B. Give it yet 40 days and nights in the 4th grade of Fire. Here must your vessel be concealed in the ashes, when it has stood in this Grade for 40 or 50 days, so will the red Lion appear and come to pass, like a carbuncle, yet like a yolk of an egg will again separate itself. This is now the right Quintessence of which a little piece thrown on Saturn, pierces it through, and makes it Sol, for it is pure Tincture. Dear brethren you shall also know, that when you dissolve Sol with this heavenly liquor, it is a strong medicine for all infirmities of the body, and as your needs require, you make mankind wise, because the strength of the body, it strengthens, and removes mankind from all need. You shall, however, dear brethren, know of all things, that this Universal Liquor, before you alloy with Asophel, must be made metallic and effective, so to say, as the first effect to the metallic Tincture is in

two ways; first with Mercury Vive purified, which through the liquor, also becomes a Water, for it has been in the beginning nothing other than a Salt Water, and this is the right key when explained, and so place the faeces themselves, for as we proceed, as the Author teaches. The other manipulation however proceeds thus far. Take the Mineram Saturni, which is nothing other, than a clear volatile seed of the Sol and Luna; beat it small, when the same is separated from all rock, pour the liquor therein so will this blessed Minera dissolve in it. The clear solution pour off, and pour more liquor on, when all is dissolved, pour the clear solutions together in an Acures, place it in a cool place and so will wonderful crystals shoot forth; so can this wonderful salt in a different manner be brought to a Tincture. There is yet a way to obtain this secret, namely thus: Take the purified Salt before the Spiritus is driven off, and make it right dry, and put it in such a vessel, whereof one distills, place the same with the Salt in a B. Pour the clear from all Faecibus, into a clean glass, and place it in B. There will however be very little, and keep in such heat till it again coagulates, then place the glass again in fresh horse-dung to putrefy, and to dissolve, so will it again dissolve, and then again coagulate it again, and this repeat, till that only the Salt is fixed and in the Fire, flows like Wax without diminuation. When you now have it so far, keep it well preserved. Take Ophiris Sol and dissolve it in a Water Gaza, and when it is all dissolved, then distill all of it over in a glass vessel, and pour Water thereon, and dissolve it anew, and distill the Water again therefrom, repeat this oftentimes, give at the last a strong Fire, so the Water Gaza goes mostly over, dissolve it yet again, and put in the solution of the Rhystone, so will the Sol draw it to itself. Distill the Water again therefrom till it turns to a powder; place this in a closed glass in the Fire, and so the Phyton will fly and leave the Sol, as a not solid Earth, quite open and porous. Dear brethren with this can you also do wonders, for it transmutes all known metals into Sol. When you also have the above Universal Mercury, which you have prepared out of the Volatile snake and the fixed, poured on the Albaon, so in the end such is green. For there lies in such the life of all metals and minerals as the right key, and this concentrated Spiritus Mundi, can in all things be used in exaltations virtutia Elixiris de prolongandum vitam. For Heaven and Earth are preserved through this. This is the right green Alazagi, with which one can do wonders, as I already before taught, and will show afterwards in the proper place. Dear brethren, in order that before you accomplish this secret work and also have food and nourishment; so will I teach you some small primitive work which in all places you can do. Take melted Almusater Alatren, have it and Celuvialatel, rub it amongst each other, put it in a strong stone vessel, and sublimate up again, and repeat for the third time, and so you get a Gold Sublimate, which you shall also require, let 32 shekels heavy of the pure Copper Metal, in a strong Earthen Vessel prepare, let this flow in a strong Fire, when flowing thin, add the fat sublimate 4 shekels heavy to it, let it flow one hour, then pour it out, so have you the great Secret thereby to accomplish a living. Yet must you remember this necessary manipulation, when you have a right fat Marcz, and with dew or Water Grandi extrahiret so now you boil such down, so expert that in it a Salt can crystallize, and on account of the great fatness and fat viscosity of this Salt. When you see this, so let it safely evaporate to a thick liquor. This liquor is far better than the crystals. With such you can go to work, that you mix therewith so much of its own thoroughly heated and lixiviated Earth, and then distill over, as has been taught, and so you get at once so much of this Volatile Spirit. The fixed salt remains behind, which can be lixiviated and goes in the work as said before. Guard yourself however that these Secrets come not into your enemies hands. Conceal it from them as you only can, till the time of deliverance comes. Then rejoice the forsaken daughters, that the Lord and Holy Adonai has made an end to your ignominy. Plate I Number 2 I, Abraham Eleazar continue to teach you Dear Brethren, as our Fathers in the Wilderness sinned against the Lord through Idolatry, Moses made for them a brazen Serpent and stuck it to a Cross, that such would be seen by all the people, and they again from their merited plaque might recover. Therefore know, when you can fasten with a Golden Nail, the Serpent Python on his Cross, so will you want nothing in Wisdom. Therefore is Nature most hidden and this is the whole secret in the Art, that we draw out from this secret Materia the Spirit Phytonis and Pirthre Sol, as the Sulphureous Water, as the strength from Fire and Air of imperceptible form, separate with small trouble; therefore is it full of Spirit, and holds in itself a fat fruitfulness. This will now be driven out and separated, that as a clear Water and appears to the eye as a tear, i. This loosens the common Phyton and makes it also a Water, yes to an Aldibid. That however you know and become acquainted with the materiam; so is such our

old Albaon Abacschozdii, is a Minera, so there in the mountains is found, and such is of three different sorts. The first is in all its parts, is used by surgeons, it is right to say a volatile ore while it stands as pure Tincture or Seed, so however volatile, while all of the Fire is taken away, till very little. When such is melted it gives a little sparks. The other appears yellow and also with little black sparks, is often found in yellow gravel or sand, and has much auriferous volatile seed. The third is grey and white and a very poisonous kind, a right Saturn, which has the power, with its poisonous breath to kill. Therefore one must be very careful when working with this, when in a dry form, to get its sweat. In the wet way it is more sure, for when this old one is put into a bath, it betakes itself into it. Thou shalt also know that this old one is of a saline property, therefore such is dissolved only into a bad liquor, so from Kay and Salt is the sapient crude amalgam prepared, this is through a penetrating poisonous Salt, which is a pure Python, heightens the bath, that this old one himself should dissolve in such, till to a little, which the Fera of the heat of the Body is, the clear solution is poured off, such is put in a cold place, and so is produced the Old One in quite another figure, in beautiful crystals, and also it is with the other two preceeding particularly, but the first is not so poisonous. When however this Old One is placed in his bath, so will his body be divided and then appears its inward Salt Balsam, which, is pure Tincture, and this material by many, will be thrown away on the hills, and also such a material is found in the pits, because they often throw such away, because it gives from itself a strong smell, and also often kills the men, for the 3 sorts, is already of the Spiritus Mundi Universi made volatile, therefore such blows without intermission. The first and other Materia is not so volatile, yet has in itself the Spiritus Mundi buried, in this mineral essence, and has a right to say, is made a Magnet, and is inspissirt in full and free operation and in full course to become a Metal, but not yet to a Metal or Mineral, nevertheless form a Minerali inbutus. This now is the Materia, which the wise choose: *Materia non putative, sed vera e Experimentis comprobata, material Saltemunica, et res, ex qua, hic alpus Unice et solus absque pregrino additamento Praeparari necesum habet.* Dear brethren, take the same, this massa which women color the hair, so can you in eligenda massa not miss, for without the Dragon Phyton can nothing be done in this Art. Therefore direct all your thoughts to the Phyton. *Nam est un Phytone quicquid queerunt, Sapientes.* For nothing in the world has such a power to destroy Metals. As the Phyton alone, but, dear brethren it is not the common Phyton, but our Spirit Phytonis, although with the common Phyton, our Spirit Phytonis is infinitum multiplicirrt, for out Spirit Phytonis transmutes the common into its nature, as it also changes the nature of Sol and all Metals, for it is the Primum Ens Metallorum, that is, the Spring of the Ancients, the flower with golden leaves and so from pulling and tearing the poisonous dragon is covered and preserved. And from such a Phytonis, a living water which burns not; place Ophiris Sol in the solvent and putrefy in order that it becomes black, white and red.

### 2: BBC - Religions - Judaism: Abraham

*The Book of Abramelin tells the story of an Egyptian mage named Abraham pronunciation: (É›ì•jbrÉ™ham), or Abra-Melin, who taught a system of magic to Abraham of Worms, a Jew in Worms, Germany, presumed to have lived from cc*

We first meet him in Genesis chapter 11, although at this stage his name is Abram. There is very little biographical detail about him apart from the fact that he was a shepherd and came from Ur in Mesopotamia - modern day Iraq - after which he and his family moved, with his father Terah, to Haran. This is a polytheistic age, an age when people believed in and worshipped many gods. Yet within this atmosphere, Abram answers the call of God and it is because of this that he accepts and realises the reality of there being only one true God. They acknowledge that Abraham was the first person to recognise and worship the one God. And so, monotheism was born. At the beginning of Genesis chapter 12, God asked Abram to leave his home and country and he makes Abram three promises: I will make you a great nation And I will bless you; I will make your name great, And you will be a blessing I will bless those who bless you, And whoever curses you I will curse; And all the peoples of the earth Will be blessed through you Genesis They seem to be an almost impossible set of promises for God to keep. But the amazing fact about Abram is that he does what he is asked. There are no signs or miracles; he has no scriptures or traditions on which to draw, so Abram has to place his trust in this nameless God. Consequently, Abram has gone down in history as a man of tremendous faith. Abraham trusts God and takes his son, as directed, up a mountain. The test is complete and God once more reiterates his promises to Abraham of land, descendants and a personal relationship. Even after the Great Flood, in which only Noah was saved, humanity once again comes perilously close to alienating themselves from their creator God. They build the tower of Babel Genesis 11 , a tower that seems like it will almost break through to the heavens and God again intervenes and scatters the people across the earth. Many scholars believe these stories were written to explain to people why the world is like it is and why humans are like they are. What is our place in the world? Why do we die? They address questions of life and death, rather than being simply explanations about how the world was created. At the end of Genesis 11, we are provided with a genealogy and Abraham becomes the new hope through which God will try and create a people to live by a certain set of values. The important thing to learn here is the uniqueness of the Covenant relationship between God and Abraham. For the first time, we see the beginning of a two-way relationship: God doing something for Abraham, and Abraham doing something for God. The blessings of God are passed on from one generation to another. The story of Abraham is about obedience to the will of God - not blind obedience, because the Bible stories tell us that Abraham frequently challenged God and asked questions. But in the end, he trusted this God who had made such extraordinary promises and in so doing formed a very special and personal relationship with God which, believers will argue, has continued through to the present day.

## 3: The Jewish Origin of the Book of Abraham

*Thanks to the book of Abraham the Jew, he had risen above the satisfaction of his senses and the turmoil of his passions. He knew that man attains immortality only through the victory of spirit over matter, by essential purification, by the transmutation of the human into the divine.*

Taking us through the history of a Jewish family from Jerusalem to North Africa to Spain, France, Germany, the Net n this epic work of Jewish history, Marek Halter uses an ancient document passed down from generation to generation through the centuries, and fleshed it out to create an exciting and informative epic novel. The words of the book are permeated with words of wisdom such as "A dream of cake is a dream, not a cake, but a dream of a journey is itself a kind of journey" as well as the prayers of the Jews through the millenia: Blessed be the Almighty". These words are as pertinent today as ever. The book deals with question such as why the Chumash started with the creation. We read of the cruel decrees of the Roman Emperor Hadrian, outlawing circumcision, observance of the Sabbath and study of the Jewish Law, in the Land of Israel, creating a situation where being a Jews in the Land of the Jews was punishable by death. Hadrian went so far as changing the name of Judea to Palestine, after the enemies of the Jews who had once occupied the environs of Gaza, the Phillistines. We learn of the massacres perpetrated during the crusades, the Spanish Inquisition and the bloody pogroms of Chmielnicki in which thousands of Jewish men, women and children were cruelly slaughtered. Of the struggles of the Nation of Israel: We read of the loves and the struggles of the lives of the real life figures in this epic. We see moments of many generations in ritual, weddings, births, and deaths, but most of all the persistent, malignant persecution of the Jewish people in political inequality, social injustice, pogroms, burnings, rape, pillaging, isolation and exile. While many people are familiar with the Holocaust, not as many understand that it was but a culmination of historical atrocities. Piecing together bits of family lore and careful historical research, Halter traces a line of Jewish men for millenia. I wish more people would read this book. It is also difficult to come away from this book without feeling bitter toward the Church and suspicious of the intentions of Christians toward Jews even if there has been an official move away from the stance that Jews killed Christ. Naturally it is disappointing the way women are marginalized in this book, but when they do pop up they are dealt with as though they are complex intelligent people. Given that the author has in other places dealt compassionately and substantively with women in the Bible, I think the position of women here should be seen as a DEPICTION of patriarchy, not as its continuation. I found the first half slow and somewhat repetitive. The pace picked up in the second half that focused on the 20th Century. This is a good book to learn about and appreciate some of the Jewish customs and rituals. It is definitely a good way to learn about the Jewish diaspora. The story is not for the faint hearted. The reader, like the members of the family and their associates, go through good times and then bad times, often at the will of one person, a king, lord, Pope, someone wealthy, who can turn a community against the Jewosh community. The author does a good job in relating events to different attitudes within the Jewish communities. I began this book with the intent of supplementing my study on Abraham from the Book of Genesis. Considering Halter has written fictionalized, but historically and culturally accurate as much as is possible stories about biblical characters, I thought this was the same. Clearly I did not even read the dust jacket, or I would have known better! But I must say, I was proud of myself being I really enjoyed this book, I wish I could really understand how much was true and how much was made up. But I must say, I was proud of myself being as familiar as I was with the history portrayed. If you have an Interest in Jewish history and want the twist of a family story, I would highly recommend this. I look forward to reading more by Halter, I have 4 more by my bedside now, but first I am on to a study of the Gospel of John for a stretch. This is not necessarily the fault of the author since they are real people. It has a very anti-Christian view, and seems pro-Muslim, which is odd for a Jew. It has gone into the recycle bin. Aug 03, Jane Libson rated it it was amazing Enyone who has anyting to do with Judaism should read this book Great prespective on future generations. Defintly read the sequel "Children of Abraham" not as good as the "Book of Abraham", but still a great read Dec 23, Papa rated it liked it Recommended to Papa by: Caught a reference on a genealogy surname discussion group.

### 4: Nicolas Flamel - The Figures of Abraham the Jew

*Hans Nintzel added this work to the R.A.M.S. Library in It is from the British Museum printed book, pages, A 15 in German "Donum Dei" (Samullis Baruch), "Abraham the Jew" (in German), 87 pages bound with A*

Lincoln and the Jews a history By Jonathan D. This book is a spectacular collection of primary documents that cast new light on Lincoln. If a picture is worth a thousand words, then this book is further elevated, and exponentially, by the prominence of hundreds of magnificent illustrations--many from the amazing Shapell archive, and quite a few of them new to this old hand at Lincoln relics and portraiture. The result is that happiest marriage of text and images: It is inexhaustibly interesting and deeply moving. Lincoln and the Jews portrays an essential chapter in the history of freedom. This new study broadens our understanding of the American Jewish experience during the Civil War. Lincoln and the Jews is an essential addition to any library on American Jewish and U. A History illustrates how President Abraham Lincoln - perhaps best known for his efforts in abolishing slavery - intended to secure equality and freedom for all Americans, including another growing minority group in Civil War-era America: Backed by years of meticulous research and newly discovered documents, historian Jonathan D. Over the course of his foreshortened life, Lincoln counted Jews among his closest friends and, as president, appointed the first Jewish chaplains to the armed forces, placed Jews in positions of authority, and both extended and protected rights of Jewish Americans. Sarna is a historian and leading commentator on American Jewish history, religion, and life. The author of hundreds of scholarly articles, Sarna may be best known for his acclaimed American Judaism: Jonas also warned his friend of a plot to assassinate him before his first inauguration. Lincoln is the closest we have to a U. It refers to Abraham Jonas, who was a Jew. In a world where hatred or suspicion of Jews was near universal, our greatest President proves singularly free of this ancient prejudice. A remarkable feature of the lavishly illustrated and beautifully written work, Lincoln and the Jews by Jonathan Sarna and Benjamin Shapell, is to learn anew how many Jews Lincoln befriended in his too brief life and the consistency with which he opposed the common anti-Semitism of his time. Growing up, Lincoln knew no Jews, other than those whom he met in the pages of his well-thumbed Bible. Yet his was not a grudging admission of Jewish legitimacy but a genuine liking and even admiration. He even justified the appointment of one assistant quartermaster because he was Jewish: Aggregated, however, they form a pattern. The President of the United States, they show, insisted on treating Jews on the same basis as everyone else. For Lincoln buffs and academics, these stories may seem familiar, but the level of detail the authors convey is truly impressive. Drawing on archival sources and historical accounts, the author paints a well-delineated portrait of Lincoln as a friend and advocate of Jews before and during his political career. Notwithstanding all that had been written before about Lincoln, Sarna said they found a lot of new material. Their research also served as basis for an exhibition on the same topic, which opens at the New-York Historical Society this month and will travel to other locations across the country.

### 5: The Book of Abraham by Marek Halter

*The Jewish Origin of the Book of Abraham Historiographic Introduction. From the second half of the nineteenth century, the LDS Book of Abraham (BA) has been the object of considerable controversy, which continues to the present.*

Sometimes a prophet comes forward and speaks. Or a sect of mystics receives the teaching of a philosophy, like rain on a summer evening, gathers it in and spreads it abroad with love. Or it may happen that a charlatan, performing tricks to astonish men, may produce, perhaps without knowing it himself, a ray of real light with his dice and magic mirrors. In the fourteenth century, the pure truth of the masters was transmitted by a book. This book fell into the hands of precisely the man who was destined to receive it; and he, with the help of the text and the hieroglyphic diagrams that taught the transmutation of metals into gold, accomplished the transmutation of his soul, which is a far rarer and more wonderful operation. Thanks to the amazing book of Abraham the Jew all the Hermetists of the following centuries had the opportunity of admiring an example of a perfect life, that of Nicholas Flamel, the man who received the book. But their despair was unnecessary. The secret had become alive. The magic formula had become incarnate in the actions of a man. There is nothing legendary about the life of Nicholas Flamel. The Bibliotheque Nationale in Paris contains works copied in his own hand and original works written by him. All the official documents relating to his life have been found: His history rests solidly on those substantial material proofs for which men clamor if they are to believe in obvious things. To this indisputably authentic history, legend has added a few flowers. But in every spot where the flowers of legend grow, underneath there is the solid earth of truth. Whether Nicholas Flamel was born at Pontoise or somewhere else, a question that historians have argued and investigated with extreme attention, seems to me to be entirely without importance. It is enough to know that towards the middle of the fourteenth century, Flamel was carrying on the trade of a bookseller and had a stall backing on to the columns of Saint-Jacques la Boucherie in Paris. It was not a big stall, for it measured only two feet by two and a half. He bought a house in the old rue de Marivaux and used the ground floor for his business. Copyists and illuminators did their work there. He himself gave a few writing lessons and taught nobles who could only sign their names with a cross. One of the copyists or illuminators acted also as a servant to him. Nicholas Flamel married Pernelle, a good-looking, intelligent widow, slightly older than himself and the possessor of a little property. Every man meets once in his life the woman with whom he could live in peace and harmony. For Nicholas Flamel, Pernelle was that woman. Over and above her natural qualities, she had another which is still rarer. She was a woman who was capable of keeping a secret all her life without revealing it to anybody in confidence. But the story of Nicholas Flamel is the story of a book for the most part. The secret made its appearance with the book, and neither the death of its possessors nor the lapse of centuries led to the complete discovery of the secret. Nicholas Flamel had acquired some knowledge of the Hermetic art. The ancient alchemy of the Egyptians and the Greeks that flourished among the Arabs had, thanks to them, penetrated to Christian countries. Nicholas Flamel did not, of course, regard alchemy as a mere vulgar search for the means of making gold. Flamel dreamed of sharing in this wisdom. His ideal was the highest that man could attain. It was in the hands of unknown sages who lived somewhere unknown. But how difficult it was for a small Paris bookseller to get into touch with those sages. Nothing, really, has changed since the fourteenth century. In our day also many men strive desperately towards an ideal, the path which they know but cannot climb; and they hope to win the magic formula which will make them new beings from some miraculous visit or from a book written expressly for them. But for most, the visitor does not come and the book is not written. Yet for Nicholas Flamel the book was written. Perhaps because a bookseller is better situated than other people to receive a unique book; perhaps because the strength of his desire organized events without his knowledge, so that the book came when it was time. So strong was his desire, that the coming of the book was preceded by a dream, which shows that this wise and well-balanced bookseller had a tendency to mysticism. Nicholas Flamel dreamed one night that an angel stood before him. The angel, who was radiant and winged like all angels, held a book in his hands and uttered these words, which were to remain in the memory of the hearer: But one day you will see in it that which no other man will be able to see. Sometime after that the dream was

partly realized. One day, when Nicholas Flamel was alone in his shop, an unknown man in need of money appeared with a manuscript to sell. Flamel was no doubt tempted to receive him with disdainful arrogance, as do the booksellers of our day when some poor student offers to sell them part of his library. But the moment he saw the book he recognized it as the book that the angel had held out to him, and he paid two florins for it without bargaining. The book appeared to him indeed resplendent and instinct with divine virtue. It had a very old binding of worked copper, on which were engraved curious diagrams and certain characters, some of which were Greek and others in a language he could not decipher. The leaves of the book were not made of parchment, like those he was accustomed to copy and bind. They were made of the bark of young trees and were covered with very clear writing done with an iron point. These leaves were divided into groups of seven and consisted of three parts separated by a page without writing, but containing a diagram that was quite unintelligible to Flamel. Then followed great curses and threats against anyone who set eyes on it unless he was either a priest or a scribe. The mysterious word maranatha, which was many times repeated on every page, intensified the awe-inspiring character of the text and diagrams. But most impressive of all was the patined gold of the edges of the book, and the atmosphere of hallowed antiquity that there was about it. Was he qualified to read this book? Nicholas Flamel considered that being a scribe he might read the book without fear. He felt that the secret of life and of death, the secret of the unity of Nature, the secret of the duty of the wise man, had been concealed behind the symbol of the diagram and formula in the text by an initiate long since dead. He was aware that it is a rigid law for initiates that they must not reveal their knowledge, because if it is good and fruitful for the intelligent, it is bad for ordinary men. As Jesus has clearly expressed it, pearls must not be given as food to swine. He had the pearl in his hands. It was for him to rise in the scale of man in order to be worthy to understand its purity. He must have had in his heart a hymn of thanksgiving to Abraham the Jew, whose name was unknown to him, but who had thought and labored in past centuries and whose wisdom he was now inheriting. He must have pictured him a bald old man with a hooked nose, wearing the wretched robe of his race and wilting in some dark ghetto, in order that the light of his thought might not be lost. And he must have vowed to solve the riddle, to rekindle the light, to be patient and faithful, like the Jew who had died in the flesh but lived eternally in his manuscript. Nicholas Flamel had studied the art of transmutation. He was in touch with all the learned men of his day. Manuscripts dealing with alchemy have been found, notably that of Almasatus, which were part of his personal library. He had knowledge of the symbols of which the alchemists made habitual use. But those that he saw in the book of Abraham the Jew remained dumb for him. In vain, he copied some of the mysterious pages and set them out in his shop, in the hope that some visitor conversant with the Cabala would help him to solve the problem. That is really not that long. He is favored among men for whom twenty-one years are enough to enable him to find the key of life. At the end of twenty-one years, Nicholas Flamel had developed in himself sufficient wisdom and strength to hold out against the storm of light involved by the coming of truth to the heart of man. Only then did events group themselves harmoniously according to his will and allow him to realize his desire. For everything good and great that happens to a man is the result of the co-ordination of his own voluntary effort and a malleable fate. No one in Paris could help Nicholas Flamel understand the book. Now, this book had been written by a Jew, and part of its text was in ancient Hebrew. The Jews had recently been driven out of France by persecution. Nicholas Flamel knew that many of these Jews had migrated to Spain. In towns such as Malaga and Granada, which were still under the more enlightened dominion of the Arabs, there lived prosperous communities of Jews and flourishing synagogues, in which scholars and doctors were bred. Many Jews from the Christian towns of Spain took advantage of the tolerance extended by the Moorish kings and went to Granada to learn. Nicholas Flamel thought that in Spain he might meet some erudite Cabalist who would translate the book of Abraham for him. Traveling was difficult, and without a strong-armed escort, safe passage was nearly impossible for a solitary traveler. Flamel made therefore a vow to St James of Compostela, the patron saint of his parish, to make a pilgrimage. This was also a means of concealing from his neighbors and friends the real purpose of his journey. The wise and faithful Pernelle was the only person who was aware of his real plans. Since he was a prudent man and did not wish to expose the precious manuscript to the risks of travel, he contented himself with taking with him a few carefully copied pages, which he hid in his modest

baggage. Nicholas Flamel has not recounted the adventures that befell him on his journey. Possibly he had none. It may be that adventures happen only to those who want to have them. He has told us merely that he went first to fulfill his vow to St James. Then he wandered about Spain, trying to get into relations with learned Jews. But they were suspicious of Christians, particularly of the French, who had expelled them from their country. Besides, he had not much time. He had to remember Pernelle waiting for him, and his shop, which was being managed only by his servants. To a man of over fifty on his first distant journey, the silent voice of his home makes a powerful appeal every evening.

## 6: Lincoln and the Jews by Jonathan Sarna & Benjamin Shapell | Shapell Manuscript Foundation

*Nicolas Flamel - The Figures of Abraham the Jew* This series of seven figures, purports to be a copy of an original 'Book of Abraham the Jew' which Nicolas Flamel is supposed to have found in the 14th Century, and which inspired him to undertake his quest for the secrets of alchemy.

Institute for Religious Research, Charles M. Larson outlines three main waves of criticism leveled against the Book of Abraham. The Church officially responded a few years later with a few minor editorial changes see below , and then canonization of the BA in Spalding, of Salt Lake City. In , the Reverend asked the foremost scholars in Egyptology to examine the facsimiles in BA and provide comments. Their response reverberates even today: Prominent church officials such as James E. The Egyptologists cast doubt on the interpretations offered by Joseph Smith as they universally identified the surviving papyri as common Egyptian funerary documents. Mormon scholars have offered several different theories regarding the potential relationship of the BA text to the JS Papyri. This paper shall demonstrate that the Book of Abraham presents numerous similarities to other Jewish writings of that time. This paper shall also offer a hypothetical reconstruction of the means whereby the Egyptian Jewish community crafted the Latter-day Saint Book of Abraham which process may be briefly summarized as a deliberate Jewish reinterpretation of Egyptian funerary facsimiles. Therefore, this paper shall examine the proposed milieu of the BA, and argue for a general historical context of the book, and leave the reader to determine on an individual basis whether or not the metaphysical claims of BA possess any validity. In order to demonstrate the potential historical context of BA, this paper shall highlight some of the major motifs found in Jewish Hellenistic writings. We shall then proceed to analyze these motifs, comparing them to BA itself. In other words, the primary test of the proposed historical context will be the presence of Hellenistic Age motifs in BA. Of course, this is not a perfect science. How does one identify a specific motif? How many commonalities indicate a strong correlation, rather than coincidence? These are important concerns that often factor into questions of provenance of many texts, and this paper will not attempt to blaze new ground by illuminating infallible proofs of origin. Rather, the attempts of this paper shall be quite modest. It will attempt to take note of the motifs already identified in the current scholarly literature, and then compare those same motifs to BA. The admonition of Collins informs much of this analysis when he reminds scholars, "Parallels, however, can be illuminating even if they are not definitive. Collins provides another key insight when he comments, "What is required, then, is not holistic correspondence but that the use of a particular image be rendered intelligible by analogy with the proposed prototype. To the degree possible, this paper will attempt to apply the same critical standards of analysis to the BA and the more general pseudepigraphal writings. Scholarly analysis of BA is somewhat hampered by not having recourse to all of the primary materials, so one must rely upon the printed text of BA. Although general commonalities must be noted, it is those elements that are most incongruous, puzzling, and peculiar that will provide the greatest "checks" of this papers hypothesis. In considering the proposed background of the BA one must steer clear of anachronistic notions of orthodoxy or propriety in either the content or the means of constructing the text in question. Present concepts of acceptable ideologies and dogma cannot be projected backwards in time; the past cannot accurately be fitted onto a Procrustean bed made to the specifications and expectations of the present. One must be prepared to encounter some rather startling ideas in any survey of the past. Many surprises await all who closely examine the BA. Historical Background of the Papyri In order to understand the BA a brief recitation of its modern extraction may be helpful. In Michael Chandler brought several mummies to Kirtland that aroused great excitement among the Latter-day Saints. Initially attracted by his native curiosity, Smith soon realized the significance of the ancient artifacts. Upon examining some of the writing on the papyri accompanying the mummies, Joseph noticed some resemblance to those characters on the plates from which he translated the Book of Mormon. Applying his abilities towards an understanding of the characters, Smith soon presented Chandler with a brief translation of some of these characters, with which Chandler was duly impressed. Perhaps the similarity in writing systems Smith observed led him to tentatively posit larger connections between the respective communities which had produced the Book of Mormon and

the papyri accompanying the mummies. Some early witnesses identified Hebrew characters on the papyri in addition to the Egyptian elements. Appleby said, "The writings are chiefly in the Egyptian language, with the exception of a little Hebrew. This connection of the Book of Abraham with the Book of Mormon could also provide the key to our own understanding of the Book of Abraham and the individual or community that produced it. Jewish Elements in Papyri If one examines the Book of Abraham, as it is preserved in the Latter-day Saint scriptures, one may notice a rather peculiar circumstance for what some allege to be an Egyptian work; the Egyptian elements are rather random and sparse. These obviously Egyptian elements are limited almost exclusively to the facsimiles. This is surprising as one may expect pagan Egyptian ideas to predominate in a work that is supposed to emanate from such a source. In several of the explanations of the facsimiles in the Book of Abraham, the Egyptian is rendered into Hebrew. If Joseph Smith had been translating directly from Egyptian, why would he add Hebrew translations? They do not serve to illuminate the text any further, but they may aid in identifying the original authors of the text. In other words, the Book of Abraham from which our current version originates is actually a Jewish text, rather than a quasi-pagan Egyptian document. As just one example, one may consider the strange names in the explanation of Facsimile 1. Likewise, Kolob is perhaps a rendering of Hebrew terminology. When viewed in light of their Jewish origins, the significance of not only many mysterious terms but also other curious components of the Book of Abraham becomes apparent. Another piece of circumstantial evidence is manifest in the names of the primary actors of the book. In the original version of the Book of Abraham as published in the Times and Seasons, the eponymous figure of the book is sometimes Abram, rather than Abraham; Sarah is referred to exclusively as Sarai. Taken individually, none of these factors mentioned thus far would be very convincing. As a body, however, they begin to indicate a clear direction of influence—one that leads far away from notions of pagan authorship. As we have seen, the indisputably Egyptian elements in the work are generally limited to those portions that clearly identify themselves as copies or facsimiles. These facsimiles are presented with accompanying explanations that are clearly not exclusively Egyptian interpretations. Rather, these explanations often translate Egyptian words into Hebrew. More importantly this paper shall demonstrate that although the facsimiles are originally Egyptian the ideas expressed are Jewish. These Jewish elements considered in conjunction with the dating and provenance proposed by the Egyptologists are enough to allow one to make a reasonable hypothesis concerning the possible origin of the book—namely that BA follows the same pattern of Jewish appropriation of pagan elements common to Hellenistic Jewry. We shall discuss below the writings of the Hellenistic Jews and the reasons why they adapted pagan writings to distinctively Jewish ends. Writings of Hellenistic Jewry-Syncretism or Aesthetic adjustment? The Jews of the Greco-Roman age produced numerous writings and re-workings of ancient scripture. Early Catholic writers also add important background material on both heterodox views and the emerging orthodoxy of the Great Church. Later Jewish thought, specifically Kabbalistic writings may be used occasionally and carefully, generally only after noting their possible origin in and connections to ancient thought. Despite the truly vast quantity of works originating among Hellenistic Jews, some commonalities may be determined. Most important for our present purposes is an element identified by Borgen who said, "typical for the literature is the attempt to combine distinctive Jewish observances with a fusion of Jewish and Greek ideas or Jewish and Egyptian ideas. The superiority of Jewish religion is stressed, and in the end time the Jewish nation will play an exalted role among the nations. Collins also took note of "the tendency of some Hellenistic Jewish writers to attribute to Israelite heroes whatever would redound to their glory in a pagan context, without regard for orthodoxy—for example, Artapanus, who claimed that Moses had founded the Egyptian animal cults. The Reinvention of Jewish Tradition is invaluable in answering this and similar questions. As he says, "the prevailing culture of the Mediterranean could hardly be ignored or dismissed. But adaptation to it need not require compromise of Jewish precepts or practices. Rather, they sought a way "of defining and expressing their singularity within that milieu, the special characteristics that made them both integral to the community and true to their heritage. The revised Jewish literature of Hellenistic times did serve several important functions within the Jewish community, including bolstering the ethnic pride of those who might waver amidst the ideological ferment of the times. Hellenistic literature also directly impacted faith; some Hellenistic age Jewish authors

felt that they could not adequately worship within their own faith without the aid of the best pagan philosophy. Philo of Alexandria is a prime example of selective appropriation of pagan philosophy in the service of Judaism. And many Christian writers emulated Philo in this eclectic approach following the *spoliatio motif*, selectively choosing the flowers from which they, like bees, would draw pollen for their honey. Traditional Greek and Jewish learning were both inadequate: Greek learning, because it often produced sophists with misguided opinions, pederasts, or others who were only in love with things of this world, materialists who never passed on to true philosophy; and Jewish learning, because it produced either dull-witted simpletons who could only see the surface. In summary, one may do well to remember the succinct admonition of Nickelsburg, "borrowings from Hellenistic sources do not a work Hellenistic make. Thus the mere presence of pagan elements in a Jewish Hellenistic work does not necessarily indicate a lack of fidelity to the faith of the fathers. For some Hellenistic Jews appropriating pagan philosophy and religious elements was thought of as reclaiming parts of a lost heritage. Thus, borrowing from paganism was viewed as diametrically opposite to syncretism. As Gruen and other scholars have noted, Hellenistic Jews re-worked pagan elements to culturally dialogue with non-Jews. It is significant that in reaching out to their pagan peers, the Jews often turned to traditions about Abraham. The great patriarch was a powerful symbol not only as the father of the faithful, but also as representing true universalism. Unlike Moses, he was not associated with the restrictive aspects of the Jewish law. Egyptian and Chaldean sources. The modern surveyor of the Hellenistic age may find many of the ideas and appropriated components in Hellenistic-Jewish works surprising or strange. Such a judgment does not help to elucidate the significance or meaning of these works; rather, one must attempt to understand these works in light of their milieu. Several of these pagan elements in BA will be examined, and explained in light of the hypothetical Hellenistic background. Scholarly skeptics and evangelical opponents dismiss BA as little more than a modern mistranslation of ancient Egyptian. However, when viewed in its Hellenistic setting, its deep Jewish faith becomes readily apparent. One also begins to appreciate the surprising sophistication of ancient Jews who were able to adapt the most intricate and deeply held beliefs of their pagan neighbors to serve the Jewish religion. Part of this process of intercultural communication was of course religiously based. Significant in this regard was the Jewish practice of equating their patriarchal figures with pagan gods, some of which will be discussed below. The figure of Enoch in particular has received extensive scholarly attention, with the result that some scholars have argued that Enoch may be closely related to Mesopotamian mythological figures. VanderKam closely examined the Jewish traditions concerning Enoch and documented several similarities between the great ascended patriarch and Enmeduranki, often presented as the seventh king in Mesopotamian king lists. He says, "It is plausible that those Jewish people who lived in Babylonian and other eastern territories heard stories about characters such as Enmeduranki and adapted them to their native traditions about Enoch. As Gager relates, "the Moses of the magical documents is a figure unto himself. Here he emerges as an inspired prophet, endowed with divine wisdom and power, whose very name guaranteed the efficacy of magical charms and provided protection against the hostile forces of the cosmos.

## 7: Abraham the Jew and Flamel

*Abraham Eleazar the Jew, a Prince, Priest, and Levite, Astrologer and Philosopher, sprung from the root of Abraham, Isaac and Jacob, wish my brethren, who through the anger of the Great God, lie scattered here and there throughout the world and are caught in servitude, much success and.*

See Article History Alternative Titles: According to the biblical book of Genesis , Abraham left Ur , in Mesopotamia , because God called him to found a new nation in an undesignated land that he later learned was Canaan. The most that can be done is to apply the interpretation of modern historical finds to biblical materials so as to arrive at a probable judgment as to the background and patterns of events in his life. This involves a reconstruction of the patriarchal age of Abraham, Isaac , Jacob , and Joseph ; early 2nd millennium bce , which until the end of the 19th century was unknown and considered virtually unknowable. It was assumed, based on a presumed dating of hypothetical biblical sources, that the patriarchal narratives in the Bible were only a projection of the situation and concerns of a much later period 9th-5th century bce and of dubious historical value. Several theses were advanced to explain the narratives. However, after World War I , archaeological research made enormous strides with the discovery of monuments and documents, many of which date back to the period assigned to the patriarchs in the traditional account. The excavation of a royal palace at Mari , an ancient city on the Euphrates , for example, brought to light thousands of cuneiform tablets official archives and correspondence and religious and juridical texts and thereby offered exegesis a new basis, which specialists utilized to show that, in the biblical book of Genesis , narratives fit perfectly with what, from other sources, is known today of the early 2nd millennium bce but imperfectly with a later period. It is the first clear ownership of a piece of the promised land by Abraham and his posterity. Toward the end of his life, he sees to it that his son Isaac marries a girl from his own people back in Mesopotamia rather than a Canaanite woman. Abraham dies at the age of and is buried next to Sarah in the cave of Machpelah. He appears as both a man of great spiritual depth and strength and a person with common human weaknesses and needs. Tradition seems particularly firm on this point. The Hebrew text, in fact, locates the departure specifically at Ur Kasdim, the Kasdim being none other than the Kaldu of the cuneiform texts at Mari. It is manifestly a migration of which one tribe is the centre. The leader of the movement is designated by name: The existence of another son of Terah, Nahor, who appears later, is noted. Most scholars agree that Ur Kasdim was the Sumerian city of Ur, today Tall al-Muqayyar or Mughair , about miles km southeast of Baghdad in lower Mesopotamia, which was excavated from to It is certain that the cradle of the ancestors was the seat of a vigorous polytheism whose memory had not been lost and whose uncontested master in Ur was Nanna or Sin , the Sumero-Akkadian moon god. After the migration from Ur c. The city has been definitely located in upper Mesopotamia, between the Tigris and the Euphrates rivers , in the Balikh valley and can be found on the site of the modern Harran in Turkey. It has been shown that Harran was a pilgrimage city, for it was a centre of the Sin cult and consequently closely related to the moon-god cult of Ur. The Mari tablets have shed new light on the patriarchal period, specifically in terms of the city of Harran. There have been many surprising items in the thousands of tablets found in the palace at Mari. It is not that the latter are identical with the family of Benjamin , a son of Jacob , but rather that a name with such a biblical ring appears in these extrabiblical sources in the 18th century bce. The Bible provides no information on the itinerary followed between Ur and Harran. Scholars think that the caravan went up the Euphrates, then up the Balikh. After indicating a stay of indeterminate length in Harran, the Bible says only that Terah died there, at the age of , and that Abraham was 75 when he took up the journey again with his family and his goods. This time the migration went from east to west, first as far as the Euphrates River , which they may have crossed at Carchemish , since it can be forded during low-water periods. Here again, the Mari texts supply a reference, for they indicate that there were Benjaminites on the right bank of the river, in the lands of Yamhad Aleppo , Qatanum Qatna , and Amurru. Shechem was at the time a political and religious centre, the importance of which has been perceived more clearly as a result of recent archaeological excavations. The architecture uncovered on the site by archaeologists would date to the 18th century bce, in which the presence of the

patriarchs in Shechem is placed. Bethel was also a holy city, whose cult was centred on El , the Canaanite god par excellence. The Canaanite sanctuary was taken over without hesitation by Abraham, who built an altar there and consecrated it to Yahweh, at least if the Yahwistic tradition in Genesis is to be believed. Abraham had not yet come to the end of his journey. Between Shechem and Bethel he had gone about 31 miles 50 km. The location of Mamre has been the subject of some indecision. At the present time, there is general agreement in setting it 1. Life was a function of the economic conditions of the moment, of pastures to follow and to find, and thus the patriarchs moved back and forth between the land of Canaan and the Nile River delta. They remained shepherds and never became cultivators. It was in Mamre that Abraham received the revelation that his race would be perpetuated, and it was there that he learned that his nephew Lot had been taken captive. Scholars of previous generations tried to identify these names with important historical figuresâ€™e. The whole of chapter 14 of Genesis, in which this event is narrated, differs completely from what has preceded and what follows. The king-priest greets him with bread and wine on his victorious return and blesses him in the name of God Most High. In this scene, the figure of the patriarch takes on a singular aspect. How is his religious behaviour to be characterized? It is known that, on the matter of the revelation of Yahweh to man, the biblical traditions differ. According to the so-called Priestly source P , the name of Yahweh was revealed only to Moses. It may be concluded that it was probably El whom the patriarchs, including Abraham, knew. In short, the god of Abraham possessed duration, transcendence, power, and knowledge. This was not monotheism but monolatry the worship of one among many gods , with the bases laid for a true universalism. He was a personal god too, with direct relations with the individual, but also a family god and certainly still a tribal god.

### 8: The book of Abraham the Jew, can someone please tell me about it? | Yahoo Answers

*The Book of Abraham the Jew. 18 likes. A book supposedly full of strange symbols and which Nicholas Flamel realised were instructions on alchemy, which.*

Now with the Egyptian papyri before them, Joseph again let the men with the greatest interest in such undertakings--Cowdery, William W. Phelps, Warren Parrish, and Frederick G. Parrish was told he "shall see much of my ancient records, and shall know of hidden things, and shall be endowed with a knowledge of hidden languages. They seem to have copied lines of Egyptian from the papyrus and worked out stories to go with the text. Or they wrote down and Egyptian character and attempted various renditions. Joseph apparently had translated the first two chapters of Abraham--through chapter 2, verse 18, in the current edition--and the would-be translators matched up hieroglyphs with some of his English sentences. Their general method can be deduced from a revelation given to Oliver Cowdery after he failed to translate the gold plates: They tried one approach after another. Joseph probably threw in ideas of his own. Of all the men working on the papyri, only Joseph produced a coherent text. What was going on as he translated? For many years, Mormons assumed that he sat down with the scrolls, looked at each Egyptian word, and by inspiration understood its meaning in English. He must have been reading from a text, so Mormons thought, much as a conventional translator would do, except the words came by revelation rather than out of his own learning. In , that view of translation suffered a blow when eleven scraps of the Abraham papyri, long since lost and believed to have been burned, were discovered in the Metropolitan Museum of Art in New York City and given to Latter-day Saints leaders in Salt Lake City. Color pictures were soon printed and scholars went to work. The texts were thought to be the Abraham papyri because Joseph had published facsimiles from the papyri with his translation, and the same pictures appeared on the museum fragments. Moreover, some of the characters from the Egyptian grammar appeared on the fragments. Would any of the language correspond to the text in his Book of Abraham? Some Mormon scholars, notably Hugh Nibley, doubt that the actual texts for Abraham and Joseph have been found. The scraps from the Metropolitan Museum do not fit the description Joseph Smith gave of long, beautiful scrolls. At best the remnants are a small fraction of the originals, with no indication of what appears on the lost portions. Nonetheless, the discovery prompted a reassessment of the Book of Abraham. What was going on while Joseph "translated" the papyri and dictated text to a scribe? Obviously, he was not interpreting the hieroglyphics like an ordinary scholar. As Joseph saw it, he was working by inspiration--that had been clear from the beginning. When he "translated" the Book of Mormon, he did not read from the gold plates; he looked into the crystals of the Urim and Thummim or gazed at the seerstone. The words came by inspiration, not by reading the characters on the plates. By analogy, it seemed likely that the papyri had been an occasion for receiving a revelation rather than a word-for-word interpretation of the hieroglyphs as in ordinary translations. Warren Parish, his clerk, said, "I have set be his side and penned down the translation of the Egyptian Heiroglyphicks as he claimed to receive it by direct inspiration of heaven. The peculiar fact is that the results were not entirely out of line with the huge apocryphal literature on Abraham. The parallels are not exact; the Book of Abraham was not a copy of any of the apocryphal texts. The parallels extend to numerous small details. Joseph may have heard apocryphal stories of Abraham, although the Book of Jasher was not published in English until and not in the Untied States until A Bible dictionary published by the American Sunday School Union summed up many of the apocryphal elements. Whether Joseph knew of alternate accounts of Abraham or not, he created an original narrative that echoed apocryphal stories without imitating them. Either by revelation, as his followers believed, or by some instinctive affinity for antiquity, Joseph made his own late--and unlikely--entry in the long tradition of extrabiblical narratives about the great patriarch. Despite his gift for "translating," Joseph wanted to learn language in the ordinary way and translate rationally as well as miraculously. When he returned to the translation of Abraham in , he again proposed an Egyptian grammar. He apparently hoped to transform his inspired interpretation of the text into a mastery of the Egyptian language. In the fall of , when he first began work on the Abraham text, he was also planning to study languages conventionally. Peixotto, a professor of medicine at Willoughby University four miles from

Kirtland, was hired to teach Hebrew in the School of the Prophets. In the interim, Joseph studied Hebrew on his own and, after Seixas arrived in January , attended class conscientiously--a prophet learning from a scholar. Seixas called Joseph an "indefatigable" student. Excited by his learning, Joseph resolved "to persue the study of languages untill I shall become master of them, if I am permitted to live long enough. Like Abraham, Joseph wanted to be one who "possessed great knowledge. The allure of the ancient comes through in the revelation to Oliver Cowdery about "those ancient records which have been hid up, that are sacred. Translation gave him access to the peoples of antiquity. Full of wonders as it was, the Book of Abraham complicated the problem of regularizing Mormon doctrine. Every attempt to regularize belief was diffused by new revelations. Who could tell what would be revealed next--what new insight into the patriarchal past, what stories of Abraham, Moses, or Enoch, what glimpses into heaven? Joseph himself could not predict the course of Mormon doctrine. All he could say he summed up in a later article of faith: Rough Stone Rolling New York: Knopf, , Posted by Tim at.

### 9: Nicholas Flamel - The Book of Abraham the Jew

*Abraham Eleazar: The Book of Abraham the Jew (Alchemy) [ Engraving x 96 mm. No. 7. On the right under a tree, four soldiers with swords are killing children, and throwing the bodies into a well on the left.*

Are you sure you want to delete this answer? Yes Sorry, something has gone wrong. There are no early manuscripts of these figures, but there are many beautifully coloured manuscripts dating from the late 17th and the 18th century The Book of Abraham the Jew Wisdom has various means for making its way into the heart of man. Sometimes a prophet comes forward and speaks. Or a sect of mystics receives the teaching of a philosophy, like rain on a summer evening, gathers it in and spreads it abroad with love. Or it may happen that a charlatan, performing tricks to astonish men, may produce, perhaps without knowing it himself, a ray of real light with his dice and magic mirrors. In the fourteenth century, the pure truth of the masters was transmitted by a book. This book fell into the hands of precisely the man who was destined to receive it; and he, with the help of the text and the hieroglyphic diagrams that taught the transmutation of metals into gold, accomplished the transmutation of his soul, which is a far rarer and more wonderful operation. Thanks to the amazing book of Abraham the Jew all the Hermetists of the following centuries had the opportunity of admiring an example of a perfect life, that of Nicolas Flamel, the man who received the book. But their despair was unnecessary. The secret had become alive. The magic formula had become incarnate in the actions of a man. There is nothing legendary about the life of Nicolas Flamel. The Bibliotheque Nationale in Paris contains works copied in his own hand and original works written by him. All the official documents relating to his life have been found: His history rests solidly on those substantial material proofs for which men clamor if they are to believe in obvious things. To this indisputably authentic history, legend has added a few flowers. But in every spot where the flowers of legend grow, underneath there is the solid earth of truth. Whether Nicolas Flamel was born at Pontoise or somewhere else, a question that historians have argued and investigated with extreme attention, seems to me to be entirely without importance. It is enough to know that towards the middle of the fourteenth century, Flamel was carrying on the trade of a bookseller and had a stall backing on to the columns of Saint-Jacques la Boucherie in Paris. It was not a big stall, for it measured only two feet by two and a half. He bought a house in the old rue de Marivaux and used the ground floor for his business. Copyists and illuminators did their work there. He himself gave a few writing lessons and taught nobles who could only sign their names with a cross. One of the copyists or illuminators acted also as a servant to him. Nicolas Flamel married Pernelle, a good-looking, intelligent widow, slightly older than himself and the possessor of a little property. Every man meets once in his life the woman with whom he could live in peace and harmony. For Nicolas Flamel, Pernelle was that woman. Over and above her natural qualities, she had another which is still rarer. She was a woman who was capable of keeping a secret all her life without revealing it to anybody in confidence. But the story of Nicolas Flamel is the story of a book for the most part. The secret made its appearance with the book, and neither the death of its possessors nor the lapse of centuries led to the complete discovery of the secret. Nicolas Flamel had acquired some knowledge of the Hermetic art. The ancient alchemy of the Egyptians and the Greeks that flourished among the Arabs had, thanks to them, penetrated to Christian countries. Nicolas Flamel did not, of course, regard alchemy as a mere vulgar search for the means of making gold. Flamel dreamed of sharing in this wisdom. His ideal was the highest that man could attain. It was in the hands of unknown sages who lived somewhere unknown. But how difficult it was for a small Paris bookseller to get into touch with those sages. Nothing, really, has changed since the fourteenth century. In our day also many men strive desperately towards an ideal, the path which they know but cannot climb; and they hope to win the magic formula which will make them new beings from some miraculous visit or from a book written expressly for them. But for most, the visitor does not come and the book is not written. Yet for Nicolas Flamel the book was written. Perhaps because a bookseller is better situated than other people to receive a unique book; perhaps because the strength of his desire organized events without his knowledge, so that the book came when it was time. So strong was his desire, that the coming of the book was preceded by a dream, which shows that this wise and well-balanced bookseller had a tendency to mysticism. Nicolas Flamel

dreamed one night that an angel stood before him. The angel, who was radiant and winged like all angels, held a book in his hands and uttered these words, which were to remain in the memory of the hearer: But one day you will see in it that which no other man will be able to see. Sometime after that the dream was partly realized. One day, when Nicolas Flamel was alone in his shop, an unknown man in need of money appeared with a manuscript to sell. Flamel was no doubt tempted to receive him with disdainful arrogance, as do the booksellers of our day when some poor student offers to sell them part of his library. But the moment he saw the book he recognized it as the book that the angel had held out to him, and he paid two florins for it without bargaining. The book appeared to him indeed resplendent and instinct with divine virtue. It had a very old binding of worked copper, on which were engraved curious diagrams and certain characters, some of which were Greek and others in a language he could not decipher. The leaves of the book were not made of parchment, like those he was accustomed to copy and bind. They were made of the bark of young trees and were covered with very clear writing done with an iron point. These leaves were divided into groups of seven and consisted of three parts separated by a page without writing, but containing a diagram that was quite unintelligible to Flamel. Then followed great curses and threats against anyone who set eyes on it unless he was either a priest or a scribe. The mysterious word maranatha, which was many times repeated on every page, intensified the awe-inspiring character of the text and diagrams. But most impressive of all was the patined gold of the edges of the book, and the atmosphere of hallowed antiquity that there was about it. Was he qualified to read this book? Nicolas Flamel considered that being a scribe he might read the book without fear. He felt that the secret of life and of death, the secret of the unity of Nature, the secret of the duty of the wise man, had been concealed behind the symbol of the diagram and formula in the text by an initiate long since dead. He was aware that it is a rigid law for initiates that they must not reveal their knowledge, because if it is good and fruitful for the intelligent, it is bad for ordinary men. As Jesus has clearly expressed it, pearls must not be given as food to swine. He had the pearl in his hands. It was for him to rise in the scale of man in order to be worthy to understand its purity. He must have had in his heart a hymn of thanksgiving to Abraham the Jew, whose name was unknown to him, but who had thought and labored in past centuries and whose wisdom he was now inheriting. He must have pictured him a bald old man with a hooked nose, wearing the wretched robe of his race and wilting in some dark ghetto, in order that the light of his thought might not be lost. And he must have vowed to solve the riddle, to rekindle the light, to be patient and faithful, like the Jew who had died in the flesh but lived eternally in his manuscript. Nicolas Flamel had studied the art of transmutation. He was in touch with all the learned men of his day. Manuscripts dealing with alchemy have been found, notably that of Almasatus, which were part of his personal library. He had knowledge of the symbols of which the alchemists made habitual use. But those that he saw in the book of Abraham the Jew remained dumb for him. In vain, he copied some of the mysterious pages and set them out in his shop, in the hope that some visitor conversant with the Cabala would help him to solve the problem. That is really not that long. He is favored among men for whom twenty-one years are enough to enable him to find the key of life. At the end of twenty-one years, Nicolas Flamel had developed in himself sufficient wisdom and strength to hold out against the storm of light involved by the coming of truth to the heart of man. Only then did events group themselves harmoniously according to his will and allow him to realize his desire. For everything good and great that happens to a man is the result of the co-ordination of his own voluntary effort and a malleable fate. No one in Paris could help Nicolas Flamel understand the book. Now, this book had been written by a Jew, and part of its text was in ancient Hebrew. The Jews had recently been driven out of France by persecution. Nicolas Flamel knew that many of these Jews had migrated to Spain. In towns such as Malaga and Granada, which were still under the more enlightened dominion of the Arabs, there lived prosperous communities of Jews and flourishing synagogues, in which scholars and doctors were bred. Many Jews from the Christian towns of Spain took advantage of the tolerance extended by the Moorish kings and went to Granada to learn. Nicolas Flamel thought that in Spain he might meet some erudite Cabalist who would translate the book of Abraham for him. Travelling was difficult, and without a strong-armed escort, safe passage was nearly impossible for a solitary traveler. Flamel made therefore a vow to St James of Compostela, the patron saint of his parish, to make a pilgrimage. This was also a means of concealing from his neighbors

and friends the real purpose of his journey. The wise and faithful Pernelle was the only person who was aware of his real plans. Since he was a prudent man and did not wish to expose the precious manuscript to the risks of travel, he contented himself with taking with him a few carefully copied pages, which he hid in his modest baggage. Nicolas Flamel has not recounted the adventures that befell him on his journey. Possibly he had none. It may be that adventures happen only to those who want to have them. He has told us merely that he went first to fulfil his vow to St James. Then he wandered about Spain, trying to get into relations with learned Jews. But they were suspicious of Christians, particularly of the French, who had expelled them from their country.

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