

Abraham 5 — The Seventh Day, the Spirit Put Into the Body, and Bone of My Bones

Abraham 5: c. 1995 BC. The Gods rest and sanctify the seventh day; the spiritual creation that preceded the natural; the forming of Adam — body from dust, spirit from heaven; the planting of Eden; and the forming of woman. The Book of Abraham breaks off here, at the threshold of the Fall.

Abraham 5 is the last chapter of the Book of Abraham — the text simply stops at verse 21, right at the garden door, one verse before Genesis 3 would begin. For the Fall itself, the Restoration sends you to Moses 4. What it does in these verses, still in the council's voice, it does deeply: it tells you how a soul is actually made, and why the human pair is the completion of creation, not a footnote to it.

Insights

- 1. 5:2 — rest, decided in council.** Even the Sabbath is a council decision — rest not from tired muscles but “from all our work which we have counseled,” the satisfied stop at the end of a thing well done. Your Sabbath is entering God's rhythm of finished, sanctified work.
- 2. 5:7 — the spirit put into the body.** *The Gods... took his spirit (that is, the man's spirit), and put it into him.* Genesis just says God breathed; Abraham adds the parenthesis that changes everything. The breath of life is a pre-existent PERSON placed into a body. You are spirit and body joined — that union is a soul.
- 3. 5:9 — an ensouled creation.** Every tree “became also a living soul.” The Restoration's creation is alive all the way down — the world is not a stage set but ensouled in God's sight.
- 4. 5:14 — the only ‘not good’.** Every step of creation got “they were obeyed.” Only the solitary man gets “not good.” Creation itself is incomplete while Adam is alone — and the cure is a strong, equal counterpart (*ezer kenegdo*), not an assistant.
- 5. 5:17 — ‘this I know now’.** The Restoration adds three words to Adam's first speech: *this I know now* is bone of my bones. He'd been searching — naming animals, hoping — and at the sight of the woman the search resolves into knowledge. Recognition, not just delight.

Hebrew Word Studies

shabat / qadash / etzah (שַׁבָּת / קָדַשׁ / עֲצָה) — **cease, rest / sanctify, set apart / counsel, deliberation vv. 1-3.** Three words shape the seventh day. *Shabat* is “cease” — to stop, the root of “Sabbath.” *Qadash* is “sanctify,” to set apart as holy — the Gods don't just stop working, they make the day *holy*, the first thing in creation declared sacred. And *etzah*, the word that runs under the whole chapter, is “counsel” — deliberation, the wise decision of a group (“in the multitude of counsellors there is safety,” Prov. 11:14; the Messiah is “Wonderful Counsellor,” Isa. 9:6). Put them in order and you get the chapter's quiet doctrine of rest: a *sanctified cease* that flows out of *counsel*. The Sabbath isn't just a break in the week; it's a share in the Gods' own rhythm of finishing what was wisely begun. That's why the Lord ties the day to worship and renewal rather than mere idleness (D&C 59:9-13) — you rest *into* something holy, not just away from something hard.

aphar / ruach / neshamah / nefesh chayyah (אָפָר / רוּחַ / נֶשָׁמָה / נֶפֶשׁ חַיָּה) — **dust / spirit, wind / breath / a living soul v. 7.** Four words, and together they map a richer picture of a person than the old Greek “body and soul.” *Aphar* is “dust,” the bodily substrate — “dust thou art, and unto dust shalt thou return” (Gen. 3:19). *Ruach* is “spirit,” the personal self that outlasts the body — “into thine hand I commit my spirit” (Ps. 31:5; Lk. 23:46). *Neshamah* is the “breath” God breathes in — the joining act. And *nefesh chayyah*, “living soul,” is the result — and tellingly, it's the same phrase used of the animals (Gen. 1:20), which is why the Restoration can say animals have souls too. So a human being, in this account, has four parts in motion: an eternal *ruach* (spirit), eternal *aphar* (matter) formed into a body, the divine *neshamah* (breath) that joins them, and the *nefesh* (soul) that results. The Restoration states the sum of it plainly: “the spirit and the body are the soul of man” (D&C 88:15), and the two “inseparably connected, receive a fulness of joy” (D&C 93:33). This is why the body is sacred and why resurrection — not escape from the body — is the hope. You were assembled on purpose, spirit into dust, by hands that knew you before they made you.

ezer kenegdo / etsem / basar echad (עֵזֶר כְּנֶגְדּוֹ / אֶתְסֵם / בָּסָר אֶחָד) — **a strong helper, his counterpart / bone / one flesh vv. 14, 17-18.** “Help meet” sounds like “assistant,” and it's nearly the opposite. *Ezer* is “help” — but it's overwhelmingly a word the Old Testament uses for *God*: “my help cometh from the LORD” (Ps. 121:2). It's a strong, rescuing help, not a junior one. *Kenegdo* means “corresponding to him,” face-to-face, his match and equal. So *ezer kenegdo* is a powerful counterpart who

stands level with him — and she's the cure for the only thing in all creation called "not good," the man's solitude. Then Adam's own words: "bone of my bones" — *etsem*, the framework-substance, so she is not foreign to him but of his very make. And "one flesh," *basar echad* — and that "one," *echad*, is the same "one" as "the LORD our God is one (*echad*) LORD" (Deut. 6:4). The oneness of the married pair is written in the same word as the oneness of God. Paul takes this exact "bone of my bones" language and applies it to Christ and the Church (Eph. 5:30-31), so that marriage becomes a living picture of the union between the Savior and his people. The pair isn't an afterthought to creation. It's the completion of it — and a small, daily rehearsal of the oneness that is God's own life.

Apocryphal Correlations — the old books beside the restored text

2 Enoch 30. God's account of forming Adam — set in the world "great and glorious," placed in Eden — matching Abraham 5's dignified forming of the man in a prepared garden. Unknown in the West until 1896 — unavailable to Joseph.

Jubilees 3. The Eden narrative, the naming, the forming of Eve, and Eden read as the holy of holies — the garden Abraham 5 plants. No English until 1888 — unavailable. (See Moses 3 for the fuller Eden-as-temple convergence.)

Apocalypse of Moses. Eve's first-person memory of Eden and the lost garment of glory — the Adam-Eve cycle the Book of Abraham brings you to the edge of. (Drawn on fully in Moses 4.)

Canon = Moses, the Bible, the Book of Mormon, the Doctrine and Covenants. Read per D&C 91. Abraham 5 parallels Moses 3 (see that chapter for the fuller Garden apocrypha). 2 Enoch and Jubilees, both unavailable to Joseph, describe the same prepared garden, dignified Adam, and ensouled creation.

Where the threads lead

Spirit and body are the soul. Abraham 5:7; D&C 88:15; D&C 93:33 ("inseparably connected, receive a fulness of joy"); Ecclesiastes 12:7 — why the body is sacred and resurrection, not escape, is the hope.

Bone of my bones. Abraham 5:17-18; Genesis 2:23-24; Ephesians 5:30-31 (Paul applies it to Christ and the Church); D&C 132:19-20 — marriage as the completion of creation and a picture of divine union.

The book ends at the garden door. Abraham 5:19, 21; Moses 4 (the Fall, told from the Lord's voice); 2 Nephi 2 (Lehi's doctrine of the Fall) — the Restoration tells the Fall elsewhere; Abraham stops at 'naked and not ashamed.'

How the chapter changes the reader

Abraham 5 tells you what you are, and it's more than you usually think: an eternal spirit placed by God's own breath into a body of eternal matter — not a soul trapped in flesh to escape, but a soul MADE of the joining, which is why the body is holy and resurrection is the goal. And it tells you that you were not meant to be complete alone: the only thing God called "not good" was solitude, answered by a strong, equal counterpart joined into the "one" that echoes God's own oneness. The book ends on purpose at the garden — the two of them, unashamed, before anything broke. The picture of what we were, and what we're being brought back to.