

8 - Abraham 1:16-22 – Apocalypse of Abraham, Cont.

When we left off last month we were comparing the record of Abraham with some other ancient texts that were discovered in the 1880's, long after Joseph Smith had published the Book of Abraham (between 1835-1844). We will continue with our comparison. Abraham and the information contained in the Book of Abraham is probably much more important than we give it credit. It is through Abraham and *the seed of Abraham* that the Atonement is made available to mankind. That is what Abraham was told. It is because of Abraham that the Atonement and the Gospel are made available to mankind.

We talk about the covenant of Abraham and the Blessings of Abraham, or the “Blessings of the Fathers.” We talk about the Abrahamic Covenant, and we are told and counseled in the scriptures to “go and do the works of Abraham” (D&C 132:32). When God is spoken of in the scriptures, He is spoken of in the vernacular – as the God of Abraham, the God of Isaac, and the God of Jacob (1 Ne 6:4; Alma 29:11; 36:2; 3 Ne 4:30; Mormon 9:11).

There are special **rites** given to Abraham and his posterity that will bless all the nations of the earth. Abraham is key to making the administration of the Gospel and the Atonement available to all mankind. Until we begin to understand this connection we may be tempted to dismiss or gloss over the importance of Abraham and the doctrines that are available to us because of him. It's the “blessings of the fathers” or “the covenants of the fathers” that is introduced in the opening verses of Abraham's record.

Even within the Title Page of the Book of Mormon we see references to the fathers and the covenants of the Lord made with them:

Which is to show unto the remnant of the House of Israel what great things the Lord hath done *for their fathers*; and that they may know *the covenants of the Lord*, that they are not cast off forever –

These are connected to Abraham. Even though Abraham tells us that these things came from the fathers from the beginning of time, even from Adam, they come down to Abraham because Abraham was a man perfect in his generation. Abraham is everyman as every man should be. In order to understand the book and the doctrines that are being taught in Abraham, we need to understand the importance of what is going on.

Continuing the comparison between the Book of Abraham and the ancient texts many years after the death of the Prophet Joseph Smith:

Apocalypse of Abraham	Book of Abraham
<p>28. And the Eternal Mighty One said to me, "Abraham! Abraham!" And I said, "Here am I!" And He said to me, "Consider from above the stars which are beneath you, and number them for me, and make known to me their number." And I said, "How can I? For I am but a man of the dust of the earth." And He said to me, "As the number of the stars and their power, so will I make your seed a nation and a people set apart for me as my own inheritance, as distinct from that of Azazel. (Satan)</p>	<p>9 And I will make of thee a great nation, ... that in their hands they shall bear this ministry and Priesthood unto all nations; 10 ...for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; 11 And ... I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Abraham 2:9-11)</p>

In **Abraham 2:9** we begin to see the connection to Priesthood. Because of Abraham and his righteousness, the Atonement is made available to all mankind. "...for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father (v10)." This connection to Abraham is extremely important...

Apocalypse of Abraham	Book of Abraham
<p>32. And I said, "O Eternal, Mighty One! What is this vision and picture of the creatures?" And He said to me, "<u>This is my will</u> for those who exist in the divine world-counsel, for thus it seemed well-pleasing in my sight, and so afterwards I gave commandment to them through my word.</p> <p><i>[This world-counsel is in the pre-earth life. The will of the Father is discussing the plan of salvation, and after they have received knowledge of the plan, they would come to earth to see if they would do all things the Lord would command them, as we see in v 25-26 of Abr 3.]</i></p>	<p>24 ... We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; [<i>'these' means the spirits in the pre-earth life</i>]</p> <p>25 And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;</p> <p>26 And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. (Abraham 3:24-26)</p>

Apocalypse of Abraham	Book of Abraham
<p style="text-align: center;">“And so it came to pass that whatever I had determined to be, was already planned beforehand in this picture-vision before you, and it has stood before me before it was created, as you have seen.”</p> <p><i>[This material in the Apocalypse is the same as what Joseph smith has given us in Abr 5:2-5. The Gods “counseled among themselves” as pertaining to the creation of this earth and everything that was to be placed on it. This Apocalypse is more important than we have previously thought.]</i></p>	<p>2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will rest on the seventh time from all our work which we have counseled.</p> <p>3 And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form; and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.</p> <p>4 And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens,</p> <p>5 According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground. (Abraham 5:2-5)</p>

Apocalypse of Abraham	Book of Abraham
<p>1.(2.) And I said, "Eternal, Mighty One! What is this picture of creation?"</p> <p>And he said to me,</p> <p>"This is my will with regard to what is in the light and it was good before my face. And then, afterward, I gave them a command by my word and they came into</p>	<p>20 The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah.</p> <p>21 I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences</p>

<p>existence. Whatever I had decreed was to exist had already been outlined in this and all the previously created (things) you have seen stood before.</p>	<p>thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen. (Abraham 3:21-23)</p>
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<p style="text-align: center;">Apocalypse of Abraham</p>	<p style="text-align: center;">Book of Abraham</p>
<p>33. And I said, " O Lord, Mighty and Eternal! Who are the people in this picture on this side and that?"</p> <p>And He said to me,</p> <p>"Those who are on the left side are all those, born before your day and afterwards, some destined for judgment and restoration, and others for vengeance and cutting off at the end of the age. But those on the right side of the picture, they are the people who have been set apart for me, and whom I have ordained to be born of your line and called my people,</p> <p><i>[These are those great and noble ones who have not yet been born, and who will become the descendants or posterity of Abraham.]</i></p>	<p>19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.</p> <p>22 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;</p> <p>23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:19, 21-23)</p>

A great website that has a tremendous amount of extra-Biblical texts is www.pseudepigrapha.com. I use this site all the time...I highly recommend it.

Getting back to our text in Abraham Chapter 1...we will continue with v 16.

16 And his voice was unto me: Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinsfolk, **into a strange land** which thou knowest not of;

Israel (the Land) is described by God as a "strange land." In the Jewish traditions of the *Midrash* and the Talmud, Abraham has ten trials, the first of which is *Lech Leha*, or "Get Up and Get Going!" This is what is going on...the Lord is having Abraham move to another place of residence that he has never been. So how will he know when he gets there? The Lord does not tell Abraham that he is to travel about 325 miles south and west and when he sees a big Oak tree in an oasis that "this is the place." The idea was for him to get up and get moving!

It would be nice if our patriarchal blessings specifically told us we would go to this school and major in that degree, and move to a specific place and marry a man or woman with a certain last name and then get a job in this certain city for the next few years and on and on...but this is not the way it happens! The principle involved: Abraham would not know he was in the right place until he had done the work to get there. The Lord did not tell Brigham Young how many miles he would need to travel or what that valley would look like. It was not until he got to a certain spot that he received the revelation, "This is the place."

It wasn't until Abraham arrived in the Land of Canaan that Lord told Abraham:

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. (Gen 17:8)

This is the way it is in our lives, too. The Lord doesn't tell us the end. He doesn't give us the information to know exactly what we are supposed to do. He just gives us the inspiration to know that we should be doing something different. That's the whole reason we have guilt!

17 And this because they [*his father's household*] have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.

The Lord explains to Abraham that He has come down to protect him from "him who hath lifted up his hand against thee." The reason Abraham needs to "find another place of residence" is because they are trying to kill him.

18 Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee.

These are key verses: The Lord explains to Abraham that he will have Priesthood – the Lord's authority by taking upon him the Lord's name. The dispensation of Noah ends with the beginning of the dispensation of Abraham. Abraham realizes that he won't have to worry about other people trying to kill him because the Lord will protect him ("my power shall be over thee").

19 As it was with Noah so shall it be with thee; but through *thy ministry my name* shall be known in the earth forever, for I am thy God.

Again, we see the importance of Abraham. The Atonement and the Gospel come to mankind through Abraham and his posterity (seed), and through no other way! The blessings and ordinances of the Gospel come through Abraham and his posterity because of this promise given to Abraham (more about this in chapter 2).

The concepts and doctrines we see in the Book of Abraham should not be ignored. Almost all of the doctrines Joseph talked about during the last four years of his life that expanded the Gospel came because of the Book of Abraham. The words he used and the doctrines he taught in the *King Follett Discourse* were all found in the Book of Abraham.

Abraham returns now to his narrative:

20 Behold, **Potiphar's Hill** was in the land of **Ur, of Chaldea**. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh; which **Pharaoh signifies king by royal blood**.

There are a lot of interesting things taking place in this verse. (We talked about this last month.) *Ur* means 'city'; thus, Ur of Chaldea means a city of Chaldea. In Hebrew the name for city is *Ir*. In Chaldean, Ugaritic, or Akkadian the name for city is *Ur*.

20 Behold, **Potiphar's Hill** was in the land of **Ur, of Chaldea**.
And the Lord broke down the altar of Elkenah,
and smote the priest that he died;
and there was *great mourning in Chaldea*,
and also in the court of Pharaoh;
which **Pharaoh signifies king by royal blood**.

The "mourning in Chaldea" was not because the priest died; the mourning was because of the great earthquake that broke down the altar that Abraham was on. The priest became Abraham's substitute sacrifice. A great many people had assembled to witness this sacrifice. Many people died because of this great earthquake.

Looking back in verses 8, 9, & 10:

8 Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the **altar which was built in the land of Chaldea**, for the offering unto these strange gods, men, women, and children.

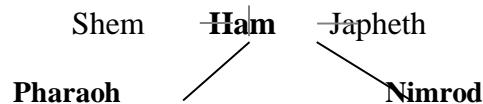
9 And it came to pass that **the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel**, even after the manner of the Egyptians. Now **the god of Shagreel was the sun**.

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

Abraham also tells us some interesting things about the meaning of the word *Pharaoh*. He says, "**Pharaoh signifies king by royal blood.**" Pharaoh is a combination of two Egyptian words: *Per Wer*. *Per* is the word for "house" and *Wer* is the word for "great." Pharaoh is the Greek translation of *Per Wer*, or "Great House." Abraham is telling us that the 'great house' is the royal house...the "blue bloods." Abraham and Joseph Smith were correct about the name / title of the word, Pharaoh. When the Book of Abraham was published, the Egyptian hieroglyphic symbols had not yet been deciphered—another lucky stab for Joseph Smith.

A little genealogy is in order as we continue on:

NOAH



Pharaoh and Nimrod are the grandsons of Ham (Gen 10:6-9). The two cradles of civilization are each settled by the Grandsons of Ham – Egypt and Mesopotamia. Each Cradle become the symbols of wickedness in scripture and each used the endowment and ordinances of the First Born, those of ‘kingship’ to become the incarnate son of god on earth to legitimize their rule over humanity.

As we talked about last month, these two grandsons of Ham, in each of their settlements, had taken the rituals that would make a person a son of god (we would call them the “endowment”) and turned them into their own ceremonies for their own coronations, thus giving them personal authority to rule and reign over their peoples. They made themselves a king and son of god on earth with those rituals in a public setting, thus exercising control, dominion, and compulsion on the souls of the children of men in every degree of unrighteousness. Because they misused those ordinances of exaltation to legitimize their control over mankind, both Babylon and Egypt became the symbols of spiritual wickedness in our scriptures.

21 Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth.

22 From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

Pharaoh rules because of his mother. It’s a Matrilineal Patriarchy, which means his right to rule is determined by who his mother is, not who the father is. The right of priesthood is based on that same thing. That is how the descendants of Cain get through the flood. Ham marries a woman who is a descendant of Cain. This pattern also shows up when Rebecca exclaims, “What value will my life be if Jacob ends up marrying one of the daughters of Heth”? (Heth was also a descendant of Canaan and Cain, and thus was not able to hold the Priesthood. (See Gen 27:46 – Gen 28:1-3)

I am working on a book right now called *The Gospel in Egypt and the Book of Abraham*. It will have a lot of pictures and explanations and will show the connections between the Book of Abraham and Egyptian history. It will be like a coffee table book. This past month I have been spending a lot of time going through Egyptian records and artifacts.

In this record, Joseph is telling us about things that nobody knew anything about at the time he acquired those papyri. We’re reading about things that were unknown to any particular scholars at that particular time. There were no dictionaries or explanatory records of any kind that anyone could use to read Egyptian records at the time of Joseph Smith. He has given us tremendous insight into Egyptian history.

Egypt was settled by a descendant of Cain. Cain's descendants are preserved through the flood when Ham married Egyptus. She was a righteous descendant of Cain. She had enough faith to get on the ark with Ham.

23 The land of Egypt being first discovered by **a woman, who was the daughter of Ham, and the daughter of Egyptus**, which in the Chaldean signifies Egypt, which signifies that which is forbidden; [*in the Hebrew, Egypt is called Mizraim.*]

24 When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

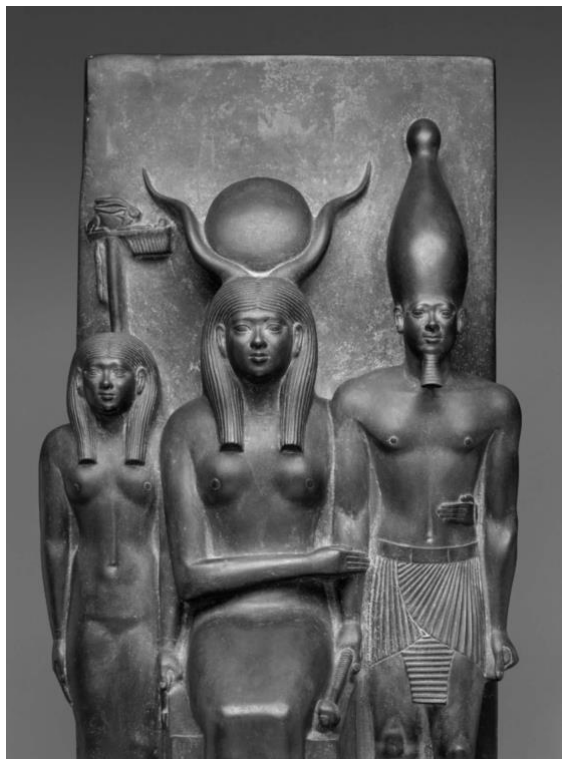
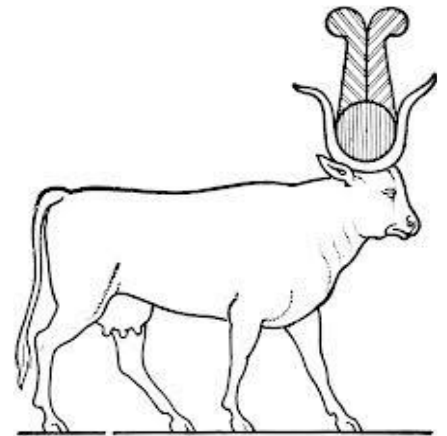
The curse in the land is dealing with Priesthood. Chapters 1 & 2 of Abraham deal with Priesthood. Abraham is giving us some additional history of the Egyptians. Cain and his descendants were restricted from administering the Gospel but not *participating* in the Gospel. This is why the religion of Egypt was founded on the doctrine and the truths the patriarchs taught.

The Key Thing to Understand is that no one on earth can participate or receive the Gospel ordinances of salvation and exaltation except through Abraham and his descendants. This is the blessing promised Abraham by God. His posterity will hold this “right” of administration. We cannot begin to understand the Book of Abraham until we begin to understand this fundamental aspect. The curse that was preserved in the land was the loss of the rights of the priesthood or the ability to administer the Gospel. A woman discovered the land and she placed one of her sons to rule and reign in the land. The “Great House” (Per Wer – Pharaoh) comes because of Ham and from Noah. They imitate the patriarchal line of authority given to Ham as we see in the verse below.

25 Now the first government of Egypt was established by Pharaoh [*Per Wer*], the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

Pharaoh was the name of the first ruler of Egypt. In the Book of Mormon, the succeeding kings were called after Nephi. In Rome, the first ruler was called Caesar; anyone succeeding him was also call Caesar. In Germany the rulers were all called Kaiser; in Russia they were called Tsar. In other words, it became a very common practice and tradition to name all kings and rulers after the first king or ruler.

The woman who discovered Egypt, if you go back to the very earliest times, was called Hathor. She is almost always depicted as a Cow with a sun disc on her head. Also in these early, early records, her son is almost always depicted as having dark, or black, skin.



24 When this woman discovered the land it was under water, who afterward settled her sons in it;

The land could have been under water because of the flood of Noah, or because the Nile flooded every year.

Pharaoh standing on his throne with Isis / Hathor, and with his wife, Nephthys

Isis always represents Hathor. She represents the mother who is supporting her son on the Throne. From the information Abraham is giving us, we see it is the mother who places her son on the throne to rule. It is the mother or his wife who legitimizes his authority to sit on the throne. It is the blood line of the matriarch who legitimizes the right to reign.

Throughout the Middle East, it is the matriarch who chooses her firstborn son to be the next patriarch. Only the mother knows who the father is and who her firstborn son is. It is the mother who chooses the patriarch!

This is the reason Rebecca tells Jacob that he is to do everything she tells him to do in order to receive the birthright blessing from Isaac, who is too blind to see that it is not Esau. Rebecca does not get in trouble either—it was her responsibility to choose. This is why Sarah tells Abraham that she wants Hagar and her son (Abraham's son, Ishmael) out of her camp. Abraham goes to the Lord and asks what is he supposed to do – he loves Hagar and Ishmael both. The Lord replies that he is

supposed to do whatever his wife tells him to do. It's been the same ever since! (*laughter*) Hagar and Ishmael have to leave because it is Sarah's responsibility to choose who the next birthright son is going to be and who the next Priesthood Leader is going to be. This same pattern is seen in Egypt – it is a woman who places her eldest son in charge of the government of Egypt (Abr 1:25).

In Egypt it is the matriarch who chooses those who will become the next rulers. The wife legitimizes the rule. Because of this, we see Pharaoh marrying the wives of his father, often his mother, and even his sisters. The authority to become Pharaoh comes because of who the mother is. In the New Testament we are given insight into this practice as it relates to Moses. In **Hebrews 11:24** we see Moses refusing to become a son of Pharaoh's daughter, or refusing to become the leader of Egypt.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Acts 7:20-23

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, **Pharaoh's daughter** took him up, and **nourished him for her own son.**

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

Moses would have become the next Pharaoh of Egypt if only he had chosen to be called the son of Pharaoh's daughter. This pattern goes back to the time of Cain being born. Eve declares: **“I have gotten a man from the Lord; wherefore may he not reject his words”** (Moses 5:16). Cain was supposed to be the next patriarch after Adam. Eve declared that she has now gotten a man that would be righteous and could become the next patriarch. Cain was the firstborn after Adam and Eve received the Gospel. It was her right to choose the next patriarch. Back to Abraham 1:

25 Now the first government of Egypt was established by Pharaoh [*Per Wer*], the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. [*Hence the order of government is a Matrilineal - Patriarchy*]

- The Government was set up “after the manner” of the Patriarchal Order.
- This was a system Pharaoh knew and was familiar with.
- Pharaoh knew that the patriarchal form of government was inspired.
- This system of Government was a Matrilineal – Patriarchy.

It's the mother who legitimizes the right of her son to be king. During the coronation of the kings of Judah, the name of his mother is *always* mentioned (See 1 Kings 14:21; 15:2; 2 Kings 12:1; 14:2; 15:2; 18:2; 21:1; 22:1; 23:31, 36; 24:8).

26 Pharaoh, **being a righteous man**, established his kingdom and judged his people wisely and justly all his days, **seeking earnestly to imitate** that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

- Pharaoh established his kingdom
- He sought “earnestly” to imitate the religion of the Patriarchs
- He “earnestly imitated” the religion of the Patriarchs (which was based on the blessings of the endowment and the ordinances of exaltation)
- He knew he had no priesthood authority but he knew it was the only true religion.

27 Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; *[Abraham is explaining that his father was led to*

believe things that were once considered sins, but were now called “civil rights.”]



Here's a statue of Ramses who lived in Memphis (where Moses grew up, where Jacob was, and where Abraham lived). It was the capitol of lower Egypt at one particular time.

The rolled papyrus in Pharaoh's hand is his genealogy, or what we call today, his “line of authority,” proving his right to reign as Pharaoh.

This is what Abraham is telling us: Pharaoh was of the lineage by which he could not have the right of the Priesthood, but that he would feign claim that right from Noah through

Ham.

As mentioned earlier, everything that happened in ancient Egypt preceded the Mosaic Law. Pharaoh did not imitate the temple services and ordinances of Israel; he was imitating the ordinances and services of the Patriarchal Order, which was a higher order, even a fulness of the Melchizedek and Patriarchal Priesthood. The Old Testament provides a type and a shadow of the Melchizedek Priesthood, but it functioned under the Aaronic Order. We can learn more about Melchizedek Temple concepts by studying the most ancient Egyptian myths and traditions than we can by studying the Old Testament.

29 Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land.

30 Accordingly a famine prevailed throughout all the land of Chaldea, and *my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life.*

The Last Third

We only have two-thirds of the Book of Abraham. Joseph translated both the Book of Abraham and the Book of Joseph. He prepared the Book of Abraham to be published in installments in the *Times and Seasons*. He was working on the last third, preparing it to be published when he was martyred.

We don't have the last third of Abraham's record, **but we know what's in it.** Verse 28 Abraham tells us that he is going to start from the creation and then move forward. (I skipped this verse earlier.)

28 But I shall endeavor, hereafter, to delineate the chronology running *back from myself to the beginning of the creation*, for the records have come into my hands, which I hold unto this present time.

Chapter 3 is about the Pre-earth Council, Chapter 4 introduces the spiritual creation, and Chapter 5 covers the creation, but we don't have the remaining part that takes us up to the time of Abraham. Facsimile #3 is not talked about in the text like Fac # 1 and Fac # 2. The explanations and the references that surround Fac # 3 are missing and would have been in the third installment.

In v 31, he informs us:

31 But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me. [*We are the Posterity of Abraham. Have you benefitted?*]

The Book of Abraham is connected to the ordinances of the Temple that we participate in. Abraham tells us how to become one with God by way of the ordinances and knowledge that lead us into that relationship. Chapter One sets the stage by telling us why Abraham is making this record. Abraham 1:2 explains that the rights of the fathers are about Priesthood. He sought for the rights of the fathers and the ability to administer the same. Abraham received the records of the fathers concerning the creation and the planets and the stars – the patriarchal fathers and priesthood leaders knew and sought for these same things, just as each of us should do.