

9 - Abraham 2, Abraham 3:1-9

We left off at Abraham 1:31, which offers plenty of things to ponder and consider. Verse 31 is linked to verse 2 at the beginning of his record. Because of Abraham we have knowledge concerning the rights of the Priesthood and the ordinances that enable us to become one with God. Abraham desired that his posterity receive the benefit of this record. Have we taken the time to read his record and understand it? He provides the knowledge concerning the rights of the priesthood and the ordinances of salvation and exaltation. We need to take these things seriously! He is writing these things down for us – his posterity.

Abraham 1:31	Abraham 2:2
<p>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.</p>	<p>2 I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; ... desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge,</p> <p>[I sought for] the right belonging to the fathers ...</p>

Abraham's journal contains the things our journals ought to contain for the benefit of our posterity! It becomes a pattern for us to ponder. Will our journals contain our day to day activities only, or will they contain our last will and testimony? Your 'last will and testament' is not about what you're planning to do with your estate when you're gone. Your last will is what you want your children to do with your testimony!

In 2 Nephi 1-2, Lehi gives his children his last will and testimony. He wanted to bless them with his personal knowledge of the truth of the Gospel. His desire was for them to wake up, arise from the dust, and shake off the chains by which they were bound and hear the words of their trembling parent (2 Ne 1:13-14).

Your will and testimony is not your bank account number! Abraham says he is writing this journal so that we can understand his relationship with the Atonement, the Priesthood and with the true and living God. This is the record of his endowment of power.

The thing that will be of lasting benefit to your children, grandchildren and great-grandchildren is a record of **why** you have a testimony of Christ; **why** you thought these things were sacred. These are things that are important and what is going to endure. The things written on Facebook are not the things that will endure!

Question: *Is there more information in scripture as to where or by whom he received these things?*

The scriptural record is somewhat obscure, but he informs us that he received these things from the fathers. In Genesis 14:18-19, Melchizedek meets Abraham at the base of Mt Moriah in the King's dale, and there Melchizedek blesses Abraham as they partake of the sacral meal of bread and wine. (See also Heb 6:20, 7:1-4.) I believe it is there he receives the Priesthood and those priesthood ordinances from Melchizedek (Shem). The dispensation of Noah ends with the beginning of the dispensation of Abraham. (D&C 138:41 informs us that Shem was the “great high priest.”)

When the record mentions “the fathers,” it means his ancestors. Abraham's father, Terah, made idols as a business. But Shem was still alive, and Shem received these things from Noah. Noah received his ordination under the hand of Methuselah, and Methuselah was ordained under the hand of Adam (D&C 107:50, 52). A Patriarch is a prophet, priest, and king within his family; a matriarch is the same: a prophetess, a priestess, and a queen. The man has the opportunity to become a Priest and King unto God, and a woman also has the same opportunity to become a Priestess and a Queen unto God.

Keep in mind the record of Abraham is really about his endowment and the fullness of the Priesthood and how he receives the Priesthood. Chapter One ends with him saying he is writing these things for the benefit of his posterity.

Abraham Chapter 2

1 Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died; but Terah, my father, yet lived in the land of Ur, of the Chaldees.

2 And it came to pass that I, Abraham, took Sarai to wife, and Nahor, my brother, took Milcah to wife, who was the daughter of Haran. *[There were probably different wives]*

3 Now the Lord had said unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

4 Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my father followed after me, unto the land which we denominated Haran.

It looks like they named this place after his brother, who died from famine. It wasn't like they were just passing through – they also had their flocks and herds to care for. They would stay as long as the grass and rains remained, and then they might move somewhere else.

5 And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

Who better to sell idols to than a bunch of shepherders? In the Middle East every family of shepherders had their own god – that's why they were always fighting. When Mohammed started

Islam around 600 A.D., he tried to convince all the tribes to throw their gods away, believing that if they all believed in one God it would promote unity among the tribes.

There's an old story about Terah, Abraham's father. According to Jewish tradition, Terah was not only involved with idol worship, he was also involved in the business of making them and selling them.

One day, while still living in Mesopotamia, Terah put Abraham in charge of his idol shop while he went to visit Nimrod. (Abraham had been living with Noah and Shem for the last 50 years, so he knew and understood the Gospel.) Terah had several idols of wood and stone scattered around his shop in many different shapes and sizes. Abraham brought the largest into the center of the shop and proceeded to smash all of the other idols in the shop with a club. Abraham then placed a plate of food in front of the largest idol and placed the club next to the big idol. Terah returned soon thereafter to find his shop full of smashed and ruined idols. He confronted Abraham, demanding to know what had happened to all of his idols of wood and stone that he had made to sell. Feigning innocence, Abraham explained that all he did was bring a plate of food into the room and the large one took a club and smashed all of the other little idols in the shop! Terah said, "What do you mean? This idol has no power to do any such thing!" And Abraham replied, "Just remember, you are the one who said that, not me!" It's a great story.

6 But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and **to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.**

Key points: The Lord is taking Abraham & Lot out of Mesopotamia.
The Lord plans to have Abraham receive the Priesthood and bear the name of the Lord in a strange land.
This land will belong to him and his posterity for an everlasting possession...
WHEN they hearken unto the voice of the Lord. (That hasn't happened yet)

7 For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly. [*The Lord is the God of the heavens and the earth.*]

8 My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. [*Abraham does not need to worry – the Lord will protect him*]

9 And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, *that in their hands* they shall bear this ministry and Priesthood unto all nations;

Among the three key religions of the world, Christianity, Judaism, and Islam, Abraham is the father of the faithful. He is the father of what the Koran calls the People of the Book. The people

of the book are Jews, Christians, and Muslims. The Book is the Old Testament and the records of the prophets, and Abraham is the beginning of that.

As we just read, Abraham and his posterity will *bear this ministry and Priesthood unto all nations*. Keep in mind that the power of the priesthood is the *authority* to administer the Gospel.

10 And I will bless them through thy name; 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;

All those who accept the Gospel of Jesus Christ *become* the seed of Abraham. Those who do not accept the Gospel are not the seed of Abraham, even though they may literally be. This why Christ tells the Pharisees he could raise up stones to be the seed of Abraham (Luke 3:8). The Lord makes covenants with none but the penitent.

2 Ne 30:2

2 For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel.

Abraham 2:11

11 And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) [*that is, your authority to administer the Gospel*] and in thy seed (that is, thy Priesthood) [*in his seed is the authority to administer the Gospel*], for I give unto thee a promise that this right [*to administer the Gospel and the ordinances of salvation and exaltation*] shall continue in thee, and in thy seed [*those who have accepted the Gospel*] after thee (that is to say, the literal seed, or the seed of the body) [**who are the literal seed of Abraham**] 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.

The two main concepts in this verse are that (1) those who accept the Gospel can receive the authority to administer the Gospel. This is what we saw in v 10:

...for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed... [*This is referring to adoption*]

The other concept (2) has to do with Abraham's literal seed:

...and in thy seed (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed...

Why is there such a distinction? If everyone who accepts the Gospel can receive the authority to administer the Gospel, yet the blessings come only through his literal seed, **who are the literal seed of Abraham**?

Paul teaches the Galatians:

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, “**And to thy seed,**” **which is Christ.** (Gal 3:16)

On the question of adoption, everyone who accepts the Gospel has the right to administer the Gospel, but the real blessing of the administration of the Gospel is from the literal seed of Abraham – who is Christ! The scriptures are the best commentary on the scriptures. I hope this is making sense!

Who are the Literal Seed? Look again in the middle of verse 11:

...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...

In Jewish traditions there are **two** Messiahs—**Messiah ben Judah** and **Messiah ben Joseph.**

Hugo Odeburg, who translated the 3rd Book of Enoch, spends an entire chapter examining the two Messiah's talked about in the ancient traditions.

Christ is Messiah ben Judah:

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise. (Galations 3: 26-29)

Joseph Smith is Messiah ben Joseph:

3 Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, ... has sent the fulness of the everlasting gospel, ... to the four quarters of the earth ... for the benefit of the children of men ... and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; (D&C 135:3)

No one else, except Christ, has done more for the salvation of mankind than Joseph Smith. **Messiah ben Judah** is a descendant of Judah; **Messiah ben Joseph** is a descendant of Joseph who was sold into Egypt, and also a literal descendant of Abraham.

D&C 86:8-11

8 Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

9 For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

10 **Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.**

11 Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen.

D&C 113:1-4

1 Who is **the Stem of Jesse** spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?

2 Verily thus saith the Lord: **It is Christ.** [*Messiah ben Judah*]

3 What is **the rod** spoken of in the first verse of the 11th chapter of Isaiah, that **should come of the Stem of Jesse**?

4 Behold, thus saith the Lord: **It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.** [*Messiah ben Joseph*]

These scriptures are helping us understand the references to the literal seed spoken of in Abraham 2:11, and that verse in Abraham helps us understand these verses in the D&C.

D&C 113:5-8

5 What is **the root of Jesse** spoken of in the 10th verse of the 11th chapter?

6 Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

7 What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8 He had reference to those whom God should call in the last days, *who should hold the power of priesthood to bring again Zion,* and the redemption of Israel; and *to put on her strength is to put on the authority of the priesthood,* which she, Zion, has *a right to by lineage;* also to return to that power which she had lost.

All of these verses are connected to Abraham 2:9-12. Connected to the Priesthood is also the **LAW OF THE PRIESTHOOD.**

D&C 132:58-60

58 Now, as touching **the law of the priesthood**, there are many things pertaining thereunto.

59 Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with **the keys of the power of this priesthood**, if he do anything in my name, and according to my law and by my word, **he will not commit sin**, and I will justify him.

60 Let no one, therefore, set on my servant Joseph; for I will justify him; **for he shall do the sacrifice which I require at his hands** for his transgressions, saith the Lord your God.

What is the sacrifice the Lord is referring to? Joseph's sacrifice was everything he did in order to establish Zion! Look at verse 8 in **D&C 113** again:

8 He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her

strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost. (D&C 113:8)

...I give unto thee a promise that this right shall continue in thee, and in thy seed after thee... (Abr 2:1)

This is exciting to see these things in scripture; to see what Abraham was talking about. Joseph is giving us this information in the D&C and in Abraham in 1835 and in 1836. There is not even a Quorum of the Twelve yet.

D&C 132:7-14 (These verses are actually talking about Priesthood – not polygamy)

7 And **verily I say unto you, that the conditions of this law are these**: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, **of him who is anointed**, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

This is the authority that comes from Abraham through his lineage. It's the authority to administer the Gospel – the sealing ordinances are a part of the Gospel, and those keys and that authority come directly from Abraham. Joseph Smith is a direct descendant of Abraham and is the Prophet of the restoration who has the authority and the responsibility to establish Zion. He is the prophet of the dispensation of the fullness of times, the dispensation in which all prophets and all patriarchs have looked forward to. He is Messiah ben Joseph.

This is what we have been leading to during this lesson today. Abraham is told that there would be two literal descendants from the seed of his body; two Messiahs who would come through his lineage: **Messiah ben Judah** (Christ) and **Messiah ben Joseph** (Joseph Smith). It was so important that Joseph, who was sold into Egypt, wrote about it in **2 Ne 3:14-16**:

14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; ... for *this promise, which I have obtained of the Lord, of the fruit of my loins*, shall be fulfilled.

15 And his name shall be called after me; and it shall be after the name of his father. And *he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation*.

16 Yea, thus prophesied Joseph: I am sure of this thing, ... for the Lord hath said unto me, *I will preserve thy seed forever*.

This account was on the Brass Plates and Nephi included it in his “small plates” – that’s how important it was. Isaiah talks about it also. It's exciting to study the lives of Abraham and Joseph Smith and to see how the message of the Atonement is being brought into the lives of the children of men. Joseph established the church and the authority of the priesthood to administer the Gospel and administer the Atonement via the ordinances.

When it comes to the Melchizedek ordinances, **Alma 13:16** provides this insight:

Now these [Melchizedek] ordinances were given after this manner,
that thereby the people might look forward on the Son of God,
it being a type of his order, or it being his order, and this
that they might look forward to him for a remission of their sins,
that they might enter into the rest of the Lord.

It is only because of Abraham that the authority and the *right* to give the *rites* to mankind is available to us. It is only because of the authority coming through Abraham that we can participate in the Atonement. Joseph's mission, as that literal seed of Abraham, Messiah ben Joseph, was to restore not only the Priesthood and the authority to administer it, but the fulness of the Gospel of Jesus Christ as contained in the Book of Mormon – and only the Book of Mormon (D&C 20:9).

Back to our text in **D&C 132**:

8 Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.
9 **Will I accept of an offering**, saith the Lord, **that is not made in my name?**
10 **Or will I receive at your hands that which I have not appointed?**
11 And will I appoint unto you, saith the Lord, **except it be by law**, even as I and my Father ordained unto you, before the world was?

This right has come down through the lineage of Abraham to Christ and to Joseph Smith. From Abraham the restoration of the Priesthood has come down to Joseph Smith and then to us. This is discussing who it was who would hold Priesthood authority even before the world was, again connecting to the Law of the Priesthood.

12 I am the Lord thy God; and I give unto you this commandment—**that no man shall come unto the Father but by me or by my word, which is my law**, saith the Lord.
13 And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, **that are not by me or by my word**, saith the Lord, **shall be thrown down**, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.
14 For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

This is why the authority to administer the Gospel is so important. This explains why ordinances are binding – they are ordained by His Law, by His word, and by His authority.

D&C 39:11

11 And if thou do this, **I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel**, which I have sent forth in these last days, **the covenant which I have sent forth to recover my people, which are of the house of Israel.**

Joseph's work was to restore the gospel and priesthood authority in order to gather the house of Israel, which began with Abraham.

D&C 88:80-81

80 **That ye may be prepared in all things** when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

81 Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

Joseph's responsibility is to preach the Gospel and administer the ordinances. All ordinances are given that thereby we might look forward to Christ for the remission of our sins (Alma 13:16).

Abraham 2:12

12 Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: **Thy servant has sought thee earnestly; now I have found thee;**

In Abr 1:2, Abraham wanted to right to administer the Gospel to God's people on earth. This is the right belonging to the fathers from Adam until the time of Abraham. He obtained the desires of his heart as we saw in v 10-12]

Comment: So Abraham restored what Adam was given...yet there had been great apostasy from Adam's posterity down to the time of Abraham.

That is correct. All of the righteous were taken up during the time of Enoch. Noah, Shem, Ham and Japeth remained. Abraham becomes the restorer. That is why there was a new dispensation with Abraham. He is the father of the faithful, and the father of the three people of the Book. Basically, Abraham is the father of our world today. Joseph Smith is connected to Abraham because he is the one who brings that all back together.

13 Thou didst send thine angel to deliver me from the gods of Elkenah, and **I will do well to hearken unto thy voice**, therefore let thy servant rise up and depart in peace.

14 So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran.

15 And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way;

16 Therefore, eternity was our covering and our rock and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

17 Now I, Abraham, built an altar in the land of Jershon, and *made an offering* unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish.

In 1972, A. Theodore Tuttle of the Seventy gave a wonderful talk entitled "Altar, Tent, Well," taken from Genesis 26:25. It's worth reading again. [Easy to find on the internet]

18 And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and *offered sacrifice there in the plains of Moreh*, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

19 And **the Lord appeared unto me** in answer to my prayers, and said unto me: Unto thy seed will I give this land. [*A land occupied by idol worshippers*]

20 And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Beth-el, and pitched my tent there, Beth-el on the west, and Hai on the east; and there *I built another altar* unto the Lord, and called again upon the name of the Lord.

Question: *Doesn't an altar represent "sacred space"?*

Yes. Wherever an altar is becomes sacred space because of the altar itself. When Jacob anoints the stone he sleeps on, that becomes sacred space. All covenants are made at an altar or *as if* you are at an altar. Beth-el means *there where God is*, or House of God. ("The Lord appeared unto me in answer to my prayers.") We also see Beth-el showing up later in Genesis at the place where Jacob wrestles the angel.

21 And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous.

The Test of Sarah

22 And it came to pass when I was come near to enter into Egypt, **the Lord said unto me:** Behold, Sarai, thy wife, is a very fair woman to look upon;

23 Therefore it shall come to pass, when the Egyptians shall see her, they will say—She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise:

24 Let her say unto the Egyptians, she is thy sister, and thy soul shall live.

25 And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—Therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

This becomes Sarah's test when she has to marry the Pharaoh of Egypt. It was during the time of coronation that we discussed last month. Abraham's life was spared because Sarah told the Egyptians she was Abraham's sister.

This story is also found in Josephus, *Antiquities of the Jews*, Book 1, Chapter 8. Josephus was a Jewish General at the time the Romans were coming to destroy all of the cities in and around Jerusalem in 68-70 AD. He was arrested by Vespasian, the Roman General in charge of the Roman armies. Josephus prophesied that Vespasian would become the next Emperor of Rome in due time. During the siege of Jerusalem, Vespasian received word from a courier he was to return to Rome immediately as he had been appointed the next emperor. Because of this, Josephus received special privileges from Vespasian, which enabled him to collect the Jewish records kept in the synagogues in the surrounding cities before they were burned or otherwise destroyed. He compiled those stories into two sets of records: *The Antiquities of the Jews* and the *Wars of the Jews*. *The*

Antiquities of the Jews contain the records from the time of creation down to the times of the Romans. This story of Abraham and Sarah is found in Book 1, Ch 8.

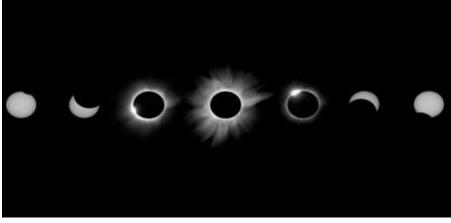
1 NOW, after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition, he was disposed to go down to them, both to partake of the plenty they enjoyed, and to become an auditor of their priests, and to know what they said concerning the gods; designing either to follow them, if they had better notions than he, or to convert them into a better way, if his own notions proved the truest. Now, seeing he was to take Sarai with him, and was afraid of the madness of the Egyptians with regard to women, lest the king should kill him on occasion of **his wife's great beauty**, he contrived this device: he pretended to be her brother, and directed her in a dissembling way to pretend the same, for he said it would be for their benefit. Now, as soon as he came into Egypt, it happened to Abram as he supposed it would; **for the fame of his wife's beauty was greatly talked of**; for which reason Pharaoh, the king of Egypt, would not be satisfied with what was reported of her, but would needs see her himself, and was preparing to enjoy her; but God put a stop to his unjust inclinations, by sending upon him a distemper, and a sedition against his government. And when he inquired of the priests how he might be freed from these calamities, they told him that this his miserable condition was derived from the wrath of God, upon account of his inclinations to abuse the stranger's wife. He then, out of fear, asked Sarai who she was, and who it was that she brought along with her. And when he had found out the truth, he excused himself to Abram, that supposing the woman to be his sister, and not his wife, he set his affections on her, as desiring an affinity with him by marrying her, but not as incited by lust to abuse her. **He also made him a large present in money, and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation his virtue and his reputation became more conspicuous than they had been before.**

2. For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abram conferred with each of them, and, confuting the reasonings they made use of, every one for their own practices, demonstrated that such reasonings were vain and void of truth: whereupon he was admired by them in those conferences as a very wise man, and one of great sagacity, when he discoursed on any subject he undertook; and this not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abram came into Egypt they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also.

Abraham was able to teach (restore) truths that had been lost from the time of the first Pharaoh who had judged his people wisely all of his days. More than that, he provided knowledge about the science of astronomy and math, knowledge they were unacquainted with.

Let's start Chapter Three!

Abraham 3	BHP
<p>1 And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;</p> <p>2 And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;</p> <p>3 And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that <u>upon which thou standest</u>.</p>	<p>There is more than one Urim & Thummim. The High Priest of Israel had one; The Brother of Jared had one also.</p> <p>Kolob is not where God lives. If you can “<i>Hie Unto Kolob</i>,” you have not 'hied' far enough! It is only near unto Him.</p> <p>Kolob is a governing planet like the one Abraham lives on; it is one that sustains life and is populated with those who have the potential to become like God (the same order).</p>
<p>4 And the Lord said unto me, <i>by the Urim and Thummim</i>, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that <u>whereon thou standest</u>. This is the reckoning of the Lord’s time, according to the reckoning of Kolob.</p>	<p>Kolob governs planets like the ones we are on. Remember there are worlds without number; Adams there are many, and Eves there are many.</p> <p>A day on Kolob is like a thousand years to us, or a long, long, long time!</p>
<p>5 And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth <u>upon which thou standest</u>, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years.</p> <p>6 And the Lord said unto me: Now, Abraham, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time, yea, the set time of the earth <u>upon which thou standest</u>, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night.</p>	<p>There are different orders of planets, different levels, and different revolutions. Everything has a different time period, just like it says in D&C 88:37: “there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space.” Everything is relative to something else. The sun rules the day, and the moon rules the night. One is greater than ours and another is greater than that...</p> <p>There is only one point in space in which the sun and the moon appear to be the exact same size –</p>

	 <p data-bbox="820 457 1424 525">During an eclipse as viewed from planet earth. From our point of view they are the exact same size.</p>
<p data-bbox="203 548 787 646">7 Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth <i>upon which thou standest</i>.</p>	
<p data-bbox="203 701 787 835">8 And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;</p> <p data-bbox="203 890 787 1125">9 And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set <u>nigh unto the throne of God</u>, to govern all those planets which belong to the same order as that <u>upon which thou standest</u></p>	<p data-bbox="820 701 1424 835">This is setting us up to begin to see where God is. God is not only declaring to Abraham that he is real and that He lives, but also that he is locatable. He is somewhere – not everywhere!</p> <p data-bbox="820 890 1424 957">If you get back far enough, there is a place where God is.</p>

We're just getting into the fun stuff, and it's time to quit! The Church is true no matter what I say; that is always the case! You shouldn't put any faith in me. You put your faith in the scriptures and the words of the prophets. The scriptures are your source – not me! I just want to spark enough interest from the scriptures that you'll want to go read them and find out for yourself.