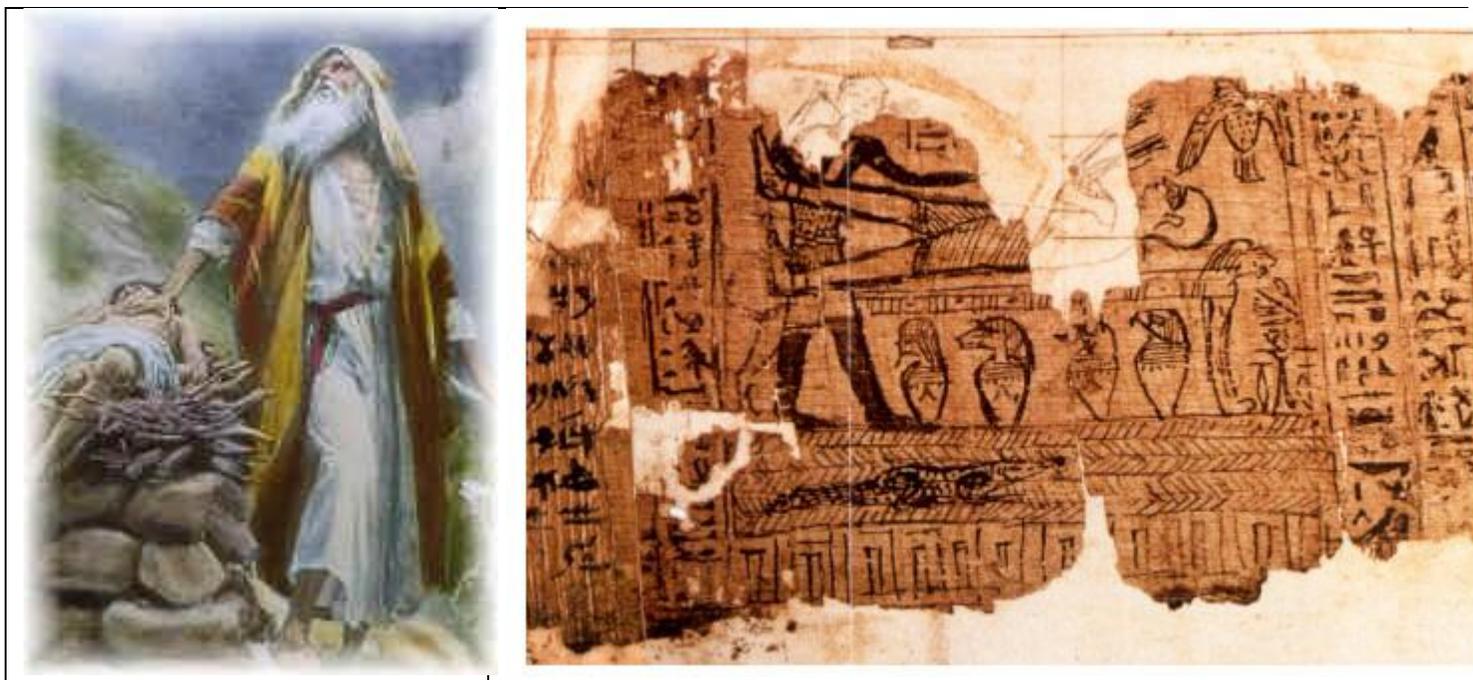


Reading Abraham While God Winks

Doctrinal Evidences as to Why the Book of Abraham is True- Part One

And the times of this ignorance God winked at; but now commandeth all men every where to repent

Version One



I have had a few commenters ask me about how I feel about the Book of Abraham over the years and I have told them I believe it is an inspired book of scripture that represents exactly what Joseph Smith claimed it represented. Nevertheless I have never taken the time to detail my reasons for my belief.

I mentioned in the [Google Apostasy](#) series that most of the major problems listed by critics of the LDS restoration are easily dismissed in light of the true but somewhat secretive history and foundational doctrines of the restored gospel. However, I will candidly admit that the Book of Abraham is not among the problems that are easily dismissed when assessing the evidence on a strictly intellectual plane.

From an openly objective, logical, and non-revelatory point of view, taking all available data into consideration, I acknowledge that the Book of Abraham presents one of the more disconcerting conundrums of the restoration movement.

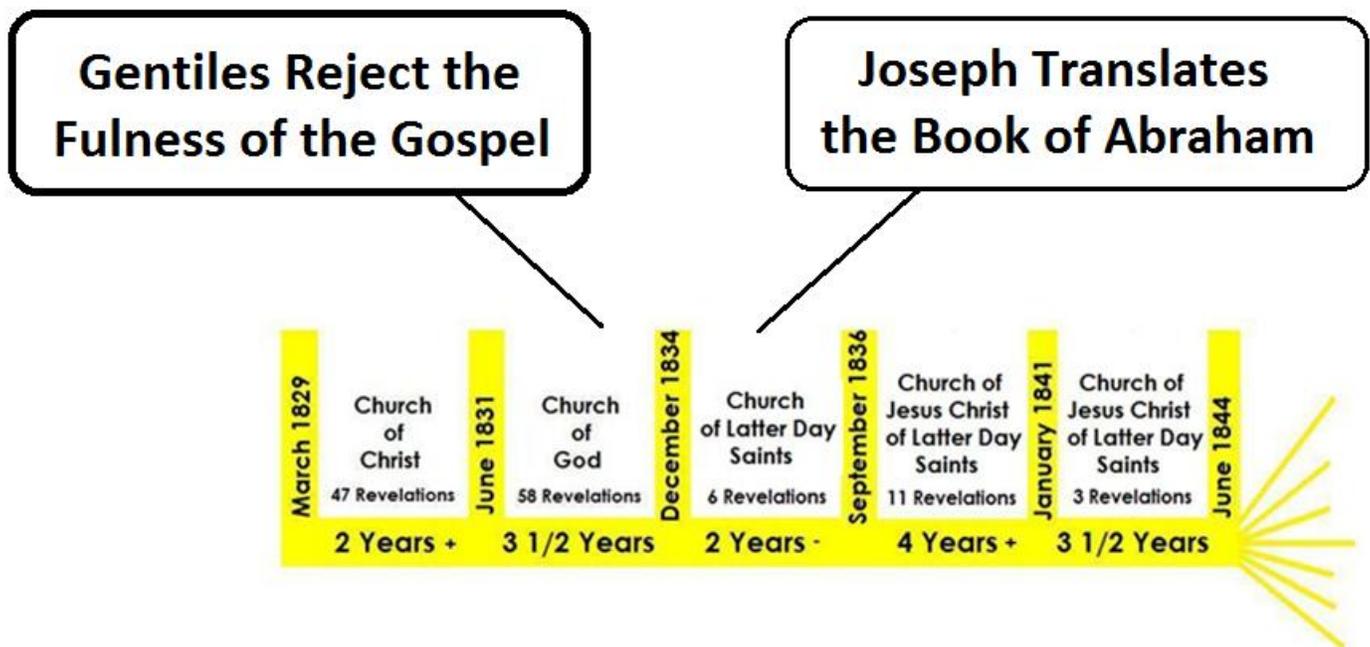
My admission is not based exclusively on the findings of LDS and Non-LDS Scholars and Egyptologists.

Some of the learned skeptics and the learned believers of the restored gospel have proclaimed that the alleged "original" Papyri and scrolls are *funerary texts* that have nothing to do with Abraham or anything mentioned in the Book of Abraham and some of them claim that according to current scientific dating methods, they are not old enough to be what Joseph Smith claims they are.¹

While that does appear to be problematic at face value, I have found a few other "apparent" problems in my own personal course of study. The findings of critics of the Book of Abraham are no more disconcerting to me than several other things I have personally observed during my research concerning the LDS restoration movement.

Questionable Timing for the Book of Abraham to Come Forth

According to the secret storyline behind the official storyline of LDS Church history, the Book of Abraham translation takes place shortly after the saints rejected the fulness of the Gospel of Jesus Christ and shortly before the dispensational downgrade that secretly took place in the Kirtland Temple.



I have provided several posts that document the 14 year ministry of Joseph Smith and break the timeline into five distinct periods. From the historical and spiritual events that are catalogued I have detailed the [relationship between God and his latter day saints](#).

¹ My characterisation is an oversimplification of the issues. For a well written summation of the critical issues, see the following post by Kevin Barney at BCC <http://bycommonconsent.com/2013/06/27/the-book-of-abraham/#more-45427>

In this extensive documentation I have demonstrated that the fulness of the Gospel had been rejected by the Gentile church, by the end of 1834, and probably much earlier than that. By 1834, the saints had failed to keep the law of the gospel as outlined in section 42. The heavens were clearly closing and revelation was drying up. 105 canonized revelations had been received during the first five year stretch of Joseph's ministry ending in 1834, with only about 20 coming during the next ten years ending with the martyrdom.

The translation of the Book of Abraham in 1835 presents a rather dubious place in the timeline of Joseph's ministry for God to be providing greater revelatory enlightenment through the gift of translation.

I have previously pointed out how illogical it is for LDS fundamentalist groups of the Brigham Young tradition, to assume that God would reveal a higher law of the Gospel predicated on being sealed to multiple wives, in Nauvoo², after they had already failed to live the higher law of the Gospel that had been revealed in Kirtland, which contained the law of consecration and the *law of monogamy*³.

At face value, the coming forth of the Book of Abraham in 1835 clearly looks like a similar situation. It looks suspicious given the fact that the saints had begun rejecting the fulness of the Gospel at the special conference at the Morley Farm when the Melchizedek priesthood had been restored in 1831, and had completed the rejection process sometime prior to the end of 1834, culminating in failure of the Saints to live consecration and the name of Christ being taken out of the name of the church.

The translation of the Book of Abraham emerges just after the breaking of the new and everlasting covenant of consecration, and the church is told that they must wait for the redemption of Zion for a little season⁴. Conversely, it comes forth just before the temple dedication catastrophe⁵, closely followed by the defilement of the same⁶.

We are expected to believe that God is having Joseph translate an obscure set of ancient artifacts sold to him by a commissioned salesman⁷ whose primary motivation for selling them is to get gain.⁸

² Section 132

³ Section 42

⁴ Sections 104 and 105

⁵ I have pointed out in [other posts](#) that the saints had been promised that the pure in heart would see God during the temple dedications. As documented in Karl Anderson's book "The Savior in Kirtland", it appears that nobody saw God during the dedication.

⁶ It is difficult to pinpoint the exact moment that the Kirtland Temple became defiled. Perhaps the most high profile event demonstrating that it had been defiled is when the fight broke out in the temple after the failure of Kirtland Safety Society. One can read the descriptions of this event by both Lucy Mack Smith, the Prophet's mother, and Eliza R. Snow, in this post <http://onewhoiswatching.wordpress.com/2013/02/24/the-savior-in-kirtland-part-four/http://onewhoiswatching.wordpress.com/2013/02/24/the-savior-in-kirtland-part-four/%20>

⁷ Some historians depict Chandler as an entrepreneur rather than a commissioned sales person.

⁸ A dramatic contrast when compared to the visitation of an angel in the case of the Book of Mormon

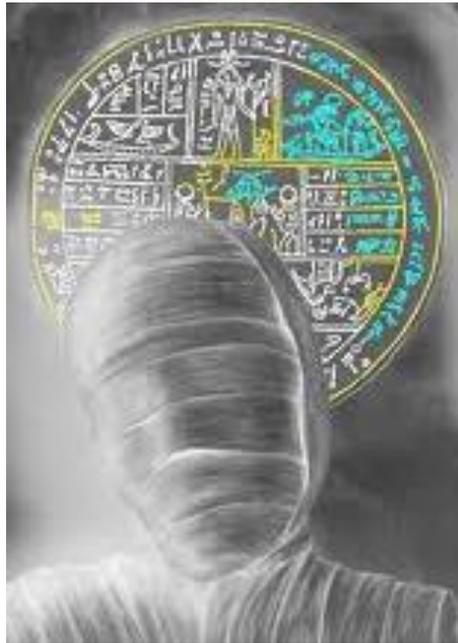
Hmmm

A Different Translation Process

The problem does not end there. The translation process is completely different with the Book of Abraham than it had been with the Book of Mormon.

With the Book of Mormon, Joseph used the gift of seership, using a stone and a hat. The actual words in English were shown to him in vision instead of him having the intellectual ability to understand the meaning of ancient symbols and an ancient language.

All he needed to do is read the script, as shown to him in the hat, to his scribe.



Furthermore, the plates were seldom if ever needed to be referenced or even physically present during this amazing process.

The Book of Abraham on the other hand, appears to have been an altogether different type of translation process, perhaps a more academic model of translation. One of manually and methodically analyzing and interpreting ancient symbols from an ancient document, etc.

Why?

A strong argument can be made for the supposition that perhaps Joseph was being led by a different spirit or that he perhaps was employing a different spiritual gift to do the translation.

More Cause to Pause

God openly testifies of the truthfulness of the Book of Mormon in modern revelation and proclaims that Joseph Smith translated it by the mercy of God and the gift and power of God.

Conversely, God never once to my knowledge, ever testifies of the Book of Abraham in modern revelation.

For nearly a decade after the Book of Abraham comes forth, God never once even acknowledges its existence in the revelations he gave the saints.

To my knowledge, God never commanded Joseph Smith to have the Book of Abraham voted upon as binding scripture by the law of common consent and never commanded him to canonize it. On the surface, there really doesn't seem to be a discernable need for it, relative to the restoration of the fulness of the gospel.

A Solution Looking for a Problem?

Its place in the restoration of the Gospel of Christ appears questionable based on those observations. In fact, without getting deep into content within the book, it doesn't really appear to have a specific reason for coming forth.

Indeed, in the last great revelation concerning doctrine, prophecy, and the probationary relationship between God and the condemned church in section 124, the Lord reaffirms the essential need for faithful brethren to be believers in the Book of Mormon and the modern revelations.

In section 124 God mandates belief in those two canons of scripture in order to qualify for the privilege of investing in stock in the Nauvoo House⁹. Not the slightest mention of the purpose or importance of the Book of Abraham is uttered.

It would appear that God considered the Book of Abraham to be inconsequential at best and perhaps even a deception that might rival Joseph's false revelation about selling the copyright to the Book of Mormon at worse.

Even during Joseph's campaign in Nauvoo to raise the funds to jointly publish the Inspired Version and the Book of Mormon to the world, little if any emphasis is mentioned of the Book of Abraham.

Did God Commission the Canonization of the Pearl of Great Price?

For that matter, the printing of the Pearl of Great Price in 1851 by Franklin D. Richards and the canonization of it in 1880 under the direction of John Taylor appears to have been done contrary to the counsel of God and clearly without his approval.

⁹ Section 124:119

The fact is that Joseph had been commanded by God to not teach from the passages in the inspired translation of the Bible until he had "**received them in full**", at which time, he was to "**teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people.**" He was to publish it to the nations of the world but failed to do so prior to the martyrdom.

Because of this, it appears that the Pearl of Great Price, which contained sections of the inspired translation of the Bible, was published and canonized contrary to the commandment of God.

Since Joseph died without fulfilling the commandment to publish the inspired version of the Bible jointly with the Book of Mormon and teach them to all people, one has to wonder how appropriate it was for the LDS church to eventually canonize parts of the Genesis creation story from the Inspired Version and publish it to the world in the Pearl of Great Price.

No Witnesses to the Book of Abraham

But getting back more specifically to the Book of Abraham controversy, it seems, even more perplexing than the issues that critics bring up about the Book of Mormon for yet another reason.

The Book of Mormon came with the formidable support of the testimonies of three eyewitnesses and eight additional witnesses.

Joseph was not alone in presenting the Book of Mormon as inspired scripture to the world. Embedded within the book itself was a prophesy about three witnesses that would testify of its divinity and these witnesses materialize as promised and they all remained true to their testimonies despite each of them eventually having huge indignation with the actions of the Lords Seer resulting in all of them leaving the church.¹⁰

The fact that these witnesses eventually had huge issues with Joseph and Sidney but remained loyal to their testimonies of the Book of Mormon, provides compelling evidence that even skeptics have a difficult time debunking.

The Book of Abraham had no witnesses to validate its authenticity.

I have now provided the following observations that probably don't feel very faith promoting with regard to the divine origin of the Book of Abraham.

Partial Listing of Disconcerting Issues

¹⁰ The departure by Harris was temporary, Cowdery supposedly was rebaptised but died before being reunited with the saints and Whitmer never looked back.

- Egyptologists claim the alleged "original" Papyri and scrolls are funerary texts that have nothing to do with Abraham and are not old enough to be from Abrahams time period.
- The Book of Abraham is translated right after the Gentiles reject the fulness of the Gospel and the heavens were beginning to close.
- The ancient artifacts are obtained from a commissioned traveling salesman instead of revealed by an Angel
- The Book of Abraham is not translated in the same way as the Book of Mormon
- God never testified of or even mentions the Book of Abraham in modern revelation
- God never has the Book of Abraham voted on as scripture according to the law of common consent like he did the Book of Mormon and the D&C
- God does not command Joseph to publish and canonize the Book of Abraham with the Inspired Version of the Bible and other scriptures
- The Book of Abraham did not have any witnesses to provide testimony of its truthfulness

How is that for a faith promoting introduction as to why I believe that the translation of the Book of Abraham was inspired by God?

By now, dear reader, if you previously had any doubts about the authenticity of the Book of Abraham, you may have a few more.

Hopefully I have not pushed you over the edge into completely writing it off as a piece of apocryphal fiction.

I suspect that the above list could be quite longer but I just wanted to show that the Book of Abraham is clearly in a class of its own in Mormon scripture with regard to how it came forth and the lack of faith promoting declarations from God, lack of supporting witnesses, and highly unusual circumstances that accompanied it.

From the point of view of the intellect that is putting its faith in the learning of the world, the available circumstantial evidence, and the lack of testimony from God in his revelations to Joseph Smith, it does not look very good for the Book of Abraham.

A few other points-

The interesting thing about the Book of Abraham is that it even creates a polarization in the Church among believers. The non-revelatory evidence and findings of the learned scholars, appears to be so compelling that there are now believers of the LDS restoration movement that accept the Book of Mormon and the Doctrine and Covenants as divinely inspired

scripture, yet they seriously question or have completely rejected the Book of Abraham.

Secondly, if the Book of Abraham is true, and I am about to provide what I consider to be conclusive doctrinal and historical evidence that it is, God clearly didn't want to make it easy for people in our learned generation, to accept it on any other principle than that of faith, even the faith of Abraham.

Those who have put forth a sincere and significant effort to learn the facts, and make an informed decision about it, often are forced to rely strictly on some degree of personal revelation and faith regarding the *feeling* they get from reading it, based on the inspired content, is to keep believing it is what it purports to be.

The purpose of this brief response is to share some of my personal observations about the revelatory and prophetic *content of the record*.

I believe some of these observations have been revealed to me by the spirit while searching the scriptures for evidence and answers pertaining to this ancient record, as well as other gospel questions related to it. I believe the same spiritual epiphany is available to others.

Prophetic and Revelatory Content is the Only Relevant Evidence

Let me just get to the bottom line right now before I share specific doctrinal observations about truths embedded in the ancient content contained in the Book of Abraham. I believe it was God's intention to have a multitude of difficult issues associated with the translation of both the Book of Mormon and the Book of Abraham.

That is a very important part of our probationary test and the associated Strange Act and Marvelous Work that is to take place in the last days .

Personal Revelation is the Key

The only way a person can actually know if a book of scripture is true is to study the content and pray about it.

If someone has the power of personal revelation flowing in them, they can discern scripture. In fact, the only way that scripture is of any value to a person is if it is comprehended through the revelatory power of the Holy Ghost.

Of course, those that are lazy and don't study the issues contained in the Word of God, may not be blessed with the personal revelation to discern the truth based on knowledge. They may be temporarily satisfied with a warm fuzzy feeling while doing a surface reading, but they may not weather the storm of criticism leveled by the skeptics, and the doubt they spread.

The reason God has intentionally provided so many intellectual stumbling blocks associated with both the Book of Mormon and the Book of Abraham is because that is part of the great stumbling block that separates the empty vessels from those that have oil in them.

This paper will not change anybody's mind that does not have oil in their vessel. Seeds of knowledge cannot grow in barren ground.

With regard to the Book of Mormon, some scientists (arm of flesh) believe they can scientifically discredit the Book of Mormon through DNA research, even though the science pertaining to DNA is in its infancy and unreliable for basing one's salvation on. Others stumble over the fact that God chose to translate out concepts using exact phrases from the King James Version of the Bible that originated from a much later time period. The list of these kinds of problematic intellectual stumbling blocks is long and varied.

As challenging as the intellectual issues are regarding the Book of Mormon, the Book of Abraham appears at face value to be much more of an epic fail for the reasons previously pointed out.

The point I want to make is that this whole situation is a set up to allow people to disqualify themselves for the kingdom because they either lack the personal revelation to discern if a book of scripture is true or because they ultimately deny the original spirit of revelation bestowed by the still small voice, in favor of the intellectual stumbling blocks provided by the learned, empty vessel, naysayers.

The Google Apostasy

It is gut-wrenching to watch the fallout from the "Google apostasy" which has the recurring scenario of previous believers that once bore a personal witness that the Book of Mormon and/or the Book of Abraham was true and then, after reading the disruptive information provided by the Godless intellectual critics, they begin to question the still small witness that had previously testified to them of the truth.

Divining Scripture Through Study and Prayer

The following promise in the Book of Mormon pertains just as much to the Book of Abraham and the Bible and the Doctrine and Covenants as it does to the Book of Mormon.

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.”

"And by the power of the Holy Ghost ye may know the truth of all things." - Moroni"

One of the subtle aspects of the above passage is the meaning behind the opening statement.

"And when ye shall receive these things"

I believe the true meaning of those words does not refer exclusively to gaining physical possession.

It may not even be limited to simply reading the Book.

It may incorporate the assumption that they have been read, studied, and searched, and that the individual *desires to believe*¹¹ based on the impact the book has had on their heart.

At the very least, the information has been adequately processed with a humble spirit desiring to believe.

As the Lord pointed out to Oliver Cowdery, one must search out the *data* before God is going to validate it.¹²

The bottom line is that there is only one way to gain the spiritual gnosis in the mystical religion of Christ and that is through personal revelation via the Holy Ghost upon the process of studying and pondering .

Joseph Smith made the following profundities about the importance of revelation:

"Salvation cannot come without revelation"¹³

"We never can comprehend the things of God and of heaven, but by revelation"¹⁴

"The doctrine of revelation far transcends the doctrine of no revelation; for one truth revealed from heaven is worth all the sectarian notions in existence."¹⁵

Clearly, the key to determining if the Book of Abraham or any book of scripture is true, is personal revelation.

Joseph also said:

"The best way to obtain truth and wisdom is not to ask from books, [or the scholars and scientists] but to go to God in prayer, and obtain divine teaching."¹⁶

¹¹ Alma 32:27

¹² See sections 9 (also sections 8 and 18

¹³ *History of the Church*, 3:389–90; from a discourse given by Joseph Smith about July 1839 in Commerce, Illinois; reported by Willard Richards.

¹⁴ *History of the Church*, 5:344; from a discourse given by Joseph Smith on Apr. 8, 1843, in Nauvoo, Illinois; reported by Willard Richards and William Clayton.

¹⁵ *History of the Church*, 6:252; from a discourse given by Joseph Smith on Mar. 10, 1844, in Nauvoo, Illinois; reported by Wilford Woodruff.

The Rock of Revelation

"The plea of many in this day, is that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles [prophets] of God; and if they have not the oracles of God, they are not the people of God. . . . Jesus in His teachings says, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? Revelation."¹⁷

Indisputable Revelatory Evidence Based on Content

Having just acknowledged the importance of discerning scripture through the process of revelation, I will now present to you what I consider to be indisputable contextual evidence that the Book of Abraham is truly inspired of God and it is a true record about the life of Abraham written by Abraham.

It is exactly what Joseph Smith claimed it to be.

I will provide this proof by dissecting some of the **CONTENT** of the Book of Abraham, not by trying to prove or second guess how the process of translation took place or how credible the alleged physical evidence may or may not be.

Obviously, this analysis and conclusion needs to be witnessed by the Holy Spirit by the reader, otherwise, it should be discarded.

The Gospel of Abraham

I suspect that the profound significance revealed in the two passages of scripture I am about to comment on is going to be much easier to comprehend for those that have read all of the posts regarding the history of the church in Kirtland, the secret endowment behind the veil, the parable in the Book of Jacob, and the atonement statute. Nevertheless, having oil in your vessel is the primary key to comprehending the information that God has cryptically provided for us.

Allow me to lay a foundation before showing what I consider to be indisputable scriptural proof of the authenticity of the Book of Abraham.

For years I was perplexed by the keys to the dispensation of the "Gospel of Abraham" that was secretly ushered in, in 1836.

The Dispensational Bait and Switch

¹⁶ *History of the Church*, 4:425

¹⁷ [Sermon delivered at Nauvoo temple grounds on Sunday January 22, 1843](#)

Why was the appearance of Christ and three ministering angels from previous dispensations, and the ushering in of the mysterious keys of the "Gospel of Abraham", as documented in section 110, done secretly?

Why did Joseph and Oliver never mention the event during the remainder of their lives?

Why is it that when section 110 was finally discovered and eventually canonized some 40 years after it actually took place, that the use of the term "Gospel of Abraham" made it difficult to understand?

I was perplexed because the dispensation that was expected and anticipated by the saints to be ushered in during Joseph Smith's ministry was the *dispensation of the fulness of times*.

That dispensation, along with the dispensation of the last times had been clearly mentioned in modern revelation and other scriptures. On the other hand, the *dispensation of the Gospel of Abraham* was a term that the saints of the restoration movement were completely unfamiliar with.

In my research over the years it became apparent to me that the Gentile saints of the restoration failed to usher in the fulness of times in their generation.

This is because they rejected the Fulness of the Melchizedek Priesthood that began to come forth beginning at the special conference at the Morley Farm, and ultimately failed to live the law of consecration¹⁸.

I believe this fulfilled the rejecting the fulness of the Gospel of Christ as prophesied by Christ in 3rd Nephi.

From the wording in section 110, it is pretty obvious that the Lord was ushering in an ancient dispensation rather than the great last dispensation of the fulness of times.

But why?

Speaking of the event detailed in section 110, Isaiah prophetically observed that God would reveal the "former things" "suddenly", yet the event would be a *hidden thing*.

I was perplexed that God would announce the ushering in of an Old Testament "GOSPEL" covenant that appeared to me to be non-existent in his Holy Word.

By that I mean to say that the "Gospel of Abraham" as a specific phrase does not exist in the four standard works outside of section 110.

¹⁸ See sections 104& 105

A more general search using the keywords, "gospel" AND "Abraham" with or without "blessing" also fails to link the passage in section 110:12 to any other passage of scripture.

For that matter, the term "Gospel" is non-existent in the King James version of the Old Testament.

The Gospel of Christ was Preached During Old Testament Times

We are informed by Paul that Abraham had the Gospel of Christ preached to him during Old Testament times. Paul reiterates what the Old Testament tells us about the fact that Abraham will somehow, through his posterity, be a blessing to all nations.

But Paul and other New Testament writers, just like the Old Testament, do not clearly describe *how* Abraham's posterity will bless all nations nor do they define what the Gospel of Abraham is, or what its relationship to the Gospel of Christ is.¹⁹

Although it is evident that God commanded Joseph and Oliver to keep the event spoken of in section 110 a secret during their lives, it is also evident that God intended for future generations, including ours, to know about the event.

That is why he had his servants document the event in a journal for posterity.

But why reveal an event that is difficult to be understood and identified in scripture?

To me it was problematic that God would proclaim the ushering in of the keys to an ancient gospel dispensation that simply cannot be clearly documented in the scriptures. To make things more curious, the keys of this mysterious ancient Gospel are delivered by Elias, an Old Testament character that cannot be easily verified and documented in the scriptures.

The Gospel Covenant with Abraham Curiously Missing in Scripture

I did a keyword search in the Old and New Testament and failed to find a covenant between God and Abraham that was clearly characterized or clearly defined as a "**Gospel**".

Both the Strongs and the 1828 Websters seem to concur that the term Gospel has reference to "Good tidings", a good or joyful *message* having to do with *salvation through Christ*.

Many Bible scholars speak of the covenant of circumcision when identifying an Abrahamic covenant. There also is a land covenant associated with Abraham but nothing that seems to be an ancient "gospel".

¹⁹ Galatians 3:

Clearly the Old Testament speaks of Gods covenant with Abraham pertaining to his becoming a father of a multitude of nations and the promise that "in thee shall all nations be blessed".

The problem is that the Old and New Testaments fail to explain *how* Abraham and his seed bless all nations.

Introducing circumcision as a reminder of a covenant, or having a large posterity, or being told that one will be a blessing to their posterity and all nations, hardly represents a clear definition of a "Gospel" or the good tidings having to do with the Gospel of Jesus Christ.

Plain the Precious Covenants Removed from the Bible

I suspected that this dilemma was related to the passages in the Book of Mormon that states that after the Bible goes forth from the Jews in purity, the Great and abominable church would take away from it many of the "**PARTS which are PLAIN AND MOST PRECIOUS and also many COVENANTS of the Lord have they taken away**". (1 Nephi 13:25-29)

Those passages from the Book of Mormon seemed odd to me since the covenants relating to the gospel of Jesus Christ seem to be documented in the Bible such as baptism, receiving the Holy Ghost, etc.... *so what important covenants were taken out of the Bible?*

*What plain and precious parts are missing?*²⁰

Although it does seem probable that the Book of Mormon is referring to ancient covenants with Old Testament figures, one has to wonder why that would be of significance to those of us presented with the new covenant in Christ.

Anyway, it seems contrary to the way God operates for him to make an important declaration in section 110, that the keys of the Gospel of Abraham had been restored to Joseph and Oliver, without any context for understanding his declaration or exactly what the "Gospel of Abraham" actually was, or why it is pertinent to our generation.

We need to know what the Gospel of Abraham is, if we are going to know why the ushering in of the this particular Gospel is significant and how it pertains to us.

Getting Slapped in the Face by the Book of Abraham

Have you ever read a scripture that you have read countless times before, and yet for some reason, the significance of the passage finally jumps out in blazing clarity?

²⁰ This is an extremely important question given the fact that the Book of Mormon prophesies that the latter day gentile church will "**stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which have been kept back by the abominable church**" (see 1 Nephi 13:34) The good news is that after the restored church stumbles exceedingly, God will "**take away their stumbling blocks**" if they **hearken to the Lamb of God** during the 3rd watch when the Lamb **manifests himself unto them "in word and also in power"** (See 1 Nephi 14:1)

Finally, one day while casually reading the Book of Abraham, a passage of scripture that I had previously read many times jumped out and smacked me upside the face.

It provided the context for section 110:12 and the exact definition of the term "Gospel of Abraham" that I had been looking for!

It unlocked the meaning of what section 110:12 was speaking about with regard to the Gospel of Abraham.

Please take a careful look at the following side by side comparison of passages taken from from section 110:12 (on the left) and the Book of Abraham 2:9-10, on the right.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham , saying that in us and our seed, all generations after us should be blessed	..thou [Abraham] shalt be a blessing to thy seed after thee that in their hands they shall bear this ministry and Priesthood unto all nations; and I will bless them through thy name; for as many as recieve this Gospel shall be called after thy name
---	---

WOW!

Un-be-freakin-lievable!!!

There it was in the Book of Abraham.

The use of the terms "Abraham", "blessed-blessing", and "Gospel", all incorporated into paragraph in an ancient text.

Notice that the word Abraham was not close to the other keywords and hence, did not show up in my keyword searches over the years

I had discovered some plain and precious information pertaining to an ancient covenant between God and Abraham that had been taken out of the Bible.

A Clear Definition

As I looked for the definition of what the Gospel of Abraham was, two more words jumped out at me.

Ministry and Priesthood

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed, all generations after us should be blessed

..thou [Abraham] shalt be a blessing to thy seed after thee that in their hands they shall bear this ministry and Priesthood unto all nations; and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name

There is was, the definition that unlocks the meaning behind the mysterious verse in section 110:12.

Notice that one very significant distinguishing feature between the Gospel of Abraham and the Gospel of Christ is that the seed of Abraham that are called to the ministry take upon themselves the name of Abraham in addition to taking upon themselves the name of Christ.

The Gospel of Abraham is the **priesthood authority to minister the Gospel of Jesus Christ to the nations of the earth.**

This definition was so simple yet so different than I had supposed.

These passages of scripture were revealing that-

The Gospel of Abraham is the exclusive right, given to designated people within the seed of Abraham **to preach the Gospel of Jesus Christ**. These evangelical ministers take on the name of Abraham, via patriarchal blessings

I had to keep mulling this over because I had previously assumed that the Gospel of Abraham was something closely related to the *law of Moses* which pointed to Christ and was a preparatory law that was a cursing to the Children of Israel because they had rejected the higher law.

The Law of Moses was given as a cursing, as opposed to the Gospel of Abraham which is simply the *authority given to the seed of Abraham to administer the Gospel of Jesus Christ*.

Abraham's posterity had been given the mandate, calling, and privilege, of blessing the nations of the world by preaching the Gospel of Jesus Christ to them.

This special priesthood ministry was called the "Gospel of Abraham"!

To my knowledge, the Book of Abraham is the only book of scripture that clearly explains this profound truth, even though the other books of scripture completely support the premise once it is brought to light by the Book of Abraham.²¹

God had indeed provided the exact context for, and definition of, the Gospel of Abraham in section 110, using the Book of Abraham, and I just hadn't seen it.

I just hadn't been able to identify it in the scriptures even though it has been in plain sight for generations.

I had failed to identify it using a word Cruncher, because the key word "Abraham" had not been close enough in the text, to the key words "gospel" and "blessing".

The **Gospel of Abraham** had been documented and defined in the **Book of Abraham** a year prior to the secret ushering in of the keys of the Gospel of Abraham as documented in section 110!

²¹ Interestingly, once this doctrine is understood, one can find other cryptic referenced that support it. The book of Mormon reveals that the Lords use of the Gentiles to graft in the natural branches of the house of Isreal, points to the "covenant the Lord made to our father Abraham, saying: in they seed shall all the kindreds of the earth be blessed" (See 1 Nephi 15:16-20) See also 1 Nephi 22 which identifies the Marvelous Work as the final nursing of the house of Israel by the gentiles as the fulfillment of the covenant of God with Abraham

I am not the only one that has been doctrinally brain-dead concerning this doctrinal mystery.

This basic doctrine is never, to my knowledge clearly and correctly taught in the church.

The article on the "Gospel of Abraham" in the Encyclopedia of Mormonism is a textbook example of how the beautiful doctrine of the Gospel of Abraham has been obscured and altered since the gospel was restored through the instrumentality of Joseph Smith.

It begins by stating that the Gospel of Abraham is part of the restoration of *all things* in the dispensation of the *fulness of times*, which, as demonstrated in previous posts, is patently false.

The dispensation of the fulness of times was not ushered in during Joseph's life and is yet to be ushered in sometime in the future.

The keys of the dispensation of the Gospel of Abraham were ushered in, in lieu of the saint's failure to usher in the dispensation of the fulness of times.

Secondly, Instead of declaring that *Abraham's posterity* has categorically been given the mandate of the gospel ministry, the article observes that through the "**latter-day recipients of the gospel and their seed, all generations who accept it shall be blessed**".

This is significantly different from what the Book of Abraham and all of the related passages of scripture actually tells us.

It is a significant alteration.

It is a much much broader interpretation than the one given in scripture.

Just because someone accepts the gospel or joins the church, doesn't make them the rightful bearers of the priesthood and ministry to take the gospel to the nations.

Later in this article it shall be demonstrated that the rightful heirs of the priesthood and ministry must be called by revelation, not by age predicated protocol.

There have been many differing seed lines outside of Abraham and the house of Israel of members of the church that have been identified through patriarchal blessings. These members of the church have not been given the calling of priesthood and ministry.

Furthermore, other passages of scripture indicate that it is a specific lineal line *within* the seed of Abraham and within the seed line coming from Israel that bears this priesthood and ministry, not the entire posterity of Abraham.

Specifically, the promise of Abraham comes through Israel to Joseph through Ephraim and his posterity.

It is Joseph of Egypt and his seed through Ephraim that fulfills the mandate to take the gospel of Jesus Christ to the nations.

Indeed it is only those of Joseph and Ephraim, called by revelation to one of the Abrahamic priesthoods named after Moses and Aaron, that magnify their priesthood and actually have their gentile blood purged and become renewed again into their rightful lineage and election.

"And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church.

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God."²²

Admittedly, the seed of Ephraim has been mixed among the nations of Israel and therefore, anyone from another tribe, could be of the rightful heir to serve in the ministry, but all members of the tribes of Israel are not necessarily categorically called.

A contextual look at the promise regarding Abraham's seed reveals that it is a specific line of Joseph, not the entire seed of Abraham, that bears the right of ministry.

Unfortunately, this simple doctrinal truth has been corrupted by the modern church, probably motivated largely on political correctness and the desire to avoid race discrimination. Now, according to contemporary Mormon doctrine, it is not just through the seed of Abraham, via the seed of Joseph and Ephraim that has the evangelical mandate, it is now categorically the **"latter-day recipients of the gospel and their seed** that joins the church!

This is simply false.

It is not categorically all converts to the church and recipients of the gospel.

It is not the right of all members of the church.

It is a specific line (or lines) within Abraham's posterity coming down through Israel that has the right, ultimately through Joseph and *Ephraim*²³.

²² Section 84:32-34

Reciprocal Relationship Between Section 110 & the Book of Abraham

With this new find I realized that section 110 was not revealing a new term and a new concept. Unbeknownst to the saints of the restored church, the Gospel of Abraham had been documented and defined a year before Joseph and Oliver had been ministered to behind the veil.

This is, in my opinion one of the most significant revelatory proofs that the Book of Abraham is an inspired Book of scripture.

The Book of Abraham and Section 110 have a reciprocal relationship with each other and they validate each other doctrinally.

Significantly, The Book of Abraham came first in revealing the Gospel of Abraham.

It is not doctrinally congruent for someone that understands this, to accept section 110 as being true and yet rejecting the Book of Abraham as a farce.

The Book of Abraham laid the foundation for defining and explaining the prophetic events documented in section 110 to take place.

How indescribably beautiful is this?

The Joseph Smith Family Patriarchy

This is why the Lord, made such a big deal of the patriarchal heirship of certain families within the LDS restoration movement.

Notice the declaration to Joseph and Oliver

"After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed."

This declaration was not changing the promise of God to the Seed of Abraham, to a broader demographic, it was reiterating the original promise, as contained in the Book of Abraham, by identifying Joseph and Oliver as being part of the holy seed of Abraham.

It was revealing that they represented the CONTINUATION of the Promise.

²³ Yet Ephraim has been mixed throughout the tribes of Israel among the gentile nations and will ultimately emerge as the 144,000 High Priests, 12,000 from 12 different tribes.

It was revealing that they had been given the mandate of priesthood and ministry by patriarchal right of lineage and by ordination. They were the rightful heirs of the Abrahamic bloodline given the mandate and privilege of the evangelical ministry!

Now, for some special reason, they were being given the keys of that Gospel of Abraham.

After Oliver left the church, the Lord replaced him in the position of co-president of the church with Joseph's brother Hyrum, who was given the same " **blessing, and glory and honor, and priesthood, and gifts of the priesthood, that once were put upon.. Oliver Cowdery.**"²⁴

The revealing and commissioning of the Abrahamic bloodline in the last days is huge and it was the driving force in the restoration of the Gospel.

This is why the Lord designated Joseph's father, Joseph Smith Sr as the first patriarch of the restored church.

The Smith family represented the leading designated seed of Abraham with the *evangelical* right to administer the gospel of Christ to the nations of the earth.

This is why Hyrum was given the "**Office of Priesthood and Patriarch which was appointed unto him by his Father, by blessing and also by RIGHT that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people**".²⁵

We often assume that the above term "patriarchal blessings" has specific reference to the contemporary patriarchal blessings given by fathers and patriarchs for the purpose of designating lineage and giving prophetic counsel, but that is a very limited view and incorrect interpretation of the term as used in the above passage.

I believe the above usage of the term "patriarchal blessings" has reference to the *gospel blessings* administered by the *patriarchal-evangelical priesthood* held by a designated seed line of *Abraham*.

It really has reference to the entire ministry of the gospel. It has to do with dispersing the blessings of the Gospel through the appointed Abrahamic seed and priesthood.

It has to do with preaching the gospel of Christ and baptizing in the name of the Father Son and Holy Ghost.

The above passage is further clarified by the passage that follows it in section 124:

²⁴ Section 124:95

²⁵ Section 124:91-92

"That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven. And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph"

Make no mistake about it, the patriarchal priesthood and blessing spoken about in section 124 has to do with the Abrahamic birthright to minister the gospel of Christ to the nations of the earth through the Abrahamic lineage of Joseph.

It also has the right to preside over the church until people are appointed to the highest priesthood of Melchizedek from the voice of God Himself. After that, all elders bearing the patriarchal priesthood fall under the direction of the High Priests in the local church when the Melchizedek priesthood has been restored.

Sections 107, 110, 124 and many other sections cannot even be properly understood without the magnificent key of interpretive knowledge provided in the **Book of Abraham** and related scriptural passages about the **Gospel of Abraham** and the **priesthood of Abraham!**

Lastly, regarding the revisionary doctrine of the Gospel of Abraham contained in the Encyclopedia of Mormonism, the emphasis in the article on our Father Abraham and the Abrahamic covenant is redirected at the "eternal marriage covenant" using the Brigham Young canonization of sections 131 and 132 to completely alter the true legacy of Abraham and his posterity.

(obviously, the emphasis was initially on polygamy and the spiritual wife doctrine during Brigham Young's era, but the church is now distancing itself from the whole polygamy issue and softening it by characterizing it as the "eternal marriage covenant". Nevertheless, the current "eternal marriage covenant" within Mormonism incorporates polygamy and the spiritual wife doctrine by virtue of the fact that men can be sealed to another wife if the first one dies.)

It is not my intent to single out the article in the Encyclopedia of Mormonism and its author exclusively. I use it to illustrate what has become the common teaching in the church.

This obscurity and corruption of the true prophetic legacy of Abraham and his posterity is pervasive in the church. I use the above mentioned article as an example only because it shows up as the top listing on a Google search using the term "**Gospel of Abraham**".

The author of the article is largely quoting McConkie and contemporary thought within the church in his entry.

All of the other LDS related listings that follow it appear to contain the same ambiguity and cognitive dissonance necessary to keep people confused and uninformed about what the true "Gospel of Abraham" is.

Interestingly, most scholarly articles that make reference to the Gospel of Abraham, provide the *reference* in the Book of Abraham that took me decades to find, yet they have transfigured²⁶ the definition, instead of simply reiterating what the Book of Abraham actually teaches!

Brother McConkie states that Elias **"committed the dispensation of the gospel of Abraham... meaning the great commission which God gave Abraham in his day. That commission dealt with families, those of Abraham and his seed, who were and are promised continuance "in the world and out of the world ... as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them"**

"As Joseph Smith records it, what Elias actually said to him and Oliver Cowdery was that 'in us and our seed all generations after us should be blessed' (D&C 110:12). And so, the Lord be praised, the marriage discipline of Abraham was restored; it is the system that enables a family unit to continue in eternity..."

"The man Elias brings back "the gospel of Abraham," the great Abrahamic covenant whereby the faithful receive promises of eternal increase, promises that through celestial marriage their eternal posterity shall be as numerous as the sands upon the seashore or as the stars in heaven for multitude. Elias gives the promise—received of old by Abraham, Isaac, and Jacob—that in modern men and in their seed all generations shall be blessed. And we are now offering the blessings of Abraham, Isaac, and Jacob to all who will receive them..."

As you can see, McConkie diverts the actual definition and transposes the a definition focusing on "celestial marriage" which is really just code for the [spiritual wife doctrine](#)²⁷.

An Evil Plot?

I am not suggesting an evil conspiracy of church leaders to alter the truth.

I am suggesting that the Good Lord has put a veil of blindness over our eyes that is now beginning to be taken off since we are approaching the times when the fulness of the Gentiles will again come in.²⁸

²⁶ Mormon 8:33

²⁷ It incorporates the belief in polygam after this life and it is a gross corruption to transfigure the true legacy of Abraham to the abomination of abominable marriage practices.

It appears the Lord did not want the saints in Kirtland to even know about section 110 at the time the event took place, and he didn't want the next few rising generations to fully understand the significance of the event even when section 110 was finally published or canonized.

Although the key to understanding section 110 was in the Book of Abraham, the Book of Abraham was not being comprehended by the church. It is not clear how available the Book of Abraham was to the church shortly after it was translated. It appears as if the first official printing of it did not take place until it was published in the Times and Seasons in 1842, long after many of the early gentile leaders and members of the left the church during the Kirtland controversies.²⁹

Prior to the unfolding of what the "Gospel of Abraham" really is, per the Book of Abraham, I had largely viewed the Book of Abraham as the red-headed stepchild of LDS scripture.

Now I had discovered one of the paramount reasons for the profound significance of the book.

It reveals the great mystery of **HOW** the nations were going to be blessed through Abraham and his posterity!

The Bible had declared that in Abraham and his seed would all nations be blessed, but it failed to explain *why* and *how* Abraham and his seed would be a blessing to all nations.

The Book of Abraham was revealing the missing information about God's covenant with Abraham that had been taken out of the Bible!

This critical information appears to be one of the COVENANTS spoken of in the Book of Mormon that had been removed from the Bible.

Specifically, the **EVERLASTING COVENANT**.

The Old Testament mentions the EVERLASTING COVENANT between God and Abraham and promises that he will be fruitful and that his seed will be a blessing to many nations.

Nevertheless it fails to define a gospel covenant between God and Abraham that related to the Gospel of Jesus Christ pertaining to how Abraham and his seed would bless the nations:

²⁸ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (Romans 11:25)

²⁹ Interestingly, David Whitmer had left the church long before the publishing of the Book of Abraham in 1842. Although David Whitmer claimed that the office of High Priest in the church ended during New Testament times and was erroneously introduced into the restored church by Joseph and Sidney, the Book of Abraham shows, in conjunction with the teachings of Joseph Smith which are now included in section 77, that the natural progression of those who magnify the patriarchal priesthood is to become a rightful heir of the Melchizedek priesthood by becoming a High Priest, according to the calling of God's voice out of heaven. "**We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.**"

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."³⁰

"...Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"³¹

The Gospel of Jesus Christ was Preached to Abraham

Again, Paul provides an amazing declaration that Abraham himself had the Gospel of Jesus Christ preached to him during Old Testament times and that all nations would be blessed as a result of his acceptance of the Gospel

"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

The above words of Paul reveal that the Gospel of Jesus Christ was taught during Old Testament times.

Paul further reveals the great mystery that the elect of God scattered among the heathen nations which have faith in God like Abraham, become again, the children of Abraham through faith.

Paul links Abraham with the saving principle of faith instead of works.

Nevertheless, even this passage does not come right out and explain *how* Abraham or his seed will bless all the nations of the earth, by taking them the message of the gospel of Jesus Christ.

One of the great keys that differentiates the *law of Moses* from the *Gospel of Abraham* is that the law of Moses attempts to justify through *works* while the Gospel of Abraham justifies through *faith*.

"For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

³⁰ Genesis 17:5-7

³¹ Genesis 18:18

But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith... That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."³²

"For the promise, that he should be the heir of the world, *was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

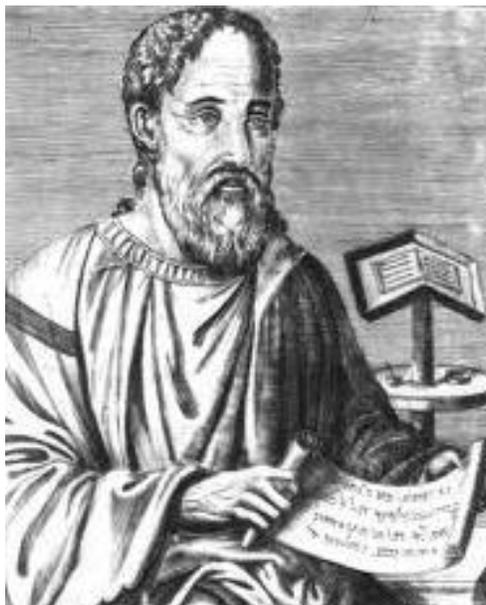
For if they which are of the law *be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, *there is no transgression.**

Therefore *it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.*³³

The lineage of faith is traced down from God through the great patriarchs and prophets to Abraham and from him down through the posterity of Joseph in Hebrews chapter 11.

Abraham is Called to the Ministry

One of the things that the Book of Abraham reveals is that Abraham was called to the ministry.³⁴ He became an evangelic minister that won converts to the Gospel of Jesus Christ while passing through Haran on his way to Canaan³⁵.



³² Galatians 3:6-11,14

³³ Romans 4:13-16

³⁴ Abraham 2:6

³⁵ Abraham 2:15

The parallel to the Elders doing missionary work as they left Kirtland on their way to Zion is interesting. The fact that these elders were the literal seed of Abraham fulfilling the promise of preaching the gospel to the nations is remarkable.

The Game Changer

I believe the definition of the Gospel of Abraham contained in the Book of Abraham and the reciprocal relationship between the events contained in **section 110** and the **Book of Abraham** is a *game changer* for believers in the LDS restoration movement that have had doubts about the truthfulness and authenticity of the Book of Abraham.



This wonderful epiphany of what the Gospel of Abraham is, in my opinion is revolutionary in opening up many of the aspects of the gospel that were previously difficult to understand. I believe this find is so profound that it, in and of itself, proves to me that the Book of Abraham is a an inspired book of ancient origin.

There are many additional relevatory profundities in the Book.

In a sense, Abraham 2:9-11 for me represents the first domino to fall, causing a chain reaction of other previously obscure truths to materialize.

For those that comprehend the significance of this find, this information proves doctrinally and contextually that the Book of Abraham is of ancient origin because it restores what some plain and precious things pertaining to the covenant God made with Abraham which has long since been removed from the Bible.

All of the attempts of the learned to challenge the credibility of the Book of Abraham, dissipate into oblivion when the content of the Book of Abraham is contextually scrutinized in conjunction with the Bible, Book of Mormon and Modern revelation.

The cryptic phrase "**Gospel of Abraham**" in **section 110:12** and the corresponding definition contained in **Abraham 2:9-11**, as they relate to each other and as they explain the missing content in the Bible, is ineffably profound and can only be attributed to the intelligence of God being conveyed through his dead and living prophets.

Giving Joseph Smith too Much Credit as an Innovator

Clearly it was not the genius of a scheming Joseph Smith that innovated this missing explanation of the Old Testament covenant between God and Abraham and how it is being fulfilled in the latter days.

There is no conceivable reason Joseph would have invented such an amazingly cohesive and revelatory doctrine that brings clarity to the vague covenant between God and Abraham contained in the Bible, and then intentionally never pointed it out, and taken it to his grave, along with two other fellow conspirators.

Joseph was a pawn on the Lords chessboard.

He was simply following orders from a higher intelligence.

He was commanded to keep these things secret and it must have wanted to explode with the desire to show the saints what was being withheld, despite being in plain sight.

Regardless of whether Joseph Smith totally understood everything the Lord was withholding from the Latter day Saints or whether he was also partially in the dark, with limited understanding, he clearly was not the one pulling the strings.

The Domino Effect

Although the revealing of the definition of the "gospel of Abraham" in the Book of Abraham is reason enough to clearly establish the divinely inspired origin and revolutionary nature of the Book of Abraham, for me, the Book of Abraham contains numerous revelatory clarifications and doctrines that shed further light on the LDS restoration movement, the gospel of Jesus Christ, and prophecy.

For me, when searching the passages in that ancient book of scripture, a kind of chain reaction or domino effect takes place wherein one luminary bit of intelligence in one passage often leads to or interrelates to another.



The number one game changer for me is the revealing of the definition of the term "Gospel of Abraham". It brings to light information about a critical covenant between God and Abraham. It also provides context for what was happening and being revealed during the LDS restoration movement.

Additionally, we have already briefly touched on five other related topics derived from the domino effect. Here is a brief review:

Domino #2



Abraham as an Old Testament **Evangelist** Abraham Was Elias!

Abraham was one of the great evangelical preachers of the Gospel of Jesus Christ during the Old Testament times and it is therefore fitting that God blesses Him and his seed with the right to do missionary work in the last days.

Abraham was called to the ministry and he won converts during his travels

"And I took Sarai... and Lot... and all our substance.. and the souls that we had won in Haran..."

Realizing the extremely close doctrinal ties between section 110 and the Book of Abraham I began to scour the Book of Abraham for addition enlightenment pertaining to section 110.

My next **Ah ha!... Dah! moment**, came when I happened upon the following passage and it dawned on me that the mysterious messenger referred to in section 110, elusively referred to as Elias, was, none other than ...

Drum roll...

ABRAHAM!

Notice the following passage in which the Lord tells Abraham that he will minister to his seed in the last days, after he has passed away, when they have been removed to a strange land.

"...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[ing angel] to bear [witness of]" my name in a strange land which I will give unto thy seed after thee [after you have died] for an everlasting possession, when they hearken to my voice."³⁶

Forgive me for making a few clarifying insertions.

I couldn't resist.

It appears that when the Lord decided to make the passage about the Gospel of Abraham in section 110 cryptic, he decided to use a code word for the name Abraham, possibly because he didn't want to give his apostate people in the condemned church eyes to see or ears to hear.

He did not want them to fully understand what was taking place, once section 110 was finally discovered and published to the world by the Utah Saints.

The full meaning of what took place behind the veil still needed to remain hidden.³⁷

Rather than clearly identifying Abraham as the ministering angel that was bestowing the keys of the dispensation of the gospel of Abraham to Joseph and Oliver, The Lord instructed Joseph to simply refer to Abraham as Elias, because Abraham was acting in the spirit and calling of Elias, as a forerunner:

Once the Gentiles had rejected the fulness of the Gospel and prevented the dispensation of the fulness of times from ushering in, something new had to be done as an intervention.

The Dispensation of the Gospel of Abraham needed to be reinstated to prepare the way for the Marvelous Work and the ushering in of the fulness of times that would need to be delayed by four generations.

Joseph Smith taught that-

"Elias is a forerunner to prepare the way"

³⁶ Abraham 2:6

³⁷ Although we will touch on the significance of what took place behind the veil later on in this post, that topic is beyond the scope of this post. for more information see the following posts [Olivers Secret](#) and [Four Steps in Losing You Naivete Part 6](#)

I would submit that Abraham was told by the Lord that he will minister to his seed after his life is over and after his posterity has crossed over into the land of America in the last days.

I believe that prophecy was at least partially fulfilled when Abraham returned to this earth as an evangelic ministering angel to his posterity in the new promised land of America and bestowed the ministerial keys to the dispensation of the Gospel of Abraham to Joseph and Oliver (although his visit does not preclude the possibility that he could also make another appearance during the Marvelous Work³⁸)

I believe the ending sentence, " **when they hearken to my voice**" refers to the future event when the Gentiles repent³⁹ and hearken to the Lord. ⁴⁰

Relevancy

Prior to connecting the passages in the Book of Abraham to section 110:12 I always had a disconnect with the relevancy of Book of Abraham to the restored Gospel because I did not see how it interrelated with the LDS restoration movement and the New Covenant of the Gospel of Christ.

I guess I kind of considered it to be the redheaded stepchild of revealed scripture which didn't have an apparent purpose other than to provide some somewhat irrelevant information about the life of Abraham, an ancient patriarch that had little to do with the latter day restoration of the Gospel of Jesus Christ.

Now I was beginning to see the promise of God to Abraham as one of the central themes of the LDS restoration movement.

The Book of Abraham was pulling many loose ends together for me.

After doing my research on the restoration of the Melchizedek Priesthood in the Morley Farm series I had figured out that the priesthood restored by Peter James and John was the patriarchal priesthood and not the fulness of the Melchizedek priesthood, but I had not intimately linked it very closely to the evangelical ministry that God had bestowed upon Abraham and his seed.

³⁸ This disruptive interpretation of Abraham being "Elias" has far reaching ramifications that challenge many tradition assumptions regarding may of the "Elias" prophecies. [See....](#)

³⁹ Either 4:6

⁴⁰ Deut 5-10 Deuteronomy 30 that promises that when the Lords people "shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.", " the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Domino #3



Restoring Covenants and Plain and Precious Truths Taken from the Bible

A very significant domino that fell for me in the Book of Abraham is that it was restoring some of the plain and precious truths that had been taken out of the Bible. These truths had to do with ancient covenants that had been taken from the Bible after it went forth in purity per the prophecy in the Book of Mormon.

Domino #4



The Fulness of the Gospel Preached in Old Testament Times.

Another domino doctrine coming out of this chain reaction is that Abraham had the fulness of the Gospel preached to him during Old Testament Times. We get this both from the testimony of Paul, as well as the Book of Abraham, which discloses that Abraham had a record of his fathers passed down to him⁴¹, revealing "right of priesthood" that began with Adam and was passed down through a chosen line.

These records no doubt revealed that Father Adam had the fulness of the Gospel preached to him and his posterity, and experienced the Baptism of Fire and the Holy Ghost as the gateway to become a High Priest.

This is consistent with JST Genesis that reveals that Adam and his posterity had the fulness of the Gospel and the spiritual rebirth.

Much of the information contained in the Book of Abraham was derived from that record, as well as the Urim and Thummin. It is even possible that Abraham used the Urim and Thummin to read the record.

⁴¹ Abraham 1:31

Domino #5



Blindness upon Israel

Fourthly, God has intentionally covered the eyes of the prophets⁴² and his people⁴³ just as he did anciently⁴⁴, to prevent them from fully comprehending what has taken place.

It now makes perfect sense that the Book of Abraham was not translated in the same way as the Book of Mormon and did not have witnesses to testify of it. The Lord wanted people void of spiritual discernment to question and stumble.

He wanted the learned to have a difficult time taking the Book of Abraham seriously.

In Deuteronomy we find the following about ancient Israel.

"Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day."

Interestingly, Isaiah 29 informs us that just prior to the Marvelous Work being ushered in, the latter day saints would be in a state of drunken sleepiness because

Isaiah 29:9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered... Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:
14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

In an earlier chapter Isaiah 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

⁴² "the seers hath he covered because of your iniquity" 2nd Nephi 27:5

⁴³ "blindness in part is happened to Israel until the fulness of the Gentiles be come in" Romans 11:25

⁴⁴ "the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear" Deut 29:4

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

Domino #6



Identifying the Heirs of the Evangelic Ministry The Significance of Patriarchal Blessings

The 6th domino to drop for me was the profound significance of identifying of the rightful heirs of the Abrahamic seedline that hold the right of evangelical priesthood and ministry.

Another epiphany I have had with the Book of Abraham has to do with patriarchal blessings given by fathers to designate lineage, and place the name of Abraham or his descendants on those that are of his lineage.

Notice the defining characteristic of those that enter into the Gospel of Abraham by bearing the Abrahamic ministry and priesthood.

"My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee....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; 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.."

The latter day ministers of the Gospel of Jesus Christ are called after the name of Abraham!

This is in contrast to those that accept the fulness of the Gospel of Christ that the Abrahamic ministers deliver, who are called after the name of Christ

The scriptures inform us countless times that those that enter into the fulness of the Gospel of Christ take upon themselves the **NAME of CHRIST** and yet the Book of Abraham is informing us that those of the seed of Abraham that deliver the message of the Gospel of Christ are also called after the name of Abraham!

Taking Upon the Name of Christ

Mosiah provides a typical declaration of how the Gospel Covenant of Christ requires the participant to take upon themselves the name of CHRIST:

" I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives." (Mosiah 5:8)

There are countless other passages in the various standard works with this recurring theme of taking upon the name of Christ. (The examples are too many to site but here are just a few: Mosiah 6:1-2, Alma 34:38, 3rd Nephi 27: 5-8, D&C 20:37)

Obviously, the very wording in both the ordinance of Baptism and the Lord's Supper speaks of the taking of the name of Christ upon ones self.

One of the many things that differentiates the restored gospel from the protestant attempts to pattern themselves after Christ's church is the introduction of patriarchal blessings.

Why reveal what tribe someone is from?

The Book of Abraham answers that question.

It informs us that in the last days the seed of Abraham will be revealed and will fulfill the prophesied promise to take the gospel of Christ to the nations!

I must confess, the significance of patriarchal blessings made very little sense to me until I realized from the Book of Abraham that the Gospel of Abraham requires this designation to be made.

Originally, the practice of patriarchal blessings designating people as the seed of Abraham seemed contrary to the New Covenant wherein the candidate takes upon themselves the name of Christ and the whole focus should be on Christ.

With the understanding of what the Gospel of Abraham is, and what the name of Abraham represents in identifying the rightful heirs of the ministry, it all makes perfect sense. It fulfills prophecy, and lends credibility to the practice of patriarchal blessings and the related passages in the Book of Abraham.

On December 18 1833 Joseph Smith ordained his Father to the role of "patriarch" to provide "**fathers blessings**" to those in the priesthood without fathers.

The following year the Lord declared: "**Ye are the children of Israel, and of the seed of Abraham**" (D&C 103:17)

The primary recurring theme within these early patriarchal blessings was to declare the recipient to be of the *seed of Abraham or one of his descendants* usually one of the twelve tribes of Israel or Ephraim or Manasseh, although some people were identified as coming from other seedlines.

A textbook example of a blessing that puts the name of Abraham upon the recipient was Joseph Smith Sr's pronouncement upon the head of his son Joseph Smith Jr.:

"I bless thee with the blessings of thy fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob."

In that blessing Joseph Smith is identified as a literal descendent of Abraham and as such, the name of Abraham is put upon Joseph Smith. Specifically, Joseph Smith is further identified as a descendent of Joseph, his namesake.⁴⁵ More specifically, he was also identified as coming from the house of Ephraim, the son of Joseph⁴⁶

We are informed in Jeremiah that Ephraim is the Lords "firstborn" and that the descendants of Ephraim on Mount Ephraim shall gather and save the nations of Israel and lead them to Zion.⁴⁷ Nevertheless, before Ephraim emerges in the last scenes to participate in the Marvelous Work, Hosea notes that at the time when the Lord "**would have healed Israel, then the iniquity of Ephraim was discovered**" and "**Ephraim .. hath mixed himself among the People**"⁴⁸

Taking Upon the Name of Abraham

The gospel covenant with Christ upon which a person takes upon themselves the name of Christ is clearly present in the scriptures, but now the Book of Abraham is introducing us to the *ministerial* Gospel of Abraham that becomes the mechanism for delivering the Gospel of Christ to the nations.

In other places it is referred to as the *preparatory Gospel*⁴⁹ This is because a person needs to progress from the Abrahamic priesthood delivered by angels to the priesthood of the High Priest which is delivered by the mouth of God out of heaven in order to obtain the *fulness*..

⁴⁵ Joseph Smith is also identified as being a descendent of Joseph of Egypt in 2nd Nephi 3:14-15

⁴⁶ " Thus shall he be hon ored of the Lord, and thus shall it be recorded of him, that the generations to come may bless his name, in Israel, saying, The Lord make thee as Joseph the Seer, who was of the house of Ephraim, the brother of Manasseh: the Lord do thee good and bring peace and blessings opun [upon] thy house as he brought them upon the house of Joseph the Seer, who was raised up of a choice vine from the stem of Jacob through the root of Joseph, even that Joseph who was separated from his brethren— For, like Jo seph of old shall he be: he shall save the just from desolation" ([patriarchal blessing given to Joseph Smith from Oliver Cowdery](#)) Joseph Smith Sr. made a similar proclamation about Hyrum: Hyrum, "I now ask my heavenly Father in the name of Jesus Christ, to bless thee with the same blessing with which Jacob blessed his son Joseph, for thou art his true descendant, and thy posterity shall be numbered with the house of Ephraim ... ([Dialogue](#))

⁴⁷ Jeremiah 31:6-11

⁴⁸ Hosea 7:8

⁴⁹ See section 84:26

Similarly, one need to progress through faith repentance and the ordinances including the gift of the Holy Ghost until one enters into the gate and beholds the face of God.

These ministerial servants that preach the Gospel are the seed of Abraham and they are called by his name to the ministry *by right* and are called *by revelation*.

The priesthood was never supposed to categorically be given to all male members of the church or even categorically to all of Abrahams seed. It was designated to a certain line within Abrahams seed who are the rightful heirs.

That is why, in the early part of the LDS restoration movement it was only by revelation that a person could obtain their inherited right to be an Abrahamic minister of the gospel:

"We believe that a man must be called of God, by prophecy.... To preach the Gospel and administer in the ordinances thereof."⁵⁰

Notice also the second testimony of the following passages in section 107:

39 It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation—

40 The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

41 This order was instituted in the days of Adam.

Other Significant Abrahamic Revelations

Although I mainly wanted to focus on the significance of the definition of the Gospel of Abraham in part one of this post, I believe the additional five related issues are significant.

Furthermore, I cannot resist sharing a few more observations that have surfaced from the domino chain reaction that emerged for me in the Book of Abraham.

For that reason, I plan on doing a part two on this topic in which I will continue to cover doctrines that testify of the divine origin of this ancient text. When we return to this topic in part two, we shall

- be enlightened by Father Abraham about the mystical process of being "added upon".

⁵⁰ <https://www.lds.org/scriptures/pgp/a-of-f/1?lang=eng>

- add to the documentation in previous posts proving that the priesthood restored by Peter James and John was the Abrahamic Evangelical priesthood, not the fulness of the Melchizedek priesthood
- review what Joseph Smith really meant when he said that a patriarch is the same thing as the Evangelist mentioned in the New Testament.
- find that there were both spirits and souls in the pre-existence that came to this earth and that Abraham was one of the spirits.
- discuss the spiritual creation and the meanings of "first estate" and "second estate".
- take a shot at the "shall be" riddle of less and more intelligent spirits that have always existed and how it substantiates the doctrine of composite beings and why the man and woman must become "one flesh".
- review Abrahams definition of the "Angel of the Lords Presence" which has stumped biblical scholars.
- see how Abraham's return was an act of intervention and review how the keys of the Gospel of Abraham were necessary in actuating the fulfillment of the prophecy incorporated in the ancient atonement statute in Leviticus 16.

All of the above topics should titillate the spiritual hunger of those who, like Father Abraham, **"desire to be one who possessed great knowledge and to be a greater follower of righteousness"**

These greater things contained in the Book of Abraham should be of interest to those that desire to become **"a rightful heir, a High Priest, holding the right belonging to the fathers"**.

By studying these things in the Book of Abraham, we can better understand how dependent we are on our Fathers and how Father Abraham has personally returned from the dead in our behalf, in the spirit of Elias, in a preparatory act of intervention.

Conversely, our ancient fathers are dependent on us!

"God having provided some better thing for us, that they [Abraham and the Old Testament Fathers] without us should not be made perfect"⁵¹

We can understand how their hearts are turned towards us and how our hearts need to be turned towards them.

⁵¹ Hebrews 11:40 (Interestingly, this passage has been removed in the inspired version, yet Joseph quoted it in a sermon after the inspired version was finished. It is my personal opinion that the passage is accurate.

I do not plan on doing part two anytime soon as I am simply too busy. That is why I am providing the above bullet points for you to consider and search out for yourselves.

For now, I hope you will ponder and search out the significance of the definition of the Gospel of Abraham and the above mentioned related topics that all cohesively interlink with each other, creating a chain reaction of wherein one topic leads to another.

For me, they provide indisputable doctrinal evidence that the Book of Abraham is verily true.

As far as the learned empty vessels are concerned, those who don't have eyes to see will simply not see at this time. Seed thrown on barren ground cannot sprout. Nevertheless, it is our responsibility to be praying for their eyes to be opened and their vessels to be filled with oil. We must assume that God is simply winking at their folly during this time of hidden darkness and great ignorance while until the servants return with the command for us all to REPENT. Until then, we quietly count the dominos and the amazing chain reaction of revelatory information provided in the Book of Abraham.