

**LESSON 9**  
**“God Will Provide Himself a Lamb”**  
**Abraham 1; Genesis 15-17; 21-22**

**OVERVIEW:**

Abraham is nearly sacrificed by the false priests of Pharaoh. Abraham has children through Hagar and Sarah. God commands Abraham to sacrifice Isaac.

**SCRIPTURES:**

THE BOOK OF ABRAHAM  
TRANSLATED FROM THE PAPYRUS, BY JOSEPH SMITH  
CHAPTER 1

*Abraham seeks the blessings of the patriarchal order—He is persecuted by false priests in Chaldea—Jehovah saves him—Origins and government of Egypt reviewed.*

1 IN the land of the <sup>a</sup>Chaldeans, at the residence of my fathers, I, <sup>b</sup>Abraham, saw that it was needful for me to obtain another place of <sup>c</sup>residence;

2 And, finding there was greater <sup>a</sup>happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of <sup>b</sup>righteousness, desiring also to be one who possessed great <sup>c</sup>knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many <sup>d</sup>nations, a prince of peace, and <sup>e</sup>desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a <sup>f</sup>High Priest, holding the right belonging to the fathers.

3 It (the priesthood) was <sup>a</sup>conferred upon me from the fathers (by Melchizedek); it came down from the fathers (Patriarchal Priesthood), from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the <sup>b</sup>firstborn, or the first man, who is <sup>c</sup>Adam, or first father, through the fathers unto me.

4 I sought for mine <sup>a</sup>appointment unto the Priesthood according to the appointment of God unto the <sup>b</sup>fathers concerning the seed. (Two major priesthood orders, or systems, were associated with the people of God; and under the law of these two priesthoods they were organized in their family, social, economic, and political affairs. The first of these priesthoods was the Holy Priesthood after the Order of the Son of God, later named Melchizedek Priesthood. By revelation, Joseph Smith wrote: “The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.” (D&C 107:8) Those who possess the fullness of this priesthood and its keys have the right “to receive, obtain and perform all the ordinances belonging to the kingdom of God.” TPJS, p. 337. To His chosen people on earth, the Lord has given the promise of receiving and exercising all priesthood rights within the Kingdom of God. But aside from this fact there is no specific lineage in the flesh to which the Holy Melchizedek Priesthood has been promised. Joseph Smith’ Inspired Revision of Hebrews 7 therefore says in part: “this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually. JST Hebrews 7:3. The second major order, or system, is that of the Patriarchal Priesthood. D&C 107:40. The Melchizedek and the Patriarchal Priesthoods are essentially the same Priesthood, but they differ in their organization and in the rights and prerogatives they possess. The Patriarchal Priesthood is the Melchizedek Priesthood organized according to a family order. Hence it is called the Patriarchal

Priesthood. By contrast, the Melchizedek Priesthood is organized according to a system of quorums and presiding offices. Though the rights and privileges of the Melchizedek Priesthood are not appointed by promise to a given lineage within the chosen family, those of the Patriarchal Priesthood belong by right to a chosen lineage which God has appointed. Within the Kingdom of God, the Holy (or Melchizedek) Priesthood is the presiding authority, and each right or privilege that pertains to the patriarchal order must be appointed or sanctioned by the presiding High Priest who holds the keys of the Melchizedek Priesthood. At times, the keys of both the Holy Priesthood and the Patriarchal Priesthood centered in one man. This was true of Adam and of Noah. It was also true of Enoch, for those over whom he had jurisdiction. (See for example D&C 84:6-16 for the descent of the keys of the Holy Priesthood, and compare D&C 107:41-52 which gives the descent of the keys of the Patriarchal Priesthood.) At other times, the keys of the two orders of priesthood were centered in different men. This was true in Abraham's day, when Melchizedek presided over the Church and also reigned by virtue of the Holy Priesthood and its political rights, as King of Salem, while Abraham was given the keys of the Patriarchal Priesthood under Melchizedek, and the promises associated with the divine family order in later generations. It is by means of the higher ordinances within the Gospel plan – those ordinances that are now centered in the House of the Lord – that the divine patriarchal order is built up in the earth. In discussing the Patriarchal Priesthood, Joseph Smith observed: "Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood." DHC 5:555. Having administered the higher ordinances of the House of the Lord to certain brethren, the Prophet observed that he had attended to "washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days. DHC, 5:1-2. Again he commented: As soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and most impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for this purpose... that men may receive their endowments and be made kings and priests unto the most High God. DHC, 6:319. Doctrinal Commentary on the Pearl of Great Price, Hyrum Andrus, p. 356-359. **The Patriarchal Priesthood has been restored in our day:** In the blessing pronounced upon his father's head, given December 18, 1833, the Prophet said: "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael the prince, the archangel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. "So shall it be with my father. He shall be called a prince over his posterity, holding the keys of the Patriarchal Priesthood over the kingdom of God on earth, even the Church of the Latter-day Saints, and he shall sit in the general assembly of patriarchs, even in council with the Ancient of Days, when he shall sit and all the patriarchs with him, and shall enjoy his right and authority under the direction of the Ancient of Days. Joseph Fielding Smith, Doctrines of Salvation. In April of 1836 Moses restored the keys to gather Israel, to bring people into the Church and kingdom through missionary work. Elias restored the keys associated with the patriarchal order, the power to organize the Saints into eternal families through the covenant and ordinance of eternal marriage. And Elijah restored the keys associated with the fulness of the priesthood, the powers necessary to bind families and seal them up unto eternal life. The ordinances associated with the ministry and bestowal of keys by Moses, Elias, and Elijah (culminating in temples of the Lord) are the capstone blessings of the gospel and the consummation of the Father's work: they provide purpose and perspective for all other gospel principles and ordinances (see D&C 110:11-16). And so with the coming of heavenly messengers to the Kirtland Temple, the ancient order of things was restored to earth. The order in which Adam and Eve, Abraham and Sarah, Isaac and Rebekah were a part, even those keys and powers and rights are once again available to men and women. Elder Bruce R.

McConkie taught: "I went to the temple, and I took my wife with me, and we kneeled at the altar. There on that occasion we entered, the two of us, into an 'order of the priesthood.' When we did it, we had sealed upon us, on a conditional basis, every blessing that God promised Father Abraham—the blessings of exaltation and eternal increase. The name of that order of priesthood, which is patriarchal in nature, because Abraham was a natural patriarch to his posterity, is the New and Everlasting Covenant of marriage." Selected Writings of Gospel Scholars, Robert Millet. A man cannot enter the patriarchal order without his wife. They serve together as co-equals in the patriarchal order. The patriarchal order is an order of the Melchizedek Priesthood; it is, in fact, the new and everlasting covenant of marriage, an order entered into by men and women whenever they are married in the temple by one having proper sealing authority. Selected Writings of Gospel Scholars, Robert Millet.)

5 My <sup>a</sup>fathers, having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the <sup>b</sup>gods of the <sup>c</sup>heathen, utterly refused to hearken to my voice;

6 For their <sup>a</sup>hearts were set to do <sup>b</sup>evil, and were wholly turned to the god of <sup>c</sup>Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt;

7 Therefore they turned their hearts to the sacrifice of the <sup>a</sup>heathen in offering up their children unto these dumb idols, and hearkened not unto my voice, but endeavored to take away my <sup>b</sup>life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

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

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

10 Even the thank-offering of a child did the <sup>a</sup>priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem.

11 Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of <sup>a</sup>Ham. These virgins were offered up because of their virtue; they would not <sup>b</sup>bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

12 And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar; and that you may have a knowledge of this altar, I will refer you to the representation at the commencement of this record. (This representation is on the facsimile no.1)

13 It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt.

14 That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of figures is called by the Chaldeans Rahleenos, which signifies hieroglyphics.

15 And as they lifted up their hands upon me, that they might offer me up and take away my life, (Hold on, fear not – these are the words of Him who has passed perfectly through all these things, and who now seeks to bring us lovingly and safely through our own individually designed experiences. Neal A. Maxwell, All These Things Shall Give Thee Experience, p. 5) behold, I lifted up my voice unto the Lord my God, and the Lord <sup>a</sup>hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately <sup>b</sup>unloosed my bands;

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

17 And this because they have turned their <sup>a</sup>hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of

Egypt; therefore I have come down to <sup>b</sup>visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.

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

19 As it was with <sup>a</sup>Noah (The patriarchal order) so shall it be with thee; but through thy ministry my <sup>b</sup>name shall be known in the earth <sup>c</sup>forever, for I am thy God. (And who were the prophets that existed among ancient Israel? They were descendants of Abraham; and to them came the word of God and the light of revelation. Who was Jesus? After the flesh of the seed of Abraham. Who were the people that came to this continent – Lehi and his family, about 600 years B.C.? Of the seed of Abraham. Who were the Apostles they had among them that spread forth among the millions that then lived upon this continent? Of the seed of Abraham. Who was Joseph Smith? Of the seed of Abraham. John Taylor, JD, 20:224)

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

21 Now this king of Egypt was a descendant from the <sup>a</sup>loins of <sup>b</sup>Ham, and was a partaker of the blood of the <sup>c</sup>Canaanites by birth.

22 From this descent sprang all the Egyptians, and thus the blood of the <sup>a</sup>Canaanites was preserved in the land.

23 The land of <sup>a</sup>Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden;

24 When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land. (The curse pertained to their being unable to hold the priesthood.)

25 Now the first <sup>a</sup>government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. (Egypt is trying to set up a patriarchal order like the ancients lived under.)

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

27 Now, Pharaoh being of that lineage by which he could not have the right of <sup>a</sup>Priesthood, (descendants of Cain.) notwithstanding the Pharaohs would fain <sup>b</sup>claim it from Noah, through Ham, therefore my father was led away by their idolatry;

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

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

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

31 But the <sup>a</sup>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 <sup>b</sup>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 <sup>c</sup>record, for the benefit of my posterity that shall come after me.

THE FIRST BOOK OF MOSES CALLED  
GENESIS  
CHAPTER 15

*Abram desires offspring—The Lord promises him seed in number as the stars—He believes the promise—His seed shall be strangers in Egypt—Then, after four generations, they shall inherit Canaan.*

1 (And it came to pass, that) AFTER these things(,) the word of the LORD came unto Abram in a<sup>a</sup> vision, saying, <sup>b</sup>Fear not, Abram: I ~~am~~ (will be) thy <sup>c</sup>shield, ~~and~~ (I will be) thy exceeding great reward. (And according to the blessings of my servant, I will give unto thee.)

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and ~~the steward of my house is this~~ Eliezer of Damascus (was made the steward of my house)?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, <sup>a</sup>one born in my house (Heb a son of my house) is mine heir.

4 And, behold, the word of the LORD *came* unto him (again), saying, This ~~shall~~ (shalt) not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and (he) said, Look now toward heaven, and <sup>a</sup>tell (Heb count) the <sup>b</sup>stars, if thou be able to <sup>c</sup>number them:(.) And he said unto him, So shall thy <sup>d</sup>seed be. (And Abram said, Lord God, how wilt thou give me this land for an everlasting inheritance? And the Lord said, Though thou wast dead, yet am I not able to give it thee? And if thou shalt die, yet thou shalt possess it, for the day cometh, that the Son of Man shall live; but how can he live if he be not dead? He must first be quickened.)

6 (And it came to pass, that Abram looked forth and saw the days of the Son of Man, and was glad, and his soul found rest,) <sup>a</sup>And he <sup>b</sup>believed in the LORD; and ~~he~~ (the Lord) counted it (un)to him for <sup>c</sup>righteousness.

7 And ~~he~~ (the Lord) said unto him, I ~~am~~ the LORD ~~that~~ brought thee out of Ur of the Chaldees, to give thee this land to <sup>a</sup>inherit it.

8 And ~~he~~ (Abram) said, Lord GOD, whereby shall I <sup>a</sup>know that I shall inherit it? (yet he believed God.)

9 And ~~he~~ (the Lord) said unto him, Take me ~~an~~ heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and (he) <sup>a</sup>divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, ~~an horror of~~ (a) great (horror of) <sup>a</sup>darkness fell upon him.

13 (And the Lord spake,) And he said unto Abram, Know of a surety that thy seed shall be a <sup>a</sup>stranger in a land ~~that is not~~ (which shall not be) theirs, and shall serve ~~them~~ (strangers); and they shall (be) <sup>b</sup>afflict(ed; and serve) them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they <sup>a</sup>come out with great <sup>b</sup>substance.

15 And thou shalt (die, and) go to thy fathers in peace; thou shalt be buried in a good <sup>a</sup>old age.

16 But in the <sup>a</sup>fourth generation (Note in Ex. 6:16-20 that four generations of Levi's descendants are named; they include (1) Levi, (2) Kohath, (3) Amram, (4) Moses) they shall come <sup>b</sup>hither again: for the iniquity of the Amorites *is* not yet <sup>c</sup>full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp ~~that~~ (which) <sup>a</sup>passed between those pieces (which Abram had divided.).

18 (And) In ~~the~~ (that) same day the LORD made a <sup>a</sup>covenant with Abram, saying, Unto thy seed have I given this <sup>b</sup>land, from <sup>c</sup>the river of Egypt (ie the Wadi El Arish in northern Sinai) unto the great river; ~~the river~~ <sup>d</sup>Euphrates:

19 The Kenites, and the Kenizzites (Kenazites), and the Kadmonites,  
20 And the Hittites, and the Perizzites, and the Rephaims,  
21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

## CHAPTER 16

*Sarai gives Hagar to Abram as his wife—Hagar flees from Sarai—An angel commands Hagar to return and submit herself to Sarai—Hagar bears Ishmael.*

1 NOW Sarai Abram's wife bare him no children: and she had an handmaid, an <sup>a</sup>Egyptian, whose name was <sup>b</sup>Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my <sup>a</sup>maid; it may be that I may obtain children by her. And Abram hearkened (un)to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong be (is) upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was <sup>a</sup>despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her <sup>a</sup>as it pleaseth thee (Heb that which is good in thine eyes). And when Sarai dealt hardly with her, she fled from her face.

7 ¶ And the (an) angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to <sup>a</sup>Shur.

8 And he said, Hagar, Sarai's maid, whence comest thou? (,) and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the <sup>a</sup>angel of the LORD said unto her, Return to thy mistress, and <sup>b</sup>submit thyself under (unto) her hands.

10 And the angel of the LORD said unto her, I (The Lord) will multiply thy <sup>a</sup>seed exceedingly, (so) that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name <sup>a</sup>Ishmael; because the LORD hath heard thy affliction.

12 And he will be a <sup>a</sup>wild man (Heb wild ass (metaphorical here for freedom-loving; probably a nomad); (and) his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the (angel of the) LORD that (And he) spake unto her (saying, Knowest) Thou (that) God seest me: for (thee? And) she said, (I know that God seest me, for I) Have I also here looked after him that seeth me?

14 (And there was a well between Kadesh and Bered, near where Hagar saw the angel. And the name of the angel was Beer-la-hai-roi;) Wherefore the <sup>a</sup>well was called <sup>b</sup>Beer-lahai-roi (for a memorial.); behold, it is between Kadesh and Bered. (ie The well of him who liveth and seeth me)

15 ¶ And Hagar <sup>a</sup>bare Abram a son: and Abram called his son's name, which Hagar bare, <sup>b</sup>Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

## CHAPTER 17

*Abram commanded to be perfect—He shall be a father of many nations—His name changed to Abraham—The Lord covenants to be a God unto Abraham and his seed for ever—Also, to give him the land of Canaan for an everlasting possession—Circumcision becomes token of everlasting covenant between God and Abraham—Sarai's name changed to Sarah—She shall bear Isaac, with whom the Lord will establish his covenant—Abraham and his house circumcised.*

1 AND when Abram was ninety (and nine) years old ~~and nine~~, the LORD <sup>a</sup>appeared to <sup>b</sup>Abram, and said unto him, I ~~am~~ the <sup>c</sup>Almighty God, (give unto thee a commandment; that thou shalt) <sup>d</sup>walk (uprightly) before me, and be ~~thou~~ <sup>e</sup>perfect. (Salvation does not come all at once; we are commanded to be perfect even as our Father in heaven is perfect. It will take us ages to accomplish this end, for there will be greater progress beyond the grave, and it will be there that the faithful will overcome all things, and receive all things, even the fullness of the Father's glory. I believe the Lord meant just what he said: that we should be perfect, as our Father in heaven is perfect. That will not come all at once, but line upon line and precept upon precept, example upon example, and even then not as long as we live in this mortal life, for we will have to go even beyond the grave before we reach that perfection and shall be like God. But here we lay the foundation. Here is where we are taught these simple truths of the gospel of Jesus Christ, in this probationary state, to prepare us for that perfection. It is our duty to be better today than we were yesterday, and better tomorrow than we are today. Why? Because we are on that road, if we are keeping the commandments of the Lord, we are on that road to perfection, and that can only come through obedience and the desire in our hearts to overcome the world. Joseph Fielding Smith, Doctrines of Salvation, 2:18-19. It may appear strange to some of you, and it certainly does to the world, to say it is possible for a man or woman to become perfect on this earth. It is written, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Again, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." This is perfectly consistent to the person who understands what perfection really is. If the first passage I have quoted is not worded to our understanding, we can alter the phraseology of the sentence, and say, "Be ye as perfect as ye can," for that is all we can do, though it is written, be ye perfect as your Father who is in heaven is perfect. He cannot be any more perfect than he knows how, any more than we. When we are doing as well as we know how in the sphere and station which we occupy here, we are justified in the justice, righteousness, mercy, and judgment that go before the Lord of heaven and earth. We are as justified as the angels who are before the throne of God. The sin that will cleave to all the posterity of Adam and Eve is, that they have not done as well as they knew how. 2:129. When we use the term perfection, it applies to man in his present condition, as well as to heavenly beings. We are now, or may be, as perfect in our sphere as God and angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection. 1:93. Brigham Young, JD. Lorenzo Snow: Perfection comes in stages. When the Latter-day Saints received the gospel in the nations afar, and when the voice of the Almighty to them was to leave the lands of their fathers, to leave their kindred as Abraham did, so far as they complied with this requirement, so far they were walking in obedience to this law; and they were as perfect as men could be under the circumstances, and in the sphere in which they were acting; not that they were perfect in knowledge or power, etc., but in their feelings, in their integrity, motives, and determination. And while they were crossing the great deep, providing they did not murmur nor complain, but obeyed the counsels which were given them, and in every way comported themselves in a becoming manner, they were as perfect as God required them to be. The Lord designs to bring us up into the celestial kingdom. He has made known, through direct revelation, that we are His offspring, begotten in the eternal worlds; that we have come to this earth for the special purpose of preparing ourselves to receive a fulness of our Father's glory when we shall return into His presence. Therefore, we must seek the ability to keep this law, to sanctify our motives, desires, feelings, and affections, that they may be pure and holy, and our will in all things be subservient to the will of God, and have no will of our own except to do the will of our Father. Such a man in his sphere is perfect, and commands the blessing of God in all that he does

and wherever he goes. But we are subject to folly, to the weakness of the flesh, and we are more or less ignorant, thereby liable to err. Yes, but that is no reason why we should not feel desirous to comply with this command of God, especially seeing that He has placed within our reach the means of accomplishing this work. This I understand is the meaning of the word perfection, as expressed by our Savior and by the Lord to Abraham. A person may be perfect in regard to some things and not others. A person who obeys the Word of Wisdom faithfully is perfect as far as that law is concerned. When we repented of our sins and were baptized for the remission of them, we were perfect as far as that matter was concerned. Now, we are told by the Apostle John that "we are the sons of God, but it does not appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." (7 April 1879, JD, 20:189.) When we are overcome we should try again. The Latter-day Saints expect to arrive at this state of perfection; we expect to become as our Father and God, fit and worthy children to dwell in His presence; we expect that when the Son of God shall appear, we shall receive our bodies renewed and glorified, and that "these vile bodies will be changed and become like unto his glorious body." These are our expectations. Now let all present put this question to themselves: Are our expectations well founded? In other words, are we seeking to purify ourselves? How can a Latter-day Saint feel justified in himself unless he is seeking to purify himself even as God is pure—unless he is seeking to keep his conscience void of offense before God and man every day of his life? We doubtless, many of us, walk from day to day, and from week to week, and from month to month, before God, feeling under no condemnation, comporting ourselves properly, and seeking earnestly and in all meekness for the Spirit of God to dictate our daily course; and yet there may be a certain time or times in our life, when we are greatly tried and perhaps overcome; even if this be so, that is no reason why we should not try again, and that, too, with redoubled energy and determination to accomplish our object. (7 April 1879, JD, 20:189-90.) The Teachings of Lorenzo Snow.)

2 And I will make my <sup>a</sup>covenant between me and thee, and (I) will multiply thee exceedingly.

3 <sup>a</sup>And (it came to pass, that) Abram fell on his face: (and called upon the name of the Lord.) And God talked with him, saying, (My people have gone astray from my precepts, and have not kept mine ordinances, which I gave unto their father; And they have not observed mine anointing, and the burial, or baptism wherewith I commanded them; But have turned from the commandment, and taken unto themselves the washing of children, and the blood of sprinkling; And have said that the blood of the righteous Abel was shed for sins; and have not known wherein they are accountable before me.)

4 (But) As for ~~me~~ (thee), behold, (I will make) my <sup>a</sup>covenant ~~is~~ with thee, and thou shalt be a <sup>b</sup>father of many <sup>c</sup>nations.

5 (And this covenant I make, that thy children may be known among all nations.) Neither shall thy name any more be called Abram, but thy name shall be <sup>a</sup>Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding <sup>a</sup>fruitful, and I will make <sup>b</sup>nations of thee, and <sup>c</sup>kings shall come ~~out~~ of thee (, and of thy seed).

7 <sup>a</sup>And I will establish (a covenant of circumcision with thee, and it shall be) my <sup>b</sup>covenant between me and thee and thy seed after thee in their generations(;) for an <sup>c</sup>everlasting covenant, to (that thou mayest know for ever that children are not accountable before me until they are eight years old. And thou shalt observe to keep all my covenants wherein I covenanted with thy fathers; and thou shalt keep the commandments which I have given thee with mine own mouth, and I will) be a <sup>d</sup>God unto thee, and ~~to~~ thy seed after thee.

8 And I will <sup>a</sup>give unto thee, and ~~to~~ thy seed after thee, ~~the~~ (a) <sup>b</sup>land wherein thou art a <sup>c</sup>stranger, all the <sup>d</sup>land of <sup>e</sup>Canaan, for an everlasting <sup>f</sup>possession; and I will be their <sup>g</sup>God.

9 ¶ And God said unto Abraham, (Therefore) Thou shalt keep my covenant ~~therefore~~, thou, and thy seed after thee in their generations.

10 (And) This is (shall be) my <sup>a</sup>covenant, which ye shall keep, between me and ~~you~~ (thee) and thy seed after thee; Every man child among you shall be <sup>b</sup>circumcised.



11 And ye shall <sup>a</sup>circumcise the flesh of your foreskin; and it shall be a <sup>b</sup>token of the <sup>c</sup>covenant betwixt me and you.

12 And he that is <sup>a</sup>eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or <sup>b</sup>bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an <sup>a</sup>everlasting covenant. (The covenant is everlasting, but circumcision as a sign of such a covenant was later discontinued)

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be <sup>a</sup>'cut' off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but <sup>a</sup>Sarah (ie Princess) shall (thou shalt call) her name be.

16 And I will bless her, and (I will) <sup>a</sup>give thee a son also of her: yea, I will bless her, and she shall be (blessed, The) <sup>a</sup> <sup>b</sup>mother of nations; kings of (and) people shall be of her.

17 Then Abraham fell upon his face, and laughed, (rejoiced,) and said in his heart, (There) Shall (be) *a* child be born unto him that is an <sup>b</sup>hundred years old? and shall Sarah; that is ninety years old; (shall) bear? (.)

18 And Abraham said unto God, O that <sup>a</sup>Ishmael might live (uprightly) before thee!

19 And God said, <sup>a</sup>Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my <sup>b</sup>covenant with him (also) for an everlasting covenant, ~~and~~ with his seed after him.

20 And as for <sup>a</sup>Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; <sup>b</sup>twelve princes shall he beget, and I will make him a great nation. (Ishmael had 12 sons, like Jacob (Israel) had 12 sons)

21 But my <sup>a</sup>covenant will I establish with Isaac, which Sarah shall bear unto thee at this set <sup>b</sup>time in the next year. (The covenant went with Isaac because he was the first born son of Abraham's first wife, Sarah.)

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and <sup>a</sup>circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety (and nine) years old ~~and nine~~, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, (which were) born in the house, and bought with money of ~~the~~ stranger(s), were (also) circumcised with him.

## CHAPTER 21

*Sarah bears Isaac—He is circumcised—Promises to Abraham preserved through Isaac—Hagar and her son cast out of Abraham's household—The Lord saves Hagar and Ishmael—Abraham and Abimelech deal honorably with each other.*

1 AND the LORD <sup>a</sup>visited Sarah as he had said, and the LORD did unto <sup>b</sup>Sarah as he had spoken (by the mouth of his angels).

2 For Sarah conceived, and bare (bear) Abraham a <sup>a</sup>son in his <sup>b</sup>old age, at the set <sup>c</sup>time of which (the angels of) God had spoken to him.

3 And Abraham called the name of his <sup>a</sup>son that was born unto him, whom Sarah bare (bear un)to him, Isaac. (The name Isaac in Hebrew means "laughter, humor, amusing or delightful. Abraham and Sarah

were delighted. According to the aggadah (Aggadah (Aramaic אגדה: tales, lore; pl. Aggadot ) refers to the homiletic and non-legalistic exegetical texts in classical rabbinic literature - particularly as recorded in the Talmud and Midrash. Other terms for this body of teachings are Aggadata (אגדות) lit. "the" aggada, and the Hebrew Haggadah (הגדה; pl. Haggadot). In general, the aggadot are presented as folklore, historical anecdotes, moral exhortations, and business and medical advice, and often refer to mythical creatures, and incredible historical events. Wikipedia), Isaac was born to Sarah on the first day of Passover. Encyclopedia Judaica Jr. According to revelation, the Savior was born on the same day as the Church of Jesus Christ of Latter-day Saints was organized – April 6, 1830. Using the biblical and Jewish calendar, that day was the first day of the Passover that year. That means that the Son of God was born to Mary on the first day of Passover. Old Testament Supplemental Study Material, p. 17)

4 And Abraham <sup>a</sup>circumcised his son Isaac (, he) being eight days old, as God had commanded him.

5 And Abraham was an <sup>a</sup>hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath (has) made me to laugh, so that all that hear will laugh (rejoice; and also all that know me will rejoice) with me. (The Heb root tzachak means both to laugh and to rejoice; thus there is double meaning implied in its use here)

7 And she said (unto Abraham), Who would have said unto Abraham, that Sarah should have given children suck? For I (was barren, but the Lord promised and I) have born (e) him (unto Abraham) a son in his <sup>a</sup>old age.

8 And the child grew, and was weaned: (.) And Abraham made a great feast the same (the) day that Isaac was weaned (Isaac would have been somewhere between 1 year old and 3 years old. Ishmael was probably between 15 and 17 years old.) (, Abraham made a great feast).

9 ¶ And Sarah saw the son of <sup>a</sup>Hagar the Egyptian, which she (Hagar) had <sup>b</sup>born (e) unto Abraham, <sup>c</sup>mocking(; and she was troubled).

10 Wherefore she said unto Abraham, <sup>a</sup>Cast out this bond(-)woman and her son: for the son of this bond(-)woman shall not be <sup>b</sup>heir with my son, even with Isaac.

11 And the thing was very grievous in Abraham's sight (unto Abraham) because of his <sup>a</sup>son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond(-)woman; in all that Sarah hath (has) said unto thee, hearken unto her voice; for in <sup>a</sup>Isaac shall thy <sup>b</sup>seed be called. (Isaac has the birthright and the covenant will go through him.)

13 And also of the son of the bondwoman will I make a <sup>a</sup>nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and (she took) the child, and (he) <sup>a</sup>sent her away: and she departed, and wandered in the wilderness of <sup>b</sup>Beer-sheba. (At last the time had come when the great promise to Abraham should receive its fulfillment. The patriarch was in his hundredth and Sarah in her ninetieth year when Isaac was born to them. Manifestly, it had been the Divine purpose to protract as long as possible the period before that event; partly to exercise and mature Abraham's faith, and partly that it should appear the more clearly that the gift of the heir to the promises was, in a manner, supernatural. As we have seen, the very name of their child was intended to perpetuate this fact; and now Sarah also, in the joyousness of her heart, said, "God hath made me to laugh, so that all that hear will laugh with me," - literally, "Laughter has God prepared for me; every one that heareth it will (joyously) laugh with me." Thus, as Abraham's laughter had been that of faith in its surprise, so the laughter of Sarah was now in contrast to that of her former weakness of trust, one of faith in its gratitude. But there might be yet a third kind of laughter, - neither of faith, nor even of unbelief, but of disbelief: the laughter of mockery, and it also would receive its due recompense. According to God's direction (Genesis 17:12), Abraham had circumcised Isaac on the eighth day. When the period for weaning him arrived, the patriarch made, after the manner of those times, a great feast. We can scarcely say what the age of the child was, - whether one year, or, as Josephus implies, three years old. In either case, Ishmael must have been a lad, springing into manhood - at least fifteen, and possibly seventeen years of age. "And Sarah saw the son of Hagar, the Egyptian, which she had born unto Abraham, mocking," - literally, "that he was a

mockers." As a German writer observes: "Isaac, the object of holy laughter, serves as the target of his unholy wit and profane banter. He does not laugh; he makes merry. 'What! this small, helpless Isaac, the father of nations!' Unbelief, envy, and pride in his own carnal pre-eminence, - such were the reasons of his conduct. Because he does not understand, 'Is anything too hard for Jehovah?' therefore he finds it laughable to connect such great issues with so small a beginning." It was evidently in this light that the apostle viewed it, when describing the conduct of Ishmael in these words. "As then he that was born after the flesh persecuted him that was born after the Spirit." (Galatians 4:29) On this ground, and not from jealousy, Sarah demanded that the bondwoman and her son should be "cast out." But Abraham, who seems to have misunderstood her motives, was reluctant to comply, from feelings of paternal affection quite natural in the case, till God expressly directed him to the same effect. The expulsion of Ishmael was necessary, not only from his unfitness, and in order to keep the heir of the promise unmixed with others, but also for the sake of Abraham himself, whose faith must be trained to renounce, in obedience to the Divine call, everything, - even his natural paternal affection. And in His tender mercy God once more made the trial easier, by bestowing the special promise that Ishmael should become "a nation." Therefore, although Hagar and her son were literally cast forth, with only the barest necessities for the journey - water and bread, - this was intended chiefly in trial of Abraham's faith, and their poverty was only temporary. For, soon afterwards we read in Scripture, that, before his death, Abraham had enriched his sons (by Hagar and Keturah) with "gifts;" (Genesis 25:6) and at his burying Ishmael appears, as an acknowledged son, by the side of Isaac, to perform the last rites of love to their father. (Genesis 25:9) Alfred Edersheim, Bible History, Old Testament, Chapter 14.)

15 And (it came to pass that) the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against ~~him~~ (the child) a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against ~~him~~ (the child), and lift(ed) up her voice, and wept.

17 And God heard the voice of the lad; and the <sup>a</sup>angel of God (the Lord) called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is- (lieth.)

18 Arise, lift up the lad, and hold him in thine hand; for I will make (of) him a great <sup>a</sup>nation. (This promise of God has been abundantly fulfilled. The lad dwelt in that wide district between Palestine and Mount Horeb, called "the wilderness of Paran," which to this day is the undisputed dominion of his descendants, the Bedouin Arabs. Alfred Edersheim, Bible History, Old Testament, Chapter 14.)

19 And God <sup>a</sup>opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an <sup>a</sup>archer.

21 And he dwelt in the wilderness of Paran: (he) and his mother(. And he) took him a <sup>a</sup>wife out of the land of <sup>b</sup>Egypt.

22 ¶ And it came to pass at that time, that <sup>a</sup>Abimelech and ~~bPhicol~~ (Phicol) the chief captain of his host spake unto Abraham, saying, <sup>c</sup>God is with thee in all that thou doest:(.)

23 Now therefore swear (, sware) unto me here(, that,) by (the help of) God ~~that~~ thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* (that) according to the kindness that I have ~~done~~ (shown) unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham <sup>a</sup>reproved Abimelech(,) because of a well of water, which Abimelech's servants <sup>b</sup>had violently taken away.

26 And Abimelech said, (Thou didst not tell me; and) I ~~wot~~ (know) not who hath done this thing: ~~neither didst thou tell me~~, neither yet (have I) heard I of it, ~~but to~~ (that it was done until this) day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them <sup>a</sup>made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What ~~mean~~ (wilt thou do with) these seven ewe lambs which thou hast set by themselves?

30 And he said, For these Seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this <sup>a</sup>well.

31 (And because they sware, both of them,) Wherefore he called that place <sup>a</sup>Beer-sheba; ~~because there they sware both of them.~~ (The well of the oath, or well of seven)

32 Thus they made a covenant at Beer-sheba: (.) <sup>a</sup>Then Abimelech ~~rose up,~~ and Phichol the chief captain of his host(s, rose up, and they planted a grove in Beer-sheba, and called there on the name of the Lord;) and they returned into the land of the Philistines.

33 ¶ And Abraham ~~planted a grove in Beer-sheba, and bealled there on the name of the LORD;~~ (worshipped) the <sup>c</sup>everlasting God,

34 And Abraham sojourned in the (land of the) <sup>a</sup>Philistines' ~~land~~ many days.

## CHAPTER 22

*Abraham commanded to sacrifice Isaac, his son—Both father and son yield to the will of God—Abraham's seed shall be as the stars and the sand in number—In his seed all nations shall be blessed—Rebekah is born to Bethuel.*

1 AND it came to pass after these things, that God did ~~attempt~~ (try) (Heb test, or prove) Abraham, and said unto him, Abraham: and ~~he~~ (Abraham) said, Behold, *here I am*.

2 And ~~he~~ (the Lord) said, <sup>a</sup>Take now thy son, thine <sup>b</sup>only son—Isaac, whom thou <sup>c</sup>lovest, and get thee into the land of <sup>d</sup>Moriah; and offer him there for a burnt offering (The Lord told Abraham to take Isaac up on Mount Moriah and sacrifice him. Abraham believed God and knew that if he did offer the sacrifice that God would raise Isaac from the dead. (Hebrews 11:17-19), so that in Isaac his seed would flourish according to the promises. Bruce R. McConkie, Studies in Scripture, 3:57. The Hebrew term for sacrifice, korban, is from a root meaning to draw near, and originally denoted that which was brought near, or offered, to God. It is also possible that the term signified that which brings man near to God, and indeed, a late aggadic source interprets sacrifice in this sense. Encyclopedia Judaica Jr.) upon one of the mountains (of) which I will tell thee ~~of~~. (The place where Abraham was commanded to sacrifice Isaac was Mount Moriah. In Hebrew, moreh refers to teacher and yah is the shortened version of the sacred name of the Lord, Jehovah. The sacrifice of Isaac was an example of being taught of the Lord. It was part of the profound teaching moment about the Lord, the firstborn son, the Lamb of God, who would be offered on the same mount. In ancient times, sacrifices always took place at the north end of the altar. Leviticus 1:11. The place of crucifixion was at the north end of Mount Moriah, north of the altar. Additional symbolism can be found by comparing the rabbinic tradition that Isaac was in his early thirties when Abraham brought him to Mount Moriah. Jesus was sacrificed on the even of his thirty-fourth birthday (the first day of Passover that year.) Old Testament Supplemental Study Materials, p. 18. We have absolutely no data to determine the exact age of Isaac at the time; but the computation of Josephus, that he was twenty-five years old, makes him more advanced than the language of the Scripture narrative seems to convey to our minds. Alfred Edersheim, Bible History, Old Testament, Chapter 14.)

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the <sup>a</sup>wood for the burnt offering, and rose up, and went unto the place of which God had told him. (Notice that Abraham did not waste any time in obeying the Lord. "Until willingness overflows obligation, men fight as conscripts rather than following the flag as patriots. Duty is never worthily performed until it is performed by one who would gladly do more if only he could. Harry Emerson Fosdick, Thomas S. Monson, Be Your Best Self, p. 59)

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ~~ye~~ (you) here with the ass; and I and the lad will go yonder and <sup>a</sup>worship, and come ~~again~~ to you (again).

6 And Abraham took the wood of the burnt offering, and <sup>a</sup>laid *it* upon ~~Isaac his son~~ (his back); and he took the fire in his hand, and a knife, (, and Isaac his son); and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: (!) And he said, <sup>a</sup>Here *am* I, my son (or yes my son). And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a <sup>a</sup>lamb for a burnt offering: so they went both of them together.

9 And they came to the place (of) which God had told him ~~of~~; And Abraham built an altar there, and <sup>a</sup>laid the wood in order, and bound Isaac his son, and laid him on the <sup>b</sup>altar upon the wood. (Dallin H. Oaks: When they came to the prescribed place, Abraham built an altar and laid wood upon it. Then, the Bible says, Abraham... bound Isaac his son, and laid him on the altar upon the wood. What did Isaac think when Abraham did such a strange thing? The Bible mentions no struggle or objection. Isaac's silence can be explained only in terms of his trust in and obedience to his father. CR, Oct. 1992, p. 51.)

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham: (!) Abraham: (!) ~~and he~~ (And Abraham) said, Here *am* I.

12 And ~~he~~ (the angel) said, <sup>a</sup>Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou <sup>b</sup>feardest God, seeing thou hast not <sup>c</sup>withheld thy son, thine only ~~son~~ (Isaac) from me. (This story... shows the goodness of God in protecting Isaac and in providing a substitute so he would not have to die. Because of our sins and our mortality, we, like Isaac, are condemned to death. When all other hope is gone, our Father in Heaven provides the Lamb of God and we are saved by his sacrifice. CR, Oct, 1992, p. 51.)

13 And Abraham lifted up his eyes, and looked, and behold behind ~~him~~ (a thicket, there was) a ram caught in a ~~thicket~~ (it) by his horns: (.) And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place <sup>a</sup>Jehovah-jireh: (ie The Lord will see or provide) as it is said (un)to this day, <sup>b</sup>In the mount of the LORD it shall be seen. (or in a mount the Lord shall be manifest (seen))

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, (Thus saith the Lord, I have sworn) By myself ~~have I sworn~~, ~~saith the LORD~~, for (that) because thou hast done this thing, and hast not withheld thy son, thine only ~~son~~: (Isaac from me;)

17 That in blessing I will bless thee, and in multiplying I will multiply thy <sup>a</sup>seed as the stars of the heaven, and as the <sup>b</sup>sand which *is* upon the sea (-) shore; and thy seed shall possess the <sup>c</sup>gate of his enemies;

18 And in thy <sup>a</sup>seed shall all the nations of the earth be <sup>b</sup>blessed; because thou hast <sup>c</sup>obeyed my voice. (God came to Abraham and to Isaac and to Jacob and he said to each of them in turn that in them and in their seed all generations should be blessed. And lo and behold, he said the same thing to Joseph Smith in modern times; he said exactly what he said to Abraham, Isaac and Jacob. The grandeur and the wonder of it is almost beyond belief! Can we think of anything better? Joseph Smith was being told that he was going to receive the kind of blessings that Abraham received. Then the account said that Elijah, the prophet who was taken to heaven without tasting death, came down; and he, of course, as indicated, restored the sealing power. (D&C 110:12-16) ... Everything comes on the basis of personal righteousness; everyone in the Church who has been married in the temple has received exactly the same promise that God gave to Abraham, Isaac, and Jacob. Everyone who is married in the temple and who keeps the covenant has the assurance that he or she will have eternal increase, that his posterity will be like the dust of the earth and the stars of heaven in number. Bruce R. McConkie, Studies in Scripture, 3:60)

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba. (Abraham obviously was a type or similitude of the Father. Interestingly enough, his name, Abram, means “exalted Father,” and Abraham means “father of a great multitude.” Both are names appropriate of Heavenly Father. Isaac was a type of the Son of God. One of the meanings of his name is “he shall rejoice.” Like Jesus, he was the product of a miraculous birth. Isaac’s birth certainly was not as miraculous as the birth of Jesus through Mary, but at age ninety, Sarah too was a woman for whom birth was not possible by all usual standards. Yet, through the intervention of God, she conceived and bore a son. Paul called Isaac the “only begotten son” when he referred to this event. (Hebrews 11:17) The site known traditionally as the place where Abraham offered Isaac is not the site of the Dome of the Rock, a beautiful Moslem mosque. A few hundred yards to the north on a higher point of that same hill system is another world-famous site known as Gordon’s Calvary. Its Hebrew name was Golgotha. Not only did Abraham perform the similitude, but he performed it in the same area in which the Father would make the sacrifice of his Son. When they arrived at Moriah, the Genesis account says, “Abraham took the wood of the burnt offering, and laid it upon Isaac his son. The JST, however, reads, “laid it upon his back.” Some have seen in this action a similarity to Christ’s carrying of the cross upon his shoulders on the way to his crucifixion. Isaac voluntarily submitted to Abraham. This important parallel is often overlooked. The Old Testament does not give enough detail to indicate exactly how old Isaac was at the time of this event, but it is very likely that he was an adult. Immediately following the account of the sacrifice on Mount Moriah is recorded the statement that Sarah died at the age of 127. Thus, Isaac would have been 37 at the time of her death. Even if the journey to Moriah had happened several years before Sarah’s death, Isaac would have been in his thirties, as was the Savior at the time of his crucifixion. Nevertheless, the exact age is not really important. What is significant is that Abraham was well over a hundred years old and Isaac was most likely a strong young man who could have put up a fierce resistance had he chosen to do so. In fact, Isaac submitted willingly to what his father intended, just as the Savior would do. Once the event was over and all ended happily, Abraham named the place Jehovah-jireh, which the King James Version translates as “in the mount of the Lord it shall be seen.” Adam Clarke, citing other scholars, said that the proper translation should be “on this mount the Lord shall be seen.” Clarke then concluded: “From this it appears that the sacrifice offered by Abraham was understood to be a representative one, and a tradition was kept up that Jehovah should be seen in a sacrificial way on this mount. And this renders... more than probable... that Abraham offered Isaac on that very mountain on which, in the fullness of time, Jesus suffered. Bible Commentary, 1:141. Jesus was sentenced to death within the walls of the Antonia fortress, which was only about a hundred yards from the traditional site of Abraham’s sacrifice. He was put to death at Golgotha, part of the same ridge system as Moriah. Old Testament Student Manual, p. 77-78)

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, <sup>a</sup>Milcah, she hath also born(e) children unto thy brother Nahor;

21 Huz (is) his firstborn, and Buz (is) his brother, and Kemuel (is) the father of Aram,

22 And Chesed, and Haze(a), and P(B)ildash, and Jidlaph, and Bethuel.

23 And <sup>a</sup>Bethuel begat <sup>b</sup>Rebekah:(.) (This is the Rebekah who marries Isaac.) These eight Milcah did bear to Nahor, Abraham’s <sup>c</sup>brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

#### Additional Reading:

8 By faith <sup>a</sup>Abraham, when he was called to go out into a place which he should after receive for an <sup>b</sup>inheritance, <sup>c</sup>obeyed; and he went out, not <sup>d</sup>knowing whither he went.

9 By faith he <sup>a</sup>sojourned in the <sup>b</sup>land of <sup>c</sup>promise, as *in* a strange country, dwelling in <sup>d</sup>tabernacles with

Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a <sup>a</sup>city (Abraham was looking for the City of Enoch.) which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. (Sarah had great faith.)

12 Therefore sprang there even of one, and him as good as dead, ~~æ~~ (as) *many* as the stars of the sky in <sup>a</sup>multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the <sup>a</sup>promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were <sup>b</sup>strangers and pilgrims on the earth. (The evidence of things not seen. The eye of faith.)

14 For they that say such things declare plainly that they seek a <sup>a</sup>country. (homeland, native place)

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better <sup>a</sup>country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By <sup>a</sup>faith Abraham, when he was <sup>b</sup>tried, <sup>c</sup>offered up Isaac: and he that had received the <sup>d</sup>promises offered up his only begotten *son*,

18 Of whom it was said, That in <sup>a</sup>Isaac shall thy <sup>b</sup>seed be called:

19 <sup>a</sup>Accounting (considering) that God was able to raise *him up*, even from the dead; from whence also he received him in a figure. (Abraham believed that even though he took Isaac's life, his faith was such that God would raise him from the dead.)

James 2:21 Was not Abraham our father <sup>a</sup>justified by works, when he had <sup>b</sup>offered Isaac his son upon the altar? 22 Seest thou how *faith* (works) wrought with his *works* (faith), and by <sup>a</sup>works was faith made <sup>b</sup>perfect? 23 And the scripture was fulfilled which saith, Abraham <sup>a</sup>believed God, and it was imputed unto him for <sup>b</sup>righteousness: and he was called the <sup>c</sup>friend of God.

Jacob 4:5 Behold, they believed in Christ and <sup>a</sup>worshiped the Father in his name, and also we worship the Father in his <sup>b</sup>name. And for this intent we <sup>c</sup>keep the <sup>d</sup>law of Moses (Since they kept the Law of Moses, this is why it is probable that this day that Jacob speaks in the temple is the Day of Atonement), it <sup>e</sup>pointing our souls to him ("The law of Moses was the type, Jesus the antitype; he was that toward which all creation looked and waited. The law was the symbol, Jesus the ultimate reality toward which it pointed. The law was the means, Jesus the end. These simple but pertinent verities are all but lost in the Bible, particularly in the Old Testament. Only through the clarifying and illuminating lenses of the Book of Mormon do we come to know that the law was anything more than a schoolmaster or teaching device. The law of Moses-including the intricate system of animal sacrifices-was the prophecy; Jesus was the grand fulfillment of the prophecy. "'Behold,' Nephi stated, 'my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him' (2 Nephi 11:4). After having explained the need for 'the great and last sacrifice' of the Son of God, Amulek said, 'this is the whole meaning of the law [of Moses], every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal' (Alma 34:14).'" (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 34)); and for this cause it is sanctified (Sanctification is a result of single-minded obedience, a blessing known only to those who have made their whole souls as an offering unto him. Omni 1:26, DCBM, 2:34) unto us for righteousness (Just as our conformity to gospel standards, while dwelling as lowly mortals apart from our Maker, prepares us to return to his presence with an inheritance of immortal glory, so the Mosaic standards prepared the chosen of Israel to believe and obey that gospel by conformity to which eternal life is won. Promised Messiah, p. 416. To gain the celestial kingdom, the Lord says: Ye must be

sanctified through the law which I have given unto you, even the law of Christ, which law is the fullness of the gospel. The revealed word specifies that those who obtain [celestial glory] must be able to abide the law of a celestial kingdom. In other words, salvation in the celestial kingdom will come to all who are able to live the full law of Christ, even though they did not have opportunity so to do in the course of a mortal probation. Thus, all those who kept the law of Moses, who lived the law of the preparatory gospel to the full, thus establishing that they were able to live the Lord's law, will in due course gain a celestial inheritance. Mortal Messiah, 1:74, DCBM, 2:34-35), even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a <sup>f</sup>similitude of God and his <sup>g</sup>Only Begotten Son. (The Old Testament tells us what happened, but the Book of Mormon tells us why. Even though the law of Moses was a lesser law, a preparatory gospel, the Nephites – knowing full well of the law and its purpose – thought not to sit in judgment upon it or their God; they obeyed and it was accounted unto them for righteousness. DCBM, 2:35)

D&C 132:34 God <sup>a</sup>commanded Abraham, and Sarah gave <sup>b</sup>Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. 35 Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, <sup>a</sup>commanded it. 36 Abraham was <sup>a</sup>commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not <sup>b</sup>kill. Abraham, however, did not refuse, and it was accounted unto him for <sup>c</sup>righteousness.

Is plural marriage necessary for exaltation? No. Adam did not have plural wives. We was married only to Eve.



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