

**Tucson Presentation**  
**February 2018**  
**The Book of Abraham and the Gospel in Egypt**  
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This presentation today will be on the Book of Abraham and the Gospel in Egypt. Unfortunately, not very many people understand what the Book of Abraham really is. There are eternal connections linked to Joseph Smith and the Book of Abraham and the Book of Joseph. Maybe you have family members or friends who have said they have their own personal issues with the Book of Abraham, and perhaps this material will help explain a few things they might not have understood.

Tonight I'm going to start with Facsimile # 2. This seems to be one of the issues some people have with this record. Many maintain because others have translated this document and have said it doesn't say what Joseph Smith said it says. Quite frankly...it is not supposed to. Klaus Baer, a leading Egyptologist from the Chicago Oriental Institute said he could tell you what it says, but could not tell you what it means. Those ancient texts Joseph Smith translated were called "translations" if they were actual texts. He called the Book of Abraham a translation; the Book of Mormon was called a translation; the parchment hid up by John he called a translation (D&C 7). The Inspired Version of the scriptures he called a translation, and he called the Book of Moses a translation.



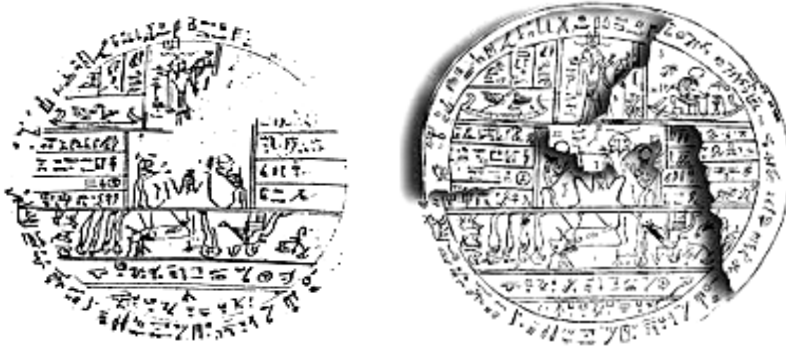
The Facsimiles found in the Book of Abraham are not to be considered 'translations'; Joseph called them "Explanations". Even in the text of Abraham he directs his readers to "the representations at the commencement of this record" (Abr 1:12-17). In these explanations, **Joseph is telling us what they mean, not what they say.** Joseph could not translate these things intellectually in the same way modern scholars do today. When he was translating the Book of Mormon we know he was doing so by "the gift and power of God". (Testimony of the Three Witnesses)

## A Catalyst

The Plates, therefore, become the catalyst necessary for him to receive the revelation. The question he had about John became that catalyst for the revelatory translation of the parchment hid up by John. The Bible itself became the catalyst for the revelatory translation we call the Inspired Version, and also the Book of Moses. The Papyrus become the catalyst for the revelatory translation we call the Book of Abraham. Joseph called them translations because they were true ancient records. A translation, intellectually word for word, Joseph could not do, this is why he claimed they were “by the gift and power of God”.

Behind me is **Facsimile # 2**. If you look at from about 1 o'clock to 4 o'clock you'll notice it is a different language. Everyone notice that? It's easy to see... (*Scattered laughter*). If you look on the outside rim, doesn't that look like a different language? From 1 o'clock to 4 o'clock is not hieroglyphic like the rest of the text. Much of this was missing when Joseph had the papyrus and glued it on a piece of paper. That part on the right hand side is missing. You can see that the script is a little bit different. He filled it in, and that is OK because he is not giving us a translation. He's not meant to give us a translation. IF you look at the explanation it's talking about the residence of God — Kolob and Oliblish and the ending of time. (I have a picture of it but did not include in this presentation for the sake of time.) He is telling us that Abraham is telling us that God is real, and He is locatable! When you begin to read that explanation, it has nothing to do necessarily with the translation, but this is a map of the heavens, if you will. It has to do with getting from one life to the next life.

Now because that part on the right hand side was missing — when I was doing research for the Church on the Book of Abraham (they sent me over to Europe and the Middle East for almost eight months). In England, I went to the Ashmolean Museum there at Oxford University, and they had just put out a hypocephalus a week before I got there.



It just so happened that that hypocephalus restored what had been missing on ours — perfectly. There are about 180 of these hypocephali in the world. We're not going to be talking them, but I want to present some interesting things from the Book of Abraham.

I'm going to spend a little time about the Gospel in Egypt because Abraham brings it up. He speaks of the Gospel in the Egypt and the ancient religion of Egypt; not only the Gospel but also how Egypt came to be and the historical evidences. The Patriarchal Religion in Egypt is founded on the concept of the redemption from evil and the exaltation of the Pharaoh. It can be understood it was for everybody. The ordinances of exaltation are often manifested in the Egyptian religion and are carved onto the walls of

temples, buildings and written on papyrus. Everything that can be read is either governmental, military or religious texts.

There are three important prophets who were in Egypt. We know Abraham was there, Joseph was there, and so was Moses. The interesting thing about these prophets who spent time in Egypt (Christ was also there for a while), was that each one of them left us a record. Abraham left us a record; and Joseph left us a record. (Many may wonder just where is that record of Joseph?), and Moses leaves us a record as he comes out of Egypt. As he ends up getting the children of Israel into the Promised Land, we have what is called the Pentateuch, or the five books of Moses.

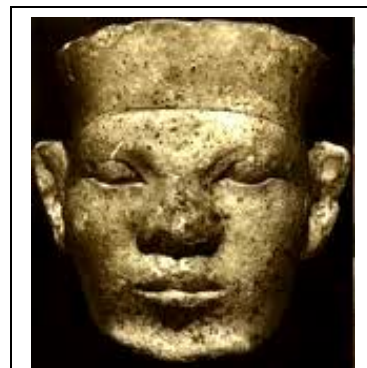
Abraham's record — Joseph gave us through the translation. When Joseph Smith received the papyrus on July 3, 1835, he kept them for three days. Then on July 6, 1835 in Kirtland, he ended up purchasing the papyrus and the mummies from Michael H. Chandler for \$2,400. He did that because he said that they would lead to the translation of the Book of Abraham and the Book of Joseph. He translated *both* records. He translated both the Book of Abraham and the Book of Joseph. The manuscripts were there. He finished those manuscripts, but he did not prepare them for publication until he was in Nauvoo. He was in the process of preparing both manuscripts for publication in the *Times and Seasons*. He published the Book of Abraham in sections. He was able to prepare two installments of the Book of Abraham. We are missing the last third of the Book of Abraham that deals with facsimile #3. He was martyred before he had finished that part for publication. He had not gotten to the Book of Joseph in order to prepare that for publication. So, we do not have the Book of Joseph or the last third of the Book of Abraham. The interesting thing from the papyrus as the catalyst to the revelatory translation, we get Abraham, even though the Book of Joseph existed, we have the two installments Joseph Smith prepared for publication.

If you look in Abraham 1:20, we see that “Pharaoh signifies king by royal blood”. In Egyptian it says *Per Wer*, or Great House. *Per Wer*, or Great House has the same meaning as ‘royal blood’. The ‘Great House’ are those from whom descended that ‘royal blood’. That descent was through the direct line of Noah and Ham. (At the time the Book of Abraham was published, the Egyptian language had not yet been cracked. So this was one of those ‘lucky stabs’ by Joseph Smith.)

Continuing in Abraham 1, we learn:

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

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



This is a statue of the one who was considered to be the very first Pharaoh of Egypt. His name was Menes. The Egyptian God, Min, and Menes are related, because they are descended from a woman who settled Egypt — Hathor.

We learn further in Abraham 1:

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

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 oldest traditions in Egypt, (not connected to the Latter-day Saints) were that Egypt was discovered by a woman, Hathor. Hathor is always depicted as a cow.



That very first mother places her son on the throne. Just as Abraham tells us, every Pharaoh in Egypt is considered to be a son of that first mother. Just like in the Old Testament, there is an established order of a 'matrilineal-patriarchy.'



Just as in the photos, the Goddess, Isis, is always depicted with horns of a cow. She represents the mother and the wife of the Pharaoh, and it was she who legitimizes the Pharaoh's reign, just as Abraham explains.

We learn other interesting points as we continue in chapter one of Abraham:

25 Now the first 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.

Being a righteous man, he knew that the Patriarchal form of government was inspired. We learn from the records of Abraham that the Egyptian government was set up after the Patriarchal order. It was system the Pharaoh knew and was familiar with because he was grandson of Ham. The system was a 'matrilineal-patriarchy', meaning the matriarch always chooses who the patriarch is going to be. It has to be her first-born — the one who opens the matrix, and only she knows who the father is, and only she knows who her first-born is. The responsibility to choose the new patriarch always falls upon the matriarch. The patriarch performs the ordinances or the setting apart and consecration, but the matriarch chooses who it is to be. This is the reason we have the story of Jacob and Esau in our Old Testament, and also the story of Sarah and Hagar. The matriarch is choosing who the new patriarch is going to be. Continuing on in v 26, we see that:

26 Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, ...

This first Pharaoh, being a righteous man, setting up the government of Egypt based upon the Patriarchal Order, sets up the religion of Egypt, based upon the patriarchal religion — the ordinances and doctrines of exaltation. He is doing that because he is a righteous man. If I was going to start a new church, I would pattern it after the one I was familiar with. I would have a sacrament meeting and would set up priesthood, and probably relief society and young men and young women's organizations. The only thing I would not have is scouts (*much laughter*), but I would do all of the rest. I would *seek earnestly* to do these things! See? That first pharaoh was righteous man and sought earnestly to imitate that order. His faith was so great that even his descendents, the daughters of Onitah, would not bow down to gods of wood and stone, and were sacrificed upon an altar, even as Abraham was almost sacrificed on a similar altar (see Abr. 1:11-12).

The ordinances and doctrines and endowments were familiar to that first Pharaoh because those ordinances and doctrines were taught in the family. Pharaoh, being a grandson of Ham, would have known and been very familiar with those ordinances of exaltation and salvation. He establishes these ordinances as the religion of Egypt, and the government up based on that patriarchal order.

Below is a colossal statue of Ramses, as seen in the former capital of Egypt — Memphis. This is where Menes lived, and where Abraham lived, and where Moses grew up and where Joseph was in prison. Not too long ago they found the place where Joseph was in prison, only a few miles from where this statue is located.



In the photo on the right, Ramses has something in his hand. Abraham tells us:



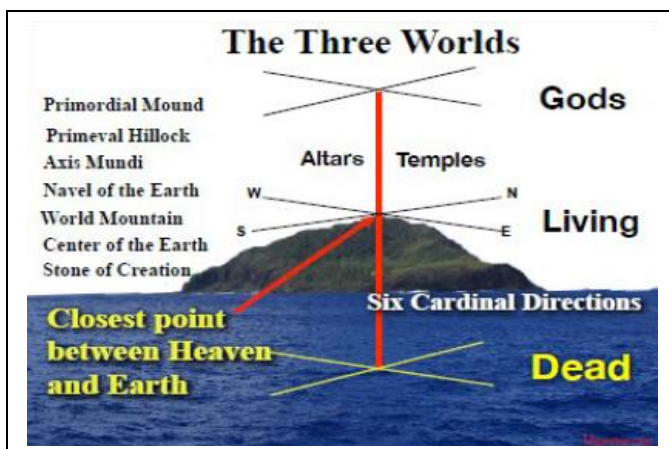
27 Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham,

Even though “the Pharaohs would fain claim [the priesthood] from Noah, through Ham” what’s in Pharaoh’s hand is a rolled up papyrus. It includes his name and his line of authority to rule and reign. This is what Abraham is telling us, that the Pharaohs would “fain claim” the rights of the priesthood through their fathers. That’s what the rolled up scroll contains in the hand of every Egyptian Pharaoh’s statue whose legs are open.

The Egyptian religion was patterned after the ordinances and doctrines of a higher order, not a lesser order. The religion of ancient Israel functioned from an Aaronic Order. This is something you need to keep in mind. The Temple built by Solomon and later on by Zerubbabel, and later re-built by Herod was an Aaronic Order Temple. The Egyptians had existed *long before* the Israelite nation. The doctrines of the Egyptians were handed down from that Patriarchal era, so you’ll see a higher order in the Egyptian Temples that you will see from the temples of Israel. In our modern day temples you will see, from a Melchizedek Priesthood point of view, a higher order of instruction than you will from the temples of Israel.

Temples are where you go to learn.

The waters covered the face of the earth during the creation, and the Gods said, “Let the earth come up dry” (Abr. 4:9). This is important because it is connected to the creation, to the Egyptian temples, and to our temples today. The dry land becomes what is known as the primordial mound. In many cultures the same concept shows up, and that primordial mound may be called the “primeval hillock”, “the axis mundi” (where the world turns from this point of creation), “the navel of the earth” (where the earth gets its health and its sustenance), “the world mountain”, “the center of the earth”, or “the stone of creation”. These are just some of the phrases that different cultures call this concept of the primordial mound.



That axis mundi, that highest point, is important because when the waters covered the face of the earth there was nothing there — it was chaos. As soon as the dry land appears, then there are boundaries and borders to chaos. Order is now established within that environment. That highest point of the dry land becomes the closest point between heaven and earth, and it becomes the sacred spot. In every culture it is where God comes down to stand to finish the rest of creation.

Because it is the closest point between heaven and earth, altars are erected there. Every altar represents that primordial mound. The story of Elijah on Mt Carmel is a good

example. Not only does he build an altar, but he builds a sea around it. He surrounds that altar with water. The primordial mound rises up out of the waters which surround it and God comes down and not only destroys the altar but licks up all the water that was in that trench (See 1 Kings 18:31-38).

All covenants are made at an altar or as if we are at an altar. When covenants are made at altars they become sacred spaces. The sacrament that we participate in is at the Aaronic altar of sacrifice. To maintain that sacred space around an altar you have to build a Temple. That spot where those altars are represents where those six cardinal directions come together. We know that there are four cardinal directions: north, south, east and west, which pertain to our world, but there is also up and down. That highest point or at that altar is where those six cardinal directions come together. 'Up' and 'down' represent two other worlds and three worlds totally: we are in the world of the living; there's the world of the Gods above, and the world of the Gods below. (See picture above.) This is why there are reflecting pools around temples. The ancients believed if there was a temple constructed above, then there is one below just like it.



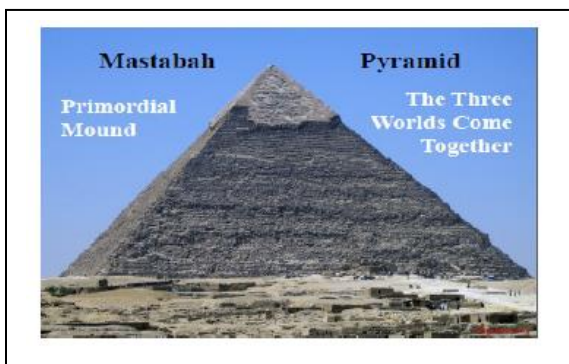
To maintain sacred space around an altar in an increasing profane world, temples are constructed. When the dedication of the London Temple took place, the First Presidency published a pamphlet wherein it said, "Temples are constructed to maintain sacred space for covenants made at the altar".

That altar, or primordial mound, is the closest point between heaven and earth. Here in the United States you see burial mounds, and in Egypt, and Central and South America you see pyramids.

Mounds, Mountains and Temples represent this primordial mound. In Egypt, if you go back far enough, you will see that they began burying people in what is called a *mastaba*. The very first "step pyramid" is seen in Saqqara, Egypt, and it is a mastaba stacked upon mastaba stacked upon mastaba (see below). A structure that was wider at the base than at the top, and they would begin to stack these structures on top of each other, which became the base and basis for the pyramids. They would bury their Kings (Pharaoh's) on the closest point between heaven and earth, and that would also be the closest point to where they would be resurrected. Imhotep decided to stack these mastaba on top of each other to form a pyramid. When the sun rises on the horizon its rays will first hit the very top of the mound. This pyramid represents that primordial mound.



Again, every Temple represents that spot where the three worlds come together. That spot is created...not found!



Later on it was decided to no longer stack each mastabah upon mastabah, but rather create smooth sides and it becomes the pyramids we see today. Pyramids represent nothing more than that primordial mound. The Pharaoh was always buried underneath the pyramid, not inside it, thus entering the world of the dead.



**The Mountain of the Lord's house shall be established in the tops of the mountains**



Whenever Mountains are mentioned in the scriptures like we have discussed today, they become places where God meets with His prophets. They represent that closest point between heaven and earth. Moses goes to a mountain (Moses 1:1); Nephi is taken to a mountain (2 Nephi 11:1); the Brother of Jared goes to a mountain, and what does he do there? The Lord parts the veil, sticks His hand through, tells the Brother of Jared that he is washed and pronounced clean, saying, “Thou art redeemed from the fall”. As that veil parts, the Brother of Jared is admitted into the presence of God. The record says that he could not be kept without the veil (Ether 3:6-13, 20, 25-27). In scripture, mountains almost always represent the temple.



**Brigham Young stated:  
'No two temples should be constructed exactly alike because they represent the creation'.  
To create is not to copy.**

The place where temples are constructed in ancient cultures always represented the center of the earth. You see this all over Egypt as there are so many of them there.

There are only two things that need to remain constant in God's creations — those who have the potential to become like God must be created in His own image, and the Gospel will be the same!

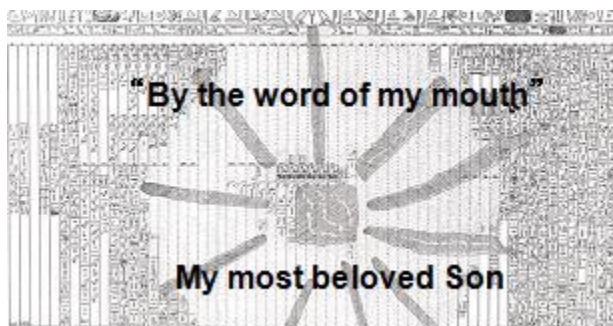
That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D&C 76: 24)

No two temples can be constructed alike because they need to represent the creation. Some of our temples may be similar, but none of them are exactly alike. How about Ogden and Provo you ask? One is built within a circle and a square, and the other is built within a square and a circle (or oval). All are of a different design because they need to represent that mountain, mound and water.

The oldest written document in the world is called the Shabaka stone. It talks about the very first temple of Menes (we discussed earlier) in Memphis. Here's a picture of it.



Every ancient city becomes a quarry for the next city, and this stone was used as a mill stone at one time (notice the center place). This is the oldest written document in the world — over 4000 years ago. (Abt. 3500-3300 B.C.) What's written on this stone is very interesting. Below is what it looks like if you could read it:



This document speaks of a spiritual creation very similar to how Joseph Smith translated the first verse of Genesis saying: "*In the beginning, the head God called a council of the Gods together*". It talks about the council of the Gods, and it talks about the Council Heaven, wherein God has two sons, and one of them is chosen to rule, and the other is angry.

A battle goes on between these two sons, and in this document, it says God chose "His Most Beloved Son" to be the God of this newly created world. It also says that the world was created by the "word of his mouth" and "by the word of his power". These are almost the same words Moses records in his record (Moses 4:2-3). The interesting thing about this particular stone is that it was written as a play to be acted out in the Temples. It has stage directions, indicating when so and so would be entering from the right and how lighting would be needed when the characters were speaking. It had the dialogue

that Gods would use during their scenes and various directions were given, such as, “and the God shall enter from the left and shall say, “Let there be light”...” It was all written in dramatic form.

As we have already covered, the temples are the place where the world of the living, the world of the Gods and the world of the dead all come together. Even Christ makes the connection before He takes Peter, James and John up onto the Mt. of Transfiguration. In Matthew 16 Jesus tells Peter,

18 That thou art Peter, and upon **this rock** I will build my church; and the gates of hell shall not prevail against it.

Christ is now going to talk about these three different worlds and the connection of these three different worlds to not only the creation but also to exaltation. If anyone should know who the “rock” is, it’s Peter. If anyone ought to know what Christ is talking about it’s Peter. We always say, as we look at this verse, that the rock is about ‘revelation’. But if you look at this dialogue you will find it is separate from anything written in the other Gospels and is separate from the question Jesus asked, “Whom do men say that I am? (see v 15) In 1 Peter, Chapter 2, Peter calls Christ ‘a living stone’, ‘a chief cornerstone’, ‘the head of a corner’, ‘a stone which the builders disallowed’, and ‘a rock of offense’ for those who will not accept Him (see 1 Pet 2:4, 6-8). When you look at v 18 again, the meaning of the ‘rock’ changes somewhat.

18 That thou art Peter, and upon **this rock** I will build my church; and the gates of hell shall not prevail against it

If you looked at this verse in the Greek it would read a little different:

“Thou art *Petros* (a small stone, a seer stone) but upon this ***Petra*** (the foundation stone, the primordial mound) will I build my church; and the gates of *Hades* (spirit world) will no longer be able to hold in those spirits.”

Christ is saying, in essence, “Peter, you are like a small stone, but upon Christ, the atonement and the resurrection, will I build my church, and the gates of the spirit world will no longer be able to hold in those spirits.” “To no longer hold in” means to prevail against it. In v 19, Jesus explains *why* those gates of Hades will no longer prevail. He tells Peter:

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth (for the dead) shall be bound in heaven (in the world of the Gods): and whatsoever thou shalt loose on earth shall be loosed in heaven.

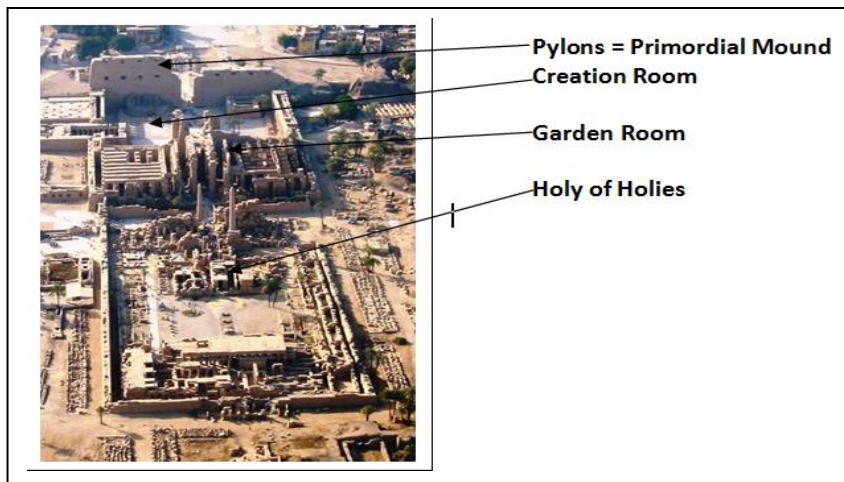
Therefore, in our Temples, those six cardinal directions come together wherein the living can do work for the dead that can be binding in the world of the Gods. The keys are there. This rock, Christ himself, connects the land of the living with the land of the

dead and with the land of the Gods, thus enabling ‘temple work’ for both the living and the dead; and the gates of Hades, or the spirit world, will not be able to retain those spirits who choose to obey the Christ and accept His ordinances of salvation and exaltation. In other words, The Priesthood, the Prophet, and the ordinances are all necessary in understanding our true relationship with God—with Jesus Christ—who is our advocate with the Father. 30:55

In Egypt, just like in Solomon’s Temple, almost all temples are straight-axis temples. The other type is a bent-axis temple. Bent-axis temples are mostly seen in Mesopotamia, the 2<sup>nd</sup> cradle of civilization. If you enter the front of a straight-axis temple you will end up in the celestial room, just like in our Mesa Temple; you can just go right up those stairs into the celestial room.



This is one of the largest temple complexes in Egypt, namely the Karnak Temple. As you can see by the white line, it is a straight-axis temple. The most sacred spot is the holy of Holies in the center where the red lines converge. This temple represents the creation. You can see the sacred lake on the left — the waters have to be associated with the Temple. At the top part of this photo used to be where the Nile was located.







Here in Karnak, looking toward the far end you see a darkened door. This is the Holy of Holies or the sanctuary. On the outside of this sanctuary, on the upper right side is another interesting carving representing something familiar:

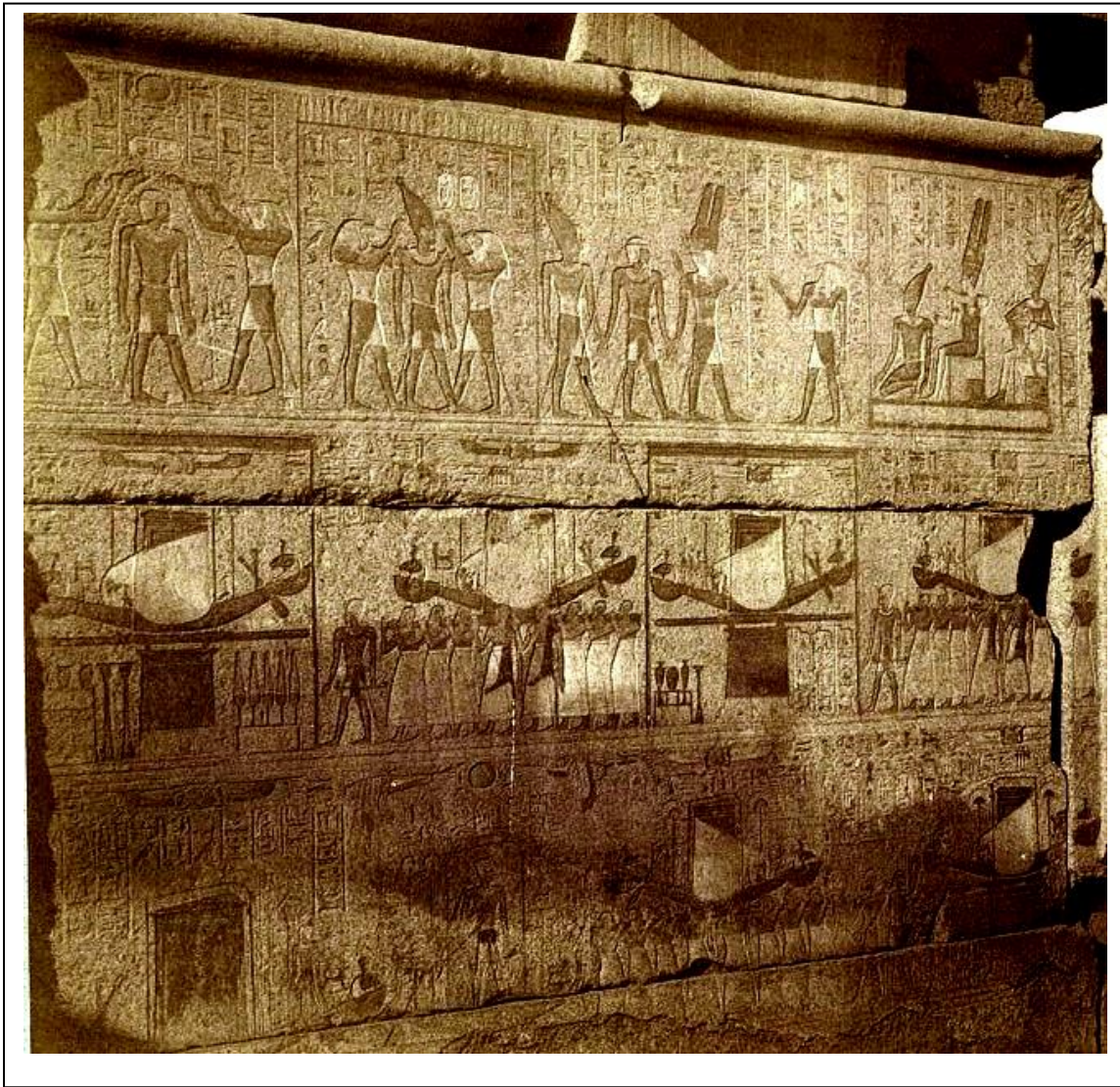


Looking from left to right are vignettes of the ordinances the Pharaoh receives before the Pharaoh can receive the ordinances of Kingship of a 'washing' taking place. The next vignette is an 'anointing' that takes place. The third vignette depicts the Pharaoh having been true and faithful, and having performed all that he was supposed to do. In the last vignette, the one on the right, the Pharaoh is being escorted into the presence of God.





Above is from the same wall outside the sanctuary in Karnak, and it shows the procession of the God being carried in his celestial barq...the white veil covering His presence.



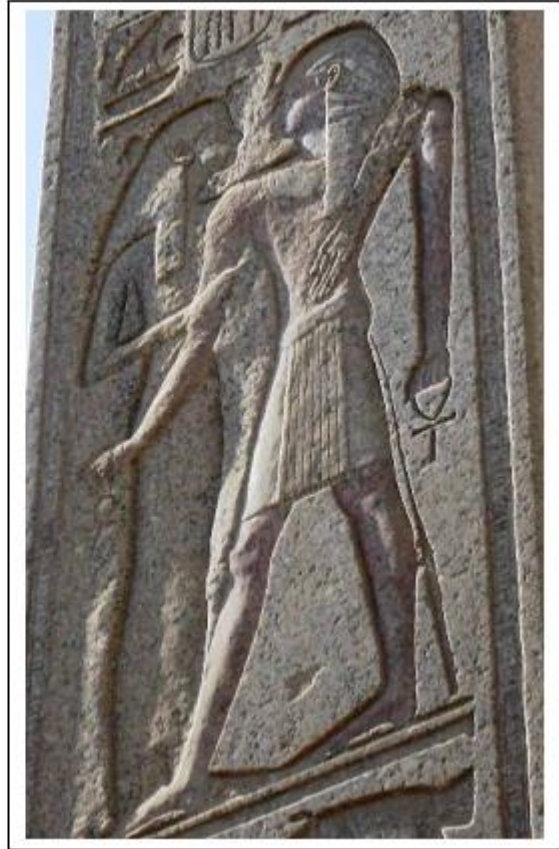
Carved onto this exterior wall of the Holy of Holies you see the washing taking place, and the anointing. During that anointing, the Egyptian priests would touch and anoint seven different parts of the Pharaoh's body, from the head all the way down to the feet, for they had to function properly in the resurrection and in kingship.

The underlying foundation of the Egyptian religion has always been to become one with God in order to become a God. There are three things talked about in the Egyptian religion — the ritual embrace, the sacred embrace, and the mutual embrace. We might think they are all the same, but they are different. The “ritual embrace” is an ordinance. That is why it is called a ritual.

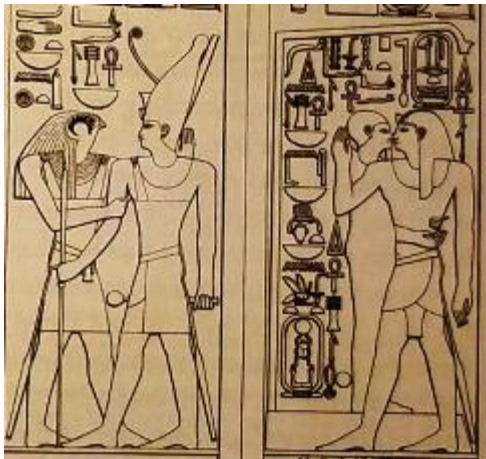
Below is a photo in the front of the Holy of Holies in the Karnak Temple complex. The scenes on these two pillars depict the Pharaoh receiving the Ritual Embrace.







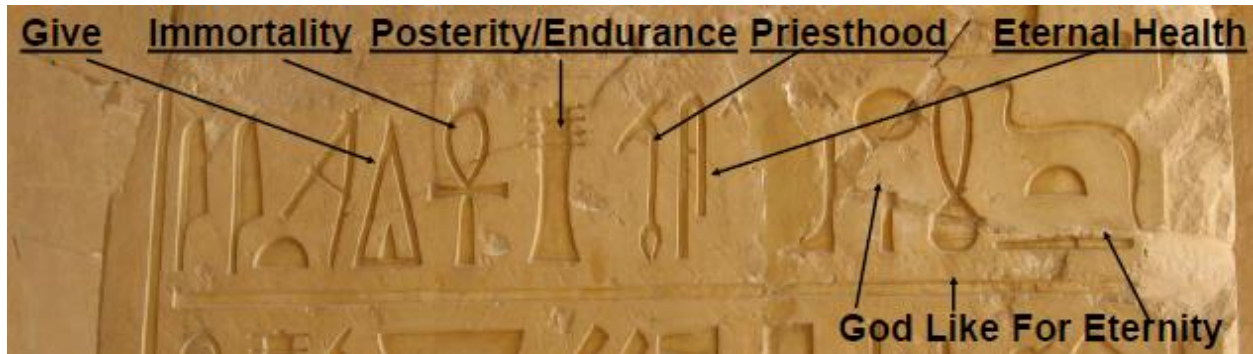
The scenes on these pillars represent what the Pharaoh must experience before he can enter the presence of God—the **Ritual Embrace**. These are seen at every temple in ancient Egypt. The concepts of this ritual embrace are the underlying foundation of the whole religion in ancient Egypt. There are certain things that have to happen: The feet of each other are together, God's arm is over the shoulder of the Pharaoh, they are embracing each other in the ritual embrace, and God is speaking into the ear of the Pharaoh. The most important thing is what is being said during this embrace. The hieroglyphics above the heads are what is being said that are extremely important. Below is Horus and Pharaoh (on left) and Ramses and Ptah (on right).



What's being said on these glyphs and in every Egyptian Temple is directly connected to that first Pharaoh seeking earnestly to imitate that patriarchal religion.

Below is from the Temple of Anubis at the Funerary Temple of Hatshepsut. On every column you will see glyphs representing this ritual embrace and below are the words being said by the God to the Pharaoh.





*Mer'rit—Di —Ankh—Djet—Wa'as —Sneb—Ra — Met—Jet'tah*

My Beloved, I give unto Thee Immortality and Posterity (endurance) and Priesthood (power and authority) and Eternal Health, like God has, for Eternity.

In this **ritual embrace**, the God is telling the Pharaoh: “My Beloved, I bestow upon you Immortality, an Enduring Posterity and Priesthood upon you and on that posterity, and Eternal Health like God has for Eternity.” This is what’s being said in that ritual embrace.

The concept of Priesthood, Posterity, Immortality and Eternal Life lies at the foundation of the Egyptian Religion. So much so they use this pattern here for wallpaper in the hotels in Egypt. They don’t even know what it means.



This can be seen at the Funerary Temple of Hatshepsut — Valley of the Kings, Egypt

**The Ritual Embrace is an Ordinance. The Sacred Embrace is for Relationship**

This concept of embracing is key, especially in our Book of Mormon when you begin to read it. We talk about the atonement. We know what it means. It is Old English to “Become-one-with” — “Becoming one with God”. Even though the word ‘atonement’ is not in the New Testament, the translators used the Latin word, *re-con-cilio* — to be seated again with God — which means the same thing. This concept of ‘atonement’ becomes very interesting when you start looking at Middle Eastern languages.

See Below:

**The Realization and Meaning of the Word ‘Atonement’  
“A Close Embrace” to become “At-one-with God”**

<b>Hebrew</b>	Kaphar or Kippur ( <i>Yom Kippur</i> )	To cover, wrap, forgive
<b>Arabic</b>	Kafara	Tight squeeze or to draw a thing close
<b>Egyptian</b>	Hapet (p sounds like ‘f’)	Ritual embrace
<b>Latin</b>	Capto	Robe and hood embracing the body
<b>Aramaic</b>	Kafat	Close Embrace
<b>Persian</b>	Kaftan	A garment to embrace the body

When you begin to investigate the concept of the ritual embrace it is all the same word. It just so happens that same word is the word for ‘atonement’ in Hebrew — Kippur or Kaphar. It is interesting also that *Kippur* is the same word for garment. When the Lord made “coats of skins” to cover Adam’s nakedness (Gen 3:21), it’s the same word used for garment and atonement to cover that nakedness. This is important, and we can see this showing up in our Book of Mormon.

And thus mercy can satisfy the demands of justice, and **encircles them in the arms of safety**, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption. (Alma 34:16)

Notice this concept of the embrace is connected to mercy — not grace.

Behold, he sendeth an invitation unto all men, for the **arms of mercy** are extended towards them, and he saith: Repent, and I will receive you. (Alma 5:33)

In 2 Ne 4:33 we see:

O Lord, wilt thou encircle me around in the **robe of thy righteousness!**  
O Lord, wilt thou make a way for mine escape before mine enemies! ...

2 Ne 1:15

But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am **encircled about eternally in the arms of his love.**

Mormon worries for the remnant of the House of Israel:

## Mormon 5:11

For I know that such will sorrow for the calamity of the house of Israel; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been **clasped in the arms** of Jesus.

King Mosiah feels the same way:

Having gone according to their own carnal wills and desires; having never called upon the Lord while the **arms of mercy** were extended towards them; for the **arms of mercy** were extended towards them, and they would not; ... (Mosiah 16:12)

The reality of the atonement is to “Be One with God”. We see this in the Old Testament when Jacob “wrestled” an angel (Gen 32:24-26). The King James translators did not know what to do with the word ‘embrace’, so they translated it as ‘wrestle’.



**24** And Jacob was left alone; and there **wrestled** a man with him until the breaking of the day.

**25** And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he **wrestled** with him.

**26** And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Then the angel begins to speak in a pattern:

**27** And he said unto him, What is thy name? And he said, Jacob.

**28** And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed [**for your blessing while in this ritual embrace and sacred embrace**].

**29** And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

**30** And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Then God comes to Jacob and talks about the same thing:

**10** And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

**11** And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

**12** And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

### **The Blessings of the Fathers is the Abrahamic Covenant:**

**Priesthood**

**Posterity**

**Inheritance**

**13** And God went up from him in the place where he talked with him.

**14** And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

**15** And Jacob called the name of the place where God spake with him, Beth-el. [House of God, i.e. Temple] (Gen 35:10-15)

In that **Ritual Embrace**, Jacob's (Israel's) relationship is established, and that relationship becomes **mutual**.

### **The Mutual Embrace**

What needs to be understood is the reality of the atonement that we symbolically participate in is when we have been true and faithful in all things and do as Joseph Smith said: (see *Teachings of the Prophet Joseph Smith*, 216)

“We cannot dwell with God until we develop the character that God has”.

By being true and faithful to those covenants, you create a character that is worthy now to enter the presence of God. We participate in that ‘Ritual Embrace’, becoming one with God in order to receive all that the Father hath, and be declared one of His sons or daughters. (See D&C 84:33-40) This is the meaning of the Atonement.

Mutual Embrace is Exaltation. Mutual means there are two parties, and two parties are benefitting.

The Reality of the Atonement is becoming “One with God”, and thus, we receive from the Father, the powers that make God a God. By doing the ‘works of Abraham’ we prepare ourselves for the “covenant blessings of Abraham”, thereby accepting the “power to become” his sons and daughters; a “power to become” by agency an heir and joint heir, with and through, Jesus Christ.

**By our exaltation the Mutual Embrace becomes a reality  
and we become One with God.**



In our Doctrine and Covenants, we read how this Mutual Embrace takes place:

This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law [**by your exaltation, by the change of your character**] is the continuation of the works of my Father, wherein he glorifieth himself. (D&C 132:31)

When we have taken full benefit of that atonement, not only do we receive the same glory and power that makes God a God, but He receives His glory and His works continue. It is then the embrace becomes mutual.

### **The Joseph Smith Papyrus**

A lot of people don't know the church has this, but when I was working for the church and going through the church historian's office I was researching a lot of their Egyptian stuff before they sent me over to Egypt, the Middle East and Europe. I found a copy of one the fragments obtained by the Church in 1967. I realized a description written in the *Messenger and Advocate* was actually describing the scene from the Book of Joseph Papyrus.

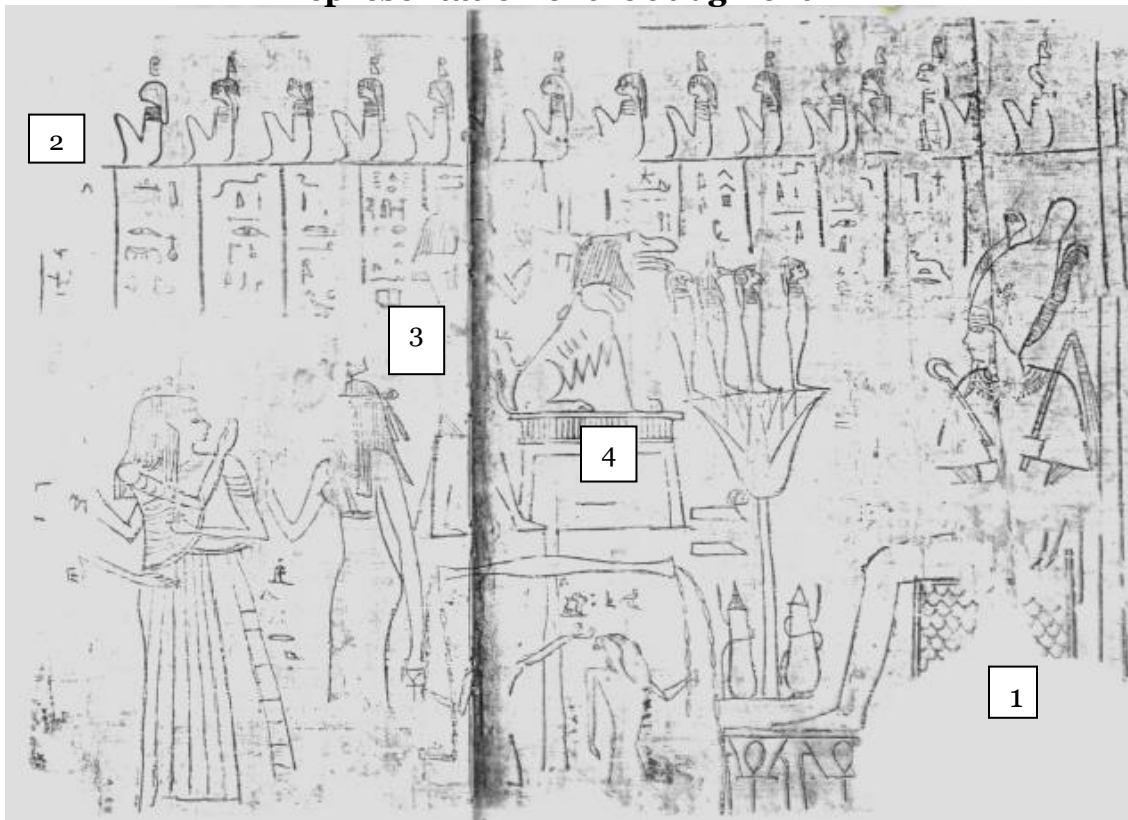
At that time I was working very closely with Br Hugh Nibley, and while walking together across campus one day I took out this copy in my files and asked if he thought it might be from the Book of Joseph. He took it out of my hands, looked at it for a brief time, handed it back to me and said, "Yes, it is." I then asked, "If that is the case, why haven't you written anything about it?" "I don't want to unless I have to", he said. That was his polite way of telling me to keep my mouth shut! He's dead now, so I can talk about it! (Much laughter!)

Sidney B. Sperry, Elders James B. Talmage and Bruce R. McConkie have all talked about the contents of the Book of Joseph, and they have all said that the contents are of such a sacred nature that they ought not to be published to the world. McConkie said he felt that the revelations Joseph Smith received from the manuscript of the Book of Joseph contributed to the restoration of the endowment at Nauvoo. In the *Messenger and Advocate*, we see a description of this facsimile:

"In the inner end of the same roll (of Joseph's record) presents a representation of the judgment: At one view you behold the Savior seated upon his throne, crowned and holding the scepters of righteousness and power, before whom also, are assembled the twelve tribes of Israel, the nations, languages, and tongues of the earth, the kingdoms of the world over which Satan is represented as reigning. Michael the archangel, holding the key to the bottomless pit, and at the same time the devil is being chained and shut up in the bottomless pit. But upon this last scene, I am only able to give you a shadow, to the real picture."

**(Messenger and Advocate, Vol 2 (Oct 1835 - Sept 1836)**

## A Representation of the Judgment



The dead person on the lower left is trying to enter the presence of God. It's a feminine character with her right arm raised, and her left arm positioned toward her waist. This is an abridged version of the facsimile. And as you look at it, you begin to see the things Joseph talked about. This is a description of this facsimile — it is not a translation!

- 1) The Savior seated upon His Throne, crowned, and holding the scepters of righteousness and power, before whom also are assembled...
- 2) The Twelve Tribes of Israel, the nations, languages and tongues of the earth, the kingdoms of the world over which Satan is represented as reigning.
- 3) Michael, the archangel, holding the key of the bottomless pit, and at the same time...**[This is Thoth, a common character in most other similar papyri.]**
- 4) The devil is being chained and shut up in the bottomless pit. **[The Great Devourer, who is also common in other existing papyri.]**

Below is from the Papyrus of Ani, depicting the Symposium Scene. One has to be presented to God in order to come into the presence of God. The person is being judged, found worthy to progress and move forward through the different veils of the different kingdoms of glory, and then receive greater glory in order to enter into the presence of God.

## The Twelve who sit in Judgment



Ani, the  
deceased

Anubis, the  
escort

The Great  
Devourer

Thoth, the  
scribe

Horus presents Ani  
before the God

Osiris

Ani's heart is being weighed against Maat, or truth and righteousness

When Ani is brought before the God, (behind the veil), he reports:

Thus saith Horus the son of Isis, I have come to thee O great God and have brought the resurrected Ani. His heart is pure and has come from the balance, he has not sinned against any god or goddess. Thoth hath weighed it in according to the decree uttered by the council of the Gods unto him. It (Ani's heart) is true and very righteous. Grant that he may be given cakes and beer and may he enter the presence of Osiris and be like the followers of Horus forever (exalted).

So, the dead person, Ani, is escorted to the veil of the God Osiris. He is presented at the veil and says he has done everything he was supposed to; he has been true and faithful; he has not sinned any god or goddess, and may he enter the presence of Osiris, and become like Osiris forever. This is what is in the Book of Joseph.

Are there any questions? (Laughter from the audience)

Questions a lot people have about Joseph Smith and the Book of Abraham is because they don't understand the Book of Abraham. They just don't understand it. If there is a book out there that proves Joseph Smith was a true prophet, besides the Book of Mormon as an ancient record, it is the Book of Abraham. It stands second only to the Book of Mormon. I wish we could have gone through the facsimiles in the Book of Abraham and show you what they represent and why they are in that order why they need to be in that order and why there needs to be three. Those facsimiles are a synopsis of the endowment. The Book of Abraham is a record of his endowment. This is why it starts out in v 2 of Abraham 1:

**2** And, finding there was greater happiness and peace and rest for me, **I sought for the blessings of the fathers, [the endowment of the fathers]** and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, **[this is the doctrine of repentance]**, and to possess a greater knowledge, **[continuingly seeking for further light and knowledge]** and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

**4** I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. **[He wanted a righteous posterity to administer the Gospel]**

Abraham did not want posterity just to have kids — who wants kids? (laughter) Can you imagine having a family home evening with the number of children that equaled the sands of the seashore?

When you look at the blessing Abraham was given in Chapter 2:9-12, he was told in v 11 that the right and power to administer the Gospel “will be upon you and your posterity and that all the nations of the earth would be blessed.” Abraham loved God so much that he wanted a great posterity in order to serve God and to serve mankind. That’s why he wanted children; it wasn’t just to have kids.

The Book of Abraham is a record of Abraham’s endowment. It is why the creation epic is found there. Creation epics show up in every culture all over the world. The creation epics are not given so that we might determine how long it took God to create things, but they are there for a whole other purpose.

When we look at our own endowment of power, the question becomes, “What is that endowment of power, really?” When we go through the Temple as a living person we only participate in about four ordinances. What is your endowment of power over mortality? Are they in the ordinances? No. They have no power in your life unless you give it to them. The ordinances mean nothing to you as an individual, even though you have participated in those ordinances and had those ordinances performed by an individual with authority or keys. They mean nothing. They have no power. It is you and your agency that has the power to make those ordinances a reality in your life by changing your character. Alma tells us that all Melchezidek ordinances are only a hope of a future reality (see Alma 13:16); “that we may look forward to a remission of our sins”. The ordinances provide a hope of that future reality, but we determine if that reality takes place. The ordinances have no power in our life except we use those ordinances to assist us in changing our character. So, what is the endowment of power?

The statements listed below are insights imparted during the narrative of an endowment session and augment the same doctrines found in 2 Nephi Chapter Two. Think of the influence and power that this knowledge might provide a person over the trials of



mortality. Ponder how this endowment of Temple knowledge could shape and change one's personal life through a faithful understanding of these eternal truths. When coupled with the corresponding Temple ordinances they present a glorious hope of a future reality.

**The Endowment of Power is knowing:**

- That God lives.
- That God created this world for mankind.
- That our separation from God is temporary.
- That every individual has an eternal nature and spirit.
- That every spirit existed before birth and will continue to exist after death.
- That there is a plan of salvation and progression toward God.
- That there is a purpose to this life that endures past death.
- That our potentials are as limitless as God's.
- That the trials of mortality are temporary, have purpose and are necessary.
- Where evil comes from and how to control it.
- That death is not an end but a beginning, an event we live through.
- That an exalted and glorious life is possible after death.
- That a Son of God provides an Atonement and resurrection.

An Endowment of Power is knowledge. It gives us a power over mortality that no one else has. It is knowledge, not ordinances, that gives us the power.

**Q:** *The Egyptians were performing these ordinances but they did not have the Priesthood, right?*

That's right. "The first Pharaoh was a righteous man, and established his kingdom and judged his people wisely all his days, and sought earnestly to imitate that Order established by the fathers in the first generations, in the days of the first patriarchal reign, even the reign of Adam..." (Abraham 1:26).

He sought earnestly to establish the patriarchal Order for the government and the patriarchal order for the ordinances.

**Q:** *Were they still held accountable to God for acting in their innocence?*

Yes and no. Joseph Smith said, and as well in the Book of Mormon, men are held accountable to the light which they have. Where there is no law there is no punishment. He who sins against the greater light will receive the greater condemnation (D&C 82:3).

God “will judge them, “not according to what they have not, but according to what they have,” and those who have lived without law, will be judged without law, and those who have a law, will be judged by that law” (TPJS, p 218; 2 Ne 9:25).

That first Pharaoh new what was good, true, and right and he patterned his kingdom after those things he knew to be right. We would do the same thing.

**Q:** *In the Egyptian Book of the Dead, wasn't it mentioned that upon death one would have to descend into the underworld?*

Yes. In the Amun duat (sic) it took twelve hours to go from this life into the next life. There would be watchers at each hour, and one would have to know certain words of power, signs or tokens in order to pass by each of these watchers. It's like Brigham Young said that we would also have to know the key words, signs and tokens to pass by the sentinels along the way. The sentinels are not the same as the twelve judges whose responsibilities are to judge whether or not the person has done what he said he has done. In a section just before the judgment scene is a section called the “negative confessions”: The person would confess that he has not done such and such: he has not lied, has not stolen, etc., thus allowing him to participate in those further ordinances.

Moderator: Thank you, Bruce. This has been a fascinating hour.