

Kingship and Coronation

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Below are the elements of Coronation and Kingship as discussed by Irstam in Raphael Patai's, *Jewish Folklore*, and A. M. Hocart. Hocart's monumental work on *Kingship* has been the catalysts for understanding kingship, coronation and temple ritual in ancient as well as modern times. Keep in mind that Irstam and Hocart are not LDS and have not been influenced in their research by the beliefs and doctrines of the church. The numbers or letters beginning the content in the Irstam and Hocart columns respectively are the elements their general list.

The grandchildren of Ham, Nimrod and Pharaoh established the two so called, Cradles of Civilization, Egypt and Mesopotamia. Being descendants of Ham and Egyptus, they did not have the right to the priesthood and therefore 'earnestly imitated' (Abr. 1) the order with which they were familiar coming from their righteous fathers and forefathers. These are the ordinances and instructional narratives of the Patriarchal Priesthood, containing the ordinances of becoming a 'firstborn unto God'. These founders using the ritual of the endowment turned them into the coronation ceremonies and Kingship rituals seen in almost every culture of antiquity as well as modern coronations today. From these two civilizations coronation ceremonies spread throughout the world as men sought to control others in leadership roles, portraying themselves, (like Caesar or Pharaoh) as the 'son of God on earth' whose right it is to rein over mankind.

It must be kept in mind that these ritual elements are products of the ancient prophecies of the real King of Kings, Jesus Christ, that have been passed down through the centuries. Christ becomes the substitute sacrifice for all mankind so that the righteous begin the progression toward becoming a 'prophet priest, and king' becoming an 'heir and joint heir' 'receiving all that the Father hath' and 'becoming members of the Church of the Firstborn'. The eventual progression and goal is to become what is ritually portrayed that of overcoming evil and attaining that exaltation (D&C 132:19).

#	Porter:	Irstam:	Hocart:
1.	The coronation must symbolize (1) the Death of the God, (2) the Resurrection and Ascension, and (3) the Enthronement. These are the fundamental meanings of Facsimiles 1, 2, and 3. of Abraham	(1) Ceremonies that symbolized the king's death and rebirth.	A. The theory is that the King (1) dies; (2) is reborn, (3) as a god.
2.	Must have an invitation or Recommend. Psms. 15, and 24. "...who may ascend the hill of the Lord"?	(19) Not all were allowed to be present at the most important ceremonies.	C. (1) Persons not admissible to the sacrifice, are not allowed to know anything; (2) an armed guard prevents prying eyes.
3.	Must wear the robes and clothing of the	(23) Those taking part	X. Those taking part in the rites

	Gods. The witnesses are the Angels and Gods.	dressed themselves as gods.	are dressed up as gods. Y. Which may be those of animals.
4.	Must be ready to continue both intellectually and spiritually.	(4) Entrance dialogue and proclamation.	B. By way of preparation he fasts and practices other austerities.
5.	Must descend below all things in order to rise above all things.	(22) The king was made the butt of the people	H. The people indulge at one point in obscenities, or buffoonery.
6.	The battle of good against evil, light and darkness, death and resurrection, Christ and Satan.	(5) Ritual fight.	E. The King must fight a ritual combat (1) by arms, (2) by ceremony, (3) come out victorious.
7.	The death of the God was often portrayed by a human sacrifice during the ritual fight.	(24). Human sacrifices.	
8.	There can be no competition for the throne.	(25). The king's brothers were killed.	
9.	The Substitute King was often the human sacrifice, as he takes the place of the real king.	(26). Substitute king	
10.	The king (god) must go into the world of the dead for three days. The time of chaos before the recreation when darkness reigned upon the face of the deep.	(6) The King went into retirement for a certain period. (3 days)	D. A kind of Sabbath is observed; The people are silent and lie quiet as at a death.
11.	During the three days there is no light, no creation before the resurrection.	(17) Fires were extinguished and rekindled	
12.	The king must be cleansed from evil to come forth in the resurrection as the anointed king and god.	(8) The king was washed or baptized	J. He is baptized with water,
13.	The anointing is an ordinance of the resurrection as those parts of the body anointed are to function proper and perfect	(12) The king was anointed with oil.	K. He is anointed with oil, L. When a human victim is killed,
14.	Robes are changed to show the progression to king and god.	(2) The king was dressed in special robes.	I. The king is invested with special garments.
15.	Every new life, or station requires a new name to signify the new creation and new creature. In exaltation you receive a new name that only the recipient knows.	(3) The king received a new name.	U. He receives a new name.
16.	The ritual and sacral meal. Life comes from death, sustenance and nourishment to both body and spirit comes from the sacrifice, death and resurrection of the God.	(7) Communion, a sacrament	G. He receives communion
17.	The scepter, or "wa'as" scepter signifies the authority and power to rule and reign as king and the son of God on earth.	(14) The king received certain regalia.	Q. He receives other regalia such as a sword, a scepter, and a ring.
18.	Part of the ritual dress to "trod upon the footstool of god" having your feet shod with the gospel.	(13) The king put on shoes.	P. He puts on shoes.
19.	The covenant making process must take place accompanied with the oath or covenant formulary, as with Abraham.	(11) Admonitions and promises.	F. The king is (1) admonished to rule justly and (2) promises to do so.

20.	The throne is the "mercy seat" where justice and judgment are rendered. The throne is the primordial mound, the center of creation.	(15) The king sat on the throne.	R. Sits upon a throne.
21.	The crown signifies the acceptance of the king from the gods, and the masses. It is an earthly, and heavenly crown.	(16) The king was crowned.	O. The king is crowned.
22.	The king cannot be crowned without a queen. Ascension and exaltation can only come to the righteous pair.	(27) The queen was crowned at the same time as the king.	V. The Queen is consecrated with the King. W. So are the vassals or officials.
23.	The rising sun on the primordial mound. A new day, and a new creation as light fills the earth.	(9) The king mounted a hill.	S. He takes three ceremonial steps in imitation of the rising sun.
24.	Only the king can plant, prune, harvest and dispense the fruit from the tree of life.	(10) The king planted his life tree.	
25.	With the new king comes the new creation, as all creation sings the creation hymn (poema). The heavens and the earth rejoice.	(21) Festivities were held.	N. A feast is given.
26.	Sparsonies are given to the masses signifying that all life and health, prosperity, and fertility is dispensed by the king and god, as the multitudes scramble for the blessings	(18) The king scattered beans, etc. among the people.	M. The people rejoice with noise and acclamations.
27.	As Abraham traveled around his god given inheritance so the king must see and accept his kingdom as the kingdom accepts him.	(20) After the coronation the king traveled around his domain and received homage.	T. He goes the round of his dominion, and receives the homage of the vassals.
28.	Commencement is progression traveling up the scale or latter of exaltation, being found true and faithful in one level and then progressing to the next.		Z. The king may be consecrated several times, going up each time in the scale of kingship.