





# The Gospel in Egypt

The Ritual Embrace  
Covenant of Abraham

# The Gospel in Egypt

**This Patriarchal Religion in Egypt is founded in the concept of the redemption of evil and the Exaltation of the Pharaoh**

**Patterned after the “Religion of the Patriarchs”  
These “Ordinances of Exaltation” are seen in Egypt  
carved into the walls and written on papyrus.**

**Religion**

**Evolution**

**Diffusionism**

# Entropy

We are held prisoner by:

Time

Body

Intellect

# The First Pharaoh a Righteous Man

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.*

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, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood. (Abraham 1:25-26)



# **Abraham Teaches**

**This Patriarchal Religion in Egypt is founded in the concept of the redemption of evil and the Exaltation of the Pharaoh**

**The Government of Egypt was Patterned after the Patriarchal Order**

**The Religion of Egypt was an “Earnest” Imitation of the Religion of the Patriarchs**

(ordinances of salvation and exaltation)

Time

Entropy



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**Adam**   **Noah**   **1st Pharaoh**   **Abraham**   **Joseph**   **Moses**   **David**   **Christ**

# Entropy

## Time

Christ

David

Moses

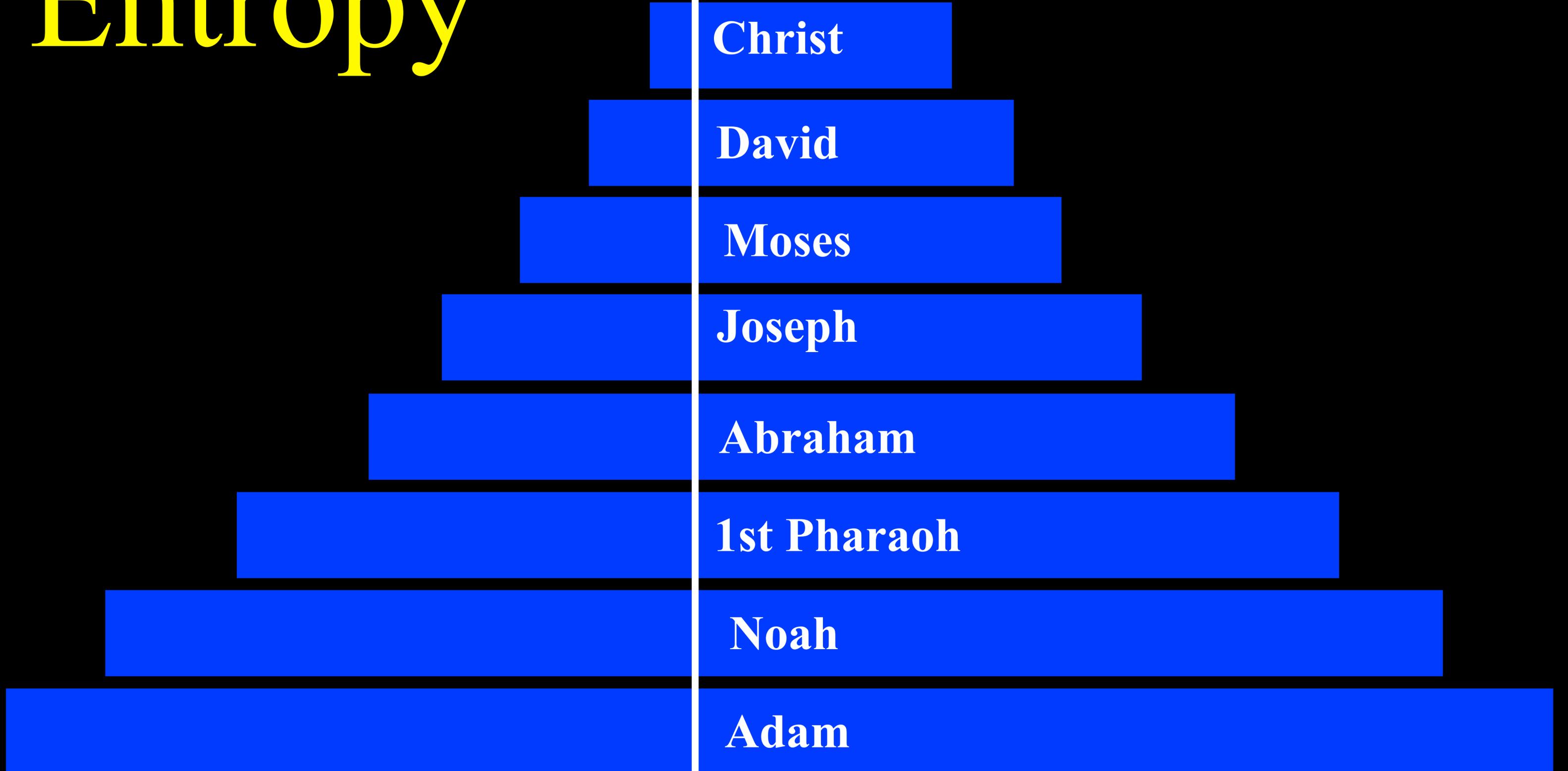
Joseph

Abraham

1st Pharaoh

Noah

Adam



Everything comes down to the  
Work and Glory of God.

Atonement

Faith

Resurrection

Hope

Character Change

Charity

Exaltation

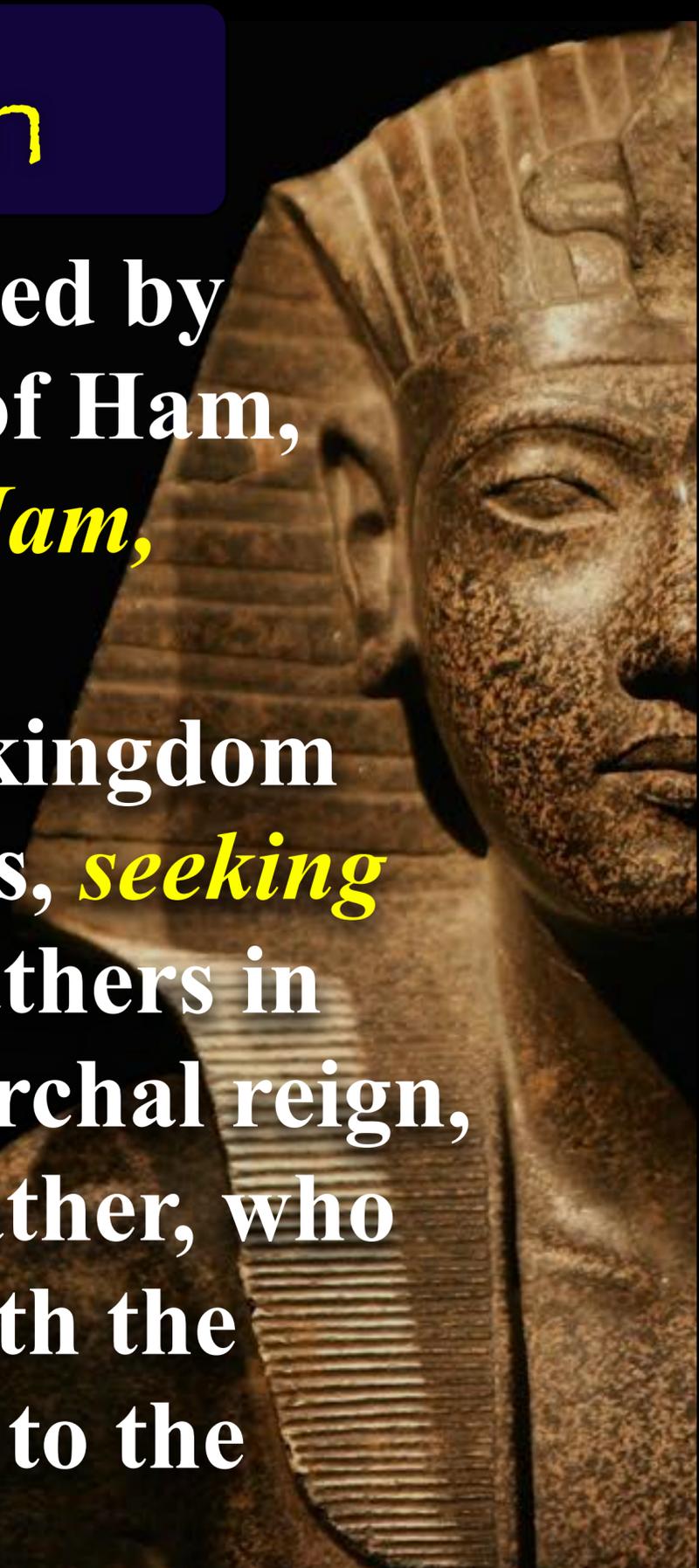
Exaltation

What does it mean to have an “Eye single to the glory of God”

# The First Pharaoh a Righteous Man

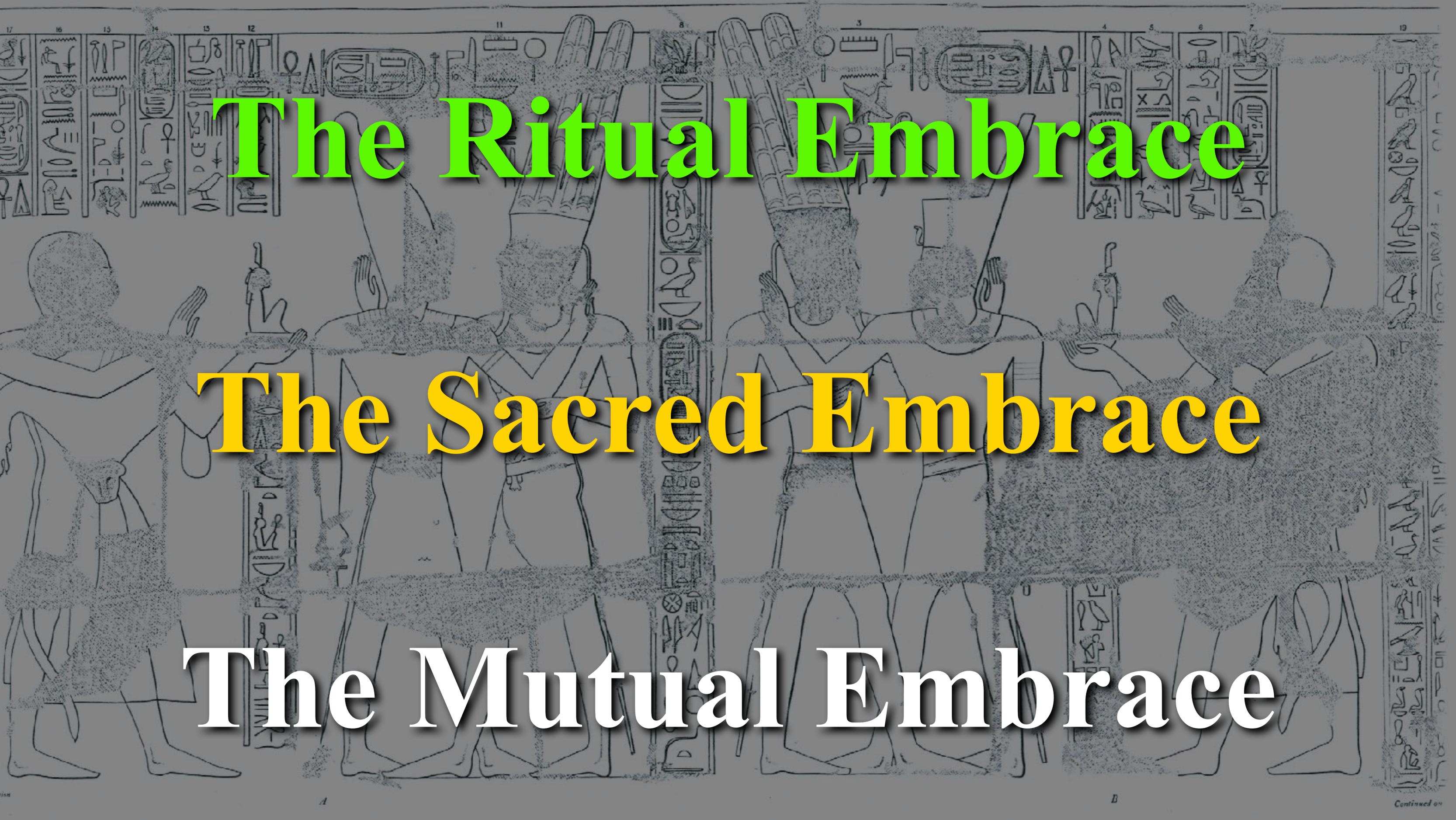
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The image shows a section of an ancient Egyptian wall. Two large, seated figures are depicted in a traditional style. The figure on the left is shown in profile, facing right, wearing a large, fan-shaped headdress (nemes) and a blue and white striped kilt. The figure on the right is shown facing forward, wearing a blue and white striped kilt. Both figures have their hands resting on their knees. The background is a light-colored wall with some hieroglyphs visible. The overall scene is a classic representation of a deceased individual in the afterlife.

# Foundation of The Egyptian Religion



**The Ritual Embrace**

**The Sacred Embrace**

**The Mutual Embrace**

# The Ritual Embrace

**ORDINANCE**

# **The Ritual Embrace**

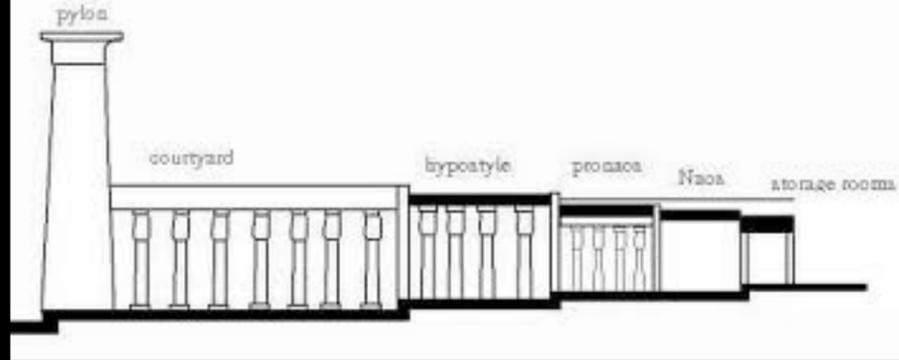
**The Covenant of Abraham**

# The Holy of Holies

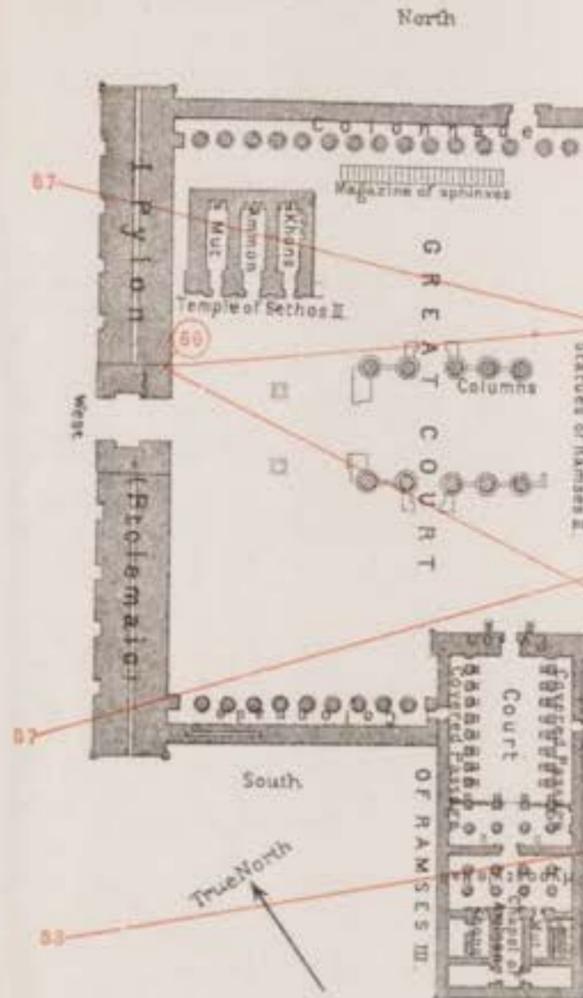
# The Celestial Room



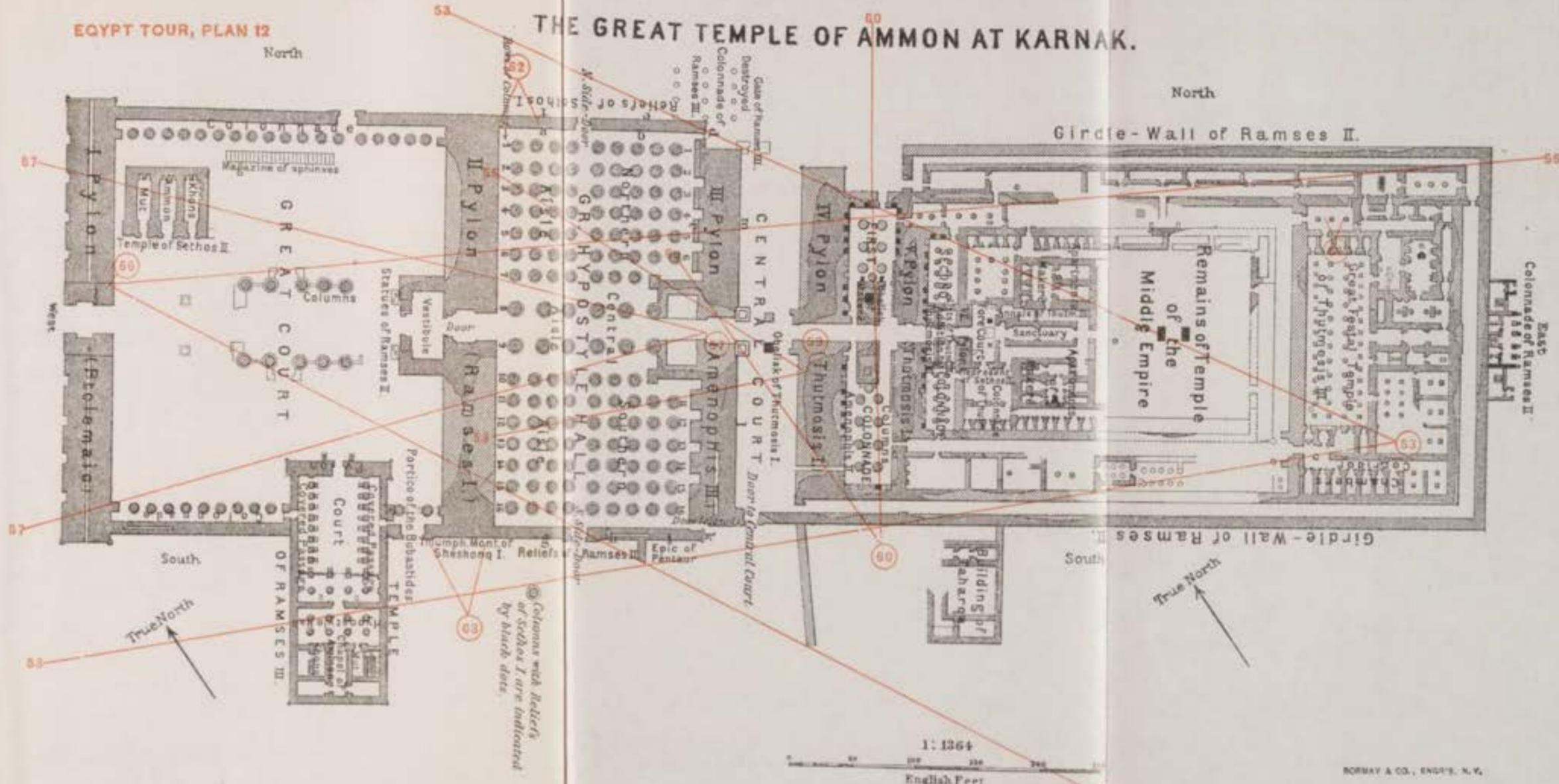


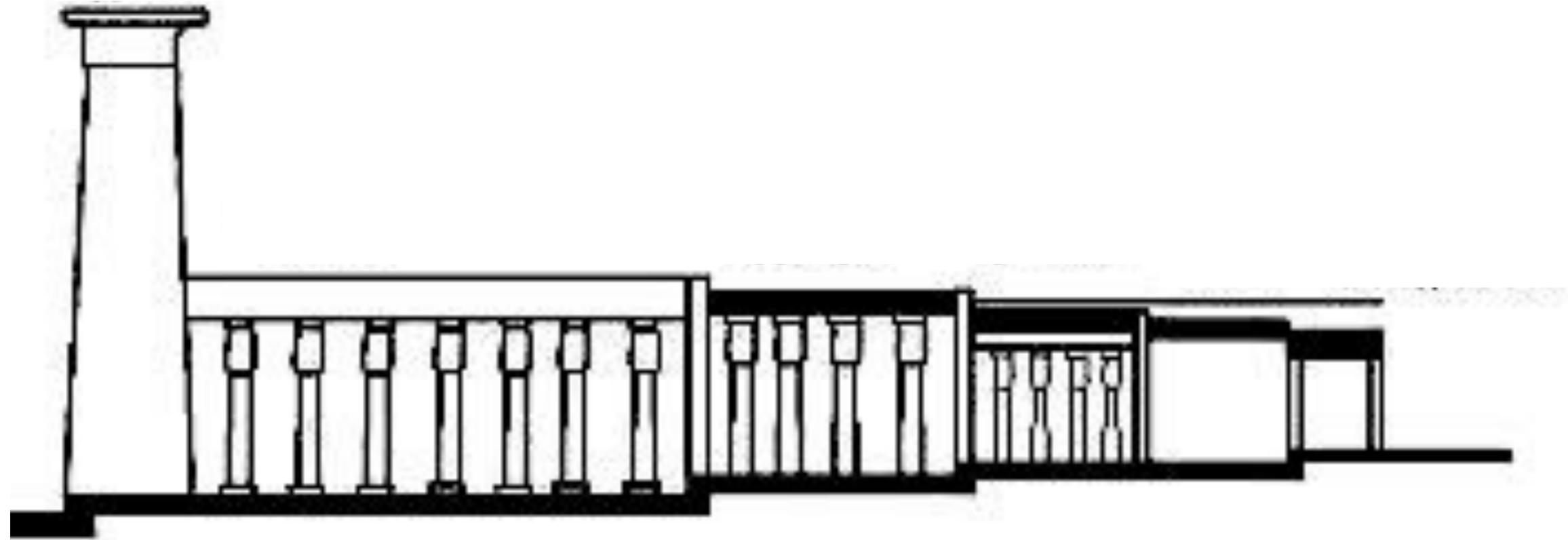


**Egypt Tour, Plan 12**



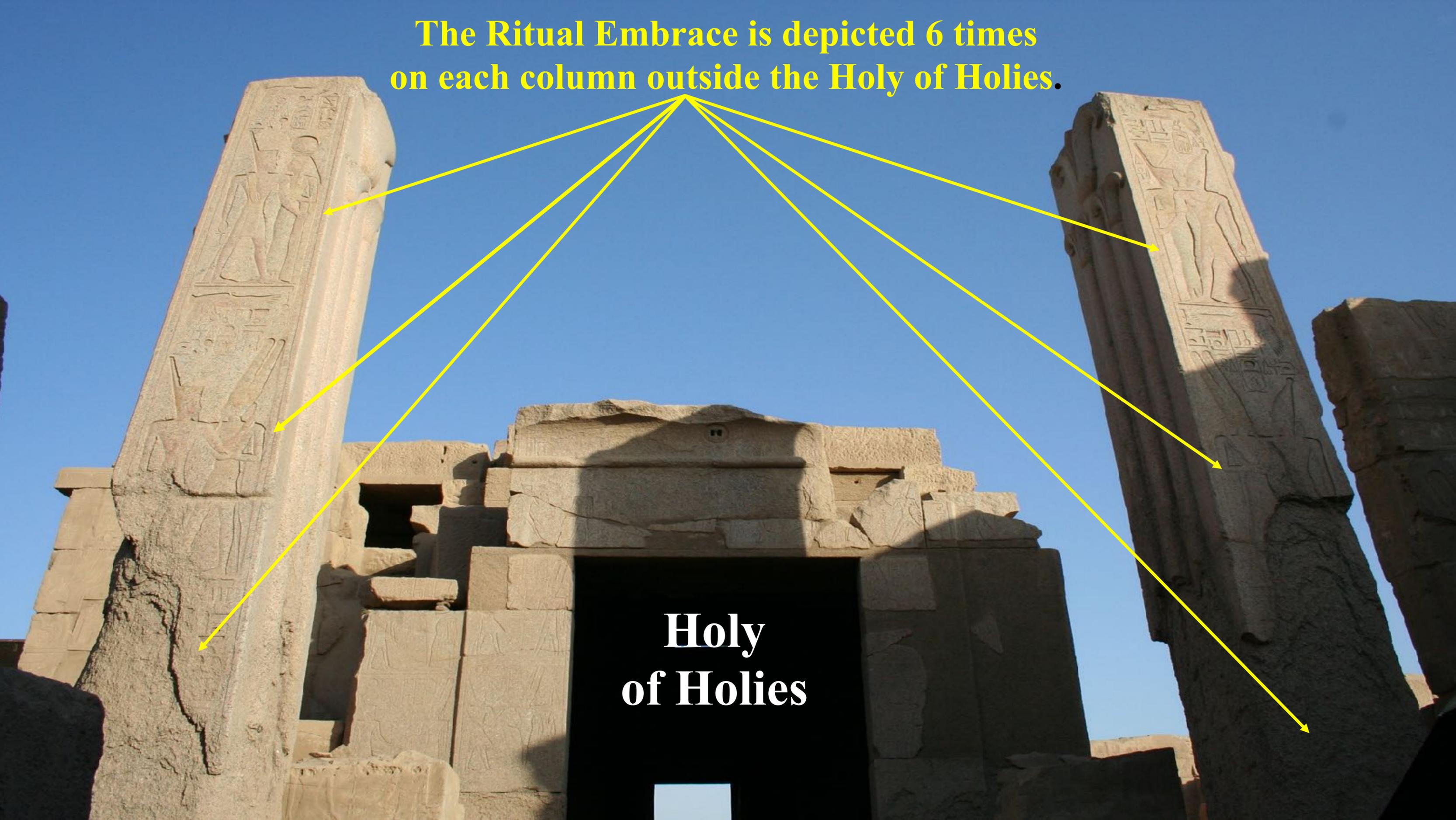
**THE GREAT TEMPLE OF AMMON AT KARNAK.**





**The Ritual Embrace is depicted 6 times  
on each column outside the Holy of Holies.**

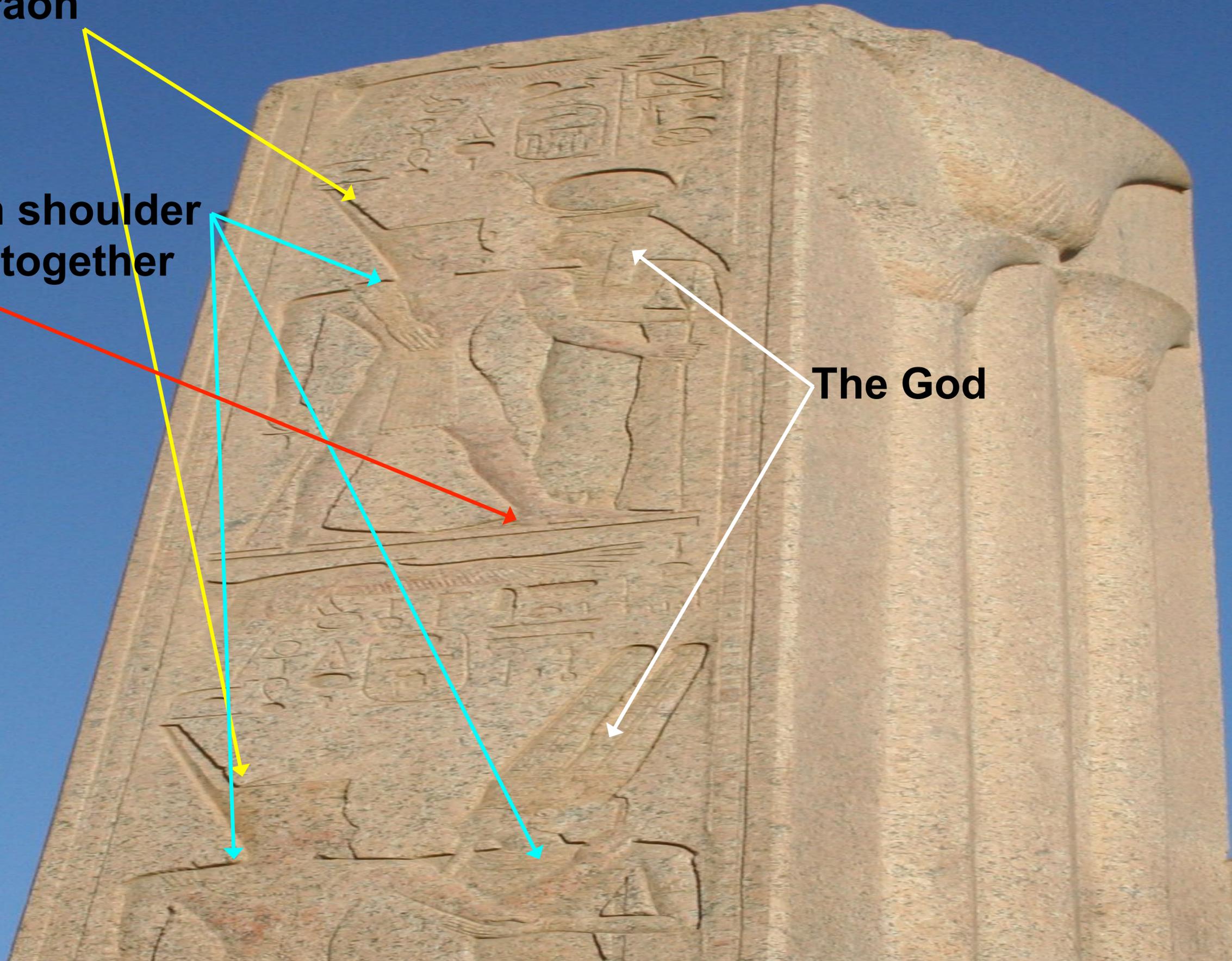
**Holy  
of Holies**



**The Pharaoh**

**Hands on shoulder  
and feet together**

**The God**





# The Ritual Embrace

Receiving the Powers and Blessings of Exaltation



“endowing  
you with  
eternal life  
like God has  
for eternity”



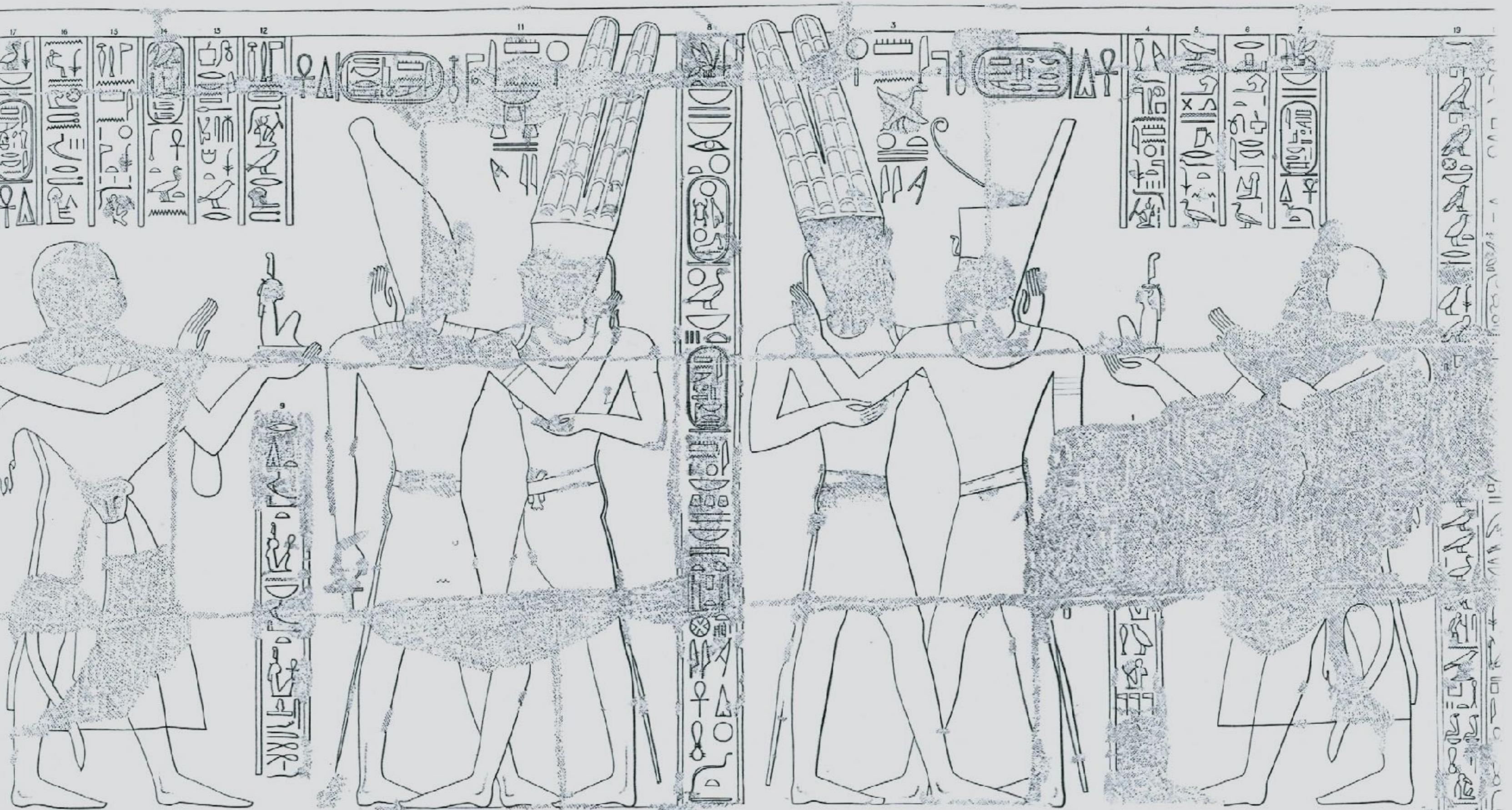












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**In the Ritual Embrace the God conveys  
to the redeemed the powers that make God, God  
Making the individual a “Son of God”**

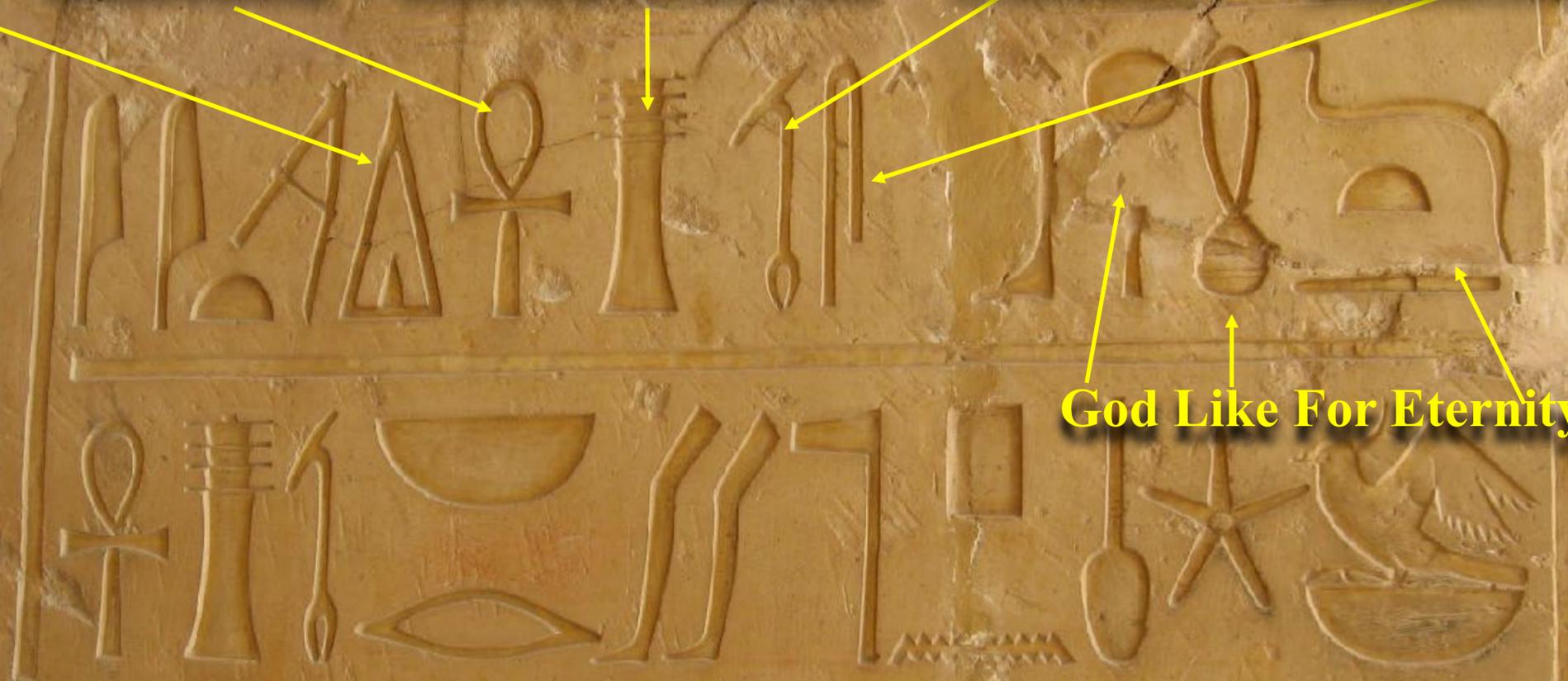
Give

Immortality

Posterity/Endurance

Priesthood

Eternal Health



**God Like For Eternity**

**di - ank - djet - waas-snb**

# The Sacred Embrace

**RELATIONSHIP**

# Atonement

Becoming  
One With God

# The Ritual Embrace

The Realization and Meaning of the Word “Atonement”  
“A Close Embrace” becoming “At One with God”

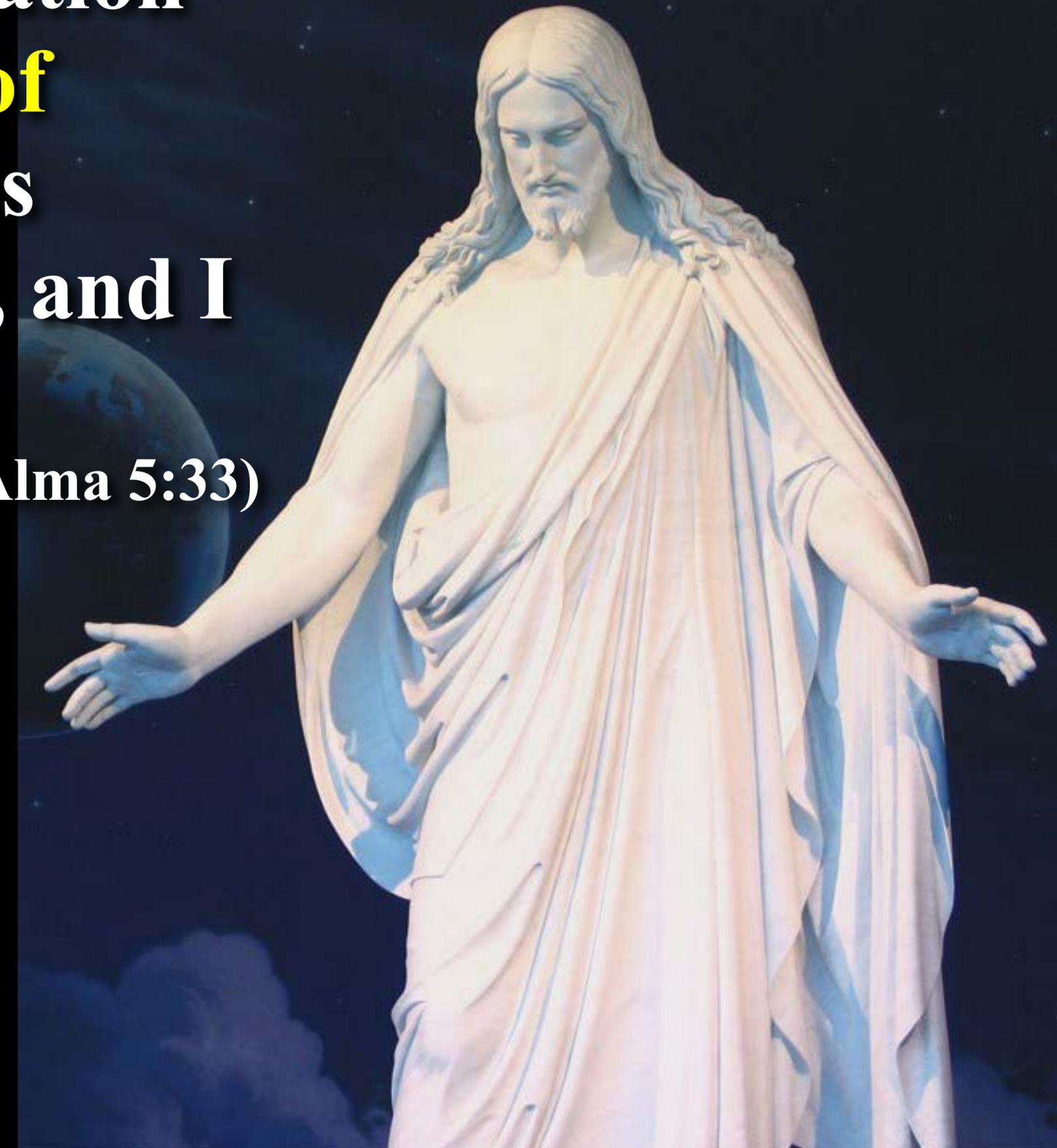
<b>Hebrew:</b>	<b>kaphar</b>	“to cover, wrap, to forgive”
<b>Arabic:</b>	<b>kafara</b>	“tight squeeze” or “to draw a thing close”
<b>Egyptian:</b>	<b>hapet</b>	“ritual embrace”
<b>Latin:</b>	<b>capto</b>	“robe and hood embracing the body”
<b>Aramaic:</b>	<b>kafat</b>	“close embrace”
<b>Persian:</b>	<b>kaftan</b>	“a garment to embrace the body”

- 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)**

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)





**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 Nephi 4:33)**

**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.**

**(2 Nephi 1:15)**

Text

**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.**

**(Mormon 5:11)**

Text

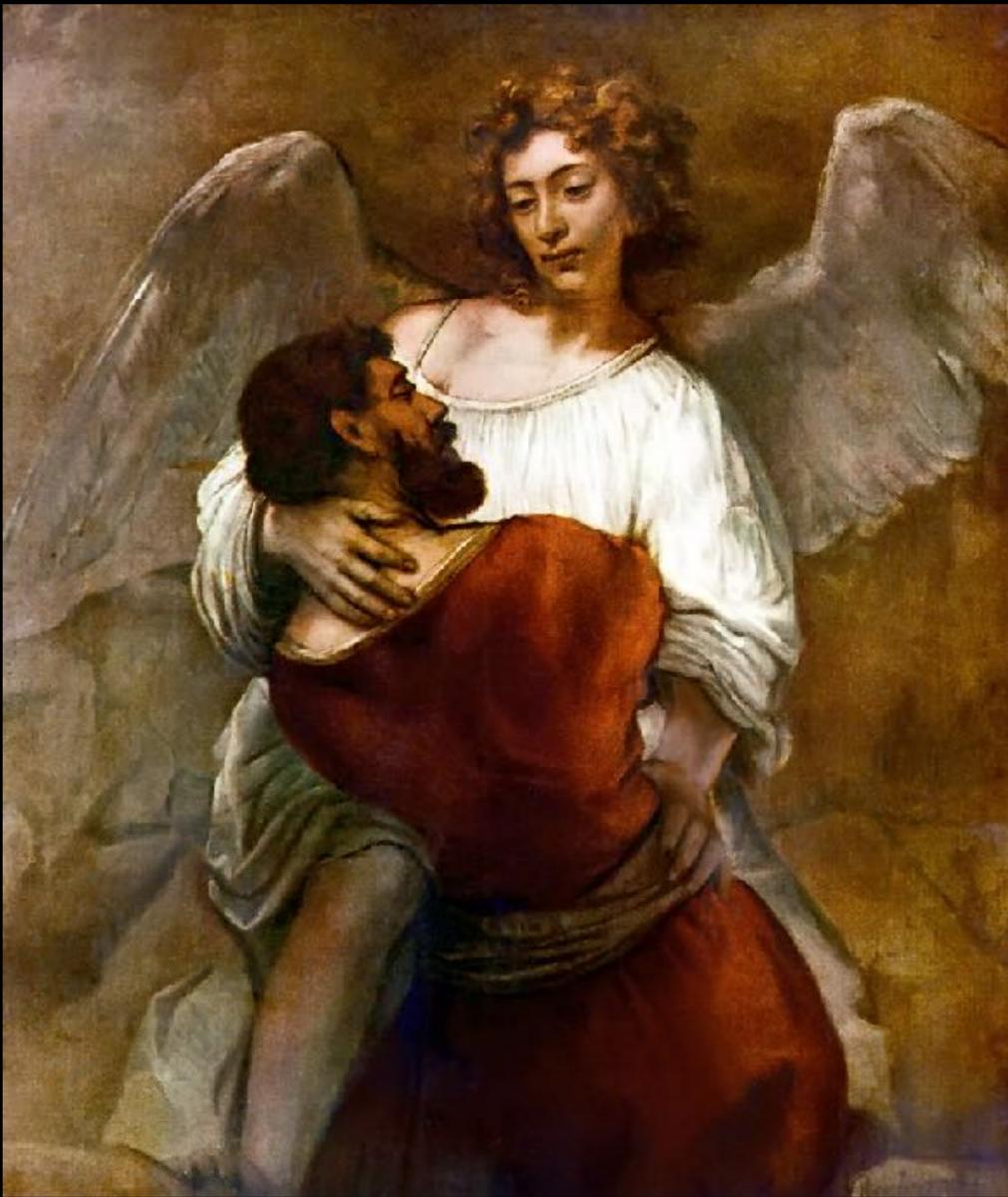
Having gone according to their own carnal wills and desires; having never called upon **the Lord while** the arms of mercy were extended towards them; **for** the arms of mercy were extended towards them, **and they would not;**

(Mosiah 16:12)

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.

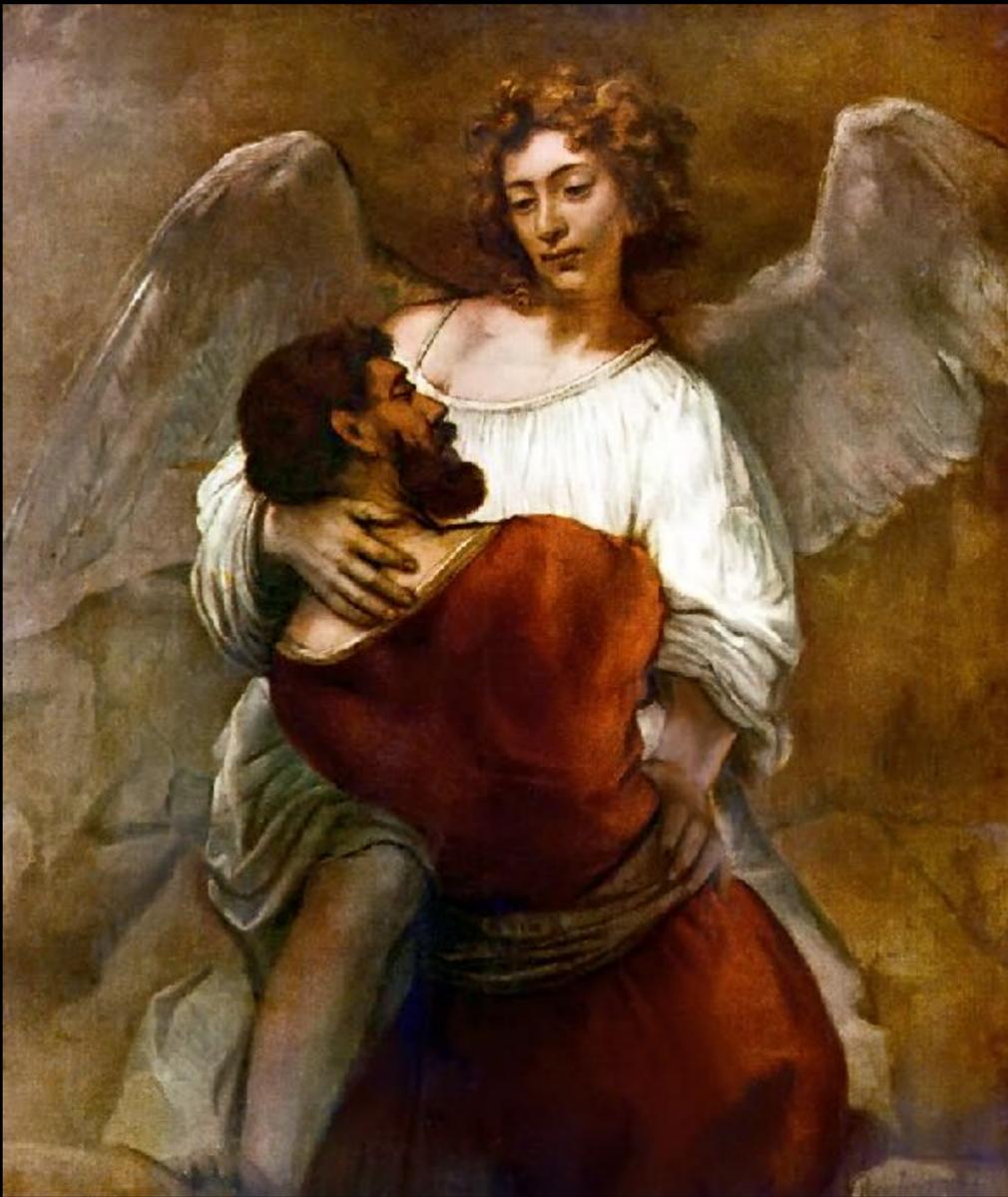


27 And he said unto him, **What is thy name?** And he said, Jacob.

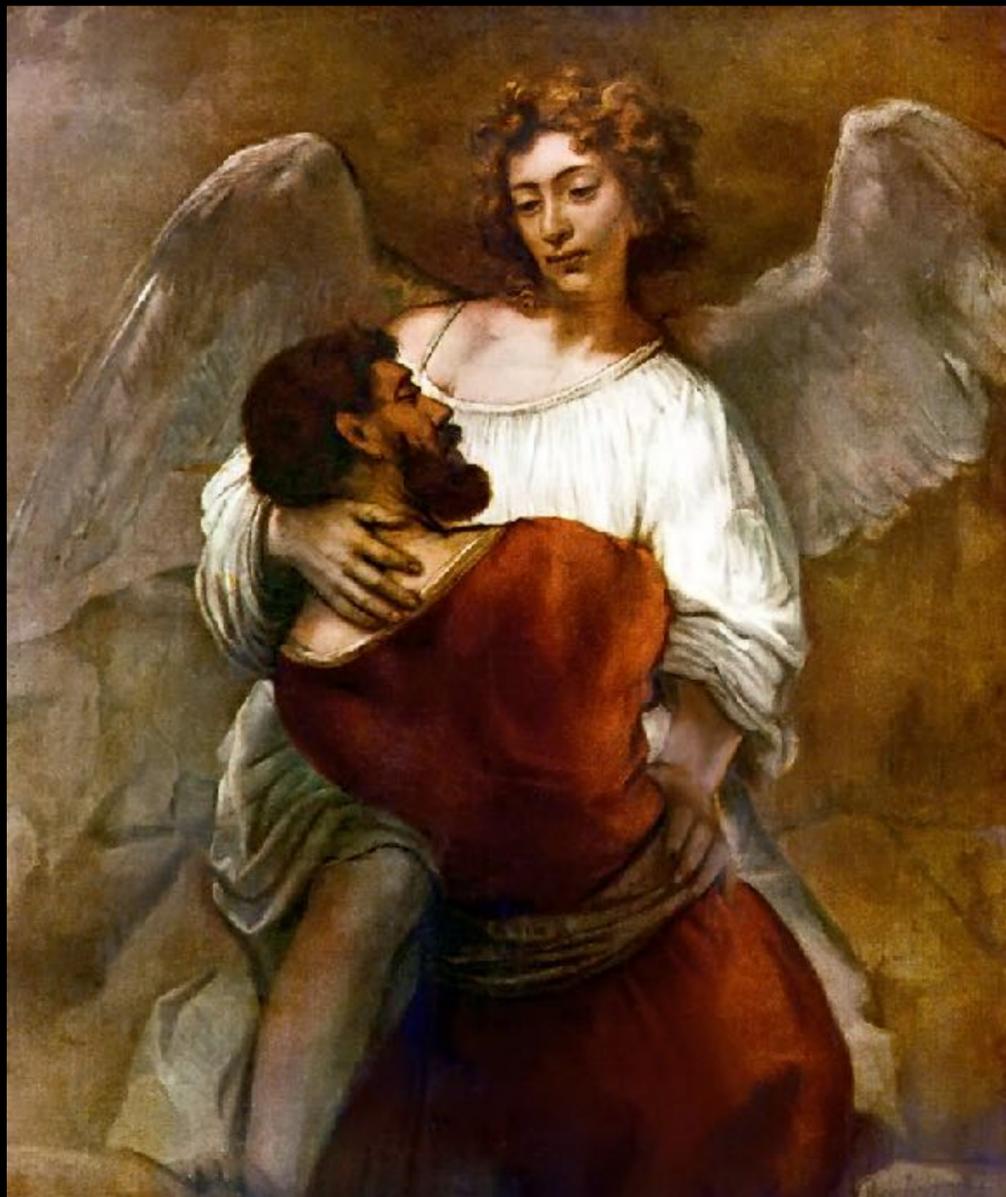
28 And he said, Thy name shall be called no more Jacob, but Israel: **for as a prince hast thou power with God and with men, and hast prevailed.**

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.**



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.**

15 And Jacob called the name of **the place where God spake with him, Beth-el.**

**The Reality of the  
Atonement is to  
“Become One With God”**

That they all may be one;

as thou, Father, art in me, and I in thee,

that they also **may be one in us** . . .

And **the glory which thou gavest me I have given them**;

that **they may be one, even as we are one**:

I in them, and thou in me,

that they may **be made perfect in one** . . .

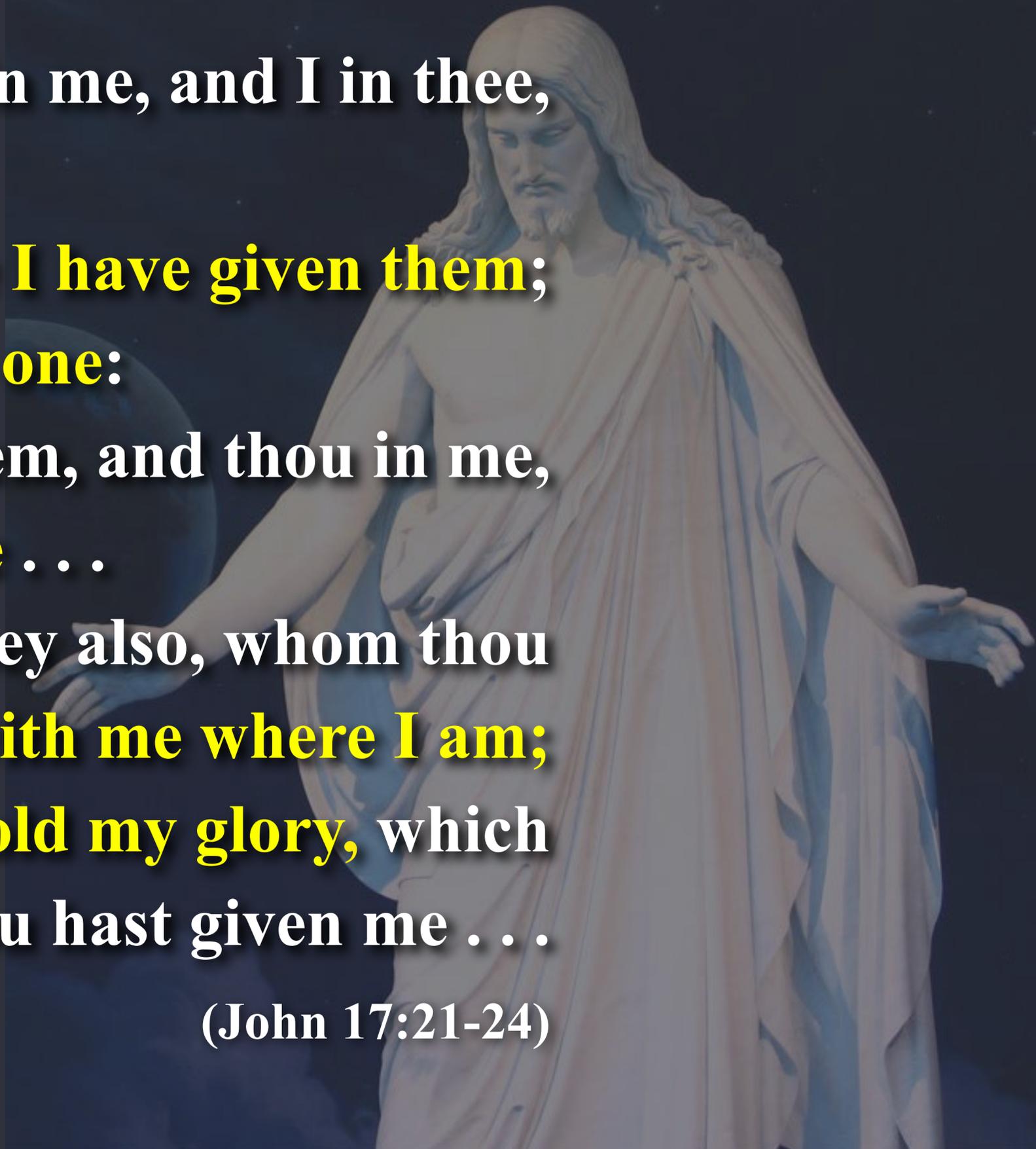
Father, I will that they also, whom thou

hast given me, **be with me where I am**;

**that they may behold my glory**, which

thou hast given me . . .

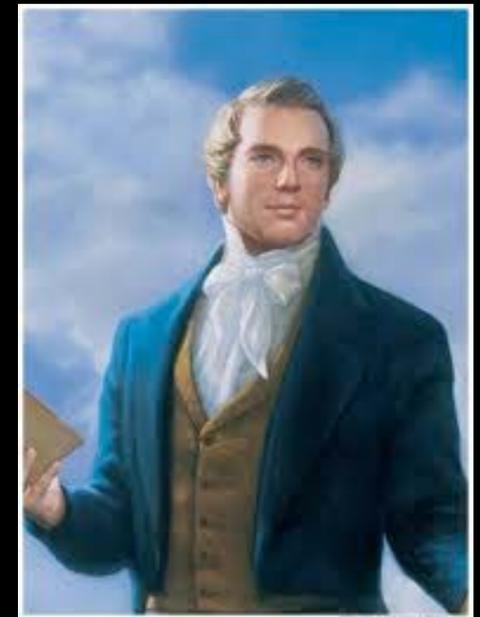
(John 17:21-24)





**‘We cannot dwell with  
God until we develop the  
Character of God’**

**Joseph Smith Jr.**





**The submitting of our will to the will of God is just a beginning . . . Not only must we submit our will to Him, but our exaltation is dependent upon our will becoming “one with” or the same as God’s will.**

**‘We cannot dwell with God until we develop the Character of God’**

**Joseph Smith Jr.**

# When our Character and Will is the same as God

We receive all that “the Father hath”  
become “heirs and joint heirs with Jesus  
Christ”

At One with God

# The Mutual Embrace

**EXALTATION**

# **The Mutual Embrace**

## **The Blessing and Covenant of Abraham**

Abraham ‘sought’ the Covenants of the Fathers which are given after he “found” God and became One With God. The Covenants of the Fathers bestowed in the covenantal embrace are a bi-product of ‘coming unto Christ’ and are the promised blessings of the reality of the Atonement

The Blessings of the Fathers  
The Abrahamic Covenant

**Priesthood**

**Posterity**

**Inheritance**

# **The Mutual Embrace**

## **The Blessing and Covenant of Abraham**

**10 And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;**

**Abraham 2:10**

# The Mutual Embrace

## The Blessing and Covenant of Abraham

11 And I will bless them that bless thee, and curse them that curse thee; and in thee (*that is*, in thy Priesthood) and in thy seed (*that is*, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (*that is to say*, the literal seed, or the seed of the body [The power and authority of the Priesthood was to be upon Abraham and his posterity who are born in the covenant]) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

(Abraham 2:9, 11)

39 For behold, this is my **work** and my **glory**—to bring to pass the **immortality** and **eternal life** of man.

**Moses 1:39**

Speaking of the Doctrines of Exaltation and the Blessings of Abraham, the Lord explained to Joseph Smith why the veil was rent in the Aaronic Temple of Jerusalem.

All have the power of choice to become one with God, becoming the seed of Abraham in preparation for that reality as we development the character necessary to dwell with God, and glorify God at the same time.

The Reality of the Atonement is becoming “One with God” we symbolically receive from God, the *Covenant of Abraham* and by doing the ‘works of Abraham’ we prepare ourselves for the “*Covenant Blessings of Abraham*”

These blessing provide, if we choose to accept them, a “power to become” the sons and daughters of God, to become an heir and joint heir, with and through, Jesus Christ

**By our exaltation the Mutual Embrace becomes a reality as we become One With God**

# The Mutual Embrace

“This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherin he glorifieth himself.”

(D. & C. 132:31)

The image shows a large-scale ancient Egyptian wall painting. In the foreground, two figures are depicted in a ritual embrace. The figure on the left is a man with a large, feathered headdress (nemes) and a blue and gold striped kilt. The figure on the right is a woman with a dark blue headscarf and a similar striped kilt. They are shown in profile, facing each other, with their arms around each other's necks. The background features hieroglyphs and other smaller figures in a similar style. The overall scene is set within a room with a patterned ceiling and walls covered in hieroglyphs and paintings.

**The Ritual Embrace**

**The Sacred Embrace**

**The Mutual Embrace**