

6 - Facsimiles Explained, Part II

Before we continue, are there any questions from our last session?

Question: How did Pharaoh and Nimrod even learn about the sacred ordinances of the priesthood if they were not permitted to hold the priesthood?

During the Patriarchal Age there were no Temples. The sacred ordinances were passed down in family rituals and sacral meals! When a son in a family was ready and prepared, the family took the worthy son up onto a high mountain where an altar had been constructed. The family would surround the altar and observe the worthy son receive those ordinances from his father. In D&C 107, we see where three years prior to his death, Adam gathered all of his righteous posterity into the valley of Adam-ondi-Ahman, where he bestowed upon them his last blessing (See v 41-57). Verse 41 states that *“this Order was instituted in the days of Adam, and came down by lineage.”* We also see in this section that Adam ordained *some* of his righteous posterity and others he *blessed*. **In this gathering the ordinances of exaltation are passed down to Adam's righteous posterity by and under the hands of Adam their patriarch.** That tradition continued through Noah, who then passed those ordinances down to Shem, who served as the Patriarch (Great High Priest) under his father (Alma 13:18) (See also D&C 138:41).

Question: Pharaoh was the son of Egyptus, who was a descendant of Cain. Did I understand that right?

Yes. According to the pattern established in our scriptures, the mother is the one who chooses the next Patriarch for the family. Egyptus placed her eldest son on the throne. Thus, the right to be ordained as the next Patriarch/King comes from Matrilineal Authority rather than from Patriarchal Authority. Cain's posterity could no longer administer the ordinances of the Patriarchal Priesthood after he conspired to murder his brother Abel (D&C 84:16). In Abraham 1 we see that...

... this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

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; 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.

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.” (Abr 1:21-25)

Ham's wife was a descendant of Cain and her name was Egyptus. They named their daughter Egyptus also. It was this daughter who discovered Egypt after the flood waters receded. She then settled her sons in the land and put her eldest son, Per-Wer (which signifies *King by Royal Blood*, or Pharaoh) on the throne of the land she discovered.

Moving on in our discussion... Keep in mind, all of these common elements of a coronation ceremony show parallel agreement by Irstram and Hocart, two Non-LDS scholars who completed their research independently and in separate time periods from one another. These are the patterns we can recognize not only in our own LDS religious culture but also within our country's political traditions.

These ancient coronation ceremonies also fulfill the ancient prophecies of Christ, who the scriptures foretold would be the King of Kings, and Lord of Lords, and who would rule with a sceptre of truth and justice and mercy. After three days in the underworld Christ steps out into the Garden and sees Mary. As she comes to Him, he bids her to “touch me, not, for I have not yet ascended unto my Father.” He indicates He needs to return and report to His Father that he has been true and faithful in all things His Father had asked him to do. Then He can sit on His Throne and take His rightful place and rejoice with all creation.

Three Days

The term “three days” in scripture always represents a movement from one environment into a new environment. Jonah spent three days in the belly of a whale; Jesus spent three days in the tomb; Moses pled with Pharaoh to allow the Children of Israel to travel three days into the wilderness so that they could make sacrifices unto the Lord their God (Exodus 3:18). If you do a word search on “three days” you will discover some interesting things. In most every case, you will see the movement from one environment to another. It's another pattern. Alma was out for three days; King Lamoni was out for three days; Paul was out for three days. Changes took place in all of them.

| Porter | Irstram | Hocart |
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| 19. 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. |
| 20. 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. | The Queen is consecrated with the King. W. So are the vassals or officials. |
| 21. 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. The King takes three ceremonial steps in imitation of the rising Sun |
| 22. Only the King can plant, prune, harvest and dispense the fruit from the tree of life. | (10) The King planted his life tree. | |
| 23. With the new King comes the New Creation, as all creation sings the creation hymn (<i>poema</i>). The heavens and the earth rejoice. | (21) Festivities were held. | N. A feast is given. |

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| 24. Blessings 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. Christ sweat drops of blood: the gift of mercy. | (18) The King scattered beans, etc. among the people. | M. The people rejoice with noise and acclamations. |
| 25. 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. |
| Commencement is progression, traveling up the scale or ladder of exaltation, being found true and faithful in one level and then progressing to the next. From Telestial to Celestial. | | Z. The King may be consecrated several times, going up each time in the scale of kingship. |

At a coronation the king always scattered gifts, which are called *sparsiones* (*spar-si-o-nes*). They are the gifts of the king to the people of his kingdom, those whom he shall bless and protect. Anciently the king would scatter flour mixed with blood, signifying the symbols of fertility and life. In our day, when a couple gets married, that is a coronation. We don't toss little balls of blood and flour; instead we toss—rice! This tradition originates from the ancient practice of casting *sparsiones* following a coronation. Similar gifts are distributed on anniversaries, marriages, and on birthdays. In Latin cultures a *piñata* is strung up, and when it is broken, the gifts are scattered on the ground, and the people have to scramble to obtain those gifts. The scattering or spreading of the gifts extends to other events such as Halloween and Christmas. The gifts are supposed to come from God, the son of God, or the king who represents the son of God. The giver comes from the world of the Gods. We receiver cannot necessarily see the benefactor, like Santa Clause, Easter Bunny, Tooth Fairy, or being blindfolded. The giver of the gifts is to be hidden, and we are to scramble, search and work in order to receive the divine gifts.

The *sparsiones* that Christ gave were His great drops of blood! In the Garden of Gethsemane, He sweat great drops of blood for those who believe on his name. It was given freely, we may not see how or understand, but we have to scramble for His gifts by exercising faith and changing our character. We have to make ourselves worthy. We have to accept that atonement and create a relationship with our Savior and King! We have to work for those gifts in order for them to become efficacious in our individual lives.

All of these things are connected to the prophecies about Christ. We have a right to become a king or a queen, a priest or a priestess. At the Temple we participate in the ordinances of Kingship and coronation. We participate in ordinances to become a *first-born* unto God. The ritual combat we fight is around us all day long. We're going to die, but we have a substitute. Christ is our substitute sacrifice so that *we* can receive that coronation. The *sparsiones* He gives us are those great drops of blood, as our garments must be washed white in the blood of the Lamb.

The Ritual Combat and Substitute Sacrifice

What is going on at the time Christ is crucified is called the *ritual combat*. It is when the king in Rome is going to be chosen. As part of that, Caesar was to participate in his own coronation ceremony again. You may remember that after Jesus raised Lazarus from the dead (he had been dead four days) there were many who believed on Jesus after that event. Others went to the Pharisees to report what Jesus had done. John records what then happened:

John 11:47-51

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. [*They are worried about their own position more than anything else.*]

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. [*It's the time of the year for a substitute sacrifice.*]

51 And this spake he not of himself: but being high priest that year, *he prophesied that Jesus should die for that nation;*

They then take Jesus to Pilate. Pilate finds no fault in Jesus that is worthy of death, as they had claimed. He says to them:

38 ... I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? [*Substitute sacrifice*]

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. (John 18:38-40) [*Bar-abba means son of his father*]

Pilate was prepared to release Jesus rather than a known malefactor, but they all cried for Pilate to release Barabbas, not Jesus. They told Pilate that Jesus had claimed himself to be the king and the Son of God and should therefore be put to death. "But there's nothing wrong with him," said Pilate. He was all set to release Jesus, but the Jews (leading authorities) cried out and said,

12 ... If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

14 ... he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, **We have no king but Caesar.** (John 19:12, 14-15)

At the very same time Caesar was to be coronated in Rome, Jesus was made a substitute sacrifice for Caesar. Jesus' own priesthood leaders conspired to have Him put to death as a substitute sacrifice. Christ, in Jerusalem, was fulfilling the prophecies which Caesar's coronation represented. There were further elements that indicated the fulfillment of prophecy: The substitute must be a

stranger in town (Christ was from Galilee); the stranger must have blonde or auburn hair and blue eyes. These were the same things that characterized Abraham when he was to be the substitute sacrifice for Nimrod at Nimrod's coronation. This is what was happening when Abraham and Sarah entered Egypt at the time of Pharaoh's coronation. It was only in the Roman Empire that the soldiers of the king could play the game of kings and cast lots for the substitute's clothes (John 19:24; Ps 22:18).

The scattering of the beans has historical significance from the time Cyrus, King of Persia. Before Cyrus became King of Persia he had been recognized as a very successful General in his king's army. He had the respect of his armies, he had a lot of power, and he had accumulated a lot of spoils. The King of Persia invited Cyrus to come be King for a Day. He was going to be the substitute sacrifice. When that day arrived, Cyrus had his armies distribute all of his spoils among the people (i.e. he cast out his *sparsiones* among his people). The voice of the people proclaimed him to be the real King and the old king then became the substitute for "King" Cyrus! This is how Cyrus came to the throne of Persia because of the Coronation ceremony.

Question: Why does there have to be a substitute in the first place?

Because they hadn't quite figured out the resurrection part just yet. (*laughter*) In Egypt one time the chief priests of a certain pharaoh convinced him that they did in fact have the resurrection figured out, and the pharaoh became the substitute, but he never did come out of the basement of the Temple again! In the actual ritual combat, the "king" has to die. So they choose a substitute to take the king's place for a day. In this combat, he dies and the real king goes into the Temple for the three days and then returns as a "resurrected" king and eternal son of God on earth.

After Christ fed the five thousand, he had to go into hiding.

15 When Jesus therefore perceived that they would come and take him by force, **to make him a king**, he departed again into a mountain himself alone. (John 6:15)

The bread and fishes that Jesus used to feed the five thousand was Christ giving out *sparsiones*, and because of that act they wanted to make him a king. The phrase, "*they wanted to make him a king*" also indicates exactly what time of year Jesus fed those five thousand! Coronations always took place at the beginning of the New Year in **April**.

Another part of a Coronation Ceremony is that a Queen has to be consecrated with the King. A King cannot be coronated without a queen. This is the story of Esther in our Old Testament. When Abraham and Sarah enter Egypt together, it is the time of the coronation, where the king will also take a wife. The Lord informs Abraham that he needs to instruct Sarah to tell the Pharaoh that Abraham is her brother; otherwise Abraham's life would be forfeit. Sarah was the most beautiful, graceful, and talented among all the women in the kingdom. Sarah was indeed taken into Pharaoh and became his queen for three years. The story is told in the Midrash that one day Abraham's nephew Lot is standing around with the servants of the of Pharaoh, and overhears them saying among themselves that ever since Pharaoh married that new queen, he gets sick every afternoon and has consequently not ever been the husband to his queen. Lot tells the servants that if the Pharaoh had not taken the wife of Abraham, he would not have ever been sick! Of course, the servant runs to tell Pharaoh that his queen is actually the wife of Abraham. Pharaoh gets mad and

returns Sarah to Abraham, including the dowry he had given Sarah (which included Hagar and many flocks and herds), and tells them to leave his kingdom! It was because of the coronation that Sarah is also tested and her sacrifice is recorded. Just as Abraham was tested when asked to sacrifice Isaac, Sarah's test was to marry Pharaoh. Her marriage was never consummated because Pharaoh was "sick" every single day, so the story goes. That was her test!

The Queen also has to be consecrated during the time of the king's coronation. This is why we have beauty pageants today. Such pageants date back to the time when the queen was chosen for the king during his coronation ceremony. Also connected to the coronation is the mention of his mother. It's the mother who legitimizes the right of her son to be king. During the coronation of the kings of Judah, the name of his mother is always mentioned. (See 1 Kings 14:21; 15:2; 2 Kings 12:1; 14:2; 15:2; 18:2; 21:1; 22:1; 23:31, 36; 24:8.)

The King then has to travel around his domain. When Abraham received his endowment, the Lord explained where the borders were to his kingdom, and he was to travel all around his domain. During this time, vassals or other officials are also consecrated. Our new president, after the inauguration, will make stops around the country and during this time will appoint various people to become part of president's cabinet, those who direct the president's policies and programs.

Just as the ancient kings had to be consecrated several times before moving onto further areas of the temple, we also cannot move from various places in our temples until we have received further instructions and ordinances.

***Question:** When a woman marries a king, she becomes a queen, but when a man marries a queen, he does not become a king...why is that?*

Because it is "matrilineal." It is the wife (queen) who legitimizes his authority to become the king. In the Old Testament it is always a Matrilineal-Patriarchy. The patriarch for the family is chosen by the matriarch. In a Matrilineal Patriarchy, only the mother can declare who the birthright son is (as in the case of Eve, Sarah, Rebekah, Tamar, etc.) since only the mother knows who her firstborn son is and who the father really is. This means that the birthright son and patriarch is chosen by the mother (the matriarch), and ordained and set apart by the father (or patriarch, as in the case of Jacob and Esau and many others).

The concept of matrilineal patriarchy is especially evident when it comes to Mary, the mother of Christ. In the prophecies of Isaiah, "a virgin shall conceive." In the Book of Mormon, "a virgin that is pure and white above all that is pure and white shall conceive and her name shall be called Mary." These stories verify that Christ really is the Savior because the prophecies declare who His Mother is to be. Isaiah wanted his readers to know the sign of who the matriarch of the son of God was to be.

Our scriptures follow the pattern of naming the Mother of the Son of God and even declaring her name! The nativity story recited in the Book of Luke is not so much the story of the birth of Christ as the story of Mary and her Son.

It's the mother who legitimizes the son's right to rule. The stories and the genealogies in the Old Testament are not there just for fun and drama—those stories chronicle Christ's right to reign because of his ancestral mothers: Rahab, the harlot at Jericho; Tamar, who acts as the harlot; Ruth,

who “uncovered the feet of Boaz,” which means she slept with him; and Bathsheba, and then Mary. All of these women in Christ's genealogy were of questionable character. Everyone has a skeleton or two in their closets, so don't worry about it too much!

The Olympics originated from the ritual combat in Greek Coronation ceremonies. The ritual combat was the competition that produced a victor who was made king. When Queen Elizabeth decides to step down, we will see elements of the coronation ceremonies that we have been discussing here today.

These facsimiles we have discussing are all placed in the proper order in our Book of Abraham:

(1) The Death of the God, (2) The Resurrection and Ascension and (3) The Enthronement.

Joseph placed them in the correct order, defining and explaining them as exactly what Abraham had been seeking for. Remember, he wanted the rights of the fathers and the blessings of the fathers. Abraham wanted his endowment of power and to become a prophet, priest, and king unto God. This is why these illustrations are in our Book of Abraham; they are what the book is about. They are there to represent what Abraham says was happening to him (Abr 1:12).

Final clip from Faith of an Observer: The Works of Abraham

We must do the works of Abraham. And then we are told specifically in the Doctrine and Covenants, that means sacrificing, if necessary, your own life. Abraham was willing to do that, and everyone at some time or another will have the opportunity to show that he'd be willing to do that. Remember we're told that Abraham was tested to the last extreme, to the ultimate extremity, as we are told in the Doctrine and Covenants. (36) Unless you are willing to give everything, you cannot claim eternal life. It's not to be cheaply bought. These are the great blessings of Abraham, Isaac, and Jacob, and must be bought. . . they must be willing even to give life itself, and so forth. There's a story told in the Midrash. It begins with Abraham sitting in the door of his tent in the plain of Mamre in the heat of the day. It's probably what inspired the story. It was a hot day. It said it was a day like the breath of Gehinnom. Like the breath of Hell was coming out, and you can see the kind of country it was, and is, when this is so, the heat and the dust and the sand . . . that's utter desolation.

And he was worried, of course, because he says some poor stranger might be lost out there. Someone might have lost his way, and be perishing, because you're not going to last an hour in this. So he sent his faithful servant Eleazer out to look everywhere. He sent him out in all directions and he came back, “No, I can't find anyone anywhere.” He was still worried. He says, “There might be someone out there.” You have these feelings. . . so he went out himself, though he was very sick at the time. He was sick and ailing, and old, and he went out into that Hell. And he looked and searched, but he found no one. And at the end of the day he came back exhausted toward his tent. As he approached the tent the three strangers were standing there. It was the Lord and the two with Him. . .because the Lord goes with His two counselors, so to speak. He throws himself down on his face, and then it is that He promises him Isaac, as a reward for what he had done. This supreme offering. It's a very moving story. (37) He'd gone out to look for his fellow man and ... out in that dusty hell, you see, all alone. Eleazer couldn't find anyone, and he said, “I think I can find

someone.” Well, he found something. He found the answer to the thing he’d prayed for all his life. His son Isaac. It’s a beautiful story. But the desire of Abraham was that through him, his people and all mankind should be blessed. This Abraham who towers like a colossus is Every Man, as every man should be. In this world, remember what the Lord promised the Apostles: “In this world ye shall be tribulation. But be of good cheer. I have overcome the world.” (38)

36: D&C 101:4; 132:36, 50-53

37: Bernard Beer, *Leben Abrahams nach Auffassung der Judischen Sage* (Leipzig: O. Leiner, 1859) pp 37-39-153-159, nn 367-409 {The Life of Abraham in the View of Jewish Legends}

38: John 16:33