

CHAPTER TWENTY ONE Egyptian Religious Comparisons

Christians use the title *King of Kings* to refer to the glory of Jesus since he ascended into the heavens. He is also known as *Lord of Lords*. These titles and honors occur in such modern works as Handel's *Messiah*. The same titles are used in the Old Testament where *Lord of lords* and *God of gods* refers to Yahweh, the God of Israel.

These identical titles are found in the *Egyptian Book of Life*. There *King of kings* and *Lord of lords* are titles applied to Osiris, the man-god who overcame death, ascended into the heavens, and who now casts his rays of light upon men. The numerous parallels between the Egyptian writings and the Bible offer important insights into our religious origins. The titles, epithets, appellatives and attributes show how closely the religious beliefs of ancient Egypt agree with those of Christianity.

The material casts a different light on our religious heritage, its origins, and its theological ramifications. The information is useful to show how God works on our world; he has a plan and a purpose that is now unfolding dramatically. His glory will be revealed in the ages to come. Those of us living in this generation are participants in a work of revelation that will shine through generations to come.

I have several purposes in drawing out the parallels:

1) To show unequivocally the intimate similarity between Egyptian and Christian religious belief. Although the Egyptian writings are greatly contaminated by later additions and perversions they show that the people of most ancient Egypt had true knowledge of God and the celestial realms. The connections are far more than coincidence, much beyond accident, certainly not psychological invention. There is a causal relationship in the religious traditions, a tie dependent upon the actions of God himself. God worked with men in the dim mists of the past; he also works today. Only the nonsense of our modern theological structures prevents us from recognizing that work.

2) To bring into one context apparently disparate, seemingly unrelated, material. The biblical evidence is scattered and, to my knowledge, has never been brought together into analytical review. This lack of discernment has obscured the true nature of the biblical sources. Therefore, Christians are mostly unaware of the nature of their sources. Their belief is subject to habits of mind which shunted aside the reality of the heavenly realms, and which ignored important elements of their religious foundations.

3) To show that Jesus, a Jew, was not a maverick. He was not a mere human mortal striving to find immortal substitutes for a finite mortal life. His human life was known long before it took place on the flowing pages of eternity.

4) To lay the ground work for a deeper understanding of the heavenly beings, the gods, and the Sons of God. Conventional Judeo-Christian views reject this material in the Bible.

5) To clarify the titles and appellatives which occur in such abundance. Names become confused with the deterioration of time.

6) To highlight the pagan content of Christianity and show how it affects theological doctrines.

7) Most importantly, to restate the case for our Creator. The evidence helps to show the reality behind the sources.

My procedure in the following is to list the various titles and attributes together with the specific reference in the *Egyptian Book of Life* and in the Bible. The categories are separated for convenience of discussion.

The titles are listed first. On the same line in the second column is the Egyptian name, the Plate number, and line of the *Papyrus of Ani* on which the reference can be found. In the third column is the biblical name with its reference. Not all attributes or titles in a particular Egyptian or biblical context may be mentioned; only those pertinent to the specific reference are provided.

To avoid confusion I shall use the name Jesus, but not Christ. The word Christ is a title, an attribute of function, which, like traditions everywhere, has become personified into a name. Much of this Christian practice is due to the apostle Paul. We should be aware of this distinction in our use of the names since they reflect human transformation of the divine names and titles.

King of Kings

Title	Egyptian	Judeo-Christian
King of kings	Osiris Plt 2, ln 8 Plt 26, ln 2	Jesus Rev 19:16
Lord of lords	Osiris Plt 2, ln 8 Plt 26, ln 2	Jesus Rev 19:16
God of gods	Osiris Plt 26, ln 2	Yahweh II Chron 2:5 Deut 10:17 Dan 2:47

One can interpret these titles differently:

1) As a royal king or an outstanding figure of a king. This would be similar to the expression "He is a lawyer's lawyer," or a "Doctor's doctor." In this sense he would be a "King's king" or a "King of kings."

Such interpretation is trivial. The expressions show that this King, Lord, and God is a King of other heavenly kings, a Lord of celestial lords, and a God of living gods.

2) As a King of earthly kings. This is the common interpretation. Under this view Osiris and Jesus would be King of earthly kings, Lord of tribal lords, and a God of metal, wood and stone gods.

This view implies a contradiction. If Osiris or Jesus were a God to earthly gods they would bow down to him. But this is impossible. Gods of metal, wood or stone are dead; they cannot bow down to anyone. They are an abomination to Yahweh. He would not express himself as a God of such abominations; such view is incompatible with his living power and authority. *You shall have no other gods before me.*

Yahweh also spoke against the pagan polytheistic gods of people who did not know a living God. They were the debased and degenerate memory of times long ago. Yahweh now does a new work with the people of this planet; he commanded that we forget those corrupt memories. Christians try to obey his wish, but they default to blindness; they do not want to know the reality of the heavenly realms.

3) As a King of heavenly kings and a Lord of celestial Lords. He is a God of gods, Ps 82, and a God of many lords and many gods in heaven, I Cor 8:5.

King and God of Heaven

Title	Egyptian	Judeo-Christian
King of Heaven	Ra Plt 20, ln 9	
God of Heaven		Yahweh Ezra 5:11, Neh 1:5
Lord of Heaven	Ra Plt 1, ln 7	Jesus I Cor 15:47
King of Glory		Yahweh Ps 24:7

In these titles we see that Ra is the King and Lord of Heaven. If Osiris is the King of heavenly kings then Ra and Osiris are the same personality. Osiris was the human incarnation of Ra. Jesus was the human incarnation of Yahweh. Ra is equivalent to Yahweh while Osiris is equivalent to Jesus.

The texts show Ra as King and Lord of the gods, and confirms Ra as another name for Osiris. Khephera also appears as King and Creator of the gods. Thus we find a trinomial designation for the Egyptian God: Osiris-Ra-Khephera. The Christian trinomial is Jesus-Yahweh-Michael.

King of the Gods

Title	Egyptian	Judeo-Christian
King of the gods	Khephera Plt 1, ln 3 Ra Plt 19, ln 7	Yahweh Ps 95:3
Lord of the gods	Ra Plt 19, ln 14	Yahweh Ps 97:9 Ps 135:5
Lord of heavenly hosts		Yahweh Numerous passages

In Plate 7, line 14, and following, Osiris is explicitly identified with Ra:

I am Yesterday; I know Tomorrow. Who is this then? Yesterday is Osiris, and tomorrow is Ra on the day when he shall destroy the enemies of Neb-ertcher, (literally lord of entirety), and when he shall establish as Prince and Ruler his son Horus . . .

These phrases find parallel in the Bible:

Jesus Christ, the same yesterday, today, and forever, Heb 13:8.

Yahweh, thou has been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting, thou art God, Ps 90:1-2.

In Matt 26:53 Jesus is quoted as claiming the ability to command twelve legions of angels. That claim certainly makes him a Lord of hosts.

Prince of the Heavens

Title	Egyptian	Judeo-Christian
Prince of Princes	Osiris Plt 2, ln 8	Michael Dan 8:25
Prince	Osiris Plt 36, ln 2	Michael Dan 10:21
Prince of the gods	Osiris Plt 2, ln 2	
Chief Prince		Michael Dan 10:13
Great Prince		Michael Dan 12:1
Prince of angels		Michael Rev 12:7

Here we have a direct link between Michael, supposedly an archangel, with Osiris. Previously the parallels with Osiris were limited to Yahweh and Jesus. (Archangel means Chief Angel, a Commander of Angels.) This opens other possibilities. Is Michael the heavenly name for Jesus? We see that Osiris is the equivalent of Jesus, the one who lived as a man, died, and resurrected that we might have eternal life. Ra is the equivalent of Yahweh, the name for the personal God of the Egyptians and the Hebrews. Khephera is the equivalent of Michael, the one who is in command of the heavens, the Creator. Curiously, the name Michael is limited to the apocalyptic books of Daniel and Revelation. This name does not appear in the prophets, where Yahweh is used exclusively. The name Michael, literally in Hebrew, means "He who is God." He is the Creator. The Egyptian sources offer three views of the Creator as one personality: Michael-Khephera, the celestial name; Jesus-Osiris, the incarnate god-human; Yahweh-Ra, the god who took the people of this planet directly under his wing and who chose Israel as his special agent for light and truth. But they failed.

He is a Prince to men and the ruler of this world.

King of the Earth

Title	Egyptian	Judeo-Christian
Ruler of earthly kings		Jesus Rev 1:5
Ruler of the world	Osiris Plt 19, ln 9	Michael Dan 12:1 Yahweh Ps 47:2
Prince of men	Osiris Plt 2, ln 2	Michael Dan 10:21
King of the earth		Yahweh Ps 47:7

Here we have an explicit connection among Jesus, Yahweh and Michael, although the references in Daniel are not obvious. In Dan 10:21 *Michael is your Prince*. This could mean either Prince of the Israelites, or Prince of this world. However, we should not expect a King of the Heavens to be Prince merely to a small group of tribal people, even though they had been chosen for service to their fellow man. He is truly a Prince to all the people of this planet. Dan 12:1 shows Michael as *the Prince who has charge of your people*. Again we would not expect him to be Prince merely to one small group, but rather to all the people of this world. He has charge over all of us. The Creator, the one who made not only the earth but also the stars, has taken this planet under his wing. Michael, the commander of hosts of angels, has a special relationship with this troubled world. He came down here as a babe, experienced human life in the flesh, died an ignoble death, and resurrected to become full sovereign of his creation. In becoming one like us he was elevated to full authority in his dominions.

General Appellatives

Title	Egyptian	Judeo-Christian
Holy One		Yahweh Many passages Jesus Mark 1:24 Acts 3:14
Ancient One Great One	Ra Plt 21, ln 3	

High and Lofty One		Yahweh Isa 57:15
Mighty One	Osiris Plt 2, ln 7	Yahweh Isa 9:6
Everlasting King		Yahweh Jer 10:10
Lord of Eternity	Ra Plt 35, ln 2	
Pilot of the world	Ra Plt 25, ln 2	Yahweh Ps 93:11

The lists could be extended but are sufficient to demonstrate the range of titles and honors accorded the personality in the heavens who is our Creator. The Egyptian texts clearly show that he was known as the Creator, Lord, God, and incarnate God, long before historic times. Jews and Christians were not the first to have this knowledge, but they were the first to be uniquely honored by the earth life of an incarnate God. His life had been forecast in the dark reaches of the past, but that knowledge was lost long before he appeared on our world.

Where does he live?

Holy Residence

Title	Egyptian	Judeo-Christian
Holy Mountain	Manu Plt 1, ln 4	Zion Ps 2:6 Heb 12:22
In the far north	Great Bear Plt 7, ln 92	Zion Ps 48:2 Isa 14:13

Not only is a residence identified but the location is given. It is in the far north, the holy assembly of the gods.

Other attributes are associated with this personality but in the distorted polytheisms of Egypt the attributes are personified. The difference between Egyptian knowledge and Judeo-Christian knowledge is highly significant. The one is degenerate; the other is alive. Maat and Thoth, Truth and Righteousness, were in the heart of Ra; they were the very core of his personality and existence. While this is true of our living God, we do not know these attributes as personifications in the sense the Egyptians understood them.

Truth and Righteousness

Titles	Egyptian	Judeo-Christian
Righteousness, truth, and justice	Maat Plt 1, ln 4	Yahweh Many passages
Intelligence, wisdom, knowledge and law	Thoth Plt 1, ln 9 Yahweh	Jesus Col 2:30, John 1:1-5 I Sam 2:3

John used the expression Logos to describe that One who was in the beginning. The word is from the Greek meaning *divine reason*, the controlling principle of the universe, the divine law, the right way, the upright way, the true way, the way of God the Father as he expressed himself in and through his divine Son. This is the only way that will prevail; all other ways must perish. God the Father has a purpose and a plan; all who stray from Logos shall disappear, never to be known in eternity. Rebellion against the right way led to war in heaven. But the children of revolt shall cease to exist and shall never rise again.

Celestial Warfare

Title	Egyptian	Judeo-Christian
War in heaven	Ra-Osiris against Apep and the watchers Plt 7 text	Michael against the dragon and his angels Rev 12:7
Children of impotent revolt	Plt 7 text	Rev 20:10
Shall never rise again	Plt 1, ln 11	Rev 20:10
Victorious over foes	Ra Plt 22, ln 16	Yahweh Isa 14:15
Land monster	Apep Plt 1, ln 15	Leviathan Isa 27:1

Water monster	Nak Plt 1, ln 14	Behemoth Job 40:15
Enemies under feet	Osiris Plt 33, ln 4	Jesus Heb 1:13 Mark 12:36
Given to fire	Plt 1, ln 9	Rev 20:10
Hates wickedness and falsehood	Ra Plt 7 text	Yahweh Psa 45:7
Siezes power over darkness	Ra Plt 7 text	Jesus Col 1:13
Burning of damned	Plt 7 text	Rev 19:20 Rev 20:15

The correspondence between the two is full, containing most elements of Christian belief, with a God of heaven, war in heaven, a ruler of this earth, a judgment, and resurrection with hope of eternal life.

Judgment and Eternal Life

Title	Egyptian	Judeo-Christian
Weighed in Vignette the balances	Plate 3	Dan 5:27
One who weighs righteousness	Thoth Plt 3 Vignette	Yahweh Isa 26:7
Resurrection promised	Ra Plt 1, ln 5	Jesus John 11:25
Eternal life	Ra Plt 1, ln 8	Jesus John 5:24