



Egypt, Tutankhamun, and the Book of the Dead

(Joseph Rees - rev. 4.2.97)

The Book of the Dead was a record that was inscribed upon the tombs of pharaohs, the walls of pyramids, and upon the coffins of the Egyptian people. It is a record that dates back as far as 3000 BC or more. It was not until Napoleon Bonaparte and his armies invaded Egypt, and discovered the Rosetta stone that these hieroglyphics could be deciphered. This stone, which had a thank you letter to the Pharaoh written in three languages, Greek, Demotic, and hieroglyph (or Holy Writing in Greek), allowed the translation of the hieroglyphs of the Book of the Dead to be translated. Below is a picture of the stone:



When translation began, scientists and archaeologists were shocked. The book seemed to be a journey through death. The words in the book were to help the deceased to travel safely to the next world. The journey contained a series of twelve gates. (Note: There are twelve apostles that shall judge each generation in LDS theology) At each of these gates was a person which was drawn as a serpent with human legs. The deceased had to answer certain questions correctly in order to pass the guard at each gate,

in succession. Within the Book of the Dead were the answers to these questions. Some of the knowledge needed was “the name of the doorkeeper, the name of the watcher, and the name of the herald.” If the person made it passed all the gates, they were accepted into a better world, or Harvest, as they called it. In the Book of the Dead, there is also mention of a great judgment hall, where all would be held accountable for their earthly actions. In the hall, a persons heart was placed upon a balance, weighed against a feather (the feather of Maat[truth]). This was known as the weighing of words (note: there are two weighing of words, one took place before earth, and the other will take place after earth). If the persons heart balanced properly, there were admitted to live with God. If they did not balance, there was a creature drawn that was to devour any such souls. The Egyptians had reference to a “second dying” within the Book of the Dead. Upon the Book of the Dead was also inscribed a prayer that one’s heart would not fail them upon judgment. It was a prayer directed to their heart. They also proclaimed that they had not broken certain commandments and covenants. Some included the shedding of innocent blood. The creature Am-Mit was drawn with a forepart that is like that of a crocodile, the middle of the body is like that of a lion, the hind quarters are like those of a hippopotamus . The Egyptians believed that all were equal after death. In other words, the Pharaoh had to do exactly what the common man had to do to live with God, in the Harvest. The Book of the Dead makes reference of the Spirit-body reuniting with the body upon Earth, after death.

Upon discovery of the tomb of King Tutankhahmun, it was noted that there were twelve steps built that allowed the ascent from the tomb. Thus, allowing the Pharaoh to pass the twelve gates upon death. The tale of this king is interesting. It is speculated that his father was the previous pharaoh. The previous pharaoh had a difference in his rule, as compared to the rule of past and future pharaohs. This speculated father of Tutankhahmun believed that there was only one true God. The God of the “Sun with arms.” This God is depicted as the sun with outreached arms. Another name for this hieroglyph can be Ahmun-Rah, or the Sun God. This pharaoh destroyed all other images of the gods during his reign, professing that there was only one God that could bring us to heaven. When he died, Tutankhahmun reigned, and brought back the “false” gods. Tutankhahmun would have been named by his father. His name, if pulled apart by phonetic sounds (as this is how hieroglyphs are written) can be seen as Tut - Ankh - Ahmun. The word Ankh means “eternal life” (it is the very symbol in hieroglyphs), and in LDS theology it has special meaning, to be found in the books in the Manti, Utah temple. That meaning will not be discussed here, but it should be known that it means eternal life. The word Ahmun can be recognized from the god Ahmun-Rah. It will be interesting to note that the word Ahmun has been anglicized to the word

Amon, or Amen, which is the name for Jesus Christ. Thus, Tut-Ankh-Ahmun, roughly translates as “To gain eternal life, one must go through the God Amen (Jesus Christ).” This would have been the name that his father gave him, a father who believed that Ahmun-Rah was the only true God. Unfortunately, Tutankhamun did not share his father's beliefs. King Tut only lived to be eighteen. Upon his casket, was carved the picture of the two cherubim with wings outspread, touching in the middle, exactly like that of the ancient Hebrews.

Throughout the Book of the Dead are passages that seem to point to Christ. For example, consider this passage from the “Hymn to Osiris”:

"Thou art the Great Chief, the first among thy brethren, the Prince of the Company of the Gods, the stablisher of Right and Truth throughout the World, the Son who was set on the great throne of his father Keb. Thou art the beloved of thy mother Nut, the mighty one of valour, who overthrew the Sebau-fiend. Thou didst stand up and smite thine enemy, and set thy fear in thine adversary. Thou dost bring the boundaries of the mountains. Thy heart is fixed, thy legs are set firm. Thou art the heir of Keb and of the sovereignty of the Two Lands. He (Keb) hath seen his splendours, he hath decreed for him the guidance of the world by thy hand as long as times endure. Thou hast made this earth with thy hand, and the waters, and the winds, and the vegetation, and all the cattle, and all the feathered fowl, and all the fish, and all the creeping things, and all the wild animals thereof. The desert is the lawful possession of the son of Nut. The Two Lands are content to crown thee upon the throne of thy father, like Ra (thy father, God)."

Consider next this passage as it relates to the fall of the devil. It is taken from “A Hymn of Praise to Ra When He Riseth in the Eastern Part of Heaven”:

"Thine enemy the Serpent hath been given over to the fire. The Serpent- fiend Sebau hath fallen headlong, his forelegs are bound in chains, and his hind legs hath Ra carried away from him. The Sons of Revolt shall never more rise up."

And also from the same hymn, consider this passage in light of the Book of Remembrance spoken of in the Holy Bible:

"Let my name be called out, let it be found inscribed on the tablet which recordeth the names of those who are to receive offerings."

Next, consider this passage from “Nekht, the Captain of Soldiers, the Royal Scribe, Singeth a Hymn of Praise to Ra,“ in light of the life and mission of Jesus Christ:

" . . . the divine man-child, the heir of eternity, . . . king of the earth, prince of the Tuat (the Other World), governor of Aukert . . . O thou god of life, thou lord of love, all men live when thou shinest; thou art crowned king of the gods. . . Those who are in thy following sing unto thee with joy, and they bow down their foreheads to the earth when they meet thee, the lord of heaven, the lord of the earth, the King of Truth, the lord of eternity, the prince of everlastingness, thou sovereign of all the gods, thou god of life, thou creator of eternity, thou maker of heaven wherein thou art firmly established. The Company of the Gods rejoice at thy rising, the earth is glad when it beholdeth thy rays; the people who have been long dead come forth with cries of joy to behold thy beauties. . . The Serpent-fiend hath fallen, his arms are hewn off, the Knife hath severed his joints."

Next, a passage from “Hymn to Osiris Un-Nefer.” Consider the fact that Christ is the Judge and political “whip” of God the Father as you do so:

“A Hymn of Praise to Osiris Un-Nefer, the great god who dwelleth in Abtu, the king of eternity, the lord of everlastingness, who traverseth millions of years in his existence. Thou art the eldest son of the womb of Nut. Thou was begotten by Keb, the Erpat. Thou art the lord of the Urrt Crown. Thou art he whose White Crown is lofty. Thou art the King (Ati) of gods [and] men. Thou hast gained possession of the sceptre of rule, and the whip, and the rank and dignity of thy divine fathers. . . . Homage to thee, King of Kings, and Lord of Lords, and Prince of Princes. Grant thou to me . . . [the power to] pass in through and to pass out from, without obstruction, the doors of the lords of the Tuat.”

Remember that earlier in the Hymn to Osiris, the Great Chief and first among his brethren was the son of Nut, begotten by Keb. This passage also states that the one being referred to as Osiris Un-Nefer is the same

being known as the sun of Ra. Thus, the sun of Ra is Ahmun-Ra, or Jesus Christ, the Son of God.

Consider the following verse from “The Chapters of Coming forth by Day” as it pertains to the pre-existent Council of Heaven:

*“I am Thoth who **proved** the truth of the words of Osiris before his enemies on the day of the weighing of words in the great House of the Prince, who dwelleth in Anu.”*

This passage uses the Egyptian past tense, as it is talking about things that happened at the Egyptians’ first day of the weighing of words, which took place long ago. Next, notice the proclamation that men can

become gods within the same papyrus:

“Permit thou not me to be judged according to the mouths of the multitude. May my soul lift itself up before [Osiris], having been found to have been pure when on earth. May I come into thy presence, O Lord of the gods; may I arrive at the Nome of Maati (Truth); may I rise up on my seat like a god endowed with life; may I give forth light like the Company of the Gods who dwell in heaven; may I become like one of you;”

Next, we find an interesting passage in “The Chapter of making the Sahu to Enter the Tuat on the Day of the

Funeral, When the Following Words are to Be Said”:

“Osiris, the Lord to the Uttermost Limit, who keepeth his body hidden.”

It would appear that in this passage, the proclamation that God has a body, but it is hidden from mortals.

This next passage from “The Speech of Thoth” is extremely interesting, especially as compared to the sinless

life of Christ upon the Earth:

“Thoth, the judge of right and truth of the Great Company of the Gods who are in the presence of Osiris, saith: Hear ye this judgment. The heart of Osiris hath in very truth been weighed, and his Heart-soul hath borne testimony on his behalf; his heart hath been found right by the trial in the Great Balance. There hath not been found any wickedness in him; he hath not wasted the offerings which have been made in the temples; he hath not committed any evil act; and he hath not set his mouth in motion with words of evil whilst he was upon earth.”

Consider next, the following passage from “Here Begin the Praises and Glorifyings of Coming Out From and

of Going into the Glorious Khert-Neter,. . .” where questions are asked and answered of the deceased

person. The questions all begin with “Who is this?” or “What is this?”:

"Who is this? Yesterday is Osiris, and To-day is Ra, when he shall destroy the enemies of Neb-er-tcher (the lord to the uttermost limit) . . ."

This passage seems to state that Osiris was a past name, a name which is now Ra, that name which means God. Does this passage talk of the change from Jehovah to Jesus Christ, Lord of All? It goes on to say:

"Others, however, say that To-day is Ra, on the day when we commemorate the festival of the meeting of the dead Osiris with his father Ra, and when the battle of the gods was fought, in which Osiris, the Lord of Amentet, was the leader."

Stating that Osiris became Ra, son of Ra. The dead Osiris reunited with his father. Osiris was the leader during the battle of the gods. This seems to sound like the ascension of Christ to his Father.

Another passage seems to speak of the War in Heaven of LDS theology:

"As concerning the 'night of the battle,' [these words refer to] the invasion of the eastern portion of the heaven by the children of rebellion, whereupon a great battle arose in heaven and in all the earth."

The following passage speaks again of the judgement:

He bestoweth wickedness on him that worketh wickedness, and right and truth upon him that followeth righteousness and truth.
The following is another of the questions asked to the deceased:

"What is this? 'Hidden in form, given of Menhu,' is the name of the tomb. 'He who seeth what is on his hand' is the name of Qerau, or, as others say, it is the name of the Block."

One of the things to be said at the gate is:

"Garment which envelopeth the helpless one, which weepeth for and loveth that which it covereth."

At the last gate, one of the answers to be given is:

"I have clothed the naked."

After the answers to the questions are given in the Book of the Dead, it states that:

"If [these] words be recited . . . as he entereth the doors, he shall neither be turned back nor repulsed before Osiris, and he shall be made to have his being among the blessed spirits, and to have dominion among the ancestral followers of Osiris. If these things be done for any spirit he shall have his being in that place like a lord of eternity in one body with Osiris, and at no place shall any being contend against him."

There is also a reference that is interesting within the papyrus called "The Chapter Which Maketh a Man to Remember His Name in Khert-Neter":

"The deceased] saith:- Let my name be given to me in the Great House (Per-ur), and let me remember my name in the House of Fire (Per Nesper), on the night wherein the years are counted up, and the number of the months is told. I am dwelling with the Divine One, I take my seat on the eastern side of the sky. If any god cometh after me, I shall be able to declare his name forthwith."

There are many more passages which could be paralleled at this time, but I feel that the points outlined above are considerable, to the point of a recommendation of further study by those interested. I feel that there are many points to ponder in the above passages, that may be seen as a shadow of the truth within the

Egyptian realm of knowledge. I do not know that these translations are correct, but I do feel that it is still possible to see a hint of the once-had truths of the Egyptians.

Appendice:

The outer wall to Tutankhamun's tomb. The entrance was discovered behind this wall some time after this chamber was actually excavated:

