The background is a detailed wall painting from an ancient Egyptian tomb. It features two large figures, likely the deceased, standing side-by-side. The figure on the left is shown in a yellow kilt and a white shawl, holding a staff. The figure on the right is shown in a white kilt and a white shawl, also holding a staff. Between them is a smaller figure, possibly a child or a deity. The wall is covered in hieroglyphs, and there are various symbols and signs scattered throughout the scene. The overall color palette is earthy, with yellows, whites, and reds.

The Gospel in Egypt

The Book of Joseph

The Gospel in Egypt

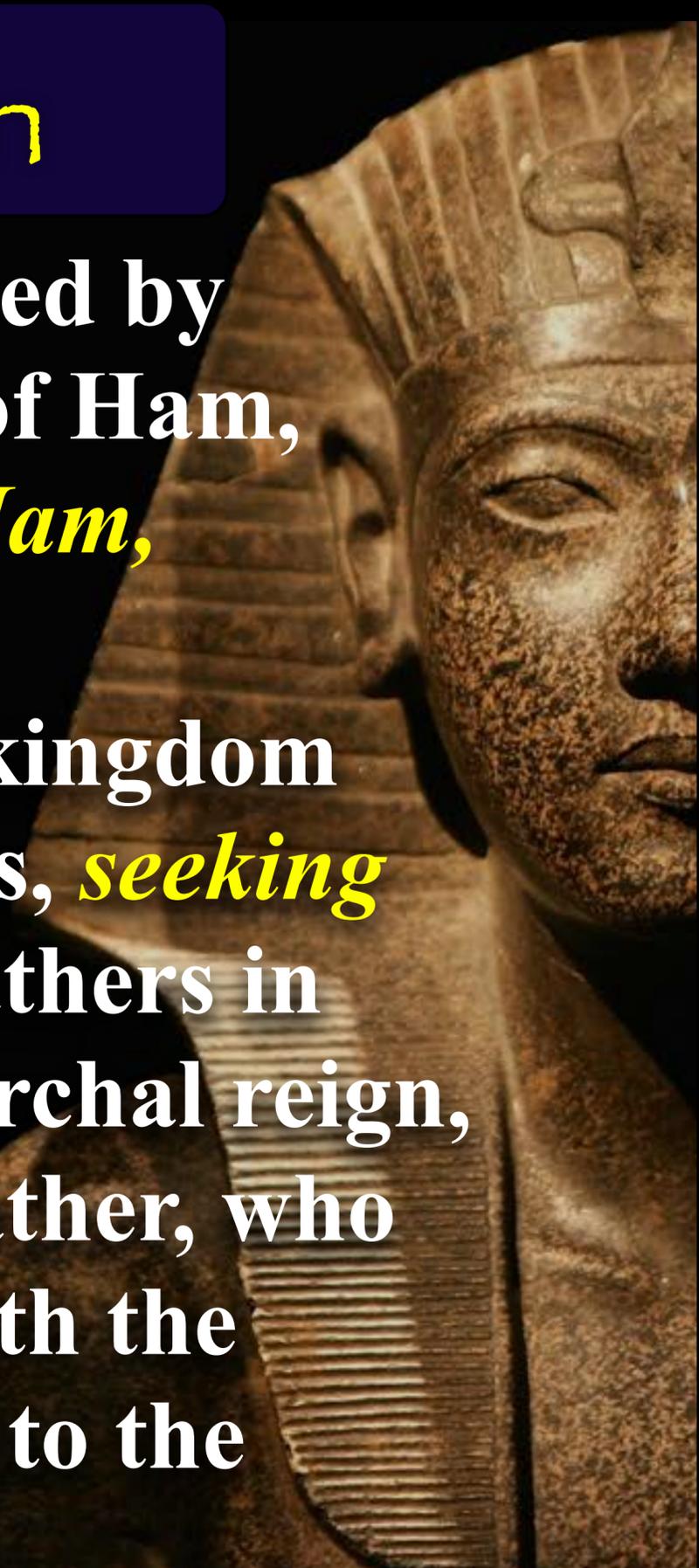
This Patriarchal Religion in Egypt is founded in the concept of the redemption of evil and the Exaltation of the Pharaoh

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

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)



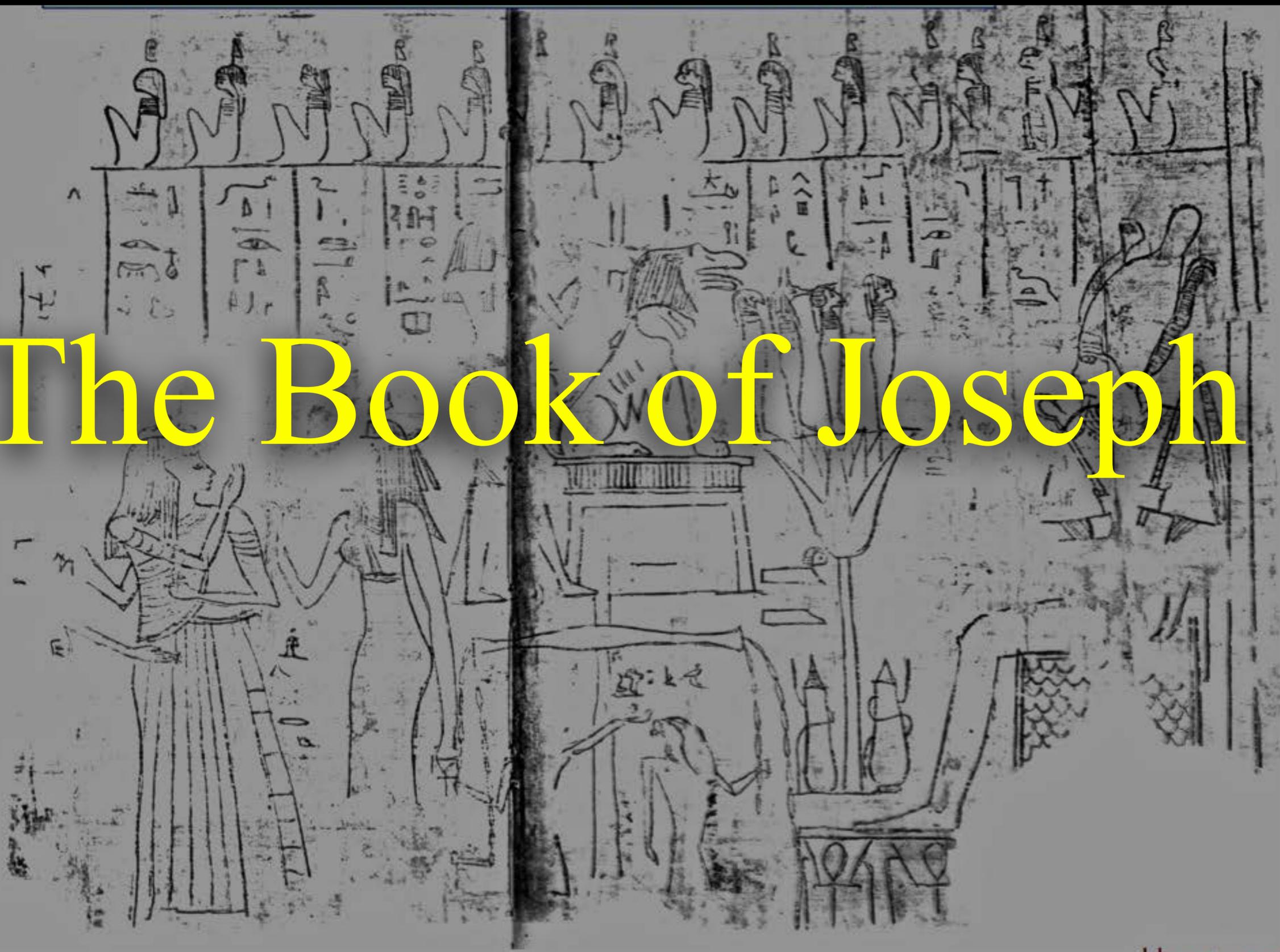
Abraham Teaches

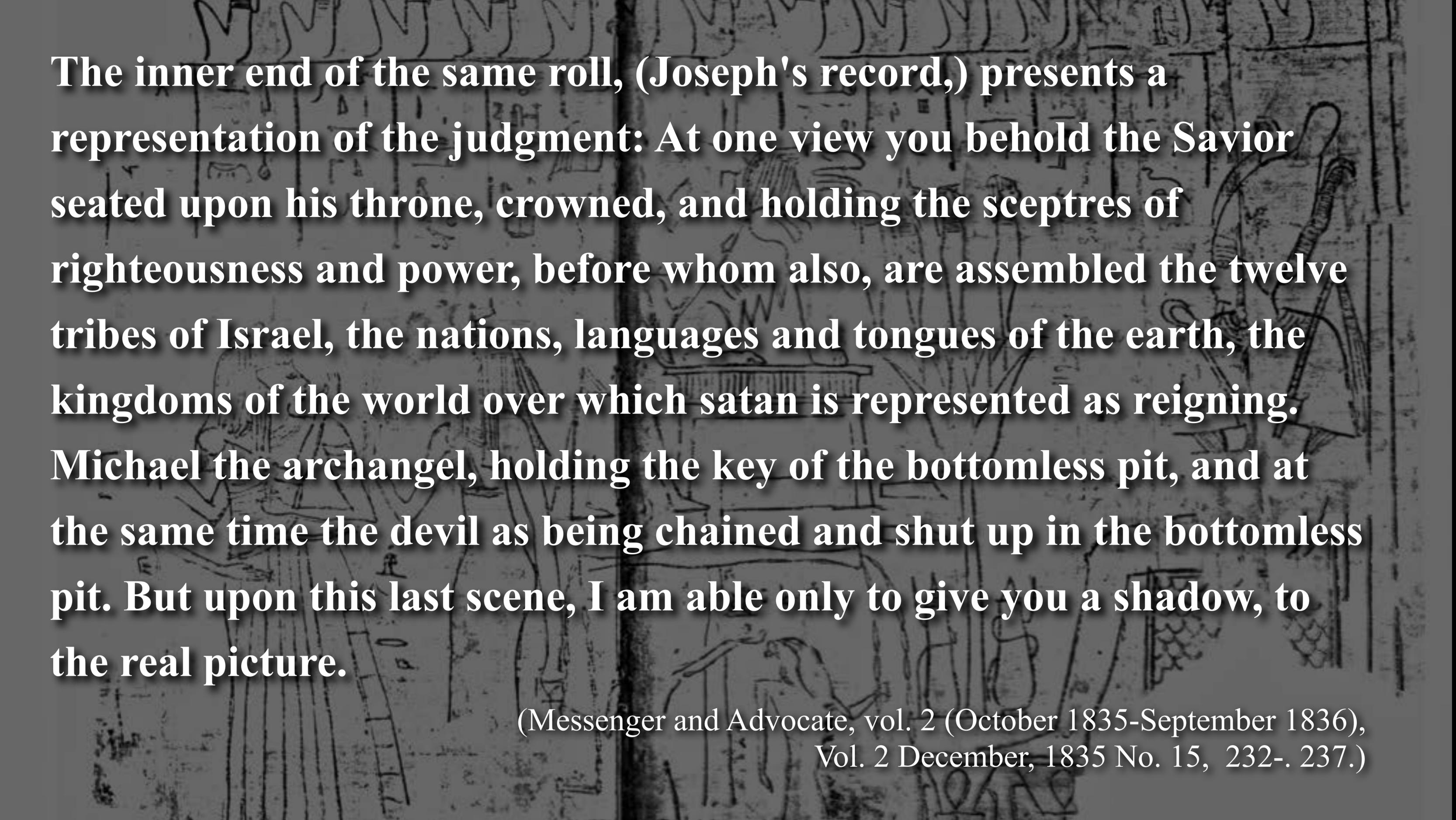
**The Government of Egypt was Patterned after the
Patriarchal Order**

**The Religion of Egypt was an Imitation of the Religion
of the Patriarchs**

(ordinances of salvation and exaltation)

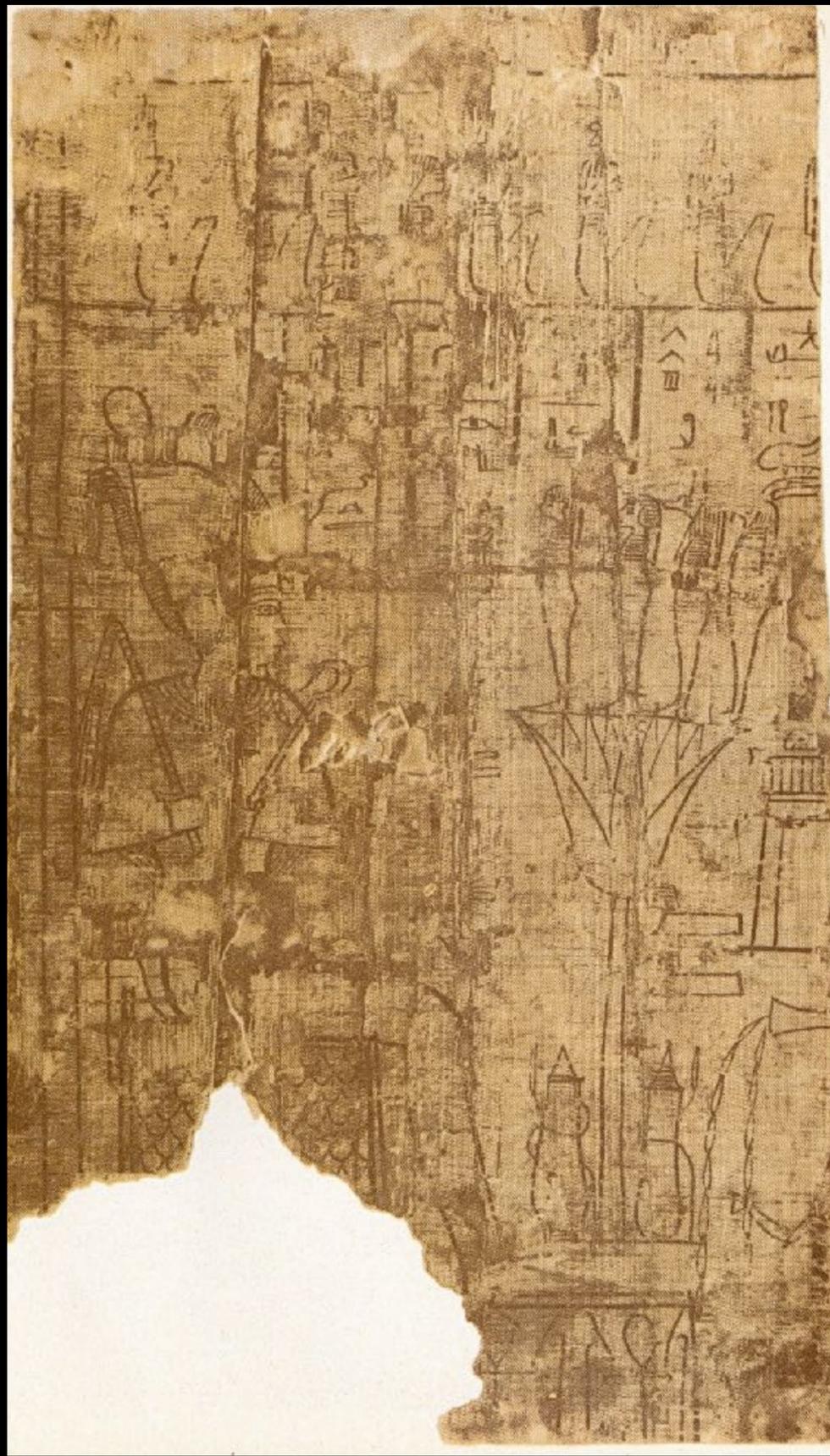
The Book of Joseph



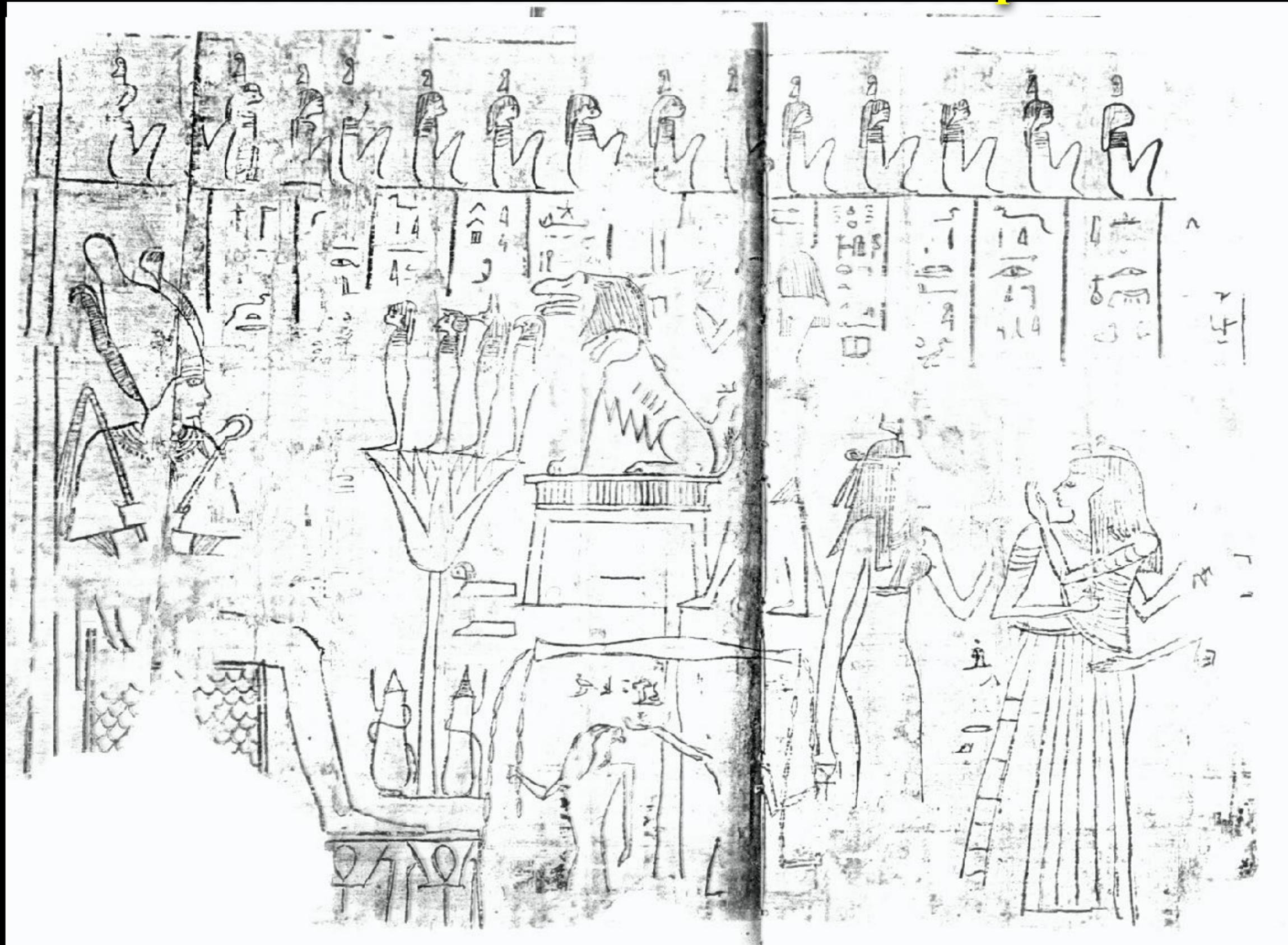


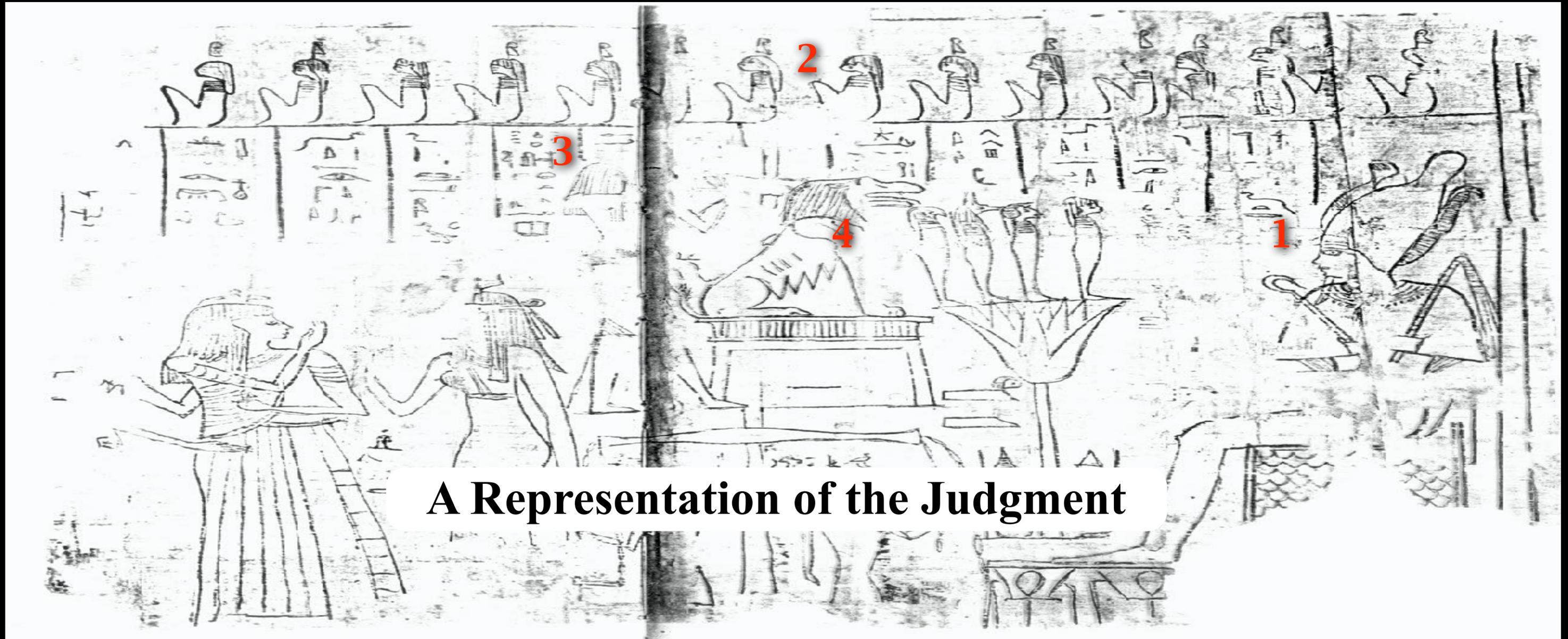
The inner end of the same roll, (Joseph's record,) presents a representation of the judgment: At one view you behold the Savior seated upon his throne, crowned, and holding the sceptres of righteousness and power, before whom also, are assembled the twelve tribes of Israel, the nations, languages and tongues of the earth, the kingdoms of the world over which satan is represented as reigning. Michael the archangel, holding the key of the bottomless pit, and at the same time the devil as being chained and shut up in the bottomless pit. But upon this last scene, I am able only to give you a shadow, to the real picture.

(Messenger and Advocate, vol. 2 (October 1835-September 1836),
Vol. 2 December, 1835 No. 15, 232-. 237.)



A Facsimile from the Book of Joseph



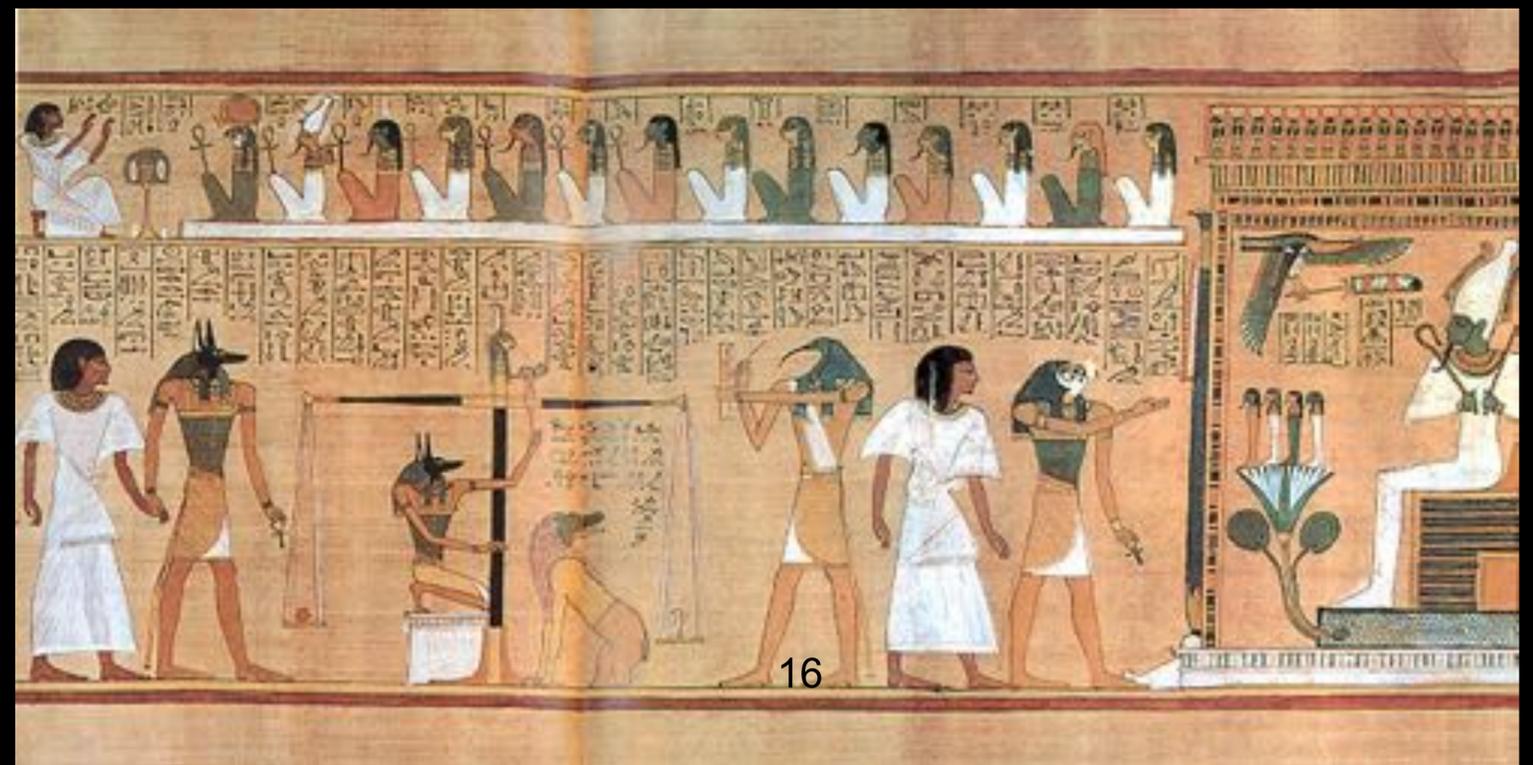


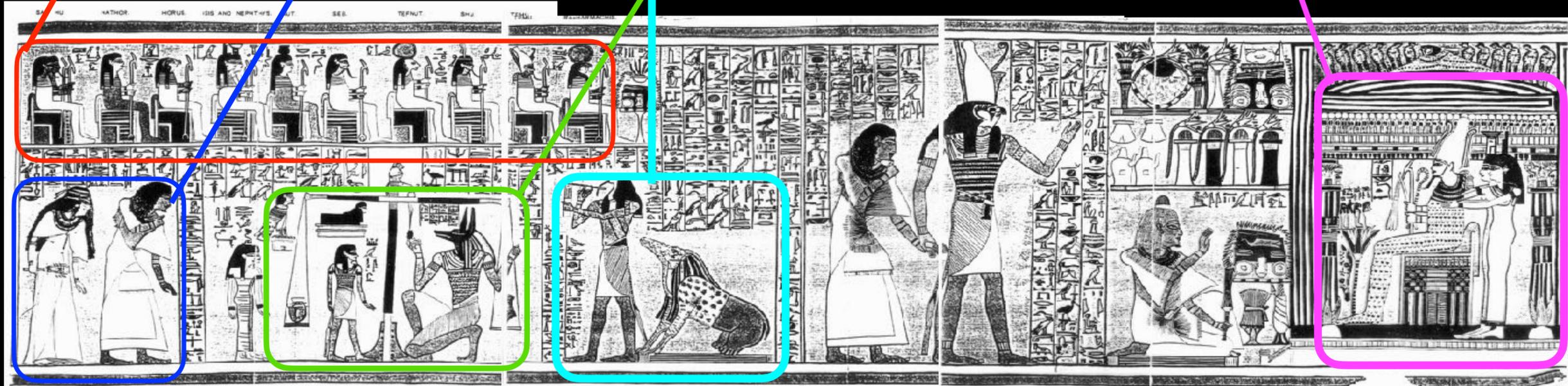
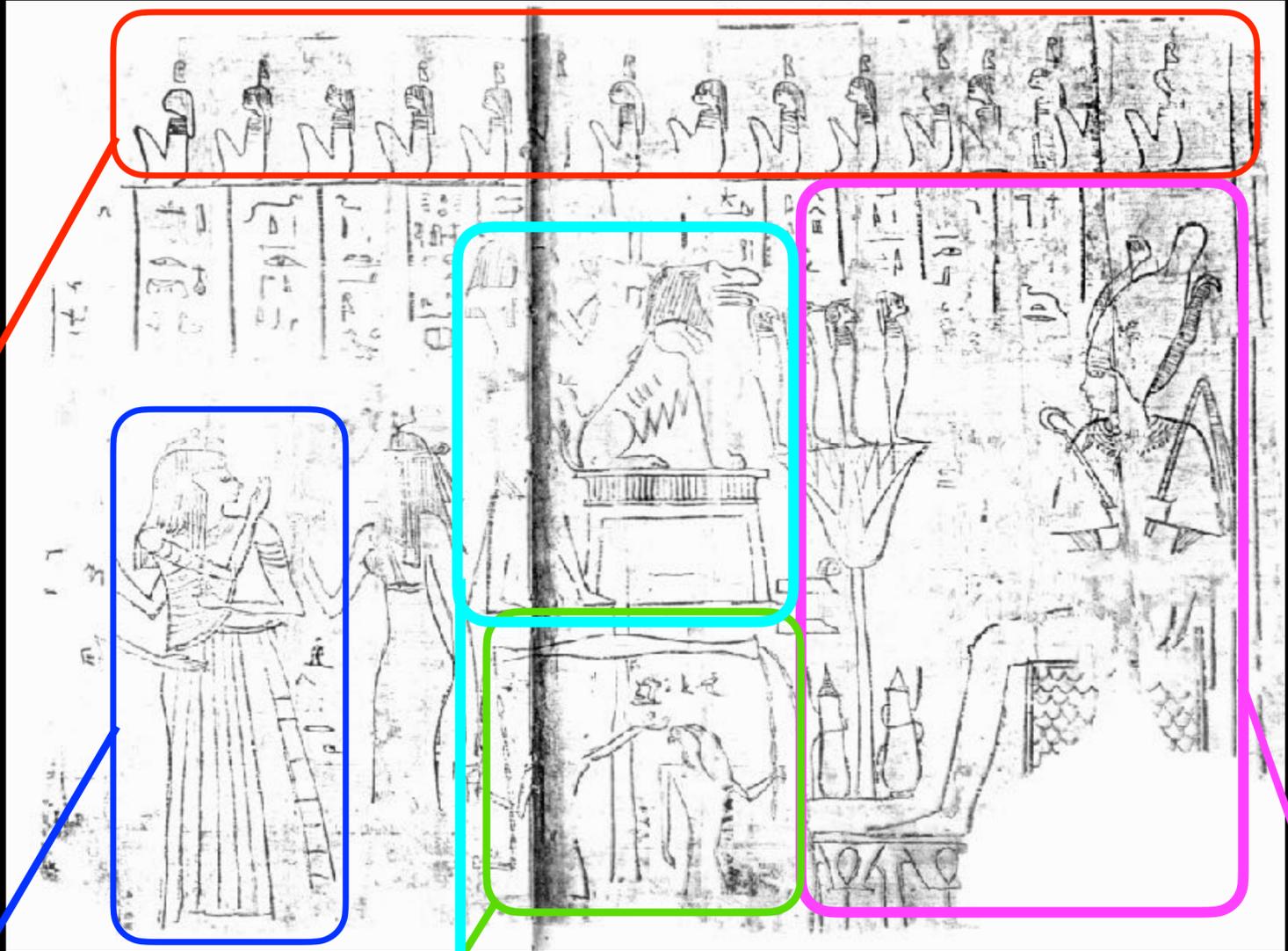
A Representation of the Judgment

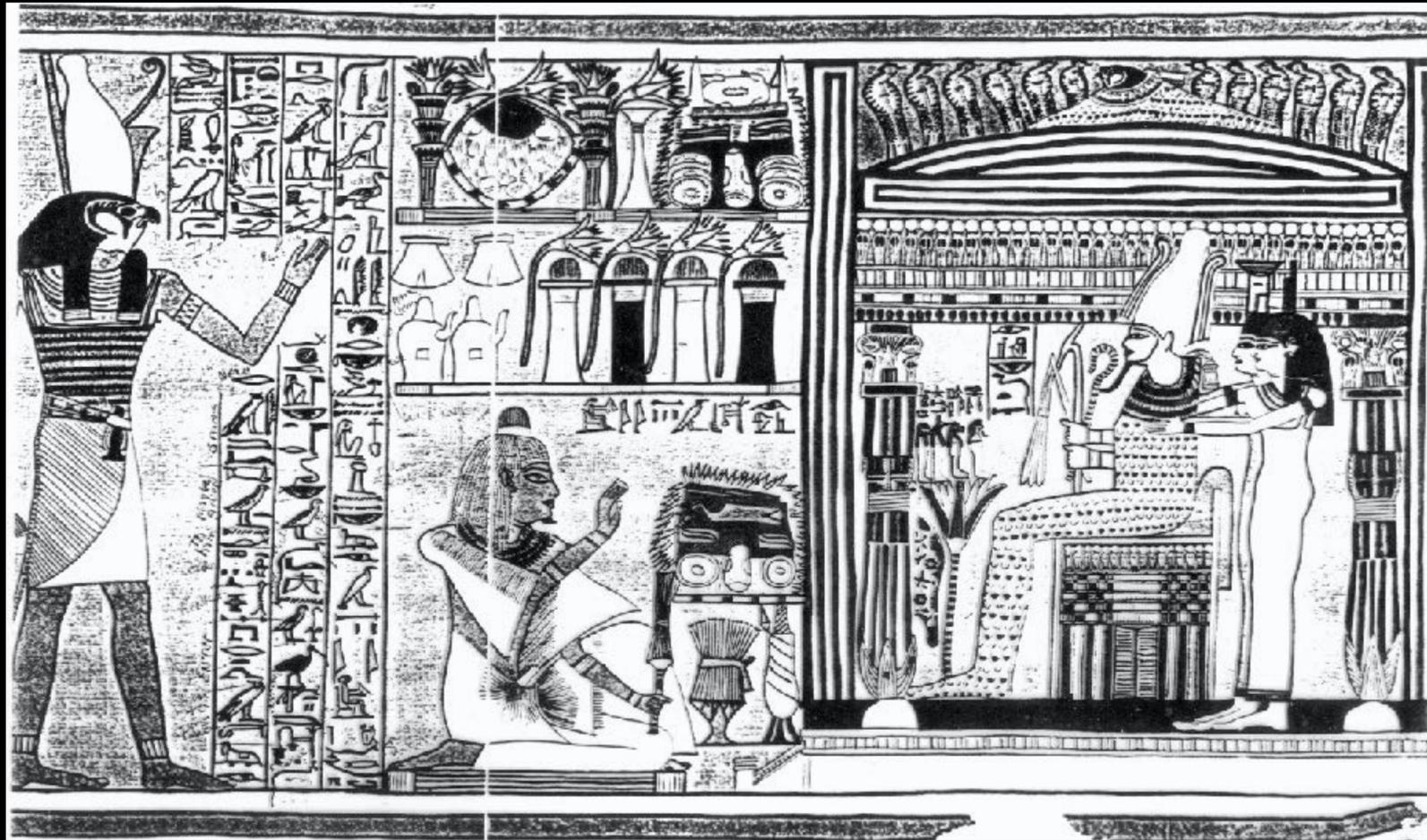
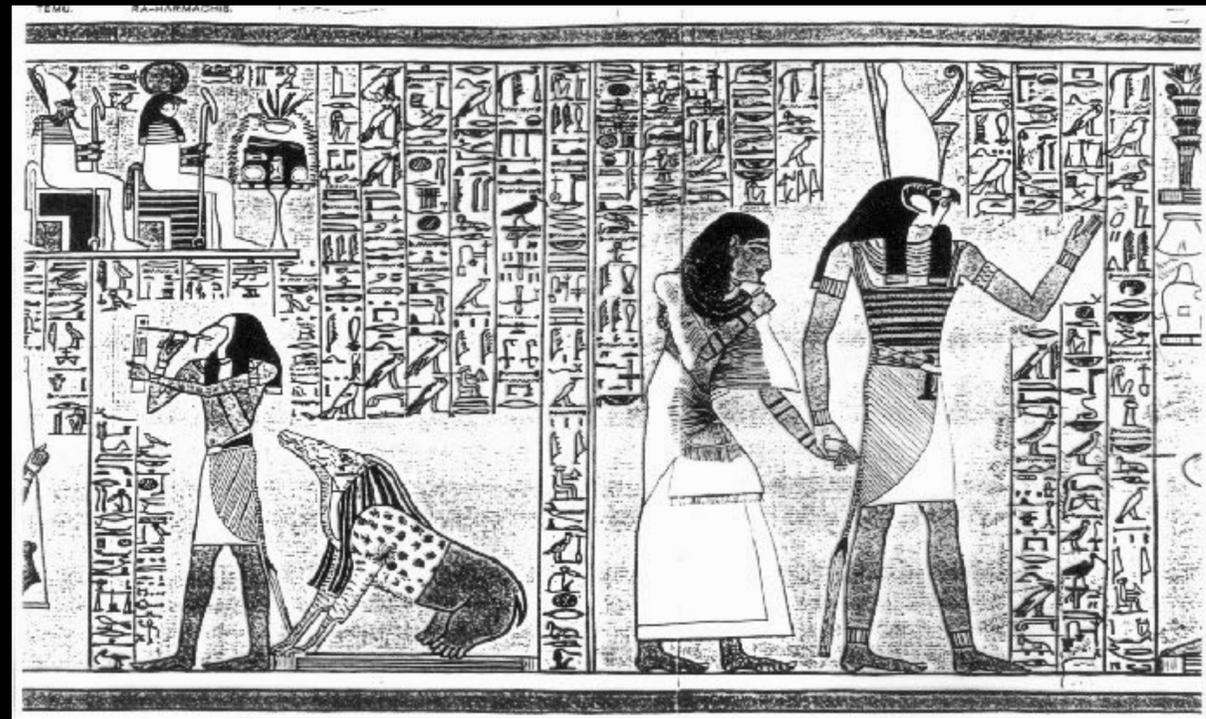
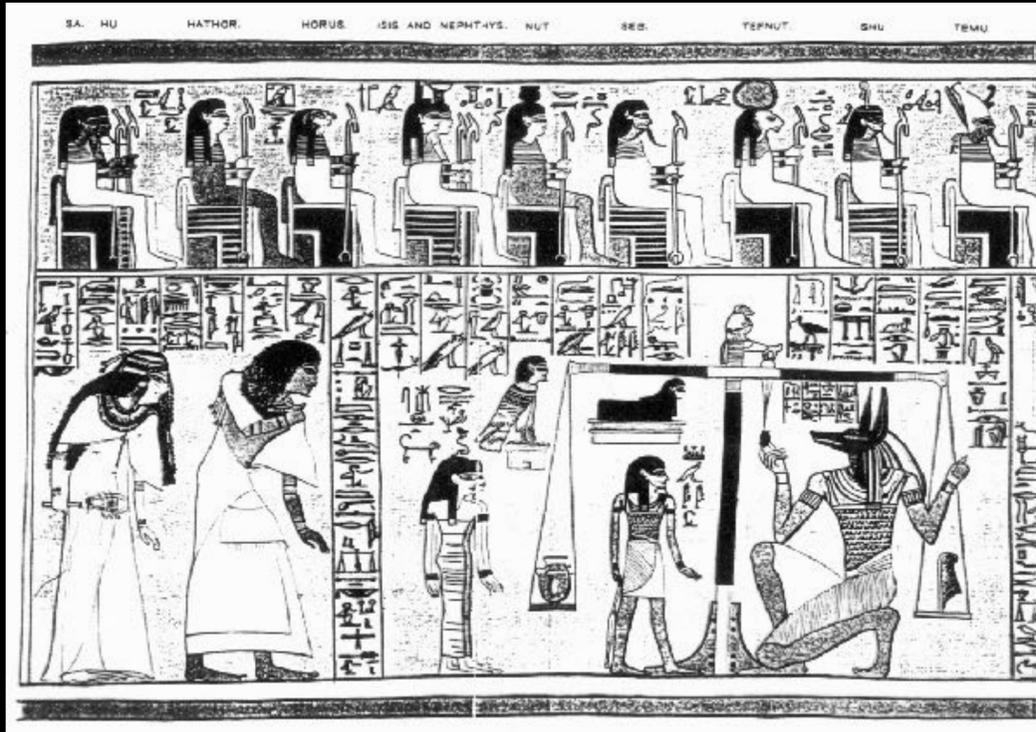
1. The Savior seated upon his throne, crowned, and holding the sceptres of righteousness and power, before whom also, are assembled . . .
2. The twelve tribes of Israel, the nations, languages and tongues of the earth, the kingdoms of the world over which satan is represented as reigning.
3. Michael the archangel, holding the key of the bottomless pit, and at the same time
4. The devil as being chained and shut up in the bottomless pit.



A horizontal register of hieroglyphs located below the main scene, likely providing additional information about the deceased or the scene depicted above.





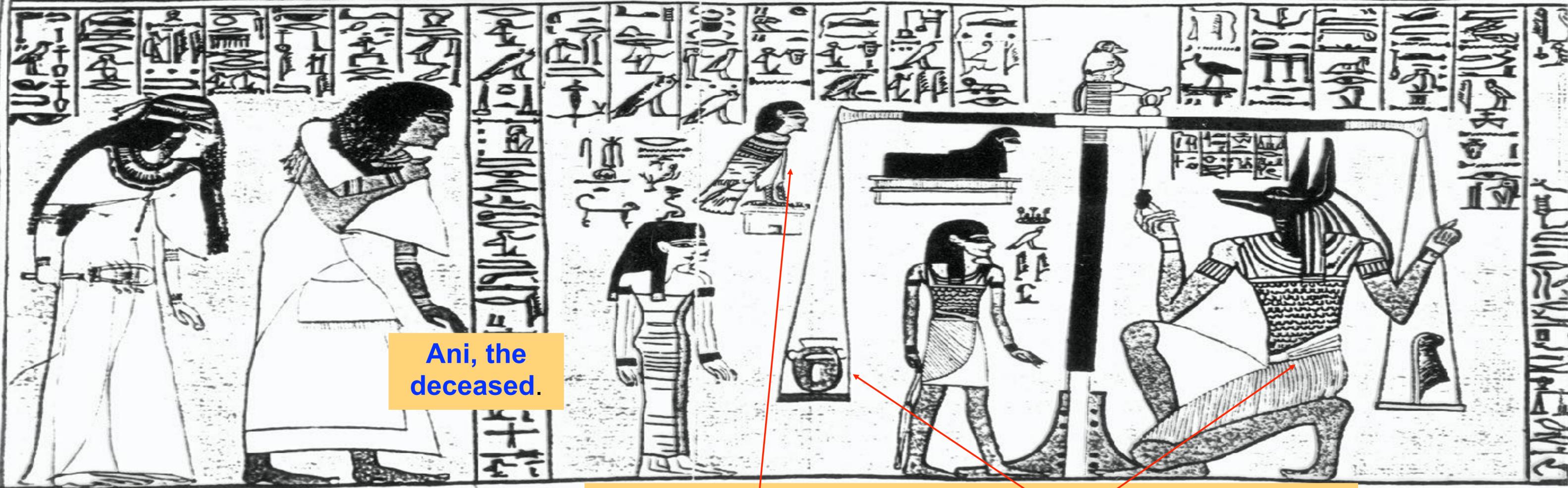


The Papyrus of Ani, expanded version of the Facsimile in the Book of Joseph

SA. HU HATHOR. HORUS. ISIS AND NEPHTHYS. NUT. SEB. TEFNUT. SHU. TEMU.

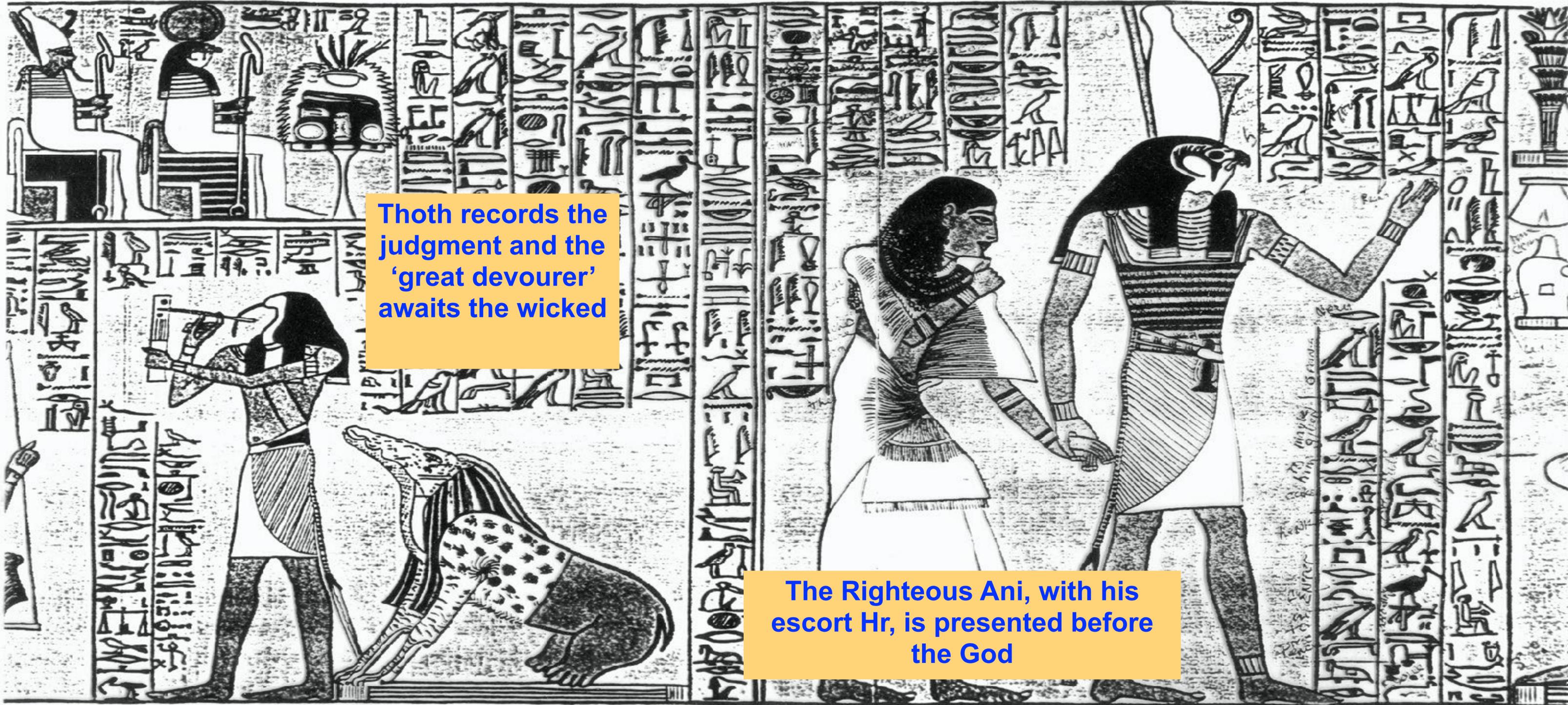


The 12 who set in Judgment



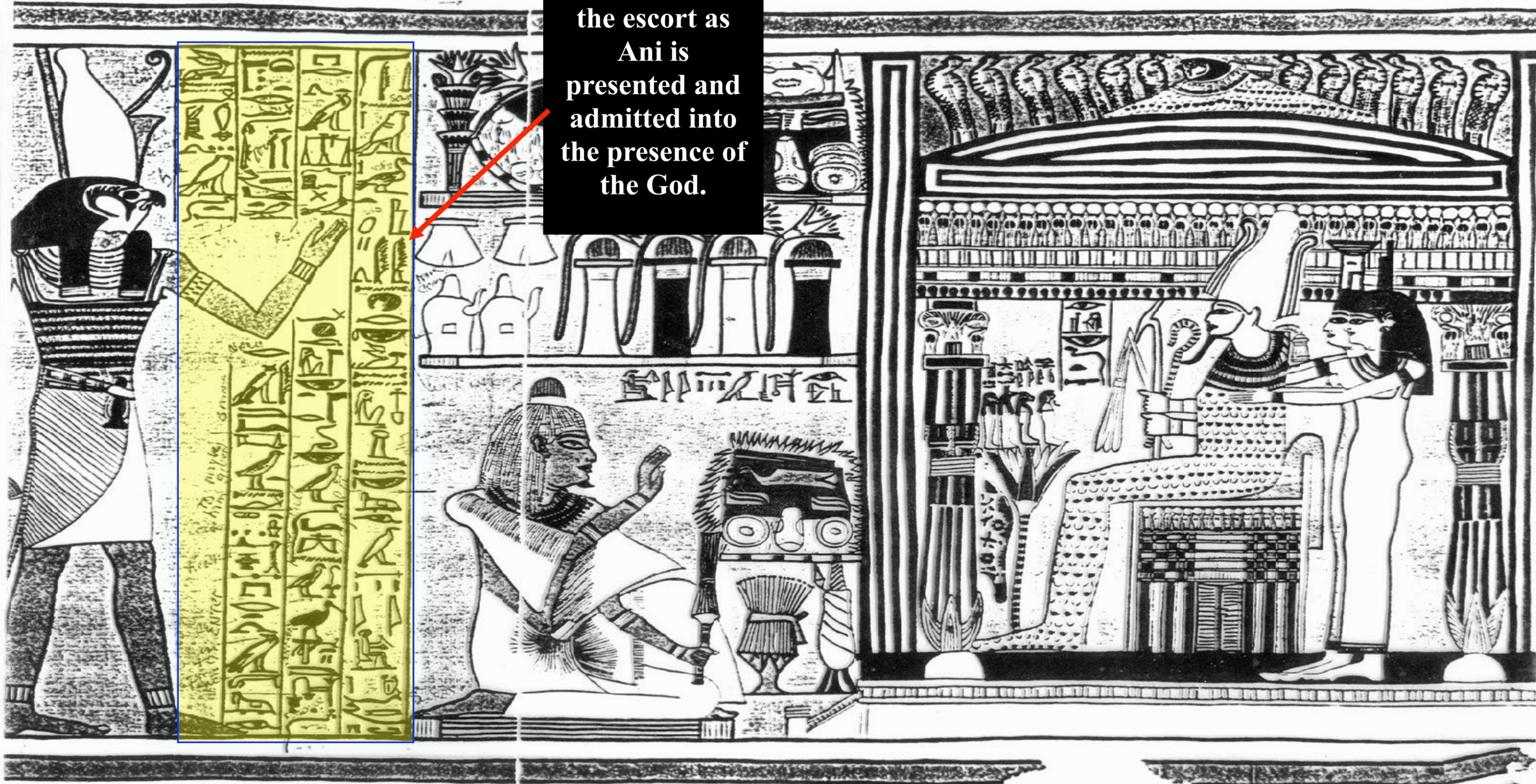
Ani, the deceased.

Ani's Spirit witnesses his heart being weighed against maat, or truth and righteousness



Thoth records the judgment and the 'great devourer' awaits the wicked

The Righteous Ani, with his escort Hr, is presented before the God



The words of the escort as Ani is presented and admitted into the presence of the God.

...the words of the escort as Ani is presented and admitted into the presence of the God.

1.
t'et an Heru se Auset i - na xer - k Un-nefer an-na-

Saith Horus the son of Isis: I have come to thee, Un-nefer, [and] I have brought

nek Ausar Ani ab - f maā pert em māxait an
 to thee Osiris Ani. His heart is right coming forth from the balance, not

beta - f xer neter neb netert neb ut'ā en su Tehuti em
 sinned hath it against god any [or] goddess any. Hath weighed it Thoth according to

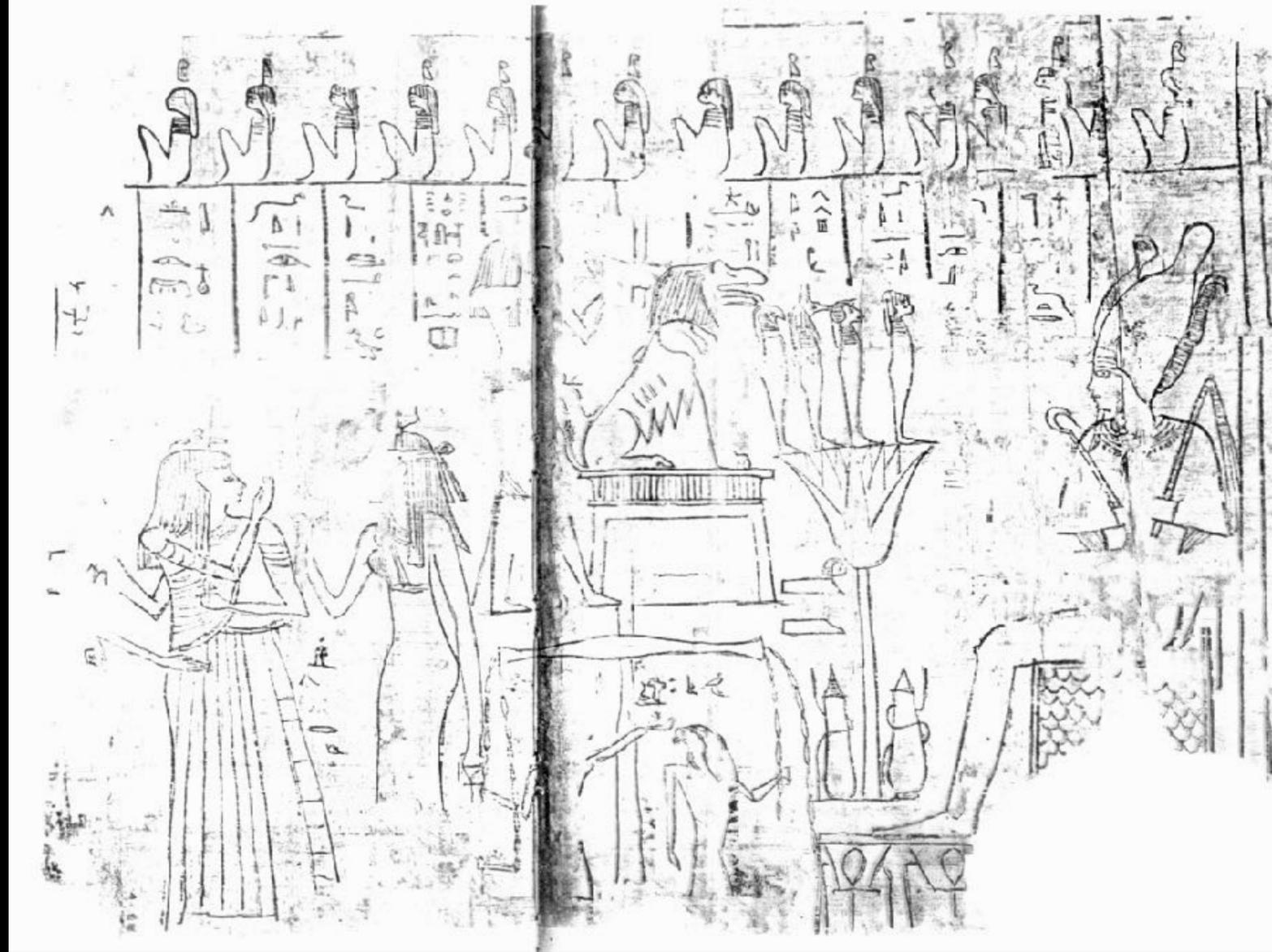
an t'et en paut neteru er - f metf maāt ur
 the decree uttered by the cycle of the gods unto him; [it is] true [and] righteous very.

āmmā tātu - nef tau heq per embah

Grant that may be given to him cakes [and] beer, and a coming forth in the presence of

Ausar un - nef mā šesu Heru t'etta
 Osiris; may he be like the followers of Horus for ever!

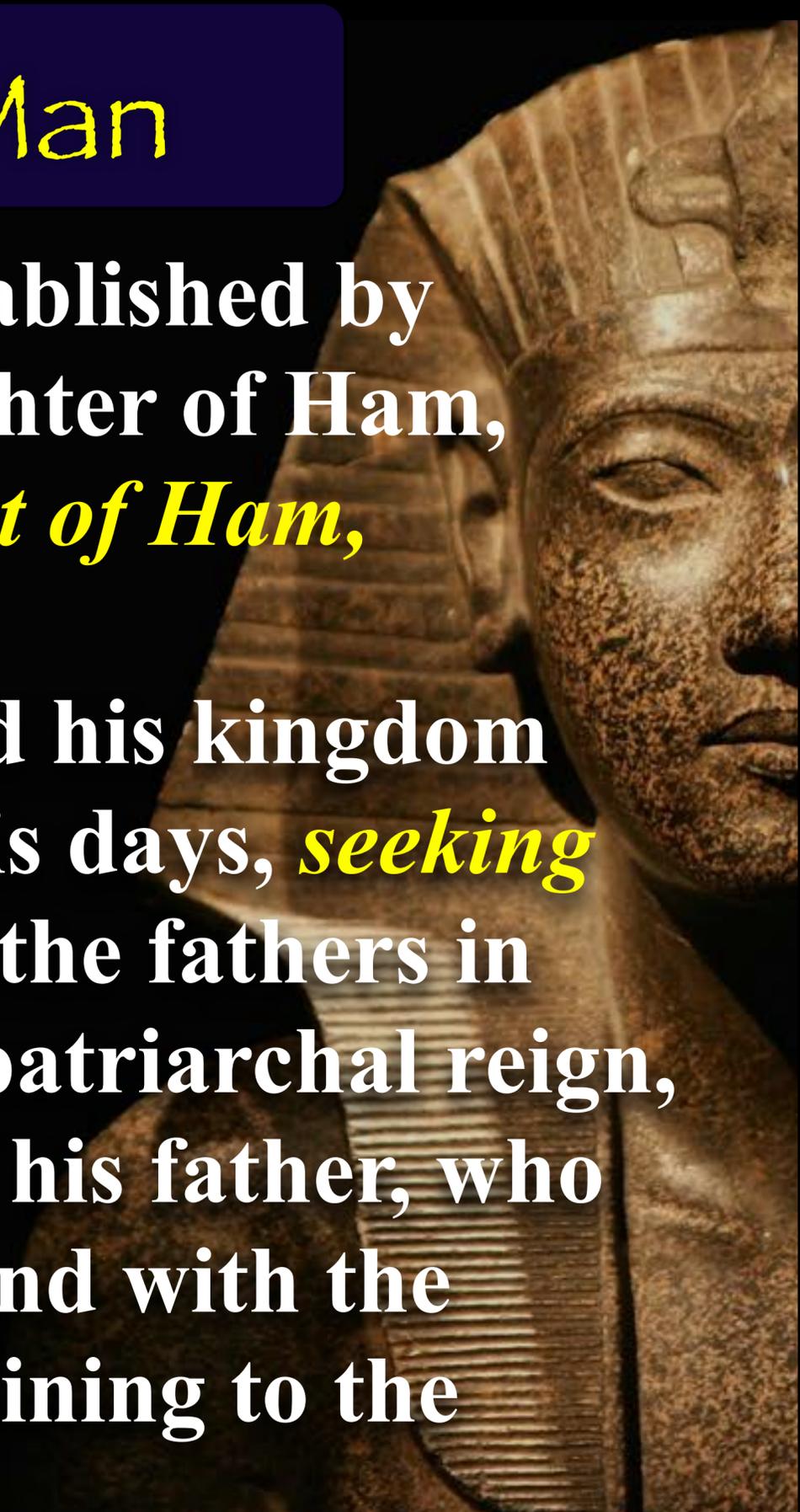
Thus saith Horus the son of Isis, I have come to thee, O great God and have brought the resurrected Ani. His heart is pure and has come from the balance, he has not sinned against any god or goddess. Thoth hath weighed it according to the decree uttered by the council of the gods unto him. It (Ani's heart) is true and very righteous, Grant that he may be given cakes and beer, and may he enter into the presence of Osiris and be like the followers of Horus forever. (exalted).

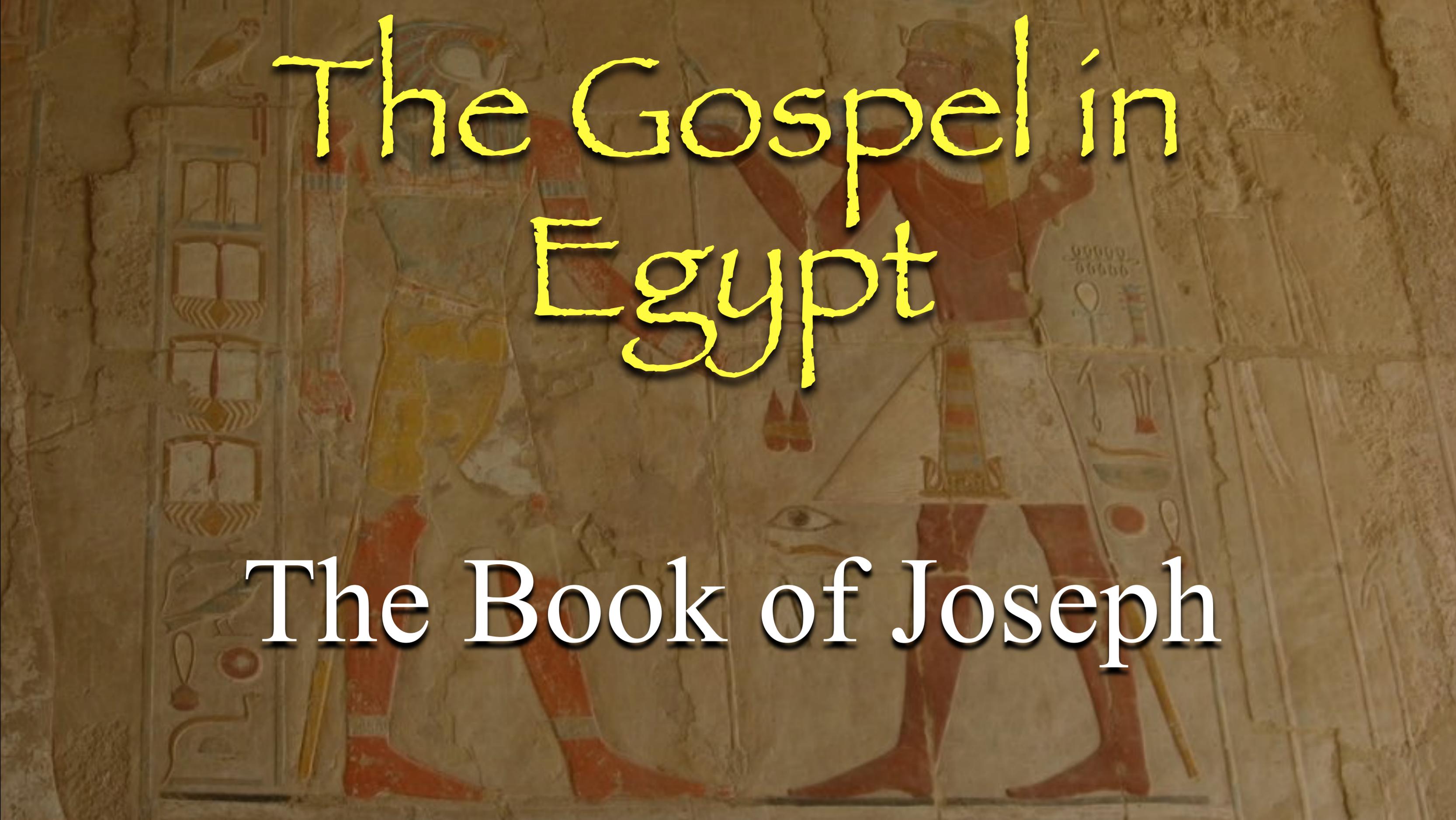


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The background features a faded, sepia-toned image of an ancient Egyptian wall. On the left, there are vertical columns of hieroglyphs. In the center, a large figure is depicted, possibly a deity or a high-ranking official, wearing a tall, striped headdress and a long, patterned robe. The figure's arms are raised, and they appear to be holding or gesturing towards something. The overall texture is that of aged stone or plaster.

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