

# *THEY LIE IN WAIT TO DECEIVE*

by Robert L. & Rosemary Brown

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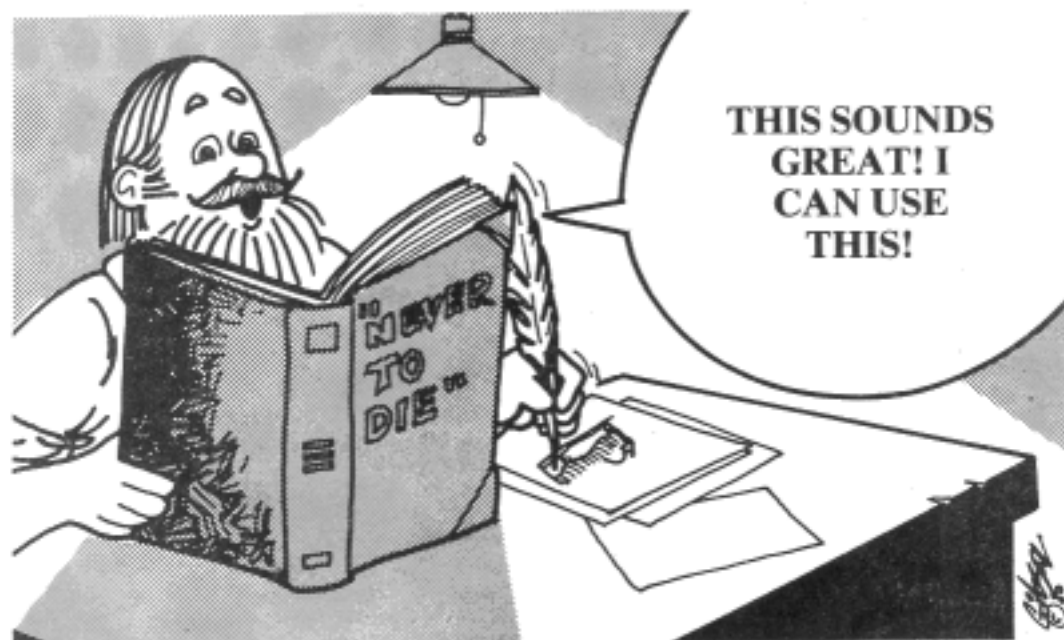
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# IDENTIFICATION OF NELSON'S RESURRECTION FIGURE



## OBJECTIVES

- To prove that Nelson's claim to be the first one to identify a "resurrection figure" is false.
- To prove that Nelson's "resurrection figure" drawing that he claims to have acquired personally from the Isle of Philae was in actuality copied from a book.
- To prove that Nelson's claim to have published a paper about a "resurrection figure" in a journal (assuming a scientific journal) is false.

## CHAPTER SIX

### DEE JAY NELSON'S "RESURRECTION FIGURE"

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This author has a good tape recording of the lecture that Dee Jay Nelson gave in Bakersfield, California, on February 29th, 1980. This lecture was on the Book of Abraham and was essentially the same one that he gave in Mesa ten days before. In this lecture, Nelson supposedly identifies a "resurrection figure" purportedly given to him by King Farouk. This is Nelson's story:

"King Farouk gave me this little item. No museum has ever had more than one of these — I have three. It has been coated with plastic; that is why it is shiny. I want to make it perfectly clear the lid is authentic — the back is not. In fact, I made it myself to approximate the original. It was never found. It probably had something of value in it and was stolen by ancient thieves. Inside there is a figure made of clay. We have x-rayed it. They have similar cases where they have embalmed hawks and other animals in it, but this particular one we x-rayed and there is nothing but clay in there; a few grains of emmer, which is a plant related to wheat. When it was given to me, nobody knew what it was for; but, some years later, I was on the Island of Philea in the upper Nile in the Tempe of **Osiris** and there is a bas relief on the wall showing one of these and the man is watering it and sprouts are coming up through the wrappings and **I read the inscription and it told me what it was for. I wrote a paper about it and it was published in one of the journals and now they are called 'resurrection figures'.** The Egyptians believe in a literal resurrection. That's why they believe the body had to be preserved and they liked a literal demonstration of their beliefs, so they would take one of these and at the end of the 360-day year they had five festival days. On the first of these, they would water it each day and the seeds would sprout and come up through the wrappings and represent life after death — a rather clever way I think to represent a resurrection. Of course, that was never done to this one."

Let's analyze Nelson's statements concerning his "resurrection figure".

## GIFT FROM FAROUK?

Nelson states that King Farouk gave him his "resurrection figure". If the reader will refer back to Chapter 5, you will see that King Farouk would have no reason to give Nelson anything.

## NELSON WAS FIRST TO IDENTIFY THE "RESURRECTION FIGURE"?

Nelson says quite proudly, ". . . nobody knew what it was for . . . I was on the Isle of Philea in the Upper Nile in the Temple of Osiris . . . the bas relief . . . I read the inscription and it told what it was for . . . I wrote a paper . . . now they are called 'resurrection figures'".

First of all, if Nelson had been to the temple that is located on the Island of Philea in the Upper Nile, he would know that the building located there is the Temple of Isis, not Osiris! (Reference: The New FUNK AND WAGNALL'S ENCYCLOPEDIA, Unicorn Publishers, Inc., New York, Vol. 26, 1951, p. 9530.)

In Nelson's booklet, the Joseph Smith Papyri, Part 2, p. 39, he illustrates the "resurrection figure" inscription that he supposedly learned about and copied from the temple of Philea:

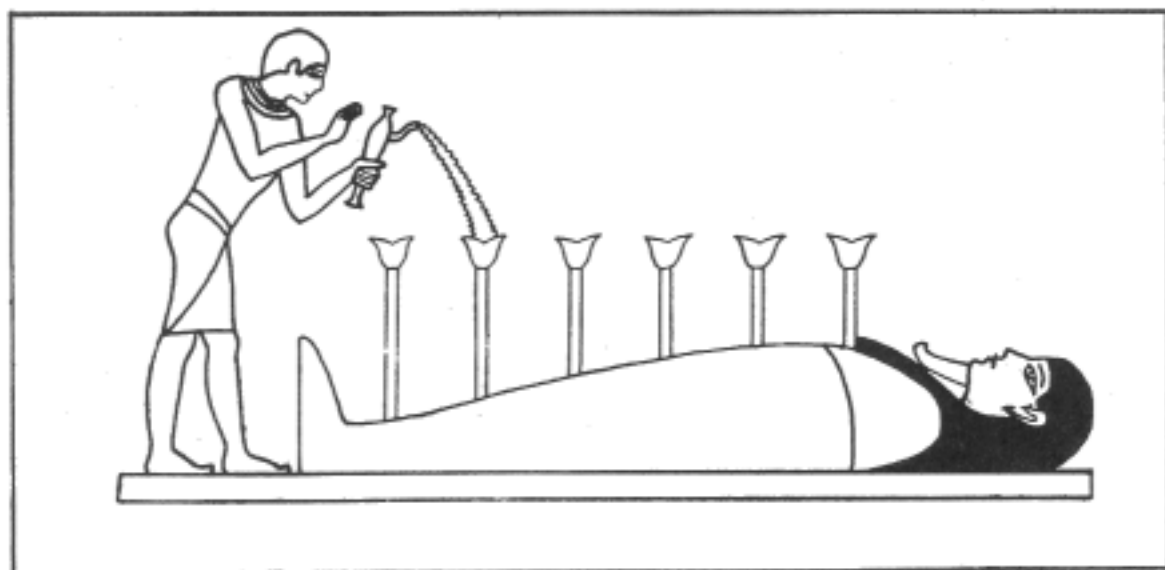


PLATE 23 — OSIRIS-NEPRA RESURRECTION

Grain sprouting from the body of Osiris-Neptra. Neptra was a very ancient god of grain combined with Osiris in later times. This is one of the bas-reliefs at Philae symbolically representing resurrection.

This author believes he knows where Nelson got that illustration. I went to the library at Arizona State University, Tempe, Arizona, and found a book entitled NEVER TO DIE, by Josephine Mayer and Tom Prideaux, Viking Press, New York, MCMXXXVIII (that's 1938), p. 31. Below is the illustration and caption from this book that explains the "resurrection figure":



*Grain sprouting from the mummy of Osiris was a popular symbol of reviving life. Peasants often moulded out of clay a small image of Osiris in which they embedded seeds. Thus they saw their god literally bloom!*

**Note the similarity between the two illustrations.** There is no doubt in my mind but that Nelson merely copied from NEVER TO DIE and added a very few changes. On this tape of Nelson's Bakersfield, CA, lecture, he says he worked for King Farouk at Capri when he was in exile. King Farouk went into exile in 1952. Therefore, this book, NEVER TO DIE, was published 14 years prior to Nelson's claim to having received the figure from King Farouk! (And, remember, King Farouk left his entire collection at the Abdine Palace in Cairo when he escaped and he didn't have anything to give anybody when he was in exile.)

Nelson claims to have written a paper about his find in one of the journals "and now they are called "resurrection figures". This is not true. All articles written in journals are listed in reference indexes. According to Dr. Richard Parker of Brown University, he was able to find only one reference to Dee Jay Nelson and that one was on the Joseph Smith Papyri and the Book of Abraham in 1968 and 1969 (see Parker letter, p. 86).

## IN SUMMARY . . .

King Farouk would have no reason to favor Nelson with gifts and employment — **Nelson is an unknown!**

Nelson was not the first to identify a "resurrection figure". **It was written and illustrated first in the book, NEVER TO DIE, at least 14 years before Nelson claims to have received it as a gift from King Farouk.**

Nelson claims to have written an article in a scientific journal identifying the "resurrection figure". Dr. Richard Parker, of Brown University, reports that there is no record of Nelson in any scientific journal other than his translation of the Joseph Smith Papyri. **Therefore, unless Nelson can come up with the name of the journal, this author goes on record as stating that Nelson's claim is false.**

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