

AMEN, THE DEITY

The commonly translated word **“Amen”** is incorrect. Amen is Strongs #543 in Hebrew, 281 in Greek. You will find this word in most translations of the Bible. The correct English/Hebrew translation is “Amein”, or “Ah main”. Amein means basically “so be it”, whereas “Amen” is an Egyptian deity (god). To think that millions of Christians have been ignorantly praying to the god of Amen is sad. For hundreds of years Christians have been duped into praying to the “hidden god”. They should know better and they should be checking things out for themselves. I know it is embarrassing, but let’s look at the truth any ways!!

Let us look at this word on 4 levels:

1. Its pagan connotations
2. Its use and meaning in Hebrew
3. Its use in Christianity and Judaism
4. Should we use it or not?

1 IT'S PAGAN CONNOTATIONS

Amen' was one of the main deities in Egyptian mythology, the worship of which spread to Greece, Syria and surroundings. According to 'The Concise Columbia Encyclopedia', Columbia University Press Copyright © 1991 by Columbia University Press: Amon (â´men, ä´-) or Ammon (à´men) or Amen (ä´mèn), ancient Egyptian deity. Originally the chief god of Thebes, Amon grew increasingly important in Egypt, and eventually, as Amon Ra, he was identified with RA as the supreme deity. He was also identified with the Greek ZEUS (the Roman JUPITER). (Ed.: Jupiter or 'Zues-Pater' - 'Zeus our father').

Here are some excerpts from these informative pages.



The temple of Amen in Karnak Egypt.

"Amen was the personification of the hidden and unknown creative power which was associated with the primeval abyss, gods in the creation of the world, and all that is in it. The word or root amen, certainly means "what is hidden," "what is not seen," "what cannot be seen," and the like, and this fact is proved by scores of examples which may be collected from texts of all periods. In hymns to Amen, we often read that he

is "hidden to his children, "and "hidden to gods and men" ... Now, not only is the god

himself said to be "hidden," but his name also is "hidden," and his form, or similitude, is said to be "unknown;". These statements show that "hidden," when applied to Amen, the great god, has reference to something more than the "sun which has disappeared below the horizon," and that it indicates the god who cannot be seen with the mortal eyes, and who is invisible, as well as inscrutable, to gods as well as men."

Amen, his wife, Mut, and their son, Khonsu, represented the Theban Triad (trinity), the sacred family of Thebes. Amen was the "King of the gods" during the period of the New Kingdom in Egypt, 1550-1070 B.C.E., when Thebes was the capitol of Egypt. It is during this period that the Israelites were slaves in Egypt, building the fortifications and lavish statues and temples of Egypt. During their 400 years of slavery, they lost their patriarchal Yahvistic religion as they fell into Egyptian paganism. Their epic exodus required a 40 year 'cleansing' period in the Wilderness, before they could enter the 'Promised Land of Israel'.

From what has been said, it is evident that the worship of Amen..Amen-Ra spread through all the country, both to the north and south of Thebes, and the monuments prove that it made its way into all the dominions of Egypt in Syria, and the Nubia, and in the Oases. In Upper Egypt, its centres were Thebes and Herakeopolis Magna. In Lower Egypt, they were Memphis, Sais, Xoïs, Metelis, Heliopolis, Babylon, Mendes, Thmuis, Diospolis, Butus, and the Island of Khemmis. In the Libyan desert, the centres were; Oases of Kenemet, {i.e., Farafra}, and the great Oasis of Jupiter Ammon. In Nubia, they were Wadi Sabua, Abu Simbel, Napata, and Meroe, and in Syria at several places which were called Diospolis. The worship of Amen-Ra was introduced into Nubia by its Egyptian conquerors early in the 12th Dynasty, and the inhabitants of that country embraced it with remarkable fervor. The hold which it had gained upon them was much strengthened when an Egyptian viceroy, who bore the title of "royal son of Cush, " was appointed to rule over the land, and no efforts were spared to make Napata a second Thebes.

The Nubians were poverty stricken, unable to imitate the massive temples of Karnak and Luxor, and the festivals which they made in his honor, lacked the splendor and magnificence of the Theban capital. Still, there was no doubt that, considering the means which they had at their disposal, they erected temples for the worship of Amen-Ra of very considerable size and solidity. The hold which the priesthood of Amen-Ra of Thebes had upon the Nubians was very great, for the troublesome times which followed after the collapse of their power as priest-kings of Egypt, the remnant of the great brotherhood made its way to Napata, and settling down there made plans and schemes for the restoration of their rule in Egypt ; fortunately for Egypt their designs were introduced by the Egyptians under the 18th Dynasty, a fact which is proven by the testimony of the Tell el-Amarna tablets. Thus, in a letter from the inhabitants of the city of Tunep, to the king of Egypt, {i.e., Amen-hetep III. or son Amen-hetep IV}, the writers remind him that the gods worshipped in the city of Tunep are the same as those of Egypt, and that the form of the worship is the same.

From an inscription of Thothmes III at Karnak, we know that in the 29th year of his reign, this king offered up sacrifices to his gods at Tunep, and it is probable that the worship of Amen-Ra in Northern Syria dates from this time. On the other hand, Akizzi, the governor of Khatti had seized and carried off the image of the Sun-god, begs that the king

of Egypt will send him sufficient gold to ransom the image, and he does so chiefly on the grounds that in ancient days the kings of Egypt adopted the worship of the Sun-god, presumably from the Syrians, and they called themselves after the name of the god. To emphasize his appeal, Akizzi addresses Amen-hetep III. as "son of the Sun-god," a fact which proves that he was acquainted with the meaning of the title "sa Ra," i.e., "son of Ra," which every Egyptian king bore from the time of the 5th Dynasty onwards. This evidence supports an old tradition to the effect that the Heliopolitain form of the worship of the Sun-god was derived from Heliopolis in Syria.

Amen's name means "the hidden one". He was a local Theban god from earliest times, and was viewed (along with his consort Amenet), as a primordial creation-deity by the priests of Hermopolis. His sacred animals were the goose and the ram, and he is often depicted with a ram's head.

Amen's famous temple in Karnak (Egypt), is the largest religious structure ever built by man.

According to the older Theban traditions, Amen was created by Thoth as one of the eight primordial deities of creation: (Amen, Amenet, Heq, Heqet, Nun, Naunet, Kau, Kauket). Later traditions cast him in the role of self-created creator, who shaped the ordered world out of chaos through masturbation and self-fertilization.

Amen was the Egyptian state god during the expansionist period of Egypt's history. Amen was the god to be thanked for military success. This was done by endowing his temples with vast wealth, as well as through the offering of cut-off hands and penises of the defeated enemy. Both the penis and hand were symbols for Amen's powers. Amen's priestess's, the Wives of the god, were also called the hands of god.

Very little is known about Amen worship but what happened in public, such as the yearly transportation of Amen's statue from Karnak to Luxor, or the annual peregrination of the pharaoh and his wife to the Amen temple, and their penetration into its inner sanctum.

Amen, as the National Egyptian god, was a powerful symbol of Egyptian independence, and often rebellions against foreign rulers were instigated by those who followed him. Thebes was sacked by Assyrians and by Ptolemy the Fourth after such unrest.

Amen, identified with Zeus by the Hellenist, lost many followers to Isis, who became popular among Greeks and Roman pagan worshipers. His obvious worship was finally eclipsed by the advent of so-called Christianity in Egypt and he became the **"hidden god"** to the Christians.

Amen's wife was "Mut", which in Egyptian means "mother", and she was apparently the mother of Khons, the moon god. She was depicted either in the form of a vulture or in human form with a vulture, head-dress and the combined crowns of Upper and Lower Egypt. She was usually dressed in a bright red or blue gown. In many instances, Mut is associated with Isis, Ishtar, (from which we get the pagan celebration of Easter), and Semiramus.

The Egyptians, including the Alexandrines, had been worshipping, or been acquainted with, the head of the Egyptian pantheon, "Amen-Ra", the great Sun-deity

(SUNday), for more than 1,000 years BC. Before he was known as Amen-Ra, he was known as Amen among the Thebans.

Exod. 23:13 (Almighty speaking) *"Now concerning everything which I have said to you, be on your guard; and **do not mention the name of other gods, nor let [them] be heard from your mouth.**"*

2 ITS USE AND MEANING IN HEBREW

True, the root-letters a-m-n hold the following connotations in modern Hebrew: educate, train, true, trustworthy, confirm, confidence, faithfulness, treaty.

The Old testament reveals to us that the Hebrew word which means "so be it", or "verily", or "surely" is "Amein", "Ah main", not "Amen". Every time the word "Amen" is used in our Bible, it should read "Amein", or "Ah Main".

3 ITS USE AND MEANING IN MODERN DAY CHRISTIANITY

The meaning for the word 'amen' is also given as "so be it", "trustworthy".

According to Funk and Wagnall's Standard College Dictionary, AMEN was the god of life and procreation in Egyptian mythology, and later identified with the SUN-god as the supreme deity and called "Amen-Ra". "Smith's Bible Dictionary" and "Egyptian Belief and Modern Thought", agree.

Knowing the pagan idol worship connotations of this word, it does raise concern when one hears those phrases which are so popularly used in Christian prayer:

- "We ask this in Thy Name, Amen".
- "We praise Thy Name, Amen."
- "We ask this in the Name which is above every Name, Amen".
- "Praise the Lord" - with the communal response: "Amen".
- "We praise you oh Precious one, Amen"
- "We give you all the glory, Amen"
- "We worship You and You alone, Amen"
- "We thank You Precious one, Amen"

Similar usage is also common in Jewish worship liturgy.

The name "AMEN" is being uplifted in cases like this, and this is simply unacceptable; our Yahveh is a jealous Yahveh. Think about it!

When you consider the name "Christian" itself is a blasphemous name, (for details read the article about the proper names, found on my teaching page), it's no wonder "Amen" is so easily accepted by the so-called Saints.

4 SHOULD WE USE IT IN PRAYER AND WORSHIP?

It is therefore left to the individual to decide in this case, having been made aware of the pagan connotations of this word 'amen', whether to continue using this word in prayer and worship or not. Do we follow the crowd or the cloud?

Like with all other considerations in the process of the Restoration of the Original True Hebraic Faith, the question remains: "What does the Almighty expect from us?" Our intentions may be pure, but why persist in clinging to habits and traditions which have spurious origins or connotations?

Do we really need this word to express our convictions and praises?

Has Satan managed to hide him in worship to unsuspecting believers to this day?

Yah's answer is clear.

He has revealed to us that we should **NOT** use the word Amen unless we are explaining to others why it shouldn't be used. It may take a while to get used to not praying incorrectly, but it's worth it.

This almost mystical word, anciently referred to the "hidden" god, is deception at its best. Are we not, after all, to become aware of the traits and methods of the Deceiver? Should we not refine and purify our worship as far as is humanly possible? What are we defending by hedging against doubtful practices? There are, after all, 'pure' words which can replace this questionable praise word, like "HalleluYAH", or where necessary, the Sacred Name itself, Yahveh. To end a prayer or praise, it is also very simple and easy to say, "so be it", or, "thank you Yahveh for hearing our prayer"

(Mar 15/16) Jerry Hennig