

Knowledge is a Wonderful Gift - Ginex

Amen

The Beginning of the Creation of God

Nicholas P. Ginex

Author Conclusively Reveals Amen is the Beginning of the Creation of God

Nicholas P. Ginex reveals with extraordinary depth the most provocative thoughts about how, when, and why Amen still exists in the minds of worshippers.

Amen is a historical novel that surfaces facts and findings by religious scholars and highly respected Egyptologists to conclusively prove that *Amen is the beginning of the creation of God*.

After an objective critique of the Torah, Gospels and Qur'an, Nicholas offers many perceptive recommendations for Judaic, Christian, and Islamic religious leaders. He informs agnostics, atheists, and believers in God:

- Why Amen is the beginning of the creation of God.
- Reasons why the Gospels were written by Hebrew priests.
- Who first developed the beliefs in a soul, hereafter, Son of God, and one God?
- What is the Word of God; a command announced three times in John's Gospel.
- That Judaic, Christian, and Islamic religious leaders must unify their belief in God.
- To pressure Judaic, Christian, and Islamic leaders to revise their Scriptures and teach the *Word of God – love one another*.

AMEN and its predecessor, *Future of God Amen*, are candidates for use in high schools, colleges, and universities for the knowledge, facts, and findings that reveal the nature of man and how he conceived God. People and students with interests in the humanities, psychology, history, sociology and theology studies will find both books highly illuminating. Visit the website below for overviews of Ginex's five books.

www.futureofgodamen.com

AMEN provides book reviews by two gifted authors, Andrea Borja and Mike Voyce who respectively wrote *Concise and Balanced* and *Praise for Ginex's AMEN*.

Included are book reviews by reputable reviewers from different sides of the publishing industry: *Blueink Book Review*, *Kirkus Indie Book Review*, *ForeWord-Clarion Magazine Book Review*, *The US Book Review*, and *Pacific Book Review*.



AMEN

*The Beginning of the
Creation of God*



The Symbol of Truth

Nicholas P. Ginex

Knowledge Is a Wonderful Gift

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AMEN

The Beginning of the Creation of God

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Text includes foreword and table of contents.

1. Ancient Egyptian beliefs. 2. Judaism, Christianity, and Islamic commentary. 3. Critique of religious dogma. 4. Discourses on the soul and God. 5. Challenge of religions. 6. Title.

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Acknowledgements

*This book is dedicated to
those courageous men and women
who, throughout the ages,
have faced adversity and death in
their efforts to
enlighten us with the truth about
God.*

∞

*The books I have written have come into
fruition only through the influence of many
wonderful people who have entered my life.
In some small way,
they all had an effect on the thoughts
I am fortunate to impart to you.*

∞

*I am ever grateful for the blessings in my life.
The knowledge I have acquired I humbly impart
for millions of people around the world.
They are the ones who will bring
hope for a peaceful world by being proactive to
encourage and, if necessary, pressure
Judaic, Christian, and Islamic religious leaders
to unify their beliefs and teach the*

Word of God—love one another.

Acknowledgements - Cont.

I have been honored by the following authors who have provided book reviews for *Future of God Amen*. They are mentioned because their constructive reviews apply to the conclusions and recommendations in this book. Their reviews may be viewed on:

www.futureofgodamen.com

Michael G Stone. Poet and Author of five books including; *Forest of Caves: Season's of Heaven and Hell* (2005), and *Forest of Caves: The Darkest Garden* (2009). He perceived Future of God Amen as a controversial piece of literature that scholars and professors alike will bring into their studies for centuries to come.

Richard Regener. Canadian Author who has been a mentor to me by providing insights that stimulated other points of view.

Andrea Borja. Journalist and Author of *Fixing Alicia*. Andrea was my Project Manager who assisted in the publication of *Future of God Amen*. She provided suggestions that improved presentation of its contents, which raised it to a professional level.

Artur Zorka. C.H.T. Astronomer, Author of *In Search of Ancient Astronomers*, Astronomical League Correspondent, Atlanta Astronomy Club, and Recipient of 7 Astronomical Observing Awards. Artur has provided comments that increased the quality of *Future of God Amen*, which have been incorporated into AMEN.

Mike Voyce. This retired lawyer, teacher of Law and Psychology, author of *Edward* and *The Necromancer* is an accomplished man of the world who, at this writing hosts an interactive radio show in the United Kingdom. His perceptiveness and understanding of the themes provided in the *preface* for *Praise for Ginex's AMEN* and concluding *epilogue* are of great value for the reader to appreciate the messages this author desires to impart to people around the world.

Preface to

Praise for Ginex's AMEN

The Beginning of the Creation of God

No doubt it is extremely flattering that the author has quoted me at the beginning of his book. In fact I read the whole series and reviewed the first, a review Mr Ginex kindly reproduced. As chance would have it, the great Sigmund Freud was much taken up with the same story, following very similar lines of investigation and reasoning to that in *Amen*. I'm bound to say, Mr Ginex work is a great deal more readable; but it is not flattery or the footsteps of the great which lead me to comment again.

Now we live in a new astronomical age; no, the Earth did not disappear in a puff of smoke on December 21st 2012. Reality does not move in such predictable ways, but a revolution is occurring in our understanding for all that. Nick Ginex would, himself, deny being an incendiary; his work is far too scholarly and well founded, yet he is part of that revolution. What he does, very quietly and carefully, is set light to a bonfire of all our errors of religious tradition and culture, errors which have grown and persisted over many centuries. He does it with such charm and modesty, giving time for the reader to absorb the evidence, so that it is impossible to avoid the enlightenment his books bring.

I have watched Mr. Ginex defuse the objections of the sceptic and the bigot without asperity or condescension; and it is refreshing, after the strident times we've lived through, to see someone quietly present the truth we should all know.

In *Amen* you will find a number of revelations; in fact, you're in for a treat.

We live at a time when authority figures seem to have lost sight of the meaning of "truth," 'spinning' cheating and dissembling to promote their own views and goals they have lost touch even with themselves. Being given the meaning of Amen at the beginning of the book, I am taken back to Ma'at, the ancient Egyptian essence of Truth. It is in the spirit of Ma'at you can take the word Amen, and the whole of this book. Indeed, *Amen* explains how Amen became the Lord of Truth.

Mr. Ginex deals masterfully with a great sweep of Egyptian history, closing the gap between our understanding and Egyptian understanding in most remarkable ways; for instance, his explanation of ka or soul outstrips what many modern theologians can offer.

Not content with this *Amen* takes on the great sweeps of Catholicism and Islam in a spare and direct way which allows readers to encompass the whole. Yes, it all pivots around the figure of Moses, as Freud's work did, but without disrespect to the master of psychoanalysis, Mr Ginex is simply so much deeper, broader, richer and better.

It is the last section of *Amen* which most moves me, particularly the *Hymn of Jesus*. The treatment of Jesus and St. John's revelations is profoundly insightful, it may well change your mind if not your life. It is the plea for oneness in the last paragraph of the text which I would most like to echo. There is hope, with Egyptologists like John Anthony West, scientists, researchers and teachers like Gregg Braden and Graham Hancock and far too many others to mention, we are at last breaking away from the small and the fearful. Now there is Nick Ginex, AMEN!

by Mike Voyce, 2/23/2013

Praise for Ginex's AMEN

The Beginning of the Creation of God

The opening of this book rightly lays the foundation of the meaning of the *word*. It is a scholarly start, which leads to some remarkable places.

The care and clarity of presentation of *Amen* leave no doubt that this is a book of profound enlightenment. With such a vast sweep of perspective, the author's modesty is engaging, yet his grasp of the subject has extraordinary depth and completeness: in a relatively few simple words Mr. Ginex sums up libraries of his own research, and learning and the assurance of his narrative will draw you in, whatever your previous beliefs.

We are guided through the vast stretch of Egypt's history, certainly a period of 4,000 years before the coming of Christ, with understanding and economy of words, supplemented by illustrations and tables, in a way which certainly gave me a better perspective than any of my previous readings.

The concepts of a creator God, soul, and an afterlife are successfully traced to ancient Egypt, and it is remarkable how well modern usage is related to ancient formulation. The variants of the name of God are sketched and tracked to "amen," and this alone restores enormous meaning to the uses of the word in modern Judaism, Christianity, and Islam.

The Egyptian emphasis on truthfulness, *maat*, particularly struck a chord with me, in stark contrast to our present dissembling age of "spin."

Not only does Mr. Ginex give a satisfying explanation of how Egyptian beliefs passed through Moses to Judaism, he also explains how these ideas passed into Christianity as a result of the war with Rome, which destroyed the Jewish nation. His insight into the central role of the Essenes goes a long way to explain the writing of the Gospels, indeed, the whole New Testament.

Mr. Ginex reveals the hidden power of “amen.” His book builds a careful and compelling story of the development of religion in the West, from ancient Egypt to the Christian era. His explanation of the book of Revelations, the most difficult and mysterious book of the Bible, is masterly and unanswerable. For me, this is the crescendo of the book, and its force of argument should leave no one in any doubt.

Above all, Nicholas Ginex’s humanity shines through as with no other author. He leads us by the hand, allowing us to understand the great spiritual figures of our heritage; in this book he holds out not only his own hands but also theirs, offering God’s greatest message — “Love one another.”

If you follow the practice of any religion, *Amen* will cause you to ask your rabbi, priest, preacher, or imam, “Have you read this book?”

—*Mike Voyce*

Author, blog talk radio host, retired solicitor, and teacher.

Concise and Balanced

► “AMEN” is a concise and balanced overview of the attributes of God Amen. The author aims to help the reader understand how the belief in God developed, and why Jesus has proclaimed that Amen is “the beginning of the creation of God.” The author urges people of different faiths to meet at the intersection and unify their beliefs in God.

If you read this before going to bed, much like eating directly before bed, digesting this may be a challenge. The book comes with footnotes and a thick reference library of previous studies that solidify the author’s thesis. “Amen” is without a doubt the most challenging and provocative evaluation of the nature of God. When you read and digest what the author is saying, you will undergo a paradigm shift in your thinking about the attributes of God. In many ways, this book is a primer for further theological study.

There is a section in the book called “Author Initiatives.” Nicholas Ginex didn’t just write a book — a labor of love in itself — but he has also been proactive in giving other people access to the knowledge in this book. He has sent copies and written to religious leaders and sent printed materials to organizations who want to help with the “call to the sons and daughters of God.” According to Nicholas Ginex, the key note of this book is “Love one another.” That, for me, summarizes what this book is about. Only when you understand, can you truly begin to love.

This book will change your life, if you let it.

Andrea Borja, Journalist and Author of *Fixing Alicia*

BlueInk Book Review

► For the big three religions, Judaism, Christianity and Islam, the word “amen” (meaning, “so be it”) is the great affirmative, a holy “yes” if you will, that concludes moments of prayer and serves as an imprimatur at the conclusion of rituals or sacred ceremonies. Yet, in his book *Amen: The Beginning of the Creation of God*, retired electrical engineer Nicholas P. Ginex argues that “amen” refers to something else in these faiths, most notably, the Egyptian god, Amen (more often written in Western society as Amun or Amon).

“Many followers of the Judaic, Christian, and Islamic religions have not been informed that Amen was worshipped as the greatest Egyptian God two thousand years before the birth of Jesus Christ,” Ginex writes. He goes on to explain that “Christian leaders have misled, misconstrued, and misinterpreted Amen as being Jesus Christ” when, in fact, it was Jesus who acknowledges Amen as God of the universe in Revelation 3:14. “These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”

An eccentric thesis like this could very well be dismissed as just clever word play, but over the course of 250-plus pages, Ginex provides historical insight into the god Amen and such texts as *The Egyptian Book of the Dead*. Moreover, he traces the use of *amen* in Jewish, Christian and Islamic scripture and how the religion of the Pharaohs may have influenced the way these faiths understood their relationship with God.

Overall, Ginex lays out his arguments in a methodical manner, though a seasoned editor would have tightened up the prose and corrected grammatical errors throughout. However, while his ideas are attention grabbing, he provides little evidence by scholars to back up his thesis. Without this material, few will be convinced of what most mainstream

theologians and scholars would consider outlandish, albeit sometimes fascinating, theories. In the end, he delivers only an exercise in speculation.

BlueInk Review—September 2012

Author Response to BlueInk Review

The BlueInk book review begins with the accepted definition of “amen” which was presented in AMEN. After offering the same definition, the BlueInk Reviewer indicates the author argues that “amen” refers to an Egyptian god, Amen. The Reviewer accuses the author of arguing rather than presenting substantiated facts and findings. Upon giving the author credit for laying out his “arguments,” the Reviewer ends by stating most mainstream theologians and scholars would consider AMEN to be outlandish, presents fascinating theories, and is an exercise in speculation.

The BlueInk analyst shows no attempt to show why the author is in error about facts and findings that verify the god AMEN was worshipped more than 2,000 years before the birth of Jesus. Such avoidance reveals the reviewer may be biased with indoctrinated religious ideas, thereby rejecting new ideas even when backed up with verifiable data. This bias is to be expected but there are intelligent, discerning people who are capable of accepting the verifiable conclusions presented in AMEN.

The BlueInk reviewer failed to mention the main themes in the book: (1) The beliefs of Judaic, Christian, and Islamic religions developed from the Egyptian religion, (2) These religions must unify their belief in one God to prevent further bigotry, hatred, violence, and the killing of innocent people, and (3) Religious leaders must improve their scriptures and teach the *Word of God*.

To do nothing, religious leaders will fail as representatives of God and may be responsible for causing a Third World War. There are many important themes the BlueInk Reviewer could have covered. Instead, the Reviewer refers to mainstream scholars and theologians to conclude that AMEN is outlandish, presents fascinating theories, and is an exercise in speculation.

Nicholas P. Ginex

Kirkus Book Review

► Ginex presents the scholarship that informed his novel (*Future of God Amen*, 2007, etc.) about the Egyptian god who gave birth to modern monotheism.

Invoking the word used by Jews, Christians and Muslims in prayer, Ginex takes on a Herculean task: to convince rabbis, priests, ministers, imams and mullahs to “give credit where credit is due.” That is, to acknowledge that their most basic, shared tenets owe a great deal to Amon, the ram-headed god of life and procreation, revered two millennia before the birth of Jesus—who alluded to the concept of “the Sole God” in Revelations, quoted by Ginex in the book’s subtitle. Mostly, the author hopes all religions will abide by “God’s greatest and last commandment”: Love one another. He respects Judaism, Christianity and Islam, but takes issue with what his book calls repeated “misinformation,” i.e., revisionist history and a skewed sense of exceptionalism perpetrated by their leaders. He examines the similarities between the Ten Commandments and “the Egyptian code of conduct,” and demonstrates how ancient Egyptian hymns and scriptures influenced the tone and content of Genesis. He delves into the Dead Sea Scrolls and the Quran. In a sensitive but forceful comparison of the Quran’s Ten Commandments to those of Judeo-Christian heritage, he notes the “very significant” addition of the words, “save for just cause”—which includes infidels and heretics—to “Thou shall not kill.” Concise overviews of history offer compelling evidence for passionate arguments, helping readers understand what led to the writing of the Gospels and the creation of the Catholic Church. Although Ginex tends to rehash arguments from time to time, he allows his facts to fascinate. His conjectures and conclusions, many borrowed from—and duly

credited to—previous religious scholars resonate, leaving readers with much to ponder.

A revelatory look at the origins of monotheistic religions and the evolution of their belief systems.

Kirkus Indie Book Reviews—November 2012

ForeWord—Clarion Review

► Many people end prayers with “Amen” without much thought to the word’s meaning. To Nicholas P. Ginex, doing so is an incantation to the ancient Egyptian god of the same name. In *Amen: The Beginning of the Creation of God*, Ginex leads readers through thousands of years of human history and theological development to trace how ancient Egypt’s religious ideas greatly influenced the development of Judaism and, through it, Christianity and Islam.

Although Ginex lacks academic credentials in religion or history, he makes an intriguing argument in *Amen*, his fourth book on the topic. He calls the Egyptian religion the “first formal religion of the world” and shares how “Egyptologists have surfaced facts and findings that suggest the ancient Egyptians not only created the first belief in a soul and belief in a hereafter, but also created the concept of one God.” Through lengthy quotations and summaries of various writings and carvings, Ginex summarizes the Egyptian pantheon and its evolution, over centuries, toward a supreme, universal creator god. He advances that, “Hebrew priests had access to, and utilized, Egyptian scripture and hymns” in the formation of the Hebrew Scriptures and beliefs following their Exodus from Egypt; as evidence, he compares biblical passages with Egyptian texts written centuries before the Hebrew Bible.

While he calls into question the biblical accounts and early Christian doctrines, he curiously centers his argument on the importance of one passage from the Bible (Revelation 3:14), in which Jesus uses the term “Amen.” Ginex claims that religious

leaders have suppressed the truth he is sharing and calls upon them “to acknowledge that Egyptian concepts and beliefs form the core of their present religious beliefs.” Given that his particular reading of the historical evidence, language, and theological texts is not widely held by scholars, it is disappointing that Ginex does not provide more detailed citations to source materials; unfortunately, he dismisses others’ questions about his views as an “inability to rise above their indoctrinated dogma and use honesty and truth.”

Ginex calls upon the modern religions to evolve as Egypt’s did. By citing and discussing Biblical and Quranic texts, he claims to have tried “to give an honest appraisal of the Judaic, Christian, and Islamic scriptures in regard to their faults,” yet does not apply the same standard to the Egyptian religious texts he upholds.

Readers with an open mind toward history and religion will find *Amen: The Beginning of the Creation of God* thought-provoking fare.

William Gee

ForeWord Reviews—Clarion Review, November 2012

Amen - The US Book Review

By Carol Anderson, Sept 26, 2018

Amen: The Beginning of the Creation of God
by Nicholas P. Ginex, Publisher Xlibris

Book review by Carol Anderson, D.Min., ACSW, LMSW

"It is the author's hope that by exposing our religious views freely and honestly, we can someday not only agree to disagree but to come to a clearer understanding that we all pray to the same God."

While the word "amen" is typically defined as meaning "so be it," this book examines an Egyptian deity known as "Amen" and his influence on Judaism, Christianity, and Islam. Amen is seen not just as an important word and concept but also as an important god in religious history.

The first part of the book focuses on Egyptian religious history and then moves into examining the monotheistic God, Amon as the "sole God," Moses and Judaism, Catholicism, and the Islamic Empire. These are then followed by Jesus and his Revelation as well as the future of religions. The book continues with an appendix which lists all the work the author did to promote this book and then an epilogue by another person. In the end, the book posits that the holy scriptures need to be revived.

With its in-depth examination of Egyptian religious history as well as Judaism, Christianity, and Islam, there is significant research done by the author which will make the reader ponder his premise. Filled with figures and tables which aid in this study, it is easy to become engrossed in this history. The focus is on one quote from Jesus in Revelation stating that: ***“These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”*** The author sees this statement as verifying that Amen (Amon) is the god of creation. Due to its premise, the book is bound to spark a great deal of conversation in religious circles. The focus on humanity’s need to love one another is a valuable theme.

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Amen - Pacific Book Review

By CC Thomas, Sept 26, 2018

<http://www.pacificbookreview.com/amen/>

In the forward of Nicholas P. Ginex's *Amen: The Beginning of the Creation of God*, the author encourages the reader to look past previously conceived and taught religious ideologies, and consider a "new" idea; that all religions share similar theologies because they share a common ancestor.

Ginex starts testing readers' beliefs right away within the first chapter, titled "Jesus Proclaims a Revelation." In this chapter, Ginex traces the word "amen" back to ancient Egyptians and the pharaohs, long before the time of Jesus. The rest of the book is carefully laid out to explain further this claim, that the word "amen" is not a prayerful supplication to the one God of Christianity, Islam, Judaism, but instead,

While such a claim deserves to have an audience, most will reject all the ideas brought up in the first chapter. Ginex is not a stranger to this statement and actually wrote a forward explaining negative reviews and outright rejections of his work. Therein lies the real shame. Most will not even listen to Ginex's ideas because they reject what is core dogma in religion.

For those willing to keep an open mind, though, the claims are fascinating...and persuasive. The author carefully lays out his

theory with meticulous research and data. A thorough bibliography is included, as are notations, photographs, and illustrations explaining the author's hypothesis, Pacific Book Review formations and development. From this reader's perspective, the research backed each claim and hypothesis thoroughly. While the book and research might not pass strict academic standards, it leaves the reader in wonder. After all, *what if...*

It is not an exaggeration to say that this book is an important read. By accepting the ideas, or at least accepting the What ifs, readers can come to understand that the commonalities between all religions can bring a peace to the world, one which is sorely missing. At the very least, Amen will give you pause to think. Embrace that pause and know that questioning theology doesn't cause a loss of faith. Instead, it can create a strength as followers in a religion can come to better understand why the ideas of their own beliefs are important. Beside the importance of the topic, it's also a solidly good read, one full of interesting historical facts that weaves together a premise that has the potential to do a lot of good in the world.

AMEN

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Foreword

For too long, Judaic, Christian, and Islamic religious leaders have not understood, acknowledged, or revealed that the ancient Egyptians were first to document the belief in one universal god. This book will conceivably draw criticism and rage from devout religious leaders and strong believers of these faiths because of a truth they have either denied, misconstrued, or failed to understand. The purpose of this book is to reveal that a man of God, Jesus, proclaimed Amen, the greatest Egyptian God, as *“the faithful and true witness, the beginning of the creation of God.”*

The historical novel *Future of God Amen* serves as the backbone for the truth presented herein. It reveals facts and findings surfaced by highly respected scholars and Egyptologists. It presents how the Egyptian people settled along the Nile River, developed a religion that encompasses the beliefs in a soul, a hereafter, a Son of God, and, finally after the worship of many gods, culminated in the belief in one universal god. Upon presenting Egyptian beliefs, the author reveals how those beliefs were emulated by the Hebrews, which eventually caused the birth of the Judaic, Christian, and Islamic religions.

A verified conclusion of *Future of God Amen* is that the major religions originated from the first formal religion of Egypt. It provides a critique of their scriptures to show that there are areas where consistency between them is needed. It appeals to believers in God to encourage their religious leaders to work together to unify their beliefs in the one God. By holding onto dogma of the past, the scriptures of these religions continue to cause division between groups of people. Such division has caused bigotry, hatred, violence, and the killing of innocent people.

This book focuses the reader to understand why Jesus has proclaimed that Amen is *“the beginning of the creation of God.”* When Judaic, Christian, and Islamic leaders and believers acknowledge the words of Jesus, there is hope for mankind to reach the next level of spiritual development.

Few people have been exposed to the history of our religious past, and only by having a true understanding of how our beliefs in God originated can we proceed on a path of knowledge about God and our purpose in life. Such knowledge will challenge many of us who have been brought up with a prescribed set of religious dogma.

It is the author’s hope that by exposing our religious views freely and honestly, we can someday not only agree to disagree but to come to a clearer understanding that we all pray to the same God. Further, such an understanding will precipitate a movement whereby people from the major religions will bring pressure to bear upon their religious leaders to unify our beliefs in God.

Such unity in the belief of God is a challenge for the future. We are still in infancy with our understanding of God and our purpose as creatures of God. There is no doubt that to break the chains of dogma that restrict religious leaders to have an open mind and provide the mandate of their profession, which is to teach us to love one another, they will need the assistance of loving and perceptive daughters and sons of God. It is this author’s hope that this book will stimulate the hearts and minds of our youth to initiate the religious changes sorely needed if we are to advance our spiritual development and closeness to God. This book compliments *Future of God Amen*, whereby people from all cultures and countries will actively follow the Word of God—*love one another*.

AMEN

The Beginning of the Creation of God

1.0 Jesus Proclaims a Revelation

This book has come into fruition after writing the historical novel *Future of God Amen*, which presented how mankind first conceived one universal god. The conclusions, facts, and findings of this book precipitated the writing of two complimentary novels: *Amen and Jesus' Revelation* and *God, Us, and the Universe*. These books provide numerous articles posted by this author on the Internet presenting an interchange of comments and responses between the author and members of two highly regarded Internet forums.

Upon retrospection of the articles that mainly dealt with religious topics, the most controversial were those that presented facts and findings that for centuries have been ignored, misconstrued, and misinterpreted by leaders of the Judaic, Christian, and Islamic religions. For this reason, this author is compelled to clearly present why the misinformation taught by these religious leaders must be eliminated with truth based upon facts and findings that cannot be denied.

Knowledge is attained by reading, listening, and learning from the wisest of our elders and teachers. But to be able to discern what is significant and resounds as closely to the truth as is possible requires a sensitivity and disposition to compare, scrutinize, and evaluate the information with a sense of honesty. One learns that teachers can be highly intelligent, but due to not receiving all the facts, they may be advocating erroneous information to their pupils. Only after exposure to new information they may find that they were deceived through the ignorance of their teachers. This is the case of many Judaic and Christian leaders who have not been able, due to their lack of history,

or knowingly are unwilling, to reveal the true meaning or significance of the words by Jesus Christ. In Revelation 3:14 of the New Testament, Jesus proclaimed Amen as

“the faithful and true witness, the beginning of the creation of God.”

To understand the significance of Jesus’s words, we need to know what “Amen” means or represent. It is amazing that Judaic, Christian, and Islamic worshippers announce “amen” at the end of a prayer, supplication, or giving thanks and praise and even sing “amen.” Yet few of these worshippers know that Amen was the greatest Egyptian God for over two thousand years before the birth of Jesus.

Perhaps we should not fault religious leaders for their ignorance about the past because the hieroglyphic code was broken less than two hundred years ago, and Egyptologists have deciphered what was written on Egyptian tombs and temples only since the early 1900s.

However, there is no excuse for religious leaders to ignore, misinterpret, or misconstrue the words of Jesus. Let us review the present definitions of “amen” taught by present religious leaders and then learn where the original use of “amen” occurred.

1.1 Is Amen a Word or a Revered God?

Religious leaders of the three monotheistic religions—Judaism, Christianity, and Islam—have not instructed modern man where and how “amen” originated. People announce this holy word at the end of a prayer, supplication, expression of thanks, and act of reverence to the God they worship. Such reverence is demonstrated subconsciously as worshippers sing “Amen, Amen, Amen.” Yet, few people know the word’s origin. Most people are familiar with the definition taught by the monotheistic religions, which is agreement or the proverbial “so be it.” The definition of “amen” in *Webster’s Ninth New Collegiate Dictionary* (copyright 1987) falls far short of the three definitions provided in the *Britannica World Language Dictionary* (Funk and Wagnall’s Standard Edition, 1959 Edition):

Webster

Amen—used to express solemn ratification (as of an expression of faith) or hearty approval (as of an assertion).

Britannica

amen—*n.* So it is; so be it. 1. The word amen at the end of a prayer or hymn, meaning *so be it*. 2. Any expression of hearty consent or conviction. 3. A concluding act or word; termination.—*vt.*

1. To say amen to; express hearty concurrence in or approval of.
2. To say or write the last word of. *Adv. Obs.* Verily; truly.
[< Greek, < Hebrew, verily]

Britannica

Amen—*n.* Christ, the true and faithful witness. *Revelation 3:14*

Britannica

Amen—*n.* In Egyptian mythology, the god of life and procreation represented as having a ram's head; later identified with the sun god, as the supreme deity, and called Amen-Ra. Also spelled Ammon, Amon (and Amun, Amoun, and Imen).

In addition to “so be it,” the Hebrew usage of “amen” includes truth, to trust or believe, firm or faithful, true, verily, etc. In Isaiah 65:16, emphasis is on truth as “the God of truth,” which is “the God of Amen.” This usage is consistent with the ancient Egyptians’ reverence for *truth* and was the most esteemed attribute of their god Amen. Before we review the origin of Amen, it will be instructive to return to some of the definitions given above.

1.2 So Be It

The interpretation of “amen” as “so be it” is somewhat wanting because it does not apply in all cases. For example, if we were thanking God for

anything that has transpired that gave us peace, happiness, health, or a favorable outcome, to say “so be it” would be out of place because the good fortune has already occurred. “So be it” would be applicable as a supplication for something requested for the future or a prayer that emphasizes the need for God’s help. When one exclaims “amen” as a hearty approval of something, then the connotation “so be it” does not apply. Rather, a thankful acknowledgment to God, by simply announcing his name, Amen, would be more appropriate. “So be it” does not convey thankfulness to God for your good fortune.

1.3 Verily, Verily and Amen

In both the Old and New Testament of the Bible, we see the use of “amen” to confirm agreement in the truth of what one states to another. In Deuteronomy 27:15-26, Moses admonishes his people twelve times, ending each admonishment with, “And all the people shall say, Amen.” Briefly, a few are “Cursed be he that dishonors his father or mother. And all the people shall say, Amen” and “Cursed be he that removeth his neighbor’s landmark (boundary mark). And all the people shall say, Amen” and “Cursed be he that smiteth his neighbor secretly. And all the people shall say, Amen,” etc.

Where “amen” is used at the end of a sentence by Moses, it is very different from the way Jesus uses “verily, verily” at the beginning of each sentence in John’s Gospel. John records Jesus saying “verily, verily” twice in a row *twenty-five times*—from 1:51 to 21:18—to confirm a conviction, belief, or truth. However, it is clear that “amen” is reserved to indicate more than a conviction or belief but adds a tone of reverence that has never lost its impact consciously or subconsciously in the minds of men. It must be remembered that Moses was brought up and raised in the house of a pharaoh for the first forty years of his life. His exposure to the Egyptian god Amen had to have had an influence on his reverence for this exceptional and renowned god. It therefore appears that the connotation of “amen” as used by Moses is more than just “verily, verily” but adds reverence to an admonishment that is to be regarded as moral and righteous. “And all the people shall say Amen” is to gain compliance for the admonishment or command and not simply agreement.

In the following subsection, we will examine why Amen has had an impact on the minds of men and had not lost its sense of reverence even today as his name is sung in many temples and churches around the globe. But before we present the history of Amen, we need to give fair space to the claim by Judaic religious leaders that “amen” is a word that originated with the Hebrew people.

In accordance with Judaic teachings, “amen” is one of the few words of scripture that is written in its original Hebrew form. Found both in the Old and the New Testaments, it is translated in different ways, depending upon the context of the passage in which it is found. This Hebrew “amen” is derived from the root *aman*, which means to be firm or solid in the sense of permanency or faithfulness. Thus by implication, it means to be sure or true. So whenever we see this word “amen” used in scripture, it is affirming what is truth or illustrating something said that is of absolute certainty. However, *amen* translated as **truth** has an even greater meaning as used by Isaiah 65:16:

*That he who blesseth himself in the earth shall bless himself in the God of **truth**; and he that sweareth in the earth shall swear by the God of **truth**; because the former troubles are forgotten, and because they are hid from mine eyes.*

The phrase “God of truth” (amen) signifies not simply agreement or acknowledgment of what is true. It identifies God with the most revered attribute, truth. Here, “amen” is associated with God, an entity that represents truth. We shall see in the following subsection that this attribute of God finds its origination not with the Hebrews but with the ancient history of the Egyptians.

1.4 Amen, a Revered God

In Revelation 1:11, Jesus Christ reveals himself to Saint John the Divine and instructs him to write down what he sees and hears into a book for seven churches he specifically names. In Revelation

3:13, Jesus states, “*He that hath an ear, let him hear what the Spirit saith unto the churches.*” Then the most profound statement in the New Testament is presented in Revelation 3:14 where Jesus instructs John to write,

*These things saith the **Amen**, the faithful and true witness, the beginning of the creation of god.*

This statement by Jesus Christ clearly reveals a truth about God. For if Amen was indeed the faithful and true witness at the beginning, he is the god of all creation. Single-minded religious scholars may try to twist and reinterpret the words of Jesus in an effort to deny his acknowledgment of Amen. However, Jesus's reference to Amen reveals that the reverence formerly given to Amen by the Egyptians had never lost its impact, even though the Hebrews have adopted "amen" from the Egyptians to connote truth, and modern man has defined its meaning as "so be it."

An Egyptian translation of "amen" means "the hidden one" and was associated with the air we breathe or the god of air. As such, the Egyptians sensed or felt the air manifesting itself as gusts of wind, but the god remains unseen and without form. The true nature of this god is therefore a mystery; he is unknowable and incomprehensible to human beings. Usage of "amen" by the Hebrews as meaning verily and true reflects truth, which is the most revered attribute of the Egyptian god Amen. In the next subsection we will conclusively find that "amen" originated with the Egyptians and not with the Hebrews.

1.5 The Origin of Amen

Many followers of the Judaic, Christian, and Islamic religions have not been informed that Amen was worshipped as the greatest Egyptian God two thousand years before the birth of Jesus Christ. Table 1 provides a ready reference of the chronology of Egyptian pharaohs, beginning with the second half of the Middle Kingdom. It is to be noted that "amen" began to be used in the throne name of pharaohs as early as 2000 BCE with Amenemhet I.

It was not until the beginning of the Twelfth Dynasty that Amen became the principal god of Thebes under the leadership of the pharaoh Amenemhet I from 2000-1970 BCE. The reverence for their god was highly respected as Egypt entered her second great period of productive development, the Middle Kingdom.

As early as 1800 BCE, Semitic people from Assyria began to migrate peacefully into the upper regions of the Nile Delta and Lower Egypt.

At this time, immigrants were welcomed, and the royal palace of the pharaoh was opened to foreign counselors and favorites, while Semitic dancing girls and concubines were highly esteemed.

By 1675 BCE, Abraham and his descendants migrated into Egypt. Around this time, the Hyksos, an aggressive people from Assyria, invaded Egypt. It appears that Abraham was a shepherd king and may have participated in the Hyksos invasion. According to the Bible, Abraham was a mercenary who joined with other shepherd kings in the land of Canaan (Genesis 14:14-19). The Hyksos invasions may have been due to the expansion of the Babylonian Empire by Hammurabi (1728-1686 BCE). As his armies subdued settlements along the Euphrates and Tigris rivers, lands were not maintained during war campaigns, making famine a reality. This climate of war and famine induced shepherd kings with their tribes to migrate into Lower Egypt.

The Hyksos (the first syllable *hyk* denotes a king and *sos* signifies a shepherd), were shepherd kings who set themselves up as pharaohs and used Avaris (Tanis) in the Nile Delta as their capital rather than the Egyptian capital of Thebes. This was a strategic move that anticipated the possibility of a hostile Babylonian advance and allowed them more centralized control over their conquered territories, which extended into Palestine and Syria.

After the Hyksos invasion of 1675 BCE, the Hebrew people under Abraham learned about the Egyptian gods and their beliefs through the conquests of Thutmose III. This successful pharaoh of over seventeen campaigns reigned for fifty-four years between 1501-1447 BCE. Through his efforts, the Egyptians built temples to their gods in the towns and cities of Palestine and Syria. These temples were built under Thutmose's command in many of the garrison towns in Palestine and along the Phoenician coast. An Egyptian temple at Byblos, located southwest of Kadesh, dates the exposure of the Palestinian and Phoenician people to Egyptian beliefs as early as 1450 BCE.

Thutmose was a perceptive leader who had the captured sons of the Palestine and Syrian kings indoctrinated with Egyptian beliefs so that when they would return to rule in their father's place they would be amenable to have their people worship the Egyptian gods.

This exposure, together with extensive intermarriages between the Egyptian pharaohs and the daughters of dynasts in Asia, had to influence the religions existing in Palestine and Syria. The Asian

people must have found such concepts as the soul, belief in god, and living their lives based upon truth and morality as a way to attain eternal life. Then, too, these foreign people exposed to the magnificence and splendor of Egypt's monuments and temples had to evoke awe and admiration.

After the expulsion of the Hyksos from Egypt by the successful pharaohs of the Eighteenth Dynasty, the reverence for Amon became more pronounced as temples sprang up both in Egypt and in the conquered lands of Palestine and Syria. By this time, the pharaohs and Priesthood of Amon had promoted their local god in Thebes as their principal god. Amon came to be worshipped as the sole and universal god during the rule of Ramses II. A variation of Amon is the alternate spelling "Amen."

Use of "Amon" as part of a pharaoh's name occurred in the Eighteenth Dynasty with the young pharaoh Tutenkhamon. However, it cannot be overlooked that the pharaohs used "Amen" in their throne names before the use of "Amon." Table 1 reveals that the pharaohs' use of "Amen" occurred twelve times and Amon only twice. There is no doubt that with the brief chronology presented in Table 1, we can conclude that "amen" originated with the Egyptians. It was the Hebrews that adopted this name to connote the greatest attribute of the god Amen, which is truth. Upon reading the many attributes of Amen in section 2.3, it becomes conclusive that the root of "amen" has its beginnings in Egypt long before the Hebrews associated "amen" with truth in their language.

Table 1. Chronology of Egyptian Kings

| King/ Pharaoh | Reign Years (BC) | Years | Commentary/Remarks *Derived from Throne name |
|--|-----------------------------|--------------|--|
| Twelfth Dynasty, 2000-1788 BC | | | |
| Part of the Middle Kingdom (Eleventh and Twelfth Dynasty) | | | |
| Amenemhet I | 2000-1970 | 30 | 20 years alone, 10 years with son. |
| Sesostris I | 1980-1935 | 45 | 10 years with his father, 32 years alone, 3 years with his son. |
| Amenemhet II | 1938-1903 | 35 | 3 years with his father, 29 years alone, 3 years with his son. |
| Sesostris II | 1906-1887 | 19 | 3 years with his father, 16 years alone. |
| Sesostris III | 1887-1849 | 38 | Uncertain period with his son. |
| Amenemhet III | 1849-1801 | 48 | Uncertain years with father and son. |
| Amenemhet IV | 1801-1792 | 9 | Uncertain period with his father. |
| Sobekneferu | 1792-1788 | 4 | This pharaoh was a queen. |
| <i>Total</i> | | 228 | |
| Allow for coregencies | | 15 | |
| <i>Actual Total</i> | | 213 | |
| Thirteenth Dynasty, 1788-1720 BC | | | |
| Second Intermediate Period (Thirteenth-Seventeenth Dynasty) | | | |
| Wegaf Khutawyre | 1782-1788 | 6 | *Re Protects the Two Lands. |
| Amenemhet V (Amen Intef IV) | (?)-1770 | ? | *The Heart of Re Lives. |
| Hor Auyibre | (?)-1760 | ? | *Re Succors the Heart. |
| Sobekhotep II | (?)-1750 | ? | *Powerful is Re, Protector of the Two Lands. |
| Khendjer Userkare | (?)-1747 | ? | *Powerful is the Soul of Re. |
| Sobekhotep III | (?)-1745 | ? | *Powerful is Re, He makes to Flourish the Two Lands. |
| Neferhotep I | 1741-1730 | 11 | *Powerful is the Soul of Re. |
| Sobekhotep IV | 1730-1720 | 10 | *The Soul of Re is Beautiful. |
| Ay Merneferre | (?)-1720 | ? | *Beautiful is the Desire of Re. |
| Neferhotep II | ? | ? | *Powerful is Re, Giver of Life to the Two Lands. |
| Fourteenth Dynasty, 1720-1663 BC Second Intermediate Period (Cont.) | | | |
| Nehesey Aasehre | ? | ? | *Great in Council is Re. |

| King/ Pharaoh | Reign Years (BC) | Years | Commentary/Remarks *Derived from Throne name |
|--|---------------------|--------|--|
| Fifteenth Dynasty, 1663-1580 BC Period of Shepherd Kings and Hyksos | | | |
| Sheshi Mayebre | ? | ? | *Seeing is the Heart of Re. |
| Yakubher Muresurre | ? | ? | *Strong is the Love of Re. |
| Khyan Seuserenre | ? | ? | *Powerful Like Re. Encompasser of the Lands. Ruler of Countries. |
| Apepi (Apophis I) | ? | ? | *Great and Powerful Like Re. |
| Apepi (Apophis II) | ? | ? | *Spirit of Re. |
| Sixteenth Dynasty, 1663-1580 BC Period of Shepherd Kings and Hyksos (Cont.) | | | |
| Anat-her | ? | ? | *Ruler of the Desert Lands. |
| Yakobaam (Hebrew name is Jacob) | ? | ? | ? |
| Seventeenth Dynasty, 1663-1580 BC Period of Shepherd Kings and Hyksos (Cont.) | | | |
| Sobekemsaf II | ? | ? | *Powerful is Re, Rescuer of the Two Lands. |
| Intef VII | ? | ? | *Golden the Manifestation of Re. |
| Tao Sanakhtenre I | ? | ? | *Perpetuated Like Re. |
| Tao Seqenenre II | ? | ? | *Who Strikes Like Re. |
| Kamose Wadj-khepera | 1583-1580 | 3 | *Flourishing is the Manifestation of Re. |
| <i>Total</i> | | 208 | From 13 th to 17 th Dynasty. |
| Eighteenth Dynasty, 1580-1350 BC New Kingdom (Eighteenth-Twentieth Dynasty) | | | |
| Ahmose I | 1580-1557 | 22(+x) | *The Lord of Strength is Re. |
| Amenhotep I | 1557-1547 | 10(+x) | *Holy is the Soul of Re. |
| Thutmose I | 1547-1517 | 30(+x) | *Great is the Soul of Re. |
| Thutmose II | 1517-1516 | 1 | Son of Thutmose I. *Great is the Form of Re. |
| Queen Hatshepsut | 1516-1501 | 15 | Father Thutmose I, husband Thutmose II. *Truth is the Soul of Re. |
| Thutmose III | 1501-1447 | 54 | Father Thutmose II, mother Isis. Napoleon of Ancient Egypt. *Lasting is the Manifestation of Re. |
| Amenhotep II | 1448-1420 | 26(+x) | Son of Thutmose III. *Great are the Manifestations of Re. |
| Thutmose IV | 1420-1411 | 8(+x) | Son of Amenhotep II. *Everlasting are the Manifestations of Re. |

| King/ Pharaoh | Reign Years (BC) | Years | Commentary/Remarks *Derived from Throne name |
|--|---------------------|----------|--|
| Eighteenth Dynasty, 1580-1350 BC New Kingdom (Cont.) | | | |
| Amenhotep III | 1411-1375 | 36 | Son of Thutmose IV. * Lord of Truth of Re. |
| Amenhotep IV Changed his name to Ikhnaton. Also spelled as Akhenaton. | 1375-1358 | 17(+x) | Son of Amenhotep III. Mother Tiye, wives Nefertiti, Kiya, Merytaten, Ankhesenpaaten, Meketaten. Son Tutankhamun by Kiya. *Beautiful are the Manifestations of Re. Servant of the Aton. |
| Sakere (also Smenkhkare) | 1358-1357 | 1(+x) | *Living are the Manifestations of Re. |
| Tutankhamun | 1357-1353 | 4(+x) | *Lord of Manifestations of Re. |
| Ay It-netjer | 1353-1350 | 3(+x) | *Everlasting are the Manifestations of Re. |
| <i>Total</i> | | 227(+x) | Minimum, 230 years. |
| Nineteenth Dynasty, 1350-1205 BC New Kingdom (Cont.) | | | |
| Harmhab (Horemheb) | 1350-1315 | 34(+x) | *Holy are the Manifestations of Re, Chosen of Re. Epithet: Beloved of Amon. |
| Ramses I | 1315-1314 | 2 | *Eternal is the Strength of Re |
| Seti I | 1313-1292 | 21(+x) | Son of Ramses I. *Eternal is the Justice of Re. |
| Ramses II | 1292-1225 | 67 | Son of Seti I. *The Justice of Re is Powerful, Chosen of Re |
| Merneptah | 1225-1215 | 10(+x) | Father Ramses II. *The Soul of Re, Beloved of the Gods |
| Amenmesses | 1215 | x | Father Merneptah. *Eternal Like Re, Chosen of Re |
| Siptah | 1215-1209 | 6(+x) | *Beautiful for Re, Chosen by Re |
| Seti II | 1209-1205 | 2(+x) | Father Merneptah. *Powerful are the Manifestations of Re, Chosen of Re |
| ? | 1205-1200 | 5(+x) | Anarchy and reign of Syrian usurper(s). |
| <i>Total</i> | | 142(+6x) | Minimum, 145 years. |

| King/ Pharaoh | Reign Years (BC) | Years | Commentary/Remarks *Derived from Throne name |
|---|---------------------|----------|---|
| Twentieth Dynasty, 1200-1290 BC New Kingdom (Cont.) | | | |
| Setnakht | 1200-1198 | 1(+x) | *Powerful are the Manifestations of Re, Chosen of Re |
| Ramses III | 1198-1167 | 31 | Father Setnakht. *Powerful is the Justice of Re, Beloved of Amon |
| Ramses IV | 1167-1161 | 6 | Father Ramses III. *Ruler of Justice is Re |
| Ramses V | 1161-1157 | 4(+x) | Father Ramses III. *Powerful is the Justice of Re |
| Ramses VI | 1157-1142 | } | Father Ramses III. *Lord of Justice is Re, Beloved of Amon |
| Ramses VII | 1157-1142 | 15 | Father Ramses VI. *Powerful is the Justice of Re, Beloved of Amon |
| Ramses VIII | 1157-1142 | } | Father Ramses III. *Powerful is the Justice of Re, Helpful to Amon |
| Ramses IX | 1142-1123 | 19 | *Beautiful is the Soul of Re, Chosen of Re. Epithet: Beloved of Amon. |
| Ramses X | 1123-1121 | 1(+x) | *The Justice of Re Abides |
| Ramses XI | 1121-1118 | x | *The Justice of Re Remains, Chosen of Ptah |
| Ramses XII | 1118-1090 | 27(+x) | *Throne name not found. |
| <i>Total</i> | | 104(+5x) | Minimum, 110 years. |
| Twenty-First Dynasty, 1090-945 BC Third Intermediate Period (Twenty-First to Twenty-Fifth Dynasty) | | | |
| Nesubnebded** (Smendes I)** Ruled together | 1090-1085 | }x | *Bright is the Manifestation of Re, Chosen of Re. Epithet: Beloved of Amon. |
| Hirhor** | 1090-1085 | }x | *The First Prophet of Amon |
| Pesibkhenno I (Psusennes I) | 1085-1067 | 17(+x) | *Great are the Manifestations of Re, Chosen of Amon |
| Paynozem I | 1067-1026 | 40(+x) | *The Soul of Re Appears, Chosen of Amon. Epithet: Beloved of Amon |
| Amenemopet | 1026-976 | 49(+x) | *Powerful is the Justice of Re, Beloved of Amon, Chosen of Amon |
| Siamon | 976-958 | 16(+x) | *Like a God is the Manifestation of Re, Chosen of Amon |
| Pesibkhenno II (Psusennes II) | 958-945 | 12(+x) | *Image of the Transformations of Re. Epithet: Beloved of Amon |
| <i>Total</i> | | 134(+6x) | Minimum, 145 years. |

2.0 Amen, the One Universal God

Today, “amen” has survived usage in the Judaic, Christian and Islamic religions. “Amen” is announced at the end of a prayer, supplication, and expression of praise, thanks, or approval. However, Christian leaders have misled, misconstrued, and misinterpreted Amen as being Jesus Christ. In John’s Revelation 3:14 of the New Testament, Jesus clearly proclaimed *Amen* as the beginning of the creation of God:

These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

Before we review why present religious leaders of the Judaic, Christian, and Islamic faiths have misled, misconstrued, and misinterpreted the words of Jesus, it will be of benefit to gain a greater understanding of why the Egyptians venerated Amen and why he has retained his name in the hearts and minds of mankind.

2.1 Amen, the God of All Creation

During the reign of Ramses II, the Priesthood of Amon created a long hymn in praise of their imperial god, Amon-Re. After exposure to the concept of one god during the Eighteenth Dynasty by Amenhotep IV (see Table 1), the priesthood wrote the hymn “Amon as the Sole God.”¹ The following extracts illustrate their perceptions of a universal god and emphasize that Amen was highly revered as the one god of all creation.

¹ James B. Pritchard, ed. by, *Ancient Near Eastern Texts*, page 368 and 369, “Amon as the Sole God.”

“Amon as the Sole God,” 100th Stanza

The first to come into being in the earliest times. Amon, who came into being at the beginning, so that his mysterious nature is unknown. No god came into being before him; there was no other god with him, so that he might tell his form. He had no mother, after whom his name might have been made. He had no father who had begotten him and who might have said: “This is I!” Building his own egg, a daemon² mysterious at birth, who created his (own) beauty, the divine god that came into being by himself. All (other) gods came into being after he began himself.

“Amon as the Sole God,” 200th Stanza

Mysterious of form, glistening of appearance, the marvelous god of many forms. All (other) gods boast of him, to magnify themselves through his beauty, according as he is divine. Re is united with his body. He is the great one who is in Heliopolis³ . . .

The procreator of the primeval gods, who brought

Re to birth; he completed himself as Atum, a single body with him. He is the All-Lord, the beginning of that which is. His soul, they say, is that which is in heaven . . .

One is Amon, hiding himself from them, concealing himself from the (other) gods, so that his (very) color is unknown. He is far from heaven, he is absent from the underworld, (so that) no gods know his true form. His image is not displayed in writings. No one bears witness to him . . . He is too mysterious that his majesty might be disclosed, he is too great that (men) should ask about him, too powerful that he might be known. Instantly (one) falls in a death of

² The ancient connotation of “daemon” is not an evil spirit but rather a spirit of supernatural intelligence, a genius.

³ James B. Pritchard, ed. by, *Ancient Near Eastern Texts*, page 3, “The Creation by Atum.” Note: The great one is Atum. From the text of the Sixth Dynasty, carved inside the pyramids of Pepi II (Nefer-ka-Re) and Mer-ne-Re, it recalls the first creation when Atum of Heliopolis rose out of the waters of chaos and brought the first gods into being.

*violence at the utterance of his mysterious name, unwittingly
or wittingly . . .*

In subsection 1.5, “The Origin of Amen,” we attained a brief history of when and how the name Amen came into usage by the Egyptians. The belief in Amen as the one universal god was conceived only after several transformations. The first Egyptian god that created all things, including man and other gods, was Atum. This creator god became Atum-Re associated with the sun god, but this reference changed to Amon-Re as Amon became the principle god of Thebes. Worship of Amon-Re was temporally replaced by the pharaoh Amenhotep IV, who established worship of the first monotheistic god, Aton. This god was still associated with the sun god Re but now took on a more personal form as its rays emanated as hands of life. Upon the death of Amenhotep IV, the Egyptian priesthood reestablished their former worship of Amon-Re. However, not more than two generations later, during the reign of Ramses II, the Priesthood of Amon wrote the above hymn titled “Amon as the Sole God.”

An overview of recorded documents and when the transformations took place is presented in Figure 1. For a detailed history of the transformations of the creator god Atum to the belief of one universal god, the reader may refer to the historical novel *Future of God Amen*. An understanding of how the belief in one universal god developed would not be complete without reading significant extracts of the hymns depicted in Figure 1.

2.1.1 The Creator God Atum

When the Egyptian priesthood first formulated the concept of creation by god, it could not be precisely dated, but it was defined prior to the founding of the First Dynasty. This profound concept was carved inside the pyramids of Merne-Re I and Pepi II (Nefer-ka-Re) built during the Sixth Dynasty, around 2540 BCE. “The Creation by Atum,” provided below, describes how Atum, god of Heliopolis, created the gods essential to life. Atum was also known as Atum-Kheperer, a compound name that contained two ideas: Atum, who represented the sun god Re who advances in age to an old man as the sun completes its journey from east to west, and Kheprer, the morning sun god rising in the east.

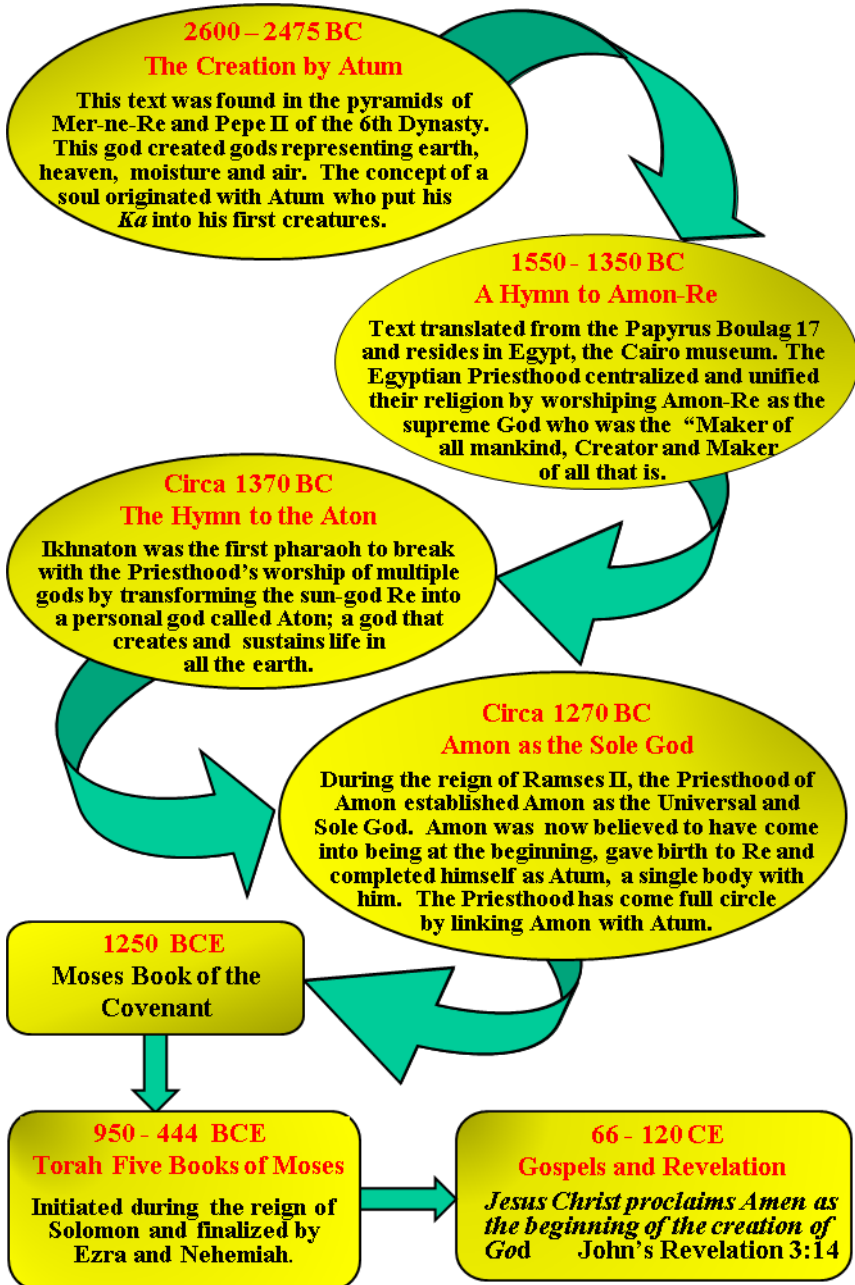


Figure 1. Jesus Christ proclaims Amen as the beginning of God

The Creation by Atum

O Atum-Kheprer, thou wast on O Atum-Kheprer, thou wast on high on the (primeval) hill; thou didst arise as the ben-bird of the ben-stone in the Ben-House in Heliopolis; thou didst spit out what was Shu, thou didst sputter out what was Tefnut. Thou didst put thou arms about them as the arms of ka for thy ka was in them.

(So also), O Atum, put thy arms about King Nefer-ka-Re, about this construction work, about this pyramid, as the arms of ka. For the ka of King Nefer-ka-Re is in it, enduring the course of eternity. O Atum, mayest thou set thy protection over this king Nefer-ka-Re, over this his pyramid and this construction work of King Nefer-ka-Re. Mayest thou guard lest anything happen to him evilly throughout the course of eternity, as thou didst set thy protection over Shu and Tefnut.

O Great Ennead which is in Heliopolis, Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, and Nephthys, whom Atum begot, spreading wide his heart (in joy) at his beginning (you) in your name of the nine bows, may there be none of you who will separate himself from Atum . . .

The belief in creation by one god was developed in the city of Heliopolis. This city is located at an advantageous focal point of the Nile Delta, where it branches out toward the Mediterranean Sea. There, the priesthood was a dominant entity as they advanced the idea that it was their city god Atum-Kheprer who, on a small hill that rose out of the waters of chaos (Nun), brought the first gods into being. This was a very perceptive concept that recognizes Atum as emanating from two very important elements: the heat of the sun, associated with Kheprer, and water, associated with Nun. While on the primeval hill, Atum spat out Shu, god of air, and Tefnut, goddess of moisture. The Egyptian mind was resourceful and reflective, for without the elements of air and moisture, life could not be sustained.

2.1.2 The Concept of a Soul

It is highly probable that the Egyptian civilization developed the concept of a soul. Many people have assimilated this very complex concept as a natural part of their spiritual beliefs. However, very few people know where and when this powerful concept evolved. “The Creation by Atum” described Atum’s *ka* as being imbued into his creations. It is fair to reason that the concept of a soul, called the *ka*, was expressed by the Egyptian priesthood with their hymn extolling Atum’s creation.

The idea of a *ka* had emerged before or during the life of King Ka, who existed a few generations before the start of the First Dynasty, which Egyptologist James H. Breasted dates as 3400 BCE. By the Sixth Dynasty, approximately eight hundred years later, the priesthood had incorporated the belief of the *ka*, or *soul*, in “The Creation by Atum.” The creation hymn reveals that all created things are protected by the *ka* of Atum. Let us revisit the lines that state that this creator god put his own vital force into his first creatures.

*Thou didst put thy arms about them as the arms of a ka,
for thy ka was in them.*

To be endowed with an internal force or spirit called the *ka* from the creator god, Atum must therefore have had extreme importance. This vital source must be what gave the created object its unique characteristics or its special force. Scholars of Egyptian history believe that the *ka* represents the alter ego, a guardian spirit, or the vital force of personality. Since the god Atum puts his *ka* into his creations, it identifies their unique characteristics and attributes. That is, the *ka* provides those attributes that uniquely form the totality of a living or material substance. In essence, the *ka* represents the total makeup of glandular, physical, and mental functions that defines humans and their personality.

The word *ka* seems to have surfaced through the recognition of an Egyptian ruler, King Ka, who governed a generation prior to the First Dynasty, around 3,500 BCE (James B. Pritchard, *Ancient Near Eastern Texts*, page 3, note 4). In Ka’s tomb, the symbol for the *ka* was first found on broken pottery. Figure 2 shows the symbol as two raised arms

and is placed on the head of King Hor, who reigned from 1783-1633 BCE. One may intuitively conceive that the two arms represent the proud acknowledgment of the unification of the Two Lands referred to as Upper and Lower Egypt.

King Ka takes us back before the reign of King Aha Menes (also known as King Narmer) who is attributed with unifying the Two Lands of Egypt, marking the start of the First Dynasty. King Ka was buried in a double tomb at Abydos (just above Thebes), where he is considered to have preceded King Narmer as king of This (or Thinis), which was the old capital or city near Abydos. He may have been the father of Narmer, whose tomb was built in a similar style and size and placed just thirty meters away.

King Ka is the best-documented predynastic king prior to King Narmer. It is conceivable that King Ka may have ruled over Upper Egypt prior to its unification by Narmer. This king had the symbol *ka* written within a *serekh* shown as Figure 3. It is a box within which the names of early predynastic kings were written. He was one of the first kings to adopt this sign with the falcon on its top, accompanied by the plant symbolizing Upper Egypt.

It is significant that the symbol of a falcon was used long before that of a *ka*. The *ka* and falcon symbols would later accommodate the more advanced theological concept of a hereafter, a place where the soul of the king would join his god Atum-Re for eternity. It is very likely that King Ka was a strong supporter of the priesthood and the religious beliefs they advocated. In commemoration of his father, it may be that King Narmer introduced the *ka* symbol to indicate the unification of Egypt, for the *ka* already was venerated as a vital force existing within any living or nonliving thing. Besides the *ka* that constitutes an entity during its life, the Egyptians also believed in the *ba*.

French archaeologist De Morgan at Dashur found this fine wooden statue in the tomb of the Thirteenth Dynasty King Hor I, who reigned from 1783-1633 BC. This life-size sculpture is a masterpiece of its kind among the objects in Egypt's Cairo Museum.

The statue represents the king's ka. The ka is symbolized by the two upraised arms on the head of the statue. It is the hieroglyph used to signify the word ka.

The eyes of the statue are inlaid with stones and crystals, giving them a realistic and lively appearance. They are outlined with bronze. The nose of the statue is narrow, and the slight smile on its face shows that it is pleased.

The body is represented in a striding pose, with his left foot forward. His left arm is pushed forward as well, suggesting that the statue once held a staff that reached the ground. The right arm has a hole in its fist, which indicates that there used to be a khrep scepter (or ankh) in this hand.

Aside from a wig and a belt around the hip, this figure is represented naked. Some holes in the belly, however, suggest that the statue may once have been clad with a loin cloth.



Figure 2. Symbol of a ka worn by a king

http://www.ancient-egypt.org/kings/1314_hor_i/wooden_statue.html



Note: The first mnemonic symbols and semi-cursive hieroglyphics used to identify an Egyptian king appeared within a box. It is called a serek, which was later superseded by the cartouche during dynastic times.

Figure 3. Cursive hieratic script that identifies King Ka

<http://www.nemo.nu/ibisportal/0egyptintro/2aegypt/>

2.1.3 The Ba, Khu, and Sahu

The *ba* came into existence only after death. It was normally represented in the form of a bird, sometimes with a human head. It would visit the tomb wherein the mummy lay bearing air and food to the *ka* to whom it belonged. It could move about but always returned to the body to which it belonged. Spells enabled the *ba* to *assume any shape it wished*. It partook of the offered nourishment and seems also to have had creative powers. Figure 4 shows the *ba* of Tutenkhamon, son-in-law of Ikhnaton (Amenhotep IV), who had a short reign toward the end of the Eighteenth Dynasty.

It was the local priests, and in some cases the survivors of the deceased, who accomplished the transformation of the dead person into a soul that would live in the hereafter. In particular, it was the mortuary priest who performed indispensable ceremonies to win the favor of the gods for the deceased. The *ka*, which constituted the individual's uniqueness and provided protection during life, passed into the hereafter under the guidance and protection of the *ba*. Initially, the *ka* was the exclusive possession of kings, but eventually, through the priest's role in performing elaborate ceremonies witnessed by the public, all Egyptians came to believe they too possessed a *ka* (*Future of God Amen*, page 59).



Figure 4. The ba of the pharaoh Tutenkhamon

http://www.reshafim.org.il.ad/Egypt/religion/body_an_soul.htm

Courtesy of Jon Bodsworth

By the Eighteenth Dynasty (1580-1350 BCE), the more affluent and nobles who could arrange for the maintenance of their dead bodies in a tomb had utterances performed by mortuary priests to assist in their journey into the hereafter. By this time, the concept of the soul evolved into more complex forms consisting of the *ka*, *ba*, *khu*, and *sahu*. From the Papyrus of Ani the Scribe (British Museum, No. 10,470, sheet 18), there are references made to the *khu* and *sahu*. The *ka* and *ba* were believed to become a united soul called the *khu* that resided in the spiritual body called the *sahu*. This spirit body would rise to live with the gods for eternity as “one of the shinning ones” with the stars. Below is an excerpt of Ani the Scribe that depicts devotion to Osiris and his attainment of becoming the highest form of a soul, the *sahu*.

The Chapter of Coming Forth by Day after Having made the Passage through the Tomb.

Saith Osiris Ani:—Hail Soul, thou mighty one of strength! Verily I am here, I have come, I behold thee. I have passed through the Taut (underworld), I have seen [my] divine father Osiris, I have scattered the gloom of night. I am his beloved one. I have come; I have seen

my divine father Osiris. I have stabbed the heart of Suti 3 [I] have performed [all] the ceremonies for my divine father Osiris, I have opened every way in heaven and in earth. I am the son who loveth his father Osiris. I have become a sahu, I have become a khu, I am furnished [with what I need]. Hail, every god, hail every khu! I have made a path [for myself, I] Osiris, the scribe Ani, victorious.

The *sahu* is an advanced concept that provides for the habitation of the soul. It sprang from the material body through the prayers said and the ceremonies performed over the dead body by duly appointed and properly qualified priests. *Sahu* is a lasting and incorruptible spiritual body that attained the knowledge, power, and glory needed in the afterlife. This spiritual body could converse with the soul and ascend into heaven to dwell with the beautified. In it, all the mental and spiritual attributes of the natural body, the *ka*, were united with the *ba* to become a *khu*, which finally resided in the *sahu*.

An excursion into the Egyptian beliefs of a soul and its complex variations has been presented to give the reader a clear idea that the spiritual beliefs developed by the priesthood were quite advanced. It is apparent that the component parts of the soul did not all exist at the same time but evolved over several generations. After the development of the *ka* concept, it did not take very long for the priests to enhance and give greater meaning to the soul. The desire to transform the material body of the deceased into a spiritual body that could live in the hereafter was satisfied by uniting the spiritual entity of the *ka* with the *ba*.

The belief in a soul developed as a consequence of the belief that there would be a reward after death for those who had led a righteous life. From a practical standpoint, the concept of a hereafter served to accommodate the priesthood and the ruling king(s) to establish order throughout the many communities by promulgating that by living a moral life of truth, righteousness, and justice one can attain eternal life in a hereafter with their god. By making these attributes part of their belief structure, the priesthood and their ruling king found a positive way to maintain power and order. It is these beliefs that allowed the priesthood of Egypt to develop the first formal religion on earth. This religion has been documented in stone, deciphered by Egyptologists, and

have become known to the modern world with such books as James H. Breasted's *A History of Egypt* and E. A. Wallis Budge's *The Book of the Dead*.

It will be instructive to acquire some knowledge about the Egyptian belief in a hereafter to complete our introduction to Atum. It is his *ka* that caused the development of the soul. The priesthood taught their people to follow the moral attributes of truth, righteousness, and justice so that upon death, their souls will reside with their god in an eternal hereafter.

2.1.4 Belief in a Hereafter

Prior to the First Dynasty, around the middle of the fourth millennium, Egyptians along the Nile River had mastered the art of agriculture and established advanced irrigation systems. The people no longer needed to hunt for food, as they had learned to store fruits, grains, and seeds in large vats and granaries. They became farmers as they discovered how to plant seed and furrow it in continuous rows by pulling a plow and then training oxen to ease the task. The necessity for keeping track of the seasons would lead to the invention of the calendar by 4241 BCE. For a detailed account of where the Egyptians came from and when various groups of Africans settled along the Nile, the reader may refer to *Future of God Amen* by placing an Internet search on the title.

Hieroglyphic writing became a form of communication as the scribes found it a valuable source for documenting trade transactions; measuring land ownership; building houses, estates, and palaces; planning and implementing irrigation using the Nile source; establishing and enforcing laws of moral conduct; and eloquently writing and articulating the spiritual dogma that would harness the spiritual energy of the people. The need for an organized priesthood would become a natural consequence of the spiritual beliefs already practiced by the people. In this predynastic era, the wealthy leaders of the developing towns built estates and palaces. Below Thebes, in Upper Egypt, in the developed town of Hierakonpolis, a cult center was built for Horus, son of the earth god Osiris and his faithful sister-wife, Isis.

In the above hymn, “The Creation by Atum,” we are introduced to Osiris and Isis as part of the Great Ennead, nine gods that are listed below.

1. Atum, the creator
2. Shu, god of air
3. Tefnut, god of moisture
4. Geb (Keb), god of earth
5. Nut, goddess of the sky

Following are the sons and daughters of Nut and Geb:

6. Osiris, god of grain, the Nile, and afterlife.
7. Isis, Osiris’s beloved sister-wife, divinity of the fertile black field of the Nile, goddess of love, maternity, and magic.
8. Seth (Set), Osiris’s brother, god of wind and storms, warrior of Egypt, the great hunter and ruler of northern Egypt.
9. Nephtys, goddess and Osiris’s sister.

Figure 5 captures the strong belief in the creation. It shows the sky goddess Nut as a nude woman arched as the heavens over the earth. She is supported by the upraised arms of the air god Shu, who is represented in human form, with the symbol for “year” crowning his headdress. At his feet lies the earth god Geb, with his left arm stretched out along the ground. A ram-headed god, symbolizing strength and fertility, stands on each side supporting one of Shu’s arms. Watching are several gods and the deceased owner of the Papyrus.

There is question as to whether the gods of the Ennead had been conceived before the creator god Atum, who became associated with the sun god Re. It is very likely that gods that represented the elements: air, moisture, sky, grain, wind, and storms, as well as the bodies of water, the earth, and sun, had already been identified many generations before the First Dynasty. It was man’s nature to appreciate his surroundings and feel that spirits exist in every living and nonliving thing, be it a tree, hilltop, birds, or creatures like himself. When man was not able to



Figure 5. The First Generation of the Great Ennead.

explain events, he attributed them to the power of magic, which was a gift of their personal god Isis, Osiris's wife.

The worship of Osiris as the spirit of the Nile and grain made him thought of as lord of the underworld and ruler of eternity. The Egyptian priesthood originated this concept to promulgate the belief that those who have led a righteous and moral life could, after death, join their god Osiris.

Prior to "The Creation by Atum" by the priesthood, Osiris and his son Horus played a strong part in two principle doctrines: the concept of an *afterlife*, namely a hereafter, and the concept of the *Son of God*. The kings of predynastic and early dynastic periods were known as the followers of Horus and were believed to be the incarnation of Horus, thus becoming a Son of God. Remembered for avenging the death of his father, Osiris, Horus became the god of strength, order, and justice. By assuming a divine kingship with Horus, who inherited both Upper and Lower Egypt, the king ruled all of Egypt. The decision of inheritance was made by the sun god Re at an Ennead tribunal, which allotted Seth's portion of Egypt to Horus. Table 2 reveals that seven of the eight rulers of the First Dynasty demonstrated their reverence to Horus by prefixing his name to theirs.

Table 2. First Dynasty kings named after Horus

| | | | |
|---|----------------------------|---|-----------------|
| 1 | Horus Aha | 5 | Horus Den |
| 2 | Horus Djer | 6 | Horus Anedjib |
| 3 | Meretneith (Djer's mother) | 7 | Horus Semerkhet |
| 4 | Horus Djet | 8 | Horus Qa'a |

Centuries before the First Dynasty, Horus had been known during predynastic times as the god who provided protection and strength on the battlefield. More importantly, the king accepted the belief that he was the son of Horus through the support of the priesthood. This belief accomplished two objectives: first, that the king acquired great power upon controlling the upper and lower regions of Egypt as the son of Horus, and second, the king was endowed authority through doctrine promulgated by the priesthood. This established a symbiotic relationship

of power shared between the authority of the king and priesthood. Together, they were the prime factors in controlling the religious beliefs of their people and maintaining moral control throughout their communities.

To provide an appreciation of the Egyptian people's reverence for Osiris, how he became the god of an eternal hereafter, and the passage of one's body into a hereafter within Osiris's court, the following extract is provided. The purpose of this extract is to inform the reader of the spiritual nature of the Egyptians and gain insight of their religious beliefs. It serves to remind worshippers of today that long-ago people possessed spiritual values that were strong enough to create some of the greatest monuments and wonders of the world.

**Extract 3.5.3. Heaven on earth in the netherworld
(Future of God Amen, pages 69-77)**

A common disagreement reflecting the discord between the peoples of Upper and Lower Egypt since predynastic days involved the question of who ruled both lands. This political discord was cast into the religious realm and became part of the Osiris legend. The issue was so critical that the priests disseminated a resolution with the use of their gods. By using the Great Ennead, they had the gods' rule that Horus inherit his father's ownership of the Two Lands.

After the Great Ennead delegated Osiris as ruler of the underworld, there were several contests between Seth and Horus as to who was the rightful ruler of the Two Lands. Not long after the resurrection of Osiris, Seth proceeded to file a charge that Horus was not the son of Osiris but a bastard whom Isis had conceived after the death of her husband. This case was brought before the Ennead, a tribunal of nine gods at Heliopolis, to settle the dispute. Thoth, acting as Osiris's advocate, completely cleared both father and son. In this instance, the Ennead was presided over by Re, the "All Lord," and Horus was made king of Upper and Lower Egypt.

To appease Seth, Re had him join him in the heavens as a thunder god to live as his son and to speak out in the sky so that men may be afraid of him. In another folktale, the gods decided that Osiris be made king of

the netherworld and be “justified” by the gods. Thereafter, the word “justified” was applied to the dead to mean innocent, triumphant, assured of immortality, while the resurrected dead were called “justified of Osiris.”

Osiris was loved by all Egyptians and was constantly remembered for his goodness in satisfying their needs with abundant food, his resurrection after overcoming death by the treachery of Seth, the lamentations of Isis and Nephthys to find their father expressed the depths of sorrow felt by the people, the devotion of his son to avenge his death and restore him to life with one of his eyes, and the Ennead trials that proclaimed the favorable outcomes on behalf of Osiris and his son Horus. These are all human instances in their religious teachings that were close to life’s realities and comprehensible to the humblest people. They could relate in both substance and destiny to the grain that died upon bearing fruit and, with each new season, came to life again. The concept of never-ending life became a belief that was possible for the worshippers of Osiris—for if the love of Isis, the sacrifice of Horus, the wisdom of Thoth, and the preservation knowledge of Anubis could give life to Osiris, could these gods do the same for them?

By the end of the Fifth Dynasty, the worship of Osiris spread among the people and later would advance solar theology. For by this time, religious literature revealed Osiris as capable of climbing up the sun’s ladder or being ferried in the sun god’s bark. It is the oldest religious literature ever found, and it was fortunately preserved in the pyramid of Unis (Fifth Dynasty, 2655-2625 BCE). With the help of dedicated Egyptologists, much of it has been deciphered and has formed the collection called the Pyramid Texts. Ascension by Osiris to the solar heaven where the gods resided was an effort by the priesthood that would later elevate the netherworld to the heavens. However, at this time, the common people, including the kings, still thought of their dead as either dwelling in the tomb or, at best, inhabiting the gloomy realm of the west—the subterranean kingdom ruled by Osiris. The *Taut*, or netherworld, was not actually subterranean but lay far to the west beyond the “Mountain of the Sunset.”

The Egyptians envisioned Taut as an extension of the world in which they lived. It was conceived as a paradise where wheat grew to three cubits in height and there was never any hunger. In this land of happiness, they could go fishing or fowling among the reeds, lounge under the trees that were perpetually green, or retire into their lovely pavilions to tell amusing tales and to play at draughts. But their lives were not entirely carefree. They had found work a necessary function for idle hands, especially when they participated in projects to plan and design the irrigation systems and build temples, palaces, and pyramids along the Nile. Their exposure to the arts was extremely gratifying, as they created paintings, pottery, and statues that aroused admiration in their ability to capture beauty and relate the significant events of the life of their pharaoh. Therefore, even in the netherworld they simulated their real world and protected it by building walls around their kingdom to defend themselves against the followers of Seth. In the hereafter, they continued to be productive by maintaining their canals and dykes, tilling the ground, planting and reaping the grain, and enjoying their next life without pain, want, or misery.

Since Taut was now available to the poor, they entered it well equipped with *ushabt*i figures that took the form of farmers, soldiers, bakers, and the like, made of wood, clay, or other inexpensive materials. It was possible that these miniature servants would come to life and take up their responsibilities by the citing of proper incantations. The priesthood had made great strides in devising the chants, litanies, and prayers that would safely bring the departed into the netherworld and stimulate servants to do mundane yet essential work. This collection of magic incantations had been ascribed to Thoth in a collection known as *The Book of the Dead*, but a correct reading of the hieroglyphic title read as *Coming Forth into the Day*. It would be instructive to read *The Book of the Dead* by E. A. Wallis Budge to learn of the detailed litanies, chants, and incantations.

The Book of the Dead has been in use since 3000 BCE or earlier. Here we find that the deceased spirits, the *ka* and *ba*, are given the spells to protect their journey to and in the netherworld. It is evident that the distinction between the *ka* and *ba* is that at birth the person is associated

and imbued with the spirit of the *ka*, which defines one's person; and the *ba*, upon one's death, serves as its guide and protector.

Prior to the Sixth Dynasty, the incantations of *The Book of the Dead* were confined to kings buried in pyramids. Thereafter and well into the Eleventh Dynasty (2160-2000 BCE), they were written upon the coffins of commoners, frequently with great haste and carelessness. By the start of the New Kingdom (1580 BCE), the texts were written on long rolls of papyrus, partly because they were too numerous to be placed on the coffin and partly because they had to be written inexpensively and quickly in order to meet the great demand.

Upon leaving the tomb, the *ba* guides the deceased and his *ka* by following the prescriptions of *The Book of the Dead* to the letter. They head west into the desert and cross the land of the sacred sycamores. They bypass many dangers as they ascend the mountains that surround their world. A great river is then crossed with the assistance of a ferryman who transports the deceased with his *ba* and *ka* to the further shore. There the gods and goddesses of the court of Osiris meet them. Together they enter the Judgment Hall, and at the further end, the Lord Osiris sits in mysterious twilight.

The judgment scene shown on Figure 6 was always painted on the walls in the tombs of the deceased pharaohs, nobility, and persons who had attained sufficient wealth or those revered for their contributions, such as scribes. The common elements of these scenes give us insight into the values of the Egyptians at this time. Over the hundreds of years from its inception, there are many slight variations of the theme that illustrated the weighing of the deceased's heart. The heart is symbolic of the deceased's conscience that is weighed in the balance against the feather, which symbolizes right and truth. Figure 6 illustrates the judgment scene with three panels that present the key parties participating in the momentous occasion of judging the deceased. Judgment of the deceased will result either in entering into eternal life in the realm of Osiris or being eaten and ceasing to exist.

In the upper register of Figure 6 are fourteen gods who sit in judgment. They are not uniquely identified due possibly to the haste in which it was painted. In another scene from the Papyrus of Ani, the Scribe and his

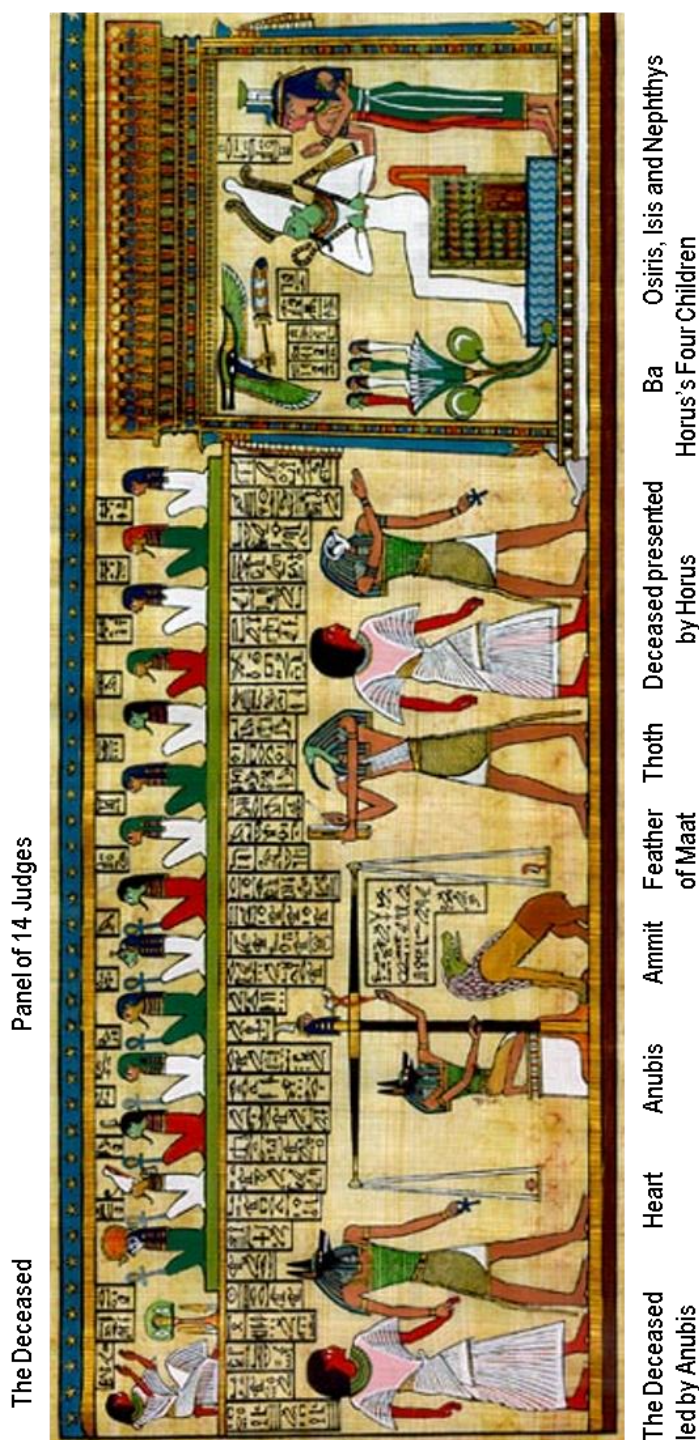


Figure 6. The Weighing of the Heart of the Dead.

<http://www.shira.net/ancient-scenes.htm>

wife, Thuthu, there are twelve gods who are presented with their individual characteristics. They are Harmachis, the great god in his boat; Temu; Shu; Tefnut; Geb; Nut; Isis; Nephthys; Horus the great god; Hathor, the lady of Amenta; Hu; and Sa. Beginning in the upper left-hand corner, the deceased appears before the fourteen judges to make an accounting for his deeds during life. The ankh, the key and symbol of truth, appears in the hands of seven of the judges.

Below, in the second register, the jackal god Anubis, who represents the underworld and mummification, leads the deceased before the scale. Note again that the ankh, a revered symbol, is held in the hand of Anubis. Anubis then weighs the heart of the deceased against the feather of Maat, goddess of truth and justice. In other variations, the goddess Maat, not just her feather, is shown seated on the tray. The significance of justice and truth are emphasized by the placement of Maat's head, crowned by the feather, at the top of the fulcrum of the scale. If the heart outweighs the feather, then the heart of the deceased contains evil deeds, and Ammit the monster will devour the heart. However, if the feather remains stationary or outweighs the heart, then the deceased has led a righteous life and may be presented before Osiris to join his realm of everlasting life. Thoth, the ibis-headed god of wisdom, stands ready with his reed pen and palette to record the outcome.

The weighing of the heart is an appraisal of the character of the deceased. Central to this ceremony is the "Negative Confession," cited in the 125th chapter of *The Book of the Dead*. This chapter consists of three parts: the introduction, the "Negative Confession," and a concluding text. The introduction, which consists of a hymn of praise to Osiris, was said when the deceased arrived at the Hall of Double Maati. This is the hall where the goddesses Isis and Nephthys who symbolically represent right and truth are seated. Also present are the forty-two gods, to each of whom the deceased must address a prescribed negative statement, and it includes a number of denials to Osiris.

The introduction is followed by the "Negative Confession" recited by the deceased before forty-two gods in the hall. The hymn, denials spoken to Osiris, and the "Negative Confession" spoken to each god are presented in the next subsection. The extensive set of denials illustrates the depth

of Egyptian morality and their respect for human life. In the lower right panel of Figure 6, Horus, with the revered symbol of truth (some historians believe it symbolizes life, but life is determined by the scales of truth and righteousness) leads the deceased to Osiris, lord of the underworld. Above the four children of Horus is the *ba* with outstretched wings, the soul of the deceased, which accompanies his *ka*. Osiris, represented as a mummy, sits on his throne. On his head is the white crown of Lower Egypt (the north or Delta region). He holds the symbols of Egyptian kingship in his hands: the shepherd's crook, to symbolize his role as shepherd of mankind; and the flail, to represent his ability to separate the wheat from the chaff. Behind him stands his wife, Isis (in red), and her sister Nephthys. Together, Osiris, Isis, Nephthys, and four children welcome the deceased to the underworld.

Another symbolic notion is imparted: Horus represents the personification of the pharaoh during life; and diametrically, his father, Osiris, represents the personification of the pharaoh after death. The Egyptians believed that the gods could grant everlasting life to all Egyptians who had led lives of righteousness and truth.

The belief in life beyond the grave gave rise to an extensive set of mortuary incantations, prayers, and litanies that extended the duties and need for the priesthood. The priests embalmed the bodies to preserve

them, assisted the dead with embalming techniques to preserve the body, maintained offerings at the deceased's tomb, and performed the religious ceremonies to permit the deceased to enter the hereafter safely. The Egyptians also held the belief that the deceased's next life would be in the body given him from birth. An eternal life with a body that would bear the trials of pain and enjoy the most wonderful moments of life was conceivable to the Egyptians; this belief may be just as true for human beings living today.

Before burial, the embalmed body was subjected to several elaborate ceremonial incantations relating to the resurrection of Osiris. One chant the priests performed involved opening the deceased's mouth and ears so that he might hear and speak in the hereafter. A short extract from *The*

Book of the Dead, chapter 23, “Of Opening of the Mouth of the Deceased,” is provided below:

The scribe Ani (the deceased), triumphant, saith:—

“May the god Ptah open my mouth, and may the god of my city loose the swathings, even the swathings which are over my mouth. Moreover, may Thoth, being filled and furnished with charms, come and loose the bandages, even the bandages of Seth which fetter my mouth; and may the god Tem hurl them at those who would fetter [me] with them, and drive them back. May my mouth be opened, may my mouth be unclosed by Shu with his iron knife wherewith he opened the mouth of the gods . . .”

In summary, the above extract provided a brief history of how Osiris became the lord of the underworld, the settlement of a bitter dispute over who inherited the Two Lands that was once the domain of Osiris, the Egyptians’ conception of the netherworld, how the deceased was led by his *ba* into the sanctuary of Osiris, the judgment of the deceased, the type of ceremonies performed by the priests to safely guide the deceased to the hereafter, and a description of the hereafter where the Egyptians envisioned the joys of eternal life.

2.2 Atum Transforms to Amon-Re

Referring to Figure 1, we find that the Egyptian priesthood evolved a transformation of their creator god Atum to the worship of Amon-Re. Egypt’s first primordial gods of the Ennead presented in subsection 2.1.4 did not refer to Amen but dealt with other gods that represented physical elements, such as the sun, ocean, earth, and the heavens. It is not certain when Amen became a conceptualized deity, but the Pyramid Texts indicate that by the Fifth Dynasty, around 2650 BCE, Amen was venerated by the priests of Heliopolis as the god of life and procreation.

2.2.1 The Pyramid Texts

The Pyramid Texts provide the oldest records of ancient Egyptian beliefs. Thousands of lines of hieroglyphics were written on the walls of

the early Egyptian pyramids at Sakkara and date back to the Fifth and Sixth dynasties (2750-2475 BCE) of the Old Kingdom. The texts provide evidence that their initial compositions were conceived as early as the Predynastic Period (4500-3400 BCE), making reference as they do to hostilities between the kings of the North (Lower Egypt) and the South (Upper Egypt) occurring before the First Dynasty. This body of text includes drama, hymns, litanies, magical texts, offerings, rituals, prayers, the ascension and arrival of pharaoh in heaven, and miscellaneous other writings.

The Pyramid Texts are the oldest sacred texts known and represent the oldest body of theology in the world. Utterances 273-274, lines 398b—399b from the Pyramid Texts reveal that Amen, the “hidden one,” was known and worshipped by the Egyptians during the Fifth Dynasty. Within the pyramid of the pharaoh Unis, inscriptions on the walls of his tomb make reference to the hidden god Amen. Where an *N* appears, it would be where the pharaoh’s name would be inserted.

The Pyramid Texts, extract from Utterances 273-274

398b. N. dawns as the Great One, lord of those with (ready) hands.

398c. He sits, his side towards Geb (the earth).

399a. It is N. who judges with him whose *name is hidden*, 399b. (On) this day of slaying the eldest (gods).

2.2.2 “Amen” in the Throne names of Pharaohs

Starting with the Twelfth Dynasty (2000-1788 BCE), pharaohs began to use “Amen” in their throne names as they revered the solar god Re. By the Eighteenth Dynasty, Amon-Re came to be worshipped as the principal god of Thebes, the capital of Egypt. Table 1 reveals the pharaoh is chosen by Amon or Re as the Son of God Amon-Re. Highly regarded are the attributes of Amen and Re, such as truth, justice, powerful protector, eternal, everlasting, and a holy soul. Table 3 lists the pharaohs known to have used “Amen” and “Amon” in their throne names.

Table 3. Throne names of pharaohs with “Amen” or “Amon”

| King/Pharaoh | Reign Years (BCE) | Years | Commentary/Remarks *Derived from Throne name |
|--|--------------------------|--------------|--|
| Amenemhet I | 2000-1970 | 30 | 20 years alone, 10 years with son. |
| Amenemhet II | 1938-1903 | 35 | 3 years with his father, 29 years alone, 3 years with his son. |
| Amenemhet III | 1849-1801 | 48 | Uncertain years with father and son. |
| Amenemhet IV | 1801-1792 | 9 | Uncertain period with his father. |
| Amenemhet V (Amen Intef IV) | (?)-1770 | ? | *The Heart of Re Lives |
| Amenhotep I | 1557-1547 | 10(+x) | *Holy is the Soul of Re |
| Amenhotep II | 1448-1420 | 26(+x) | Father Thutmose III *Great are the Manifestations of Re |
| Amenhotep III | 1411-1375 | 36 | *Lord of Truth of Re |
| Amenhotep IV Changed his name to Ikhnaton. Known as Akhenaton. | 1375-1358 | 17(+x) | Mother Tiye, wives Nefertiti, Kiya, Merytaten, Ankhesenpaaten, Mekytaten. Son Tutankhamon by Kiya. *Beautiful are the Manifestations of Re. Servant of the Aton. |
| Tutankhamon | 1357-1353 | 4(+x) | *Lord of Manifestations of Re |
| Amenmesse | 1215 | x | Father Merneptah. * Eternal Like Re, Chosen of Re |
| Amenemopet | 1026-976 | 49(+x) | *Powerful is the Justice of Re, Beloved of Amon, Chosen of Amon |
| Siamon | 976-958 | 16(+x) | *Like a God is the Manifestation of Re, Chosen of Amon |

2.2.3 “A Hymn to Amon-Re”

The following excerpts from “A Hymn to Amon-Re,” from the Boulaq Papyrus residing in the Cairo Museum, are dated sometime between 1580-1350 BCE, a period after the Hyksos were defeated and the end of Amenhotep IV’s reign (1375-1358). It indicates acknowledgment and joy in praise of Amon-Re to the height of heaven and the width of the earth. These lines honor the Egyptian god as lord of all lands after the successful conquests by Thutmose III. This perception by the high priests of Amon in Thebes recorded this attribute in “A Hymn to Amon-Re.”

Extract from “A Hymn to Amon-Re”

*The chief one, who made the entire earth . . .
Jubilation to thee for every foreign country—
To the height of Heaven, to the width of earth,
To the depth of the Great Green Sea!*

The following excerpts from “A Hymn to Amon-Re” are provided to emphasize Amen as the *god of creation*.

*Hail to thee, Amon-Re, . . .
Lord of what is, enduring in all things, enduring
in all things, . . .
Lord of eternity, who made everlastingness . . .
Who made what is below and what is above, . . .
The chief one who made the entire earth, . . .
Thou art the sole one, who made all that is,
[The] solitary sole [one], who made what exists . . .
Father of the fathers of all the gods,
Who raised the heavens and laid down the ground,
Who made what is and created what exists; . . .
Maker of all mankind, Creator and Maker
of all that is . . .*

We note that the Egyptians considered Amon-Re as a universal god and the “Creator and Maker of all that is”:

*The chief one, who made the entire earth . . .
Jubilation to thee for every foreign country —
Maker of all mankind, Creator and Maker
of all that is . . .*

2.2.4 Amon-Re, the Dominate God of Thebes

The worship of Amon spread into Nubia and the neighboring Asiatic towns and cities of Palestine and Syria during the Eighteenth Dynasty, during which many of the towns were conquered and temples for the worship of Amon-Re were built. A brief summary of the pharaohs that expanded Egypt's empire and established the New Kingdom is provided below. Their successful campaigns allowed Thebes to have their god Amon-Re become the dominate god of Egypt.

- Ahmose I expelled the Hyksos from Avaris around 1577 BCE and assumed leadership of Thebes around 1580 BCE.
- Amenhotep I succeeded Ahmose in 1557 BCE and expanded Egypt's control into Nubian territory as far as the second cataract and led successful campaigns through Kadesh along the Orontes River into the Palestine-Syria region as far as the Euphrates River.
- Succeeding Amenhotep I in 1547 BCE, Thutmose I increased Thebes's control of Nubia into the Kush region at the third cataract on the Island of Tombos. He then concentrated his forces to quell revolts in Syria and brought it into complete submission. After overcoming Kadesh, previously defeated by Amenhotep I, he entered country leading to the Euphrates and won a battle upon the slaughter of a great number of Semitic people and the capture of a large number of prisoners.
- Thutmose III, the son of Thutmose I, was one of the most praised and well-rounded pharaoh's who rose from an obscure priest to become Egypt's most successful military leader. Emboldened by not witnessing

the presence of an Egyptian army since their pacification by Thutmose I about twenty-four years ago, the king of Kadesh organized the city kings of northern Palestine and Syria into a great coalition under his leadership. A small majority in Sharuhén, a Canaanite city in southern Palestine, also joined the Kadesh revolt. East of the Euphrates River,

the great kingdom of Mitanni encouraged and supported the Palestine-Syrian rebellion. In the twenty-second year since his ceremonial appointment to the throne by his god Amon, Thutmose III knew he had to deal with this formidable threat. His first campaign was initiated in 1479 BCE with about twenty thousand men to invade the Kadesh coalition. He captured the city of Megiddo, and south of Damascus captured the cities of Yenoam, Nages, and Herenkeru.

Thutmose III demonstrated his organizational skills by replacing the old revolting dynasts in each conquered territory with others who could be expected to show loyalty to Egypt. With the stipulation that they promptly send the yearly tribute to Egypt, these appointed rulers were allowed to govern as much as they pleased. To hold these new rulers to their tribute obligations, Thutmose took back to Egypt their eldest sons to be placed in a special building called the Castle in Thebes. There, they were educated and treated to engender friendly feelings and respect for the Egyptian people. This foresight on Thutmose's part would allow a peaceful transition whenever a king of one of the Syrian cities died for he would cause the son to succeed.

Thutmose III led his seventeenth and last campaign in 1459 BCE by capturing Kadesh, the strongest city in Syria, and destroying many towns in that region.

2.2.5 A Pharaoh's Reverence of Amon

At this time, after digesting many of the accomplishments of Thutmose III as one of the greatest pharaoh's in Egyptian history, it is fitting to acknowledge why this man should be honored for being not only an exceptional leader but also a man of the highest character. He saw to it that his people were not being intimidated to pay more than their fair share of taxes. His vizier Rekhmire, who possibly was his closest confidant, said of him:

*Lo, his majesty was one who knew what happened;
there was nothing of which he was ignorant; he was
Thoth (the God of knowledge) in everything; there was
no matter which he did not carry out.*

This statement attests to Thutmose's desire to know and understand what was going on in his country and that he can be counted on for his dependability to carry out justice.

The most distinguishing aspect of his character was his belief in God and a deep respect for truth. In light of his victories in battle he certainly had earned the right to be proud, yet he tempered his accomplishments to his people with the following words:

*I have not uttered exaggeration in order to boast of that
which I did, saying, "I have done something," although my
majesty had not done it. I have not done anything . . .
against which contradiction might be uttered. I have done
this for my father, Amon . . . because he knoweth heaven
and he knoweth earth, he seeth the whole earth hourly.*

Thutmose III's reverence for his god Amon and his demand for truth was not an infrequent occurrence in his words and actions. One must also take note how, at this time in the religious culture of Egypt, the god Amon is considered knowing of both heaven and earth and his omnipotence extends upon the whole earth hourly. This statement reveals that the fusing of the gods Re and Amon into one God became a transformation during the birth of the New Kingdom.

2.3 The Attributes of Amen

From “A Hymn to Amon-Re” (subsection 2.2.3) we learned that the Egyptians expressed acknowledgment and joy in praising Amon-Re as the chief one who made the entire earth. Every foreign country found jubilation in Amen-Re to the height of heaven, to the width of the earth, and to the depth of the Great Green Sea! What made this god so revered was the personalized attributes that the Egyptians were able to associate with him as the god of creation.

2.3.1 Amen, the Lord of Truth

The greatest attribute of the Egyptian god Amen is reverence for truth. Truth has been the underlying foundation that shaped Egypt’s morality since Egypt’s predynastic age, over 4000 BCE years ago. This moral precept was represented by Maat, goddess of justice, righteousness, and truth. So venerated is this moral element that Maat was conceived as the daughter of Re.

Before Maat was conceptualized as the daughter of Re by the Egyptian priesthood, they had already formulated the worship of the Great Ennead. In subsection 2.1.4, we found that the Egyptians had been inculcated to believe in a family of nine gods. Of this distinguished set, we find Isis, the beloved sister-wife of Osiris in Figure 7 extending the symbol of truth to Nefertari, who was one of the first two principal wives of Ramses II. Truth, a basic moral principal was taught by the Amen priesthood to be highly revered by the pharaohs. Figure 8 shows that earlier, during the New Kingdom, the pharaoh Amenhotep II is presented with the symbol of truth by Anubis.

The symbol of truth has been misrepresented by many scholars to represent the symbol of life. But this may be due to the ankh closely resembling the cross on which a man of truth, Jesus, died. Clearly, logic reveals that “truth” was the most esteemed quality of the Egyptians. A pharaoh would not require the promise of life since he is guaranteed eternity, but he would nevertheless require “truth” to guide him during his reign.



Figure 7. Nefertari Receives Truth from Isis.



Figure 8. Anubis Presents to Pharaoh Amenhotep II the Symbol of Truth.

Note: *James H. Breasted in his 'A History of Egypt', provides Figure 154 which indicates the Symbol of Life as the Image of Truth. This interpretation appears to be accurate since 'Truth' was the most highly esteemed quality of the Egyptians and a 'living' Pharaoh does not require 'Life' but the blessing of 'Truth'.*

Truth became the underpinning of the Egyptians' moral upbringing and was instilled into the education of their pharaohs. Thutmose III exemplified his deep respect for truth when he detailed the successes of his campaigns. His respect for truth was reflected by attributing his successes to Amon as he began to speak with his people. "*I have not uttered exaggeration in order to boast of that which I did . . .*" (refer to subsection 2.2.5.).

Thutmose III selected his viziers based upon the highest level of integrity and ability to determine their decisions based upon truth and justice that does not cater to impartiality. His immediate assistant, Rehk-mi-Re, was appointed as his vizier to serve as the highest magistrate and priest of Maat.

To appreciate the level of integrity the vizier felt was expected of him, the following excerpt from the tomb of Rehk-mi-Re was extracted from *Ancient Near Eastern Texts*, edited by James B. Pritchard, page 213. It is to be noted the ability of the vizier to articulate his thoughts and a tribute to the level of education that the Egyptian nobility, priests, and artisans were able to aspire to.

From the Autobiography of Rehk-mi-Re

(Vizier of Upper Egypt, circa 1490-1436 BCE)

I was a noble, the second of the king, and the fourth of him who judged the Pair (He believed he was a partner of the god Thoth who judged the outcome between Horus and Seth and thus being a fourth to these three gods.) . . . It was the first occasion of my being summoned. All my brothers were in the outer office. I went forth . . . clad in fine linen . . . I reached the doorway of the palace gate. The courtiers bent their backs, and I found the masters of ceremonies clearing the way [before me] . . . My abilities were not as they had been: my yesterday's nature had altered itself, since I had come forth in the accoutrements [of the vizier, having been promoted] to be Prophet of Maat (goddess of Truth and Justice) . . .

I was [summoned] again into the presence of the good god (Thutmose III) . . . His majesty opened his mouth and spoke his words veritably in my presence: “Know behold, I see a face which I sent to my heart (his mind), [for my majesty knows] that decisions are many, without limit to them, and the judging of cases never falls off. Would that thou mightiest act in conformance with what I may say! Then Maat will rest in her place.” He charged me very much: “Gather thyself together; be strong in action; do not flag . . .”

[I acted] in conformance with that which he had ordained. He gave me a tribunal under my authority, and there was none therein who could oppose me . . . I raised justice to the height of heaven; I made its beauty circulate to the width of earth, so that it rested in their nostrils like the north wind (Egypt’s refreshing north wind), when it has driven bitterness away from the body . . . When I judged the petitioner, I was not partial. I did not turn my brow for the sake of reward. I was not angry [at him who came] as [a petitioner], nor did I rebuff him, (but) I tolerated him in his moment of outburst. I rescued the timid from the violent . . .

2.3.2 Amen, the Just of Councils

The expulsion of the Hyksos from Egypt was not accomplished in a single generation and took a series of campaigns by the Sekenenres and two Theban kings—Kamose and Ahmose I. It was Kamose who rebelled against a truce that divided Egypt between his Theban rule and the rule of the Hyksos in Avaris. Rejecting the advice of his officials, he set out to win back the larger dominion embracing Hermopolis (halfway between the Delta and Thebes) to the Delta and shores of the Mediterranean Sea. An excerpt from Kamose’s stela, provided below, emphasizes the authority and trust in the judgment of Amen. Strategically, Kamose uses this attribute of Amen to strengthen his case for capturing Lower Egypt while going against the advice of his officials:

I went north because I was strong (enough) to attack the Asiatics through the command of Amon, the just of councils. My valiant army was in front of me like a blast of fire . . .

Truth, justice, and righteousness were ingrained by the Priesthood of Amon into the morality of their pharaohs. We find the vizier Rekh-mi-Re wrote in his autobiography the following instructions given by his majesty, Thutmose III (*Ancient Near Eastern Texts* by James B. Pritchard, page 213):

Look thou to this office of vizier. Be vigilant over [everything that] is done in it. Behold, it is the support of the entire land. Behold, as to the vizierate, behold, it is not sweet at all, behold, it is bitter as gall . . . Behold, it does not mean giving attention (only) to himself and to his officials and councilors, nor (yet) making [dependents] out of everybody . . . Therefore, see to it for thyself that all [things] are done according to that which conforms to law and that all things are done in conformance to the precedent thereof in [setting every man in] his just deserts. Behold, for as the official who is in public view, the (very) winds and waters report all that he does; so, behold, his deeds cannot be unknown . . . Behold, it is the official's place of refuge to act in conformance with the regulations . . . [The]abomination of the god is partiality. This is the instruction, and thus shall thou act: "Thou shalt look upon him whom thou knowest like whom thou knowest not, upon him who has access to thee like him who is far away." Behold, thou shouldst attach to thy carrying out of this office thy carrying out of justice. Behold, what is desired is that the carrying out of justice be the produce (product) of the vizier . . .

The above extract shows that the pharaoh, as the son of Amon-Re, exemplifies and carries out an attribute of his god, justice, even through his vizier.

2.3.3 Amen, God of Righteousness and Justice

Together, righteousness and her sister truth are the foundations of justice; without these two elements of morality there can be no justice. "A Hymn

to Amon-Re,” written prior to the Amarna Revolution initiated by Ikhnaton, depicts Amen’s attribute for righteousness by stating:

*The righteous one, Lord of Karnak, in this thy name of
Maker of Righteousness.*

James H. Breasted, in his book *The Dawn of Conscience*, depicts righteousness as one of the sources of our moral heritage from ancient Egypt. He comments upon a literary document that was preserved in a stately papyrus roll dating to the Middle Kingdom between 2000 and 1800 BCE. The story presents a very able-minded peasant who expresses why he should be dealt with fairly after his donkeys were taken from him by a vassal who witnessed some of his grain being eaten along a very narrow path on his property. Finding that the vassal was unresponsive to his pleas to return the donkeys, the peasant made several appeals to the chief steward of Herakleopolis. The following is one of his most ingenuous appeals from *The Protests of the Eloquent Peasant* (Breasted, page 191).

Do justice for the sake of the Lord of justice whose justice has indeed become justice, thou (who art) Pen and Roll and Writing Palette, (even) Thoth (god of writing and legal procedure), being far removed from doing evil; when right is (really) right, then is it (indeed) right. For justice (Maat) is for eternity. It descendeth with him that doeth it into the grave, when he is placed in the coffin and laid in the earth. His name is not effaced on earth, but he is remembered because of right. Such is the uprightness of the word of God.

The idea of calling Amen the lord of Karnak in Thebes and the *Maker of Righteousness* implies he is a god who is responsible for man’s desire to be fair and just to his fellow beings. Following is a prayer to Amen for justice in an appeal for assistance where it appears that the rich find favor among the poor. This appeal, written around 1230 BCE, comes from the Anastasi Papyrus and in whole reads from James B. Pritchard, *Ancient Near Eastern Texts*, page 380:

O Amon, give thy ear to one who is alone in the law court, who is poor; he is [not] rich. The court cheats him (of) silver and gold for the scribes of the mat (reed mats were used by the magistrates and clerks of the court to sit on) and clothing for the attendants. May it be found that Amon assumes his form as the vizier, in order to permit (the) poor man to get off. May it be found that the poor man is vindicated. May the poor man surpass the rich. The End.

The appeal for righteousness, truth, and justice comes from the belief that it is God, a higher presence, who desires these attributes. This is a natural appeal when one feels little hope or trust in the application of justice by fellow human beings. Worshippers of the three major religions who pray to the same god continue the belief that an outside unknowable presence will respond to their prayers.

While it may be a noble belief that the loving nature of human beings and all their attributes come from some outside force called god, it is a misdirected belief. The loving nature of all living creatures is an inherent attribute within them. It is nourished and guided by a loving and moral upbringing without the assistance of any outside force.

Mankind's desire for power, wealth, and control tends to be part of the social makeup of a civilization. To compensate for the aggressive traits associated with power, wealth, and control, people need to be taught the attributes of righteousness, truth, and justice. These attributes encourage fairness and charity for those less endowed with physical and mental capabilities. The priesthood and the pharaohs who indoctrinated the Egyptians were cognizant of the benefits of these attributes in bringing order and stability to their growing nomes, towns, and cities. Their civilization aspired to become one of the most advanced in the world until their morality and love of righteousness, truth, and justice became corrupted by the many outside forces that could no longer be controlled and to which they eventually succumbed.

2.3.4 Amen, God of War

Amon earned his reputation as the mighty god of war for the many towns and cities that were captured by Thutmose III. Under his leadership, one of his leading army officers, Thoth (or Thutti), became a hero by executing a successful plan in the capture of Joppa. He killed the enemy's leader and proceeded to have five hundred soldiers enter the city by carrying two hundred men concealed within two hundred baskets said to be tribute—a tactical lie to deceive the enemy. The Papyrus Harris manuscript, said to have come from Thebes and dated around 1300 BCE, tells of Thoth's plan and his heroic efforts. This ingenious plan fired the imagination of the writer of "Ali Baba and the Forty Thieves." It is of interest that Amon is regarded as the Egyptian warriors' strength and the pharaoh's mighty god that assures his victories. The following is an excerpt from the Harris manuscript that captures the military's reliance on their god for victory. Thoth brings the *great staff* of King Men-kheper-Re (Thutmose III) for the enemy king to see. Rising, he displays the staff and says before striking a deadly blow:

Look at me, O Enemy of [Joppa! Behold] the King Men-kepher-Re—life, prosperity, health!—The fierce lion, the son of Sekmet! (The Egyptian goddess of war.) Amon gave him his [victory]!" [And he] raised his [hand] and struck the Enemy of Joppa on the forehead. And he fell down . . .

2.3.5 Amen, God of Perception

Perception connotes omniscience, for it allows Amen to foresee any situation. This attribute is identified in the 600th stanza of the hymn "Amon As the Sole God" and provides the power to create by command. The following excerpts describe this ability:

*Perception is his heart, Command is his lips.
Fate and Fortune are with him for everybody.
The faces of everybody are on him among men and gods.
He is Perception.*

2.3.6 Amen, Heals and Responds to Prayer

Amen is regarded as a divine physician and a magical healer who responds to supplications and prayer. The following excerpt is taken from “A Hymn to Amon-Re”:

Who hears the prayer of him who is in captivity, Gracious of heart in the face of an appeal to him.

From the hymn *The God Amon as Healer and Magician* (James B. Pritchard, *Ancient Near Eastern Texts*, page 369), another Nineteenth Dynasty document, the following lines (excerpted from the seventeenth stanza) describe Amen’s powers to heal and respond to prayer:

He who dissolves evils and dispels ailments; a physician who heals the eye without having remedies, (iii 15) opening the eyes and driving away the squint; . . . Amon. Rescuing whom he desires, even though he be in the Underworld; who saves (a man) from Fate as his heart directs. To him belong eyes as well as ears wherever he goes, for the benefit of him whom he loves.

Hearing the prayers of him who summons him, coming from afar in the completion of a moment for him who calls him.

From the above extract, although Fate played a powerful role during this period, God can intervene via prayer and supplication.

2.3.7 Amen, God of mercy

The attribute of mercy by Amen is given to a grateful father whose son recovered from an illness brought about by some impious act associated with a cow of the temple. A Nineteenth Dynasty document illustrates the deep respect for Amen and the humility of an Egyptian artisan who expresses gratitude for his god’s mercy. The inscription was carved on a memorial stela, which illustrates Amon-Re, seated on the left, and, on the right, the father, Neb-Re who kneels in worship before the god. Significant lines, presented below, have been excerpted from the full text presented in James B. Pritchard’s *Ancient Near Eastern Texts*, page 280. It begins with praise to Amon-Re:

Amon-Re, Lord of the Thrones of the Two Lands, the Great God Presiding over Karnak, the august god, he who hears the prayer, who comes at the voice of the poor and distressed, who gives breath (to) him who is weak.

Giving praise to Amon-Re, Lord of the Thrones of the

Two Lands, Presiding over Karnak; kissing the ground to Amon of the City (Thebes), the Great God the Lord of the great forecourt, the gracious one. May he grant to me that my eyes look at his beauty. To the ka of the Outline Draftsman of Amon, Neb-Re, the justified.

The Memorial Prayer

Giving praises to Amon. I make him adorations in his name; I give him praises to the height of heaven and to the width of earth; [I] relate his power to him who travels downstream and who travels upstream. Beware ye of him! Repeat him to son and daughter, to great and small; relate him to generations of generations who have not yet come into being; relate him to fishes in the deep, to birds in the heaven; repeat him to him who knows him not and to him who knows him! Beware ye of him!

Thou art Amon, the Lord of the silent man, who comes at the voice of the poor man. If I call to thee when I am distressed, thou comest and thou rescuest me. Thou givest breath (to) him who is weak; thou rescuest him who is in prisoned. Thou art Amon-Re, Lord of Thebes, who rescues him who is in the Underworld, inasmuch as thou art he who is . . . when one calls to thee; thou art he who comes from afar.

*Made by the Outline Draftsman of Amon in the
Place of Truth, Neb-Re, the justified . . .
{Several lines of appreciation} . . .*

He says (Neb-Re): Though it may be that the servant is normal in doing wrong, still the Lord is normal in being merciful. The Lord of Thebes does not spend an entire day angry. As for his anger—in the completion of a moment there is no remnant, and the wind is turned about in mercy for us, and Amon has turned around with his breezes. As thy ka endures, thou wilt be merciful, and we shall not repeat what has been turned away! . . .

*Made by the Outline Draftsman Neb-re (and his)
son, the scribe Khay.*

2.4 The Attribute of Love

Extract from *Future of God Amen*, pages 184-190.

It is noteworthy that the ancient Egyptians did not revere love as an attribute of their god(s), be it Atum the first creator god; Amon-Re, raised to a universal god by the high priests of Amon; or Aton, the first monotheistic god of Ikhnaton. Their very early conceptions dealt with a need to comprehend the beginning of life, the earth and its oceans, the sun, the air they breathed, and the heavens beyond. The Egyptians answered their own questions about these elements by conceiving gods as being responsible for them. The beauty of the wonders of nature that existed in organic and inorganic form, be they animals, birds, mountains, or trees, were also revered and became associated with their local gods.

Once they assumed form in their minds, certain gods rose to take on personal attributes that needed to be emulated in mankind, such as righteousness, truth, and justice. The basic instinctual need to have a god protect and defend them, and furnish the necessary waters to produce abundant food, eventually led to the higher conceptual need of truth and righteousness. This was a necessary development by the Egyptian priesthood so that social order could be assured and justice administered for the well-being of their communities. Consequently, these attributes came to be worshipped and praised. But where was the attribute of love? This fundamental attribute takes precedence in many religions today. But unfortunately, love for our brothers and sisters is not fully taught and

practiced, as religious fanatics do exist and kill innocent people in the name of God.

The dominant attribute of the Judaic, Christian, and Islamic God is fear, fear that impresses a torturous feeling upon the mind with the daunting image of being consumed eternally by the scorching flames of hell for breaching any of God’s commands. Only recently have religious leaders come to emphasize that God loves his children. Examination of the Ten Commandments does not reveal any statement of God’s love for his creations or that they should love one another. Table 4 only lists the first three commandments since the others specifically address observance of the Sabbath day, honor of parents, killing, adultery, stealing, false witness, and covetousness.

Table 4. Is love in the Ten Commandments?

| |
|---|
| 1. Thou shalt have no other gods before me. |
| 2. Thou shalt not make unto thee any graven image, or any likeness <i>of anything</i> that is in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth <i>generation</i> of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. |
| 3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. |

In Exodus 20:3-26, there are fourteen, not ten, commandments that the Hebrew god gave Moses to instruct the children of Israel. Religious leaders have not revealed all the commandments but simplified them for universal use. Simplicity is evident, as they rather not reveal the picayunish “shalls” and “shall nots” insisted upon by God to Moses. By referring to Exodus 20:22-26 and Exodus 25, 26, and 27, one finds many “shall” and “shall not” commandments. Though many were applicable during the time of Moses, today many are archaic and no longer used.

In all fairness, it is the Son of Man, Jesus Christ, who proclaimed love in his commandments received from God. His words emphasize *love* and broke with the tradition of fear. The attribute of love rather than fear was introduced by the Judaic religion in the fifth book of Moses, Deuteronomy 6:5. However, this commandment instructs followers to love God and not necessarily each other. The second law expresses love for one's neighbor and is stated in Moses's third book, Leviticus 19:18. These laws were combined by Jesus Christ and restated in Matthew 22:37-40 as:

Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind.
(Deuteronomy 6:5)

This is the first and great commandment.

And the second is like unto it, Thou shalt Love thy
neighbor as thyself.
(Leviticus 19:18)

On these two commandments hang All the law and the prophets.

However, in the last Gospel written by John, Jesus Christ further simplifies God's commandments of love:

John 13:34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

It must be observed that Jesus Christ took two former commandments of love by God and simplified the whole of Judaic holy law formerly received by men of God. Jesus Christ was so emphatic by commanding followers to *love one another* that he stated it two more times.

John 15:12. This is my commandment, That ye love one another, as I have loved you.

John 15:17. These things I command you, that ye love one another.

Of greater significance, did Jesus believe that the greater commandment was to *love one another*, our sisters and brothers? Would God accept you if you have not tried to love your sisters and brothers of every nation? But also have religious leaders and ruling authorities avoided teaching Jesus's command because it would prevent them from gaining control of people and have them kill others for their own power and greed? Such control would be negated if people loved one another.

No scripture is that holy that it cannot be improved. Many sins in the Bible and the Qur'an do exist, and many laws are archaic enough not to apply to modern man. Two authors have exposed sins of the Bible and Qur'an, respectively John Shelby Spong in 'Sins of Scripture' and Irshad Manji in 'The Trouble with Islam.'

It is time for our religious leaders to be as courageous as Jesus and the Egyptian pharaoh Ikhnaton, both of whom changed outdated doctrine by respectively simplifying Judaic law with the new commandment to love one another and by prohibiting the worship of multiple gods. Nothing is so sacred that it cannot be improved to serve mankind. If Judaic, Christian, and Islamic religious leaders can work together to unify their beliefs, we may survive as long as the dinosaurs. The bonus may be that mankind will discover that indeed there is intelligent life elsewhere in the universe. There can be no question that the scriptures of today will have to be revised to keep pace with the knowledge accumulated. The onus, nay, the challenge of these religious leaders is to improve man's spiritual nature so that all of God's creations throughout the universe love one another.

All human beings and lower animals have the capacity to love. Love is the dominating attribute of the animal kingdom that enables it to survive and multiply. It is also true that humans and animals have the aggressive impulse to protect oneself or their kind by killing others. However, to say love, kindness, fairness, truth, righteousness, and justice are derived from a higher being is false. People should take pride in their ability to be tolerant, understanding, kind, and loving toward others. To extend themselves in friendship, embrace people out of love, or desire to help them and show affection is not a sin. These are human qualities that are

inherent in all mankind. Those who are able to outwardly extend such qualities to others are truly blessed.

In summary, the brief review of the attributes of Amen indicates a highly developed form of God. The Egyptians' perceptions of their god were highly evolved and formed the basis for their morality and their ability to maintain an orderly civilization. As Egypt expanded and introduced their Amon (Amen) god into neighboring countries, Amen became accepted and worshipped by foreigners. It would be a natural set of circumstances for the Semites to follow Moses and evolve scriptures based upon what they had learned from Egyptian teachings and writings. The following sections will reveal that the Egyptian priesthood finally adopted the monotheistic belief in one universal god introduced by Amenhotep IV.

Figure 9 is provided to share the insights of the English poet Gerald Massey (1828-1907). This writer and Egyptologist dedicated his life to dispelling falsehoods and revealing truths previously clouded by myth. It is fitting that his hope for a loving people be stated and illustrated with the Egyptian Symbol of Truth.



Figure 9. The Egyptian Symbol of Truth

*Hope on, hope ever! After darkest night,
Comes, full of loving life, the laughing morning;
Hope on, hope ever! Spring-tide flush with light,
Aye crowns old Winter with her rich adorning.
Hope on, hope ever! Yet the time shall come,
When man to man shall be a friend and brother
And this old world shall be a happy home,
And all Earth's family loves one another!
Hope on, hope ever.⁴*

⁴ Gerald Massey, *Poems by Gerald Massey*, page 355.

3.0 The First Monotheistic God

The main theme of this book is to reveal why Jesus Christ proclaimed Amen as “the beginning of the creation of God.” To accomplish this task, we are fortunate to have had Egyptologists decipher key documents from the oldest organized religion known to modern man. Figure 1 provides a path of continuity of the development of the belief in one universal god by leading the reader from the earliest recorded documents that have been deciphered less than 120 years from the published date of this book. Before presenting the next hymn written by the pharaoh Amenhotep IV, circa 1370 BCE, a brief history of one of the greatest discoveries that enabled Egyptologists to decipher hieroglyphics would be instructive. Portions of the text below have been extracted from *Future of God Amen*, chapter 4.0.

In 1799, the French discovered one of the greatest findings in

Rosetta, a harbor on the Mediterranean coast in Egypt. The Rosetta Stone contained Egyptian hieroglyphics, demotic, and classical Greek text. Having an intimate knowledge of the Greek language, the French scholar Jean-François Champollion was able to decipher the hieroglyphics in 1822.⁵ It should be noted that the Egyptians and their neighbors to the east, Palestine and Syria, had lost the ability to interpret the hieroglyphics that were carved on ancient temple walls, tombs, and monuments. It is perhaps one reason, except for Jesus Christ in John’s Revelation, that Abraham, Moses, and Jewish holy men were unable to

⁵ **James Cross Giblin**, *The Riddle of the Rosetta Stone*, pages 46, 60. Champollion published his discovery that hieroglyphics consisted of sounds and symbols in 1824.

give credit to a legacy of the Egyptian people—their conception of, and belief in, one universal god, Amen.

Only eighty-three years from Champollion's achievement, one of the greatest Egyptologists, James H. Breasted, wrote *A History of Egypt* in 1905. This book revealed that Egypt had a spiritual belief in a creator God more than 2,000 years before the Torah was written. Other enlightening books, such as *The Book of the Dead* by E. A. Wallis Budge, first published in 1899, provided many hymns and rituals that revealed that the Egyptian priesthood had religious rituals and traditions far older than the Judaic religion. More importantly, Egyptologists have surfaced facts and findings that the ancient Egyptians not only created the first belief in a soul and belief in a hereafter, but also created the concept of one God.

One may refer to *Ancient Near Eastern Texts Relating to the Old Testament*, edited by James B. Pritchard, which contains many translated Egyptian hymns, prayers, and words of wisdom. The reader should pause here to be thankful for the efforts of those men who have been able to decipher Egypt's hieroglyphics. The words carved on Egypt's ancient walls of pyramids, temples, and tombs have provided the linkages of human thought that allows one to better understand the development of scriptures and belief in God.⁶

Figure 10 illustrates the extent of the Egyptian Empire during the New Kingdom. It was the Thebean pharaohs—Ahmose I, Amenhotep I, Thutmose I, Thutmose II, Thutmose III, Amenhotep II, and Thutmose I—that were responsible for this successful growth. However, the reign of Amenhotep III, son of Thutmose IV, proved to be the last of a great line of emperors. Both Amenhotep III and his wife, Tiy, were married at a young age and had at least six children. It is this marriage that produced the first pharaoh to conceive, develop, and implement the concept of one god.

⁶ Nicholas P. Ginex, *Future of God Amen*, page 336.

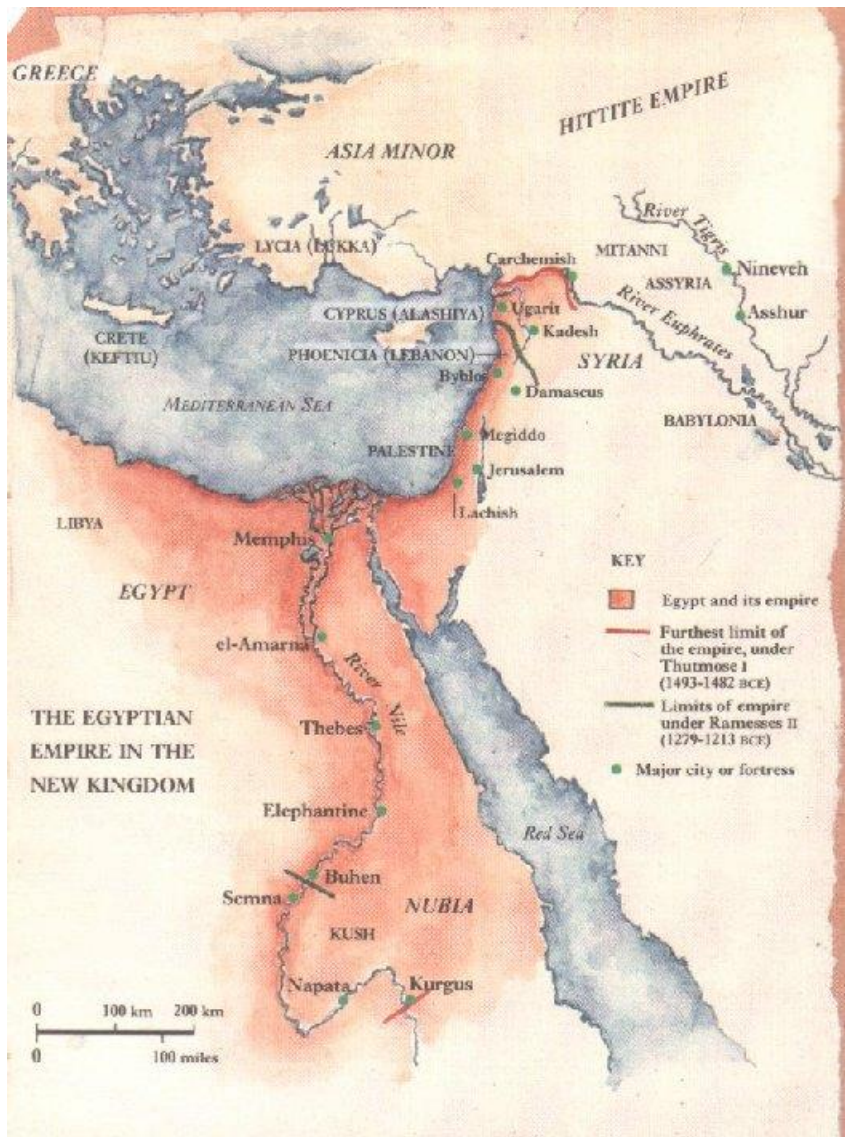


Figure 10. The Egyptian Empire in the New Kingdom

After the death of Amenhotep III, his son Amenhotep IV succeeded to the throne in 1375 BCE and remained pharaoh for seventeen years. He inherited the kingship at a time when the nation was being confronted by uprisings in the Asiatic regions, and his country sorely needed a military leader with the leadership qualities and aggressive nature of his grandfather, Thutmose III. Lacking his grandfather's military strengths for decisive action proven over seventeen successful campaigns in

Nubia, Palestine, Syria, and as far north as the Euphrates River, Amenhotep IV inherited the sensitive and congenial traits of his father, who was inclined to use diplomacy as opposed to being embroiled in battle.

3.1 The Early Years of Amenhotep IV

It is instructive to have some idea whether Amenhotep IV became pharaoh as a young boy or as a mature young man. Since Amenhotep III inherited the throne at the age of ten in 1411 BCE, we may estimate that the birth of Amenhotep IV occurred about six years later in the year 1405 BCE. Knowing that Amenhotep IV ascended to the throne in 1375 BCE, it is likely he was around thirty years old (1405-1375). He was not a boy, as was his father, but was a young man who had already formulated many ideas about the world around him.

Over the years, Amenhotep IV had to receive the finest education in the arts, sciences, literature, and, of course, religion. Knowledge of the great gods of Egypt must have been part of his early instruction. He also had sufficient time to compare his gods with the gods of the Asiatic vassals introduced through the intermarriage of their daughters. His grandfather, Thutmose IV, initiated the practice of intermarriage by marrying a princess who was the daughter of Shuttarna, king of Mitanni. This Assyrian king reigned in a province that was located between the Tigris and Euphrates Rivers, shown in Figure 10.

Amenhotep III also married a daughter of Shuttarna, the princess Gilukhipa. Dushratta (Tushratta), the son of Shuttarna, gave his daughter, Princess Tadukhipa, to Amenhotep III; and she became his second Mitannian wife. The physical attraction to foreign women was not only exhibited by his grandfather and father, but later, Amenhotep IV himself married the queen Nofretete, believed to be of Asiatic

ancestry. He also married the daughter of Dushratta, the Mitannian princess, Tadukhipa. Exposure to the Babylonian gods had to be acquired through the three generations of intermarriage. Such exposure allowed this pharaoh to regard other forms of worship with curiosity, tolerance, and some form of acceptance. The wider worldview of other religious ideas would eventually lead Amenhotep IV to formulate the concept of one god.

Amenhotep's sensitivities as a young boy were nurtured by his mother, Tiy, and his favorite priest, Eye (Ay), who was Tiy's brother and the husband of his childhood nurse. Eye rose to the position of vizier and royal chancellor. His mother and Eye must have had a powerful influence over him. This influence was complemented later by his wife, Nofretete (Nefertiti), who was bestowed the title queen of Egypt. Her parentage is uncertain, but some scholars believe she was an Asian princess from Mitanni. Nofretete had six daughters, two of whom became queens of Egypt. She is best known for her portrait bust, found at Tel el-Amarna (formally Akhetaton).

It is a wonder how events of the world and personal relationships fall into place to spawn a new stage in a man's beliefs. The following are some of the events and reasons that brought a sensitive pharaoh to dream about all living things being created by one external source; without this life-giving entity, he was convinced life could not possibly exist.

- *Amenhotep IV receives the finest education in all of Egypt.*

Amenhotep IV grew up in a period of growth and prosperity whereby the luxury of absorbing a fine education in the arts, sciences, literature, and religion served to formulate the basis of a discerning, questioning, and creative mind.

- *Amenhotep IV grows up with an intimate circle of intelligent people who help to shape his views about the world.*

The development of Amenhotep's views about the world was greatly influenced by his mother, Queen Tiy, and her brother, the priest Eye. Both provided knowledge of the Egyptian gods, which later could be

contrasted with the gods he learned from his relationships with foreigners.

Ample opportunity existed for Amenhotep to converse with people who believed in other gods. The Asiatic wives married to his father, and the people he would come to meet as he inspected many of the projects commissioned by his father, offered a source of other beliefs that could be contrasted with his own. Just as the Asiatic wives of his father were educated to a level above the commoners, the worldly views of the craftsmen and builders would also energize his thoughts. Gradually, as he matured, he would assimilate their differences and create a worldlier concept of god.

- *The priests of Memphis had begun to expand the creative power of Ptah, patron god of the architect and craftsman.*

Even before the New Kingdom began to flourish with the wealth brought into Egypt and their temples, the priests in Memphis had begun to ascribe some philosophical significance to their gods. As Osiris, god of the dead in the Old Kingdom, became associate with the concept of future accountability whereby the future destiny of the dead depended entirely upon the ethical quality of their earthly lives, so were the powers of their local god Ptah extended. Just as Ptah furnished all designs to the architect and craftsman, he was able to do it for all men, no matter their vocation. The world existed as thought in his mind, and his thoughts only needed to be spoken to bring into reality all matter, life, and humanity. Just as gods and men proceeded from his mind, all that they did was through the mind of Ptah working in them.

The power of Ptah's supreme mind was a breakthrough in Egyptian theology and was a radical change. Amenhotep IV saw that through the course of Egyptian religion, changes were possible, for even Ptah was replaced by the increasingly popular Amon-Re. The idea that Amenhotep IV had been exposed to several religious ideas and perceptions that had advanced within his own culture as he matured into manhood is to be emphasized. Absorbing these ideas, his thoughts advanced to a broader perception of god, a development that allowed him to conceive that all of the Egyptian gods could be replaced with one god.

- *Egyptians had accepted the idea of a single intelligence.*

Their god, Ptah, provided the intelligent power for the creation of all things, beings, and gods. The force by which this intelligence brought reality into being was through the spoken word. The Priesthood of Ptah expressed this in *The Theology of Memphis*, several lines of which are printed below:⁷

The Theology of Memphis

*There came into being as the heart and there came into being as the tongue (something) in the form of Atum. The mighty Great One is Ptah, who transmitted [life to all gods], as well (to) their ka's, through this heart, by which Horus became Ptah, and through this tongue, by which Thoth became Ptah.*⁸

(Thus) it happened that the heart and tongue gained control over [every] (other) member of the body, by teaching he⁹ is in every body and in every mouth of all gods, all people, all cattle, all creeping things, and (everything) that lives, by thinking and commanding everything that he (Ptah) wishes.

In the local area of Memphis, Egyptians accepted the idea that a controlling intelligence created his designs for this world through the spoken word. But this idea, conceived prior to the New Kingdom, had not spread into the minds of all Egyptians until the pharaohs expanded Egypt's boundaries into Nubia and Syria. The idea that a supreme force in the image of Ptah was responsible for the creation of all things may have encouraged the sensitive mind of Amenhotep IV to envision his one god with such power.

⁷ James B. Pritchard, ed. by, *Ancient Near Eastern Texts Relating to the Old Testament*, "The Theology of Memphis," page 5.

⁸ Ptah thought of and created by speech the creator god Atum, thereby transmitting his divine power to all other gods. The gods Horus and Thoth were associated with the organs of thought and speech. Note: the Egyptian equated the heart as meaning mind and the tongue with speech.

⁹ Ptah controlled the heart and tongue.

- ***The Egyptian priests had to eventually replace their local gods for the dominance of a world god as Egypt became a world empire.***

The priests had to finally agree on the name of a god that would dominate a more expansive view of their religion. The Memphite priests were in favor of Ptah, while the priests at Thebes would favor Amon, their state god. However, the high priest of Re at Heliopolis pointed out

that since the pharaoh was the son of Re and heir to his kingdom, Re must be the supreme god of the entire empire. Other priests in the local townships with their own obscure gods easily acquiesced and accepted the sun god, Re. But as faith would have it, the father of Amenhotep IV had also recognized the power of the sun, for which the Egyptian word was “Aton.” Amenhotep III had named the barge upon which he and his wife, Tiye, sailed on the beautiful lake excavated for her, Aton Gleams. Here is another event in Amenhotep’s life that impressed upon him a reverence for the sun god and helped to form his concept of one god.

- ***Accession to the throne gave Amenhotep IV the power to implement his concept of one god.***

The greatest ideas fail to live in the minds of mankind without the support of a powerful authority. History has documented the spread of religions through the massacre of human beings attributed to the authority of Christian and Islamic leaders via the *Catholic holy wars*, *Reformation*, and *Inquisitions* and *Islamic holy wars* (Jihad) and *Muslim extremists*.

Although the Catholic and Islamic religions have claimed the lives of millions of people, of the two faiths, the followers of Islam’s Qur’an are still actively spreading their religion through the murder of nonbelievers. Judaism is not an exception to force by a people or zealous leaders to establish their religion. The Hebrew Bible relates that after Moses came down from Mount Sinai and found his people worshipping the golden calf, Moses announced that those who were on the Lord’s side should come to him. All the sons of Levi went to Moses, and he ordered them to kill those who abstained. Moses and the sons of Levi murdered about

three thousand of their own men in one day.¹⁰ Moses disobeyed God's command he had received on Mount Sinai, "Thou shalt not kill." But the Israelite God voided his own command by commanding Moses to invade Palestine. This command by a jealous God resulted in the massacre of innocent men, women, and children belonging to the tribes of the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites.¹¹

3.2 The Creation of One Universal God

Upon ascending the throne circa 1370 BCE, Amenhotep IV did not resort to the killing of human beings to establish his new conception of god. He had one great advantage through his position as pharaoh of Egypt—he had the power to create and implement his vision of one god. This was, however, a great challenge that could not have been accomplished by a mere man; he had to change the religious belief system of his people and had to replace all the gods of Egypt, except Re. Coalescing his new god with the sun god, Amenhotep appended an explanatory phrase to the name of Aton: "Heat which is in the Sun (Aton)." Amenhotep was astute to attribute the new faith to Re as its source and claimed that he was the channel of such a revelation. He deified the vital heat of the sun, acknowledging that without it, life was no longer possible. The following rationale may also have presented an opportune time for Amenhotep IV to implement his belief in one monotheistic god.

- ***The simplicity of one god could easily be understood over the traditional set of gods.***

Amenhotep IV attributed his new faith to Re as his source of revelation and immediately assumed the office of high priest of Re at Heliopolis. The older priesthoods of Memphis and Heliopolis supported the new concept. Although radical, Aton at least presented the image of Re, which may have appeased their jealousy of the rise of Amon who gained in popularity, praise, and wealth due to the conquering pharaohs from Thebes. Also, these priests may have realized that the unification of their gods into the one sun god could be more easily accepted. Acceptance by

¹⁰ Holy Bible, King James Version, Exodus 32:26-28

¹¹ Holy Bible, King James Version, Exodus 34:10-14

their own people would take time because of their embedded beliefs. However, it may have been clear to perceptive priests that a more universal view of their god was imminent as Amon became known to people in Syria, Palestine, and certainly Nubia. Since the early conquests of Theban pharaohs had extended the Egyptian Empire, people in these lands could easily understand a one-god concept.

- By assuming the title of high priest, Amenhotep IV lessened the powers *As pharaoh of Egypt and high priest of Heliopolis, Amenhotep IV could implement his concept.*

of the high priests of Amon, who represented the most powerful priesthood in Egypt. They certainly opposed Amenhotep's new god, but with the support of the older priesthoods in the north, the pharaoh's personal force of character, and the respect given his royal lineage throughout the land, the implementation of his new god became a reality.

To implement his vision of a monotheistic god, Amenhotep IV broke with the priesthoods and proceeded with the immediate annihilation of the traditional gods. All the priesthoods, including the Priesthood of Amon, were dispossessed. Temple worship of the local gods ceased, and their names, wherever they could be found at the temples and monuments, were erased. On both sides of the Nile in Thebes, the names of Amon and the traditional gods were hammered out of the statuary monuments and within the temples. Even the royal statues and tombs of his ancestors, including his father's name, which contained the praenomen "Amen = Amon" was cut. The huge thirty- and ten-foot stelas of his father, used to commemorate his accomplishments and included dedications to Amon, were mercilessly hacked out. The word "gods" was obliterated from the walls of temples and monuments. Finally, his own name was changed from Amenhotep, which signifies "Amon rests," to Ikhnaton, which means "spirit of Aton."

3.3 Ikhnaton's Hymns and Temples to Aton

Ikhnaton set his plans for the worship of his god into motion by having temples built for Aton throughout the Egyptian empire. He had the Aton temples strategically located in the three primary sectors of the empire:

one was built in Nubia at the third cataract, another along the Nile between Memphis and Thebes, and the third in Syria, where the site of the Aton city remains unknown. By his sixth year, Ikhnaton was living in the capital city named Akhetaton, which means “Horizon of Aton.”

The city was dedicated as the domain of his god; and fourteen large stelas, one of which was about twenty-six feet in height, were used to mark the boundaries of this sacred city. On the west side of the Nile, the city was built adjacent to a beautiful bay bounded by cliffs that started about 160 miles south of the Delta and formed a semicircle around the city. The natural borders of the cliffs and bay encircled the Aton city such that it was about eight miles wide north to south and from twelve to over seventeen miles long from cliff to cliff.

Within Akhetaton, three temples were constructed: one for the king, another for his queen mother, Ti, and the third for his princess Beketaton, who bore the title maidservant of Aton. Surrounding these temples were the pharaoh’s palace and the chateaus of his nobles, whom he rewarded for their loyalty and trust with opulent gifts of gold and silver. By this time, Ikhnaton no longer held the distinction of high priest and relegated it to one of his more worthy favorites, Merire, which, translated, means “Beloved of Re.”

Ikhnaton’s religious movement was extremely revolutionary, for he not only eliminated all the traditional gods replacing them with the sun god Aton, but he also struck down the emotional concept that tormented people about the hereafter. No longer were the dead to confront the hideous Osiris demon for not living a moral and righteous life. Instead, tombs became monuments to the deceased.

The use of magic rites and prayers formerly used by members of the deceased and portrayed on the temple walls and coffins to appease the monsters and allow humans to join the gods for eternal life were replaced. The tomb, coffin, and walls of the chapel now showed inscriptions and reliefs of fresh and natural pictures of memorable and proud events in the lives of the deceased, especially any events involving discourse with the king.

Although the old mortuary practices were banished, the pharaoh provided the royal favor of having his favorites buried in tombs hewed out by his craftsmen in the eastern cliffs. Many of the tombs show the king and queen standing together under the disk of Aton with one or more of his daughters at their side. In Figure 11, Aton is illustrated as the sun with life-giving rays terminating in hands and, in many cases, each holding the symbol of truth. Truth, a prime attribute of the ancient Egyptians, is extolled in Ikhnaton's last lines of "*The Hymn to the Aton*" (below in "Revelation to the King").

More impressive is the talent and genius of Ikhnaton reflected in the hymns he wrote for his god. "*The Hymn to the Aton*" represents beautiful scripture and set the standard by which the Hebrew scriptures were written. It illuminates Ikhnaton's mission to change the direction of mankind's beliefs into the next stage of spiritual development. The passages shown have been taken from *Ancient Near Eastern Texts* by James B. Pritchard (1955 edition). The subtitles dividing the hymn are taken from Dr. James H. Breasted's book, *The Dawn of Conscience*.

This hymn is one of two hymns found on the chapel walls of some of the noble's tombs. It is the longer of the two hymns and is presented in its entirety to afford the reader a clear idea of Ikhnaton's beliefs. Where two columns are provided, they illustrate passages of the 104th Psalm that resemble some of the verses to Ikhnaton's hymn. The following hymns give us a very good idea of Ikhnaton's temperament, his love and reverence for life, his belief in one god, and his continued acceptance of an eternal life in heaven.

"The Hymn to the Aton"¹²

Universal Splendor and Power of Aton

Thou appearest beautifully on the horizon of heaven,
Thou living Aton, the beginning of life!
When thou art risen on the green horizon, Thou hast
filled every land with thy beauty.

¹² **James B. Pritchard**, ed. by, *Ancient Near Eastern Texts*, 1955, second edition, "The Hymn to Aton," **pages 369-371**.



Figure 11. Ikhnaton and Nofretete worshipping Aton

https://proxy.duckduckgo.com/iu/?u=http%3A%2F%2Fjennifermcniven.com%2Fwp-content%2Fuploads%2F2013%2F06%2Faten_ankh_hands2.jpg&f=1

Attributed to Jenn McNiven

Thou art gracious, great, glistening, and high every
 land;
 Thy rays encompass the lands to the limit of all that thou
 hast made:
 As thou art Re, thou reachest to the end of them;
 (Thou) subduest them (for) thy beloved son
 (Ikhnaton). Though thou art far away, thy rays are on
 earth;
 Though thou art in *their* faces, *no one knows thy* going.

Night, Man, and Animals

When thou settest in the western
 horizon,

The land is in darkness, in the
 Manner of death.

They sleep in a room, with their
 heads wrapped up,

Nor sees one eye the other.

All their goods which are under
 their heads might be stolen,

(But) they would not perceive

(it). Every lion is come forth
 from his den;

All creeping things, they sting.

Darkness is a shroud, and the
 earth is in stillness,

For he who makes them rests in
 his horizon.

Thou makest darkness and it
 is night,

Wherein all the beasts of the
 forest do creep forth.

(Psalm 104:20)

The young lions roar after
 their prey;

And seek their food from
 God.

(Psalm 104:21)

Day and Man

| | |
|--|--|
| At daybreak, when thou risest in the horizon; When thou shinest as Aton by day, Thou drivest away the darkness and givest thy rays. The Two Lands [Egypt] are in Festivity <i>every day</i> . Awake and standing upon (their) feet, Washing their bodies, taking (their) clothing, Their arms are (raised) in praise at thy appearance. All the world they do their work. | The sun ariseth, then get them away, And lay them down in their dens. Man goeth forth unto his work, And to his labor until the evening. (Psalm 104:22-23) |
|--|--|

Day and the Animals and Plants

All beasts are content with their pasturage;
Trees and plants flourishing.
The birds which fly from their nests,
Their wings are (stretched out) in praise to thy *ka*.
All beasts spring upon (their) feet,
Whatever flies and alights,
They live when thou hast risen (for) them.
(Psalm 104:11-14)

Day and the Waters

| | |
|---|--|
| <p>The ships are sailing north and south as well, For every way is open at thy appearance. The fish in the river leap up Before thy face; Thy rays are in the midst of the great green sea.</p> | <p>Yonder is the sea, great and wide, Wherein are things creeping innumerable. Both small and great beasts. There go the ships; There is leviathan, whom thou hast formed to play therein.</p> |
|---|--|

(Psalm 104:25-26)

Creation of Man

Creator of seed in woman,
 Who makest fluid into man,
 Who maintainest the son in the womb of his mother,
 Who soothest him with that which stills his weeping,
 A nurse [even] in the womb,
 Who givest breath to sustain all that he has made!
 When he descends from the womb to *breathe*,
 On the day when he is born,
 Thou openest his mouth completely, Thou
 suppliest his necessities.

Creation of Animals

When the chick in the egg speaks within the shell, thou
giveth him breath within it to maintain him.
When thou hast made him his fulfillment within the egg,
To break it,
He comes forth from the egg to speak at his completed
(time); He walks upon his legs when he comes forth from it.

Universal Creation

O how manifold it is, what thou hast made!
They are hidden from the face (of man).
O sole god, like whom there is no other!
Thou didst create the world according
to thy heart.

Whilst thou wert alone:
All men, cattle and wild beasts, Whatever
is on earth, going upon (its) feet, And
what is on high, flying with its wings.
The countries of Syria and Nubia, the
land of Egypt;

Thou settest every man in his place,
Thou suppliest their necessities.

Everyone has his food, and his time of life
is reckoned.

Their tongues are separate in speech,
And their natures as well; Their
skins are distinguished, as thou
distinguishest the foreign peoples.

O lord, how manifold
are thy works!
In wisdom hast thou
made them all;
The earth is full of thy
riches.

(Psalm 104:24)

(Psalm 104:27)

Watering the Earth in Egypt and Abroad

Thou makest a Nile in the underworld,
 Thou bringest it forth at thy desirest,
 To maintain the people (of Egypt).¹³
 O lord of all of them, wearying (himself) with them,
 O lord of every land, rising for them,
 The Aton of the day, great of majesty.
 All distant foreign countries, thou makest their life (also),
 Thou hast set a Nile in heaven,
 That it may descend for them and make waves upon the
 mountains, (Psalm 104:6, 10)
 Like the great green sea, to water their fields in their towns.
 How excellent are, thy designs, O lord of eternity!
 The Nile in heaven, it is for the foreign peoples and for the
 beasts of every desert that go upon (their) feet;
 (While the true) Nile comes from the underworld for Egypt.

The Seasons

Thus thy rays nourish every garden,
 When thou risest, they live, they grow by thee.
 Thou makest the seasons in order to rear all that thou hast made:
 The winter to cool them, and the heat that they may taste thee.

¹³ The Egyptians believed that their Nile came from the waters under the earth called Nun.

Universal Dominion

Thou hast made the distant sky in order to rise therein,
 In order to behold all that thou didst make,
 While thou wert alone,
 Rising in thy form as the living Aton,
 Appearing, shinning, *withdrawing or approaching*, Thou
 madest millions of forms of thyself alone.
 Cities, towns, fields, road and river— Every eye
 beholds thee over against them,
 For thou art Aton of the day over the *earth* . . .

Revelation to the King

Thou art in my heart,
 And there is no other that knows thee
 Save thy son Nefer-kheperu-Re Wa-en-Re (Ikhnaton),
 For thou hast made him well-versed in thy plans and in thy
 strength.
 The world came into being by thy hand, (Psalm 104:28)
 According as thou hast made them.
 When thou hast risen they live, (Psalm 104:29)
 When thou settest they die.
 Thou art lifetime of thy own self,
 For one lives (only) through thee. (Psalm 104:31,32)
 Their eyes are (fixed) on beauty, until thou settest.
 All work is laid aside when thou settest in (Psalm 104:23)
 the west.
 (But) when (thou) risest (again),
 [Everything is] made to flourish for the king . . .
 Since thou didst establish the earth,
 And raised them up for thy son,
 Who came forth from thy body:
The king, living in truth,
 The lord of the Two Lands, Nefer-khepru-Re Wa-en-Re,
The son of Re, living in truth, lord of diadems,
 Ikhnaton, whose life is long;
 [And for] the great royal wife, his beloved,
 Mistress of the Two Lands, Nefer-nefru-Aton, Nofretete,
 Living and flourishing forever and ever.

It is fascinating to become acquainted with Ikhnaton's adeptness and sensitivity in writing beautiful poetry expressing the creation of life by his god. Be it a chicken, birds, cattle, mankind, water, or plants and trees, he expresses control of the passing day, night, and warmth of the Aton sun god that instills life into his creations.

Aspects of this hymn are related to scriptural verses of the Bible and therefore demand further inspection. First, the tenor of the hymn is majestic and uplifting. The concept that Aton is associated with the "Beginning of life!" in the first two opening lines reminds us of the first line of Genesis:

In the *beginning*, God created the heaven and the earth.

It is possible to see how the thoughts of creative minds build upon previous strands of thought to conceive even greater notions of the beginning of life. The key phrase "Beginning of life!" is associated with Aton, and throughout the hymn, references are made to his beauty as being embodied in the sky and earth.

The beauty and humane tenor of Ikhnaton's hymn is founded in what is reasonable and true. In chapter 5.0, we find that the authors of Genesis overextended their revelations by incorrectly estimating the creation of the heaven and earth, for their estimate depicts time after the start of the Egyptian civilization. Worse yet, their estimate starts billions of years after the creation of the universe. Both Genesis and Ikhnaton's hymn are majestic and compelling in scope, but in terms of simplicity and truth, the revelation in Ikhnaton's hymn relates to what is real. Ikhnaton does not employ a fabricated revelation used to ignite belief in his all-powerful god.

The poignant lines of his hymn to his sole god Aton are repeated below:

***How manifold it is, what thou hast made!
They are hidden from the face (of man).
O sole god, like whom there is no other!***

The beauty of this phrase is so captivating that it had indeed inspired the authors of the Hebrew Bible to include it with a minor alteration in

Psalm 104:24 (see Universal Creation above). Ikhnaton's hymn portrays a god who applies universally to all people. However, because his knowledge of the existence of other countries was limited, he was only able to mention the countries of Syria, Nubia, and his own land of Egypt. With such vision, he may be regarded as the first prophet in history to advocate the concept of one god for all people, a god not only for the creation of mankind, but the beautiful aspects of his designs in nature. Flowers, birds, mountains, seas, the skies, and other wonders are all wonderful gifts given by a beneficent god. For whatever reason, misguided individuals refer to Ikhnaton as a heretic and a criminal. Our world owes a great deal of respect to Ikhnaton for his forward-looking vision of a god who stimulated man's vision to acknowledge Amon as the sole god.

A bit of Ikhnaton's philosophy about himself and man is revealed at the end of his hymn, "Revelation to the King." There, he states how the world exists for man as his god rises and sets, controlling the labor that man performs and length of life. He credits himself as personally knowing his god above all others and becoming wise through his god. But then, Ikhnaton credits his god for establishing the earth for him, raising all life for him, coming forth from Aton's body, and being the son of Re. Returning to "Revelation to the King," it is somewhat disappointing that *'The king, living in truth,'* has expressed the idea that he was the incarnation of Aton and the son of Re. However, we cannot fault Ikhnaton for this belief; he inherited a tradition in which all pharaohs before him had claimed that they were entitled to the throne because they were the incarnation of a god.

The "son of Re" assertion is disappointing because Ikhnaton truly knew that he was born of human parents, just as he and his wives brought their children into this world. In spite of this fabrication, Ikhnaton was certainly a man of exceptional ability who lifted mankind to the next level in the belief of God. It could not have been done by a mere man. It took the power of the throne, an exceptional education, and a will to challenge the priesthood and religious traditions of the past to place a wonderful idea into the arena of life.

It is true that Moses, only 108 years after Ikhnaton's death (1358-1250 BCE), walked out of Egypt with a great number of followers believing

in one god. But it was Ikhnaton who laid the groundwork of creating and disseminating, in just seventeen years, the concept of one god. The priesthood desecrated Ikhnaton's tomb and erased his name from many of his monuments, but a powerful idea that embraces mankind and lifts him to a better understanding of his world cannot be erased.

Ikhnaton's hymn does not attribute any of the ethical qualities of a righteous and moral god to Aton. The one attribute honored by Ikhnaton, who believed he was the son of Aton, is "living in truth." He revealed himself and his family as they truly lived their lives. Open to his public, he presented himself and family at ceremonial functions and allowed artisans to depict his family life in realistic and natural ways on their temple walls and monuments. Under his leadership, freedom of expression in art was seen through a lifelike mirror that reflected feelings and motion. Nowhere else has art risen to the level of capturing life as we see it in the flesh. The artists and craftsmen were able to describe the many positions of animals, be they on the run, sleeping, or in flight. The portrayal of the human figure was so natural that one could easily believe that its sculptor was a Greek master of the Golden Age.¹⁴

For a detailed history of Ikhnaton's life, his family relationships, the state of affairs with Egypt's neighbors, and exposure to other religious views that influenced his perception of the world, the reader may refer to *Future of God Amen*, chapter 4.0. Further inquiry will provide the reader an opportunity to better understand the development of a monotheistic god first introduced by the dreamer, Ikhnaton. He should be honored as a father who had the courage to change embedded religious beliefs and raise mankind toward a higher conception of god. His creative efforts belong in mankind's attempt to bring reason and truth into the spiritual realm, whereby one may envision an altruistic purpose to life.

¹⁴ James H. Breasted, *A History of Egypt*, pages 355-378.

4.0 Amon as the Sole God

We return to the path of Figure 1. It provides the linkages of human thought that culminates in the revelation by Jesus that Amen is “the beginning of the creation of God.” It was during the reign of Ramses II that the Priesthood of Amon wrote their vision and belief of God with scripture titled “Amon as the Sole God.” However, it took almost one hundred years before they accepted the idea of a one universal god envisioned by Amenhotep IV. This pharaoh eliminated the worship of multiple gods and changed his name to Ikhnaton in reverence to his universal god, Aton.

Before we review significant extracts from “Amon as the Sole God,” it is of benefit to gain an understanding of the Egyptian priesthood. When did the priests of the various towns and cities formalize a religion that became an essential organization for development of the morality of their people? To what degree did the priesthood influence the leadership of their kings and pharaohs? Just how powerful did the priesthood become by the time “Amon as the Sole God” was written?

We know of no other civilization that was inextricably controlled by two fundamental forces, the ruling (R) authority of the king and religious (R) authority of the priesthood. A detailed history of how the R & R authorities controlled the people of Egypt is presented in *Future of God Amen*. However, not to be distracted from the main objective to reveal man’s development of one universal god, a brief description of the development and power of the Egyptian priesthood will benefit the reader.

4.1 The Priesthood Prior to the First Dynasty

To derive when the viability of an organized priesthood emerged in Egypt, we need to venture back to the interval of time before the First Dynasty. As greater numbers of people began to migrate and settle along the Nile River, they began to take ownership of property that grew from villages into towns. Leaders started to emerge and found they had to protect their property. The wealthiest leaders vied for power within their clans that held allegiance to a totem deity. As a clan grew, increased credibility, and power was attributed to its local god. Leaders became committed to their local animal deities and were supported by the local priesthood who fostered the perception of the deities' power in order to enhance their own positions. The combination of strong leaders and a strong priesthood became a core component of stability of the growing towns.

As the communities grew, it was the R & R authorities that nurtured the concepts of truth and justice. These two attributes became the basis for the evolution of morality within the Egyptian civilization. The belief of an afterlife upon leading a righteous life was promoted by the priesthood. It provided the incentive for their people to lead a righteous life. More importantly, it allowed the R & R authorities to maintain order and stability among their communities. The following findings attempt to trace the development of the first formalized religion in the world.

4.1.1 Nubians, the Stimulus for Egypt's Unity

This section would not be complete without some discussion of the Nubians who settled in Upper Egypt. They were the catalyst that eventually caused the Egyptian kings to unite Lower and Upper Egypt. It is believed that in the fifth millennium BCE, the Nubians, as the groups of people before them, trekked out of the Egypt's Sahara region toward the Nile valley and settled below the second cataract. Figure 12 locates the area that came to be known as Qustul. Hunting became less important as they learned to farm and domesticate cattle, goats, and sheep. They were able to mine gold, and it is reputed that they were the first to learn how to melt and cast iron. As Egypt grew wealthy and its



Figure 12. Early Egyptian Communities from Predynastic Times.

culture expanded into Nubia, the Nubians actively traded incense, copper, gold, shells from the Red Sea, ivory, hardwoods, semiprecious stones, and cattle in return for manufactured articles and probably agricultural produce.

Research by Egyptologists has determined that a line of kings lived in Qustul, a town estimated to have developed around 3800 BCE, preceding Egypt's First Dynasty. An independent people, the Nubians fought against being subservient to the Egyptians from predynastic through dynastic times. Although the Nubians constantly fought Egypt's pharaohs from the north, they compliantly provided amounts of gold as tribute. They had no need to leave their home in order to find food or employment in the major towns of Egypt. During this time, the Egyptians knew Nubia as "Ta Seti," interpreted as "Land of the Bow." The fame of the Nubian archers sustained reluctance by their Nubian kings to join the unification of Lower and Upper Egypt. The often-quoted phrase in Egyptian literature, "enemy of the nine bows," refers to the Nubians.¹⁵ Their desire for independence was supported by the skill of their Nubian archers who forestalled the conversion of Nubians to Islam until 1400 CE.¹⁶

History has shown that the Nubians were defeated by the kings that ruled just north of them. It is very likely that King Ka of Abydos conducted a successful campaign to subjugate Qustul. However, the powerful influence of the Nubian priesthood had a profound effect that not only emboldened their kings to believe in a spiritual empowerment provided by their gods, but also caused Egypt's northern city states to adopt this theology. Exactly when this concept of *godly empowerment* was introduced will cause interesting speculation by our foremost Egyptian historians. Based upon the evidence of godly support illustrated on the Qustul incense burner presented in the next subsection, it is reasonable to conclude that the Nubians first promulgated this belief. The existence of widespread belief in their kings having godly powers has proved to be validated by the number of pyramids built in the Nubia-Kush region. Through the years of rule by kings and pharaohs, starting as far back a

¹⁵ James B. Pritchard, *Ancient Near Eastern Texts*, page 3, note 6. The Nine Bows were the nine traditional potential enemies of Egypt.

¹⁶ <http://www.homestead.com/wysinger/badarians.html>

7000 BCE, this region had built a total of 223 pyramids¹⁷—double the number of pyramids in Egypt.¹⁸

4.1.2 The Remarkable Find in Qustul

A remarkable find in Qustul was a decorated stone fragment illustrated in Figure 13. Once part of an incense burner, it presents an astonishing scene of three boats that advance toward a facade of a palace. The royal procession depicted on the stone has led many archeologists to conclude that it provides evidence of the world's first monarchy and observance of deity. Its motifs and symbols would later be embraced by many of the kings and pharaohs who came to rule Egypt. A few hundred years later, King Ka adopted the symbol of the falcon, depicted on the burner, within his serekh.

On the Qustul incense burner, the first boat carries a prisoner held onto a seat by another individual; the central boat carries the king, sitting and equipped with a long robe, flail and white crown; and the king faces toward the last boat, as does the falcon on the serekh, which is just in front of his head. The following object is a rosette with nine slender petals. Before the last boat we see a harpoon, a rampant antelope, and a man capturing a kind of sawfish and a big fish. We may infer that the occupant of the last boat is an animal deity, half bull and half lion, because it is followed by a falcon-topped standard.

Figure 12 illustrates the location of Qustul in relationship to the towns in Lower Egypt, such as Naqada, Abydos, and Hierakonpolis. The evidence at Qustul of royal tombs, wealthy rulers, and victories as commemorated on the incense burner described above, has been dated about four generations before King Iry-Hor and King Ka. This has led to the premise that one or several powerful Nubian kings may have initiated warfare with their neighbors at Abydos, Naqada, and Hierakonpolis to control important resources of their territory, expand

¹⁷ <http://www.homestead.com/wysinger/badarians.html>

Number of pyramids stated under subsection: 7000 BCE, South Nubia.

¹⁸ Portions of text extracted from *Future of God Amen*, pages 40-46.

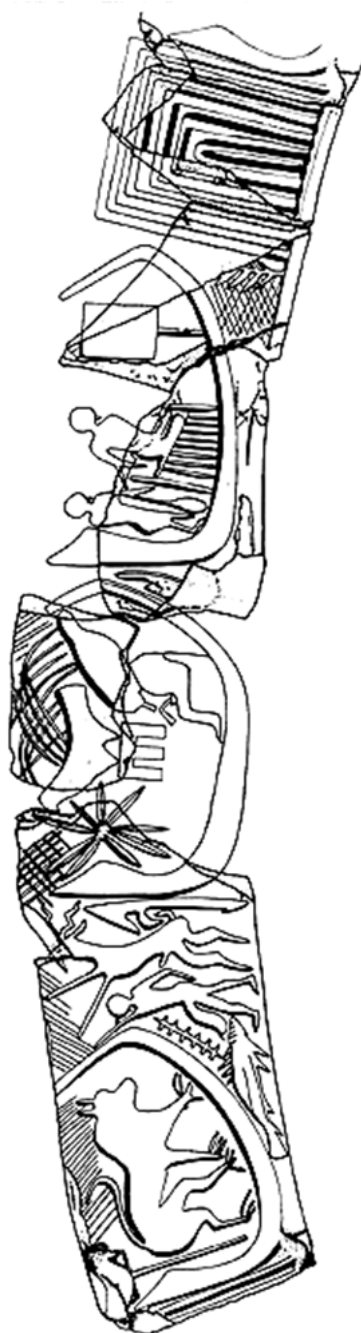


Figure 13. The Qustul Incense Burner Shows a Royal Procession.
<http://www.geocities.com/CollegePark/Classroom/9912/mubi/a.html>

their ideology and monopolize the commercial trade routes that existed toward the Nile Delta. These initiatives eventually failed as Abydos, under the leadership of such able rulers as King Ka, defeated the Nubians at Qustul and took control of Upper Egypt.

4.1.3 The Priesthood establishes Osirian Theology

A common disagreement reflecting the discord between the peoples of Upper and Lower Egypt since predynastic days involved the question of who ruled both lands. This political discord was cast into the religious realm and became part of the Osiris legend. The issue was so critical to both lands that the priests, and very likely the ruling king, disseminated a resolution with the use of their gods. By using the council of the Great Ennead, they had the gods' rule that Horus inherit his father's ownership of the Two Lands.

The priesthood used the authority of the Great Ennead to delegate Osiris as ruler and lord of the underworld. To initiate a decision made by the gods, the priesthood fabricated the story of a disagreement between Seth and Horus. Not long after the judgment of Osiris as king of the netherworld, they indicated that Seth filed a charge that Horus was not the son of Osiris but a bastard whom Isis had conceived after the death of her husband. This case was brought before the Ennead, a tribunal of nine gods at Heliopolis, to settle the dispute. Thoth, acting as Osiris's advocate, completely cleared both father and son. In this instance, the Ennead was presided over by Re, the "All Lord," and Horus was made king of Upper and Lower Egypt.

It would appear that the priesthood's myth of Seth and Horus being symbolic of the unification of Upper and Lower Egypt occurred just before the establishment of the First Dynasty around 3400 BCE. This conclusion is based upon the great pyramids built during the age of the pyramids that began with King Zoser around 2900 BCE. The paintings on the interior walls of the great pyramids give clear pictorial evidence of the belief of one's *ka* and *ba* acceptance into an eternal hereafter ruled by Osiris. As illustrated in Figure 6, the weighting of the deceased heart against the feather of Maat (truth) was a determining factor to confirm he had lived a life of truth and righteousness.

4.1.4 The Priesthood establishes Solar God Theology

Between the Fifth and end of the Eleventh dynasties, an interval from 2750 to 2000 BCE, the priesthoods of Egypt transitioned their theology from worshipping the netherworld god Osiris to revering the sun god Re. By the Twelfth Dynasty, Re's rise as the official god of the heavens was complete. Many of the local priesthoods began to succumb to following the worship of Re by adding his name to the names of their deity. For example, the priests of Sobk, a crocodile god, who had no connection with the sun god in the beginning, now called him Sobk-Re. Early on, an obscure god, Amon, a local god of Thebes, who had obtained some prominence by the political rise of the city, was from now on a solar god and was commonly called by his priests Amon-Re.

We find that by 2000 BCE, the association of Re became increasingly popular as the pharaohs from Thebes strengthen their authority to lead during the Middle Kingdom (2160-1788 BCE) and continued their rule of Egypt through the much of the New Kingdom. Table 1, Chronology of Egyptian kings, verifies that even after the invasion by shepherd kings and Hyksos, their pharaohs included Re in their throne name. Amen-Re became the official god of Egypt, but it took one hundred years after Amenhotep IV introduced his belief in one universal god, Aton, that the Priesthood of Amon wrote "Amon as the Sole God." The following subsection reveals that by 1270 BCE, before the Moses exodus, the Priesthood of Amon embraced the belief in one universal god, Amon.

4.2 "Amon as the Sole God"

Below, the following extracts from *Ancient Near Eastern Texts* by James B. Pritchard illustrates the vision of their god, Amon, by the Priesthood of Amon.

Amon as the Sole God, 100th Stanza

The first to come into being in the earliest times. Amon, who came into being at the beginning, so that his mysterious nature is unknown. No god came into being before him; there was no other god with him, so that he might tell his form. He had no mother, after whom his name might have been made. He had no father

who had begotten him and who might have said: "This is I!" Building his own egg, a daemon¹⁹ mysterious at birth, who created his (own) beauty, the divine god that came into being by himself. All (other) gods came into being after he began himself.

Amon as the Sole God, 200th Stanza

Mysterious of form, glistening of appearance, the marvelous god of many forms. All (other) gods boast of him, to magnify themselves through his beauty, according as he is divine. Re is united with his body. He is the great one who is in Heliopolis²⁰.

. .

The procreator of the primeval gods, who brought Re to birth; he completed himself as Atum, a single body with him. He is the All Lord, the beginning of that which is. His soul, they say, is that which is in heaven . . .

One is Amon, hiding himself from them, concealing himself from the (other) gods, so that his (very) color is unknown. He is far from heaven, he is absent from the underworld, (so that) no gods know his true form. His image is not displayed in writings. No one bears witness to him . . . He is too mysterious that his majesty might be disclosed, he is too great that (men) should ask about him, too powerful that he might be known. Instantly (one) falls in a death of violence at the utterance of his mysterious name, unwittingly or wittingly . . .

In the 200th stanza of "Amon as the Sole God" is the Egyptian belief that Amon is "*the All-Lord, the beginning of that which is.*" It is Jesus Christ

¹⁹ The ancient connotation of daemon is not an evil spirit but rather a spirit of supernatural intelligence, a genius.

²⁰ The great one is Atum. From the text of the Sixth Dynasty, carved inside the pyramids of Pepi II (Nefer-ka-Re) and Mer-ne-Re, it recalls the first creation when Atum of Heliopolis rose out of the waters of chaos and brought the first gods into being.

in Revelation 3:14 that confirms Amen is “*the beginning of the creation of God.*”

Jesus’s confirmation that Amen was the faithful and true witness at the beginning of the creation of God acknowledges that Amen initiated the belief in God. Unfortunately, worshippers have been misled to believe “amen” is simply a phrase, “so be it.” Many Egyptian facts and findings about the god Amen are relevant for us today but are ignored by today’s religious leaders. They do not acknowledge mankind’s first universal god named Amen, but instead worship Yahweh and Allah.

The above hymn reveals the continuity of religious beliefs by the Egyptian priesthood. Amon is perceived to have come into being at the beginning, gave birth to Re, and completed himself as Atum, a single body with him. We see that the priesthood had the ability to transform their religious beliefs as they became exposed to a much wider world made up of other people and countries. The ability to advance their theology from belief in the creator god Atum and his gods that make up the Ennead included the worship of Osiris, a god that was lord of an eternal hereafter whereby truth, righteousness, and justice became attributes for their people to emulate. This belief was advanced from the earthly hereafter to a solar god Re, which allows the soul to reside in the heavens with their god.

Finally, after Amenhotep IV discarded worship of multiple gods with the symbolic sun god Aton, the Egyptian priesthood wrote “Amon as the Sole God,” which led to the worship of one universal god. The Egyptian priests were wise and capable of changing their theological belief system as they were exposed to more worldly ideas. Are the priesthoods of the Judaic, Christian, and Islamic religions as perceptive and intelligent to acknowledge that even their spiritual beliefs are subject to change?

It is disingenuous to ignore and distort the belief in *Amen*, a god that originated within the Egyptian civilization. To do so deprives believers of the complete history of their faith. To understand how the belief in God developed and why they announce “amen” today brings respect and greater trust in their religious institutions. There is no shame to inquire

how mankind came to know God and to learn about mankind's spiritual nature.

The leaders of the Judaic, Christian, and Islamic religions have got to acknowledge that Egyptian concepts and beliefs form the core of their present religious beliefs. They have denied what they have learned from their Egyptian brothers simply because they wanted to form unique and separate religions for their own people. While there is nothing wrong with individuality, not acknowledging the contributions by the first formal religion of the world discredits rather than elevates a religion and its leaders.

4.3 The Power of the Priesthood of Amon

An extract from *Future of God Amen* is provided to enlighten our readers who may have little knowledge of the history of Egypt. More importantly, it allows the modern reader to have an in-depth understanding of the symbiotic relationship between the ruling authority and religious authority (R & R). In the case of Egypt, it is the pharaoh and high priest, whereas in England it was the king and church, and, in a multiplex civilization like the United States, it is the government and, indirectly, the many religious institutions. Just as Egypt can be thought of being a theocratic government with its R & R control, the Israelites also emulated Egypt's religious and judicial practices using the laws written by Moses in the Book of the Covenant.²¹ Today, we are witnessing theocratic control by such Islamic countries as Iran and Saudi Arabia. Many Islamic countries do have presidents, but they are closely allied with, and have joint control with, their religious leaders.

The combination of an R & R authority is found in every civilized nation because the instruction of moral and righteous behavior is fundamental for assuring the inhabitants are indoctrinated to respect the rights and property of others. The attributes of truth, righteousness, and justice are taught and carried out by the R & R authorities. The ruling authority needs the religious authority to instruct their people to follow a code of

²¹ Holy Bible, King James Version, Exodus 24:4-8. The Book of the Covenant contains all of the laws, ordinances, and judgments given by God to Moses, which are presented in Exodus, chapters 20-23, 25-31, and 34.

morality, and in turn, they provide the leadership to carry out justice when the code is not followed. It is effective to have a moral code taught with the aspirations of being accepted by a god or attain an afterlife in some form, such as a soul, rather than just having the ruler lay down the “shall not” restrictions to affect a stable and harmonious community.

With this somewhat revealing insight why the R & R components are fundamental to any nation, we can appreciate how effective the Egyptian R & R authorities were in advancing the greatest empire of its time with lasting monuments that still leave the modern mind in awe at the energy and discipline it took to create their great pyramids and beautiful temples. The following text from chapter 5.0 of *Future of God Amen* describes the overwhelming control attained by the priesthood or religious authority.

Before the close of the Nineteenth Dynasty, at the height of Ramses II’s reign, the Priesthood of Amon had become a vast organization that had acquired a great amount of power and wealth. It was during this dynasty that Egyptian scripture had advanced to proclaiming Amon as the sole god and creator of all things. However, at the end of the Ramses line, with the reign of Ramses XII, there was a transition of power from the pharaoh to the high priest of Amon. Wealth and power of the Amon priesthood led to complete theocratic control of Egypt.

4.3.1 Wealth and Power of the Amon Priesthood

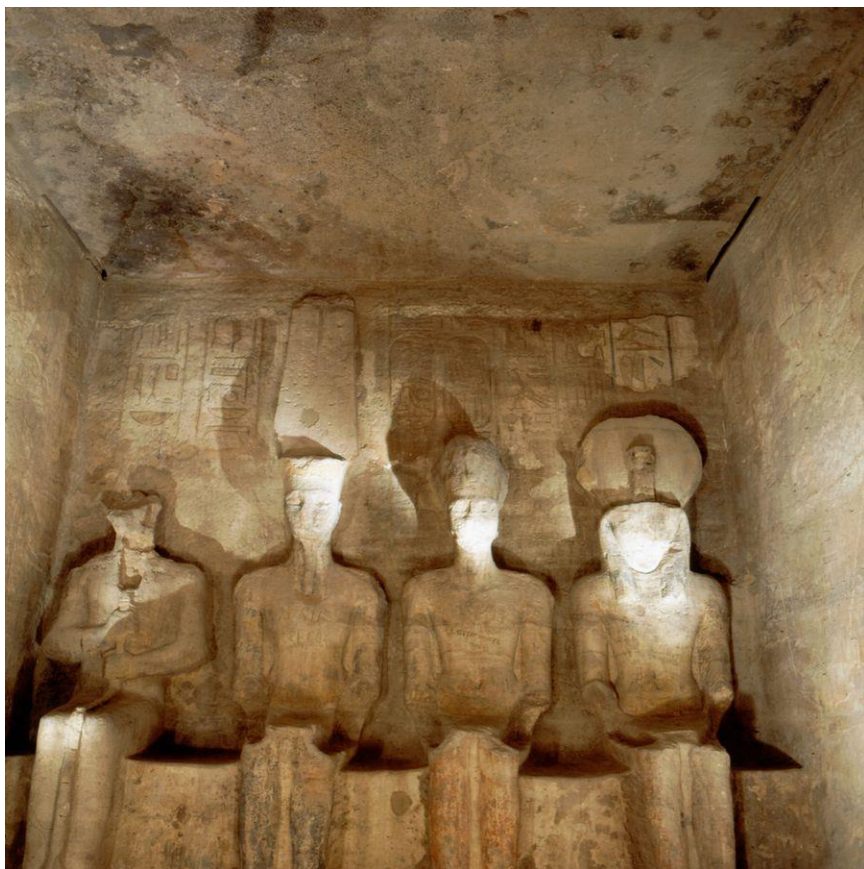
As a monument to his father, Ramses XII added to the temple of Khonsu a colonnaded hall preceded by a court and pylon to the Holy of holies and the rear chambers (which were completed by Ramses III). Figures 14 and 15 illustrate the majestic beauty of the colonnaded court and rear chambers built by Ramses II in Abel Simbel. However, instead of the name Ramses XII around the base of the temple walls, there was an inscription never before attempted. The inscription credited somebody other than the pharaoh for the building and was written by the high priest Hrihor.

High Priest of Amon-Re, king of the gods, commander in chief of the armies of the South and North, the leader, Hrihor, triumphant; he made it as his monument for “Khonsu in Thebes,



Beautiful Rest”; making for him a temple for the first time, in the likeness of the horizon of heaven . . .

Figure 14. Eight columns of Ramses II lead into the sanctuary



Attribution: By off2africa on flickr, Rameses-Temple-1w_D2S3744
<https://www.pinterest.com/pin/22166223143283794/>

Figure 15. The inner sanctuary of Ramses II at Abel Simbel

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<https://commons.wikimedia.org/w/index.php?curid=5831>

The transition of power from the pharaoh to the high priest of Amon was complete. On both sides of the central door leading out into the Khonsu court are a pair of reliefs, each showing the procession of the god. But in the place which was occupied by the pharaoh for thousands of years stands the high priest Hrihor offering incense, with the pharaoh standing

by receiving the conventional blessings of the god. An inscription on the doors also proclaims the high priest as the “overseer of the double granary.” Since grain was always Egypt’s chief source of wealth, the position of overseer made him the most important fiscal officer in the state, next to the chief treasurer. The power and authority of the high priest was complete. He commanded all the armies and was viceroy of Kush. As controller of the treasury, he ordered the refurbishment of old temples and construction of new ones. The newly transferred authority from the pharaoh enabled the Priesthood of Amon to manipulate their people through the pronouncement of oracles from their god.

As a visitor passes through the central door of the Khonsu temple into the inner hall, he will see the names of both Hrihor and Ramses XII. But as the visitor approaches the outer court, built by Hrihor, traces of the Ramses king vanish and only the high priest’s name, with pharaonic titles, are inscribed on the royal cartouche. As the New Kingdom ended with the Twentieth Dynasty, the name of Ramses had lost its power and honor.

Upon the pronouncement by Hrihor as the leader and commander in chief of the armies of the south and the north, Thebes became an independent sacerdotal principality. The unity of the kingdom under the sole responsibility of the pharaoh had ended, and Egypt entered its Third Intermediate Period. During the Twenty-first Dynasty, several high priests ruled Egypt until the start of the Twenty-second Dynasty, when Sheshonk I became pharaoh of Egypt in 945 BCE. Five years before the transition from high priest back to pharaoh control, the Torah was written, which may give pause that perhaps an integrated effort between the Egyptian and Hebrew priests occurred in its creation.

4.3.2 The extensive Wealth of the Priesthood

Beginning with Thutmose III of the Eighteenth Dynasty, the pharaohs showed appreciation to their gods for their successes at war by giving gifts to the priesthood. These gifts consisted of gold, copper, rare stones, animals, and slaves along with yearly tributes obtained from their conquered vassals of Syria, Palestine, and Nubia. The total worth of the priesthood’s holdings was not known until a long roll of papyrus was found in a tomb near Medinet Habu (Thebes). Referred to as the Great

Papyrus Harris, it provides an inventory that covered most of the temples in Egypt and enables Egyptologists to determine the total amount of property held by the priesthood. The Harris Papyrus describes the following holdings:

- Over 107,000 slaves, approximately one person for every fifty people were temple property. This equates to 2 percent of the total population in Egypt.
- Lands endowed for the temples amounted to 15 percent of the available land in Egypt, or about one-seventh of the total land.
- Over 500,000 heads of large and small cattle.
- Sacred fleets numbered 88 vessels and about 53 workshops and shipyards, which consumed a portion of raw materials that added to their income.
- Over 169 towns in Syria, Kush, and Egypt.
- The treasury taxed none of the priesthood's holdings.
- The estimate does not include the many statues lined with or formed from gold; the many bracelets, necklaces, and amulets made of gold, silver, jewels, and precious stones; or the priceless vases, furniture, dinning utensils, and drinking cups all made from metals with elaborate inlays.
- The estimate does not include gold, silver, and copper stored in their storehouses and dedicated to the gods.
- The estimate does not include the great quantities of grain in their storehouses used to ward off times of poor growth of crops and to sustain the priests, slaves, and craftsmen.

What must be observed is the fact that it was the more popular gods, Amon, Re, and Ptah, that received the greater portion of endowments from the treasury. By far, the share accumulated by the Priesthood of Amon, through the popular worship of Amon, far exceeded those of all

the other priesthoods put together. Besides the great group of temples at Thebes, Amon was revered with numerous other temples, sanctuaries, chapels, and statues, including endowments for their maintenance throughout the land.

The borders of Egypt did not restrict reverence for the Amon god. This god had a temple in Syria, the one built by Ramses III in Nubia, and those built by Ramses II. This reverence was extended in the lives of Egypt's people by the increasing number of days for the Feast of Opet, the greatest of Amon's feasts, from eleven to twenty-four days; Ramses III extended these feasts to twenty-seven days long. On an annual basis, the observance of the Amon god averaged a feast day for every three days. It's no wonder that workmen in the city of Thebes had almost as many holidays as working days.

The indulgence in food, wine, and song had to decrease the mental abilities of the artists and craftsmen so that their performance, as verified by the art left on the temple walls, exhibited a lower level of creativity when compared to that produced prior to and during Ramses II's reign. To compound the low regard for excellence, there was also a great influx of foreigners and poor treatment of workmen and slaves by the priesthood who made them forfeit pay and food needed for their well-being. These factors decreased national pride, which affected their overall homage to and reverence for their gods.

An examination of the wealth attributed specifically to Amon puts in perspective the power gained by the Priesthood of Amon over all other priesthoods. Below is an inventory of Amon's wealth:

- Of all the land held by the priesthood, the Priesthood of Amon owned over two-thirds.
- The number of slaves allocated to the Amon temples numbered 86,500, exceeding Re's by seven times.
- The herds of cattle for Amon numbered 421,000 out of about 500,000 heads for all the temples.

- Of the temple groves and gardens, Amon's numbered 433 out of a total of 513.
- Of the fleet of temple ships, Amon's numbered eighty-three out of eighty-eight.
- Of the fifty-three workshops for the temples, Amon owned forty-six.
- The priesthood possessed nine towns in Syria for the worship of Amon in temples, whereas Re and Ptah had none.
- In Egypt, however, the number of temples for Amon was exceeded by Re, who had 103 against Amon's 56.
- Amon's annual income was twenty-six thousand grains of gold, whereas Re and Ptah received none.
- Amon exceeded all the other gods in silver seventeen times, in copper twenty-one times, in cattle ten times, in wine nine times, and in ships ten times.

From the above figures, we see that Amon's estate and revenues were second to the wealth of the king (this is speculation since the king's wealth is unknown). The Priesthood of Amon had clearly assumed an important economic role in Egypt, and the political power wielded by this community of priests became a force no pharaoh could afford to ignore. An indifferent attitude by a pharaoh who lacked the ability to compromise and work with the Priesthood of Amon could not have ruled for very long. Ikhnaton was a prime example of a fallen pharaoh who had ignored the multiple priesthoods that were deeply entrenched with the traditions of an extremely long religious past.

4.3.3 Egypt's Ruling Priest, Amenemopet

It is not known how Amenemopet, a noble or priest from the Delta region, came to be king of Egypt. He appeared in the Twenty-first Dynasty after the rule of Hrihor from Thebes and Nesubenebbed, who ruled from Tanis in the Delta region. Amenemopet became pharaoh in

1026 BCE, after Nesubenebde's son, Pesibkhenno I, who ruled for seventeen years. From Thebes, Hrihor's grandson, Paynozem I, ruled for 40 years. Table 1 is provided to give the reader a clear picture of the pharaohs who ruled Egypt from the Twelfth Dynasty to the end of the Twenty-first Dynasty.

Documentation has not surfaced to reveal if Amenemopet had any influence with Paynozem I or his son, Menkheperre. After Paynozem's long rule of forty years and Menkheperre's position of high priest of Amon for fifteen years, it appears his age prevented him from succeeding to the throne. It seems that Amenemopet had a strong connection with the priesthood as he succeeded Paynozem to the throne. He had to have had some affinity with the priesthood's worship of Amen, for his name contains the prefix "Amen" and the ending opet connotes one of the greatest of Amon's feasts.

From Table 1 we see that after Amenmeses, who ruled for less than one year, there was a long succession of pharaohs before the prefix "Amen" appears again in the name Amenemopet. This observation lends credence to the fact that after the high priest Hrihor controlled Egypt, the worship of Amen was complete.

It is a mystery as to why little is known about the pharaoh Amenemopet. He ruled all of Egypt from 1026 BCE to 976 BCE, a period of forty-nine years. With the exception of the thirty chapters of *Instructions*, no eventful accomplishments by Amenemopet have been found within Egypt or bordering countries. However, it appears that many chapters of *Instructions by Amenemopet* have been utilized in the biblical *book of Proverbs* attributed to Solomon, the son of King David.

Many similarities to Amenemopet's *Instructions* also exist in the apocryphal book, *Ecclesiastes*. These observations lend support of historical claims that there was a friendly Israeli-Egyptian relationship during Amenemopet's reign.

The *Instructions by Amenemopet* are but one example of his humanistic qualities. His legacy of thirty instructions is to be admired; however, the Egyptians have had wise instructions written as far back as 2200 BCE by the vizier Ptahhotep. The reader is encouraged to place an Internet

search for *The Maxims of Good Discourse*. Written by Ptahhotep, it provides a prologue, his written teachings of thirty-seven instructions, an epilogue that exemplifies hearing and listening, and concluding remarks. Ptahhotep's writings reveal a depth of moral and fatherly knowledge, and its contents fully compete with, and may surpass, the Proverbs by Solomon in the Hebrew testament.

4.3.4 Amenemopet is followed by Siamon

Following his rule, Amenemopet was succeeded by Siamon in 976 BCE. Little is known about this pharaoh; however, his name has the "Amon" appendage, which may signify that he was related to the priesthood in some capacity. In his sixteen-year reign, as with the passing of Ramses III, Egypt continued its steady economic decline. It appears that there were no great monuments built to maintain its people in the occupations of architecture, art, and labor for income, whether they be foreigners or civilians.

It would seem that with all the years of experience in use of the Nile to irrigate their lands, the Egyptians would harness their knowledge and energy to at least maintain a strong and vigorous agricultural market. But with priests replacing the image of a pharaoh, the Egyptian spirit may not have been committed to building statues and monuments as in the past. Pharaohs had been regarded as gods. With a priest on the throne, the perception of the pharaoh as the son of a god had been replaced by a priest who did not have the transitional godly rights to the throne.

The "Son of God" tradition that lasted for thousands of years had been broken. The priests, with all their wisdom, may not have considered that claiming their own kind as the offspring of gods would not play as well with the Egyptian people as it did for the pharaohs. The high priests made a grave miscalculation in believing that they could attain the same honor and respect as the godly pharaohs they replaced.

As a consequence of the priests' taking control of Egypt, there was a steady decline in the political and economic spheres as the Egyptian people became apprehensive about their religious faith. It is no wonder that the memories of their royal ancestors were no longer respected.

During the reign of Siamon, the bodies of Ramses I, Seti I, and Ramses II had to be taken from the tomb of Seti I and hidden in the tomb of a queen named Inhap to protect them from robbers.

The steady moral and economic decline caused the next pharaoh, Pesibkhenno II, who followed Siamon in 958 BCE, to again remove the royal bodies to a final hiding place in an old tomb of Amenhotep I, near the temple of Der el-Bahri. The officials who assisted in the transfer had their scribes record the details of the relocation alongside similar notes made for previous removals on the coffins. The coffins revealed that such transfers were dated back as far as 150 years before; these transfers attest to the moral and religious breakdown of Egypt that occurred with the first tomb robberies under Ramses IX.

After a reign of twelve years, Pesibkhenno II died in 945 BCE, ending the Twenty-first Dynasty of the Tanite kings. Abroad, this dynasty was judged to be just as feeble as was the Twentieth Dynasty after the death of Ramses III. Though Egypt coexisted with or maintained control of Nubia, Egypt's power was no longer feared by Syria; in fact, they had not feared Egyptian power since the last victorious campaign of Ramses III. In addition, an internally weakened Egypt ruled by high priests exerted minimal to no control over the dynasts in Palestine. It is during the Twenty-first Dynasty that the tribes of Israel gained the opportunity to consolidate their national organization under Saul and David, whereby they gained victory over the Philistines.

More importantly, the coincidence of rule between David and Solomon with Amenemopet and Siamon suggest a high probability that the priesthoods of Egypt, Palestine, and Syria worked closely together in the cause of preserving the developed concept of one god. This suggestion will be explored in the next subsection.

4.3.5 Did Amenemopet and Siamon Assist the Israelites?

The one-god concept developed by Ikhnaton over four hundred years before development of the Yahwist document, had to surface in the minds of perceptive and religious men. A good idea cannot die. By 1270 BCE, during the reign of Ramses II, the high priests of Egypt wrote scripture that proclaimed Amon as the sole god. This belief, finally

accepted by the Priesthood of Amon, had to influence Moses and Israeli priests who wrote the Torah by 950 BCE.

Figure 16 is provided to illustrate the overlap of the reigns of two Egyptian pharaohs and two Hebrew kings. The timeline indicates the interval of years shared by King David and King Solomon, which ends to the dates when these two kings were on the throne. For example, an

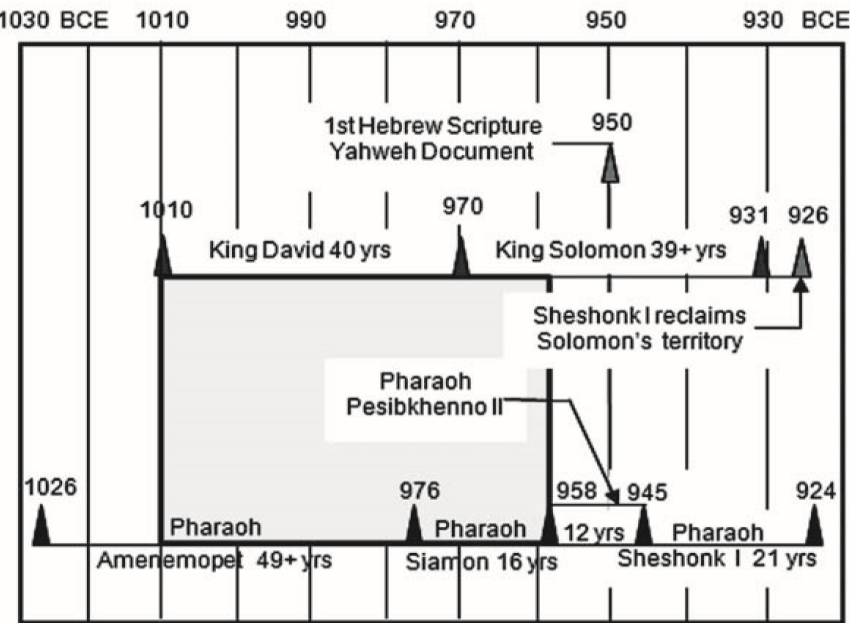


Figure 16. First Hebrew Scripture created in 950 BCE.

with Solomon’s rule in 931 BCE. There appears to be some dispute as alternate date for King Solomon’s rule was given as 992-976 BCE, whereby he reigned sixteen years (992-976) while Amenemopet ruled Egypt. Fortunately, Egyptologists were able to decipher the records of Pharaoh Sheshonk I, who invaded Palestine in 926 BCE, the fifth year of Rehoboam’s reign. Rehoboam was one of two sons of King Solomon that inherited half of the Hebrew kingdom upon his death in 931 BCE. We may therefore confidently accept that the end of King Solomon’s reign was 931 BCE.

The extent of Sheshonk's invasion consisted of the capture of Palestine up to the Sea of Galilee and eastward as far as Mahanaim on the east side of Jordan. Asia had not seen an Egyptian invasion for over 275 years, and Sheshonk successfully ransacked the many towns before his army entered Judah. In Jerusalem he gathered its wealth accumulated during Solomon's rule. Among Sheshonk's records of the Palestinian towns taken was a place called Field of Abram. This find should give the reader reason to believe that Israel's founder may rightfully be Abraham.

Below are listed several reasons why the high priests of Egypt, Palestine, and Syria may have unified their efforts in preserving the belief in one god.

- Amenemopet ruled for fifty years, from 1026 to 976 BCE. He must have had strong organizational and political skills. Siamon ruled from 976 through 958 and both were part of the high priest establishment. Figure 16 illustrates that both Amenemopet and Siamon ruled Egypt during the rule of two renowned Hebrew kings: King David and King Solomon. Amenemopet overlaps King David's rule by thirty-four years while Siamon ruled six years under King David and twelve years under King Solomon.
- The names of both Amenemopet and Siamon imply they were dedicated religious men. With Egypt undergoing a moral and religious decay, there is a strong possibility that Amenemopet and/or Siamon assisted the Israelites to promote the belief in one god by sharing Egyptian scripture. It is highly likely that there were joint efforts between Egyptian and Hebrew priests, which inspired the creation of the first Hebrew scripture in 950 BCE.
- Solomon, one of four sons of David and Bathsheba and third king of Israel, may have been on friendly terms with Egypt from the start of his rule in 970 BCE. He may have had a close relationship with Pharaoh Siamon for twelve years while on the throne. It is also possible that Siamon may have been introduced to Solomon six years earlier while his father David reigned.

- Early in Solomon's rule he married a daughter of a pharaoh (possibly Amenemopet's or Siamon's daughter), and early during his reign built a temple for his Egyptian queen. There can be no doubt that the political intermarriage between Egypt and Israel and the close religious connections between their high priests had formed a common bond to preserve the concept of one god.
- The Israelite priests were aware that through the belief in an all-powerful god could they unite their people. These priests had to have been influenced by the introduction of the Amon god and Egyptian temples in their land erected by several conquering pharaohs. As early as the reign of Thutmose III, Amon temples were in many of the garrison towns in Palestine and Syria, where Egypt maintained strongholds. An Egyptian temple was built as early as 1501 BCE in Byblos, located north of Tyre.
- The priesthoods of both Israel and Egypt had to have formed a common bond over the years, their beliefs merging into a higher conception of god, especially after Amon was envisioned as the sole and universal god by the Priesthood of Amon throughout Egypt and the Asiatic lands by 1270 BCE.
- Egyptian theology had, during the New Kingdom, the most advanced concepts. Before Egypt, no other civilization developed the concept of a soul, a hereafter, a Son of God, and reverence for one god. Truth and morality, attributes of righteousness, dominated the scales of justice and determined who would be awarded eternal life. During the rule of Ramses II the concept of one god had inspired the Priesthood of Amon to teach the belief of a sole and universal god. This one-god belief was documented in "Amon as the Sole God" before the Moses exodus.
- It was twenty-six years after Amenemopet's reign and eight years after Siamon's reign that the first Hebrew scripture was written in 950 BCE. It appears that the high priests of Egypt assisted the Israelites in documenting their one-god belief.

Scholars have found many ideas and phrases in the Bible are directly correlated to Egyptian religious hymns, proverbs, precepts, and instructions written by wise men as far back as 2200 BCE.

- The universal acceptance of Amon, a variation of Amen, “*the hidden one*,” became so ingrained in the mentality and spiritual reverence of the Egyptians that the name Amen would be evoked at the end of every prayer. This practice was emulated by the Israelites and continues to this day in the monotheistic religions of Judaism and Christianity. Amen is rarely used by Islamic worshippers in preference to Allah.
- It is highly conceivable that Israel and Egypt felt the pressure of a common enemy: the Sea Peoples and the Philistines, who were also a part of the People of the Sea that originated from Crete. This threat was imminent, as these people possessed Joppa to the Wadi Ghazzeh (West of Gaza) and the cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath. History reveals that Egypt assisted the Israelites in their conquest to ward off intruders from other lands because they had the resources of an army to suppress common enemies.

After several centuries of Hebrew exposure to Egyptian religious beliefs, beginning with the invasion of Egypt by the shepherd kings and Hyksos, it is a remarkable coincidence that the first biblical document would be created in 950 BCE, twenty-six and eight years after the reign of Amenemopet and Siamon, respectively. The next chapter presents facts and verifiable findings that conclusively reveal that Hebrew priests had access to, and utilized, Egyptian scripture and hymns.

5.0 Moses, Father of the Judaic Religion

Focusing on the theme of this book, we return to Figure 1. The development of Egyptian religious beliefs has evolved through the early beliefs of many gods during the Predynastic Period to the advanced conception of one universal god by 1270 BCE. Few people are aware that before the birth of Moses, Amenhotep IV courageously replaced the ever-popular god Amon-Re by the sun god Aton. Amenhotep was astute enough to realize that retention of the sun god Re was necessary in the symbol of Aton (Figure 11) for two reasons: Re was regarded as the prime solar god who replaced Osiris, god of an afterlife, and more importantly, without the heat of the sun, there would be no life and hence the sun's rays ended in the hands of light. In the following subsections, it would be instructive to know some of the significant aspects and events in the life of Moses that lead up to his most important contribution, the Book of the Covenant.

5.1 Significant Aspects and Events in the Life of Moses

Moses, a Hebrew baby, was spared from death by being discovered among the reeds by the daughter of the pharaoh. He was therefore raised with children of the pharaoh in a palace with the finest education any man could receive in Egypt. He had to be learned in geometry, measurements and weights, building, and the arts. More importantly, he was taught how to write, an asset he would later employ to record his conversations with his god. The instruction that had to influence his thinking the most was having been taught the traditions and scriptures of the Egyptian religion.

Using the historical Moses exodus date of 1250 BCE and knowing it occurred at the age of eighty, we find that he was born twenty-eight

years after a seventeen-year reign by Amenhotep IV from 1375 to 1358 BCE [1358 - (1250 + 80)]. Moses had to be exposed to the novel concept of the Aton god introduced by Amenhotep IV (Ikhnaton) and his efforts to eradicate all references to multiple gods. In addition, before leaving Egypt with thousands of followers in 1250 BCE, he had to have known the hymn “Amon as the Sole God,” written by the Priesthood of Amon around 1270 BCE.

5.1.1 What Do We Know about Moses?

The possibility that Moses was Egyptian has been discussed by many knowledgeable men. “Mose” is the Egyptian word for child (and forms “Moses” with the last letter *s*). The Egyptians use this word to derive a name that infers a proud reference of the father to his child. Some Egyptian kings have named their sons with the attachment “mose” to mean “child of,” such as Ahmose, Thutmose I, Thutmose II, Thutmose III, Thutmose IV, Ptahmose the high priest of Amon, and the vizier to Amenhotep III, Ramose. This observation does not prove Moses was Egyptian because it would be natural for the pharaoh’s daughter to call the baby “Mose” without attaching the family name; to attach the family name to “Moses” would be an affront to her father. This was a Hebrew baby, and therefore it would not be acceptable to put the royal throne at risk by the possibility of Moses someday laying claim to become king.

In debating whether Moses was Egyptian, there is the hypothesis that Moses could have been the son of a prosperous nobleman or an Egyptian priest. Being in close contact with nobility and certainly versed in Egyptian religion, Moses had to be exposed to the more advanced concepts of God taught by the Egyptian priesthood.

As a young prince in the pharaoh’s royal palace, Moses learned the rudiments of warfare and established himself as a strategic military leader. He was appointed general of the army by the pharaoh to retake the territories lost to the Ethiopians. Moses demonstrated his sagacity by a stratagem that allowed him to safely march his army over land populated by snakes and thereby surprise his enemy. He made use of the ibis, a venerated bird of the Egyptians that is a natural killer of snakes,

by placing them in baskets. Upon reaching the habitat of reptiles, he let the birds out to kill and devour them. Invading the enemy unawares, Moses's army beat them in battle and overtook their cities. They then advanced to destroy the city of Saba, the royal city of the Ethiopians. Tharbis, princess of the Ethiopian king, saw and admired Moses for his great courage and presented him an offer of marriage. Moses accepted the offer with the condition that he save the city from destruction. In this brief history, provided by the historian Josephus, no mention is made as to whether Moses honored this marriage by returning home with his wife, Tharbis.²²

Moses states to his Lord that he was not eloquent and slow of speech (Exodus 4:10). To compensate for this speech defect, the Lord told Moses that Aaron will be his spokesman for the children of Israel (Exodus 4:16, 30). These observations raise the conjecture that Moses may have been Egyptian instead of a Hebrew. Lacking a Hebrew dialect, Moses would not be an effective communicator and required Aaron to speak for him. This leads to the speculation that Moses was an educated Egyptian with an accent that lacked the vernacular of the Semites to be an effective speaker. However, to believe the biblical statement that Moses needed Aaron because he had a speech impediment would be a stretch of the imagination. According to Flavius Josephus, Moses was reputed to have been an articulate, sagacious, and skillful speaker who could readily move the multitude by his discourses.²³ It is very unlikely that a leader and general of pharaoh's army would have had a speech impediment.

Sigmund Freud entertained the conjecture that Moses came from a noble family, was a man of great leadership abilities, intelligence, and planning skills. Through the years he had become so committed to the

²² Flavius Josephus, *Antiquities of the Jews*, Book II, chapter 10, "How Moses made War with the Ethiopians."

²³ **Flavius Josephus**, *Antiquities of the Jews*, **Book IV**, From the Rejection of that Generation to the Death of Moses, chapter 2, "The Sedition of Corah and of the Multitude Against Moses, and Against His Brother, Concerning the Priesthood." Passage 4 verifies Moses speaking and his leadership skills.

concept of one god that he perceived himself as a leader capable of improving the morality of thousands of people by leading the quest to worship and fear this most powerful god. This conjecture introduced by Sigmund Freud about Moses does not appear to be compatible with Josephus's historical account that Moses was appointed general of the pharaoh's army. Moses, brought up in the palace of a pharaoh, may have greater validity than being son of a nobleman because his position as a young prince and his close association with the pharaoh would make him a more likely candidate to be appointed general of the army.²⁴ To have been a general of pharaoh's army would certainly lend credence to his leadership skills, planning ability, and desire to lead people to a new, innovative, and most advanced belief in one universal god.

The question of whether Moses was Egyptian or Hebrew does not matter. In either case, Moses was an intelligent man who developed a strong interest in religion and had the motivation to use his abilities to initiate a religious movement toward a new direction, elevating people to a higher conception of god. Using the Bible's account, Moses was astute to realize that he was Hebrew, for as he grew older, he had to notice his skin tone, body, and physical features were not Egyptian. He may have secretly resented that his brothers had all the advantages of succeeding to the throne, even though he felt he had more natural intellectual ability. There may have possibly been a need to feel his mother's love. This love may not have been equally given by the princess who would naturally favor her own biological sons and daughters. Consequently, as Moses grew older, he associated himself more and more with the Jewish people. These resentments, unconscious or emotionally felt, would eventually cause him to react impulsively to anybody that performed indignant and wrongful acts.

A highly educated man, Moses had the tools of thought and a virile mind that could not waste away. The religious concepts he absorbed through his Egyptian upbringing had to be utilized. As a natural leader, he was emboldened to lead thousands of people out of Egypt who had also been exposed to the concept of one god. After the death of Ikhnaton, the idea of one god had to germinate in the minds of the elite, the priesthood,

²⁴ Sigmund Freud, *Moses and Monotheism*, pages 31 and 32.

craftsmen, artisans, and workers who were exposed to the monuments, statues, and temples built in honor of his Aton god. One to two generations elapsed as this fresh concept of god disseminated throughout the land. One hundred and eight years after Ikhnaton's death, the people were ripe for a religious revolution led by the impulsive and energetic Moses.

5.1.2 Moses's Greatest Contribution

Before Moses, there was no scripture and no commandments given to the Hebrews except for the covenants Noah and Abraham received from their god. Only one covenant stated a moral command by God, and it was explicitly given to Noah for His proudest creation, man. Human beings have consistently violated His command, and even today many religions and governments have failed to inoculate man's impulse against killing another human being. This command appears in Genesis 9:6 and bears repeating because it is the one requirement many rulers and religious leaders have ignored by using their people to shed the blood of their neighbors.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.

When Abraham was seventy-five years of age, God promised he would bless and make him a great nation. But he was ninety-nine when his god was more specific about His promise by stating in Genesis 15:18:

In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

This covenant had Moses and his people drive the Amorites, Canaanites, Hittites, Perizzites, Hivites, and the Jebusites out of their land (Exodus 34:11).

In his covenants with Abraham, it seems remiss for God to promise him land already inhabited by other people without insisting upon a moral code by which Abraham's people would conduct their lives. It was only after the exodus from Egypt, circa 1250 BCE, that scripture called the

Book of the Covenant was written by Moses (Exodus 24:4-7, 34:27). It included an extensive list of commandments, judgments, and ordinances given by God on Mount Sinai. It is the Book of the Covenant that contains a comprehensive set of moral codes, civil laws, judgments, and religious instructions that God specifies for His children to follow and worship Him. The commands are extensive and may be read in Exodus, chapters 20-23, 25-31, 34, 35, and 40.

It is the Book of the Covenant that forms the core commands from God to Moses and is therefore the leading document to form the basis for the Torah written three centuries later in 950 BCE. In the third and fourth books, Leviticus and Numbers, there are additional commands and ordinances given by God to Moses to command the children of Israel. Likewise in Deuteronomy, many commands are stated but mainly by Moses to God's children. However, for the most part, these last three books repeat much of what was already stated in the Book of the Covenant. Since most of the commands given by God to Moses were contained in the Book of the Covenant, it is clear that this document had to reside in the Ark of the Covenant.

Moses, more than any other prophet, has written scripture that provides the commands of God for the monotheistic religions. Indeed, for his direct communion with God, Moses should be revered as one of the greatest prophets. He far exceeds Abraham as a man of God, and yet it appears that Abraham is revered or esteemed as much, if not more. It is true that Abraham is the founder of the Hebrew people, but Moses is the founder of the Hebrew religion. Could it be that the rabbis prefer to draw little attention to Moses? There may be reasons for this lack of reverence—the possibility that he may have been an Egyptian rather than a Hebrew, and that he committed impulsive acts that are not laudable for a man of God.

5.1.3 The Impulsive Sins of Moses

The Bible is clear in revealing that Moses, though a great man, was far from perfect. Many men have become great because of their courageous actions or years of sacrifice to benefit the human race. Moses was such a man. He had to overcome ignorance and religious traditions practiced

by people for many hundreds of years. His frustration and impatience with an undisciplined people who resisted worshipping his god and following a moral code caused him to commit impulsive acts that holy men would cringe at and deem as sinful.

In Exodus 2:11-15, Moses came to the assistance of a Hebrew slave being beaten by an Egyptian taskmaster. The resentments harbored by his status in the royal palace and the mistreatment of one of his people may have enraged him so intensely that he killed the Egyptian. This killing deserves no justification, but given the consideration that the god he would come to know on a personal level had not yet entered his life allows the sympathetic notion to forgive Moses for this impulsive act of murder.

Another impulsive act by Moses that is not forgivable was when he broke the two tablets of stone written by the finger of God (Exodus 31:18). Before Moses committed this impulsive act, he had a lengthy communion with his god on top of Mount Sinai. Only three months after Moses's people left Egypt, God commanded Moses to cite his many commandments, judgments, and ordinances to the children of Israel. After Moses wrote the words of his Lord into the Book of the Covenant, he recited them to his people, whereupon they all agreed to be obedient and do what the Lord said (Exodus 24:4-8). A week later, the Lord told Moses to go up Mount Sinai to receive tablets of stone on which he had written commandments for Moses to teach his people. Moses communed with his Lord for forty days and nights.

The Lord told Moses to go down to his people, for they had corrupted themselves by turning away from his commandments. Angered, God said, "They have made them a molten calf, and have worshipped it, and sacrificed thereunto, and said, 'These *be* thy gods, O Israel, which have brought thee out of the land of Egypt.'" When Moses returned to the camp, he heard the people singing and saw them dancing around the calf. The anger waxed hot within him and he cast the tablets on the ground below the mount. It is understandable that such anger should well up within Moses, but to hurl the tablets written by the finger of God to the ground speaks little for his reverence of God.

Moses's desecration of God's tablets after he was told by God to teach his people the commandments he had written upon them was not only an affront to God and a violation of God's request but it was also a sacrilege. This sinful impulse may imply that it was not God who wrote the commandments but, rather, Moses. Moses's mishandling of the holy tablets revealed no fear of God or respect for God's commandments, even with the awareness that they were engraved upon stone by God.

Additional evidence of Moses's impulsive nature is displayed by the order he gave to the children of Levi that caused them to kill about three thousand men (Exodus 32:25-28). This sinful act occurred shortly after his Lord announced the Ten Commandments, after Moses wrote the words of his Lord in the Book of the Covenant and recited it to his people, and after he communed with his Lord for forty days and nights. The scene of his people dancing and singing around a molten golden calf enraged Moses's anger to give an order to kill three thousand men.

Moses had had the benefit of communing directly with God, writing and reciting his commandments, and yet he violated one of God's prime commands, "Thou shalt not kill." As has been discussed, this was one of the *first* commands his Lord gave when he established his covenant with Noah:

*Whoso sheddeth man's blood, by man shall his blood be shed:
for in the image of God made He man. (Genesis 9:6)*

The act of killing three thousand men was not committed in response to retribution for their killing other people; the blood of man had not been shed by any of the murdered men. In Exodus 32:27, Moses implicates his god as the source of the bloodletting, stating, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor." Did Moses or his god order this most grievous act? The statement by Moses that the command came from God must be a lie. Would God defy his own command, "Thou shalt not kill," when the shedding of another man's blood did not occur? To violate His own command would compromise His integrity and honor as God.

The murder of three thousand men is not to be taken lightly as an act sanctioned by God. God had made it clear that the taking of a person's life would only be permissible if that person killed another human being. Truly, with this command, Moses seems to have committed another impulsive and sinful act. This is another instance where there is merit to the conjecture that Moses, or an overzealous priest, wrote the Bible without any direction or revelation from God.

One must pause at this juncture and reflect upon this seemingly sacrilegious conjecture. The impulsive acts by Moses give credence to this conjecture, for he definitely was a man committed to his beliefs, and having written the words formulated within his own mind, he defended his words to the point of violence. The murder of three thousand people and, later, the invasion of Canaan reveals that all three religions—Judaic, Christian, and Islamic—have and will initiate force to take the lives of *nonbelievers* and *heretics*.

This is shameful behavior exhibited by all three religions that do not claim to worship the same God even though their beliefs originally stem from the Egyptian religion. As the path of Figure 1 demonstrates, the Egyptians had developed many of the core beliefs before Moses wrote the Book of the Covenant. As revealed in the earlier sections of this book, the beliefs in a soul, a hereafter upon leading a moral life, worship of a Son of God, and finally the worship of one universal god were known and taught by the Priesthood of Amon before the Moses exodus.

Leaders of the Judaic, Christian, and Islamic religions have repeatedly ignored and disobeyed God's command: *thou shalt not kill*. These leaders need to evaluate instruction in their houses of worship to insure that they instill love of brothers and sisters of any nation; this would be consistent with the last command given by God in the last Gospel of John—*love one another*. This is the greatest command given by a man of God who will be introduced in the last chapter.

5.2 *Genesis, Psalm 104, and the Ten Commandments*

Now that the reader has learned more about the “founder” of the Jewish religion, the author will reveal what many people have suspected but kept to themselves for fear of reprisal. The maxim “give credit where credit is due” has always been the author's credo because he believes in

showing appreciation for outstanding work to those who have contributed to a laudable effort. The book *Future of God Amen* is replete with references of the great minds that have brought the author to the level of awareness that allows him to share some truths he has discovered. He is indebted to them and hopes these truths will serve to enlighten others to act as courageously as the people identified in *Future of God Amen*.

Giving credit where credit is due is lacking in the religious instruction provided by rabbis, priests, ministers, imams, and mullahs. The adherents of these religions have given no acknowledgment of the influence that the Egyptians have had in the development of their scriptures and, indeed, their god. They have ignored the words of Jesus Christ who acknowledged the Egyptian God Amen as the beginning of the creation of God in John's Revelation, 3:14:

*These things saith the Amen, the faithful and true witness,
the beginning of the creation of God;*

It is healthy for the monotheistic religions to be proud of the thread of history that brings their worshippers to the very beginnings of their beliefs. By being aware that religious concepts were developed by the Egyptian priesthood over thousands of years ago, there will be an acceptance that God slowly brings people to a higher conception of him as they evolve into more sophisticated human beings.

God is not a static concept but an integral part of the human spirit. His Holy Spirit must continue to inspire human beings to higher levels of consciousness through the righteous teachers in our world. Ikhnaton, the Priesthood of Amon, Moses, and the Israelites learned from and upgraded the scriptures of the Egyptian religion. They reacted to changes needed in their beliefs and so must current religious scriptures be revised and improved to keep pace with the evolution of humans in a changing world.

5.2.1 Genesis Reflects Use of Egyptian Scripture

Many religious scholars and educators well acquainted with Egyptian history are knowledgeable of the influence of Egyptian scripture in the creation of Genesis and many of the Old Testament psalms and proverbs. This knowledge does not stop with Genesis, because the core commandments received by Moses from God had already been practiced by the Egyptians since the Predynastic Period. By subtracting the date Moses wrote the Book of the Covenant from the end of the Predynastic Period, or 3400-1250 BCE, we find more than two thousand years had elapsed. Before we examine the extensive moral and civil laws developed by the Egyptians that were incorporated in the Ten Commandments, it will be enlightening to examine Genesis and Psalm 104:24, which illustrates an extension of Egyptian beliefs.

For those readers that thirst for knowledge about religious writings that shed light upon the development of present religious theology, the author highly recommends *Ancient Near Eastern Texts Relating to the Old Testament*, edited by James B. Pritchard. Three Egyptian writings that clearly indicate the development of the first chapter of Genesis are presented below.

It was noted in section 3.3 that the opening lines to “The Hymn to the Aton” contained the line:

Thou Living Aton, the Beginning of Life!

This powerful phrase that associates God to the beginning of life enables the author of Genesis to simply add heaven and earth. Written years later, around 950 BCE, the key phrase “In the beginning” is expanded:

In the beginning, God created the heaven and the earth.

This is a fine example of revising a concept or restating an idea. The idea of creating heaven and earth was already cast by the Egyptians in the Sixth Dynasty, around 2600 to 2495 BCE, in “The Creation by Atum.” In this hymn, the sole god Atum, who was born out of the waters of chaos, created the fundamental elements of air, moisture, the earth, and heaven.

Around 1300 BCE, a manuscript known as the *Re-Isis Myth* contained two wonderful ideas.²⁵ One idea was already expressed in “The Creation by Atum,” which was that their god was the sole divine god who came into being by himself. But the second idea introduced many of the creations that are stated in Genesis. That is, Atum made heaven, earth, water, air, man, cattle, creeping things, birds, and fish.

Let us compare the first line of Genesis with the second line of Ikhnaton’s “The Hymn to the Aton” and the first passage of the *Re-Isis Myth*:

Genesis 1:1—*In the beginning God created the heaven and earth.*

Ikhnaton’s Hymn:—*O living Aton, the beginning of Life!*

Re-Isis Myth:—*The SPELL of the divine god, who came into being by himself, who made heaven, earth, water, the breath of life, fire, gods, men, small and large cattle, creeping things, birds, and fishes, the king of men and gods at one time, (for whom) the limits (go) beyond years, abounding in names, unknown to that (god) and unknown to this (god).*

The above comparisons reveal that the first line of Genesis is not original but rather a restatement of what the Egyptians already believed in the above *Re-Isis Myth*. What is of further interest is that chapter 1 of Genesis identifies heaven, earth, water, and the same life forms attributed to the god in the *Re-Isis Myth*. That is, the same nouns—heaven and earth, water, birds and fishes, cattle and creeping things, and man—are restated in Genesis. The order is not exactly the same as the *Re-Isis Myth*, but the varieties of life-forms are the same. This cannot be a mere coincidence but an extension of previous thought when we find such close correlation of the same nouns.

Genesis provides a conceptual advance from the *Re-Isis Myth*; they both identify one *divine god*. However, the *Re-Isis Myth* is more definitive by

²⁵ **James B. Pritchard**, ed. by, *Ancient Near Eastern Texts*, “The God and His Unknown Name of Power,” **page 12**. This text, referred to as the *Re-Isis Myth* is dated to the Nineteenth Dynasty, around 1350-1200 BCE.

also stating that God “*came into being by himself.*” Much credit must be given to the author(s) of Genesis for the wonderful ideas and phrases of thought that have been borrowed from Egyptian scripture and restated in an eloquent manner.

The *Re-Isis Myth* offers an aspect of time not understood by the authors of the Hebrew testament in their development of the *creation* in Genesis. The focus of Genesis in the Bible was the creation of Adam and Eve and a laborious and detailed lineage that leads to the twelve tribes of the Hebrew people. The record of births in the Hebrew testament has in fact led chronologists and religious scholars to estimate the creation of heaven and earth to have taken place around 4004 BCE. But factual and empirical evidence exists that prove this date to be ludicrous.

The Egyptians had a truer understanding that time is not a boundary or parameter in defining when God first existed. Note that the words given in the *Re-Isis Myth* emphasize limits that go beyond years:

*the divine god, who came into being by himself, who made
heaven, earth, water, the breath of life, . . . (for whom) the
limits (go) beyond years, . . .*

The depth of the Egyptian minds of their priesthood in searching for truth is astounding, for they were wise enough to comprehend that time is unbounded and limitless in their conception of God. It is unfortunate that the Hebrews so much wanted to be the chosen people of the one God that they inserted with great efforts a lineage that indicate heaven and earth was created just over 4,000 BCE. The Irish archbishop and chronologist James Ussher calculated 4004 BCE by tracing the lineage from God’s creation of Adam and Eve.

Another observation that clearly demonstrates the use of Egyptian thought about the beginning of the world being emulated in Genesis 1:1-10 is the mention of the primordial waters being divided by God.

It is not clear when the Egyptian priests first developed their conceptions of creation. It could not have been long after their invention of the calendar that occurred in 4241 BC. Egyptologists have unearthed clay

tablets inscribed with hieroglyphics within tombs of the predynastic age in Abydos that have been dated around 3400 BC. This medium was replaced with the use of papyrus documents around 2600 BC, which made it possible for the priesthood to be more articulate in setting down their conceptual views about creation and the beginning of life. Texts carved inside the pyramids of Mer-ne-Re and Pepe II of the Sixth Dynasty (2625-2475 BCE) depicts the beginning of creation by the first god, Atum, born out of the primordial waters, which was characterized as the only other existing god, Nun.

It was Atum of Heliopolis who brought the first gods into being. He rose from Nun that existed as a limitless expanse of water. More than an ocean, Nun existed as motionless water around the margins of the world. He had the power to destroy the world and begin the cycle again if mankind no longer respected Re. Not to digress, but it is an apropos time to note that in the Old Testament, Genesis 1: 6-10, God divided the waters from the waters to create the firmament which he called heaven, and these waters existed both above and below heaven. God then gathered the waters under heaven and created dry land to form the earth and gathered the waters to form the seas.

It is apparent that the Genesis creation begins with the primordial waters likened to the limitless waters attributed to the Egyptian god Nun. This similarity is striking and not coincidental. There could have been many other innovative ways that God could have created heaven and earth, yet the authors (high priests) of Genesis borrowed the Egyptian concept of primordial waters. Certainly, God could have created heaven and earth without starting with water. Then also, what happened to the waters that were left above the firmament? Perhaps this is the water counted upon for rain from the skies. Thank God for the efforts of those men who have been able to decipher the Egyptian hieroglyphics. The words carved on Egypt's ancient walls of their pyramids, temples, and tombs have provided the linkages of human thought that allows us to better understand the development of our monotheistic god.

It should also be noted that Nun had the power to destroy the world and begin the cycle again if mankind no longer respected Re. Doesn't this ring some bells with the myth of God's flood (known as Noah's flood),

whereby sinners who did not obey his commands were destroyed and the cycle of life continued with survivors on the ark?

These observations surface another reason to acknowledge and honor the Egyptian religion. This religion has gradually evolved scriptures and hymns and the belief in one universal god, which has provided for the development of our monotheistic religions.

5.2.2 Psalm 104 and “The Hymn to the Aton”

A most powerful phrase from Ikhnaton’s “The Hymn to the Aton” appears in Psalm 104. In section 3.3, under “Universal Creation,” the following lines of Ikhnaton’s hymn state:

*How manifold it is, what thou hast made!
They are hidden from the face (of man).
O thou sole god, like whom there is no other!
Thou didst create the world according to thy heart.*

We compare

“How manifold it is, what thou hast made!”

with Psalm 104:24:

*Oh Lord, how manifold are thy works!
In wisdom thou hast made them all:
The earth is full of thy riches.*

It is obvious that the key phrase, “How manifold it is” is repeated in Psalm 104:24. Even the tenor of the verses retains their sense of majesty with the addition of the exclamation mark.

A review of “The Hymn to the Aton” in section 3.3 will reveal there are several other instances where its phrases are slightly altered in Psalm 104. There could be no doubt that the Hebrew priests had in-depth knowledge of Egyptian scripture and hymns. Many Egyptian key thoughts and phrases associated with their religious beliefs have been included in the Old Testament.

The close association of key phrases in Genesis and Psalm 104 with Egyptian scripture and hymns proves that there must have been a joint effort by the Egyptian and Judaic priests to preserve the great body of scripture that was Egypt's greatest contribution in their conception of God. What is also commendable about Ikhnaton's *Hymn to the Aton* is that his god was for all the people of the earth, not just a chosen people. His hymn states that for all men upon the earth, the countries of Syria and Nubia, and the land of Egypt, his god sets every man in his place and supplies their necessities. Of course, Ikhnaton's world was limited to only the lands he was exposed to, but his god was the god of all people. Is the reader not impressed by the beauty and scope of this pharaoh's conception of God? He has truly left a legacy of which humans should be proud.

5.2.3 Egyptian morality and the Ten Commandments

There are abundant examples of Egyptian scripture being emulated in the Hebrew Bible. However, this observation in no way belittles the Hebrew scriptures, for their authors were righteous men who were indeed inspired to improve lives with a set of moral laws. There is no harm in applying what has been learned from the past. However, every generation owes gratitude for inheriting concepts, theories, inventions, and works of art and literature. The harm exists when plagiarism occurs and not giving credit where credit is due because it is tantamount to stealing.

This subsection emphasizes the social law and morality of the Egyptian people that was observed during the worship of the predynastic god Osiris. It lists the denials of guilt to Osiris taken from a portion of the 125th chapter of *The Book of the Dead* by E.A. Wallis Budge. This literary work illustrates that the Egyptians had defined moral principles more than two thousand years before the Ten Commandments. The protestations by the deceased addresses his god from a positive perspective by beginning with "I have not . . ."

The reader would be impressed with the social values of human conduct observed by the Egyptian in the Early Dynastic Periods. To read about

the Egyptians' sense of morality in a positive framework of wisdom literature, the reader may consult any of the following texts.²⁶

- ***The Instruction of the Vizier Ptah-hotep.*** He was the vizier to King Izezi of the Fifth Dynasty, about 2450 BCE. Ptahhotep had written many wise instructions for human conduct that emphasized truth, justice, good sense, and humility. ***The Instruction for King Meri-Ka-Re.*** Represents the advice given by a king to his son and successor.
- ***The Instruction of King Amen-en-het.*** The first pharaoh of the Twelfth Dynasty offers advice to his son and successor.
- ***The Instruction of Ani.*** A father gives instructions to his son toward the end of the New Kingdom around the Third Intermediate Period, which starts with the Twenty-first Dynasty in 1090 BCE.
- ***The Instruction of Amen-em-Opet.*** The instruction and words of wisdom given by Amen-em-Opet has been found to be closely related to the Hebrew testament, book of Proverbs. This instruction is given in thirty chapters and differs from the earlier Egyptian books of wisdom in its humbler, more resigned, and less materialistic outlook. The date of the manuscript is estimated sometime after the New Kingdom of the Egyptian Empire, between the tenth and sixth centuries BCE.

The following is a brief extract taken from the 125th chapter of the *Book of the Dead*. It is an Introduction that begins with the deceased addressing his god, Osiris, with the following words of respect before denying guilt for possible crimes and shortcomings.

²⁶ James B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament*, pages 412-425, provides the miscellaneous texts.

Homage to thee, O Great God, thou Lord of Double Maati (Right and Truth). I have come to thee, O my Lord, and I have brought myself hither that I may behold thy beauties,' [i.e., experience thy gracious clemency]. 'I know thee, and I know thy name, and I know the names of the Two-and-Forty gods who exist with thee in this Hall of double Maati, who live as warders of sinners and who feed upon their blood on the day when the lives of men are taken into account in the presence of the god Un-Nefer [i.e., Osiris] . . . In truth I have come to thee, and I have brought Maat (i.e., Right and Truth) to thee, and I have destroyed wickedness for thee.

These words are followed by a statement of the offenses that he had not committed; they are presented in Table 5.

Table 5. Part A of the Protestation of Guiltlessness

- A1 I have not done evil to mankind.
- A2 I have not oppressed the members of my family.
- A3 I have not wrought evil in the place of right and truth.
- A4 I have had no knowledge of worthless men.
- A5 I have not wrought evil.
- A6 I have not made to be the first [consideration] of each day that excessive labor should be performed by me.
- A7 [I have] not brought forward my name for [exaltation] to honors.
- A8 I have not ill-treated servants.
- A9 [I have not thought scorn of God].
- A10 I have not defrauded the oppressed one of his property.
- A11 I have not done that which Is an abomination unto the gods.
- A12 I have not caused harm to be done to the servant by his chief.
- A13 I have not caused pain.
- A14 I have made no man to suffer hunger.
- A15 I have made no one to weep.
- A16 I have done no murder.
- A17 I have not given the order for murder to be done for me.
- A18 I have not inflicted pain upon mankind.
- A19 I have not defrauded the temples of their oblations.
- A20 I have not purloined the cakes of the gods.

A21 I have not carried off the cakes offered to the *khus* (blessed dead).

A22 I have not committed fornication.

A23 I have not polluted (defiled) myself [in the holy places of the god of my city], nor diminished from the bushel.

A24 I have neither added to nor filched away land.

A25 I have not encroached upon the fields [of others].

A26 I have not added to the weights of the scales [to cheat the seller].

A27 I have not misread the pointer of the scales [to cheat the buyer].

A28 I have not carried away the milk from the mouths of children.

A29 I have not driven away the cattle which were upon their pastures.

A30 I have not snared the feathered fowl of the preserves of the gods.

A31 I have not caught fish [with bait made of] fish of their kind.

A32 I have not turned back the water at the time [when it should flow].

A33 I have not cut a cutting in a canal of running water.

A34 I have not extinguished a fire (or light) when it should burn.

A35 I have not violated the times [of offering] the chosen meat-offerings.

A36 I have not driven off the cattle from the property of the gods.

A37 I have not repulsed God in his manifestations.

I am pure! I am pure! I am pure! I am pure! . . .

Part B of the deceased protestation is referred to as the “Negative Confession” and is an extension of part A. In the author’s opinion, the protestations are wrongly categorized because a statement beginning with “I have not” is a *positive confession*. In Table 6, the deceased addresses each of the forty-two divine jurors by name.²⁷ Some of the names defy translation; some show fear, while others apply to the judgment scene rather indifferently. He presents his protestations of guilt with the hope of convincing the posthumous court that he is worthy of eternal happiness.

²⁷ Knowledge of the name of each divine juror was important in regards to courtesy and influence.

Table 6. Part B of the Protestation of Guiltlessness

- B1 Hail Wide-of-Stride, who comes forth from Heliopolis, I have not committed evil.
- B2 Hail Embracer-of-Fire, who comes forth from Babylon, I have not stolen.
- B3 Hail Divine Nose, who comes forth from Hermopolis, I have not been covetous.
- B4 Hail Swallower-of-Shadows, who comes forth from the place where the Nile riseth, I have not committed theft.
- B5 Hail Dangerous-of-Face, who comest forth from Re-stau, I have not killed men.
- B6 Hail O Ruti, who comest forth from heaven, I have not damaged the grain measure.
- B7 Hail O His-Eyes-Are-of-Flint, who comest forth from Sekhem (the shrine), I have not caused crookedness.
- B8 Hail O Flamer, who comest forth *backward*, I have not stolen the property of a god.
- B9 Hail O Breaker-of-Bones, who comest forth from Suten-henen (Herakleopolis), I have not told lies.
- B10 Hail O Commander-of-Fire, who comest forth from Het-ka-Path (Memphis), I have not taken away food.
- B11 Hail O Dweller-in-the-Pit, I have not been contentious.
- B12 Hail O White-of-Teeth, who comest forth from Ta-she (the Faiyum), I have not trespassed (attacked no man).
- B13 Hail O Eater-of-Blood, who comest forth from the execution block, I have not slain the cattle of the god.
- B14 Hail O Eater-of-Entrails, who comest forth from the Thirty (*mabet* chamber), I have not practiced usury.
- B15 Hail O Lord of Justice, who comest forth from Ma'ati, I have not stolen the *bread-ration*.
- B16 Hail O Wanderer, who comest forth from the city of Bast (Bubastis), I have not *gossiped*.
- B17 Hail O *Aadi*, who comest forth from Annu (Heilopolis), my mouth has not gone (on unchecked) [against any man].
- B18 Hail O *Djudju-serpent*, who comes forth from the nome of Ati (Busiris), I have not argued with *someone summoned because of* his property.

- B19 Hail O *Wamwmti-serpent*, who comes forth from the place of judgment, I have not committed adultery.
- B20 Hail O *Maa-Intef* who comest forth from the Temple of Amsu (Min), I have not defiled myself (committed any sin against purity).
- B21 Hail O Superior of the Nobles, who comes forth from *Imau* (the city of Nehatu, a city of the sycamore in Upper Egypt), I have not caused terror (struck fear [into any man]).
- B22 Hail O Wrecker, who comes forth from the Lake of Kau (Saite Nome), I have not trespassed (encroached upon [sacred times and seasons]).
- B23 Hail O Mischief-Maker, who comes forth from Urit (a sanctuary), I have not been (over) heated (angered).
- B24 Hail O Child, who comes forth from the Lake of Heq-at (13th nome of Lower Egypt, Heliopolitan), I have not been unresponsive to a matter of justice.
- B25 Hail O *Ser-kheru* (disposer of speech), who comes forth from *Wensi*, the city of Unes (19th nome of Upper Egypt), I have not stirred up strife (been quarrelsome).
- B26 Hail O Bastet, who comes forth from the sanctum, I have not winked (made no [man] to weep).
- B27 Hail O His-Face-Behind-Him, who comes forth from the *Tep-het-djat* (dwelling), I have not *been perverted*, neither have I lain with men (or boys).
- B28 Hail O Hot of Leg (of Fire), who comes forth from the twilight, I have not swallowed my heart (being evasive or over-secret).
- B29 Hail O Kenemet (Dark-One), who comes forth from the city of darkness, I have abused [no man].
- B30 Hail O Bringer-of-His-Peace, who comes forth from the city of Sau (Sais), I have not been over energetic (violent).
- B31 Hail O Lord-of-Faces, who comes forth from the city of Tchefet (Heroopolite Nome), my heart has not been hasty.
- B32 Hail O Plan-Maker (thou who givest knowledge), who comes forth from *Utenet*, I have not transgressed my color (interbred with a foreigner?); I have not washed the god.
- B33 Hail O Lord-of-Two-Horns, who comes forth from Siut, my voice is not too much about matters (have not multiplied my speech overmuch or was boastful).

- B34 Hail O *Nefer-tem*, who comes forth from Memphis, I have not committed sins, and I have not done evil.
- B35 Hail O *Tem-sep*, who comes forth from Busiris, I have not been abusive against a king.
- B36 Hail O Acting-with-His-Heart, who comes forth from the city of *Tjebu*, I have not fowled water.
- B37 Hail O Flowing-One, who comes forth from Nu, my voice has not been loud (haughty).
- B38 Hail O Commander-of-the-People, who comes forth from Sau [*his shrine*], I have not been abusive against a god.
- B39 Hail O *Neheb-nefert*, who comest forth from the Lake of Nefer (*Saite Nome*), I have not made puffings-up (boastful or proud).
- B40 Hail O *Neheb-kau*, who comes forth from the town, I have not made discriminations for myself (sought for distinctions).
- B41 Hail O High-of-Head (whose head is holy), who comes forth from the cavern, my portion has not been too large, *not even* in my (own) property.
- B42 Hail O *In-af* serpent, who comes forth from Aukert (the underworld or cemetery), I have not blasphemed against my god who is in my city.

Following the above protestation on behalf of the deceased, which was also inscribed on his sarcophagus, a priest addresses the gods for the deceased with words from *The Book of the Dead*. Typically they read, “Homage to you, O ye gods who dwell in your Hall of double Maati, I, even I, know you, and I know your names . . .”

What is significant about the above protestations is that their social constraints had to have been in practice even before the First Dynasty, over two thousand years before they were engraved on the temple walls of the Eighteenth Dynasty (1580-1350 BCE).²⁸ We already know that the deceased Egyptian had to pass an ethical test at the close of life in order to enter the hereafter of Osiris. This test was an examination of one’s moral character while alive. Below are a number of extractions

²⁸ James B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament*, page 34. The text of the 125th chapter of the *Book of the Dead* were gathered from the 18th to the Twenty-first Dynasty.

taken from Breasted's *A History of Egypt* (pages 65, 66) that further confirms the conscious belief in righteousness and virtuous actions by the Egyptians.

A noble of the Fifth Dynasty had inscribed within his *mastaba* the following words:

I have made this tomb as a just possession, and never have I taken a thing belonging to any person . . . Never have I done aught of violence toward any person.

Another Egyptian citizen states:

Never was I beaten in the presence of any official since my birth; never did I take the property of any man by violence; I was doer of that which pleased all men.

An Egyptian noble, who governed a district called Cerastes-Mountain, was even more positive about his virtues stating:

I gave bread to the hungry of the Cerastes-Mountain; I clothed him who was naked therein . . . I never oppressed one in possession of his property, so that he complained of me because of it to the god of my city; never was there one fearing because of one stronger than he, so that he complained because of it to the god.

It would be instructive to compare the Ten Commandments that Moses received from his god to the moral codes observed by the Egyptians. Upon review of the above protestations, it becomes evident that the Egyptian pharaohs and priesthood imposed such rules in order to enforce social behavior. Table 7 presents the Ten Commandments in the first column and Egyptian laws in the second column. Comparing these two columns shows that the Ten Commandments are not new; social laws of conduct extremely similar to them existed in Egypt before the First Dynasty (3400 BCE).

A review of the Ten Commandments against Tables 5 and 6 reveals that the Egyptians had practiced all but two of the commandments given to

Table 7. The Ten Commandments and Egyptian Law

| Ten Commandments, <i>Exodus 20:3-17</i> | Egypt Law |
|---|-------------------|
| 1. Thou shalt have no other gods before me. | (A37) |
| 2. Thou shalt not make unto thee any graven image, or any likeness <i>of anything</i> that is in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth: Thou shall not bow down thyself to them, nor serve them: for I the Lord thy God <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth <i>generation</i> of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. | A9, A11, B38, B42 |
| 3. Thou shall not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. | A9, B38, B42 |
| 4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; But the seventh day is the Sabbath of the Lord thy God; in it thy shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hollowed it. | |
| 5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. | A1, A2, A3, B17 |

| Ten Commandments, <i>Exodus 20:3-17</i> | Egypt Law |
|--|---|
| 6. Thou shalt not kill. | A16, A17, B5, B12, B21 |
| 7. Thou shalt not commit adultery. | B19 |
| 8. Thou shalt not steal. | A20, A22, A24, A25, B2, B4, B6, B8, B10, B15 |
| 9. Thou shalt not bear false witness against thy neighbor. | A1, A3, B9, B24 |
| 10. Thou shalt not covet thy neighbor's house, nor shall thou covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that <i>is</i> thy neighbor's. | A19, B3, B7, B34 |

Moses by God since the first dynastic period. Recall that the rules were also set down by the Egyptian kings and priesthood in order to respect the gods and the kingship. These rules included not performing an abomination that would degrade their beliefs or fear of god, not resorting to blasphemy, not interfering in the procession of a god, not stealing property belonging to the temple of a god, and not using abusive language against the god and king.

As land became a priority and nomes grew into towns and cities, the priesthood included moral and social codes that became necessary to maintain stability. The adherence to fairness and truth became essential as the Egyptian people became more integrated with each other in

setting land boundaries, planning canals for the control of water from the Nile, growing crops, raising herds of animals, and building homes, temples, sanctuaries, and pyramids.

Of the Ten Commandments, the Egyptians could not have had the first and fourth commandment for two main reasons:

1. The Egyptian religion had advanced to the belief in one god after Ikhnaton made an initial attempt in 1370 BCE. It was during the reign of Ramses II, circa 1270 BCE, that the priests of Amon embraced the conception of a universal god by extolling Amon as the sole god. This one-god belief was new and not fully implemented into Egyptian law because the novel belief takes time to be assimilated by their people. However, there is no doubt that before the Ten Commandments was written in the Book of the Covenant, circa 1250 BCE, Moses had adopted the belief in one universal god from the Egyptians and included it as the first command of the Ten Commandments.
2. The Sabbath observance occurred after the Moses exodus and was dedicated to the Israelite God to celebrate his six days of creation. It should be noted, however, that the concept of creation was already written by the Egyptian priesthood by 2625 BCE in the hymn “The Creation by Atum.”

In summary, the Ten Commandments did not originate from the Israelite God. It is dishonest to advocate that the Ten Commandments are revelations from God when nine of the ten commands were developed by the Egyptian priesthood. The Egyptian people followed eight of the Ten Commandments more than two thousand years before the Moses exodus.

The Egyptian code of conduct was more encompassing than the Ten Commandments. The Egyptian people were mindful *not to commit evil acts against men, use violence on a poor man, cause anyone to get sick, make somebody weep, cause anyone to suffer, have sexual relations with a boy, defile or degrade one's self, increase or diminish the measure of*

grain, falsify the measurement of land, add weight to the balance, take milk from the mouths of children, cut off water supplied to another, neglect offerings to the gods, cause crookedness in others (to be cheaters), tell lies, be contentious, practice usury, gossip, be overly boastful, cause terror in others, be angry, be unresponsive in matters of justice, be abusive, act hastily, be abusive against the king, yell at others, be a show-off (overly proud), make discriminations (prejudice and bigotry) toward others.

To pray to their gods and state the sins and injustices they did not commit against others reflects a high level of social consciousness. The social and moral codes of conduct that the Egyptians observed in their daily lives are to be admired. The code “I have not taken milk from the mouths of children” is highly humane. The goodness in man, practiced at a high level of morality by the ancient Egyptians, gives this author, and I’m sure others, a sense of pride.

It is conceivable that God was at work from the very beginning by first introducing himself to the Egyptians as the god of creation, Atum. This god, venerated as two phases of the sun, Atum and Kheprer, later became Atum-Re. As the priesthood developed a high moral code of conduct that offered the promise of eternal life, Atum-Re became Amon-Re, the principal god of Egypt. As early as 1550-1350 BCE, “The Hymn to Amon-Re” proclaimed Amon-Re as the “Maker of all Mankind, the Creator and Maker of all that is.” “The Hymn to the Aton” by Amenhotep IV, who implemented the worship of one monotheistic god around 1370 BCE, was finally embraced by the by the Priesthood of Amon in 1270 BCE with scripture titled “Amon as the Sole God.” The development of Amon as the one universal god of all creation was finally casted, and this belief is taught in the Judaic, Christian, and Islamic religions.

Today, many worshippers are unaware that they revere Amon as they announce his name as “Amen” in temples, churches, and some mosques. They have been misled by religious leaders who continue to ignore the words of Jesus Christ, who proclaimed in John’s *Revelation* 3:14, that Amen is “*the faithful and true witness, the beginning of the creation of God.*”

Rather than reveal the truth, religious leaders continue to teach their worshippers that “amen” means “so be it.” For religious leaders to play the role of ignorance of the history of Amen is disingenuous because their profession includes the study of religions of the past as well as the present. However, it is also true that once indoctrinated by a particular theology and one’s life is committed to a faith, even reason and truth based upon facts and verifiable findings become difficult to accept.

The above subsections have shown that portions of the Bible contain phrases and ideas of righteousness that were developed by the priesthoods of Egypt. To believe that Genesis was a revelation by God to a Hebrew priest is unfair and dishonest by not acknowledging key phrases contained in Egyptian scripture and hymns. We have seen how some Egyptian thoughts have been reflected in Psalm 104. We should be convinced that Moses already knew nine of the Ten Commandments as part of his religious education received from the Egyptian priesthood during his upbringing in a pharaoh’s palace and exposure to the one-god belief before his exodus from Egypt in 1250 BCE.

The timing of events whereby the Egyptian priests were in power and the Israeli priests draft their first written scripture around 950 BC lead to a very convincing conclusion that these priests jointly contributed in the creation of the Yahweh document. If not created on a conscious level by participating priests of both countries, then it would have had to be accomplished through plagiaristic means. There can be no doubt that the Israel priests had possession of much of the Egyptian scripture and writings that exemplified such wisdom as the writings of Ptahhotep and the hymns of Amenhotep IV. We must also recall that as a matter of policy, the Egyptian pharaohs had many of the children of prominent dynasts in Palestine and Syria educated within Egypt after they were captured. Then too, there was the exposure by the Israelites within Egypt, Palestine, and Syria to the temples and religious worship of the Amon god. By the end of the Nineteenth Dynasty, the Priesthood of Amon fused Amon with Re and embodied Atum to tie together their conception of one universal god, the maker of all there is.

It is apparent that the period of time for the sharing of theological precepts was ripe during the rule of King David and King Solomon

while Amenemopet and Siamon were pharaohs of Egypt. It is a very apropos and unique coincidence that in the hundreds of years that the Israelites claim to have believed in one god, they wrote their beliefs shortly after the reign of Amenemopet and Siamon in 950 BCE. The relative location of both these pharaohs in Tanis rather than Thebes also highlights a close affinity and friendship with the Hebrews who predominately inhabited this part of Egypt.

From what has been stated above, the conjecture that the Israeli priests emulated many phrases from Egyptian scriptures and hymns to create their first Yahweh document in 950 BC is no stretch of the imagination. We must also credit King Solomon for using much of the Egyptian proverbs, precepts, and instructions, such as *The Maximums of Good Discourse* by Ptahhotep, which were created as far back as 2200 BC and Amenemopet's thirty chapters of *Instructions*. Egyptian source material had to have been used in Solomon's education and aided in his creation of the Wisdom of Solomon, proverbs, psalms, and songs.

In the next chapter, we will read why the Hebrew priests were motivated to write Gospels that became the core teachings for Christians. More importantly, we will be able to comprehend what Jesus proclaimed in John's revelation that has been misinterpreted, misconstrued, and misunderstood by religious leaders of the Judaic, Christian, and Islamic religions.

6.0 Catholicism Evolves from Judaism

As illustrated with Figure 1, we have reached the most significant theme of this book, which is to understand why Jesus proclaimed Amen as the beginning of the creation of God. We have learned with facts and findings that the Egyptian priesthood, over thousands of years, has developed the concept of a soul, belief in a hereafter, a Son of God, and one universal god. The earlier chapters of this book recounted many reasons why Egyptian religious beliefs highly influenced the Hebrew people. When history is interpreted through actual events that were deciphered by Egyptologists, a true understanding of the development of man's most profound belief, the existence of God, can be ascertained.

From what has been presented in this book, it is clear that the Hebrews emulated the beliefs of the Egyptians as early as the invasion of the Hyksos and shepherd kings from Palestine and Syria. Exposure to Egyptian beliefs continued as many pharaohs captured the sons of the Asiatic kings and nobles and indoctrinated them with the culture and religious beliefs of Egypt. Then, too, intermarriage between their people became a welcome practice as pharaohs and the dynasts of Palestine and Syria married off their daughters and princesses.

After Moses wrote the Book of the Covenant, the groundwork was laid for development of the Torah. However, what followed were many events in which the Israelites suffered great losses as a people and destruction of their nation. The following is a brief history of how the downfall of the Judaic nation led to the development of the Gospels.

This historic overview will serve to give us an understanding of how Catholicism evolved from Judaism. It is hoped that the history presented within this book reveals the linkage of the first universal god, Amen, and the validity of the profound words of Jesus. The following subsection is an extract from *Future of God Amen*. It will give a comprehensive review of why Hebrew priests wrote the Gospels that served to establish the new religion, Catholicism.

6.1 Destruction of Judah and Birth of Christianity

Just as the Torah of the Hebrew testament evolved from the initial efforts of Moses, the New Testament is based upon the Gospels of apostles. The apostles brought to light a man named Jesus of Nazareth who ignited the spiritual nature of mankind. Similarly, just as Judaism developed from the Egyptian religion that defined the god Amen, Catholicism developed from the Judaic religion by the efforts of Jewish holy men.

Max I. Dimont, in his book *Jews, God, and History*, has described the events that caused the downfall of Judah as the second kingdom. Within the ruling and priestly families of this kingdom, differences became so overwhelming in reaction to their competing religious teachings and the outside world that three religious sects emerged. The three sects took such divergent views in their religious and political thinking that increased tensions caused a physical division of devotion to their god.

The Sadducees were the party of the aristocrats and priestly class who stood for temple, priest, sacrifice, and a conservative view of religion. The Pharisees were the party of the common man, led by rabbis and scribes who stood for synagogue, prayer, and a liberal view of religion. The third party, the Essenes, were a conservative religious sect that physically withdrew from the political arena altogether and retired to the caves on the western shore of the Dead Sea. The Essenes lived a monastic life, and the fight for religious and political power was of no interest to them.

The outside moral and intellectual influences of the Greeks and Romans led the Sadducees and Pharisees to develop such divergent

views of acceptance that a power struggle between these two sects resulted in acts of violence. Both contended for the kingship and high priest positions of Judah. Money, always the standard of power, could be raised by the ruling king through taxation. But the high priest received a steady and voluntary income from the Jewish people as atonement for their souls.²⁹ This distinction made the holy office a position often taken by the ruling king in the Judaic kingdom.

The internal strife between the royal families of the Sadducees and Pharisees resulted in the murder of a mother, fathers, brothers, sons, and other family relations. Internal conflicts introduced another sect called the Zealots, who strongly desired freedom from the yoke of Roman rule. The differences between these three sects finally caused a collapse of the kingdom as its rule came under a half Jew, Herod, a commoner without any royal Israeli blood.

The power struggles of the three proactive sects continued well past the death of Jesus Christ in 30 CE to the destruction of Jerusalem. During Jesus's short life, less than thirty-five years, his thinking had to be shaped by the views and tensions that existed in the nearby cities and towns. The events he witnessed, his awareness of the appalling internal strife over the past one hundred years, and his religious instruction as a child had to cause within him a reaction to the discontent felt by the Jewish people. It was almost a generation after his death that his apostles, Jewish holy men, were responsible for writing the core of the New Testament, namely, the four Gospels of Mark, Matthew, Luke and John. John also wrote the Revelation, another inspired work in which he reveals the testimony and prophecy of Jesus Christ. These men, through the advocacy of Paul and the destruction of Israel, provided the foundation of holy scripture that gave rise to the Christian religion.

²⁹ Holy Bible, King James Version, Exodus 30:13-16. The rich or poor shall not give less than half a shekel for an offering to the Lord and atonement for their souls.

6.1.1 A Few Questions Historians Fail to Answer

Why did it take more than a generation before the disciples of Jesus wrote Gospels to advocate their belief in him as the Son of Man and, ultimately, the Son of God? He performed so many miracles: curing many from leprosy; giving sight to the blind; making the cripple and lame whole again; healing great multitudes that followed him; turning water into wine at a marriage in Cana; raising the son of a mother from the dead in the city Nain; raising from death the daughter of a ruler of a synagogue; walking on water to his disciples who were troubled at sea; curing many men of disease in the land of Gennesaret; feeding more than five thousand men, women, and children with only five loaves of bread and two fish; and feeding more than four thousand men, women, and children with only seven loaves of bread and a few fish. Even more unforgettable and never before done by any man was Jesus's resurrecting a man named Lazarus after Lazarus had been dead for four days. The most marvelous miracle of all was Jesus's own resurrection after three days and, soon after, meeting with his apostles before his ascendance into heaven.

With such a lengthy number of miracles, why did it take so long for Jewish holy men to decide to write Gospels affirming their Lord? A gospel is defined as good news that is regarded as absolutely true. Yet it took almost forty years for the Gospels to be written to confirm the miracles of Jesus and his teachings to the multitudes. To raise the dead on three different occasions and then to rise from his own death had to have made an indelible impression not only on his disciples but the thousands of people who witnessed his miracles. Yet it took close to forty years before the first Gospel of the New Testament was written by Mark with the Gospels of Matthew, Luke, and John following after 80 CE. It appears that a highly motivating event occurred that compelled several holy men to sit down and write, finally, about Jesus Christ.

6.1.2 The Destruction of Israel Initiates the Gospels

The urgency in writing the Gospels occurred to the Jewish priesthood at the start of the Jewish-Roman wars, which started in May of 66 CE. Having seen their temple destroyed and their people almost totally decimated and scattered by 70 CE, it seems plausible that several priests found it necessary to save their religion through the Essene movement. This was the one Jewish sect that, through their strict observance of God's law "Thou shalt not kill," refrained from being involved in the Jewish-Roman wars but also accepted non-Jews who believed in Jesus Christ as their messiah.

The conjecture that Jewish holy men were concerned with salvaging their religion as they saw the inevitable destruction of their temple and the slaughter of more than a million of their people throughout the many towns and cities in Syria and Palestine is worth pursuing. The conjecture that it was Jewish holy men that (1) were compelled to advance the Essene movement by using Jesus Christ as its focus, (2) believed it was prudent to open their religion to other nations and peoples of the world, and (3) needed to minimize the death of their religion caused by the utter destruction of their nation will be explored.

In chapter 5, we found that the Israelites became a people with one identifying feature—the belief in one God taught and recorded by Moses in the Book of the Covenant during the 1250 BCE exodus. This belief was documented during the reign of Solomon by 950 BCE and finally completed as the Five Books of Moses in 444 BCE. It was this belief that unified the Jewish people and strengthened their conviction that as the chosen people of God they could withstand any adversity by other nations. The short summary below verifies the tenacity of the Jewish people to preserve their way of life and belief in God.

Five years after King Solomon's death, Pharaoh Sheshonk I invaded Palestine in 926 BCE and successfully ransacked the towns on the plain of Jezreel, Rehob on the north, Hapharaim, Megiddo, Taanach, Shunem, and Bethshean on the east side of the Jordan Valley. In the south, Sheshonk plundered Yeraza, Bethoron, Ajalon, Gibeon, Socoh, Beth-Anoth, Sharuhem, and Arad. His army entered Judah and in

Jerusalem gathered its wealth accumulated during Solomon's rule. As mentioned previously, among Sheshonk's records of the Palestinian towns taken was a place called Field of Abram. This very important find appears to substantiate the name of Israel's founder, Abraham.

After a ten-year war, the Assyrians defeated Israel in 722 BCE. In 597 BCE, Jerusalem fell to the Babylonian king Nebuchadnezzar. Joining forces with Egypt, Judah strove for independence, but once again Nebuchadnezzar crushed the rebellion in 586 BCE.

By 530 BCE, the Jews were under Persian rule, but the Persian king allowed Nehemiah, the governor of Judah, and Ezra, a scribe of the court, to teach Mosaic Law. In 332 BCE, Alexander the Great defeated the Persians and allowed the Jews to practice their religion. Freedom to worship caused internal conflicts within the Jewish nation as the Pharisees and Sadducees resisted Hellenization.

Of several internal religious conflicts, it was John Hyrcanus, crowned king and anointed High Priest of the Pharisees that caused much division. During his rule he had angered the Pharisees by plundering the tomb of King David. Their anger caused him to switch his party affiliation to the Sadducees and he further infuriated the Pharisees by introducing several Hellenizing measures.

Hyrcanus extended the frontiers of Palestine by annexing the pagan territories of the Idumeans and Galileans about 135 BCE. He then committed an act that would bring his country untold grief by converting the Idumean and Galilean people to Judaism by the sword. It was from Idumea that came the greatest scourge of the Jews, a king hated by the Jews called "Herod the Great, King of the Jews." It was to the Galileans that Jesus Christ first preached his Essene doctrines about 150 years later, and it was in Galilee that he made his first converts.

Upon Hyrcanus' death his son Aristobulus I murdered his mother who was to succeed to the throne, killed one brother, imprisoned two other brothers, and seized both the throne and the robes of High Priest. Fortunately, Aristobulus only ruled for one year when he was succeeded

by his brother, who was to become the most infamous ruling king of Judaea, Alexander Jannaeus. He reigned from 103 to 76 BCE and was a successful military leader against Jerusalem's Arab neighbors. With the aid of foreign mercenaries, Alexander extended the borders of Palestine until it equaled in size what it had been under the rule of King David. During his rule the schism between the Pharisees and the Sadducees reached the breaking point. The Sadducees aligned themselves with the Seleucids and amassed an army to overthrow Jannaeus but were defeated. The danger averted, Jannaeus wreaked a terrible vengeance on the Pharisee conspirators as bloody as any in history.³⁰

Josephus writes that on the Feast of Tabernacles, pietists were outraged and screamed abuse at the king because he desecrated the holy office by having stained his hands with blood from the wars and being the son of a slave woman and not of pure descent. Not a man to be insulted, Jannaeus set his mercenary troops on his own people and within six years killed no fewer than fifty thousand Jews.

Much dissension impressed the worshippers against having foreign blood rule as king and High Priest and surely the Essenes clearly wrote in the Dead Sea Scrolls that 'bastards and sons of strangers' should never again set foot in the Temple. It was during this time that the Teacher of Righteousness witnessed the dissension and atrocities that he gathered together some of the faithful priests and fled into the desert to begin their exile from Israel's spiritual center in Jerusalem.³¹

After the Romans defeated the Greeks in 64 BCE, the bitter rivalry between these sects continued and worsened as Zealots and Christians emerged in a continuing fight for independence. Strong resistance to Roman culture and religious beliefs led to several Jewish revolts and forced Rome to expend military strength.³²

By May of 66 CE, at the start of the Jewish-Roman wars, religious leaders in Israel realized that the destruction of Israel was evident. By

³⁰ Max I. Dimont, *Jews, God, and History*, page 89.

³¹ John M. Allegro, *The Dead Sea Scrolls and the Christian Myth*, page 32.

³² Max I. Dimont, *Jews, God, and History*, pages 56–106.

September 8, 70 CE, the Jewish nation was totally decimated and scattered by the Roman armies. During the entire Jewish-Roman wars, Flavius Josephus estimated that over 1,100,000 Jews died and 97,000 were captured.³³ Table 8 is in close agreement with Josephus's numbers and is provided to emphasize the extent of Jews killed and captured in the cities, towns, and villages of Syria, Palestine, and Egypt. The devastation of the Jewish nation motivated their religious leaders to salvage their belief in God by creating scripture that is now known as the New Testament. This conclusion is evident because the Gospel of Mark was written just prior to, or at the start of, the Jewish-Roman wars; and the Gospels of Matthew, Luke, and John were written at least ten or more years after the war.

The greatest identifying feature of the Jewish people is their religion, their belief in the one God as received by Moses and embodied in the Torah. The pending outcome of the war posed a pressing need by Jewish religious leaders to preserve their one-god belief. By 68 CE, there was no doubt by these leaders that their nation would be torn apart by the war. They also recognized that the Essenes were not only increasing their membership with Jews but also gentiles who believed in the messianic message of Jesus—a Jew grounded in the Torah and their one-god belief.

By the end of the war, the priesthood of the Jews, consisting of Sadducees and Pharisees, was inoperative. It became apparent to perceptive Jewish leaders that the legacy of their one God would continue to live through the Essene movement by incorporating the teachings of Jesus and his apostle Paul. It should be remembered that the Gospels were written by Jewish holy men. They were grounded in the extraordinary restrictions of the Torah. However, Paul's teachings revealed something new: the idea that man could be saved from sin and achieve unity with God through their belief in Jesus.

³³ **William Whiston**, translation of Flavius Josephus, *The History of the Destruction of Jerusalem*.

Table 8. Jews slain and captured in the Jewish-Roman wars

| <i>Date</i> | <i>Roman or Jewish Leadership</i> | <i>Affected Villages and/or Cities</i> | <i>Jews Slain</i> | <i>Jews Captured</i> |
|--------------------------------------|---|---|---------------------------|--------------------------|
| Prior to Jewish-Roman War in 66 CE | Roman procurator, Gessius Florus. Enraged seditious Jews. | Jerusalem (Upper Market Place) Cesarea Syrian villages, Philadelphia, Gerasa, Sebonitis, Pella, Scythopolis, Hippos, Gadara, Kedasa, Ptolemais, Gaba, Cesarea, Sebaste (Samaria), Gaza Askelon and Anthedon. | 3,600 20,000 15,000 | |
| | Seditious Jews response to those slain in Cesarea. | Scythopolis (Jews slain) Askelon and Ptolemais Hippos, Gadara and other cities. | 13,000 4,500 6,000 | |
| | Alexandria Governor, Tiberius Alexander | Delta in Alexandria, Egypt | 50,000 | |
| October, 66 CE Through March, 68 CE. | Syria Governor, Gaius Cestius Gallus. | Joppa Narbatene Sepphoris in Galilee | 8,400 5,000 2,000 | |
| | People retaliate after Jews defeat twelfth Roman legion. | Damascus | 10,000 | |
| | Roman General, Vespasian and son Titus. Commanders Trajan and Cerealis. Titus came later. | Jotapata, under the command of Josephus Flavius. Japha | 40,000 12,000 3,000 | 1,200 2,130 37,500 |
| | Cerealis soldiers. | Gerizzim in Samaria | 11,600 | |
| | Vespasian | Joppa | 4,200 | |
| | Vespasian and Titus. | Tiberias | 7,700 | |
| | Vespasian and Titus. Titus | Gamala Gischala | 9,000 6,000 | 3,000 |
| March, 68 CE through June, 69 CE. | Zealots under John the Levite. | Cities below Jerusalem (Engaddi). | 700 | |
| | Vespasian commander, Placidus. | Bethennabris, a village of Gadara. Abila, Julias, Bezemoth and other cities along the Dead Sea. | 15,000 2,000 2,000 | 2,200 |
| | Vespasian | Lydda, Jamnia, Betaris and Caphartobas. | | 1,000 |
| | Vespasian commander, Lucios Annius | Gerasa | 10,000 | |
| | | | 1,000 | 2,000 |

| <i>Date</i> | <i>Roman or Jewish Leadership</i> | <i>Affected Villages and/ Or Cities</i> | <i>Jews Slain</i> | <i>Jews Captured</i> |
|---|---|---|----------------------------------|----------------------|
| June 69 CE up to April 70 CE. | John the Levite aided by 20,000 Idumean soldiers. Zealots again kill Jews. Three seditious parties within the Temple: John the Levite, Simon bar Giora the Idumaeen, and Eleazar, son of Simon. | Temple of Jerusalem. Jews not willing to join seditious zealots were killed. Also killed were the high priests Jesus, Ananus, and Zacharias, son of Baruch (cited in Matthew 23:35). John fought both Idumaeen parties, which not only killed many of their own but also the powerless Jews who were prevented from running away. | 8,500 12,000 4,000 | |
| April 14, 70 CE to the destruction of Jerusalem, Sept 8, 70 CE. | Titus supported by several legions commanded by Tiberius Alexander, governor of Egypt and legions from Syria. Together, they attacked the Jewish Temple in Jerusalem. | Deaths by famine in Jerusalem Temple. Deaths due to Jews thrown out the Temple gates and shut in very large houses. Roman soldiers burn temple and Jewish-Roman wars ends. | 115,880 600,000 10,000 | 20,000 |
| TOTALS | <i>Estimates in agreement with Flavius Josephus</i> | | 1,012,080 | 66,830 |

6.2 Birth of the Christian Religion

It is held by most religious theologians that the first three Gospels were based upon a source document referred to as “Q,” which stands for the German word *Quelle* (meaning source). Matthew and Luke wrote independently of each other, but because they contain nearly two hundred verses that are nearly identical, the conclusion that they used a third document appears valid. Mark’s Gospel has only thirty verses that do not appear in Matthew and Luke, for which reason Mark also must have had the good fortune to make use of the Q document or may have in fact have been the original creator of the document.

Existence of the Q document is inferred by theologians since there is no actual surviving copy. But it would seem natural that the followers

of Jesus Christ had some unofficial writings that his disciples remembered and recorded up to twenty or more years after his death. Many theologians believe that the Q document was an early “sayings” Gospel. It included many of Jesus’s statements with little about his life. These theological analysts believe that it was a pre-Christian document because Jesus’s birth, selection of twelve disciples, crucifixion, and resurrection were not mentioned. Their reasoning may or may not be valid, but they agree that this document presents Jesus as a charismatic teacher, healer, and humble man filled with the spirit of God, the wisdom of a sage, and a deep love for mankind.³⁴

Due to the widespread impact of Paul’s ministry and availability of his epistles, many of his views about how the life of Jesus affects man’s relationship to God supplemented the Q document in the creation of the Gospels. More importantly and usually overlooked is the influence of the Essene sect on the initial establishment of Christian beliefs and traditions. One of the greatest finds in archaeology was the discovery of the Dead Sea Scrolls. These scrolls contained old Hebrew manuscripts and provided evidence of the religious beliefs and practices of the Essenes. Among these scrolls were some extremely important documents that date back to about 200 to one 100 BCE.

The bulk of the Dead Sea Scrolls has still to be published in a definitive form. The scrolls were discovered by an Arab in 1947 around the north western shores of the Dead Sea. Jerusalem was about twenty miles west of a tower that may have been used as a Hall of Congregation and Jericho was several miles to the north. Another tower showed evidence of where the scrolls were written and may have served as a Scriptorium of the monastery or religious establishment.³⁵

The manuscripts that particularly reveal the Essenes’ religious creed and rites are those given the titles *Manual of Discipline*, *Habakkuk Commentary*, *The War of the Sons of Light with the Sons of Darkness*, and the *Zadokite Fragments*. These documents reveal that the Essenes believed in a messiah called the Teacher of Righteousness, who died a

³⁴ http://www.religioustolerance.org/chr_ntbl1.htm

³⁵ John M. Allegro, *The Dead Sea Scrolls and the Christian Myth*, page 2.

violent death by the Sons of Darkness. The Essenes referred to themselves as ‘Men of the Covenant’, ‘Men of the Community’, ‘Children of Light’, ‘the Elect of God’, referred to their religious community as the New Covenant. Their members were initiated through baptism, and they had a protocol that closely follows the seating of the Last Supper.

The Teacher of Righteousness believed that God achieves His purpose by permitting the persecution of His faithful servant in order that through his sufferings He may redeem the world.³⁶

*From thee it is [permitted]
that they threaten my life,
that thou mayest be glorified
by the judgement of the wicked,
and demonstrate thy might through me . . .*

*For I am despised by them,
and they account me as nothing,
that thou mayest demonstrate
thy might through me,*

The above words from the Essene teacher in the Dead Sea Scrolls follows the theme from the Old Testament in Isaiah 53:3-5, where briefly we read:

He was despised and rejected of men; a man of sorrows, and acquainted him with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he has borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

³⁶ John M. Allegro, *The Dead Sea Scrolls and the Christian Myth*, page 83.

But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.

The Dead Sea Scrolls reveal that the Teacher of Righteousness identified himself with the suffering servant of the Lord written by Isaiah briefly provided above. The following hymn from Isaiah 9:6 provides a prophecy that prepares the coming of a holy man that assumes a title of an Everlasting Father, a Prince of Peace.

For unto us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace . . .

The Dead Sea Scrolls (Col.III) provides a similar sense of suffering through which the Messiah will pass in order to achieve his redemptive purpose by portraying birth pains of a woman.

They made me like a ship in the deeps of the sea, and like a besieged city before the invader, and like a woman in labor with her first-born when her pangs come upon her, and anguish in her birth-canal . . .

Many similarities exist between Jesus and the Teacher of Righteousness, who met his death around 65-53 BCE. He preached penitence, poverty, humility, love of one's neighbor, chastity, and, like Jesus, he observed the Law of Moses. Revered as the divine messiah of God and redeemer of the world, he became the object of hostility by the Pharisees and Sadducees and was condemned to death.

The Essenes anticipated that the Teacher would return to judge the wicked and lead the righteous into a golden age, and that it would take place within the next forty years. Following the Teacher's death, his following drastically increased in size over several years, but when the predicted time frame failed to live up to expectations, his following

dissipated rapidly. Like Jesus, this teacher was believed to be the supreme judge at the end of the world.

The Teacher of Righteousness founded the Essene church, whose worshippers fervently awaited his glorious return. Their essential rite was the sacred meal ministered by other priests. Therefore, the Essenes, a major sect of the Jews, set the stage for accepting Jesus as the messiah and formulated the basic rites of baptism and communion performed by many Christian denominations today.

The above facts are not acknowledged by either the Jewish or Christian religions, for the former would not want credit for the development of Christianity, and the latter would feel the impact of their New Testament would be lessened if the Christian church were regarded as having its beginnings with the Essenes as far back as 200 BCE.

The evidence of the Dead Sea Scrolls also agrees with a handful of scholars and historians, such as Josephus, Philo, the Roman scholar Pliny, and Christian D. Ginsberg, who published a treatise entitled *The Essenes: Their History and Doctrines*. Having reviewed the events that occurred from the rule of Hyrcanus and Jannaeus; their despotic rule causing undo dissension whereby the Essenes went to live on the north western shore of the Dead Sea and placed their faith on the leadership of the Teacher of Righteousness, it becomes clear that Christianity did not originate with Jesus but that he was its greatest and noblest spokesman.³⁷

In summary, several influences contributed to and sparked creation of the Gospels that form the New Testament. They are:

- The Hebrew Bible, Tanakh (Hebrew testament), which embodies the five Books of Moses (according to tradition) or Torah; Nevi'im, the Prophets; and Kethuvim, the writings.

³⁷ Max I. Dimont, *Jews, God, and History*, pages 130-133.

- The Essenes refused to join the war efforts of the Pharisees, Sadducees, and Zealots. This one sect survived the Roman onslaught and killing of Jews throughout Syria and Palestine.
- The Essene Teacher of Righteousness was emulated in the Gospels by a Man of God called Jesus.
- The Essenes strongly believed in the coming of a messiah and performed the rites of baptism and the communion of bread.
- The sayings of Jesus were captured by Mark and the Q documents.
- The strong influence of Paul's writings that explain the purpose of Jesus by emphasizing that through his intercession with the Father one can be redeemed from sin; that animal sacrifice, circumcision, and the law are superseded by the overriding command to love one another; and that through belief in Jesus and God's Word, one can attain salvation and everlasting life.
- The Jewish-Roman wars that started in May 66 CE and ended in September 70 CE nearly annihilated the Jews and destroyed their nation. The decimation and captivity of their people initiated an urgency in the Jewish priesthood to preserve their religion.
- The urgency of preserving the Jewish belief in one God was fulfilled by the Essenes who accepted Jesus as the messiah.
- The first Christians were Jews from the Essene sect. They were the Jews who established the first Christian church.
- Jewish holy men created the Gospels of Mark, Matthew, Luke, and John based upon the teachings of the Teacher of Righteousness, the ministry of Jesus to impart the Word of God, and the religious concepts of Paul. These Gospels provided the groundwork for the birth of Christianity.

It was Paul that interpreted the teachings of Jesus and formulated religious precepts based upon his death. Two precepts he advocated were that circumcision was just as unnecessary as the adherence to Jewish dietary laws in the worship of God. But the most crucial precept was the teachings of Christ, whereby that man could be saved from sin and achieve unity with God through their belief in Jesus. While Jesus's first two precepts as promulgated by Paul caused much consternation among the Sadducees and Pharisees, the final schism between the conservative Jews and emerging Christians was the substitution of the Word of God revealed in the Torah by Paul's revelation—that mankind could know God through Jesus Christ.³⁸

As the Christian church grew, there came a need to develop a uniform and coherent scripture. The first attempt to bring order to the chaotic multitude of more than fifty written Gospels was around 170 CE. This initial list was referred to as the Muratorian Canon. It was not until 395 CE that the New Testament was formed with those texts that provided continuity about Jesus and reflected the religious concepts developed by Paul. The other Gospels were banned and possession of them was not only heresy, but heresy punishable by death.³⁹

The New Testament consists of four Gospels listed below and includes the Revelation, presumed to have been written by Saint John the Divine. Listed in the order of their creation, the dates are given in ranges because scholars and theologians can only agree on estimates.

The Gospel of Mark 66-70 CE

The Gospel of Matthew 80-90 CE

The Gospel of Luke 80-95 CE

The Gospel of John 90-120 CE

The Revelation 95-120 CE

³⁸ Max I. Dimont, *Jews, God, and History*, page 142.

³⁹ Max I. Dimont, *Jews, God, and History*, pages 148, 149.

6.2.1 The Gospel of Mark

Most theologians and scholars agree that the Gospel of Mark preceded those of Matthew, Luke, and John. Not an apostle of Jesus, Mark assisted Paul on some of his missionary work and is believed to have written the recollections of Saint Peter.⁴⁰ It was written in the language of common people at a time when there was great tension between the conservative Jewish Christians centered in Jerusalem and the more liberal Christians who followed the precepts of Paul. Mark's Gospel succinctly states the embodiment of all of Jesus's teachings. His words were not new; he restated Moses's Law presented in Deuteronomy 6:4-5, known as the "Shema," along with the ever-popular command given in Leviticus 19:18. What is significant is what has been added to the Torah verses by Mark and is provided below in ***bold italics***:

Mark 12:29. Jesus answered: *The first of all commandments is,*

*Hear, O Israel: The Lord our God is one Lord (Deuteronomy 6:4); And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength (Deuteronomy 6:5): **this is the first commandment.***

Mark 12:31. Jesus restates Leviticus 19:18 as:

*And the second is like, namely this, Thou shalt love thy neighbor as thyself (Leviticus 19:18). **There is none other commandment greater than these.***

It is the last line spoken by Jesus that simplifies the whole of Moses's Laws given in Exodus, chapters 20-23, and chapters 25-31. It is an astounding concept that love of God and human beings is "*greater than*" all of the laws received by Moses from God. Is it possible that God Himself, through Jesus, was willing to simplify all the law, not only what he provided directly to Moses but also the extensions, explanations, new insights, and interpretations of the scribes and rabbis,

⁴⁰ John B. Noss, *Man's Religions*, page 447.

which now constitute the Talmud and Midrashim?⁴¹ It will be revealed that the Gospel of Matthew drives the nail deeper to emphasize that the restated commands of Jesus replaces the multitudinous commands and, in many cases, outdated commands of the Torah and laws of the Talmud.

6.2.2 The Gospel of Matthew

Matthew is identified as a tax collector (publican) and a disciple of Jesus in Matthew 10:3, Mark 2:14, and Luke 5:27. The son of a Levi, he was highly knowledgeable of the Torah, and he made it clear that Jesus was from the line of David by enumerating at the start of his Gospel a genealogy that starts with Abraham. Created after Mark's, the Gospel of Matthew may have been purposely placed at the beginning of the New Testament by the church fathers because it casts Jesus as descending from the revered family of men that have communicated with God.

Much of Matthew's Gospel presents Jesus's teachings in chapters 5, 6, and 7. Embedded within chapter 6:9-13 is one of the most holy prayers of Christianity, the Our Father. But it is in chapter 22:37-40 that Matthew takes "the greatest commandments" stated in Mark to an even higher level, for he has Jesus state:

⁴¹ The Talmud, known as the Oral Torah, provides the flexibility of Judaic law to keep pace with changes that take place in each age. As new challenges present themselves, interpretation and reinterpretation may be required based upon new conditions in life. Midrashim is a compilation of Midrash stories, explanations, incidents, and antidotes that illuminates how one may understand a moral truth or law in the Torah. Both the Talmud and Midrashim are provided by esteemed rabbis to supplement the Torah. The benefits of this supplementary scripture are commendable, but the Talmud and Midrashim have expanded the written Word of God; consequently, one must be introduced to its intricacies by a competent teacher (Louis Jacobs, *The Book of Jewish Belief*, page 20). As a reaction to the added rabbinic laws, restrictions, and judgments, it was Jesus who simplified and captured the whole of God's Word by the commandments stated in Mark 12:29 and 12:31.

*On these two commandments hang
all the law and the prophets.*

Here, Matthew places the two commands as the greatest of all the laws written in the Torah and causes the greatest break between the conservative and liberal Jews. Matthew follows chapter 22 with the chastisements Jesus makes against the scribes, rabbis, and Pharisees (23:1-39). To emphasize the two commandments, Jesus then predicts the destruction of Jerusalem in his generation and cautions them with the following reprimand:

Matt 23:38. *Behold, your house is left unto you desolate.*

Matt 23:39. *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

The Sadducees, Pharisees, rabbis, and scribes that form the set of conservative Jews are admonished by Jesus that God will not bless them until they acknowledge he came in the name of the Lord. This New Testament offers an alternative for all Jews. However, it is a most difficult decision because the Gospel of John no longer emphasized Jesus as the Son of Man but instead as the Son of God. The great religious institution of the Jews could not easily extend their belief in one God to include a Son of God. In the first three Gospels, Jesus always claimed that he was the Son of Man. He was from the line of David, a Jew, so that his identity as a child of the chosen people of God would not be compromised. The deeply embedded belief in the worship of only one God has prevented conservative Jews and established rabbis to extend their vision and accept Jesus as a Son of God. As a people, they cannot be faulted for holding on to their legacy, partly out of pride and partly out of the difficulty of accepting change. Ikhnaton had experienced the same reaction when his greatest religious change was to replace the worship of many gods with one god.

It is to be noted that the destruction of Jerusalem had already taken place, since this Gospel was created between 80 and 90 CE. It may be that Jesus predicted the destruction of Jerusalem as occurring in his generation, but he did not predict the end of the world. During the

Jewish-Roman wars, the seditious Zealots killed several of their most esteemed high priests, such as Jesus, the son of Gamalas, and Ananus, the son of Ananus. The atrocious act of killing one of the most eminent of their citizens, Zacharias, son of Baruch, is also mentioned in Matthew 23:35. This event agrees with the account given by Flavius Josephus. The event of Zacharias's death, described by Matthew and Josephus, further substantiates that the Gospel was written at the end of, or a few years after, the Jewish-Roman wars. Considering that this was an important document for the multitude, it would have required review and approval by Matthew's peers, so it would have likely been released several years after the destruction of Jerusalem.

6.2.3 The Gospel of Luke

The Gospel of Luke closely follows that of Matthew. It contains the events whereby Jesus healed the sick, raised the dead, taught his doctrine, and presented parables. They both identify the disciples of Jesus, the Lord's Prayer, the death of Zacharias, and his admonishments to the Sadducees and Pharisees. What is missing is the genealogy of Jesus, showing Jesus as coming from the line of David. But Luke is much more forgiving than Matthew regarding the greatest commandments stated by Jesus. Matthew had Jesus answer the question posed by the Sadducees and Pharisees, "Master, which is the greatest commandment in the law?" Jesus's reply, stated in Matthew 22:37-40, ended with:

On these two commandments hang all the law and the prophets.

Luke, however, took an approach that was politically correct. First, instead of having the Pharisees and Sadducees ask the question, he had an unidentified lawyer ask, "What shall I do to inherit eternal life?" Jesus requested the lawyer to provide the answer, and his reply combined the two great commandments into one as:⁴²

⁴² Holy Bible, *King James Version*, Luke 10:27.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

Jesus reply was, “*Thou hast answered right: this do, and thou shalt live.*” Luke carefully omitted Matthew’s political statement, “*On these two commandments hang all the law and the prophets.*”

Apparently, much friction had risen since Matthew’s version was heard, and Luke felt it wise not to further infuriate the conservative Jews.

Of great significance in Luke’s Gospel is the statement made by Jesus when he speaks to his disciples after his resurrection. Here, for the first time, in Luke 24:47, Jesus states:

And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

Note that Jesus says “in His name” rather than “my name,” which means forgiveness of sins by his Father. Jesus made it clear that he did not die for the forgiveness of sins but to follow God’s new command—to love one another. In John’s Gospel the author will clearly show that the mission of Jesus was to spread God’s new command—love one another; it is the Word of God.

6.2.4 The Gospel of John

John Zebedee, his father, and younger brother James were fishermen on the Sea of Galilee. Called by Jesus to be one of his disciples, John witnessed the crucifixion and was later charged by Jesus to care for his mother, Mary. John was engaged in missionary work with Peter and founded many churches in Asia Minor. It was much later in life that he wrote the fourth Gospel, three epistles, and the Revelation. Though there is no clear evidence that John wrote the Revelation, most conservative church leaders believe he is the same John who wrote the fourth Gospel. He lived a long lifetime and died about 100 CE.

It appears that John has inadvertently caused the greatest break with the first three Gospels. The Gospels of Matthew and Luke confirm Jesus as the Son of God by the conception of his mother, Mary, with the Holy Spirit of God. However, in the first verse of John's Gospel, the church fathers believe John is advocating that Jesus is coeternal with God from the beginning. This verse is presented below:

John 1:1. *In the beginning was the Word, and the Word was with God, and the Word was God.*

Church leaders have interpreted the Word as being Jesus, for in John 1:14 this interpretation appears to be supported with the words:

John 1:14. *And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as the only begotten of the Father) full of grace and truth.*

The church fathers have caused much controversy with John's intention of his use of the Word because in the original Gospel John used the term "Logos." "Logos" is an important term in philosophy, beginning with Heraclitus (ca. 535-475 BCE) who used the term for a principle of order and knowledge. Ancient philosophers, such as Aristotle, applied the term to refer to "reasoned discourse" in the field of rhetoric. Stoic philosophers identified "Logos" as "the divine animating principle pervading the universe." This idea was applied by Philo (ca. 20 BCE—40 CE) into Jewish philosophy. By 90-120 CE, John wrote his Gospel and used Logos in his opening line to mean the divine or theos, through which all things were made.

It is apparent that John used Logos to describe God as the divine animating principle or force that pervades the universe. It would make sense that John attributed this animating force as God's ability to create all that is made in the universe. However, this original meaning or intention by John is not consistent with the church fathers who changed "Logos" to "Word" with the intention of proclaiming that Jesus is the Word. This alternate meaning by the church fathers appears to be justified by John's verse stated in John 1:14 above, where he clearly indicates God created Jesus by making the Word flesh.

The church fathers' interpretation is confusing because if the Word existed in the beginning, was with God, and was God, then God is the Word, albeit the Logos, the divine animating principle pervading the universe. Matthew and Luke's Gospels confirm that by the conception of Mary with God's Holy Spirit, the Word was made flesh. But what John is really saying is that God has given Mary a child that is imbued with God's animating principle, which is full of grace and truth—the Logos, the essence of God. In accordance with the Gospels of Matthew, Luke, and John, God created Jesus within the womb of Mary to become the Son of God. Therefore, Jesus was not with God in the beginning and is most assuredly not God.

To believe God had a son from the very beginning is preposterous, for it nullifies the very idea of a one universal god that is the maker of all there is. To devise rationale to accept God and his son Jesus as being coequal and coeternal, in 325 CE the Council of Nice, attended by 220 bishops, approved the Nicene Creed. This new dogma, never presented in the Gospels, was extended to include the Holy Spirit in 381 CE by the Catholic Church at the Council of Constantinople. Hence, the concept of the Trinity was born.

The definition of the Trinity as promulgated by Pope John Paul II in the Catechism of the Catholic Church (2nd ed., page 902) is:

*The mystery of one God in three Persons:
Father, Son, and the Holy Spirit.*

The definition of the Trinity as three “persons” appears to be poorly defined by the church fathers because they did not understand (1) that God came into being by himself from the very beginning, (2) that the Holy Spirit is the spirit of God that pervades the entire universe, and (3) that Jesus is the only entity that can be identified as a “person.” The polytheistic fusing of three “persons” into one God has caused many Christians to believe Jesus is God, “the Maker of All there is.”

The Trinity belief nullifies the very concept of God as the first to come into being at the beginning. Unfortunately, much confusion is caused by the Trinity because it is in opposition to the Gospels of Matthew and

Luke that advocated the birth of Jesus by the Virgin Mary through the intercession of the Holy Spirit of God. But more importantly, the Trinity belief is in opposition to the words of Jesus in Mark 12:29:

*The first of all commandments is, Hear, O Israel,
The Lord our God is one Lord;*

It is a shame that in an effort to make Jesus coequal and coeternal with God the church fathers have deviated from the very essence of the Gospels, which is Jesus has been given the gift of God to deliver the Word of God. Unfortunately, the Trinity does not appear to ring with truth, causing many discerning and God-loving people to be disenchanted with the church. But then, there are many with faith who do not rely on reason or the history of how man came to believe in one God. It is the intention of this author to reveal truth grounded with facts and findings that indisputably confirm the revelation of Jesus that Amen is the beginning of the creation of God.

Indeed a revelation due to the religious suppression of the history of Amen. Jesus revealed a truth that Amen is the beginning of the creation of God. Is Amen God? For certain, most followers of the Judaic, Christian, and Islamic religions have not been taught the history of Amen but the Ancient Egyptians worshipped Amen as a local god as early as 2,000 BCE and by the reign of Ramses II he was venerated as the one universal god. Around 1270 BCE, the Priesthood of Amon wrote scripture titled *Amon as the Sole God*, in which they viewed him as the maker of all there is.

The Egyptian vision of Amen as the one universal god has not been acknowledged by the world of today. Perhaps, in the future, most people will accept the underlying idea that God is a force that created all there is, was not created but always existed that willed the universe into all its marvelous forms of energy and matter.

That force has caused life to evolve and reach a consciousness that reaches out to understand its essence and perhaps, it is that force that willed into our consciousness the vision of Amen.

John's Gospel is the most precious scripture in the New Testament, for he provides the words Jesus desires to impart to followers of God. In chapter 14, John presents Jesus's description of the Comforter or Holy Spirit of truth who dwells within God's creations and will teach all things and bring into remembrance He taught. Namely, the Holy Spirit will comfort those who believe in Him and they shall do even greater works; for the love God has given Him shall be in them. But overlooked by many religious leaders is the greatest command Jesus proclaimed in John's Gospel; it is presented in the chapter 8.0, *Jesus Revelation and the Future*.

7.0 Rise of an Islamic Empire

The Judaic and Christian scriptures were in existence long before the prophet Muhammad was born in 570 CE. The Five Books of Moses were finalized in 444 BC by Ezra and Nehemiah; and the

Gospels of Mark, Matthew, Luke, and John were written by 120 CE. It was the beliefs of the Judaic and Christian religions that Muhammad ibn Abdallah, a member of the Arab Hashimite tribe of the Quraysh, that caused him to receive revelations that were eventually used to assemble the Qur'an.

The Qur'an served to establish both a religious moral code and a political system under Sharia law that binds the Arab people to adhere to a theocratic system of government. The symbiotic relationship between a ruler and religious leaders is not new; it is symptomatic of advanced civilizations beginning with the ancient Egyptians with their priesthoods and pharaohs. Throughout history, two major components, the religious and ruling (R & R) authorities have controlled the indoctrination of their people for moral and political reasons. The Jewish people were ruled by the Shoftim or Judges, who were thought of as divinely inspired men accountable to God by God. They established the first democracy in the world, four hundred years before the Greeks.⁴³ The underlying basis of control was use of the Torah that created a sense of belonging for a unique people with a prescribed moral code and allegiance toward God.

In the same way as the R & R authorities controlled the conduct of the Egyptians and Hebrews, Christians who followed the Gospels were

⁴³ Max I. Dimont, *Jews, God and History*, page 47.

candidates for rulers who understood the potential of using the fervor of religious belief to support their ruling objectives. The emperor Constantine the Great established the church into the largest single religious body in the Roman Empire in 324 CE. He made Christianity the only legal religion in the land and in 325 CE he adopted the Nicene Creed so that all Christians follow its principles; all other opinions were banned and declared heretical. Here again, history reveals that the R & R authorities are the main ingredients of a civilization.

The church in Rome extended its power to many of the countries conquered by the Romans, and we find today that the most advanced civilizations in Europe and the United States endorse freedom of religion as a mechanism to groom the morality of their people. After the close partnership of the R & R authorities in England, whereby, in one instance among many, we find that Joan of Arc was a victim of collusion between the church and state, the desire for clear separation of church and state became a fundamental part of the United States Constitution.

In the same manner as R & R authorities controlled the morality and stimulated support of their people for their ambitious objectives to accumulate power and wealth, Muhammad was part of a select group that helped him to establish himself as a prophet of Allah. In the town of Yathrib, where he spent several years, it was changed in his honor to Medina (*Madinat an nabi*, the City of the Prophet).

In Medina, Muhammad had the first mosque built, instituted weekly and then daily services, instituted taking of alms for the poor, and advocated his objective—the spread of Islam. Muslims in prayer at these services assumed the prostrate position, which at first was directed toward Jerusalem. After the Jews in Medina conspired against him, the direction was changed to face Mecca.

Muhammad's objective to spread Islam became an obsession. To acquire arms and increase the treasury, he led a small force to surprise and slaughter a Meccan caravan. Only a decade after his first revelation at the age of forty, Muhammad initiated his first engagement for conquest by warring with Mecca. He was successful in his attempt, but the Meccans later prepared for a grand assault against Medina with ten

thousand men. The advice of a Persian follower who directed Muhammad to dig trenches at key points caused the Meccans to give up the battle. In January of 630 CE, Muhammad, with a force of ten thousand men, severely cut the Meccan trade routes and forced Mecca to surrender.

Muhammad's objective in unifying the Arab tribes with a consistent morality, social code of conduct, and a new spiritual message that prepared Muslims for Allah's judgment, had materialized. He established himself as the Prophet of Allah and reached the stature of being the greatest chief in Arabia. Nearby enemy tribes were conquered in battle, and tribes far off were sternly invited to send delegations to offer their allegiance. In 632 CE, Muhammad died a sudden death (whether by assassination or poor health at age sixty-two is not known) but had achieved the start of a theocracy that governed and united the Arab tribes.⁴⁴

7.1 An Islamic Empire Rises Using Force

The Qur'an was not revealed to Muhammad in a short period of time as it was to Moses, who quickly transcribed what he heard from God in the Book of the Covenant (Exodus 24:4-8). Rather, Muhammad, who had not learned to read or write, had committed his revelations from the angel Gabriel to memory. It was some twenty years after Muhammad's death that a religious group of leaders compiled his revelations into the first official document. This religious group, uniquely identified in the Qur'an, put the longest *suras* (*chapters*) at the beginning and the shortest at the end. The Qur'an imports a stronger following than the US Constitution because it is holy scripture that establishes a theocratic system to control an Islamic empire.

As of this writing, April 2012, no other religion has grown as rapidly as Islam. The Muslim population has been increasing through birth rate as well as high rate of conversions. Through the conquest of other countries and offering the people a choice they cannot refuse, conversion or death, Islam has grown to claim over 2.1 billion Muslims worldwide, which is far greater than reported estimates of 1.7 to 1.8 billion. Many sects have

⁴⁴ John B. Noss, *Man's Religions*, pages 513-516.

emerged, but all adhere to the Qur'an. Two dominant sects have become readily identified as the Shia and Sunni, with smaller extreme fundamentalist sects appearing that aggressively fight for Islamic dominance, such as the Taliban, Hizballah, Hamas, the Palestinian Islamic Jihad (PIJ) Movement, and the Muslim Brotherhood.

The key difference between the Sunnis and Shiites is that the former believe in a democratic choice of their leaders, called caliphs, not by birth but by their capability to teach Islam; the latter, on the other hand, believe that their leaders, called Imams, should be descendants of Muhammad's family. The Sunnis being the largest sect, the Shiites number around 10-15 percent of all Muslims. The Taliban and other extremist groups are not easily quantified because they operate on a terrorist level. The Taliban is a relatively new sect that first appeared on the political scene of Afghanistan in September 1994 and controls 90 percent of its people. They, as their terror counterparts, are harsh fundamentalists who employ strict theocratic rule over their people. To insulate their people from obtaining exposure of foreign ideas and become independent thinkers, they search homes to destroy any television sets, radios, cassettes, photographs, computers, and books written to educate and inform the mind of world events.

7.1.1 Muslim Conquests Under the First Caliph

The Qur'an's greatest purpose, designed by Muhammad, was the moral elevation and unification of the Arabic tribes that worshiped multiple gods to believe instead Allah, the one God. After the death of Muhammad, the two sects that evolved were the Sunni and Shia in a power struggle for Muhammad's leadership authority. The first three caliphs were elected by the majority of Muslims. They were unrelated to the genealogy of Muhammad until the fourth caliph, Ali in Abi Talib, who was his cousin and son-in-law.

The Companions were the first to choose Abu Bakr as their first caliph. He lasted only one year but accomplished two things: he conducted the Riddah wars that brought many tribes to submit to Islam, and he united tribal forces to initiate the first organized assault on the outside world. He amassed three armies, totaling ten thousand men, whose ranks

eventually swelled to twice that number, and invaded Syria via three separate routes.⁴⁵

7.1.2 Muslim Conquests Under the Second Caliph

The second caliph, 'Umar served ten years (634-644 CE). While directing the great general Khalid ibn al-Walid, 'Umar altered the destiny of the Near East by capturing the city of Damascus after a six-month siege in 635 CE. The Byzantine emperor Heraclius released a fifty-thousand-man force to drive Khalid's army away. But in the smothering heat and dust, an environment Bedouins were used to, he retreated. Khalid won a decisive victory in which Theodorus, brother of Heraclius and general of the Christian forces, was killed. The whole of Syria up to the Taurus Mountains was conquered.

The Muslim victories added Jerusalem in 638 CE and Caesarea in 640 CE. The whole of Palestine then surrendered to the Arabs, cutting off Egypt from needed aid; that country, too, was conquered after a three-year effort from 639-641 CE. The Arabs pushed on into North Africa, subjugating at least half of it and, on the other side of the Mediterranean, acquired Spain. Back in the Near East, the Muslims attacked the fabulously rich cities of Iraq in 637 CE and then subdued Persia from 640-649 CE. This conquest took longer because its inhabitants were non-Semitic, well unified, and firmly Zoroastrian. It took a twelve-year campaign (640-652 CE) in the northwest to bring the greater part of Asia Minor into subjection.

The success of the Muslim armies was due, in part, to their expert use of the cavalry and the high mobility of the Arab horse and camel transport. Muslim warriors were strongly motivated by their prophet's word that by winning a battle in Allah's cause they could keep four-fifths of the booty and, if they died, would go to paradise. Added to the rich fortunes of war was the wonder and discovery of the earthly paradises of rich metropolitan cities lying ready for their taking in the ancient lands that were the "cradle of civilization." The young Muslims, who had had little exposure to the art and architecture of many beautiful cities, must have been excited by the prospects of learning Greek and Persian arts,

⁴⁵ John B. Noss, *Man's Religions*, page 526.

philosophies, literature, and sciences. Having thus far been deprived of any formal education, the Muslims were ripe for learning.

The vast amount of territory acquired under ‘Umar’s rule provided an ongoing stream of tribute money that poured into the treasury at Medina. Muhammad could never have dreamed of so much wealth. ‘Umar, who lived simply, determined to distribute this wealth in the form of yearly stipends to Muhammad’s widows and dependents, the Companions, and, in lesser amounts, the Arab warriors and tribesmen. In order to keep the Arabian Muslims together as a military unit, he forbade any Arab to acquire lands outside the Saudi Arabian peninsula. He did not tolerate people who would not convert to Islam; he dispossessed and drove from Arabia-resistant members of other religions, especially Jews, Christians, and Zoroastrians.

7.1.3 A Muslim empire by the Fourth Caliph

The third caliph, ‘Uthman, a son-in-law and close associate of Muhammad, was chosen and served the office from 644-656. An Umayyad, he allowed the pressures of his family to appoint so many Umayyads to high office that the ensuing scandals led to his assassination in Medina by dissatisfied Muslims. He was succeeded by ‘Ali ibn Abi Talib, another of Muhammad’s son-in-laws and father of two boys who were Muhammad’s only male descendants.

When Ali became the fourth caliph in 656 CE, the Shiah referred to him as the first Imam or leader of the ummah (Muslim community). Competing for this office was the governor of Syria, Muawiya, an Umayyad who was busily establishing himself as the chief caliph contender in Egypt, Arabia, and Yemen. To the disappointment of ‘Ali’s army, he remained passive and, after they marched west to confront Muawiya, became disgusted with ‘Ali’s procrastination to settle the issues by arbitration and had him murdered. This event deepened the schism between the Sunnis and Shiites. By 661, Muawiya seized the caliphate and centralized in Damascus. He ruled a Muslim empire that

extended itself over an enormous territory, stretching from India to Spain.⁴⁶

In just twenty-nine years from the death of Muhammad (661-632 CE), the Muslims had established an empire. The first caliph had been concerned only with spreading Islam among the Arabs in Saudi Arabia. Motivated by power and wealth, by 1300 CE, the Muslim leaders forced conversion to Islam not only in the Byzantine and Persian empires, but also as far west as Spain and all of North Africa, including its east coast down to the island Madagascar and further east to the northern half of India.

A greater schism between the Sunnis and Shiites occurred when the grandson of Muhammad, Husayn ibn Ali, seized the caliphate after the death of his father, 'Ali. He refused to accept the Ummayyads who held the caliphate majority and was killed by a small band of supporters in Iraq headed by the Ummayyad, Caliph Yazid in 680 CE. All Muslims regard this immoral slaughter of Husayn with horror. As a result, he has become a particular hero to the Shiites.⁴⁷ This event ignited the conflict over power and political interests between the Sunnis and Shiites. Even today, it has continued to cause Muslims to kill Muslims in a civil war reminiscent of the split between the conservative and liberal parties of the Jews, which resulted in their ultimate destruction by the Romans.⁴⁸

7.2 What People Need to Know about the Qur'an

It is incumbent upon truth-seeking people that they read the Qur'an themselves to gain a full understanding of its content. This chapter serves to give only a brief summary, but readers owe it to themselves to judge the sanctity and substance of this holy scripture. However, the author insists readers obtain one of the earliest translations by a well-respected Muslim. Many English translations that have been published have included numerous changes in an effort to be politically correct and dilute the negative impact of many of its *suras* (chapters). The

⁴⁶ John B. Noss, *Man's Religions*, pages 526-528.

⁴⁷ Karen Armstrong, *A History of God*, pages 158,159.

⁴⁸ Nicholas P. Ginex, *Future of God Amen*, pages 305, 308-312.

author has deliberately obtained a version of *The Qur'an* that was translated in 1893 by Muhammad Zafrulla Khan.⁴⁹ It was published by:

Olive Branch Press

(An imprint of Interlink Publishing Group)

99 Seventh Avenue

Brooklyn New York 11215

ISBN 1-56656-255-4

A truly honorable Muslim, Mr. Khan offers a deep understanding of Arabic scholarship, Islamic learning, and a capable command of the English language. His English translation appeared in 1970 and was reprinted in 1981, 1991, and 1997. His text renders a strictly faithful translation of the Qur'an, includes the Arabic text, and offers clarity and precision for the reader.

The review of the Qur'an below is based upon a one-for-one wording of the *suras* so that an honest and truthful critique may be given. That is, it is the author's intent to let the Qur'an represent itself unaltered so that devoted Islam followers will fully respect the attempt to reveal the truth of its *suras*.

Before we closely review the Qur'an, it is fair to indicate to the reader why this author has stated that since the translation by Muhammad Zafrulla Khan, attempts have been made to change some verses within its *suras*. The example given below for sura 2:106-108 reveals an effort in a more recent Qur'an translation in 2006 by Dr. Syed Vickar Ahamed to be politically correct and dilute a negative rendition. To examine both translations carefully, Khan's 1893 translation is provided first followed by Dr. Vickar Ahamed.

⁴⁹ *Muhammad Zafrulla Khan* was the foreign minister of Pakistan in 1947. He became the president of the 17th Session of the UN General Assembly and later served as judge of the International Court of Justice at the Hague, of which court he became president.

*Khan, sura 2:106-108. Whatever previous commandment **we** abrogate or cause to be forgotten, **we** reveal in this Qur'an one better or the like thereof: Knowest thou not that Allah has full power to do all that He wills?*

*Ahamed, 2006 translation. None of **our** revelations do **we** change or cause to be forgotten, but **we** substitute something better or similar; Do you not know that Allah has power over all things?*

The politically correct changes to Khan's translation occurs three times. The first change is "Whatever previous commandment" to "None of **our** revelations," which reduces the authority of a commandment by God to a revelation that may be more easily changed by a party of men. The next change is the omission of "**we** abrogate" because it indicates an Islamic religious leader has the authority to abolish what was previously written in the Qur'an. A third change was, "**we** reveal in this Qur'an one better" to "**we** substitute something better or similar."

The author has italicized the references to "our" and "we" with bold letters. This is done to draw attention to such pronouns as "our," "we" and "us," which appear to identify not the words of Allah but a party of men that are entrusted to interpret, protect, and enforce the word of Allah. In subsequent paragraphs below, it will become obvious why it is necessary to bring attention to "our," "we," and "us."

Although it is believed that a holy book is the Word of God and therefore must not be altered, Dr. Vickar Ahamed is to be commended for changing the original text of the *sura*. He changed the ability to abrogate any previous commandment from God to change or cause to be forgotten (via deletion) a revelation. To abrogate one of God's commands is to disobey and dishonor God. Changing a revelation does not have the serious impact as nullifying a commandment. The scholarship of Dr. Vickar Ahamed in making the above changes to the original translation is to be admired for his improvements to *sura* 2:106-108 because fanatical religious leaders would not tolerate any change to the words of their prophet Muhammad.

7.2.1 Why “Our,” “We,” and “Us” Identify a Party of men

Strict interpretations of the Qur'an tend to overlook the use of the pronouns “our,” “we,” and “us” and rationalize that such plural pronouns actually identify the words of Allah via the angel Gabriel. In the following *sura* the reader can easily ascertain that the pronoun “we” identifies a party of religious leaders and could not be misconstrued to be Allah and possibly his angels.

Sura 22:35-38: We have appointed the sacrificial camels also as the Signs of Allah, for you. In them there is much good for you. So pronounce the name of Allah over them when they are tied up in lines; and when they fall down on their sides slaughtered, eat thereof yourselves and feed the needy, those who are content and those who are distressed. Thus have we subjected them to you that you may be grateful.

Note that “we” represents religious leaders that appoints what animals are to be sacrificed-not Allah. Nowhere in the Qur'an does God command that camels be sacrificed to him as a way to glorify him. After five hundred years since the revelations presented in the New Testament, whereby the sacrifice of animals is not a requirement to honor and pray to God, the Muslims have taken a step backward by reestablishing this practice.

It is apparent that Arab tribes still observed strong ritual practices of the past and that Muhammad continued some of them. Note that “we” identifies religious leaders that are actively engaged in continuing animal sacrifice, but they did so to serve a practical need, which is to provide meat for the needy so that they may be grateful. This was an expedient way of accommodating the thousands of pilgrims that came to Mecca to worship Allah.

It appears that Muslim religious leaders have a very strong influence on directing their followers in many aggressive activities. Section 7.1 revealed that powerful religious leaders aggressively converted people to Islam. At first, the Qur'an served the noble purpose of unifying the Arab tribes in Saudi Arabia with a common morality, but soon greed and

power led these leaders to force Islam throughout the civilized world, and in just twenty-nine years, after the death of Muhammad, the Muslims had established an empire.

7.2.2 The Qur'an Sanctions a Party to Forbid evil

Not obvious to the average reader or devout follower of the Qur'an is that it was some twenty years after Muhammad's death that a religious group gathered and assembled his revelations to form the Qur'an. More importantly, they also incorporated into the Qur'an a party whose business is to invite goodness, enjoin equity, and forbid evil. This party is uniquely sanctioned in the Qur'an by the *sura* verse below.

***Sura 3:105.** Let there be from among you a party whose business it should be to invite goodness, to enjoin equity and to forbid evil. It is they who shall prosper.*

This *sura* provides a clear statement that a *party of religious leaders* is authorized to enforce their judgment and any necessary actions to act in the name of Allah. The following subsections will reveal that indeed there is a party of men that, throughout the Qur'an, are repeatedly identified with the plural pronouns "we," "our," and "us."

7.2.3 Religious Leaders Preserve Muhammad's Honor

A party of men actively provided a *sura* to protect the honor of Muhammad by sanctioning his marriage to his son's divorced wife. In *sura* 33:37-40 below they wrote a decree, which they claim has been decided by Allah and Muhammad, to announce to believers that a father may marry the wife of their adopted son after they had divorced them.

***Sura 33: 37-40.** It is not open to a believing man or a believing woman, when Allah and His messenger (Muhammad) have decided a matter, to exercise their own choice in deciding it. Whoso disobeys Allah and his messenger, falls into error Then, when Zaid had carried into effect his decision concerning her, we joined her in marriage with thee, so that there should be no constraint in the minds of the believers in the matter of*

marrying the wives of their adopted sons after they had divorced them. Allah's decreed is bound to be fulfilled . . .

The above passage gives Muhammad equal status with Allah in the determination of a decree rather than having the decree stated by Allah alone. What makes the decree questionable is that it was added to the Qur'an not only to sanction a particular case for marriage but also to protect the respectability of Muhammad. Simply stating this decree for all men who wish to marry the divorced wife of an adopted son would have been sufficient, but it uniquely cites Muhammad's adopted son's name, Zaid.

The above decree is a clear example where a religious group identified as "we" has written the *sura* to protect Muhammad's name and arbitrarily acted on Allah's behalf. When a specific individual is identified rather than a whole people, such as Muhammad's adopted son, Zaid, it had to have been written by men without the guidance of, or revelation from, Allah. This *sura* is not a specific command given by Allah but by religious leaders who wanted to retain the honor of their prophet Muhammad.

One of the first revelations to Muhammad reveals the usage of "we, our, and us." These pronouns in the *suras* shown in this chapter are in bold italic type to emphasize that religious leaders, a party of men, actively engage in and encourage activities that a holy man of God would find abhorrent.

7.3 Is the Qur'an in Dire Need of Revision?

Near the cave of Hira, a few miles north of Mecca, Muhammad was visited by the angel Gabriel and received his first revelation, which appears in the Qur'an as *sura* 96.⁵⁰ Muhammad was fearful that his vision of Gabriel was not real, and he hurried home to relate what had been said to him. His wife, Khadija, consoled him, assuring him that he was honest and that Allah would never put him to shame. It is clear from

⁵⁰ Suras of the Qur'an are arranged in the order of their length rather than when they were received, an arbitrary decision by Muslim religious leaders.

his wife's response that Muhammad had already believed in the concept of one God.

Muhammad received revelations by the angel Gabriel that were used two decades after his death to form holy scripture. In the past, God himself always imparted wisdom directly, as was the case with Moses and Jesus. This does not dilute the authenticity of God's words, but the angel Gabriel neglects to state "My Lord says" and instead uses "**we**," which implies a multiple entity, group, or religious leaders authorized to speak for God. Throughout the Qur'an, God is constantly referred to in pluralistic form, associating him with entities other than himself; this observation, presented in the subsections below, is based upon a one-for-one wording of the *suras* so that an honest and truthful critique may be given for devoted followers of Islam.

7.3.1 The Qur'an Begins with Intimidation and Fear

The first revelation, sura 96, given to Muhammad by the angel Gabriel, sets the tone for the rest of his revelations. After many years of reflection, the Christian fears of a last judgment and the punishment of idolaters in hell surfaced in Muhammad's mind. Such revelations have occurred to men who have had a deep conviction of God through community exposure, intensive study, and inward reflection. This was true for Muhammad, as it had been for Ikhnaton, Moses, and Jesus. It was the tenor of their bodily and mental makeup, a sounding board so to speak, that compelled their god to reveal morality and righteousness for his creations. However, in *sura* 96, instead of propounding love of one's brothers and sisters throughout the world, Allah only reflects the fear that stressed Muhammad's mind by his vision of sinners being dragged by their forelocks into hell.

Sura 96: In the name of Allah, Most Gracious, Ever Merciful.

Recite in the name of thy Lord who created everything. He created man from a clot of blood. Recite, for thy Lord is Most Beneficent, Who has taught by the pen, taught man that which he knew not.

*Man does indeed transgress, because he considers himself self-sufficient. Surely, unto thy Lord is the return. Knowest thou him who obstructs a servant of **ours** when he stands in Prayer?*

*Tell me, if he who prays follows the guidance and enjoins righteous-ness, and he who obstructs rejects the truth and turns his back on it, what will be the end of this last one? **We** will surely drag him by the forelock, the forelock of a lying, sinful one.*

*Then let him call his associates, **we** too will call **our** guardians of hell.*

*Then follow not him, but prostrate thyself and draw nearer to **us**.*

In this first revelation, the devout believer is quickly introduced to the idea that man considers himself self-sufficient and will transgress from belief in Allah. But instead of acknowledging the retribution coming from Allah, the Qur'an introduces the entity "**we**," which are religious leaders that speak for Allah. This multiple entity becomes evident with the admonition, "**We** will surely drag him by the forelock, the forelock of a lying, sinful one." This cannot be the most gracious and ever merciful God because he does not need "**we**" partners or associates. If God is the most powerful entity in the universe, there is no need for any assistance by a party of men referred to as "**we**."

Most importantly, God would never reduce himself to that of an animal by dragging one of his creations by the forelock of his hair. This statement brings to light that there is a party of Muslims, religious leaders, that are making decisions and acting for God without his authority. This party of men announces themselves again by stating, "Then let him call his associates, **We** too will call **Our** guardians of hell." Does God need help from a party of men that challenges the offender's associates with their guardians of hell? The last line of the *sura* states, "Then follow not him, but prostrate thyself and draw nearer to **Us**." It is

clear that it is a party of men that uphold, instruct, spread, and enforce the revelations received by Muhammad.

Dr. Syed Vickar Ahamed in his 2006 translation of sura 96 changed over the past three decades, to make the *Qur'an* politically correct and acceptable for Islamic worshippers. However, this change by Dr. Ahamed is commendable for he realized the error of the original *sura* in that “us” does not refer to Allah but a party of men that act his behalf.

96.17: *Then, let him call (for help) to his own group (of friends):*

96.18: *We will call the angels of punishment (to deal with him)!*

96.19: *But no! Do not pay any attention to him: But prostrate and bring yourself closer (to Allah)!*

Note the obvious effort to change the ending from “*and draw nearer to us*” to, “*and bring yourself closer (to Allah)!*” Dr. Ahamed also put “Allah” in parenthesis.

In addition, the original verse, “*Then let him call his associates, we too will call **our** guardians of hell.*” was changed by omitting “**our**” to “**We** will call the angels of punishment (to deal with him)!” Also, Dr. Ahamed added the exclamation mark not in the original verse.

The above observations verify the liberties taken by translators, over the past three decades, to make the *Qur'an* politically correct and acceptable for Islamic worshippers. However, the changes by Dr. Ahamed are commendable for he realized the error of the original *sura* in that “us” does not refer to Allah but a group of religious men authorized in sura 3:105 to enjoin equity and forbid evil. In the remaining subchapters, it will be conclusively shown that this group of men cannot be the merciful and forgiving God but fanatic religious leaders; they will be identified as the *We Party*.

7.3.2 The Qur'an Sanctions Fighting and Killing

In sura 2:217-219, there is a defense for fighting and killing people who incite disorder by denying Allah or profaning the sanctity of the Sacred Mosque.

***Sura 2:217-219.** Fighting is ordained for you, while it is repugnant to you. It may be that you dislike a thing which is good for you, and it may also be that you prefer a thing and it may be the worse for you. Allah knows all and you know not. They enquire from thee about fighting in the sacred month, Say to them: Fighting in it is a great evil; but to hinder people from the way of Allah and to deny Him and to profane the sanctity of the Sacred Mosque, and to turn out its people therefrom is a much greater evil in the sight of Allah; and disorder is a worse evil than killing.*

Who states disorder is worse than killing? Is it the *We Party* or Allah? In sura 7:5-7, the *We Party* reveals themselves as responsible for the destruction of many towns in the name of Allah who is most gracious and ever merciful—a contradiction of a loving God.

***Sura 7:5-7.** Little is it that you heed. How many a town have **we** destroyed! **Our** punishment came upon their dwellers by night or while they slept at noon. When **our** punishment came upon them all they could utter was: We are indeed wrongdoers.*

This and the following *sura* again emphasize the killing of disbelievers, people who did not spill blood but simply believed in their own god. Note the planned strategy of killing innocent people while they are asleep at night, noon, or at play. Also note below that the *We Party* attributes this atrocity to the “design of Allah.”

***Sura 7:97-100.** We afflicted them suddenly with chastisement, while they perceived not the cause thereof. If the people of those towns had believed and been righteous, **we** would surely have bestowed blessings upon them from heaven and earth, but they rejected the Prophets, so **we** seized them because of that which they did. Do the people of these towns now feel secure against the coming of **our** punishment upon them by night while they are asleep? Or, do they feel secure against the coming of **our** punishment upon them in the forenoon while they are at play? Do they feel secure against the design of Allah? None feels secure against the design of Allah, except those that are losers.*

The above *suras* violate a basic commandment, “Thou shalt not kill.” Under no circumstances should a holy book convey the killing of our sisters and brothers in the name of, or by the design of, God. The above *suras* rationalize such killing and present a ruthlessness and disregard for God’s creations. It is another example of the *We Party* speaking for God.

7.3.3 The Qur’an Promotes Suspicion and Animosity

A plea to Muslims to avoid people who are not of the Muslim faith is provided in the *sura* below.

***Sura 3:119.** O ye who believe, do not take outsiders as your intimate friends, they will not fail to cause you injury. They love to see you in trouble. Their hatred has been expressed in words, and that which they design is even more virulent. **We** have made **our** commandments clear to you, if you will understand.*

Here again, the *We Party* speaks for God and does so to cause suspicion and animosity toward non-Muslims. This is a way to insulate Muslims from receiving new ideas that will challenge the will of the *We Party*. The objective of the *We Party* is to sanitize any information that will empower their people to think for themselves. This is an agenda

practiced by the Taliban, who tailor education of their children by advocating only fundamentalist Islamic views.

7.3.4 The Qur'an Advocates Terror against Unbelievers

The following *sura* is a call by the *We Party* to strike terror against unbelievers in the name of God.

Sura 3:150-152. *O ye who believe, if you obey those who have disbelieved, they will cause you to revert to disbelief and you will become losers. Indeed, Allah is your Protector and He is the Best of helpers. We shall strike terror into the hearts of those who have disbelieved because they associate partners with Allah, for which He has sent down no authority. Their abode is Fire, and evil is the habitation of the wrongdoers.*

The above statement that refers to “partners of Allah” is directed at Christians who associate Jesus with God as his beloved son. It is recommended that Muslim religious leaders read the Gospel of John and reflect upon an important revelation that stresses there will be other sons of God through belief in Jesus. If there will be other sons of God, John, in 1:11-12 below infers that there will be “other men, like Jesus, who will be embraced by God as His sons.” Jesus therefore, should not be thought as being the only *Son of God* but rather, a *man of God*.

John 1:11-12. *He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.*

7.3.5 A Party of Men Advocates Hatred and Violence

There are passages in the Qur'an that are not consistent with Allah as being most gracious and ever merciful. There are inflammatory passages, embedded in *suras* 4:47-48 and 5:52-54, that advocate hatred, violence, and murder of human beings from other nations with different beliefs. The religious leaders of the Qur'an have failed to acknowledge that God has revealed himself to various people of different lands at different times. The content of their revelations reflected each people's

needs to develop a higher sense of morality, righteousness, and truth. The *suras* below condemn Jews and Christians as a whole, stating, “*their works are vain*” and advocates, in sura 9:29, that Islam is “*the true religion*.”

Sura 4:47-48. *O ye who have been given the Book, believe in that which we have now sent down, fulfilling that which is with you, before we destroy your leaders and turn them on their backs or cast them aside as we cast aside the people of the Sabbath. The decree of Allah is bound to be carried out.*

Sura 5:52-54. *O ye who believe, take not the Jews and the Christians as your helpers, for they are helpers of one another. Whoso from among you takes them as helpers will indeed be one of them. Verily, Allah guides not the unjust people. Thou wilt see those whose minds are diseased hastening towards them, saying to themselves in justification: We fear lest a misfortune befall us. Maybe, Allah will soon bring about your victory or some other event from Himself favorable to you. Then will they become remorseful of that which they keep hidden in their minds. Those who believe will say concerning them: Are these they who swore the most solemn oaths by Allah that they are entirely with you? **Their works are vain** and they have become the losers.*

Sura 9:29. *Fight those from among the People of the Book who believe not in Allah, nor in the Last day, nor hold as unlawful that which Allah and His Messenger have declared to be unlawful nor follow **the true religion**, and who have not yet made peace with you, until they pay the tax (tribute) willingly and make their submission.*

Can the *Qur'an* be a book of God if it advocates violence and death to Jews, Christians, and anyone who does not believe in Allah?

It can only be the *We Party* of religious leaders who are responsible for this outrageous declaration against God's children. Certainly it is not God who will murder his creations but a *party of religious leaders*. What needs to be understood by many Muslims is that one who does not believe in God may still love and assist all children of God. Those who claim to believe in God may be hypocrites if they are incapable of loving and assisting those in need. It is wrong to fight and kill disbelievers and atheists. They, in spite of their disbelief, may love their fellow man; in so doing, they are still carrying out the Word of God—*love one another*.

The statement that Islam is *the true religion* is an egregious error. It should be obvious to intelligent men that God has revealed himself to different peoples at different times, depending upon their level of perception, and need to follow the precepts of righteousness, truth, and justice. The development of religion started with the Egyptians, continued with the Hebrews, and became available to all people via Christianity. The Muslims found God through the teachings of these religions. It is therefore a truth that there are many paths along which to follow the Word of God. The statement that "Islam is the true religion" is a sign of arrogance that had to have been advocated by a *party of religious leaders*, not God.⁵¹

7.3.6 The *We Party* Commands Muslims to Kill for God

In *sura* 4:67-69, the *We Party* takes it upon themselves to command their people to kill themselves and others for the cause of Allah. It appears clear that a *We Party* of religious leaders wrote this *sura* to strive for the cause of Allah. Is the cause of Allah to kill people who did not worship him or is his cause to have people from all nations *love one another*?

***Sura 4:67-69.** If we had commanded them: Kill yourselves in striving for the cause of Allah or go forth from your homes for the same purpose: they would not have done it except a few of them; yet if they had done what they are exhorted to do, it surely have been the better for them and conducive to greater firmness and strength. We*

⁵¹ Nicholas P. Ginex, *Future of God Amen*, pages 292-295.

*would then bestow upon them a great reward from **ourselves**, and **we** would surely guide them along the straight path.*

Once again a *party of religious leaders* act without the authority of Allah and sanctions the killing of human beings in his name. They even provide an inducement by bestowing a great reward for those who kill themselves in order to kill others. The Qur'an contains verses that allude to a religious party of fanatical men, men who believe they represent Allah's cause and will go to extremes to convert disbelievers even if it involves disobeying God's command—*thou shalt not kill*. It is unfortunate that the message to love and support brothers and sisters of any nation is missing in this holy scripture.

7.3.7 The Qur'an Incites Anger and Creates Enemies

Sura 63:4-5 incites mistrust and hate of those who are of another religion. In particular, the Jewish and Christian faiths are treated with animosity because, first, these religions were the progenitors of Islam, and secondly, they appear to compete with Islam over whose God is the truest or mightiest. The result is an effort to malign the god and worshippers of other religions. A few lines from this *sura* read:

Sura 63:4-5. *When thou seest them (Jews being accused of being disbelievers) their persons please thee; and when they speak thou dost lend ear to what they say. They appear as if they were blocks of wood propped up. They imagine that every warning of chastisement relates to them. They are the enemy, so beware! Ruin seize them! . . . It is the same for them whether thou ask for forgiveness for them or not, Allah will never forgive them. Surely, Allah guides not a rebellious people.*

In this *sura*, the Qur'an speaks for itself in terms that are neither endearing nor respectful of others who are not Muslims or of another religion. The Qur'an portrays a resentful God who will "never forgive them," a contradiction to the first line of every *sura*, which states, "In the name of Allah, Most Gracious, Ever Merciful."

The above introductory verse of sura 63 presents an inconsistency of a benevolent, forgiving God by stating, “Allah will never forgive them.” When people read the Qur’an in its entirety they will realize that this scripture does not advocate love, peace, and charity for the brothers and sisters of all nations. Rather, it is replete with *what God loves*, including “God loves the benevolent,” “God loves those who are clean and pure,” “God loves those who turn to him often,” “God loves not confirmed disbelievers and arch sinners.” An Internet search of the Qur’an on the keyword “love” will confirm that nowhere in the Qur’an does it state the command God revealed in the Bible, “thou shalt *love* thy neighbor as thyself.” This command was expanded by Jesus for all people in the New Testament, “These things I command you, that ye *love one another*” (John 15:17).

7.3.8 The Quran Commands Muslims To Behead Disbelievers

The Qur’an describes Allah’s wrath and anger for disbelievers who do not worship Him or believe in another faith. What is incongruous of this Merciful, Forgiving, and Compassionate God is that He orders His followers to terrorize disbelievers by beheading them. Mass killings of people by Muslim fanatics have occurred in many countries; such as people in Southern Thailand who follow Buddhism. The rationale for Muslim mass killings is that they object to the educational system that teaches Buddhist culture because it is not acceptable in Islam. Is this justification for killing human beings advocated in the Qur’an by Allah, Mohammad or the *We Party*?

To let the Qur’an provide the answer to this question, the following sura, translated by Muhammad Zafrulla Kahn, is presented unaltered to reveal a revelation to terrorize disbelievers by beheading them.

Sura 8:7-15. *At the same time thy Lord commanded the angels: I am with you; so make firm the steps of those who believe. I will cast terror into the hearts of those who disbelieve. O ye who believe, strike at their necks and strike at every pore and tip, because they have pitted themselves against Allah and His Messenger. Whosoever sets himself up in opposition to Allah and His Messenger*

must know that Allah is surely Severe in exacting retribution. That is so; then taste ye His chastisement; for such disbelievers there is torment of the Fire.

Notice that it is the *We Party* that speaks for Allah and His Messenger by attributing the command to Allah for beheading disbelievers. This command could not have been issued by God. The first command given by God was to Noah whereby He made it clear in Genesis 9.6 that:

*Whoso sheddeth man's blood, by man shall his blood be shed:
for in the image of God made He man.*

Human beings have consistently violated God's command, and even today many religions and governments have failed to inoculate man's impulse against killing another human being. This is the one command rulers and religious leaders have ignored by using their people to shed the blood of their neighbors. Like Moses, in Exodus 32:27, where he ordered the killing of 3,000 of his own people for worshipping a golden calf, Muhammad's *We Party* implicates God as the source to terrorize disbelievers by beheading those that do not worship Him. Was it Muhammad, the *We Party*, or Allah that ordered this most grievous and atrocious act of murder? Further analysis below reveals that it can only be a party of men that cast the blame on Allah.

The Qur'an statement that the command came from God is a lie.

Would God defy His own command, *Thou shalt not kill*, when the shedding of another man's blood did not occur? God would not change His command to allow the killing of disbelievers; innocent people who did not shed another's blood. To violate His own command would compromise His integrity and honor as God. God had made it clear that the taking of a person's life would only be permissible if that person killed another human being. Truly, the Qur'an had to have been written by the *We Party* (Muhammad could not read or write) whereby the revelations of Muhammad were expanded upon. This is another instance where men given power will eventually become corrupt as they become addicts to acquire wealth, power, and control.

7.3.9 Religious Leaders Use the Qur'an to Command Believers

The *suras* provided above have given the discerning reader ample reason to believe that the Qur'an was compiled by followers of Muhammad that used his revelations to acquire wealth, power, and control of human beings to expand their aspirations. The following *sura* reveals that it had to have been written by an overzealous Imam or Caliph without any direction from God. Close inspection of the following *sura* indicates that it had to have been written by a religious leader, a commander of high rank, that tells his people to draw upon the wrath of Allah to kill disbelievers or hell shall be their abode.

Sura 8:16-19. O ye who believe, when you encounter an hostile force of the disbelievers, turn not your backs on them. Whoso turns his back on them on such an occasion, unless maneuvering for battle or turning to join another company, shall draw upon himself the wrath of Allah and hell shall be his abode. An evil resort it is.

Thus on the day of Badr it was not you who slew them, but it was Allah who killed them; and it was not thou who didst throw gravel at their faces, but it was Allah Who threw it, that He might confer a great favour upon the believers. Surely, Allah is All-Hearing, All-Knowing. That is so; and Allah will surely undermine the design of the disbelievers.

To rationalize the killing of innocent people, the religious leader of the *We Party* tells his accomplices that they are not to blame for killing disbelievers because “it was Allah who killed them” in order to confer a great favor upon the believers. This is an obvious form of brain-washing to convince them that the killings were not through their own volition but by Allah. This mind-trick by religious leaders allows them to make their followers obey their will by placing the blame of murder on Allah. But think about it, would God kill His own creations for not worshipping Him? Is God unpredictable by rescinding His command “That shalt not kill (Exodus 20:13)?” Or is it the audacity of a fanatical party of men

that abrogates or cause to be forgotten His command? The latter may be the case as given by the following sura:

Sura 2:106-108. *Allah is Lord of exceeding bounty. Whatever previous commandment **We** abrogate or cause to be forgotten, **We** reveal in the Qur'an one better or the like thereof: Knowest thou not that Allah has full power to do all that He wills?*

Would God abrogate His first command given to Noah, which was later emphasized to Moses, “Thou shalt not kill?” Instead of taking the life of sinners, God reserves punishment upon review of their lives after death. The beheading of innocent people is an atrocious act that God would never commit. To witness His creations blame Him for shedding man’s blood has to make Him feel He has failed in His creation of man in His image.

In Sura 8:16-19 above, the statement, “Allah will surely undermine the design of the disbelievers” is not a command by God but an assessment by a fanatic religious leader; a military strategist who instructed that his men may not quit a planned operation “unless maneuvering for battle or turning to join another company.” If Islamic religious leaders remain silent in the cause to stop violence and killing of people around the world, it may be concluded that a party of men are actively using the Qur’an to force the belief in Allah for the unification of Muslims to create an Islamic Empire.

Are Imams and Caliphs around the world actively raising their voices to prohibit fanatic parties of men from shedding the blood of disbelievers? Or, are they mesmerized and entrenched in the dogma of the Qur’an whereby they are incapable of love, compassion, and forgiveness of those who follow another faith? We all must pause and acknowledge that God has introduced Himself to people of many cultures and nations. His only desire is that human beings *love one another*—this was His last command to mankind.

7.3.10 The Qur'an Variations of the Ten Commandments

The Qur'an's Ten Commandments are not equivalent to those revealed to Moses and written by the finger of God (Exodus 31:18). Additionally, the Ten Commandments are presented disjointedly in *suras* dispersed throughout the Qur'an. The revelations received by Muhammad from the angel Gabriel are modified versions of the Ten Commandments. The variations in the Qur'an's Ten Commandments provide a disservice to the followers of Islam because they are not listed together to convey a consistent understanding of what God expects from his children.

Table 9 provides a comparison of the Ten Commandments given in the Qur'an with those received by Moses from God. The comparisons reveal that, indeed, some of the commands are statements rather than explicitly stated by God and, in some cases, appear to have been written by a party of religious leaders, which are identified as the *We Party*.

The very significant change was to God's sixth command, "Thou shalt not kill." Table 9 shows that Sura 5:33 makes an exception to God's command by allowing terror, violence, and killing of disbelievers who do not believe in or worship Allah; it is considered as, "creating disorder in the land." Disbelievers have been murdered while at sleep or at play, which does not provoke disorder in the land. However, the *We Party* felt justified to kill men, women and children simply because they had no allegiance to Allah, which is not acceptable in the Qur'an.

Table 9. The Ten Commandments in the Qur'an

| <i>C = Command and S = Statement</i> | |
|--------------------------------------|--|
| 1. | Exodus 20: 3 Thou shalt have no other gods before me. <i>C</i> Sura 47: 19 Know, then, that there is no god other than Allah, and beseech for the . . . <i>S</i> |
| 2. | Exodus 20: 4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, . . . <i>C</i> Sura 42: 11 There is nothing whatever like unto Him. <i>S</i> |

C = Command and S = Statement

- 3. Exodus 20: 7** Thou shalt not take the name of the Lord thy God in vain; . . . **C**
Sura 2: 224 Use not Allah's name for your vain oaths, making them an excuse for refraining from doing good and working righteousness and promoting public welfare. . . **S**
- 4. Exodus 20: 8** Remember the Sabbath day, to keep it holy. Six days thou shalt labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: . . . **C**
Sura 16: 124 The penalty for profaning the Sabbath was imposed only on those who had differed about it, and thy Lord will surely judge between them on the day of Judgment concerning that wherein they differed. . . **S**
Note: The Qur'an does not abrogate the Sabbath and endorses God's penalty if it is profaned. It was on the seventh day that God rested from creating the heaven, earth, sea, and all that is within them. On this day He blessed the Sabbath and hollowed it.
- 5. Exodus 20: 12** Honor thy father and thy mother. . . **C**
Sura 17: 24 Thy Lord has commanded that ye worship none but Him and has enjoined benevolence towards parents. Should either of them attain old age in thy lifetime, never say: Ugh; to them nor chide them, but always speak gently to them. . . **C**
- 6. Exodus 20: 13** Thou shalt not kill. . . **C**
Sura 5:33 On account for this **We** prescribed for the children of Israel that who so kills a person, except for killing another or for creating disorder in the land, it shall be as if he had killed all mankind; . . . **S**
Note: This command by the *party of leaders* specifically identifies the children of Israel.
Sura 17: 33 Do not destroy the life that Allah has declared sacred save for just cause. . . **C**

| <i>C = Command and S = Statement</i> | |
|--------------------------------------|--|
| 7. | <p>Exodus 20: 14 Thou shalt not commit adultery. . . .<i>C</i></p> <p>Sura 17: 32 Do not even approach adultery; surely, it is a foul thing and an evil way. . . .<i>C</i></p> |
| 8. | <p>Exodus 20: 15 Thou shalt not steal. <i>C</i></p> <p>Sura 5: 39 Cut off the hands of the man who steals and of the woman who steals in retribution of their offence as an exemplary punishment from Allah. . . . <i>C</i></p> <p>Note: This command is given by the <i>We Party</i>. Would God inflict such cruel punishment?</p> |
| 9. | <p>Exodus 20: 16 Thou shalt not bear false witness against thy neighbor. . . .<i>C</i></p> <p>Sura 2: 284 Conceal not testimony; whoever conceals it is one whose heart is certainly sinful. . . . <i>S</i></p> <p>Sura 4: 136 O ye who believe, be strict in observing justice and bear witness only for the sake of Allah, even if it be against your own selves or against parents or kindred. . . . <i>S</i></p> <p>Note: Both <i>suras</i> are given by the <i>We Party</i> since God does not command them.</p> |
| 10. | <p>Exodus 20: 17 Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor any thing that is thy neighbor’s. . . . <i>C</i></p> <p>Sura 4: 37 Worship Allah and associate naught with Him, and be benevolent towards parents, and kindred, and orphans, and the needy, and the neighbor who is a kinsman, and the neighbor who is not related to you, and your associates and the wayfarer, and those who are under your control. S note: This statement appears to be by the <i>We Party</i> and does not address the sin of coveting another’s possessions; instead it expresses kindness toward others.</p> <p>Sura 4:33 Covet not that whereby Allah has made some of you excel others. . . . <i>S</i></p> |

7.4 Missing Is the Command to Love One Another

The Qur'an mentions Jesus as a prophet of God. Yet missing from this holy scripture is the *new commandment of love* given by Jesus.

Jesus was so emphatic that he announced God's command three times in the last Gospel of John—*love one another*.

John 13:34. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

John 15:12. *This is my commandment. That ye love one another, as I have loved you.*

John 15:17. *These things I command you, that ye love one another.*

In the both the Old and New Testaments of the Bible, there is no greater command given by God through his surrogate Jesus Christ. Jesus states it is his commandment, which places him as the authority to speak for God. For this reason, Jesus is the *Word of God*. "Love one another" is the greatest commandment received from God, for which Jesus gave his life to imprint upon the minds and hearts of all people a message that can direct them to build a world of peace. In John 15:12-13, Jesus tells the world his message again:

This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

Did Muhammad love the sisters and brothers of the world and ultimately give his life for mankind? The greatest prophet was Jesus, a man of peace. He never advocated violence and murder in the name of God. Can this be said of Moses and Muhammad? The Muslims are our brothers and sisters and must not be deprived of a command given by this wonderful prophet. Jesus was indeed a man of God. The Muslims should understand that God embraced Jesus as a son because he spread his Word—*love one another*. As indicated in John's Gospel, other men can

do even greater works than Jesus, which implies they also may become sons of God. Jesus himself states this wonderful revelation in John 14:12:

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

These words provide a wonderful insight about Jesus and verify he was a teacher of love and a man of God. The misunderstandings about Jesus as a third person in the Trinity conception of God have been the fault of religious leaders. They have not truly taught the words of Jesus, stating there will be other sons of God who will do greater works than him because they have been insistent on making him a God. But also, they have overlooked the words of Jesus because if there will be others who believe in him that can do greater works, the belief that he, Jesus, is the *only Son of God* is no longer true. These religious leaders believe that moral beliefs can be promulgated only when the messenger has had a revelation from, or is, a god. This belief is false. One need only believe in and actively live God's Word repeatedly spoken by Jesus—*love one another*.⁵²

7.5 The Beauty and Flaws of the Qur'an

The greatest attribute of the Qur'an is displayed when it is recited. Its Arabic language exudes hypnotic sounds that ring with a poetic rhythm, transporting the listener into a divine state of worship. Muslims say that when they hear the Qur'an chanted in the mosque they feel enveloped in a divine dimension of sound. Yet Muslims also say that when they read the Qur'an for its substantive content, they feel they are reading a different book because nothing of the beauty of the Arabic is conveyed. This is particularly so when the Qur'an is translated into other languages. It contains many repetitive *suras* that tend to border on boring, as they seem to go over the same ground repeatedly.⁵³ A coherent development of its moral code and social ordinances is intertwined with

⁵² Nicholas P. Ginex, *Future of God Amen*, pages 284-300.

⁵³ Karen Armstrong, *A History of God*, pages 158-159.

too many passages that repeatedly preach warnings, chastisements, admonishments, punishments and violence against nonbelievers.

The Qur'an, as does the Old and New Testament, presents a personal God who does everything that a human being does: he loves, judges, punishes, creates, and destroys as people do. The Qur'an creates a *highly personal God* that has passionate human likes and dislikes. Section 7.3 reveals Allah's jealousy and anger in the *suras* provided by Gabriel to Muhammad. It becomes clear that the *We Party* actively engage in carrying out his warnings, chastisements, and admonitions against nonbelievers. In the name of Allah, the *We Party* induce, convince, and direct Muslims to fight and kill those that worship another god. The Qur'an further personalizes God by describing his heaven in physical terms.

Of the scriptures provided within the Old and New Testament, it is only the Qur'an that gives its worshippers a clear idea of heaven. One would think that scripture written after the Torah and the Gospels would follow the example of not describing God's domain in heaven. Since it is true that God is mysterious, unknowable, and incomprehensible, how is it possible for the Qur'an to describe God's domain in heaven? There are *suras* that appeal to the senses of men with little mention of rewards for the opposite sex. Surely, scripture revealed by God would provide equal glorification of both men and women, but the verses substantiate that the Qur'an focuses only on the appetites and fantasies of men.⁵⁴ An excerpt is given below:

Sura 56:2-41. *They will be honored ones, dwelling in the Gardens of Bliss; a large party from the early believers, and a few from the late-comers, reclining on couches inwrought with gold and jewels, facing one another. They will be waited on by ageless youths, carrying goblets and ewers and cups filled out of a flowing spring, neither causing headache nor inebriating, and such fruits as they choose, and the flesh of birds as they may desire.*

⁵⁴ Muhammad Zafrulla Khan, *The Qur'an*, sura 55:47-62, sura 55:71-79, sura 56:2-41

They will have as companions maidens with lovely black eyes, pure as pearls well-guarded; a recompense for what they did. They will not hear therein any vain or sinful talk, but only salutation: Peace, peace.

Those of the right; how fortunate will those on the right be! They will be amidst thornless lote-trees, and clustered bananas, and extensive shades, and falling water, and varieties of fruit, endless and unforbidden. They will have noble spouses, whom we specially created, and made virgins, loving and matching in age, for those in the right. They will be a large party from the early believers and a large party from the late comers.

The above *sura* extract was given so that the reader can appreciate what the Qur'an contains regarding Muslim beliefs of reward in the Islam hereafter. The *suras* describing heaven exhibit a strong contrast to the hereafter envisioned by the ancient Egyptians. Their hereafter was an extension of their lives on the banks of the Nile, where they continued to live in constructive and industrious ways. The Qur'an, on the other hand, elucidates a hereafter that portrays an idle and sensual life that caters to the selfish desires of men, whereby they enjoy the affection of beautiful virgins, black-eyed beautiful women untouched by man or jinn; have as companions maidens with lovely black eyes, pure as pearls; have noble spouses, whom the *We Party* specially created and made virgins, loving and matching in age; drink out of goblets filled from a flowing spring that does not cause inebriation; wear green robes of fine and heavy silk; recline on couches in-wrought with gold and jewels; lie on green cushions above carpets the linings of which will be of thick brocade; are given bracelets of gold and pearls to wear; drink from rivers of wine and rivers of pure honey; and are waited on by ageless youths, carrying goblets and ewers and cups filled out of a flowing spring.

The contrasts in the perceptions of heaven by the ancient Egyptians and Muslims are striking. One view is noble and has mankind continuing a resourceful life utilizing their minds and bodies, whereas the other has men seeking only to satisfy their physical and sensual desires.

Karen Armstrong eloquently states, in *A History of God*, that when God is referred to on a personal and physical basis by using him as a model of perfection for admirable human traits, he can also be used in a destructive manner.

A personal God can become a grave liability. He can be a mere idol carved in our own image, a projection of our limited needs, fears, and desires. We can assume that He loves what we love and hates what we hate, endorsing our prejudices instead of compelling us to transcend them. When He seems to fail to prevent a catastrophe or seems even to desire a tragedy, He can seem callous and cruel . . . A personal God can be dangerous, therefore. Instead of pulling us beyond our limitations, "He" can encourage us to remain complacently within them; "He" can make us as cruel, callous, self-satisfied and partial as "He" seems to be. Instead of inspiring the compassion that should characterize all advanced religions, "He" can encourage us to judge, condemn and marginalize. It seems, therefore, that the idea of a personal God can only be a stage in our religious development. The world religions all seem to have recognized this danger and have sought to transcend the personal conception of supreme reality.

Table 10 lists the many human qualities of what Allah loves and does not love. It is replete with duplications. In today's world, the very danger described by Karen Armstrong exists—the condemnation and marginalization by fanatical Muslim leaders of people who belief in a god other of their own. They even teach their children to classify non-Muslims as infidels. Such a low regard for how other people worship their god has resulted in the loss of lives by beheadings and murder of innocent human beings in the name of Allah.

Eventually these brutal actions can only bring shame on a people who have been led astray by religious leaders who seek only expansion of power and wealth. This is truly unfortunate, for many Muslims are like all other people; they are inherently loving and good but are taught mistrust and hate.

Table 10. The “loves” of Allah in the Qur’an

| <i>Sura</i> ⁵⁵ | <i>What Allah loves and does not love</i> |
|---------------------------|--|
| 2:195, 3:134, 5:13 | Allah <i>loves</i> the benevolent. |
| 3:148, 5:94 | Allah <i>loves</i> those who do their duty to the utmost. |
| 2:205, 5:65, 28:77 | Allah <i>loves</i> not disorder. Allah <i>loves</i> not the mischief makers. |
| 2:277 | Allah <i>loves</i> not disbelievers and arch-sinners |
| 3:32, 30:46 | Allah <i>loves</i> not the disbelievers. |
| 3:57, 42:40 3:140 | Allah <i>loves</i> not the wrong doers. Allah <i>loves</i> not the unjust. |
| 60:8 | Allah <i>loves</i> those who are equitable. |
| 3:76 | Allah <i>loves</i> the righteous (guard against evil). |
| 9:4, 9:7 | Allah <i>loves</i> those who are mindful of their obligations. |
| 3:148 | Allah <i>loves</i> the steadfast (patient). |
| 3:161 | Allah <i>loves</i> those who put their trust in Him. |
| 4:38, 20:77 | Allah <i>loves</i> not the proud and boastful. |
| 16:23 | Allah <i>loves</i> not the arrogant. |
| 31:18 | Allah <i>loves</i> not any arrogant boaster. |
| 57:23 | Allah <i>loves</i> not any vain-glorious boaster. |
| 4:107 | Allah <i>loves</i> not perfidious and persistent sinners. |
| 8:58 | Allah <i>loves</i> not the treacherous. |
| 4:148 | Allah <i>loves</i> not the public avowal of evil, except on the part of one who is wronged. |
| 5:42, 49:9 | Allah <i>loves</i> the just. |
| 6:142 | Allah <i>loves</i> not the extravagant. |

⁵⁵ Muhammad Zafrulla Khan, *The Qur'an*.

| <i>Sura</i> | <i>What Allah loves and does not love</i> |
|-------------|--|
| 7:32 | Allah <i>loves</i> not the immoderate. |
| 22:38 | Allah <i>loves</i> not the perfidious and the ungrateful. |
| 61:5 | Allah <i>loves</i> those who fight in His cause arrayed in serried ranks, as though they were a strong wall cemented with molten lead. |

It would be unfair to cast aspersions on all Muslims; they are a product of the warnings, chastisements, admonishments, punishments, and violence advocated in the Qur'an. Many Muslims desire peace, justice, and truth; and there are many who also believe that all people have a right to worship their god of righteousness. God has created many paths to share his Word and rejoice in the gift of love for all his children—the sisters and brothers of this world. Loving Muslims will eventually explore the practices of other religions and be bold enough to attend their houses of worship. Hopefully, Islamic religious leaders will be courageous to join leaders of the Judaic and Christian faiths and together revise their holy scriptures.

Table 10 reveals what Allah loves or does not love, but throughout the Qur'an, God's greatest command to *love one another* does not appear. *Suras* 2:195, 3:134, and 5:13 state that Allah loves the benevolent, which means to be kind and charitable, one of the components of love. Trust is mentioned in sura 3:161, but Allah loves those who put their trust in him. Love toward another provides substance of joy when it contains the components of trust, sincerity, dependability, compassion, kindness, respect, and giving of one's material and personal self, whereby integrity and respect builds a harmonious relationship.

This chapter has revealed to devout followers of Islam and people who have not read the Qur'an very disturbing, discouraging, and abominable *suras*. It has been courageous men who have undertaken the task of translating the Qur'an so that people around the world can be informed and contrast its contents with Judaic and Christian scriptures. This author has tried to give an honest appraisal of the Judaic, Christian, and

Islamic scriptures in regard to their faults. They were written at a time when mankind was in its infant stage of moral development. The abominations, myths, and inconsistencies are prevalent within these scriptures, and yet both followers and their religious leaders appear to be incapable of breaking loose from inculcated dogma and advance to the next stage of spiritual growth.

7.5.1 Abominations in Judaic Scripture

This author has shared abominable verses that advocate bigotry, hatred, violence, and killing in the Qur'an—knowledge that Muslims may someday desire to eliminate. But there are verses in the Bible that would also provoke shame and embarrassment for followers of the Judaic and Christian religions. Below are small samples of actual verses in the Bible that incite fear, bigotry, hate, and violence between different groups of people.

Exodus 23:24. *Thou shall not bow down to their gods, nor serve them; nor do after their works: but thou shall utterly overthrow them, and quite break down their images.*

This passage commands to kill those who worship another god.

Deuteronomy 13:6-10. *6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; 7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; 8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: 9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. 10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God.*

To summarize, the above passages command the killing of any friends or family that worship a god that is different than your own.

Deuteronomy 13:12-16. *12 If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, 13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; 14 Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; 15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. 16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap forever; it shall not be built again.*

To summarize, kill all the inhabitants of any city where you find people that worship differently than you. Kill everyone who has religious views that are different than your own.

Deuteronomy 17:2-7. *2 If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, 3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; 4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.*

To summarize, kill those who worship other gods.

Deuteronomy 17:12-13. 12 *And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die:*

To summarize, kill anyone who refuses to listen to a priest.

Deuteronomy 18:20. *But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.*

To summarize, kill any false prophets.

Leviticus 20:13. *If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.*

To summarize, kill homosexuals.

7.5.2 Abominations in Christian Scripture

Jude 5. *I will therefore put you in remembrance, thou ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

To summarize, Jude reminds us that God destroys those who don't believe in him.

2 John 1:10. *If there come ant unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.*

Namely, don't associate with non-Christians. Don't receive them into your house or even exchange greetings with them.

Romans 16:17-18. *17 Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. 18 For they that such serve not out Lord, Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. Shun those who disagree with your religious views.*

To summarize, avoid those who follow another religious doctrine.

1 John 2:22. *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. [That is, whoever denies “that Jesus is the Christ” is a liar and an anti-Christ.]*

1 John 5:19. *And we know that we are of God, and the whole world lieth in wickedness.*

Namely, Christians are “of God”; everyone else is wicked.

1 John 1:7. *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*

That is, the non-Christian is “a deceiver and an anti-Christ.”

Hebrews 3:12. *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

Namely, anyone who doesn’t share Paul’s beliefs has “an evil heart.”

Revelations 2:9, 3:9. *I know thy works and tribulation, and poverty, and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

That is, false Jews are members of “the synagogue of Satan.”

The above samples from the Bible strengthens the author’s conviction and recommendation that the scriptures of the Judaic, Christian, and

Islamic religions are in dire need of being improved upon to teach we are all children of God, even those who believe in God differently or simply follow the Word of God—to *love one another*.

8.0 Jesus's Revelation and the Future

Terrorism and the killing of innocent people by fanatic Islamic groups are promoting the reality of a third world war. *Future of God Amen* and this book is a second attempt to motivate religious leaders and followers of the Judaic, Christian, and Islamic religions to acknowledge and react in positive ways to the words Jesus proclaimed in John's Revelation.

8.1 The Revelation of Jesus

Jesus has delivered the Word of God that commands all of us, sisters and brothers of any nation, to *love one another*. Just as this command has been ignored as the greatest and last command from God, so has religious leaders ignored, misconstrued, and misinterpreted the words Jesus proclaimed in John's Revelation 3:14. First, in Revelation 3:13 Jesus gathers all those that hath an ear to listen to what the Spirit (of God) has said:

Revelation 3:13. *He that hath an ear, let him hear what the Spirit saith unto the churches.*

In the very next verse, Jesus proclaims a revelation never previously revealed to his followers:

Revelation 3:14. *And unto the angel of the church of the Laodiceans write;*

These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

Why have religious leaders neglected Jesus's profound words that honor the god Amen and, worse yet, misconstrue and misinterpret his words?

Were they simply ignorant of Egyptian history that Amen was, in fact, Egypt's greatest god that was worshipped for more than two thousand years before the birth of Jesus? This may not be surprising since it was only 180 years ago that the Egyptian hieroglyphic code was broken and the world has since learned so much from what was written on their temple walls and monuments.

Still, in light of the fact that rabbis, priests, ministers, imams, and mullahs have been thoroughly schooled in holy scriptures, it is surprising that not one religious leader has stood up to proclaim that Jesus Christ has acknowledged Amen as the "beginning of the creation of God." This observation raises the depressing realization that the religious institutions seek only to justify and perpetuate their own existence at the expense of serving God's Command to *love one another*. When Judaic, Christian, and Islamic religious leaders redefine "so be it" to a truth revealed by Jesus, that Amen is "the faithful and true witness, the beginning of the creation of God," then God's command to *love one another* will truly be realized.

With reference to Figure 1 and the depth of knowledge supported by facts and findings both in this book and its predecessor, *Future of God Amen*, there can be no doubt that Amen was an Egyptian god worshipped in Egypt, Palestine, Syria, and Nubia for many centuries. Pharaohs have used "Amen" and "Amon" in their throne names since 2000 BCE and built many temples not only in Egypt and Nubia but also in the lands of Palestine and Syria.

Figure 1 highlights the path of Egypt's belief in God beginning with "The Creation by Atum," later advancing to become Amon-Re, and finally by 1270 BCE the priesthood wrote "Amon as the Sole God." Here, the priesthood came full circle, whereby Amon was believed to have come into being at the beginning, gave birth to Re and completed himself as Atum, a single body with him to become the maker of all mankind and all that is. The previous chapters reveal how the hymns and scriptures of the Egyptians have been emulated in many parts of the Old Testament and even appear to initiate the tenor and beginning of the most majestic work of the Bible, Genesis.

For any religious leader to discredit the facts and findings presented in this book and its companion, *Future of God Amen*, reveals an inability to rise above their indoctrinated dogma and use honesty and truth to understand and teach how God first introduced Himself to mankind.

In Revelation 3:14 there can be no doubt that Jesus was not referring to himself but the spirit of God as identified in Revelation 3:13. In 3:14, Jesus explicitly identifies Amen by stating, "*These things sayth the Amen.*" Jesus further identifies Amen as, "*the faithful and true witness, the beginning of the creation of God.*" To acknowledge Amen as the beginning of the creation of God, Jesus had knowledge of the history of Amen from the tutoring he received as a child. It is little known that Jesus was raised in a Jewish Temple by highly esteemed priests, as was his mother, Mary.⁵⁶

The very words "the beginning of the creation of God" cannot be Jesus because the Logos or animating force we call God came into being by Himself without any witness. That is, to believe God came into being with a son as a witness is preposterous and to explore this possibility of God and his son existing at the beginning of time would only be engaging in a foolish fantasy or hypothetical idea.

The Gospels of Matthew and Luke offer positive declarations that the birth of Jesus was due to the conception of Mary by the Holy Spirit of God. However, John's Gospel presents the idea that Jesus always existed with God and was God's Logos, or Word, that created anything that was made at the beginning of time. John's Gospel appears to be in error because Jesus was never needed until the creation of mankind. Man came into existence after God created our solar system more than 4.5 billion years ago.

To the staunch Catholic fundamentalist, God was never created but always existed from the beginning. This precept nullifies that Jesus is Amen because if he is God or one with God, then he was never created

⁵⁶ Jones-Wake, New Testament Apocryphal Books, *The Lost Books of the Bible*, Chapter VII, Page 28. Mary was educated within the temple of a high priest, Zacharias.

but always existed. If it is true that Jesus always existed, then he cannot be Amen because he says Amen was the beginning of the “creation of God;” a god “created” by the Egyptian Priesthood thousands of years ago.

8.2 “*The Hymn of Jesus*”

It is instructive to explore further why Amen continues to exist in the minds of men. Reverence for this god occurred more than two thousand years before the birth of Jesus; his worship extended into Egypt, Nubia, Palestine, and Syria; and in Judaic, Christian, and Islamic holy houses his name is still announced with prayer, supplication, and thanks for blessings received. But even Jesus acknowledged “amen” as not simply a word that means “truly,” “verily,” or “so be it,” but as a “word of power, acknowledgment, and reverence.”

It is clear from the history provided in *Future of God Amen* and

Breasted's book, *A History of Egypt*, that the Hebrews adopted the Egyptian god's name “Amen” to mean “in truth,” “truly,” “verily,” “so be it,” which is a confirmation or affirmation. Historians have documented the historical fact that Amen's greatest attribute was truth. But also, as Egypt's prime revered god who was acknowledged as the sole universal god, he invoked power and strength for Egypt's pharaohs engaged in military campaigns. It is for these attributes that “amen” has retained the connotation of “truth or power of confirmation.” Its most significant usage is to obtain a favorable outcome or announce anything that is in keeping with God's commands. To review the attributes associated with Amen as the one-universal God refer to Section 2.3.

Jesus had a special affinity for the word “amen” as revealed in *The Hymn of Jesus* provided below. It has been translated with comments by G. R. S. Mead and is available in its entirety using the website link:

http://gnosis.org/library/grs-mead/grsm_hymnofjesus.htm

In this hymn, Jesus sang with his disciples before he ascended the mount. It was, however, omitted in Matthew 26:30 and Mark 14:26. This omission was justified by Augustine by stating, “This Hymn is not put

in the canon, because of those who think according to themselves, and not according to the Spirit and Truth of God, and that it is written: 'It is good to hide the sacrament of the King; but it is honorable to reveal the works of God.'"

Augustine's justification is an effort to deprive those with the ability to think for themselves to not be knowledgeable of the hymn sung by Jesus with his apostles and disciples. *The Hymn of Jesus* was well-known in Gnostic circles when the Gnostics were not considered heretical by the Jewish Christians around 130 BCE. It is believed that the Gnostic Leucius Charinus was a collector and redactor of sources and that the hymn existed in Gnostic circles prior to his composition, *Acts of John*, which reveals "The Hymn of Jesus."

Mead presents a version of the Hymn from Bonnet's text with the following introduction:

Now before He was taken by the lawless Jews—by them who are under the law of the lawless Serpent—He gathered us together and said: "Before I am delivered over unto them we will hymn the Father, and so go forth to what lieth before [us]."

Then bidding us make as it were a ring, by holding each others' hands, with him in the midst, Jesus said: "Answer Amen to Me." Then he began to sing the hymn saying:⁵⁷

The Hymn of Jesus

Glory to Thee, Father!
(And we going round in a ring answered to Him:
Amen!
Glory to Thee, Lord (*Logos*)!
Amen!
Glory to Thee, Grace (*Charis*)!
Amen!

⁵⁷ "The Hymn of Jesus" is an extract G.R.S Mead's translation via the Internet:
http://gnosis.org/library/grs-mead/grsm_hymnofjesus.htm.

Glory to Thee, Spirit!

Glory to Thee, Holy One!

Glory to Thy Glory!

Amen!

We praise Thee, O Father; We give Thanks to

Thee, O light; In Whom Darkness dwells not!

Amen!

(For what we give thanks to the Logos).

I would be saved; and I would save.

Amen!

I would be loosed; and I would loose.

Amen!

I would be wounded; and I would wound.

[Or, I would be pierced; and I would pierce.

Another reading has:

I would be dissolved (or consumed for love); and

I would dissolve.]

Amen!

I would be begotten; and I would beget.

Amen!

[I would understand; and I would be understood;
being all Understanding (Nous).

[The first cause I have supplied; the last is
probably a gloss.]

I would be washed; and I would wash.

Amen!

(Grace leadeth the dance.) I would pipe; dance ye
all.

Amen!

All whose nature is to dance [doth dance].

Amen!

Who danceth not, knows not what is being done.

Amen!

I would flee; and I would stay.

Amen!

I would be adorned; and I would adorn.

[The clauses are reversed in the text.]

Amen!

I would be at-oned; and I would at-one.

Amen!

I have no dwelling; and I have dwellings.

Amen!

I have no place; and I have places.

Amen!

I have no temple; and I have temples.

Amen!

I am a lamp to thee who seest Me.

Amen!

I am a mirror to thee who understandest Me.

Amen!

I am a door to thee who knockest at Me.

Amen!

I am a way to thee a wayfarer.

Amen!

Now answer to My dancing!

See thyself in Me who speak; And seeing what I
do,

Keep silence on My Mysteries.

Understand by dancing, what I do; For thine is
the Passion of Man That I am to suffer.

Thou couldst not at all be conscious of what thou
dost suffer,

Were I not sent as thy Word by the Father.

[The last clause may be amended: I am thy Word;

I was sent by the Father.] Seeing what I suffer,

Thou sawest Me as suffering;

And seeing, thou didst not stand, But wast moved
wholly, Moved to be wise.

Thou hast Me for a couch; rest thou upon Me.

Who I am thou shalt know when I depart.

What now I am seen to be, that I am not.

[But what I am] thou shalt see when thou comest.

If thou hadst known how to suffer,

Thou wouldst have power not to suffer.

Know [then] how to suffer, and thou hast power
not to suffer.

That which thou knowest not, I Myself will teach thee.
 I am thy God, not the Betrayer's I would be kept
 in time with holy souls.
 In Me know thou the Word of Wisdom.
 Say thou to Me again:
 Glory to Thee, Father!
 Glory to Thee, Word!
 Glory to Thee, Holy Spirit!
 But as for Me, if thou wouldst know what I was:
 In a word I am the Word who did play [or dance]
 all things, and was not shamed at all.
 'Twas I who leaped [and danced].
 But do thou understand all, and, understanding,
 say:
 Glory to Thee, Father!
 Amen!

And having danced these things with us, Beloved, the Lord went forth. And we, as though beside ourselves, or wakened out of [deep] sleep, fled each our several ways.

"The Hymn of Jesus" reveals that "Amen," as used by Jesus, has much greater significance than our modern-day interpretation of "so be it" and "truly." For Jesus, it is a word of reverence, honor, and acknowledgment that has magical properties to express all invocations to the hidden and invisible deity, Amen.

In the hymn, Jesus confirms that he is the Word of God by singing, "In a word I am the Word who did play [or dance] all things, and was not shamed at all." In its true simplicity, Jesus is the Word who announced the Word of God three times in John's Gospel—*love one another*. The greatest way to please God is by loving your sisters and brothers, from any country; by so doing, He will be proud of His creations.

8.3 *The Dishonesty of Some Christian Bibles*

In my efforts to ascertain what the interpretations were by Christian religious leaders of Revelation 3:14, I was dismayed to find that there has been an effort to change the original phrasing of Jesus from the original Greek and King James versions.

This book has given actual historical facts and findings that reveal Amen was a revered god 2,000 years before the birth of Jesus. Sections 6.1 and 6.2 reveal valid reasons why Jesus revered Amen as “the beginning of the creation of God” with an interpretation that finds consistency in all four Gospels. It is clear that the Word was originally “Logos,” the very essence of God in the beginning. It follows that God gave his essence, the Word made flesh (John 1:14), by the holy conception of Mary. Jesus was god’s gift to mankind to deliver the Word of God—*love one another*. This interpretation that Jesus was created by God for mankind is consistent with all four Gospels.

The church fathers initiated a controversy that Jesus is coeternal and coequal with God. This belief has produced the concept of the Trinity and has caused many religious leaders and worshippers to proclaim that Jesus is God. This is fundamentally wrong because it deviates from Genesis in the Old Testament and nullifies the belief that only God existed in the beginning and created all there is. But common sense surfaces by acknowledging that Jesus was never needed until God created him within the womb of Mary to deliver for mankind the Word of God.

To promulgate the belief that Jesus is God, some Christian religious leaders have misinterpreted and misconstrued Revelation 3:14 in order to instruct their worshippers that Jesus is Amen. Table11 provides a list of Bibles which show Revelation 3:14 compared to the 1978 King James Version. Of the twenty-eight Bibles listed, twenty-two have altered the key phrase that Amen is, “*the beginning of the creation of God.*” Table11 reveals numerous alterations that infer Jesus is Amen with the phrase, “*the ruler (head, chief or originator) of God’s creation.*”

Table 11. Bible Variations of Jesus Revelation 3:14

| Altered KJV Rev 3:14 are bold-italic and noted as: A | |
|--|--------|
| American Standard Version—King James Version 14 And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: | 1 |
| Aramaic Bible in Plain English (©2010) 14 And to The Messenger of the assembly of the Laidiqians write: <i>Thus says The Eternal, The Trustworthy and True Witness, and The Source of The Creation of God:</i> | 2 A |
| Bible in Basic English 14 And to the angel of the church in Laodicea say: <i>These things says the true and certain witness, the head of God's new order:</i> | 3 A |
| Common English Bible w/ Apocrypha 14 "Write this to the angel of the church in Laodicea: These are the words of the Amen, the faithful and true witness, <i>the ruler of God's creation.</i> | 4 A |
| Complete Jewish Bible 14 "To the angel of the Messianic Community in Laodicea, write: <i>'Here is the message from the Amen, the faithful and true witness, the Ruler of God's creation:</i> | 5 A |
| Douay-Rheims Bible 14 And to the angel of the church of Laodicea write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God: | 6 |
| English Standard Version 14 "And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, <i>the beginning of God's creation.</i> | 7 A |
| GOD'S WORD Translation 14 "To the messenger of the church in Laodicea, write: <i>The amen, the witness who is faithful and true, the source of God's creation, says:</i> | 8 A |

| Table 11 Cont. Bible Variations of Jesus Revelation 3:14 Altered KJV Rev 3:14 are bold-italic and noted as: A | |
|---|---------------------------|
| Good News Translation w/ Apocrypha 14 “To the angel of the church in Laodicea write: <i>“This is the message from the Amen, the faithful and true witness, who is the origin of all that God has created.</i> | 9 A |
| Hebrew Names Version 14 “To the angel of the assembly in Laodicea write: <i>“The Amein, the Faithful and True Witness, the Head of God’s creation, says these things:</i> | 10 A |
| Holman Christian Standard 14 “To the angel of the church in Laodicea write: <i>“The Amen, the faithful and true Witness, the Originator of God’s creation says:</i> | 11 A |
| Lexham English Bible 14 “And to the angel of the church in Laodicea write: <i>“This is what the Amen, the faithful and true witness, the originator of God’s creation, says:</i> | 12 A |
| New American Standard 14 “To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: | 13 |
| New Century Version 14 “Write this to the angel of the church in Laodicea: <i>“The Amen, the faithful and true witness, the beginning of all God has made, says this:</i> | 14 A |
| New International Reader’s Version 14 “Here is what I command you to write to the church in Laodicea. Here are the words of the One who is the Amen, <i>the beginning of all God has made, says this:</i> | 15 A |
| New International Version 14 “To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, <i>the ruler of God’s creation.</i> | 16 A |

| Table 11 Cont. Bible Variations of Jesus Revelation 3:14 Altered KJV Rev 3:14 are bold-italic and noted as: A | |
|--|------------------|
| New Living Translation 14 Write this letter to the angel of the church in Laodicea. <i>This is the message from the one who is the Amen—the faithful and true witness, the ruler of God's creation: (2007) . . . one who is the Amen—the faithful and true witness, the beginning of God's creation.</i> | 17 A A |
| New Revised Standard 14 “And to the angel of the church in Laodicea write: <i>The words of the Amen, the faithful and true witness, the origin of God's creation:</i> | 18 A |
| Revised Standard Version 14 “And to the angel of the church in La-odice’a write: ‘The words of the Amen, the faithful and true witness, the beginning of God's creation. | 19 A |
| The Message 14 Write to Laodicea, to the Angel of the church. <i>God's Yes, the Faithful and Accurate Witness, the First of God's creation, says:</i> | 20 A |
| The Darby Translation 14 And to the angel of the assembly in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God: | 21 |
| The Webster Bible 14 And to the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; | 22 |
| Third Millennium Bible w/ Apocrypha 14 “And unto the angel of the church of the Laodiceans write: `These things saith the Amen, the faithful and true witness, the beginning of the creation of God: | 23 |

| Table 11 Cont. Bible Variations of Jesus Revelation 3:14 Altered KJV Rev 3:14 are bold-italic and noted as: A | |
|---|---------------------------|
| Today's New International Version 14 "To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation. | 24 A |
| Weymouth New Testament 14 "And to the minister of the Church at Laodicea write as follows: "This is what the Amen says—the true and faithful witness, the Beginning and Lord of God's Creation. | 25 A |
| World English Bible 14 "To the angel of the assembly in Laodicea write: "The Amen, the Faithful and True Witness, <i>the Head of God's creation, says these things:</i> | 26 A |
| Wycliffe 14 And to the angel of the church of Laodicea write thou, These things saith Amen, the faithful witness and true, <i>which is beginning of God's creature [that is the beginning of God's creature].</i> | 27 A |
| Young's Literal Translation 14 `And to the messenger of the assembly of the Laodiceans write: These things saith the Amen, the witness—the faithful and true— <i>the chief of the creation of God;</i> | 28 A |

The idea that Jesus is the ruler, head, chief or originator has been interpreted by literally applying the first four verses of John's Gospel; namely: (1) In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not anything made that was made. (4) In him was life; and the life was the light of men.

The opening lines of John's Gospel gives Christian religious leaders justification for claiming Jesus is God for two apparent reasons: one, the pronoun "him" is not capitalized, which means Jesus, not God, is the subject and two, verse four makes it clear that the light of men is none other than Jesus. Since Jesus is attributed to creating anything that was made, Christian leaders then conclude that Jesus is also "*the ruler of God's creation.*" But this is a contradiction because "*God's creation*" in the very same phrase, "*the ruler of God's creation,*" indicates that it was God, not Jesus, who is the Creator.

Because of this contradiction, the Church Fathers developed the concept of the Trinity, which conceives God consisting of three persons (Father, Son and Holy Spirit). But once again, it becomes a foolish concept to believe God came into being with a Son as a helper to create the entire universe. Man was created billions of years after God's creation of the universe. Common sense reveals that Jesus was never needed until the existence of mankind. God gave Jesus as a gift to command mankind to follow the Word of God—*love one another.*

When religious leaders of the church interpret that Jesus is Amen, it is disingenuous and dishonest. Why? They ignore or lack knowledge of Egyptian history that reveals Amen was a god worshipped by millions of people living in Egypt, Nubia, Palestine, and Syria. The worship of Amen began many centuries before Abraham's people entered Egypt and the Priesthood of Amon wrote the scripture "Amon as the Sole God," which extolled Amen as the one universal god before the Moses exodus.

A review of the twenty-two alterations to Rev 3:14 appears to be an effort by Christian religious leaders to promote the idea that Jesus is Amen. To demonstrate this allegation, a few interpretations given by Christian ministers are provided below. The reader may judge if, in fact, the author's interpretation that Amen is God's first introduction to mankind is valid over their belief that Jesus is Amen.

Revelation 3:14 by John Ritenbaugh

John is Pastor at Church of the Great God in Charlotte, North Carolina.

Extracted from: <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/30761/eVerseID/30761>:

Jesus Christ calls Himself “the Amen, the Faithful and True Witness . . .” We say “Amen” at the end of a *prayer*. What is “amen”? It affirms that the prayer is true and one agrees with it. Here Jesus is the Amen. Descriptive terms follow it to help us understand—He is a “Faithful and True Witness.” Christ is the faithful and true witness of God—His example is an exact representation of what God would be like if He were a man. Already, He is contrasting Himself with the *Laodicean* and what He finds so distasteful. They are faithless in carrying out their responsibilities to Christ. They are lukewarm—good for nothing but vomiting.

We have been called to be witnesses. Through the prophet Isaiah, God says, “[Y]ou are My witnesses . . . that I am God” (*Isaiah 43:12*). He has made witnessing our *responsibility*. We witness with our lives, but the *Laodicean* fails miserably as a witness because he is so worldly. The only witness Christ gets out of him is that he is worldly, which is spiritually useless.

The illustration described here is as if the *Laodiceans* were on trial and Christ, the Faithful and True Witness, is testifying against them. As the Source of all creation, He is not fooled by their diplomacy and compromise: He sees their witness is unfaithful and untrue. In fact, the word *Laodicea* means “judgment of the people,” and the entire letter is a study in contrasting judgments, the *Laodicean's* and God's. The physical man looks at his material and social circumstances and evaluates himself as spiritually sound. On the other hand, the spiritual God looks at the same person and sees spiritual poverty.

The above discourse for Revelation 3:14 by Ritenbaugh fails to show why Jesus calls himself “the Amen, the Faithful and True Witness . . .” His sermon focuses on the *Laodicean* people who were lukewarm in following the commands of God. He left out why Jesus is Amen and sidesteps the very relevant phrase by Jesus that Amen “is the beginning of the creation of God.” Perhaps the pastor does not want to present the one fundamental premise that God was the Logos, the divine animating principle pervading the universe.

A portion of another sermon is provided by the very fine and dedicated pastor Tom Rietveld, which is titled Revelation 3:14-22, PSBC 4/1/2001, updated 10/31/2004.

Pastor Tom Rietveld refers to their Bible, the *New International Version* (©1984), which alters Revelation 3:14 as shown below:

To the angel of the church in Laodecia write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation.

Pastor Rietveld writes:

For the seventh time, in these three chapters, we have a unique introduction of the Lord of the Church, to His church in a specific location. To Laodecia, Jesus calls Himself three things:

First, He says He's the AMEN. In Isaiah 65:16, God is called "the God of truth" twice. But the Hebrew phrase we translate, "the God of truth," is most accurately translated, "The God of Amen." I bring that up because the word, "Amen" is a word that is used to confirm or affirm a statement. So, when Jesus calls Himself, "Amen," here, He's saying that what He's about to say to this church and to us is foundational, authoritative, faithful and true. In essence, if Jesus says it, then "amen," so be it, period! Pastor Rietveld misconstrues or misinterprets Jesus because in Revelation 3:13 Jesus tells those that hath an ear to listen to what the Spirit (of God) said to the churches. That Spirit must therefore be God or Amen who is referred to in the very next verse, 3:14.

Pastor Rietveld continues:

Second, He says that He is "the faithful and true witness." Now, what He is witnessing to is what things are important to God. And if you go back to Revelation, chapter 1, you'll see that the reason He is such a good witness to what is important to God, is because He is God—"He is the One who is, and who was, and who is to come, the firstborn from the dead and the ruler of the kings of the earth." (see Rev. 1:4-5). That's a description Jesus gives to Himself, which is an unmistakable description of the God of the universe.

Pastor Rietveld appears to be in error by stating that Jesus is witnessing what is important to God concerning the churches because it is Amen that Jesus introduces as “the faithful and true witness.” Also, to identify Jesus as “the God of the universe” is somewhat heretical, for it denies God as the first to come into being from the beginning. To place Jesus before God when in fact it was God that created Jesus with the conception of Mary by his Holy Spirit does not follow the Gospels of Matthew and Luke. God gave mankind Jesus by imparting his essence or Logos within Mary and Jesus was made flesh to deliver the Word of God.

Pastor Rietveld continues:

Third, He says, “He is the ruler of God’s creation.” This is the same as saying that He is the creator of creation. This is another reference to His “God-ness.”

The pastor is using an altered phrase, “the ruler of God’s creation,” instead of the original Revelation 3:14 phrase, which states Amen is “the beginning of the creation of God.” However, the pastor’s statement that Jesus is “the Ruler of God’s creation” does not make Jesus the creator. The pastor is correct in that Jesus may be the ruler of God’s creation, for truly it is God who is the maker and creator of all that is.

Countless pastors, ministers, and priests claim that Amen is Jesus due to their interpretation of the first lines of John’s Gospel and acceptance of the Trinity that defines God as the embodiment of three “persons,” Father, Son, and Holy Spirit. Their accepted beliefs have given them justification to interpret that the Amen in Revelation 3:14 is Jesus, but by doing so they deny the truthfulness and honesty of Jesus. Certainly, Jesus was not a shy man of God, for he was highly capable of speaking for himself and would have stated Revelation 3:14 in the first person instead of referring to Amen. Clearly, Jesus has referred to Amen as the “spirit” in Revelation 3:13 who told the things that must be heard and introduced that spirit as Amen in Revelation 3:14. One can only conclude that the “spirit” was God or His Holy Spirit that had Jesus announce in 3:14 that it is Amen who is the faithful and true witness, the beginning of the creation of God.

Throughout the New Testament, Jesus speaks for himself and does not resort to another entity like Amen. Jesus referred to Amen instead of himself because he wanted to reveal a revelation, a truth, he intends for all people to acknowledge.

The following pronouncement and command by Jesus shows that he will always speak in the first person.

John 14:12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

John 15:17. These things I command you, that ye love one another.

Jesus also reveres the Spirit of Truth by stating in:

John 16:13. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.

Reference to Amen as the spirit of truth in 3:13 and as the faithful and true witness in 3:14 means Jesus meant another entity. It is this spirit that told Jesus what to say to the churches. In John 16:13, Jesus is referring to the Holy Spirit, the Comforter, an entity other than himself. It appears it is this spirit that Jesus refers to in Revelation 3:13.

Church leaders have misinterpreted what Jesus said in Revelation 3:13 and 3:14 by instructing followers that Jesus is Amen. This may be because they are not knowledgeable of the history of Amen. However, there may be a poignant reason why they may intentionally misconstrue and discredit that Amen is a god still worshipped by many people in Africa. Perhaps, they believe that such an acknowledgment that Amen is the beginning of the creation of God may lessen the belief of the Judaic god considered as the God who created the heaven, earth, and all therein in seven days.

Such fear is prevalent with arrogant men, but it is truth that sustains belief in God. To learn and acknowledge the roots of belief in the one universal god can only allow further spiritual growth in God and advance mankind onto the next stage of development as creations of God. If religious leaders continue to misconstrue, misinterpret, and ignore our history, then our legacy for the belief in God can only result in continued lies, inconsistencies, and myths that will eventually destroy the belief in God.

8.4 Jesus's Revelation Presents a Religious Challenge

Considering that the Egyptian hieroglyphic code was broken and translations were made possible by Egyptologists, such as E. A. Wallis Budge and James H. Breasted, a little more than one hundred years ago, it is understandable that many biblical scholars and religious leaders may not have read that Egyptian religious beliefs have had a profound influence on the development of Judaic, Christian, and Islamic scripture. Unfortunately, the lack of ancient Egyptian history may have prevented religious leaders from learning about the most wonderful findings revealed by the dedicated efforts of James Breasted and E. A. Wallis Budge.

Could it also be that leaders of the major religions fear that when worshippers learn that God first revealed himself to the Egyptians as Amen, the integrity of their holy scriptures will be weakened? Except for Jesus Christ in Revelation 3:14, the scriptures of Judaism, Christianity, and Islam do not honor Amen as the god of creation. This fear is very real, but it was God who intended for worshippers of the three major religions to consistently remember and announce His name at the end of a prayer, supplication, giving thanks and praise, and singing Amen in reverent tones.

It appears that God inspired John's Revelation to present a challenge to the Judaic, Christian, and Islamic religious leaders to unify their beliefs by accepting that it was He, in the name of Amen, that mankind came to know Him. This author asserts that God has used Jesus Christ to reveal this truth in Revelation 3:14 because he knew that His name, Amen, would live on into modern times and would be the bond needed to bring the three religions together.

It is hoped that religious leaders will honor the words God's Holy Spirit had Jesus announce to those "that hath an ear." When religious leaders of Judaism, Christianity, and Islam acknowledge that they all pray to the same god, Amen, the human race will then be set on a religious breakthrough based upon truth. Truth was the prime attribute admired and followed by the Egyptians. When fears people have of losing their religious identity are resolved, they can all pray to the same god with pride. There is need for a religious renaissance to acknowledge the truths of mankind's spiritual legacy. The ultimate objective of religious leaders is to teach the Word of God and thereby bring our sisters and brothers throughout the world together in peace and love.

8.5 Recommendations for Religious Leaders and Worshipers

Religious leaders of the three basic faiths must put aside dogmatic reasons for having their people believe their god is unique to them only. It is the name *Amen* that has survived over four thousand years and reigns over Yahweh and Allah. Yahweh is a god who dwelt on the slopes of a wilderness mountain and descended upon it in fire and smoke.⁵⁸ Allah is not the name of a god but an Arabic word meaning one god. When the three religions concede that God introduced himself to mankind as Amen, then they will acknowledge truth. The present definition for "amen"—"so be it"—should be revised and revered as the name of God. The following recommendations will cause much controversy. However, intelligent men with loving hearts for sisters and brothers around the world will be able to understand that long-held doctrines can be revised based upon reason and truth.

- ***The three basic religions worship the same god.*** Religious leaders must be truthful and loudly proclaim that Jews, Christians, and Muslims all worship the same God.
- ***The name of God is Amen.*** Men have conceived God in different stages and by different groups of people. The one-god concept was conceived as Atum, who came into being by himself and was the creator of all things. Early man was so

⁵⁸ John B. Noss, *Man's Religions*, page 362.

closely attached to and awed by the wonders of nature that he developed the worship of many gods. To break away from the past of multiple gods and develop the first one-god concept was a feat that could only be accomplished by a man in power; that man was the pharaoh Ikhnaton (Amenhotep IV). The Egyptian priesthood later took Ikhnaton's writings and formalized them into scripture that defined the god Amon as the creator of all things. It is remarkable that the name Amen is still pronounced at the end of a prayer, supplication, giving thanks, praise, and singing his name in reverent tones. In John's Revelation 3:14, Jesus, a man of truth, worshipped by many as the Son of God, has acknowledged Amen:

And unto the angel of the church of the Laodiceans write;

*These things saith the **Amen**, the faithful and true witness,
the beginning of the creation of God.*

- ***The three basic religions must open their doors to all people.*** By having the same God, the leaders of Judaic, Christian, and Islamic religions are obligated to open the doors of their houses of worship to all those who believe in that same god. To restrict their temples, churches, and mosques to only those who subscribe to the practices and rites of their religion is to prohibit the children of God from seeking, inquiring, and learning more about the god they worship. The religious leaders who are proud of their practices and the doctrines they teach will surely welcome the sisters and brothers of any nation. If not, their religion is nothing more than a sham, a cult for arrogant human beings who believe that they are better than their sisters and brothers of other ethnic groups and countries.
- ***People must go to each other's houses of worship.*** It has been acknowledged that the three basic religions all pray to the same god. God has made himself known to different groups of people at different times so that they could eventually benefit in accepting God's Holy Spirit of compassion and love. Followers of Judaism, Catholicism, and Islam, and their many sects, have

an opportunity to visit different houses of worship. Several benefits will be derived:

1. Worshippers will learn other aspects of their god and how he has revealed himself to his children.
2. Worshippers will learn why religious doctrines have been received differently for different peoples to serve their needs for moral direction.
3. By attending the services of different religions, people worldwide will be able to learn to appreciate the differences in how they worship the same god.
4. Rabbis, priests, ministers, caliphs, imams, and mullahs of Judaic, Christian, and Islamic religions will be able to teach sisters and brothers from different nations about their prophets and holy scriptures.
5. The sermons from the religious leaders will be given more significance because, like businesses in competition with each other, they must reach within their beings to bring relevance from within their holy scriptures to their congregations.
6. Finally, the tolerance and respect people give to each other's religions will, in time, cause them to merge with a unified conception of their god and his commandments.

It is inconceivable that any house of God would prohibit the sisters and brothers from different nations, creeds, and beliefs from attending their holy services. However, from a practical view, because arrogance and bias does exist both with religious leaders and their followers, the following approaches are recommended:

- *Sisters and brothers of different nations must attend different houses of worship in groups.*
- *Where a language barrier exists, obtain an interpreter from the house of worship being visited.*

- *Show appreciation for receiving instruction from another house of God by giving an affordable donation.*

People who are proud of their religion will be honored that others are interested in learning more about their religious practices and teachings. Dear people, seek to break down religious barriers of ignorance with the above recommendations so that *sisters and brothers from all nations will love one another*.

- ***Religions must update and improve their Holy Scripture.*** The revision of outdated dogma is not sacrilegious or blasphemous as strict religious leaders would like people to believe. Figure 17 reveals that the Egyptians evolved the conception of one god beginning from the First Dynasty to the Nineteenth Dynasty. After Ikhnaton focused on the concept of one god, Aton, about 1370 BCE, the Priesthood of Amon updated their religious scripture in 1270 BCE and proclaimed Amon as the sole god. Twenty years later, in 1250 BCE, Moses walked out of Egypt with worshippers that believed in one god. His conversations with God were recorded in the Book of the Covenant, which initiated the Torah during Solomon's reign around 950 BCE. By 444 BCE, the Five Books of Moses were finalized by the efforts of Ezra and Nehemiah.

After the Jewish-Roman wars, which caused near annihilation of the Jews throughout Israel and complete destruction of Jewish towns and cities, a sect of Jewish holy men saw a need to salvage their legacy in the belief in one god. Their writings led to the creation of the New Testament. Therefore, holy scripture is not cast in concrete. Rather, it is revised due to critical events. But also, revisions become necessary as mankind grows in intellect, experience, and knowledge of the world around him.

When will present-day religious leaders become receptive to the needs of a more civilized world by getting their greatest minds to revise scripture that was written as long as three thousand years ago? Religious men have been reluctant to add, modify, or change the revelations of men who were inspired in an ancient world. Where are the courageous minds like those of Ikhnaton, Moses, Jesus, and Muhammad who set out to

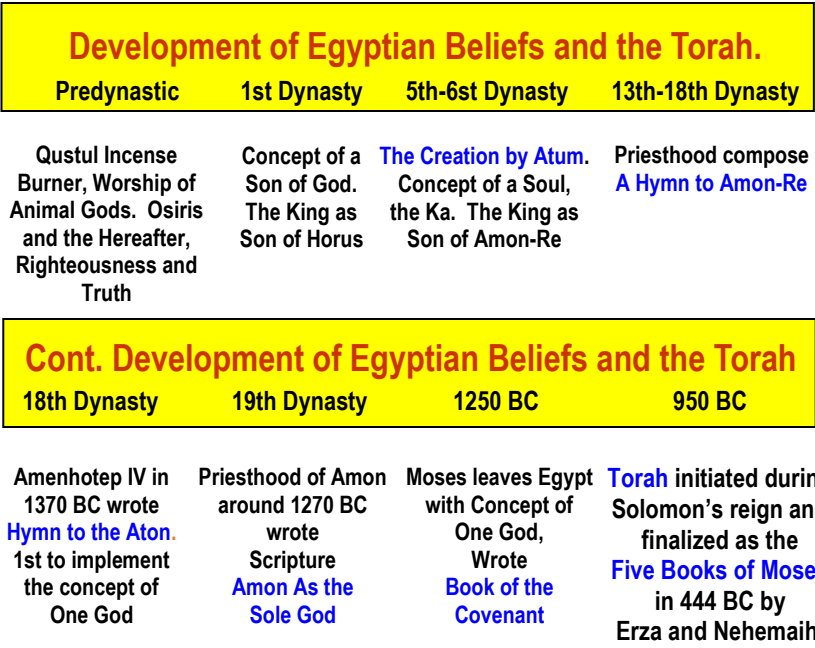


Figure 17. Scripture evolves as man gains knowledge

direct humanity on a path of righteousness, compassion, and love? The Egyptian Priesthood of Amon had the ability to revise their dogma. This proves perceptive and courageous men are able to change a belief system with needed improvements. Surely there are intelligent and loving people today who have the ability to enhance scriptures with the needed changes which the world of the future will require.

- *Don’t wait for a prophet for inspired revelation.*

Sons and daughters of God need not be prophets to communicate with God. There are highly capable people with loving hearts and brilliant minds who can revise the holy scriptures of the Judaic, Christian, and Islamic religions. The man that implemented the concept of one God and made it a reality was Ikhnaton. He was an educated man with sensitivity and creativity who was not inspired from without but from within his own heart and mind. To wait for someone to be informed in a dreamlike state of mind is fruitless and ridiculous. The greatest innovations and inventions in music, medicine, and the technical spheres were conceived by thought

and hard work that logically built upon itself until thought became a reality.

- ***Much of holy scripture is valuable—build upon it.***

The scriptures of the Judaic, Christian, and Islamic religions have many common themes, and of course, we must preserve the best to create a more meaningful whole. Moses learned much scripture from the Egyptians as an adopted son of an Egyptian pharaoh. He condensed many of the instructions and laws that Egyptians followed in order to enter eternal life and, inspired by his one-god belief, wrote the Book of the Covenant. By 950 BCE, Jewish priests initiated scripture that led to completion of the Torah in 444 BCE. Jesus came along and simplified the law so that many more sheep could join the fold of the chosen ones. Muhammad, influenced by followers of the Torah and new Christian faith, created the Qur'an as a new "book" of righteousness. He and his religious leaders used the Qur'an as an instrument to forcefully unite the multiple Arabic tribes and people from other countries into an Islamic nation. These holy men used the conception of god of the Judaic and Christian religions and made it applicable to their own people. So, it is shown, history confirms that inspired men learn from the scriptures of their predecessors and adapt what they have learned for use by their own people.

- ***Education and science are essential elements for knowing God.***

The most wonderful gift with which God has endowed mankind is an inquiring mind. Without it, people could not possibly possess the spirit to come to know him. The ideas of being all one can be, tapping into one's abilities and creative talents to make your creator proud, is what should be taught in every home and by every religion. It is through education and the sciences that people not only learn to understand themselves better, but also eliminate ignorance by exploring their world. The benefit will be a greater appreciation of how He has created life throughout the universe. Someday, if mankind is truly blessed, they may come face to face with intelligent aliens. It is knowledge that must be sought. Fear and the repression of knowledge can only lead to disbelief in God

because the human spirit will be reduced to ignorance. Through exposure of the wonders of God's universe, people are sure to gain a greater understanding of themselves and God. By extending perception of God beyond heaven and earth to the expanse of the universe, all life will be revered and God becomes a greater reality.

- ***Recommend a council for religious unity.***

The three great monotheistic religions, Judaism, Christianity, and Islam, have a responsibility to teach the sisters and brothers throughout the world to *love one another*. To implement this objective, it is recommended that these three religions form a *council for religious unity*. The leaders from these religions must communicate with each other with sincere and honest efforts to make compromises in their religious doctrines. It is recommended that the leaders of these religions look at their doctrines, list them, and pick out those doctrines that need to be revised or eliminated so that all may start on a course of unification of their belief in the one god. This initiative will require extremely brave and courageous leaders who understand that it is the very roots of religious scripture that divide people in today's world.

It is true that religious councils have been formed in the past, are still operable, and convene annually or biannually. They have to consider keeping the number of participants as low as possible by electing the more perceptive and courageous leaders for representation. It is recommended that only six religious leaders each from the Judaic, Christian, and Islamic religions are selected to represent the majority of their sects. There are numerous fundamental sects, but all Judaic, Christian, and Islamic religious leaders predominately adhere to the Old Testament, New Testament, and Qur'an, respectively. Consequently, those sects not represented should feel that the elected esteemed leaders will represent them with foresight, intelligence, and love of humanity. Such an objective is necessary because of the difficult task of rising above dogma inculcated in much of their lives.

Today, there are people who think that the three religions pray to different gods. This is not just a sad reality; it's a shame that religious leaders have not united the sisters and brothers of our world through

love. The religion that advocates terror and the murder of innocent lives has got to take a real look at their holy scriptures and see if, in fact, the rhetoric and teachings precipitate violence and hate. If so, they must make an honorable effort to correct what once was well-intended guidance but now an abomination to the Word of God. Of Ikhnaton, Moses, Jesus, and Muhammad, only Ikhnaton and Jesus were men of true peace and love. Let us remember that Moses killed about three thousand of his own people and invaded Canaan. Muhammad converted many people in the towns and cities within his own country by the sword, and his successors, caliphs, and imams conquered other lands with the threat of conversion to Islam or death. The recommendation here is clear; much of holy scripture is outdated, and religious leaders would better serve mankind by building upon much of what men of peace and love have taught to bring sisters and brothers closer to God.

8.6 Scriptures Need to Be Improved

Dear reader, the author has shared with you facts and findings of a marvelous civilization to understand the context of one of the most profound words of a man of God. A key verse in Christian scripture, Revelation 3:14, has been misinterpreted and misconstrued by Christian religious leaders because they will contort the words of Jesus rather than admit any knowledge of Amen as being “the beginning of the creation of God.”

In light of the knowledge that has surfaced from the findings originally presented in *Future of God Amen* and reiterated in this book, it is depressing to find devout religious leaders are not able to reveal the truth that the Egyptian religion is the father of the Judaic, Christian, and Islamic religions. Hopefully, this book provides the grounding to understand more completely the development of our monotheistic God.

People from all civilizations have always sought to understand their world. Awed by nature's beauty, they felt moved to acknowledge a creative force, which led them to create meaningful forms of worship. For people today, there should be no fear or shame in exploring the past to gain a better understanding of the god they may worship.

The god many believe in today has been revealed through man's spirit, imagination, and love for the god he created in his own image. The philosophical questions of who created the universe, the first atom, and the enormous amount of matter, galaxies, and stars lead one's mind to ponder the wonder of it all. The world has become much larger than it was to the minds of men four thousand years ago. Today, many realize that there may be other intelligent life in the billions of galaxies in the universe. This leads one to not only revere life on this planet, but to also eventually love and respect alien life that may come to visit us in the future. Our future depends, first, on how much sisters and brothers, throughout our world, love one another.

The evolution of our monotheistic God took thousands of years and, in the process, underwent many changes. This should come as no surprise, for each generation has developed concepts that were embraced and improved upon. This has been true in the scientific and technical spheres, whereby scientists have learned to substitute and communicate at the speed of light. Change also occurs in our religious heritage. In the past with Egyptian priests, it has become obvious to many of their great minds that their holy scriptures must be reviewed and updated. Religious leaders today and tomorrow must embrace change to improve the relationships between people of different lands.

Many passages in scriptures are out of date and many that once served to unite a unique people are no longer applicable. One need only to turn to the Torah to see outdated passages dealing with ancient animal sacrifices, specific details for the garments of the priest, and detailed measurements on how to build a place of worship, an altar, and its accessories (refer to Exodus 23, 25-31).

As shown in subsection 7.3, many passages in the Qur'an are an abomination by inciting bigotry, hatred, violence, and the killing of innocent people who do not believe in Allah. It appears that the main purpose of the Qur'an, as carried out by Muhammad and his followers, was to unite a people that had a multitude of gods and unify them both spiritually and as a nation. But these God-fearing people have taken their belief and carried it to an extreme by conquering other people and converting them not by love, but by the sword. Today, the Muslim sect called the Taliban is a disgrace to their people as they murder innocent

human beings and restrict their people from developing their God-given capabilities.

The Old and New Testament is also not immune to criticism as revealed in subsections 7.5.1 and 7.5.2. One may also read John Shelby Spong's book, *The Sins of Scripture*. Here, one is apprised of the pain suffered by Jews because of anti-Semitic references in the Bible. This pain has been extended to homosexuals by negative references. Women are still regarded as second-class citizens, whereby, even today in Jewish temples, Catholic churches, and Islamic mosques, they are not considered capable of being priests and delivering valuable insights in sermons. Still worse, the fruit tree myth has made women the source of blame for man's fall from the grace of God. Yet sons and daughters look to their mothers to raise, guide, discipline, and love them.

Change is essential if religious institutions are to keep pace with their worshippers as they acquire more education and the ability to inquire and seek meaning in their lives. If religious leaders continue to cling to worn, outdated passages of their holy scriptures, they will only become a further embarrassment to discerning and intelligent people. By not acknowledging the need for change, they will find their religious myths ridiculed and their institutions laughed at because their words no longer provide the guidance and spirituality people so much desire.

Can our religious institutions, be they of Jewish, Christian, or Islamic origins, afford an outcome that is a disbelief in God, which is sure to develop in the future? There are many brilliant minds that would gladly assist in the reformation of their religious institutions and holy scriptures. But will those entrusted with the responsibility of religious leadership be courageous and perceptive enough to accept assistance and improve their doctrines? Or are they so indoctrinated that they cannot search their hearts and minds to find the truths and words of love that can truly guide their worshippers?

As a man who has learned to love all people, the sisters and brothers of this world, there is hope for change. Human beings are born with the gift to love; it is the one gift that ensures their survival. The following section provides recommendations for religious leaders and their worshippers from all nations. They are provided as a starting point for many more

necessary changes. Surely, there are men and women who have the talent and gifts to help implement the recommendations offered and commend many more to improve the morality and spiritual nature of mankind.⁵⁹

The most obvious changes and additions that are required in the scriptures of religions are:

- **Killing of human beings on a one-for-one or genocide basis is forbidden.** Any leader or person that advocates the taking of life must be immediately put on trial as a danger to the rest of the world. Incitement to kill must be met swiftly with imprisonment. The people of any nation have a responsibility to eliminate murder.
- **Women are to be treated as coequals of men.** The idea that the man is the authority of a family unit because he emulates God the Father is an infantile notion. Many men do not match the intelligence and sensitivity of many fine women. The myth that Eve is responsible for man's downfall and ushered in the concept of original sin is to be rescinded. A book of scripture that denigrates our most beautiful counterpart and partner in this world must be corrected. The fruit tree myth was conjured up by inadequate men who tried to explain their loss of immortality by placing the blame on women.
- **Respect all of God's creations.** This includes not only the mentally and physically deficient, but also those who prefer to love others who are of their own gender. Those who wish to love one's own gender and do not induce others who are meant to love the opposite sex should not be deprived of that love. God has made human beings differently to serve a purpose; to harm those who choose to love their own gender is unacceptable. Human beings who are fortunate to love the opposite sex are blessed with being able to explore the marvelous intimacy of another gender. If a same-gender choice is made by two people

⁵⁹ Nicholas P. Ginex, *Future of God Amen*, pages 318-320.

who are truly committed to a sincere and loving relationship, allow them to find their own happiness.

This author believes that people can “see” much more than they permit themselves to “see.” Hopefully, this book will lift the veil from the eyes of those who wish to “know God” founded on truth. It provides an opportunity for perceptive and courageous religious leaders to unify their scriptures and create a path of love for all sisters and brothers. By adhering to the commandment from God—*love one another*—they will save not only their own religions from eventual decay but, more importantly, will also save the spiritual heritage of the human race.

8.7 Two Profound Verses and Word of God

As the author of *Future of God Amen*, my research efforts of the past led me to “see” the linkages in human thought that finally, after many years, conceived one universal god. Of the many statements and commands our ancestors have received from God, I became knowledgeable of two profound verses delivered by a man of God, and it is these two that I leave my readers with in this closing chapter.

8.7.1 Daughters and Sons of God

A concept too often overlooked in the many sermons by religious leaders will serve the reader well by visiting John's Gospel 1:12. There, he states that anyone can become a Son of God.

*But as many as received Him, to them gave He power
to become the Sons of God, even to them that believe
on His name.*

This is a wonderful statement, but it failed to include our most precious partners, our wives and our daughters. This is another reason for improving our scriptures. It appears that our ancestors were ruled by men for men with little regard to women. I am sure that God would prefer to have our religious leaders rewrite John 1:12 to include our daughters as shown below:

*But as many as received Him, to them gave He power
to become the Daughters and Sons of God, even to
them that believe on His name.*

Another verse appears in John 14:12 that reveals that the power given by God to his sons and daughters is substantiated by Jesus himself. There, Jesus confirms that those who believe in him will do even greater works:

*Verily, verily, I say unto you, he that believeth on me,
the works that I do shall he do also; and greater
works than these shall he do; because I go to my
Father.*

This is a wonderful statement whereby Jesus makes it known that greater works shall be done by those who believe in him because he must go to his Father. These two statements reveal that there will be other sons and daughters of God, a truth very rarely taught by our religious leaders. Why? Is it possible that such a possibility could lessen the godliness of Jesus as being the only Son of God? These statements leads one to ponder if Jesus was a Son of God spiritually but not genetically by being imbued with the Logos or essence of God.

Many people believe that Jesus was, as Jesus so often stated, a Son of Man. The Bible makes an effort to document that Jesus comes from the long line of David, which gives credence to the fact that he was born with the genes of a man and a woman. In Figure 18 we see that Jesus in all four Gospels always referred to himself as the Son of Man. Only in the last Gospel of John did others, not Jesus, state that he is the Son of God. As a man of truth, when Jesus explicitly states he is the Son of Man seventy-six times versus only six times others address him as the Son of God, it becomes apparent which is the truth.

Yes, it is true only in John's Gospel do worshippers become aware that Jesus may be thought of as the Word made flesh where the Word is the Logos or essence of God. But remember, John's Bible was produced at least two generations after the death of Jesus, and by this time the church had grown in power and authority. Also, during that period it was easily accepted that a man may be thought as being not only a Son of God but a God as well. For the church to raise Jesus to a God is understandable

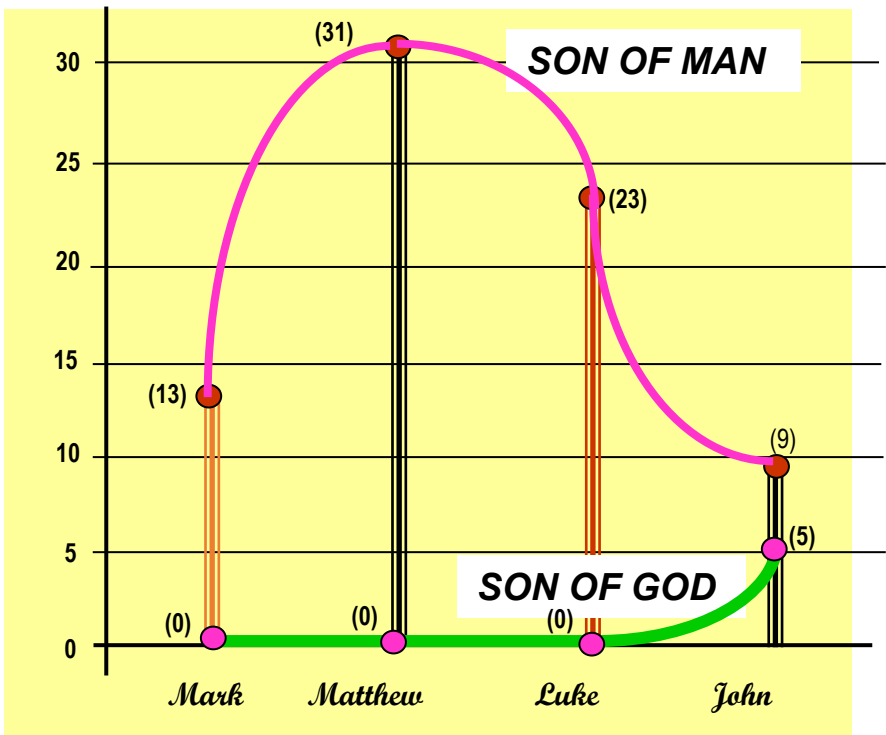


Figure 18. Jesus uses “Son of God” only in John

in light of the long line of Caesars referred to as gods at that time. Also, the Egyptian worship of their pharaohs as the Son of God may have encouraged the church to emulate such a concept. The truthfulness of Jesus and his communion with God has given the world wonderful verses in scripture as recorded in John’s Gospel. It was through his love of God and the dissemination of his Word that Jesus simplified all the law with the great *new* commandment.

8.7.2 The Word of God

The Gospel of John takes on a very different approach given in Mark, Matthew, and Luke. He omits the genealogy of Jesus, identification of the twelve apostles, the Lord’s Prayer, many parables, the destruction of

Jerusalem, and the two great commandments. Instead of repeating the two great commandments, a *new* commandment is given by God through

Jesus. Stated as a command and not the familiar “Thou shalt not,” Jesus states the last command given by God—*love one another*. Jesus announced this command three times and yet, religious leaders always refer to the two great commandments with little emphasis on God’s greatest and last command.

Many people believe in God. Yet few people know the Word of God. John associates the Word as being Jesus, but *what* is the *Word of God*? It is what God instructed Jesus to tell the world. It was the last command given by Jesus in the Gospel of John. He was so emphatic, he proclaimed the Word of God three times as a command—*love one another*:

John 13:34. *A new commandment I give unto you,
That ye **love one another**; as I have
loved you, that ye also love one
another.*

John 15:12. *This is my commandment. That ye
love one another, as I have loved you.*

John 15:17. *These things I command you, that ye
love one another.*

In the entire Bible, there is no greater command given by God through his surrogate Jesus Christ. Jesus states it is his commandment, which places him as the authority to speak for God. For this reason, Jesus is the Word of God.

Jesus was not required or needed to speak the Word of God *until mankind came into being*. The Word was intended for mankind as God’s final command—to *love one another*. There was no use for the Word in the beginning because mankind did not appear until God made the billions of galaxies with their billions of stars and numerous planets whereupon life could evolve. The Word was only meant for man, not for other life-forms in the universe. This logical premise is another reason why it was God who presented the Word through Jesus. For further clarification, the Word is not the Logos. The Logos is the animating creative force that is the essence of God.

With today's turmoil and clash of religious ideologies that may lead to a Third World War, the **new command** by God announced by Jesus is perhaps of greater relevance today than the two great commandments in Matthew 22:37-40, in which Jesus said, "hang all the law and the prophets." God simplified the two "thou shalt's" with **love one another**. It is the command to guide mankind toward peace and harmony on Earth.

There will be hope in the world when religious leaders will recognize that holy scriptures are not encased in concrete. They must be open to welcome daughters and sons of God who will step forward to meet the task of revising and improving the holy scriptures of the three basic religions that venerate the same God. It would be so beneficial if all the monotheistic religions, having the same God, jointly form one holy scripture that will serve mankind for future generations. If present-day religions ignore this challenge, they will eventually fail in conveying the true spirit of God. They will not only stagnate, crumble, and die, but people will also no longer believe in the spirit that is a part of humanity. Worse yet, people will see these religions as worn-out institutions. They will perhaps laugh at and ridicule what should have been mankind's salvation. Can religious leaders of the three faiths unify their beliefs, which could elevate humanity to a higher level of consciousness, righteousness, and truth?

Anyone who searches for the truth and encourages people to love one another is a viable candidate to update our holy scriptures. Scripture has been developed and revised so many times that religious leaders, educated and groomed to guide the spirit of humans, have a responsibility to use their God-given gifts to continue to improve their doctrines. They may need to be open-minded to accept recommendations by daughters and sons of God who are gifted with perceptions of love and humanity. It is hoped that religious leaders remember that God gave mankind the gift of free will so that their spiritual and intellectual attributes could grow. Religious leaders must heed the call to provide the insights and perception needed to enlighten the spirit of human beings by revealing God's Word—*love one another*.

In *Future of God Amen*, the last thought was a question. Who will dedicate their lives to becoming the daughters and sons of God? A proactive solution is to not wait for several outstanding individuals with

loving hearts and perceptive minds; it will be us, the millions of people around the world, who must stand up to the religious leaders and demand they all teach the Word of God—*love one another*. Nothing will happen by continuing to rely on the bureaucracy and entrenched institutions that follow worn-out dogma. Holy scriptures must be revised. We are all children of God, and we are responsible to guide our own destiny for a belief system that is capable of change. Change is possible by being involved to improve the character and integrity of all people, which can be accomplished with a unified belief in God that is truly guided by the Word of God.

9.0 Appendix: Author Initiatives

My dear reader, it is with great humility that I reach out to you. My sole purpose in writing this book was to distill the salient facts and findings presented in its predecessor, *Future of God Amen*.

As a man of seventy-six years, I have written these two books out of a compulsion to inform people around the world how our ancestors of a civilization, almost lost in antiquity, have helped to instill a morality and belief in God we follow today. Were it not for dedicated Egyptologists, we will not be able to benefit from the knowledge of how man came to conceive the belief in one universal god.

If you have found this book opens your appreciation of how man has developed the belief in god and that future generations have built upon that belief to help create the Judaic, Christian, and Islamic religions of today, then this author has served you well.

Having been exposed to many details that link the Bible to the beliefs of the Egyptian religion—to see the linkages of thought that stimulated righteous men to write the Torah, Gospels, and Revelation—it is with much hope that you will be willing to share this knowledge with others.

I have no need to profit from the sale of *Future of God Amen* and *AMEN*. As an incentive to Book publishers, I will enter contracts whereby any profit normally received by the author may be kept by them. My sole purpose is to reach out to people around the world and reveal knowledge about a most fascinating mystery—God. More importantly, these books provide recommendations for Judaic, Christian, and Islamic religious leaders to unify their beliefs and teach the Word of God.

The belief in God will always exist in spite of alternate views by agnostics and atheists. Human beings are made up of the stuff that has created the entire universe. It is this stuff we refer to as inorganic and organic matter, which has evolved life forms that are capable of consciousness and we, as human beings, have advanced to the stage whereby we reach out and try to understand the force that created our universe. Therefore, it is incumbent upon all religious leaders to honor that force we call God and insure we learn from the greatest man of God who issued a command three times—*love one another*.

I therefore appeal to you to introduce this book to your friends and associates. Although this author has put many ideas and thoughts on paper for people to be knowledgeable of a most important mystery in life, the belief in God, it means nothing if others are not informed. The best ideas turn to dust if they are not disseminated to people who thirst for knowledge.

This appendix provides readers of the author's time, effort, and money expended to inform people worldwide about the Word of God and need for religious unity in the belief of God. Hopefully, a perceptive and courageous producer will write a documentary based upon the facts and findings presented in *Future of God Amen* and this book to enlighten the world to the truth of our religious past.

Section 9.1 shows a typical letter this author has mailed with a copy of *Future of God Amen* to 123 religious leaders.

Section 9.2 presents the list of religious leaders that the letter and book were mailed to. Unfortunately, too many thoughts in the initial letter was not a good idea. Change comes slowly.

Section 9.3 shows the press release posted on the Internet for *Future of God Amen, A Call to Daughters and Sons of God*.

Section 9.4 presents appreciation from the Bibliotheca Alexandria Library in Egypt for receipt of one color and one black-and-white copy of *Future of God Amen*.

Section 9.5 indicates a list of public libraries that received a postcard to inform them of availability of *Future of God Amen*. A total of over seven thousand postcards were mailed.

Section 9.6 illustrates a brief overview of *Amen and Jesus' Revelation*. A second book that presents comments and author responses from members of two Internet forums. The interchanges focused on conclusions and findings in *Future of God Amen*.

Section 9.7 illustrates a brief overview of *God, Us, and the Universe*, a third book that presents comments from the www. gather.com Internet forum. It presents comments and responses to fifty-one articles that address the conclusions substantiated in *Future of God Amen*.

Section 9.8 is the press release posted for worldwide distribution on the Internet for the fourth and final book, *Amen*.

Section 9.9 shows the author's attempt to utilize a publicist to assist in advertising *Future of God Amen* and *Amen* to people worldwide. If invited, the author will be willing to participate on radio and TV interviews. More importantly, the publicity may cause a perceptive and courageous producer to see the merits in producing a documentary based upon these books. The truth about our religious past must be known.

Section 9.10 reveals the number of book reviews to be conducted by Kirkus Indie, Clarion's ForeWord Magazine, and BlueInk Review.

Section 9.11 presents an abstract of a paper, *Provide History of Religion and God*, written for the Journal of College Teaching & Learning, which is published quarterly by The Clute Institute. It provides factual evidence surfaced by Egyptologists that verifies how the scriptures of the Egyptian, Hebrew and Catholic religions developed the concept of One-Universal God. The link for this paper is provided below. It was noticed by ERIC (Education Resource and Information Center) and placed on the Internet. ERIC is sponsored by the Institute of Education Sciences (IES) of the U.S. Department of Education.

<http://files.eric.ed.gov/fulltext/EJ1073192.pdf>

9.1 Typical Letter to Religious Leaders

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CA 92728-8625

e-mail: nickginex@gmail.com
website: www.futureofgodamen.com
Cell: 520-400-8454

May 1, 2009

His Holiness, Pope Benedict XVI PP,

I humbly request that as a representative of God you consider supporting and/or participating in the ***Council for Religious Unity***. This Council is intended to be inclusive, and to be represented by you or appointed representative(s), as one of our most respected and authoritative religious leaders of the Christian faith. As it is impossible to know personally all the many religious leaders addressed in the Attachment of this current mailing, it is of utmost importance to me that the objectives of the Council below are also communicated to your faithful associates for their much hoped for inclusion and participation as welcomed members.

Objective 1: Leaders of the Judaic, Christian, and Islamic religions, their diverse sects and denominations, must acknowledge that they and their followers all pray to the same God. They must work together and seek ways to unify their beliefs in the same God.

Objective 2: Religious leaders of the three major religions must be proactive to proclaim that they share a common bond—*Amen*. It is a wonderful testament that religious leaders and worshippers in temples, churches, and mosques say *Amen* at the end of a prayer, supplication, or in giving thanks to God. Jesus Christ proclaimed in *Revelation 3:14*, that *Amen* is, “*the faithful and true witness, the beginning of the creation of God.*”

Objective 3: The Council must teach our sisters and brothers of all nations to follow the Word of God—to *love one another*. As representatives of God, it is your responsibility to raise mankind to a higher level of integrity and truth.

Without the unified efforts of Judaic, Christian, and Islamic religious leaders, divisions of belief will continue to breed bigotry, hate, and violence. Religious leaders cannot afford to be silent. Inaction will prevent religious unity and encourage violence that may eventually destroy human existence.

The enclosed book, *Future of God Amen*, offers many solutions and provides many areas for religious leaders to consider and hopefully follow to bring our sisters and brothers together with the Word of God. It was written to inform people about the origin of their beliefs in God. It reveals the truth of a wonderful civilization that has had a profound influence on the beliefs in God our religions teach today.

If you, and any of your associates, desire to support and/or participate in the ***Council for Religious Unity***, please reply to the e-mail address above. No later than six (6) months from the date of this letter, that is, ***November 1, a Council Status Report*** will be mailed to all recipients of this letter. To learn about this author and why the enclosed book was written, please visit the website indicated above.

Nicholas Paul Ginex

Attmt: List of Religious Leaders

Encl: Book, *Future of God Amen*

9.2 List of Religious Leaders

| Catholic Leaders | Catholic Leaders | Catholic Leaders | Catholic Leaders |
|---|--|---|---|
| His Holiness, Pope Benedict XVI PP. 00120 Via del Pellegrino Città del Vaticano | Archbishop Daniel N. DiNardo Archdiocese of Galveston-Houston PO Box 907 Houston, TX 77001-0907 | Archbishop George H. Niederauer Archdiocese of San Francisco One Peter York Way San Francisco, CA 94109-6602 | Archbishop Roger L. Schwietz Archdiocese of Anchorage 225 Cordova St. Anchorage, AK 99501 |
| Prefect Archbishop William Joseph Levada Sacred Congregation for the Doctrine of Faith Piazza del S. Uffizio 11 (Rcvd confirmation) 00193 Rome, VATICAN CITY | Archbishop Edward Cardinal Egan Archdiocese of New York 1011 First Ave. New York, NY 10022 | Archbishop William Cardinal Keeler Archdiocese of Baltimore 320 Cathedral St. Baltimore, MD 21201 | Archbishop Cardinal Justin Regali Archdiocese of Philadelphia 222 N. 17th St. Philadelphia, PA 19103-1299 |
| Inside the Vatican Editorial Office via delle Mura Aurelie 7c 00165 Rome, VATICAN CITY | Archbishop Wilton D. Gregory Archdiocese of Atlanta 680 W. Peachtree St. NW, Atlanta, GA 30308 | Archbishop Jerome Hanus Archdiocese of Dubuque PO Box 479 Dubuque, IA 52004-0479 | Archbishop Charles J. Chaput Archdiocese of Denver 1300 S. Steele St. Denver, CO 80210 |
| Vatican Officials, The Roman Curia, Institutes, Universities & Colleges Via del Gianicolo 14 00120 Vatican City State, Europe | Archbishop Timothy Dolan Archdiocese of Milwaukee (Rcvd confirmation) 3501 South Lake Drive PO Box 070912 Milwaukee, WI 53207 | Cardinal Francis Cardinal George Archbishop of Chicago Office of the Cardinal 155 East Superior Chicago, Illinois 60611 (Rcvd confirmation) | Archbishop Thomas C. Kelly Archdiocese of Louisville 212 E. College St. PO Box 1073 Louisville, KY 40201-1073 |
| Antonio Maria Cardinal Javierre Ortas Sacred Congregation for Divine Worship Piazza Pio XII 10 00193 Rome, VATICAN CITY | Archbishop Adam Cardinal Malda Archdiocese of Detroit 1234 Washington Blvd Detroit, MI 48226 | Archbishop Roger Cardinal Mahony Archdiocese of Los Angeles 3424 Wilshire Blvd Los Angeles, CA 90010-2202 | Archbishop Michael J. Sheehan Archdiocese of Santa Fe 4000 St. Joseph Place, NW Albuquerque, NM 87120 |
| The Vatican Press Office Pontificio Consiglio delle Comunicazioni Sociali Palazzo San Carlo 00120 Città del Vaticano | Archbishop Jose H. Gomez Archdiocese of San Antonio 2718 W. Woodlawn Ave. PO Box 28410 San Antonio, TX 78410 | Most Reverend Agostino Cacciavillan and Archbishop Gabriel Montalvo U.S. Apostolic Nunciature 3339 Massachusetts Ave. N.W. Washington DC 20008 | Archbishop Daniel Mark Buechlein Archdiocese of Indianapolis 1400 Meridian St. PO Box 1410 Indianapolis, IN 46206-1410 |
| Archbishop Todd David Brown Archdiocese of Omaha 100 N. 62 St. Omaha, NE 68132-2795 Letter Returned to Sender | Archbishop Sean Patrick Cardinal O'Malley Archdiocese of Boston 2121 Commonwealth Ave Boston, MA 02135-3193 | Archbishop John G. Vlazny Archdiocese of Portland 2838 E. Burnside St. Portland, OR 97214-1895 | Archbishop Thomas C. Kelly Archdiocese of Miami 9401 Biscayne Blvd Miami, FL 33138 |
| Archbishop Theodore Cardinal McCarrick Archdiocese of Washington 5001 Eastern Ave. PO Box 29260 Washington, DC 20017 | Archbishop Oscar H. Lipscomb Archdiocese of Mobile 400 Government St. PO Box 1966 Mobile, AL 36633 | Archbishop John J. Myers Archdiocese of Newark 171 Clifton Ave. PO Box 9500 Newark, NJ 07104-9500 | |
| Archbishop Alexander J. Brunett Archdiocese of Seattle 710 Ninth Ave Seattle, WA 98104 | Archbishop Raymond L. Burke Archdiocese of St. Louis 4445 Lindell Blvd St. Louis, MO 63108-2497 | Archbishop Harry J. Flynn Archdiocese of St. Paul & Minneapolis 226 Summit Ave. St. Paul, MN 55102 | |
| Conservative Judaic Leaders | Conservative Judaic Leaders | Progressive Judaic Leaders | Progressive Judaic Leaders |
| United Synagogue of Conservative Judaism Mid-Continent Region, Pres. Richard Helfand 324 S. Mason Road St. Louis, MO 63141 | United Synagogue of Conservative Judaism New Jersey Region, President Harvey Rosen 1090 King Georges Post Road, Suite 1003 Edison, NJ 08837 | Temple Solei Rabbi Stephen Weisman 2901 Mitchellville Road Bowie, MD 20716 | Congregation Kol Ami Rabbi Charni Flame Selch 1909 Hidden Meadow Lane Annapolis, MD 21401 |
| United Synagogue of Conservative Judaism Midwest Region, President Norman Padnos 601 Skokie Blvd, Suite 402 Northbrook, IL 60062 | United Synagogue of Conservative Judaism New England Region, Pres. Bruce Creditor 1320 Centre St., Suite 304 Newton Center, MA 02459-0647 | Rabbi Stephen Kahn Temple Emanu-El 10460 N. 56th Street Scottsdale, AZ 85253 | The Reform Temple of Forest Hills Rabbi Mayer I. Perelmutter 71-11 112th Street Forest Hills, NY 11375 |
| United Synagogue of Conservative Judaism – Seaboard Region, President William Bresnick 121 Congressional Lane, Suite 210 Rockville, MD 20852-1542 | United Synagogue of Conservative Judaism New York Region, President Irwin Scharf 155 Fifth Ave. New York, NY 10010-6802 | Temple Emanu-El Rabbi Samuel M. Cohon 225 North Country Club Tucson, AZ 85716 | Israel Movement for Progressive Judaism Rabbi Kinneret Shilyon, D.D. 633 Third Ave, 6th floor, New York, NY 10017-6778 |
| United Synagogue of Conservative Judaism Northern California Region President Margie Pomerantz 2900 SW Peaceful Lane Portland, OR 97239-1199 | United Synagogue of Conservative Judaism Mid-Atlantic Region, The Pavilion President Ruth Anolik 261 Old York Road, Suite 734 Jenkintown, PA 19046 | Temple Beth Shalom Rabbi Ari J. Goldstein 1461 Baltimore-Annapolis Blvd. PO Box 59 Arnold, MD 21012 | Union for Reform Judaism Rabbi Eric H. Yoffie, President 633 Third Ave, 6th floor, New York, NY 10017-6778 |
| United Synagogue of Conservative Judaism Great Lakes & Rivers Region President Jeffrey Bassin 3645 Warrensville Center Road, Suite 220 Shaker Heights, OH 44122-5210 | United Synagogue of Conservative Judaism Pacific Northwest Region President Alexandra Cyngisier 15840 Ventura Blvd, Suite 200 Encino, CA 91436 | Temple Beth Ora Rabbi Carmit Harari 12313 105th Avenue Edmonton, AB, Canada | Assoc. of Reform Zionists of America Rabbi Robert J. Orkand, President 633 Third Avenue New York, NY 10017 |
| United Synagogue of Conservative Judaism Canadian Region, President Paul Kochberg 1000 Finch Ave. West, Suite 508 Toronto, Ontario M3J2V5, CANADA | United Synagogue of Conservative Judaism Southeast Region, President Julian Brook 2600 North Military Trail, Suite 248 Boca Raton, FL 33431 | Temple Sinai of Massapequa Rabbi Janise Poticha 270 Clocks Blvd Massapequa, New York 11758 | Temple Israel of Alameda Rabbi Allen B. Barnett 3183 Mecartney Road Alameda, California 94502 |
| United Synagogue of Conservative Judaism Connecticut Vly Region, Pres. Stephen Golub 1800 Silas Deane Highway, Suite 171 Rocky Hill, CT 06067 | United Synagogue of Conservative Judaism Empire Region, President Dr. Jack Finkelstein 113 New Krumkill Road Albany, NY 12208 | Congregation Knesseth Israel Rabbi Moshe P. Weisblum 1125 Spa Road Annapolis, MD 21403 | |

| Cont. LIST OF RELIGIOUS LEADERS Page 2 of 2 | | | |
|---|---|---|--|
| Islamic Leaders | Islamic Leaders | Islamic Leaders | Islamic Leaders |
| Ja'faria Islamic Society Dr. Shiraz Dharas 7333 Wilcox Avenue Cudahy, California 90201 Letter Returned to Sender | The Islamic Society of North America Ingrid Mattson, President of ISNA P.O. Box 38 Plainfield, IN 46168, USA | Al Asr Organization of Chicago Asif Raza 6229 N. Albany Street, Suite # 2, Chicago, IL 60659 Letter Returned to Sender | Imam Al-Khooi Islamic Center Muhaimin M. R. Alidina 89-89 Van Wyck Expressway Ica, NY 11435 |
| Islamic Institute of Ahl'albait Rifaat Bachir 82 Somerset Street West Hartford, CT 06110 | Midwest Ass'n of Shia Organized Muslims Mahmoud Dhanji 6111 W. Addison Chicago, IL 60634 | ISU Muslim Students Association Raza Zaidi 343 South 4 th , Apt 3 Pocatello, ID 83201 | Shahe Najaf Islamic Center Istafa Naqvi 124 Street Brentwood, NY 11717 |
| Mohammadia Center of Virginia syed zulfiqar haider P.O. Box 15432 Alexandria, Virginia 22309 | United Muslims of America Raza Haq One Bloomingdale Place, Suite 718 Bloomington, IL 61808 USA Letter Returned to Sender | Civilizations Exchg & Cooperation Founda'n Assistant Director of Interfaith Programs Imam Danyil Wainwright 7745 Paddock Way Baltimore, MD 21244 | Civilizations Exchg & Cooperation Foundation Imam Mohamad Bashar Ararat, Ph.D Rev. Masud Ibn Syedullah, TSSF Facility 7745 Paddock Way Baltimore, MD 21244 |
| Jaffery Union of N.E. Ohio Dr. Naushad Khimji 189 Chapel Hill Dr. N. Warren, Ohio 44483 | Muslim Foundation, Inc. Manzoor Rizvi 22 Tomar Ct. Bloomfield, NJ 07003 | Islamic Shura Council Southern CA Director: Imam Shakael 2115 W. Crescent Ave., Suite 255 Anaheim, CA 92801 | Shia Ithna-Asheri Islamic Jamaat of L.A. Iqbal Somji 7925 Serrapis Avenue Pico Rivera, California 90660 |
| Mosque of Imam Ali (AS) Dr. T. H. Refai 6361 Whiteford Center Rd Lambertville, MI 48144 Letter Returned to Sender | Howza Ilmiyya Jami'a Wali-ul-Asr Syed S. Hasan P.O.Box 436 Medina, NY 14103 Letter Returned to Sender | Arab American Institute President, Dr. Jim Zogby 1600 K Street, Suite 601 Washington, DC 20006 | Shahebozzaman Islamic Center of Atlanta Sayed Morteza Safarynia 4853 Old Mountain Park Rd. Roswell, GA, 30075 |
| Shia Association of North America Vilayeth Moosavi 144 Jacqueline Ave. Delran, NJ 08075-2122 | Imam-a-Zaman-Found. Of N. America Dr. Moosa Jaffari 235 Georgia Road Freehold, New Jersey 07728 | | |
| Christian Leaders | Christian Leaders | Christian Leaders | Christian Leaders |
| Alliance of Baptists in the USA The Rev. Dr. Stan Hastey Minister for Mission and Ecumenism 1328 16 th Street NW Washington, DC 20036 | Evangelical Lutheran Church in America Bishop Mark S. Hanson Rcvd e-mail 7/14/09-- Presiding Bishop, ELCA cannot attend Council. 8765 W. Higgins Road Chicago, IL 60631 | Greek Orthodox Archdiocese of America The Most Rev. Archbishop Demetrios Archbishop of America 10 East 79 th Street New York, NY 10075 | Korean Presbyterian Church in America The Rev. Jacob Se Jang General Secretary of the KPCA 5848 Pimlico Road Baltimore, MD 21209 |
| Episcopal Church The Rt. Rev. C. Christopher Epting Deputy – Ecumenical & Interfaith Relations 815 Second Avenue New York, NY 10017 | Armenian Church of America The Most Rev. Vicken Aykazian Diocesan Legate & Ecumenical Officer 1140 19 th Street NW, Suite 600 Washington, DC 20036 | International Council of Community Churches The Rev. Herman Harmelink, III Ecumenical Officer 34 Sheldon Drive Poughkeepsie, NY 12603 | Mar Thoma Church The Rt. Rev. Dr. Euyakim Mar Coorilos Diocesan Bishop 2320 S. Merrick Avenue Merrick, NY 11566 |
| National Council of Churches NCC General Secretary Rev. Dr. Michael Kinnamon 110 Maryland Avenue NE, Washington, DC 20002 | African Methodist Episcopal Zion Church The Rev. William Darin Moore Greater Centennial A.M.E. Zion Church 114 West 4 th Street, Adm. Bldg. Mount Vernon, NY 10550 | International Council of Community Churches The Rev. Michael E. Livingston Executive Director 216 Parkside Avenue Trenton, NJ 08618-4442 | Moravian Church in America The Rev. David L. Wickmann President, Provincial Elders Conference P.O. Box 1245 Bethlehem, PA 18016-1245 |
| American Baptist Churches USA The Rev. Dr. A. Roy Medley, Secretary P.O. Box 851 Valley Forge, PA 19482-0851 | African Methodist Episcopal Zion Church The Rev. Dr. Raymon E. Hunt P.O. Box 26770 Charlotte, NC 28221 | Moravian Church in America The Rev. Dr. Hermann I. Weinlick 2834 39 th Avenue S. Minneapolis, MN 55406 | Presbyterian Church (USA) The Rev. José Luis Casal 1201 W. Wall Street Midland, TX 79701 |
| Christian Church (Disciples of Christ) The Rev. Dr. Sharon E. Watkins General Minister and President P.O. Box 1986 Indianapolis, IN 46206-1986 | Christian Church (Disciples of Christ) The Rev. Dr. Robert K. Welsh President of CCU P.O. Box 1986 Indianapolis, IN 46206-1986 | National Baptist Convention, USA, Inc. The Rev. Dr. Angelique Walker-Smith Church Federation of Greater Indianapolis 1100 West 42 nd St., Suite 345 Indianapolis, IN 46208 | Orthodox Church in America The Very Rev. Leonid Kishkovsky Director of External Affairs 7 Bryant Avenue Sea Cliff, NY 11579 |
| African Methodist Episcopal Church Bishop John F. White, Sr. 3065 SW 189 th Avenue Miramar, FL 33029 | Armenian Church of America The Very Rev. Fr. Papken Anoushian P.O. Box 53 Tenafly, NJ 07670 | Orthodox Church in America His Beatitude Metropolitan Herman, Primate P.O. Box 675 Syosset, NY 11791-0675 | Presbyterian Church (USA) The Rev. Jerry Van Marter 100 Witherspoon Street, Room 5418 Louisville, KY 40202-1396 |
| African Methodist Episcopal Church The Rev. Nicholas Genevieve-Tweed 85-56 Chelsea Street Jamaica Estates, NY 11432 | African Methodist Episcopal Church The Rev. Dr. Marcia Allen Owens 7043 Dardwood Lane Tallahassee, FL 32312 | Progressive National Baptist Convention, Inc. The Rev. Dr. T. DeWitt Smith, Jr., President 2218 Candler Road Decatur, GA 30332 | Covenant Presbyterian Church Rev. Jimmie Hawkins 2620 Weaver Street Durham, NC 27701 |
| Christian Methodist Episcopal Church Bishop Thomas L. Hoyt, Jr. Seventh Episcopal District 6524 16 th Street, NW Washington, DC 20012-2810 | Christian Methodist Episcopal Church Bishop Ronald M. Cunningham Ecumenical Officer 1616 E. Illinois Avenue Dallas, TX 75216 | Presbyterian Church (USA) The Rev. Robina Winbush Dir. of Ecumenical Relations 100 Witherspoon Street, Room 4412 Louisville, KY 40202-1396 | Reformed Church in America The Rev. Douglas W. Fromm, Jr. Associate for Ecumenical Relations 35 Fairmount Road Ridgewood, NJ 07450 |
| African Methodist Episcopal Zion Church Bishop George W.C. Walker, Sr. P.O. Box 26770 Charlotte, NC 28221 | United Church of Christ The Rev. Dr. José Abraham de Jesús 700 Prospect Avenue, Room 517 Cleveland, OH 44115 | Grand Rapids Center for Ecumenism (GRACE) The Rev. David P. Baak 1140 West Chippewa Dr. SE Grand Rapids, MI 49506-6551 | Reformed Church in America The Rev. Wesley Granberg-Michaelsen 4500 60 th Street SE Grand Rapids, MI 49512 |
| Evangelical Lutheran Church in America The Rev. Dr. Donald J. McCoid Exec. - Ecumenical & Interfaith Relations 8765 West Higgins Road Chicago, IL 60631 | Syrian Orthodox Church of Antioch, His Eminence Archbishop Mor Cyril Aphrem Karim Archdiocese of the Syrian Orthodox Church 260 Elm Avenue Teaneck, NJ 07666-2323 | The United Methodist Church Dr. Stephen A. Sidorak, Ecumenical Officer Commission on Christian Unity 475 Riverside Drive, Room 1300 New York, NY 10115 | United Church of Christ The Rev. Dr. John H. Thomas General Minister & President 700 Prospect Avenue Cleveland, OH 44115 |

9.3 Press Release for Future of God Amen

Contact: Marketing Services

(888) 795-4274 x. 7876

MarketingServices@Xlibris.com

1663 Liberty Drive, Suite 200, Bloomington, IN 4740

74533 FOR IMMEDIATE RELEASE

Xlibris releases *Future of God Amen*

*Presents the Origin of God and Recommendations for
Judaic, Christian, and Islamic Religious Leaders and
Worshippers*

Fountain Valley, CA—(Release Date TBD)—Xlibris, the leading print-on-demand self-publishing services provider, announced today the release of ***Future of God Amen, A Call to Daughters and Sons of God***—a new book of religion research authored by Nicholas P. Ginex.

Future of God Amen presents a historical development of the first civilization that conceived the concept of one, universal God. Written to inform people about the beginning of the creation of God, this author reveals that the Judaic, Christian, and Islamic religions are rooted to the religion of ancient Egypt. Worshippers of these religions announce Amen at the end of a prayer, supplication, and in giving thanks to God. Yet, few people know that Amen was the greatest Egyptian God for over 2,000 years before the birth of Jesus Christ. The Egyptian Priesthood embodied the ideals of truth, justice, and righteousness which, coupled with the concept of a soul and hereafter, led to belief in God and their pharaoh as the Son of God. In Revelation 3:14 of the New Testament, Jesus Christ proclaimed ***Amen*** as,

*“the faithful and true witness, the beginning of the
creation of God.”*

Future of God Amen provides recommendations for Judaic, Christian, and Islamic religious leaders to work together and unify their scriptures to meet the challenge of a New Age. To eliminate resistance to change and provide a positive perception of the future, this challenge will

require the assistance of Daughters and Sons of God. When the above religious leaders acknowledge their common bond, ***Amen***, they will unify their scriptures and teach the Word of God—***love one another***.

A masterful, easy to read correlation of well documented and presented historical information, this book reveals mysteries and wisdom that surface from ancient Egyptian scriptures; such as the beginning of man's conception of God, the soul, and knowledge of man's inherent gift to create and affect his world. It is a superb addition to anyone's library and a valuable addition to the library of any Church, Synagogue or Mosque. Students of history, sociology, theology, psychology, and humanity studies would do well to make it required reading.

About the Author

A retired Electrical Engineer with an MBA in Finance, Nicholas worked in design and distinguished himself in the support disciplines of Maintainability and Configuration Management (CM). As CM Manager of software and hardware products at top aerospace and commercial companies, his planning and organizational skills were applied for the successful operation of entire engineering projects.

*Future of God Amen * by Nicholas P. Ginex*

Monochrome, 6 X 9, 373 Pages, 3rd edition

Full Color, 8 ½ X 11, 231 Pages, 3rd edition

Paperback: 978-1-4415-5307-2 / \$19.99

Paperback: 978-1-4500-3768-6 / \$121.99

Hardback: 978-1-4415-5308-9 / \$29.99

Hardback: 978-1-4500-3769-3 / \$131.99

E-Book: 978-1-4415-7586-9 / \$9.99

July 2010 Book Ads: Library Journal, Publishers Weekly Essential, and NY Times Sunday Book Review.

For more information see: www.Xlibris.com/Ginex and/or

www.futureofgodamen.com

**To request a complimentary paperback review copy,
contact the publisher at (888) 795-4274 x 7479.**

**To purchase copies of the book for resale,
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9.4 Letter of Appreciation from Library of Alexandria



Alexandria, 15 Mai 2011

DON.5/17
D2/27/1

Mr. Nicholas P. Ginex
9720 La Zapatilla Circle
Fountain Valley
California 92708
United States of America

Dear Mr. Ginex,

On behalf of the Bibliotheca Alexandrina, I would like to express my sincere appreciation and gratitude for your generous donation of two copies of a book titled *Future of God Amen: A call to daughters and sons of God*.

Your gift will serve as a valuable tool for the patrons of the Library of Alexandria and will be enjoyed by this and future generations. Without your generosity and the generosity of other benefactors like you, providing adequate library resources would be almost impossible.

I hope you know that you are always welcome to visit the library and use any of our collections and services. I would also like to invite you to take a look at the Library's homepage at www.bibalex.org. This will bring you to one of the country's outstanding collections of electronic information resources. I hope you have the opportunity to look at what we are doing and that you find it engaging.

Once again, thank you for your support and generosity.

Best regards,

Lamia Abdel Fatah
Acting Chief Librarian

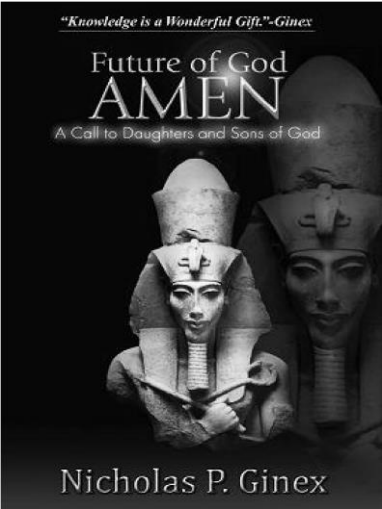
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9.5 Postcards Sent to Public Libraries


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|----------------------------------|--------------|------------------------|--------------|
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| Arkansas | 26 | New York | 62 |
| California | 165 | North Carolina | 198 |
| Colorado | 70 | North Dakota | 72 |
| Connecticut | 190 | Ohio | 236 |
| Delaware | 20 | Oregon | 120 |
| Florida | 60 | Pennsylvania | 429 |
| Georgia | 55 | Rhode Island | 40 |
| Hawaii | 70 | Texas | 391 |
| Idaho | 94 | Utah | 66 |
| Illinois | 618 | Vermont | 182 |
| Indiana | 231 | Virginia | 83 |
| Iowa | 492 | Washington DC | 79 |
| Kansas | 312 | West Virginia | 83 |
| Kentucky | 114 | Wisconsin | 382 |
| Louisiana | 55 | Wyoming | 20 |
| Maine | 264 | | |
| Maryland | 22 | | |
| Massachusetts | 360 | | |
| Michigan | 360 | | |
| Minnesota | 134 | | |
| Mississippi | 45 | | |
| Missouri | 245 | | |
| Montana | 72 | | |
| <i>Subtotal</i> | 4,398 | <i>Subtotal</i> | 2,843 |
| <i>Total</i> 7,241 | | | |

Section 9.5 Cont. – Typical Post Card



From:
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 Fountain Valley, CA
 92708

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See Press Releases with Internet Search on: *Future of God Amen*

Dear Library Administrator / Manager,

Please review the Press Releases and website www.futureofgodamen.com to determine the value of a book for your readers. It describes a historical development of how man first conceived the concept of one, universal God.

I wish to share knowledge with others to learn about the beginning of the creation of God and preserve a spiritual legacy—the belief in God.

This book provides a critical review of the Torah, New Testament, and Qur'an. It also provides recommendations to assist perceptive leaders of the major religions to unify their scriptures and teach the word of God—love one another.

Written to inform people world-wide about the origin of God, this book is an excellent resource for students of history, sociology, theology, psychology, and humanity studies



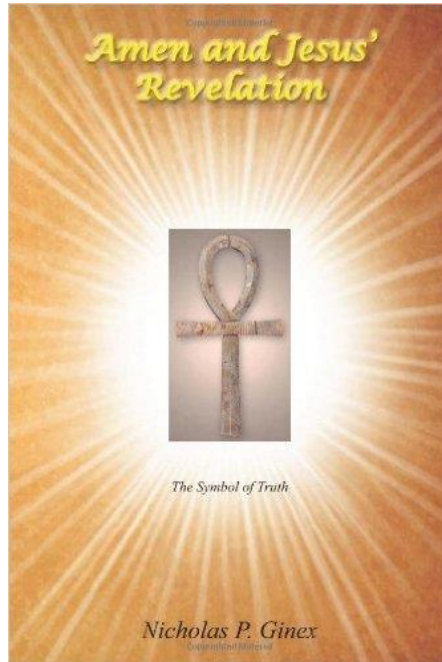
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9.6 Overview of Amen and Jesus' Revelation



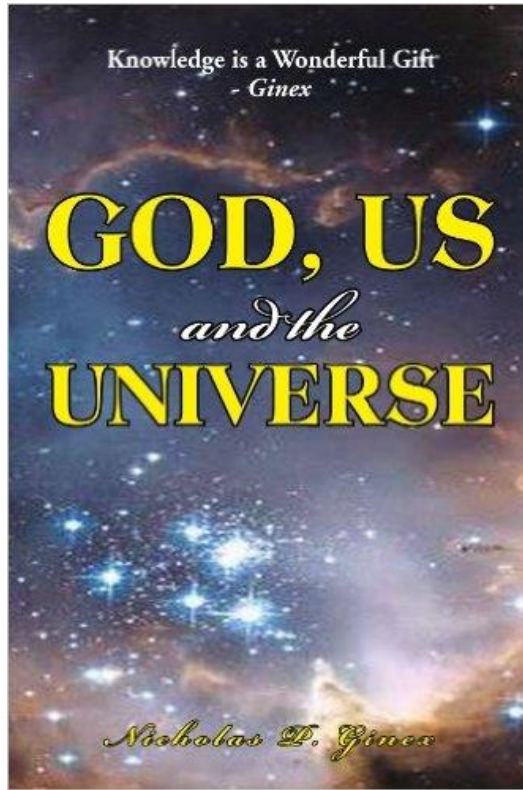
This book provides many exchanges dealing with religious points of view between the author and members of two websites: www.gather.com and www.theologyweb.com.

The author shares many of his personal views that could not be provided in the historical novel *Future of God Amen*. The many comments by *gather* and *theologyweb* members on religious topics offer a wealth of ideas many people may find informative in *Amen and Jesus' Revelation*.

The author's responses to comments made by believers in God, agnostics, and atheists afford readers insights on how they perceive religious beliefs and God. The exchange of their ideas provides an in-depth review of current religious thought.

A new and gifted writer of religious findings by renowned Egyptologists, the author's writing skills surface knowledge of a religious past that deserves to be known by the modern world.

9.7 An Overview of God, Us, and the Universe



This book provides articles posted by this author on an Internet forum, www.gather.com. It presents fifty articles that have been stimulated by the historical novel *Future of God Amen*. The gather member comments and author replies will illuminate for the reader many points of view. The exchanges may give the reader greater scope to previous ideas about God and religious beliefs.

Few people have been exposed to the history of our religious past. Only by having a true understanding of how our beliefs in God originated can we proceed on a path of knowledge about God and our purpose in life. Such knowledge will challenge many of us who have been brought up with a prescribed set of religious dogma. However, as with the twin of this book, *Amen and Jesus' Revelation*, an extract from *Future of God Amen* is provided to reveal that truth is not static but must change based upon continued experiences and acquired knowledge.

9.8 Worldwide Amen Release

Contact: Marketing Services

(888) 795-4274 x 7879

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108XXX FOR IMMEDIATE RELEASE

Author reveals When, How and Why Amen is The Beginning of the Creation of God

FOUNTAIN VALLEY, Calif. Press Release - Nicholas P. Ginex book **Amen** conclusively reveals with extraordinary depth the most provocative thoughts about how, when, and why *Amen* still exists in the minds of worshippers. The subtitle, *The Beginning of the Creation of God* indicates why *Amen* continues to exist.

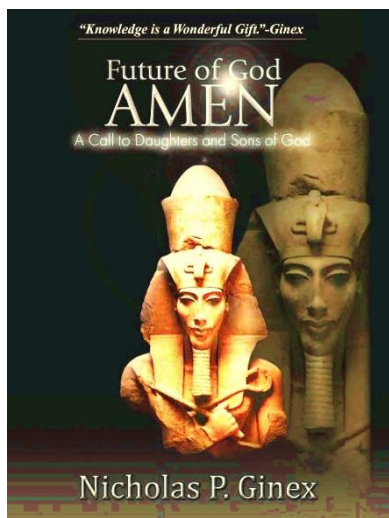
Amen focuses on the central themes, messages, conclusions, and recommendations presented in the historical novel *Future of God Amen*; a novel that surfaces facts and findings by religious scholars and highly respected Egyptologists to undisputedly prove that *Amen is the beginning of the creation of God*.

Nicholas shares knowledge about God, a universal topic to inform people world-wide to:

- Understand why Jesus confirms *Amen is the beginning of the creation of God*.
- Be cognizant of key reasons why the Gospels were written by Hebrew priests.
- Learn who first developed the beliefs in a soul, hereafter, Son of God, and one-universal God.
- Know the *Word of God*, a command announced three times in John's Gospel.
- Pressure Judaic, Christian, and Islamic religious leaders to unify their belief in one-universal God.
- Pressure Judaic, Christian, and Islamic leaders of the dire need to revise their Scriptures.

Amen is a scholarly book like its predecessor *Future of God Amen*. These books are highly instructive for high schools, colleges, and universities for the knowledge, facts, and findings that reveal the nature of man and how his conception of God evolved. People and students with interests in the humanities, psychology, history, sociology, and theology studies will find both books highly illuminating.

About the Author – Refer to Author Bio



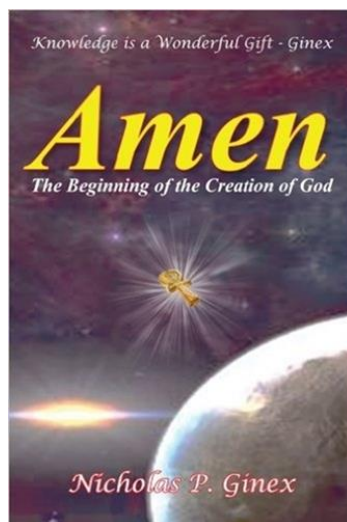
Future of God AMEN

A Call to Daughters and Sons of God

Nicholas P. Ginex

Black & White 6 X 9, Total Pages 373
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AMEN

The Beginning of the Creation of God

Nicholas P. Ginex

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Hardback; \$29.99; 978-1-4771-1904-4
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9.9 Publicist to Promote Amen

The author has contracted Bradley Communication Corporation* for a publicity package that provides the following promotional initiatives for the book *Amen*:

1. A half page write-up, which will appear in four editions of *RTIR* (Radio-TV Interview Report) Magazine. This magazine goes out to four thousand-plus radio/TV producers. The scheduled dates for each half page ad are August 1, September 1, October 1, and November 1 of 2012.
2. One full year on two websites: *www.rtironline.com* and *www.speakersshowcase.com*
3. A free ad in *Speaker Showcase* magazine targeted to 5,500 meeting planners for corporations, colleges, trade associations, and inclusion on website.
4. Experts4Interviews: inclusion in four specialized niche editions both print and e-mail in multiple categories, each reaching two thousand media contacts.
5. Create five videos to post online either by Skype or in person by attending a two-day publicity workshop in Philly (two tickets), and they will be posted on YouTube.
6. Two tickets to Steve Harrison's Publicity Workshop, where you'll get in-depth training on how to cost-effectively reach one million people with your message.

Bradley Communication Corporation

390 Reed Rd Fl 1, Broomall, PA 19008

Phone: (484)-477-4220

Bradley Communication Corporation provides Publicity Services. They publish a monthly magazine, *Radio-TV Interview Report (RTIR)*, which summarizes author books to allow talk show radio and TV hosts to evaluate who they may request an interview with.

The RTIR magazine resulted in the following radio interviews that provided an opportunity for Ginex to discuss the major themes of two books: *Future of God Amen* and *AMEN*.

► The 'X' Zone Radio & TV Show is hosted by Rob McConnell. It is internationally syndicated consisting of broadcast affiliates in Canada, the United States, Central America, the Caribbean, South America, the Pacific Rim, Asia, India, Africa and Europe.

Two Rob McConnell-Nicholas Ginex radio interviews, conducted on August 13, 2012 and September 28, 2012 may be accessed via the link: www.xzonearchives.com To access: Click on: 'X'ZONE RADIO SHOW – then locate and click on the date to find the interview for Nicholas Ginex.

► Improve Every Year (IEY) Radio Show is hosted by Claire Power Murphy. Claire established The Self-Rejuvenation Center in Newberry, Florida and is the author of the Award –Winning Book, *Preserved to Serve*. She hosted a radio interview with Nicholas Ginex on November 7, 2012 and her website is www.selfrejuv.com.

9.10 Trifecta Review Service

Under the executive package for publishing *Amen*, Xlibris offered the Trifecta Review Service, which provides authors an unbiased critique of their work from three reputable reviewers from different sides of the publishing industry. They are:

Kirkus Indie

Kirkus Indie reviewers are experienced professionals who give honest, impartial evaluations of the titles they receive. The resulting reviews can be positive, negative, or anywhere in between. They guarantee a fair and unbiased assessment of an author's work, whereby its value potential in the marketplace can be used for marketing or catching the attention of a literary agent or publisher.

Clarion Review

This review service is *ForeWord* magazine's answer to the growing demand for a professionally written, qualified, and objective review. With today's growing number of published books and dwindling newspaper review sections, it provides visibility for reviewers.

BlueInk Review

BlueInk Review is the first service devoted exclusively to reviewing self-published books. Founded by an internationally known literary agent and an award-winning book review editor, it offers what self-publishers have long been missing: honest, objective reviews written by well-respected critics.

Meredith Vieira Productions (MVP)

If the above reviews are completed between April through December of 2012, MVP will consider the book *Amen* for film and TV adaptation. MVP, headed by Meredith Vieira and her producing partner, Amy Rapp, is looking for intriguing, marketable concepts to adapt for film and TV. Vieira, an American favorite TV personality, is best known for her work on *Today*, *Who Wants to Be a Millionaire?* and *The View*. This is an opportunity to have *Amen* and certainly its forerunner, *Future of God Amen*, considered by a prestigious entertainment production company to make the messages and historical findings known as a documentary to a wide audience.

9.11 Provide History of Religion and God

The Clute Institute publishes fifteen academic journals that contain the latest scientific research findings in their respective fields, i.e., American Journal of Business Education, of Engineering Education, of Health Sciences, Contemporary Issues in Education Research, International Business & Economics Research Journal, etc. Nicholas Ginex article, *Provide History of Religion and God* was accepted under CIER #5334 for the journal, *Contemporary Issues in Education Research*, 2nd Quarter, 2013 (Volume 6, Number 2).

The Clute Institute was founded in 1985 for the purpose of disseminating the latest scientific research on various business and economics-related topics. The scope of the Clute's mission includes the dissemination of knowledge related to college level teaching and administrative issues. To accomplish this mission, the Clute Institute publishes fifteen academic journals and sponsors multiple annual academic conferences. Starting with the Journal of Applied Business Research in 1985, The Clute Institute has become known for publishing quality academic research, as well as hosting great conferences.

Below is an abstract of *Provide History of Religion and God*.

ABSTRACT

There is a need for high school, college, and university educators to introduce their students to a history of mankind's development of religions and beliefs in God. Regarded as too sensitive a subject, students are deprived of learning how mankind has evolved ways to establish moral and righteous behavior to maintain harmony among competing groups within a growing community. Based upon facts and findings surfaced by such respected Egyptologists as James H. Breasted and E.A. Wallis Budge, this author conclusively reveals how the first formal religion of Egypt has been emulated by the Judaic, Christian, and Islamic religions. Historical findings provide meaningful evidence of the spiritual nature of man, the emergence of one God Amen, the development of the concepts of truth, a soul, hereafter, Son of God, and a universal God. These findings afford greater insights in the fields of theology, humanities, psychology, and sociology studies. More importantly, a greater understanding of the nature of man can energize religious leaders and the public to effect possible solutions with the assistance of those with perceptive minds and love of humanity.

Epilogue

The key note of this book is “**Love one another.**” Other messages and recommendations have been presented to hopefully guide religious leaders and their followers to understand the need to advance all people towards a world of peace and love.

Over the long history of Judaism, Christianity, and Islam these religions have inspired some wonderful people and brought into the World some wonderful understandings which, at the start of this long history, in the age before Akhenaten, would have been difficult to imagine. These religions set great value by their sacred texts, which are held to express their great and divine inspirations: unfortunately, this is where great difficulty begins.

The essential difficulty is these inspirations have come to people embedded in human society, who have to bring human understanding and human expression to their inspiration. Then the sacred texts have to be interpreted, translated and taught by other people, also embedded in human society. It should be no surprise that the religions of Judaism, Christianity and Islam carry with them human frailty, weakness and error. Their history is littered with bigotry, hatred, intolerance and mass murder. Yet the love of God and the inspirations of those wonderful people still hold hundreds of millions of us bound to these religions.

The extraordinary gift of this book is that it puts the many thousands of years of human history in these religions into perspective. It is written with extraordinary love and sensitivity which allows us to see the connectedness and allows us to surrender the accumulation of error which, at times, has seemed to threaten the very idea of a loving God.

It is a human frailty to find fault and to judge those around us. The very worst error is to judge ourselves since, if we do so, we are virtually bound to judge others, their religions and even God, finding our own 'faults' in them.

It is satisfying to the human mind to believe in progress, we see it in the material sciences, and we like to believe progress applies in religion also. If we can just solve a few more problems, if we can be given just a few more insights, we shall achieve our targets. Whether we look for the second coming of Christ, or for the wisdom of the next prophet, we may do so forgetting that such efforts to achieve the divine was already understood in distant antiquity.

If we proceed from error all we shall find is further error. In this sense 'progress' is in the wrong direction and we should be better to go neither forward nor backward. On the other hand, if we take Nicholas Ginex' invitation to see the overview of religion we can go forward with simple and divine truth, which is to love one another.

By his insight, scholarship, and clarity of expression, Nicholas Ginex has set the history of religion before us clearly and without judgement. What we take out of it is therefore up to us. I hope everyone will take the injunction to love one another as common ground and a useful reminder to people of all religions, whether leaders or followers. The question then is, how do we strip out all those beliefs, mind-sets, bigotries and errors which stop so many of us from doing that?

A good answer is simply BE. On the old adage, "to understand all is to forgive all," and with the knowledge and wisdom contained in *Amen*, we can simply allow ourselves, others, and even God to be who and what we are.

If we want to be more active in our development we can remember that all these religions are products of Man as well as God. We can look inside ourselves to take away those short-sighted, self-important and limiting beliefs that Man has put into religion. We can try to do this for ourselves; what we cannot do is impose it on others without peril to all the insights into divine inspiration that appear in this book.

Mike Voyce

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Note: The bibliography lists those books used as resources to write *Future of God Amen*. They are provided for the benefit of those who truly desire to read perceptive writers of the past. The above books provide much knowledge; a gift for those who seek the truth.

Author Bio

*Nick enjoys his
seventy-first
birthday
August 27,
2006*



Photo taken to
celebrate his first
published book
with Xlibris
Corporation,

***Future of God
Amen***

Photographer: Jennifer Schwartz

Nicholas P. Ginex is a graduate of New York University with a BEE degree and an MBA in finance from Adelphi University in New York. A retired Engineering Manager, he has provided Configuration Management planning and controls for successful development and deployment of hardware and computer software products at top aerospace and commercial companies. His organizational, logical and writing skills produced management project plans, specifications, procedures, design and supporting documents for the successful operation of entire engineering projects.

While writing ***Future of God Amen***, he sang and played his guitar at senior care centers and nursing homes for their enjoyment. The smiles on their faces and joy in their eyes have been his greatest reward.

His love for his children and desire to inform them about the god Amen motivated him to write this book, which focuses on the main themes of ***Future of God Amen***. He hopes others will benefit by learning more about God and their purpose in life. Other books, ***Amen and Jesus' Revelation*** and ***God, Us, and the Universe***, by Ginex are briefly

described in the appendix and book reviews can be viewed on the Internet website www.futureofgodamen.com.

Since the 2nd edition of this book, the author has been honored to have several of his books, numerous articles, and press releases hosted on the international website, Iran Politics Club (IPC). The founder and administrator of this website, Dr. Ahreeman, had the foresight to preserve Nicholas' literary works so that people around the world can access his writings. His books are candidates for use in high schools, colleges, and universities for the knowledge, facts, and findings that reveal the nature of man and how he conceived God. The IPC website retains Nicholas Ginex writings as a lasting legacy of his message that appears throughout, which is the great command by a man of God, ***love one another***. The IPC website below takes you directly to the Ginex Index.

[Iran Politics Club: Nicholas Ginex Index](#)

People and students with interests in humanities, psychology, history, sociology, and theology studies will find his books highly illuminating.

Ginex's writings gravitated from the history and development of the major religions, Judaism, Christianity and Islam, to look to the future and have all people gain insights to the opportunities of the future of mankind. The last two books by Nicholas serve to do that and an overview of these books are provided in two press releases provided below.

[Artificial Intelligence Can Benefit Mankind Book](#)

[Everything has a Beginning - Even Universe Book](#)

Artificial Intelligence Can Benefit Mankind warns people that China, the U.S. and multimillionaires are financing artificial intelligence (AI) development to control and replace humans. It presents a novel AI solution that seamlessly employs an automated U.S. Capitalist AI Fund. A solution which can balance

The wealth of America and increase the quality of life for all Americans.

And,

Everything Has a Beginning – Even the Universe provides several topics whereby the reader can learn of the author's innate views as a father, his philosophic-scientific view of how the universe began, conclusive evidence that Extraterrestrials have landed on the moon, that the CIA and FBI have murdered many people who were a threat to revealing top-secret activities in the underground complex known as Area 51. These secret activities included communication with and biological investigation of aliens.

The U.S. military has successfully back-engineered Extraterrestrial spacecraft technology, which has resulted in the development of operational Interplanetary Flying Objects (IFOs) since the late 1950s. This top-secret development has been kept from the public due to the Military Industrial Complex and CIA-FBI agencies total control of America's fake news media. Control that affects what the American public sees and reads in scientific journals, newspapers, magazines, TV and movie shows, and books published throughout the literary spheres. This control has become so pervasive that it has extended its reach to effectively affect the Congressional, Presidential, and Judicial branches of the United States. This insidious and powerful control has affected the election outcome of the 2020 Presidential Election.

As an author who does not like being made a fool of by lies and deceit, it is his hope that mankind, the people around the world, will pursue and amplify his efforts to achieve an America that upholds and fights for transparency, peace, and the ability for all to be the best they can be with the command – ***love one another***.



*My very best wishes for the successes of our
daughters and sons of God
as they assist perceptive and courageous
Judaic, Christian, and Islamic religious leaders
to unify their belief in God and
teach the Word of God —
love one another.*

Nicholas P. Ginex