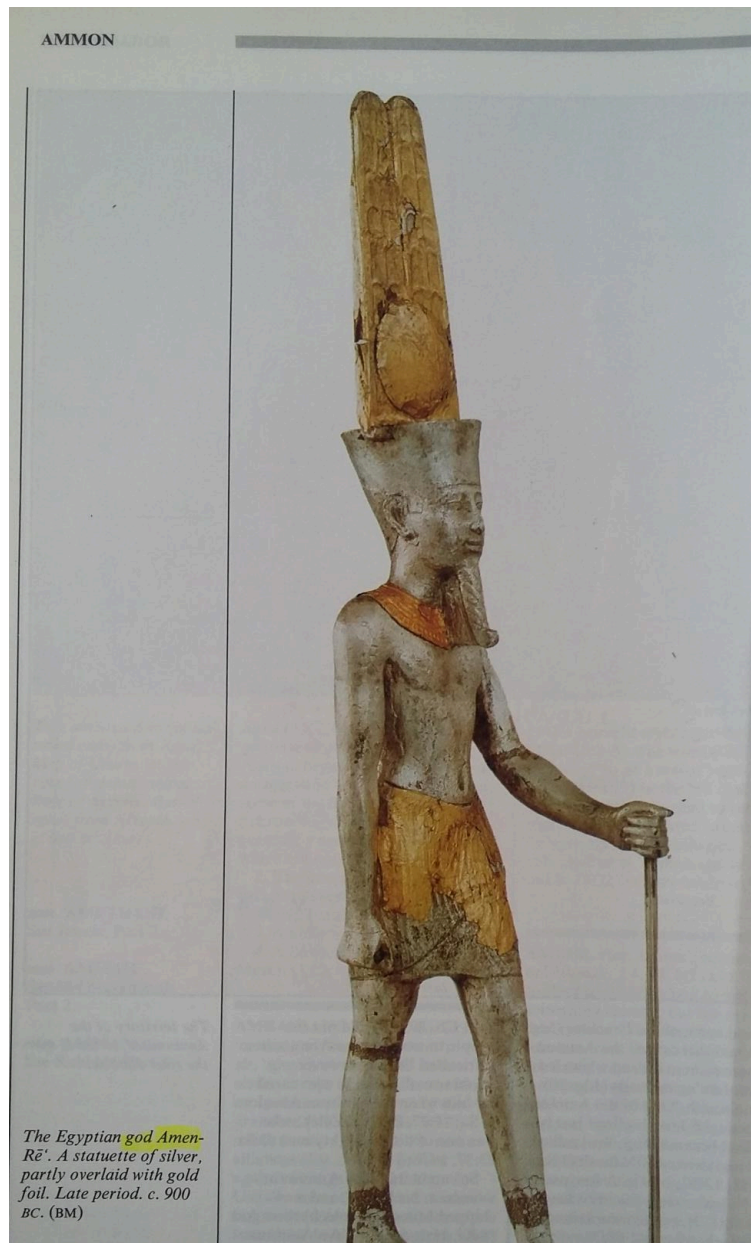


# AMEN/AMON/AMUN RA/RE/ JESUS/ THE IDOL?

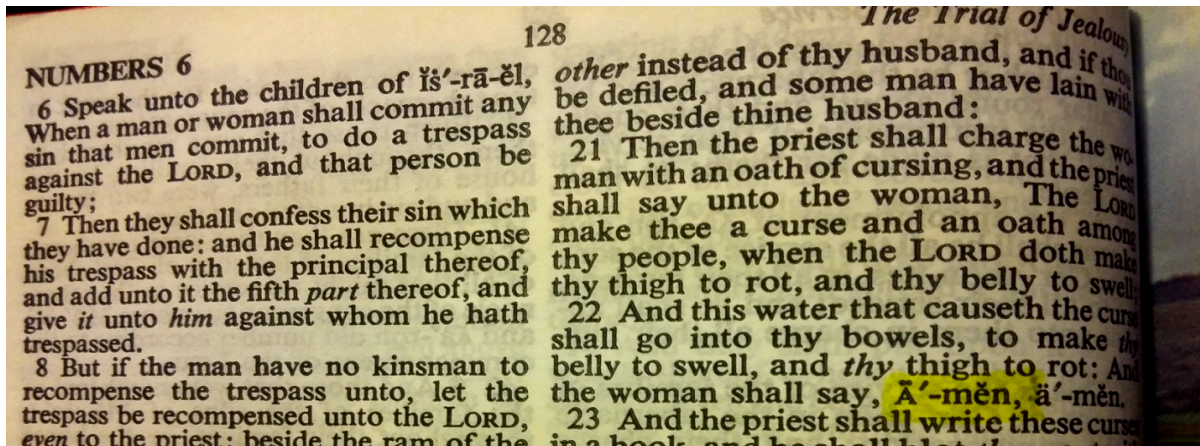


Amen Ra, as shown in Tyndale Bible Dictionary (The Idol)

## IS AMEN/JESUS THE IDOL WORSHIPED IN THE BIBLE??

To answer that question we can apply the MAXIM OF LAW “He who writes interprets”, in other words, the Bible defines Idolatry, and that’s what it means, not what the reader hopes it means, wants it to mean, or was told it means by whoever.

1. In any legal document, which “The Book of the Law” is (De 29:21), the first time a word is defined it is thereafter understood to mean the same thing throughout that document; that is a time honored principle of interpretation recognized by Theologians world-wide, called “Law of First Mention”<sup>[1]</sup>. That will determine Amen/Jesus the Idol.



Herein is said Law applied to define “Amen”, the smoking gun to the origin of Christianity; thus, for Its’ true meaning we turn to the first mention of Ä´-mën in Numbers 5: 22. wherein it is written both capitalized, and in all lower case –

**"the woman shall say, Ä´-mën, amen."**

2. Due to how It is written in Its’ first appearance, one might ask, Is Ä´-mën written capitalized as shown in Nu 5:22 because it is a word at the beginning of a statement? Or is It a name or proper noun?

In fact, in that instance, It is both, and that is indeed the most important definition, for therein comes the only occurrence of amen written in all lower case, which distinguishes the name Amen, from the word amen. Below are some examples as a name

“And let all the people say Amen. Praise ye the LORD.” Ps 47-48

“The unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest.” I Co14:16

“For all the promises of God in him(Jesus) are yea, and in him Amen,” 2 Co 1: 20

“I am he that liveth and was dead; I am alive for ever more, Amen;” Re 1:18

“These things saith the Amen,” Re. 3:14

# KEY TO PRONUNCIATION

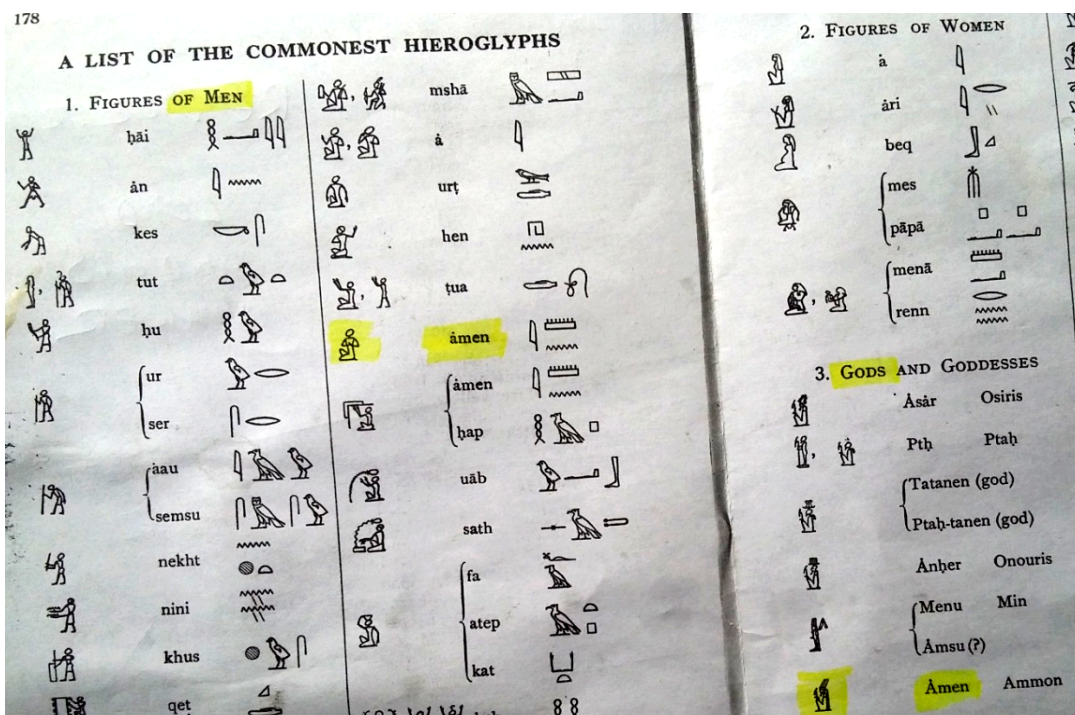
Every reader of the Bible has found the proper names very difficult to pronounce. This difficulty is entirely obviated in this edition of the Holy Scriptures. All the proper names are divided into syllables by a hyphen (-) with the accent (´) placed upon the syllable to which it belongs.

In addition to this, the vowels are marked to show what sound they should receive. These and also marks for consonant sounds are shown in the tables below. By attention to this Key the reader can easily pronounce correctly all the proper names in the Bible.

3. In Red Letter Editions Ä´-mën is written as a name, as per the prerequisites put forth for proper names in the Bible, (see scan shown above). As a name, appropriately, Amen remains in the scriptures in Its untranslated form, surely, names need no translation.

The lower case amen means “so be it; let it be; praise, assent, approve, worship, or other formal statement to express solemn ratification or agreement: also an acknowledgement of oath or curse” (Webster’s 2nd College Edition): Nu 5: 22 distinguishes between the capitalized Amen, and lower case amen, by using both in the same sentence.

Egyptian Hieroglyphics concur with those designations: In the scan below, amen in lower case is symbolized by a man praying, whilst Amen capitalized is the name of a God [2]



4. Now that we know Ä'-mën is written in the Bible as name, the question becomes - **Who is Ä'-mën?** Webster's Dictionary lists Ä'- mën as: "*Egyptian Deity identified with Amen Ra, supreme Egyptian God; the Sun God.*"

If we shall presume Webster's definition is correct, then is Amen of the Bible Amen Ra? To know if that be the case, we could examine the reign of Amenhetep, and Tutmoses, circa 1500-1450 bc, when the first books of the Bible were allegedly written by Moses<sup>[3]</sup>, in a time and place when the name Amen was identified with Amen Ra<sup>[4]</sup>.

5. The name Moses-Mases is a bona fide Egyptian name, Moses was a Horite Hebrew (worshiper of the Sun God Horus Ge. 36:20-29, 1 Ch 1: 38-42), educated at Heliopolis<sup>[5]</sup>, City of the Sun God Ra<sup>[6]</sup>, wherein Amenism (worship of Amen Ra as "God of Gods", "King of the Gods" of the Egyptian Pantheon) was in full swing at the time<sup>[7]</sup>.



On the left, portion of cover page from 1611 Bible, middle, picture from KJV Bible Heirloom Bible Publishers Inc. 1964. Right: Amen from Tyndale Bible Dictionary.

Both left and middle photos show Moses holding what is presumed to be the Ten Commandments, however, neither one of them show any writing and suspiciously bear an eerie resemblance to the crown of Amen. Coincidence?

According to the aforementioned historical facts and coincidence, we can surmise that the Amen Moses refers to in Nu 5: 22 is Amen Ra, but to be sure, we could compare the attributes, titles, and characteristics of Amen Ra, with those of God in the Bible.

6. But wait a minute, Is not Jesus God of the Bible? Well, people say It is, thus, we must include the attributes and titles of Jesus in our comparison as well -

In the Egyptian Religion Amen appears in the XII dynasty, as “Son of the Sun”, Son of the Sun God Ra<sup>[8]</sup>.

Jesus is likewise the “Son of God”, his titles include:

”The Sun of Righteousness” Mal 4: 2,<sup>[10]</sup>

“The Amen” Re 3: 14,<sup>[10]</sup>

“The true and faithful witness” Re 3: 14<sup>[10]</sup>

“The Truth” Jno 14: 6: <sup>[10]</sup>(“The God of Truth”)

\*In Isa 65:16 Amen is translated as “the God of truth” <sup>[9]</sup>,

\*The Concise Bible Dictionary states “Amen was the person to whom an oath was administered, Neh. 5.13; 8.6; lCh.16.36; Jer.11.5, and the Deity to whom the appeal is made.” \*In several Bible Dictionaries Amen is defined as "the God Amen" along with “Jesus as the faithful and true one” **in the same definition.**

7. Like the Amen-Jesus of the Bible, some chief titles of Amen Ra were -

“maker of things which are below, and of things which are above”<sup>[11]</sup> Ge 1:7; Col [1: 16](#);

“Maker of the gods”<sup>[11]</sup> Isa 65:17, He [1:10](#);

“The untiring watcher”<sup>[11]</sup> 2 Co 11:2;

“Lord of eternity” <sup>[11]</sup>De [33:27](#);

“Maker of everlasting”<sup>[11]</sup> Isa 9:6. Isa 40:18

“Lord of the Thrones of the Two Lands”<sup>[11]</sup> Ro 14:9

“The one who stretched out the heavens and founded the earth”<sup>[11]</sup> Zac 12: 1

“God of Gods”<sup>[11]</sup> De 10:17, Ps 136:2, Da 2:47;

“King of the Gods”<sup>[11]</sup> Ro 10:12, 2 Ch 2:5;

“LORD of Lords” Re 19: 16, Enoch 9: 4

“The Creator”<sup>[11]</sup> Ro 1: 25, etc. etc. etc.

Then there is this clue “I am the LORD thy God from the land of Egypt” Ho 12:9.

As “The God of Truth” Amen Ra is often represented in the Bible by the capitalized “Verily”, “Truly”, “Surely”, to confirm that, the Catholic Bible uses Amen, amen, in many of the same instances where Verily, verily, is used in the KJV.

8. Amen, amen, placed within the context of Nu 5: 22, or Jesus’ Amen, amen, I say unto you” in Joh 5:26, like Verily, verily in Joh 3:5 etc., means - Praise/worship the Amen

“worshiped God, Saying, Amen: be unto our God for ever and ever. Amen. Re 7:11

“Surely God is in thee; Isa 45:14

“Verily thou art a God that hidest thyself Isa 45:15

“Truly this man was the son of God M'r 15:39

9. Furthermore, Amen is the “Testator” of both the Old and New Testament He 9: 17: whereas, customarily in any Last Will and Testament, the testator signs off at the end, just like Amen does in Re 20: 21.

Behold! Amen signs off on many of the books as well: in like fashion, Jesus (as the second coming of Christ or Amen) titles are “The Second Man”<sup>[10]</sup> 1 Col 15: 47, and “The Testator or Covenantor”<sup>[10]</sup>.

“He which testifieth these things saith, Surely I come quickly. Amen.” Re 22:20, 21

How can it be that Amen and Jesus share the same attributes, characteristics, and titles? Well, because they are one and the same God, in a different body, at different times, yet the same spirit of the “God of truth” Amen, in the body of a man called Jesus.

Behold! **“The Truth is in Jesus.”** Eph 4:21, wherefore, “all the promises of **God in him** are yea, and **in him Amen,**” 2 Co 1: 20

Hence - **“I am in the Father, and the Father in me;”** Joh 10:38;14:10,11,12,20;

Jesus’ titles confirm the meaning of the name Amen: “The first man of creation”<sup>[10]</sup> (A-men/A=first in a group+men) 1 Col 1: 15

Jesus Himself confirms his pre- existence as Amen - **“Jesus said to them, “before Abraham came to be, I am.”** Joh 8:58.

Abraham was made, or “came to be gotten from the dead”, long before Jesus the man was. The discovery of the clay Elam tablets in Iran confirm that Abram lived in the 23rd/22nd century BC: E. A. Wallis Budge dates the First King of Egypt incorporating the name Amen at circa 2466 BC. Just before the birth of Abram<sup>[11]</sup>

Jesus Christ! “God in him, and in him Amen”? II Co 1:20.

Yes! “The Amen, the beginning of the creation of God” Re 3: 14

10. Another substantial fact is that Amen/Amon/Amun Ra is listed in most Bible Dictionaries (books which define only words-names used in the Bible), thus logic dictates that Amen Ra has to do with the Bible, or It would not be listed in Bible dictionaries.

One of the most extensive Bible dictionaries “The Interpreter's Dictionary of the Bible” goes to the trouble of listing a lengthy article on Osiris, which is not even mentioned once in the Bible. Well,, not by that name anyway.



11. Moreover, since Amen of the Bible is Amen Ra, then Jesus is Amen Ra, and since Amen Ra is depicted as “The Idol” in some Bible Dictionaries<sup>[12]</sup>, and the definition of Idolatry shown by the Bible is – “The worship of something seen as representing the unseen”<sup>[13]</sup>; then if “God is a spirit” John 4: 24 (which is the unseen or invisible), and Jesus according to his titles is “God manifest in the flesh” 1 Ti 3: 16, and “The Image of the Invisible God” Col 1: 15 (what is seen and worshiped), thereby the qualifications for Idolatry are satisfied, and that makes Amen/Jesus the object of Idolatrous Worship.

“They served idols” 2Ki 17:12”

“keep yourselves from idols, Amen.” 1 Joh 5:21

\*this verse does not say you should keep away from idols, it says keep yourself from there, keep worshipping Amen.

12. It is historical fact, that Christianity is a direct derivative of the Osirian death cult of the Ancient Egyptian Mystery Religion:

Wherefore

I show you a mystery;	I Co 15:51
the mystery which hath been hid	Col 1:26
the mystery of God,	Col 2:2
the mystery of Christ,	Col 4:3
the mystery of the gospel,	Eph 6:19
the mystery of the woman, (the church)	Re 17:7
ye should be ignorant of this mystery,	Ro 11:25

13. The original language of the Bible is in fact Egyptian hieroglyphic, that is substantiated by Charles Daubuz in his authorized textbook “A Symbolical Dictionary of the Bible” wherein he relies on hieroglyphic origins for definitions and proper interpretation of words in the Bible that represent symbols.

E. A. Wallis Budge does the same by comparing Hebrew to Egyptian Hieroglyphics in some of his books.

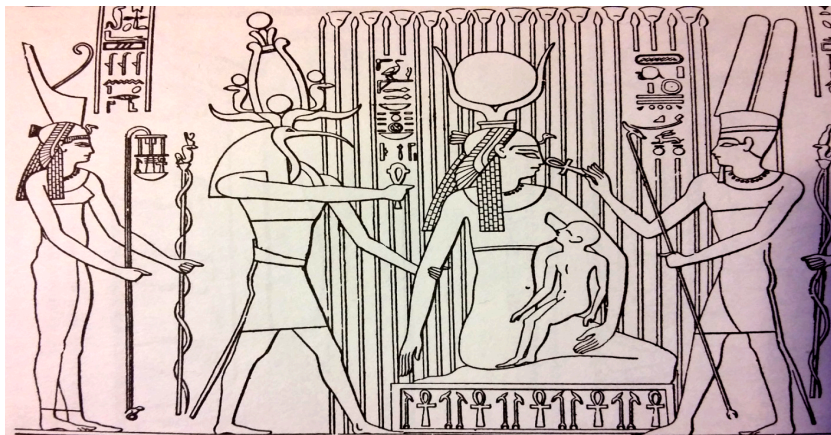
“*The Amen, the beginning of the creation of God*”, Re. 3:14, yes, God had a beginning, and, “*Before me there was no God formed*” Isa 43:10, yes formed. The former indicates God was created, the latter that It was formed with pre-existing material, both verses allude to there being a time period prior to the creation and subsequent formation of It

\*The resurrection of Jesus (Easter) celebrated first full moon after the Vernal Equinox, same as Isis’s birthday, A.K.A. Germanic Estre, Greek Aphrodite, Babylonian Ishtar, etc. Jesus’ birthday 25th of Dec. is when days become noticeably longer, same day as what’s called the “Rebirth of the Sun” in the Egyptian Religion. Gee, so many coincidences

In his book EGYPTIAN RELIGION, E. A. Wallis Budge states - “The Ancient Egyptian Religion is nearly identical in characters and structure, as that of modern day Christianity”: I would have to agree with that statement; for instance, hieroglyphs and statues of Isis suckling her child, are nearly identical to Mary suckling her child.

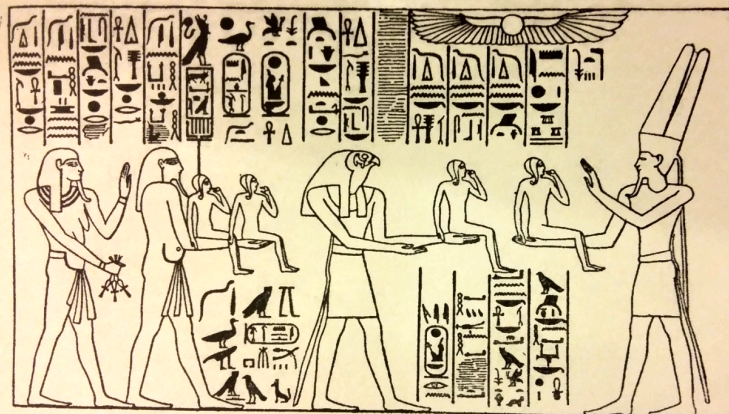


**ĜĚN' Ě - SĪŚ.** “GEN”= “Genus” or “Genealogy”; “Ě” (*unstressed*), is the Latin term “out of” or “from”; and “- SĪŚ.” = *clipped form of sister* - half sister.



1. Isis suckling her child in the papyrus swamps.
2. Thoth giving the emblem of magical protection to Isis.
3. Amen-Rā presenting the symbol of “Life” to Isis.
4. The goddess Nekhebet presenting years, power, and sovereignty to the son of Isis.
5. The goddess Sati presenting periods of Isis.

BAS-RELIEF REPRESENTING AMENHETEP III AS AN INCARNATION OF AMEN-RĀ.



- |   |   |  |
|---|---|--|
| <p>The Nile-god bringing offerings.</p> | <p>Heka holding Amenhetep III and his Ka. Above the child are his names and titles, and above his Ka is his Horus name.</p> | <p>Horus presenting the divine child and his Ka to Amen-Rā; Amen-Rā acknowledging the child to be his son, and addressing him.</p> |
|---|---|--|

TUTANKHAMEN AND CULT OF AMEN

Thus the heading  
**“Genesis”** means and  
 announces - **Genus**  
 from half Sister.

“She is my sister?” Ge  
 12:19. Yes, I-SIS .

How is I-sis your half  
 sister? Well, she is half  
 man, half alien spirit

The children of thy elect  
 sister greet thee. 2 Jo 2:13

At this point we should  
 understand why God’s Law  
 has this Maxim -  
**“Let he who would be  
 deceived, be deceived”**

Yet another coincidence is, many Cathedrals around the world exhibit the crown of Amen somewhere in their architecture, in the windows, doors, and decor, inside and out..





i'm lovin' it<sup>®</sup>

See references next page

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- 12] KJV Heirloom Bible Publishers Inc. 1964 copyright, Dictionary of the Bible included therein p. 28, Idol, shows a drawing of Amen Ra subtitled with "The Idol Amon"
- 13] King James Bible, COMPREHENSIVE TEACHERS EDITION, BAGSTER; comprehensive helps to bible study; chapter XXXVII, Idolatry and divination, p.123

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MORE: [W](#) SECRET LANGUAGE OF SYMBOLISM .docx , what is a Bible study without a concordance [W](#) EXPOSITORY CONCORDANCE.docx , and in case preconceived notions linger [E](#) WE ARE FOOLS FOR CHRIST'S SAKE .

ADDENDUM(work in progress)

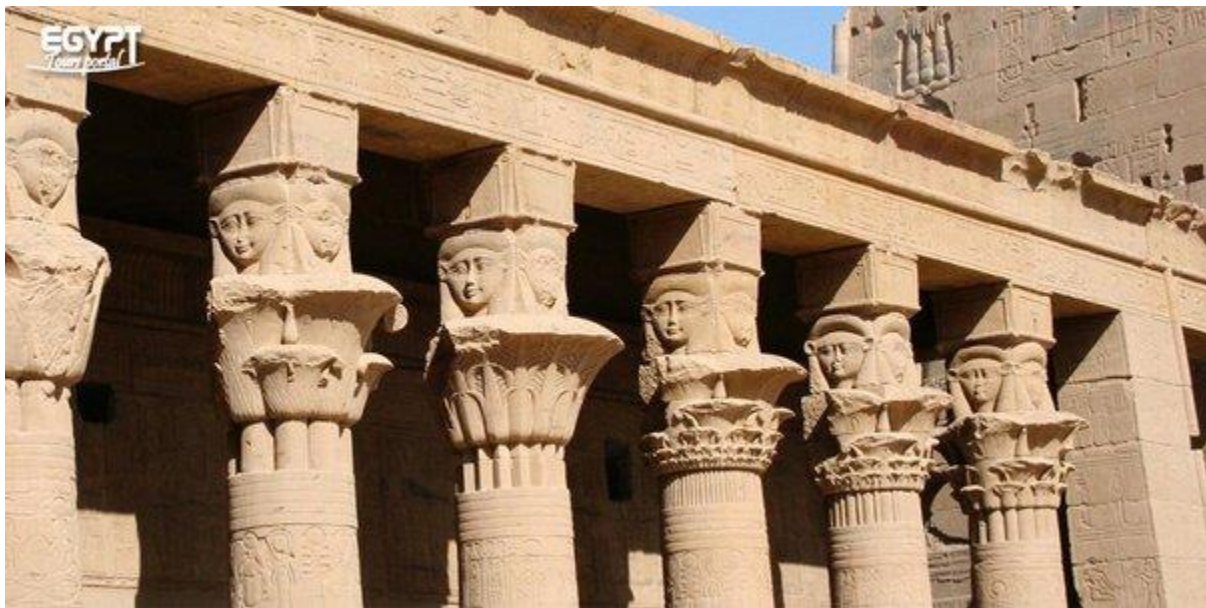
SYMBOLICAL LANGUAGE OF SCRIPTURE.		
<i>Symbol.</i>	<i>Meaning.</i>	<i>References.</i>
Shepherd	Guardian, ruler, guide	Ps. xxiii.; Nahum iii. 18.
Shield	Protection and defence	Gen. xv. 1; Ps. iii. 3.
Ship	Commerce	Rev. viii. 9, xviii. 19.
Shoes	Equipment for the journey of life	Exod. xiii. 11; Eph. vi. 15.
Shoes off	Awe, reverence	Exod. iii. 5.
Shoulder	Faculty of bearing or ruling	Isa. xxii. 22; Luke xv. 5.
Silence	Utter desolation	Isa. xv. 1; Jer. viii. 14.
Silver	Price of redemption	Exod. xxx. 12-16.
Sleep	Death of the body, to be followed by resurrection	John xi. 11; 1 Cor. xv. 51.
Smoke	Visitation of judgment	Isa. xiv. 31; Rev. ix.
Snow	Purity	Ps. li. 7; Rev. i. 14.
Sodom and Gomorrah	Spiritually reprobate people	Rev. xi. 8.
Sparrow	The commonest as an object of God's care	Ps. lxxxiv. 3.
Staff	Divine support; sceptre	Ps. xxiii. 4; Isa. xiv. 5.
Stars	Subordinate rulers	Rev. viii. 12.
Stone	Foundation of a Divine work; cause of stumbling	Ps. cxviii. 22; 1 Pet. ii. 8.
Stones, Precious	Fundamental spiritual graces	Rev. xxi. 19.
Sun	Supreme ruling power.	Joel ii. 31.
Swallow	Restlessness	Ps. lxxxiv. 3; Prov. xxvi. 2.
Swine	Uncleaness in nature and habit.	2 Pet. ii. 22.
Sword	{ Searching judgment; war and bloodshed; magisterial authority	Rom. xiii. 4; Heb. iv. 12;
Tabernacle	{ The body in which the soul dwells; a place where God dwells	Rev. vi. 4.
Table	Communion; fellowship	2 Cor. v. 1; Heb. viii. 2.
Tail	Lower classes; inferior part	Ps. xxiii. 5; 1 Cor. x. 21.
Talents	Gifts for service	Isa. ix. 14, 15; Rev. xii. 4.
Tares	Worthless pretenders	Matt. xxv. 14-30.
Teeth	Cruelty; destructive power	Matt. xiii. 24-30.
Tempest	Violent affliction or judgment	Ps. lviii. 6; Dan. vii. 5, 7.
Temple	See TABERNACLE	Job ix. 17; Ps. xi. 6.
Thighs	Strength	Jer. vii. 4; Eph. ii. 21.
Thorns	Unprofitable things; instruments of chastisement	Gen. xxxii. 25; Ps. xlv. 3.
Throne	Seat of power	2 Cor. xii. 7; Heb. vi. 8.
Tower	Place of safety	Isa. lxvi. 1.
Travail	Anxiety and anguish of spirit	Ps. lxi. 3; Prov. xviii. 10.
Trees	Men in high places	Gal. iv. 19.
Uncorn	Strength	Ezek. xxxi. 2; Rev. viii. 7.
Vine	The Church of Israel or of Jesus Christ	Num. xxiii. 22; Ps. xxii. 21.
Vipers	{ Those whose doctrine or ways conceal a deadly poison	Ps. lxxx. 8-19; John xv.
Virgins	The undefiled in the ways of the world	Matt. iii. 7, xii. 34.
Vulture	Keeness of vision	Rev. xiv. 4.
Walls	Security	Job xxviii. 7.
Water	Refreshing grace; sanctifying power; repentance	Isa. xxvi. 1; Rev. xxi. 14.
Waters	Afflictions; nations under certain influences	Ezek. xxxvi. 25; John iii. 5.
Waves	Divinely inflicted judgments	Ps. xviii. 16; Rev. xvii. 15.
Wheat	A Divine gift; God's elect	Ps. xlii. 7; lxxxviii. 7.
Wheels	Course of Providence on earth	Joel ii. 24; Matt. iii. 12.
White	Purity; festive joy	Ezek. i. 15; Dan. vii. 9.
Widow	Desolateness	Rev. i. 14, iii. 4.
Wilderness	State of affliction and desolation.	Rev. xviii. 7.
Wind	Operation of the spirit; fickleness; vain hope	Rev. xii. 6, xvii. 3.
Wine	Natural excitement; joy; judgment	Hos. xii. 1; Acts ii. 2;
Wings	Protections; quick action	Jas. i. 6.
Winnowing	Separation by judgment	Jer. xxv. 15.
Wolves	Destroyers of God's elect	Ps. xci. 4; Rev. xii. 14.
Woman	The Church false as well as true	Matt. iii. 12.
Yoke	Restraint; service; slavery	John x. 12.
Zion	The Christian Church	Rev. ii. 20.
		{ Jer. xxviii. 14; Matt. xi. 29, 30.
		Heb. xii. 22.

## SOLOMON'S TEMPLE

Given the historical fact that Solomon reigned circa 970–930 B.C. and that the religion was wholly polytheistic throughout the entire Old Testament, Solomon's temple probably looked much like this:

Eze 41:21 “the posts of the temple were squared”

Eze 41:25 “on the doors of the temple cherubims and palm trees”



1 Ki 6 describes Solomon's temple, 6:32 upon them carvings of cherubims and palm trees” (now called temple of Esna)



1 Ki 6:29 “cherubim’s and palm trees and open flowers”

The building of Esna temple allegedly began in the 18th Dynasty of Tetmoses III, but I don’t know that we can rely on that historical fact, for that would imply it took 500 years to build, which is unrealistic and highly unlikely.



work in progress

The foundation of the temple was—using standard cubits—sixty cubits long and twenty cubits wide, and 30 cubits high. The porch at the front was 20 cubits long across the width of the building and 20 cubits high, and it projected 10 cubits from the front of the temple ([2 Chron. 3](#), [1 Kings 6](#)). This has been [translated](#) into feet as the following: “The Temple is 2,700 square feet. ... a porch or vestibule, 15 feet deep and 30 feet wide; The Holy Place, 60 feet long and 30 feet wide; and the Holy of Holies—which was a perfect cube—30 feet long, 30 feet wide, and 30 feet high. The interior height of the rest of the building was 45 feet.”