

RELIGIOUS NAMES AND EXPRESSIONS

Referenced information below in blue is from <http://www.iahushua.com/ST-RP/glory.htm#GAD - GOD, GUD> used for informational purposes only

GOD - GAD - GUD

A prophecy for the end-time is given in **Isa. 65:11** wherein our Mighty One warns of the apostasy of His people, "But you are those who forsake **Yahúweh** who prepare a table for Gad, and who furnish a drink offering for Meni."

Revised Authorized Version.

All commentators agree that Gad is a pagan deity, and so is Meni. Gad is usually interpreted as the well-known Syrian or Canaanite deity of "Good Luck" or "Fortune", and Meni the deity of "Destiny". This Gad is written in the Hebrew as **GD**, but the Massoretes afterwards vowel - pointed it, adding an "a", to five us "Gad". However, we find other references in Scripture to a similar deity, if not the same one, also spelt **GD** in the Hebrew text but this time vowel - pointed to read "Gawd" or "**God**", in **Jos. 11:17, 12:7, 13:5**, where we find: "**Baal-Gawd**" or "**Baal-God**", according to the vowel - pointed Massoretic Hebrew text.

This **Baal - Gawd** or **Baal - God** was obviously a place named after their diety.

The astrologers identified Gad with Jupiter, the Sky-deity or the **Sun-deity**. Other sources of research also testify of "Gad" being the **Sun-deity**.

Rev. Alexander Hislop wrote, "There is reason to believe that Gad refers to the **Sun-god** ... The name Gad ... is applicable to Nimrod, whose general character was that of a **Sun-god** ... Thus then, if Gad was the '**Sun divinity**', Meni was very naturally regarded as 'The **Lord Moon**.' "

Keil and Delitzsch, Commentaries on the Old Testament, comments on **Isa. 65:11**, "There can be no doubt, therefore, that Gad, the god of good fortune, ... is **Baal (Bel)** as the **god** of good fortune. ... this is the deified planet Jupiter ... Gad is Jupiter ... Mene is Dea Luna ... Rosenmuller very properly traces back the Scriptural rendering to this Egyptian view, according to which Gad is the **Sun-god**, and Meni the lunar goddess as the power of fate."

Isa. 65:11 tells us that **Yahúweh**'s people have forsaken Him and in the end-time are found to be serving Gad, the **Sun-deity** of "Good Luck", and Meni, the **Moon-deity** of "Destiny".

As pointed out above, this Gad (**GD** with an "a" vowel - pointing) is probably the same deity as we read of in the book of Joshua, **GD** with a vowel-pointing of "aw" or "o", Massorettes cannot always be relied on, but we can rely on the Hebrew Scriptures before the vowel-pointing was done. It could well be that the **GD** of **Isa. 65:11** is the same as the "Gawd" or "**God**" of the book of Joshua. But, let us not try to establish a fact on an assumption. Let us rather do some research on the word "**God**".

The word **God** (or **god**), like the Greek Theos (or theos) is used in our versions as a title, a generic name, usually. It translates the Hebrew The Mighty One (or The Mighty One), **El** (or **el**), and **Eloah**. However, in quite a few places it is used as a name whenever it is used as a substitute for the Tetragrammaton, the Name of our Father, e.g. **Matthew 4:4** etc.

If the word **God** is then used as a substitute for the Name, it must be accepted that the word **God** has become a name again. How and when did this title or name become adopted into our modern languages? Encyclopedia Britannica, **11th** edition, says, "**GOD** - the common Teutonic word for a personal object of religious worship ... applied to all those superhuman beings of the heathen mythologies. The word '**god**' on the conversion of the Teutonic races to Christianity was adopted as the name of the one Supreme Being" Webster's Twentieth Century Dictionary, Unabridged, 1st edition, says, "The word is common to Teutonic tongues ... It was applied to heathen deities and later, when the Teutonic peoples were converted to Christianity, the word was elevated to the Christian sense."

James Hastings, Encyclopedia of Religion and Ethics, vol. 6, p. 302, reads, "After the conversion of the Teutons to Christianity the word came to be applied also to the Christian Deity ... Its etymology and its original meaning are obscure, and have been much debated." J.G.R. Forlong, Encyclopedia of Religions, on "**God**", says, "It is remarkable that philologists are unable to decide the origin of this familiar Teutonic word."

Once again, we are strongly suspicious of the rulers of darkness or the Prince of Darkness, having succeeded, once again, in hiding yet another work of darkness. There is much confusion in the European languages between the words gud (good) and **god**.

The Scandinavian languages, like the old Anglo-Saxon, called **god gud** and called gud (good) **god**. Calling good **god** and **god gud** is bad enough to confuse us. Even worse is that the Old Nether lands languages regarded god as an idol and gud as the correct deity! Jacob Grimm recorded this for us, as well as Julius Pokorny and Jan de Vries.

This inconsistency of spelling confuses us, as it must have confused the people in those early centuries who were still completely or partially ignorant of the True Mighty One and His Name. Jacob Grimm asserts that this was done because of fear, "Such a fear may arise from two causes: a holy name must not be abused, or an unholy dreaded name, e.g., that of the devil, has to be softened down by modifying its form", and then gives examples.

Other modifying its form", and then gives examples. Other scholars have explained that the names of national deities were either hid, or modified, in order to prevent their enemies getting hold of these names -enemies who might use it as a magic word against them. Another reason for this changing of spelling of idols' names was the ritual of abrenuntiatio, i.e. a solemn renouncing of the names of major deities, whenever a pagan became converted to Christianity. One of the three major idols of the Teutonic tribes was called Saxnot. It is well documented how this name was renounced and later on came back in a disguised form, Saxneat. We even found that some idols' name were spelt **17** different ways.

We found further evidence that "gott" or "**god**" was not only a title, but used as a name too, amongst the Teutonic tribes. Simrock discovered songs wherein "Gott" was used as a beiname for the deity Odin. In German, beiname means: surname (or epithet, or appellation).

We further found "Goda" as a proper name of an idol. Moreover, the same author relates how Wodan, "the name of the highest **god**", also called Wotan and Odan, was also called Godan. The Teutonic masculine deities each had its female consort or counterpart. Thus we read that this deity's female consort was frau Gode. It is commonly known that our Wednesday was named after Wodan or Wotan. In Westphalian we find this day being called Godenstag.

If the Teutonic pagans called all their idols by the generic name "gott" or "**god**", shall we continue to call the One that we love by the same generic name/title/or name? Why do we not translate the title The Mighty One (or **El** or **Eloah**) with its proper meaning: Mighty One or Mighty? Also, in those places where "**God**"

has become a substitute name for "**Yahúweh**", shall we continue to invite the wrath of The Mighty One by doing this? He has commanded us that we should not destroy His Name (**Deut. 12:3c and 4, KJV or RSV**).

He is sorely displeased with those who have forgotten His Name for **Baal (Jer. 23:27)**, remembering that **Baal** really was the **Sun-deity**. "Therefore My people shall know My Name," **Isa. 52:6**. "**Yahúweh**'s voice cries to the city - wisdom shall see Your Name," **Yahúweh**.

"For The Mighty One will save Zion ... and those who love His Name shall dwell in it," **Ps. 69:35-36**. Also read **Isa. 56:6-7**. If we love Him, we will love His Name. If we love His Name, we will not destroy it (**Deut. 12:3c and 4**), we will not forget it (**Jer. 23:27**), we will not substitute it with a title, a generic name, or a name, which had been used for a pagan deity (**Exod. 23:13**).

Also, and even more applicable to this present study, we will stop substituting His Name with **Baal (Jer. 23:27 and Hos. 2:16)** - that great **Sun-deity**, also known as **Bel**, who was the primary deity of Babylon - whether "**Baal**" applies to the name of the **Sun-deity**, or whether "**Baal**" became a title. We are to stop substituting His Name with anything that pertains to a **Sun-deity**, or even only a title with an idolatrous origin, notwithstanding attempts to justify the "changed meaning of the word".

There is not a single text in all Scripture which prohibits us from calling Him by His Name. They called upon His Name right back in **Gen. 12:8** and **13:4**, and as "Abraham" again in **Gen. 21:33**. Abraham called the place in Moria "**Yahúweh Yireh**", **Gen. 22:14**. Isaac called upon the Name **Yahúweh**, **Gen. 26:25**. Jacob used the Name, **Gen. 28:16**. Leah used it, **Gen. 29:33** and **35**. Moses proclaimed the Name of **Yahúweh**, **Deut. 32:3**. David declared **Yahúweh**'s name, **Ps. 22:22**, and so did our Messiah, **Heb. 2:12, John 17:6** and **17:26**. Finally, **Yahushúa** promised to do it again, **John 17:26b**, which is that which is now happening

HOLY

The Hebrew word qodesh and the equivalent Greek word hagios, together with their derivatives, have been translated with one of three words, or derivatives, in our older English versions, namely: holy, hallowed, or sanctified. Another word is also used in modern versions, and generally in ecclesiastical literature, namely: sacred.

Most of us have the idea that this word has the meaning of piety, or being pious, or to be devout. However, this conception is refuted when we read in **Isa. 66:17** of the idolatrous people "who sanctify (qadash) themselves and purify themselves, to go to the gardens after an idol in the midst, eating swine's flesh and the abomination and the mouse"

This refutation of the incorrect idea that "holy" means "to be pious", is further confirmed by the shocking discovery that one of the Hebrew words for a harlot (whore) is qadeshah, a derivative of qadash! Likewise, a male prostitute (or sodomite) is called a qadesh in Hebrew. This then causes us to seek for the real meaning of the word qodesh (its verb being qadash) and its Greek equivalent hagios.

The Interpreter's Dictionary of the Bible, vol. 2, p. 817, summarizes what most authorities say about qodesh and hagios, ". . . the meaning of 'separation' is paramount ... the more elemental meaning seems to lie with 'separation'." The same dictionary, in vol. 4, p.210, says, "The basic sense of the Hebrew root qadash, as of its Greek equivalent in the Bible—hagios, seems to be 'separateness'." Likewise, Vine's Expository Dictionary of New Testament Words repeatedly emphasizes the fact of the fundamental meaning of the word to be: "separation" (see under "holiness" and "sanctification").

With the discovery of the true meaning of this word, namely, separate and separation, we can now understand why qodesh is used in a positive sense, a good sense, and that it can equally be used in a negative and evil sense. Someone is, or something is separated unto **Yahuweh**, or he/it is separated unto evil. Thus, the word qodesh applies to both.

Why then, if the Hebrew word qodesh as well as the Greek hagios both mean "separation", why has the word "holy" been used instead? Is it possible that the father of all lies, the Great Deceiver, had cunningly proceeded with his master plan of bringing idolatrous worship into True Worship? Has the "Mystery Man" behind "Mystery of Lawlessness" and "Mystery Babylon" been active again? (see **Jer. 16:19-21**, **Isa. 25:7**, **Isa. 30:28**, **Rev. 17:2,4,5**, as well as **2 Thess. 2:7**). Indeed, we do find evidence of his veiled, his hidden, his mysterious work.

In The Oxford English Dictionary, vol. 5, p. 345, under "Holy", we read, ". . . the primitive pre-Christian meaning is uncertain . . . Its earlier application to heathen deities is found in ON [Old Norse]." Likewise, we read in the big Netherland's Woordenboek der Nederlandsche Taal, vol. 6, p. 455 (I translate), "An explanation of the original meaning, that makes it clear as to how this

adjective has obtained the meaning of the Latin sanctus, has not yet been given — For speculations, see e.g. KLUGE, FRANCK AND MURRAY."

But we did discover the origin of the word "holy". In G. Jobes, Dictionary of Mythology Folklore and Symbols, p. 781, we read, "HOLY: In practically all languages, the word for holy has been derived from the divinely honored **sun**."

We found confirmation in Forlong's Encyclopedia of Religions, as follows, "HOLI: The Great Hindu spring festival . . . held in honor of Krishna, as the spring **sun-god** . . . a personified woman called Holi . . . Holi had tried to poison the babe Krishna" Further revealing evidence was yet to come. In Strong's Concordance, in the Greek Lexicon No. 1506, we found the following: "heile (**the sun's ray**)"—this is pronounced: heilei.

This form is almost identical to the German and Dutch equivalent of the English "holy". The meaning of "halo", the ring on top of a saint's head, now became clear to us. And this was confirmed in J.C. Cooper, An Illustrated Encyclopedia of Traditional Symbols, p. 112, "NIMBUS, HALO, or AUREOLE: Originally indicative of solar power and the sun's disk, hence an attribute of **Sun-gods**."

The truth of this most disturbing find stunned us. We simply could not handle it. Gradually we came to understand. The Great Deceiver will not make the mistake of diverting the worship towards himself. By just diverting it to the innocent **sun, haSatan** would succeed in his master plan by firstly veiling, and then bringing into the Temple the "wicked abomination", as **Elohim** had called this **Sun-mixed** worship (**Eze. 8:9-16**).

It is well known how pictures of our Messiah, of Mary, and of a great number of saints were adorned with a **sun-disc** (nimbus), or halo, or **sun-rays**, thereby identifying him/her with the **Sun-deity**, or even only being taken as blessed by the **Sun-deity**. With the word "holy" being applied to the Spirit of **Yahuweh**, called in Hebrew **Ruach ha Qodesh** the enormous challenge was put to us:

Can we continue to use the word "**Holy Spirit**"? **Ruach ha Qodesh** simply means: "The Spirit of Separation". Can we continue bringing homage to the **Sun**, once the truth has been revealed to us, and be found guilty of participating in the "wicked abominations" of **Eze. 8:9-16**?

In the Scriptures we are warned of Job's similar predicament in **Job 31 :26-28**, in which Job warns us of this "an iniquity worthy of judgment, for I would have denied **Elohim** who is above." Have we not been warned in **Jer. 10:2**, "Do not

learn the way of the Gentiles; do not be dismayed (awed) at the signs of heaven for the Gentiles are dismayed (awed) at them."? Can we ignore the disastrous result of Israel's disobedience to the Law which caused **Elohim** to have "turned and gave them up to worship the host of heaven," **Acts 7:42**? We who have entered into the New Covenant, having the Law of **Yahuweh** written into our hearts (**Heb. 8:10 and 10:16**), can we delight in His Law, His Words?

Do we accept His warning which comes to us in **Deut.4:19**, "And take heed, lest you lift your eyes to heaven and when you see the sun, the moon, and the stars, all the host of heaven, you fee driven to worship them and serve them, which **Yahuweh** your **Elohim** has given to all the peoples under the whole heaven as a heritage"? If it has been revealed to US having been led by the Spirit of Truth, that the word "holy" has been derived from the divinely honored **sun** can we ignore it?

In direct contrast to this "sun-origin" of the word "holy", the Hebrew qodesh and the Greek hagios have nothing to do with the **sun** or **sun-rays** at all The Spirit of Truth put the challenge before us: If we love Him Who first loved us, we will worship Him in Spirit and in Truth. If we love the Spirit of **Yahuweh**, we will call Him: The Spirit of Separation, and not "the spirit of the **sun**". The former is the truth, the latter is a lie if it is meant to be a translation of **Ruach ha Qodesh**. If the term "spirit of the **sun**" is devoid of all Scriptural truth how much more is the term "spirit of the divinely honored **sun**"?—or "the spirit that solarizes", or "the solarized spirit"?

HALLOWED

Identical to the above is another derivative of this word originating from the "divinely honored sun." In our versions the word "hallowed" is also a translation of qodesh or qadash, and hagiazo. The word is also found in "halloween" or "Hallow-even", an old pagan British festival which was adopted by the church. The great Sun-image of the Krom-druach was specially worshipped at this season. Here again, this word "hallowed" in our versions should be "koshered" to read: "separated".

SACRED

Although this word is not found in the King James Version, it has been used in some instances in the more recent English versions (e.g. Moffatt's Translation, NIV, GNB, NASB) to translate the Hebrew qodesh and the Greek hagios. In the

literature and preaching of the churches, however, it is frequently used, as well as in the word "sacrament". Much of the English language, which is one of the Indo-European languages, viz. Sanskrit. Similarly, the English word "sacred" can be traced back to the Sanskrit "Sakra". What or who was "Sakra"? Larousse, World Mythology, pp. 229, 233, reveals to us that Indra was one of the 12 forms of the **Sun-deity**, and that he was also known as: "Sakra". This startling information is found in other sources too.¹²⁰ In this deity, and in the twelfth form, he is called: Mitra, the origin of the later Persian and Roman **Mithra** or **Mithras**, who at first was only associated with the **Sun-deity**, but later on became the **Sun-deity** himself as **Sol Invictus**, the unconquered **Sun-deity**.

SANCTIFIED

Another word that translates the Hebrew qodesh and the Greek hagios, is the word "sanctified", which, according to the dictionaries, originates from the Latin sanctus. According to Pauly-Wissowa, Realencyclopaedie, under "Sanctus", the primary meaning and origin is not certain. However, this article quotes a source mentioning Santus as a deity, named deus sanctus, and also states that Sanctus was often used as an epithet or surname of deities (See also this same book's entry: "Sancus"). Augustine in his City of **God**, reveals to us that the Sabine chief deity, Sancus, was called by some: Sanctus. In the Realencyclopaedie, under "Sancus", we read of a statue of Sancus, representing an archaic type of Apollo, the great **Sun-deity** of the Greeks. At the end of the article it states that, originally, Semo Sancus was Jupiter itself. Another cognate form Sancius was also identified as Jupiter.

Although we have fewer witnesses here than in the case against the words "holy", "sacred" and "hallow", we still have enough evidence that "Sancus" was the name of a pagan deity, even identified with Jupiter and Apollo. Another "wicked abomination", in the form of the words "sanctified" and "sanctuary", had been fused with the pure Messianic Faith, and we must eliminate them.

GLORY

No fewer than **25** Hebrew words are rendered by *doxa* in the Septuagint, the Greek translation of the Hebrew Old Testament. Of these **25** words, **7** are more common, the most important being *kabad*. This Greek word *doxa* of the Greek translation of the Old Testament, and the *doxa* of the New Testament, are usually rendered "glory" in the English versions, a translation of the Latin Gloria. If we first look at the Hebrew Old Testament, we find that *kabad* has

usually been rendered "honor" when applied to man, but rendered "glory" when applied to our Heavenly Father. Why were they so keen to apply the word "glory" to our Mighty One? What is the meaning of the word "glory"?

Funk & Wagnalls, *New Standard Dictionary of the English Language*, under "glory", gives the religious symbolic meaning, "In religious symbolism, the complete representation of an emanation of light from the person of a sanctified being consisting of the aureole and the nimbus;" and further on, "The quality of being radiant or shining; brilliancy brightness; luster; as the glory of the **sun**;" and further on, "A sunburst; any ring of light; a halo."

John Ogilvie *The Comprehensive English Dictionary*, under "glory", explains it as, "splendour, as of the **sun**." Similar statements are made by *The Oxford English Dictionary* and *Webster's New International Dictionary*. The latter states, "glory is the general term for the aureola and the nimbus"—aureola being the halo or ring round the sun, and nimbus being the sun-disc.

This meaning, as well as the word itself, would be acceptable if the commonly used Hebrew words of the Old Testament, and the Greek word *doxa*, have had the same meaning of Sun-radiance or circles of light. However, we do not find any trace of **sun-radiance** or emanation of light in any of these Hebrew words, nor in the Greek *doxa*. Once more we are rudely awakened to the fact of the adoption of **Sun-worship** into the Church, the fusion of **Sun-worship** and the Messianic Faith. In the dictionaries, encyclopedias and ecclesiastical books, we find many illustrations of our Savior, the Virgin, and the saints, encircled with radiant circles or emanations of light around them.

What are the meanings then of the Scriptural Hebrew words? *Kabad* means honor, dignity or esteem in its figurative sense, as well as weight, in its literal sense. *Pa'ar* means repute. *Halal* means praiseworthiness or praise.

Adar and *hadar* means to make great. *Tipharah* means repute. *Shavak* means to esteem. The Greek word *doxa* simply means opinion, estimation, esteem, repute or dignity, coming from the verb *dokeo*, which means "to seem".

Thus, the ecclesiastical symbolic meaning of the word "glory", being that of radiance or emanation of light as from the sun, is totally un-Scriptural. It is strong evidence of the Church's solarization of our Messiah and of His Father. The Church identified **Elohim** with the **Sun deity**, which was the prevailing deity of the Roman emperors, the Roman capital and its empire.

However, not only does the concept of "glory" stem from **Sun-worship**, but we also find proof of "glory" (*Gloria*) as having been a Roman goddess, discovered in the form of an icon personified by a woman, the upper part of her body almost naked, holding a circle on which are the zodiac signs. Pauly-Wissowa also defines *Gloria* as a personification of fame, the word being found very frequently on the coins of Constantine and his successors. Besides the frequent occurrence of the word *Gloria* on the coins, the image of this **goddess** is found on two coins, one of Constantius II and one of Constantine II.

We should therefore eliminate the word "glory" from our religious vocabulary for three reasons:

- 1) We have been commanded in **Exod. 23:13** to "make no mention of the names of other mighty ones, nor let it be heard from your mouth"—especially in our worship, applying these names to the One we love, and His Son.
- 2) The concept of the word "glory" in religious symbolism, as we read in Funk & Wagnalls Dictionary, is that of the emanation or radiance of light, as of the **sun**. This is proof of the solarization of our beloved Savior, identifying Him, as well as His Father, with the **Sun-deity**.
- 3) The Hebrew words, as well as Greek word *doxa*, do not carry the meaning of **sun-radiance** or sunlight at all. Therefore the word "glory" is an incorrect rendering of those words.

What then should we use instead of the word "glory"? Simply what the Hebrew words and the Greek word mean: "esteem", or "high esteem" or "repute". These words carry the meaning of the Scriptural words and do not stem from the names of deities as far as we know, and should be used wherever our versions have "glory".

AMEN

The Hebrew of the Old Testament reveals to us that the Scriptural Hebrew word (which means: so be it, or verily or surely) is "**Amein**" and not "**Amen**". Likewise, the Greek equivalent in the Greek New Testament is also pronounced: "Amein".

Anyone can check on this in Strong's Concordance, No. 543 in its Hebrew Lexicon, and No. 281 in its Greek Lexicon, or in Aaron Pick's Dictionary of Old Testament Words for English Readers. Why then, has this Scriptural word

"**Amein**" been rendered as "**Amen**" in our versions? Again we can see how the pagans have been made welcome, been conciliated, by adopting the name of pagan deity into the Church.

The Egyptians, including the Alexandrians, had been worshiping, or been acquainted with, the head of the Egyptian pantheon, **Amen-Ra**, the great **Sun-deity**, for more than **1 000 years, B.C.E.** Before this deity became known as **Amen-ra**, he was only known as Amen among the Thebians. This substitution of "**Amen**" for "**Amein**" was greatly facilitated by the fact that this Egyptian deity's name was pelt in Egyptian hieroglyphic language with only three letters: AMN, just as we find a similar poverty of vowels in the Scriptural Hebrew, which prior to its vowel-pointing by the Massorettes, also only spelt its **AMEIN** as : AMN.

However, with the vowel-pointing by the Massorettes the Scriptural word has been preserved for us as **AMEIN**. On the other hand, the Egyptian deity AMN is rendered by various sources as **AMEN**, or AMUN, or as AMON. However, the most reliable Egyptologists and archaeologists, such as Sir E.A. Wallis Budge, Dr. A.B. Cook, Prof. A Wiedemann, Sir W.M.F. Petrie, and A.W. Shorter, as well as some authoritative dictionaries, all render the name of this Egyptian deity as **AMEN**.

This **AMEN** was originally the Theban "hidden **god** who is in heaven" "the hidden one, probably meaning hidden sun". Funk and Wagnalls, Standard College Dictionary, describes it, "**AMEN**: In Egyptian mythology, the god of life and procreation ... later identified with the Sun-god as the supreme deity, and called '**Amen-Ra**'." James Bonwick, Egyptian Belief and Modern Thought, repeatedly and frankly calls the **Sun-deity** of Egypt by its correct name: **AMEN**. He states on pp. 123-125, "**AMEN** ... is in a sense, the chief deity of Egypt - supreme divinity. Whatever else he be, he must be accepted as the **Sun** ... the hidden **god**, the solar aspect is clear ... there is the disk of the **Sun** ... the **Sun Amen** ... His identification with **Baal** ... establishes him as a solar deity" Smith's Bible Dictionary expresses **AMEN** as, "an Egyptian divinity ... He was worshipped ... as **Amen-Ra**, or '**Amen the Sun**'." Herodotos recorded for us how the Greeks identified their Zeus with **Amen-Ra**.

Yahushúa calls Himself "the **Amein**" in **Rev. 3:14**. Substituting a title or name of **Yahushúa** with the name of the great hidden Sky-deity or the great **Sun-deity** of the Egyptians, **Amen**, is inconceivable! The difference is subtle, but it is there. By ending our prayers "**Amen**" instead of "**Amein**", one could very well ask: Have we been misled to invoke the name of the Egyptian

Sun-deity at the end of our prayers?