“Did Egypt Once Worship the One True God?”

Recently I heard somewhere, that there was an early period of time when Egypt worshipped our one true God. The person who said this, said it may have occurred immediately after the Exodus. Can you give me any support or documentation for this idea?

Thanks for your question. Most likely, the person who made this comment was referring to Amenhotep IV (Akhenaton), the “heretic” pharaoh of the Eighteenth Dynasty, who began to rule about 1380 B.C. He moved his capital from Thebes to a city he called Akhetaten (i.e. Tell el-Amarna). G. Herbert Livingston writes, “The new pharaoh replaced the high god Amun of Thebes with Aten (Aton), the sun disk, and replaced his throne name with Akhnaton (Ikhnaton)” (*The Pentateuch in its Cultural Environment*; 40).

Although some scholars refer to Akhenaton as Egypt’s first monotheistic pharaoh, it’s important to understand that his “monotheism” was definitely NOT the same as that of the Hebrews. The god Aton was essentially identified with the physical disk of the sun; the God of the Bible is not to be identified with anything in His creation (see Exodus 20:1-6). Livingston writes, “Aton was purely a nature entity and, curiously, the pharaoh continued to regard himself as a god, too” (119). Thus, Akhenaton did NOT worship the one true God. He was not a biblical monotheist.

However, your source is correct about the time period in which these events occurred. As previously noted, Akhenaton began to reign about 1380 B.C. Although there is some room for scholarly disagreement, the Exodus likely took place around 1446-1436 B.C. Thus, Akhenaton would have become pharaoh shortly after this time.

Almost any book on ancient Egyptian history will mention Akhenaton. I took some of the information above from the following source: G. Herbert Livingston, *The Pentateuch in its Cultural Environment* (Grand Rapids, Michigan: Baker Book House, 1987).

Hope this helps.

Shalom,

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The Origin of Man's Religions: Evolutionary Artifact or Remnants of Knowing Our Creator

Dr. Zukeran examines different theories on the origin of different religions. Are they made up from different experiences and dominant myths in a region or are they remnants of memories from a common Creator and a common fall from grace? He presents examples of how beginning from the remnant in a culture has been an effective way of introducing the gospel in a culture.

 *This article is also available in Spanish.*

Is It Psychological?

What is the origin of man's religion? Why does every culture in the world worship some divine being? Anthropologists and

historians have studied this question, and presently there are three primary theories: the subjective theory, the evolutionary theory, and the theory of original monotheism.

The subjective theory teaches that religion originates with man. Humans have a psychological need for a transcendent being that provides meaning and hope to their existence in this vast impersonal universe. Adherents of this view believe that this religious makeup exists below our conscious awareness. Cultures have various views of reality according to their experience, but the awareness and desire for religion is a universal phenomenon. They therefore conclude that this disposition lies in our subconscious. In other words, our beliefs about a transcendent being are not the result of external realities or interactions with such a being. Rather, these beliefs derive from our psyches.

These feelings are expressed in more concrete terms through symbols and attitudes, not through a set of defined belief systems. As a culture progresses, these symbols and attitudes are developed into a set of beliefs and practices.

Several proponents were important in promoting this theory. Friedrich Schleiermacher believed that religion began with a feeling of dependence. This led to a need for an object to depend on which resulted in the idea of God. Ludwig Feuerbach taught that the concept of God is really a picture of an idealized person. Sigmund Freud believed that God derived from the basic human need for a father image. The idealized father figure becomes our image of God. {1}

The subjective theory may teach us about human nature, but it does not adequately explain the origin of religion or where this universal desire to know and understand God comes from. Dr. Winfried Corduan writes, “I may carry in my subconscious mind an abstract representation of God, but I cannot on that basis conclude that there is no independently existing, objective being that is God. God may have created me with that

idea so that I can relate to God." {2} Every effect has a cause. What is the cause of this powerful desire for a relationship with God? If we are the products of a divine creator, that would explain this universal drive in all mankind to know Him because He placed this desire within us.

The Bible provides answers to the questions the subjective theory cannot answer. Genesis 1 states that we are created in the image of God. Therefore, we were created in the image of God with the intent to have a relationship with Him. Romans 1:20 states that all men have ingrained in their hearts a knowledge of God. Chapter 2 states that our conscience testifies that a moral law giver exists. The desire for God is a basic part of human nature.

Darwinian Theory of Religion

The second theory regarding the origin of religion is the evolutionary approach. This is the most popular view that is taught or implied in the study of religion. Proponents of this theory believe, as in the subjective theory, that religion originates with man. Religion is the result of an evolutionary process in human culture.

In the most primitive period of a culture, the most basic form of religion begins with an innate feeling that a spiritual force exists. This force is impersonal and pervades all of creation. It is called *mana,* derived from the name given to it by the inhabitants of Melanesia. Mana may be concentrated more intensely in some areas and objects more than others. A magnificent tree, or unique rock, or a certain animal may contain a higher concentration of mana.

The goal is to manipulate this force so that one may attain a desired outcome. Objects such as sticks or dolls, called *fetishes*, may contain the force and be used or worshipped.

The next stage is animism. At this stage, the force is

visualized as personal spirits. Animism teaches that a spirit or spiritual force lies behind every event, and many objects of the physical world carry some spiritual significance.

There are two categories of spirits: nature spirits and ancestor spirits. Nature spirits have a human form and inhabit natural objects such as plants, rocks, or lakes. Ancestral spirits are the spirits of the ancestors. Both categories of spirits are limited in knowledge, power, and presence. One must maintain a favorable relationship with the spirits or else suffer their wrath.

The next stage is polytheism. Cultures progress from belief in finite spirits to the worship of gods. From polytheism a culture evolves to henotheism, which is belief in many gods but worship directed to only one of them. The final stage is monotheism, the worship of one God.

There are several problems with this theory. The first is that these stages of development have never actually been observed. There is no record of a culture moving in sequence from the *mana* stage to the monotheistic stage as described in the evolutionary model. With *mana* and animism, evolutionary proponents expect that cultures in these stages would be free of the notion of any gods. However, this is not the case. Animistic cultures have gods, and most have a belief in a supreme being. Finally, there is evidence that indicates religions actually develop in the opposite direction from the evolutionary model.

For these reasons the evolutionary and subjective theories do not provide an adequate explanation for the origin of religion. Does history or even the Bible provide us with a better answer?

Original Monotheism

The third model for the origin of religion is original

monotheism. This theory teaches that religion originates with God disclosing Himself to man. The first form religion takes is monotheism, and it deviates from there. Dr. Winfried Corduan identifies nine characteristics of man's first form of religion.

- *God is a personal God.*
- *He is referred to with masculine grammar and qualities.*
- *God is believed to live in the sky.*
- *He has great knowledge and power.*
- *He created the world.*
- *God is the author of standards of good and evil.*
- *Human beings are God's creatures and are expected to live by his standards.*
- *Human beings have become alienated from God by disobeying his standards.*
- *Lastly, God has provided a method of overcoming the alienation. Originally this involved sacrificing animals on an altar of uncut stone.* [{3}]

Studies of world cultures have revealed that each one has a vestige of monotheistic beliefs which are described by Dr. Corduan's nine qualifications. Cultures that are very primitive provide some of the strongest proof of original monotheism.

Anthropologists Dr. Wilhelm Schmidt, author of the 4000 page treatise, *The Origin and Growth of Religion,* and, more recently, Don Richardson , author of *Eternity in Their Hearts,* documented this fact in the hundreds of cultures they studied. They discovered that the religion of some of the most ancient cultures were monotheistic and practiced little or no form of animism or magic. In almost every culture around the world, the religion of a particular culture began with a concept of a masculine, creator God who lives in the heavens. He provided a moral law by which the people would enter into a relationship

with him. This relationship was broken when the people were disobedient, and as the relationship deteriorated, the people distanced themselves from the creator and their knowledge of him faded. As the civilization moved further away, they began to worship other lesser gods. In their search to survive in a world filled with spiritual forces, they desired power to manipulate the forces, and thus there was an increase in the use of magic.

This theory fits very well with what is revealed in Scripture. Genesis teaches us that God created man and that man lived according to his knowledge of God and His laws. However, from Adam's first act of disobedience, mankind continued his sinful path away from God. Paul summarizes this history in Romans 1. The theory of original monotheism is the most consistent with Scripture and appears to have strong historical support.

Examples of Original Monotheism

Here are just a few examples. The *Encyclopedia of Religion and Ethics* states that the Chinese culture before Confucianism, Buddhism and Taoism, 2600 years before Christ, worshipped Shang Ti. They understood Him to be the creator and law-giver. They believed that He was never to be represented by an idol. When the Zhou Dynasty controlled China during the years 1066-770 B.C., the worship of Shang Ti was replaced by the worship of heaven itself, and eventually three other religions were spawned in China.

In a region north of Calcutta, India, there lived the Santal people. They were found worshipping elements of nature. However, before these practices developed, they worshipped Thakur Jiu, the genuine God who created all things. Although they knew Thakur Jiu was the true God, the tribe forsook worshipping Him and began entering into spiritism and the worship of lesser gods who ruled over some aspect of creation.

In Ethiopia, the Gedeo people number in the millions and live

in different tribes. These people sacrifice to evil spirits out of fear. However, behind this practice is an older belief in Magano, the one omnipotent creator.

The Incas in South America also have this same belief. Alfred Metraux, author of *History of the Incas,* discovered the Inca's originally worshipped Viracocha, the Lord, the omnipotent creator of all things. Worship of Inti, the Sun God, and other gods are only recent departures from this monotheistic belief.

These examples follow Paul's description in Romans 1 where he states that men departed from worship of the creator to the worship of the creation.

Original Monotheism and the Missionary Revolution

If original monotheism is true, it should impact our strategy for missions. {4} In fact, this theory has had a tremendous impact on evangelistic strategies throughout the world.

Don Richardson's book, *Eternity in Their Hearts*, illustrates how this theory shaped the missionary effort in China and Korea. In ancient China, the Lord of the Heavens was referred to as Shang Ti. In Korea, he was referred to as Hananim.

Over the centuries, the Chinese departed from the worship of Shang Ti and adopted the beliefs of Confucianism, Taoism, and Buddhism that taught the worship of ancestors and the Buddha. However, even after two thousand years, the Chinese still mentioned the name of Shang Ti.

The first Christian missionaries to China arrived in the eighth century A.D. In the years that followed, instead of capitalizing on the residual monotheistic witness already in the land, missionaries imposed a completely foreign name to the God of the heavens. They emphasized that the God of the Bible is foreign and completely distinct from any God the

Chinese had ever heard of before. As Don Richardson writes, “Those who took this position completely misunderstood the real situation.” {5} Roman Catholic missionaries adopted new terms like Tien Ju, Master of Heaven or Tien Laoye for God in the Chinese language.

When Protestant missionaries arrived, they debated as to whether they should use Shang Ti or another term for the Almighty. Some argued that there should be a new name for a new thing. Those who chose to use Shang Ti did not take advantage of the full meaning behind the term. As a result, Protestant missionaries did not have as great an impact in China as they were to have in Korea.

In 1884, Protestant missionaries entered Korea. After studying the culture, they believed that Hananim was the residual witness of God. As these missionaries began to preach utilizing this remnant witness, their message was enthusiastically received. Instead of introducing a foreign God from the west, they were reintroducing the natives to the Lord of their ancestors whom they were interested to know. The Catholic missionaries who had been in Korea for decades were still employing designations for God from Chinese phrases like Tien Ju. As a result, the Korean people responded to the message from the Protestant missionaries and Christianity spread throughout the country at an explosive rate.

Paul writes in Acts 14, “In the past he (God) let all nations go their own way. Yet he has not left himself without testimony.” (vv. 16-17) The fact that all cultures have this remnant witness has had—and should continue to have—an impact on the missionary movement all over the world.

Notes

1. See Winfried Corduan, *Neighboring Faiths,* (Downers Grove, Ill.: InterVarsity Press, 1998), 22-23.

2. Ibid., 24.

3. Ibid., 33.

4. Don Richardson, *Eternity in Their Hearts* (Ventura: Calif.: Regal Books, 1984), 33-71.

5. Ibid., 67.

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