
AMEN

Among Latter-day Saints the saying of an audible “amen” is the seal and witness of all forms of worship and of priesthood ordinances. The Hebrew word, meaning “truly,” is transliterated into Greek in the New Testament, and thence to the English Bible. It is found many times in the Book of Mormon. The Hebrew infinitive conveys the notions “to confirm, support, uphold, be faithful, firm.” In antiquity the expression carried the weight of an oath. By saying “amen” the people solemnly pledged faithfulness and assented to curses upon themselves if found guilty (Deut. 27:14–26). And by saying “amen” the people also sealed their praises of God (1 Chr. 16:36; Ps. 106:48; Rom. 11:36; 1 Pet. 4:11). Nehemiah records a dramatic instance: “And Ezra blessed the Lord. . . . And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground” (Neh. 8:6).

By saying “amen,” Latter-day Saints officially sustain what is said in formal and private prayer, as also in the words of sermons, official admonition, and testimony (see D&C 88:135). In the sacrament service, by repeating “amen” at the end of prayers on the bread and on the water, they covenant to always remember Christ, “that they may have his Spirit to be with them” (D&C 20:77–79). At temple dedications in solemn assembly they stand with uplifted hands and shout “Hosanna to God and the Lamb,” followed by a threefold “amen” (see HOSANNA SHOUT).

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DANIEL B. MCKINLAY

AMMONITES

See: Book of Mormon Peoples

AMULEK

Amulek (fl. c. 82–74 B.C.), a Nephite inhabitant of the city Ammonihah (Alma 8:20), was a wealthy

man in his community (Alma 10:4). Formerly rebellious toward God, he heeded an angel of the Lord and became a missionary companion to ALMA₂ (Alma 10:10). An articulate defender of gospel principles, he displayed virtues of long-suffering and faith, gave up his wealth to teach the gospel, and became a special witness for Christ (see Alma 8–16; 32–34).

Amulek bore powerful testimony to his own city, which earlier had rejected Alma. He confounded opposing lawyers and called upon them to repent—particularly Zeezrom, who had plotted to tempt and destroy him (Alma 11:25). He taught about the nature of the GODHEAD and the role of Christ, emphasizing the resurrection and final judgment (Alma 11:28–45). Touched by the words of Amulek and Alma, Zeezrom recognized the truth, repented, and defended the two missionaries (Alma 14:6–7).

When nonbelievers forced Alma and Amulek to witness the burning of women and children, Amulek desired to save them from the flames. He was restrained, however, by Alma (Alma 14:10–11; see MARTYRS). They themselves were bound, were smitten, and endured hunger as they lay naked in prison (Alma 14:14–22). At last, receiving strength according to their faith, they miraculously broke their bonds and walked out of the collapsing prison, while those who had smitten them died in its ruins (Alma 14:26–28).

Because of his faith in Christ, Amulek was rejected by his family and friends (Alma 15:16). When peace was restored after the Lamanite destruction of Ammonihah, Alma, Amulek, and others built up the church among the Nephites (Alma 16:15).

As a special witness for Christ and filled with the Holy Spirit, Amulek testified to the poor of the Zoramites that only in Christ was salvation possible (Alma 34:5–13). He stated that Christ would come into the world and make an infinite atonement for the sins of the people. “Not any man” could accomplish this act, which would be the great and last sacrifice, bringing mercy to satisfy the demands of justice and saving those who believe on his name (Alma 34:8–16). In return, Amulek said, Christ asked for faith unto repentance, charitable deeds, acceptance of the name of Christ, no contending against the Holy Ghost, no reviling of enemies, and bearing one’s afflictions patiently (Alma 34:17–41).