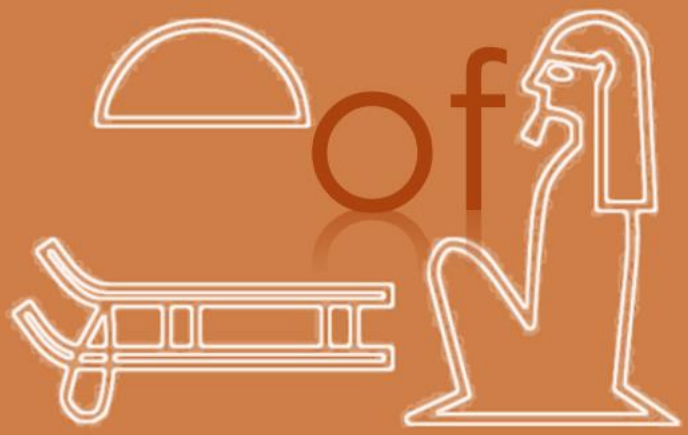
The origins of Theology

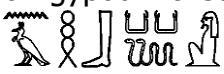


I. The god Nehebkau

— The gods of popular origin were described as some lords who were inseminating common women, who gave birth to sons of gods and thus they became Mothers of gods.
The people who so believed, were afraid of the rapist gods but they loved, and still do, the Mother of gods for being essentially mother of men and only accidentally mother of gods.

— The gods of theological origin are presented as self-created, who then, alone, created sons of gods.
The believers are afraid of the gods and there is no deity that they love (Judaism and Islam).

Christian theologians could not do without the Mother of gods and although they did not include her in their holy trinity, she is the most loved one (In Greece she is top deity with hundreds of temples and chapels dedicated to her, while there are only few dedicated to Jesus and none to Yahweh).

The ancient Egyptian theologians summed up all traditional gods in the person of the god Nehebkau  and then launched theology by creating their own god, Atum who… killed Nehebkau!

The Pyramid Texts, Utterance 510 §1145-6, Pyramid of Pepi I, 2300 BCE

I am the Great Wild Bull. I am god Nehebkau of long phallus.

1145c

ỉnk	*sm3*	*wr*
I am	***the Wild Bull***	***the great***

1146b

ỉnk	*nḥb-k3w*	*ʿš3*	*ḳ3bw*
I am	***Nehebkau***	***of many***	***coils***

The above is said by king Pepi I. The king was a *Bull* and a god, not a serpent.
By "*long serpent* ***with many coils***" the phallus of the Bull-god was meant.

The epithet Nehebkau can be rendered as ***Combiner of Kas*** ( ) or, according to Alan Gardiner, ***Uniter-of-attributes*** (Grammar, pg. 453). As a noble person who impregnated a lowly woman, he combined the attributes (the genes) of the two in the offspring, and this he realized by means of his phallus.

Please note the use of the first element ***nḥb*** *Neheb,* in the following passage from "The Admonitions of Ipuwer":

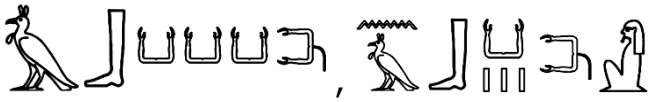
Descendants of mixed origin are thrown to the Kaenar location

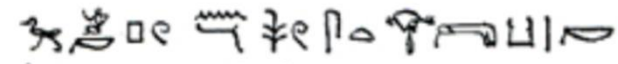
4.3

ḫrdw	*nw*	*nḥbt*	*	*dyw*	*ḥr*	*kɜn-r*
descendants	***of***	***mixed origin***		***are placed***	***on***	***Kaenar***

* Actually ***mixed flesh*** because of the sign F51 *piece of flesh.*

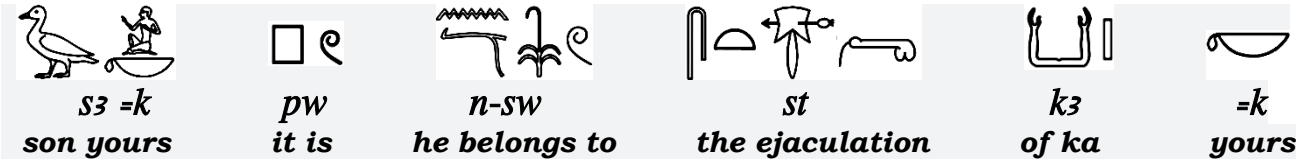
The offspring of the interbreeding were all of them of mixed origin. Their physical traits were assessed by judges deciding who was resembling the father, to be assigned a high social rank, and who inherited the traits of the lowly mother to get a low rank, or no rank at all and become a slave. Those who were found to be between the two extremes (crown prince – slave) they were sent to Kaenar place.

As regards the second element,  , the well-known key word *ka* , to the ancient Egyptians it meant what we today call *genome / genetic material.* Every living creature posseses its *ka* which is distinct from the *ka* of every other group of living creatures.
The gods possess a god's *ka,* the men posses a man's *ka* and so on.
The father passes his *ka* to his son or, it can be said, that it is the father's *ka* which makes the son to be a copy of the father.
Line 204 of "The Instructions of Ptahhotep" reads as follows according to copies of the text on two papyri:

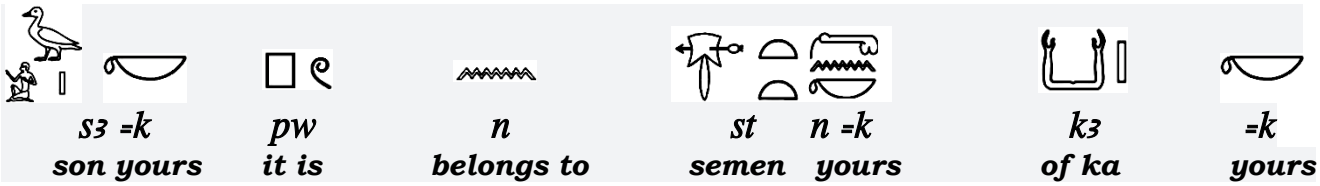
pPrisse 

pBM10409

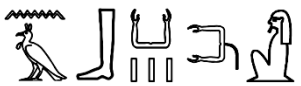
Your son is the product of the ejaculation of your ka



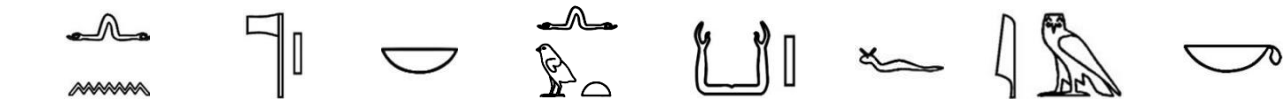
sɜ =k	*pw*	*n-sw*	*st*	*kɜ*	*=k*
son yours	***it is***	***he belongs to***	***the ejaculation***	***of ka***	***yours***



sɜ =k	*pw*	*n*	*st*	*n =k*	*kɜ*	*=k*
son yours	***it is***	***belongs to***	***semen***	***yours***	***of ka***	***yours***

in Spell 762 of the Coffin Texts, is said of the god Nehebkau  :

There is no god who has not his genes/attributes in you.



nn	*nṯr*	*nb*	*ỉwt*	*kɜ*	*=f*	*ỉm*	*=k*
there is no	***god***	***any***	***without***	***ka***	***his***	***in***	***you***

(CT 762 VI 392n)

Nehebkau was representing all gods because there were no gods who were no half-breeds.

Nehebkau's contribution was to endow with purity the impure women of the public harems.
We read in Spell 87 of The Coffin Texts:

Nehebkau, who endows with purity those into the women's quarters

II 54b II 54c

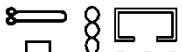
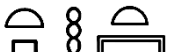
nḫb-kɜw	*ddt*	*ɜḫ*	*n*	*ỉm*	*tpḥ*
Nehebkau	***giving***	***purity***	***to***	***those into***	***the women's quarters***

The women's quarters (public harems) were located inside the Enclosure where the women were confined:

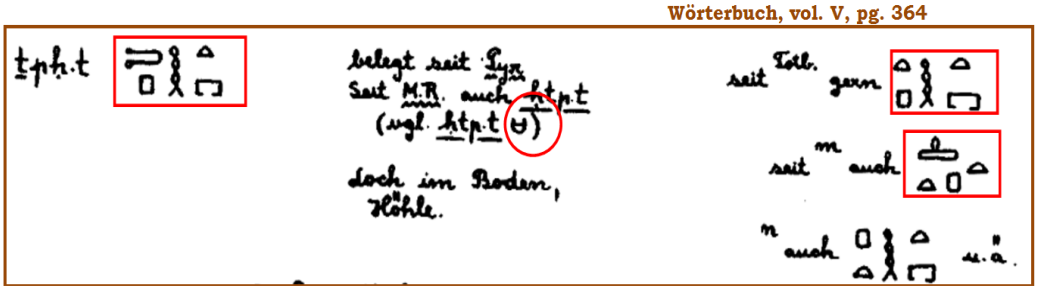
The lord of the enclosure, the 'Bull' of the public harem.

nb	*ḥwt*	*kɜ*	*tpḥt*
the lord	***of the enclosure***	***the 'Bull'***	***of the public harem***

(The Pyramid Texts, Utterance 299 §444b)

The term *tpḥ*  or *tpḥt* occurs also as *tpḥt*  and *ḥtpt* .

Wörterbuch, vol. V, pg. 364



There are two ideograms attached to the word *ḥtpt* . Sign N42 depicting a well full of water, which is the symbol for *the female organ*, and sign O49 ground plan of a village with cross-roads, meaning *village, town*. The literal meaning of the word is therefore ***vulva town.***

The principal gods of the Aramaic speaking people were also called 'Bulls'.
There is a famous papyrus, namely Papyrus "Amherst 63", that took 120 years to be deciphered because the text is written in the Egyptian demotic script but the language is Aramaic.

A priest of an Aramaic-speaking community in Upper Egypt dictated the liturgy of the New Year's festival to an Egyptian scribe.
The papyrus was discovered at Luxor (ancient Thebes) and the handwriting dates the manuscript to the fourth century BCE.
In the text appear gods of the Hebrew, the Egyptian, the Sumerian, the Babylonian, and the Assyrian pantheons.
The name of the god Horus, the Egyptian god par excellence, occurs 19 times but it is used in the sense of "Lord"
Psalm 89:6 reads in the Bible as follows:

> ***For who in the heaven can be compared unto Yahweh? who among the sons of El can be likened unto Yahweh?***

The version of the psalm on Papyrus Amherst 63 reads:

> ***Who among gods, among men, Horus? Who among gods, among royalty, among non-royalty. Who is like you, Horus, among gods?***

Transliterated Demotic Text	*Reconstructed Aramaic Text*	*Translation*
(11) $\overline{\overline{mn}}.^{m}$ $b.r.h.n^{s\,w}$	(11) *mn b(')lhn*	Who among gods,
$b.t.m^{m}$ $\overline{HR}^{g}$ **Horus**	*b(')dm YHW(H)* $^{'D\,N\,Y}$ **Yahweh**	among men, LORD?
$\overline{\overline{mn}}.^{m}$ $b.r.h.n^{s\,w}$	*mn b(')lhn*	Who among gods,
$b.m.rk.^{m}$	*bmlk*	among royalty,
$\langle\langle br^{m}\rangle\rangle$ $m.rk.^{m}$	*bl/bl' mlk*	(among)/among non-royalty.
Cf. Ugar. *u mlk u bl mlk* "anyone, king or not."		
(12) $m.^{m}$ $k.k.^{m}$	(12) *m(y) kk*	Who is like you,
$\overline{HR}^{g}$ $b.r.\bar{h}.n^{s\,w}$ **Horus**	*YHW(H)* $^{'D\,N\,Y}$ *b(')lhn* **Yahweh**	LORD, among gods?

(Richard C. Steiner, " The Aramaic Text in Demotic Script: Text, Translation, and Notes, page 49 "

According to the translator, Richard C. Steiner "The chief gods of the community are referred to as ***mr*** "lord" and ***mrh*** "lady". These epithets are rendered as Mar and Marah".
In the following passage the term "Lord" appears as Mar, Horus, and Yahweh. Irrespective of the particular name, the lord is called a Bull:

mr^{m} $y.r\bar{h}.n^{s\,w}$ **Mar**	*mr (')ylhn* **Mar**	Mar is our god;
$\overline{HR}^{g}$ *yhw* **Horus Yahweh**	*YHW(H)* $^{'D\,N\,Y}$ *yhw* **Yahweh Yahweh**	the LORD, Yaho,
$\lceil t \rceil \bar{r}.n.$	*⌜t⌝rn*	our ⌜bu⌝ll
$\overline{\overline{ymn}}.n.^{m}$	*'ymn*	is with us.

(Richard C. Steiner, " The Aramaic Text in Demotic Script: Text, Translation, and Notes, page 45 "

II. The elimination of god Nehebkau

Utterance 229, of the Pyramid Texts, although it was written only in the pyramid of Unas (Old Kingdom, ca. 2350 BCE) it has also been found inscribed on six Middle Kingdom coffins and thus it is a well-known one.

This is the claw of the god Atum stuck on the spine of Nehebkau,
to end the turmoil in Hermopolis.
Fall down, crawl away!

This is the claw of the god Atum

229a

ꜥnt	*tw*	*nn*	*nt*	*tm*
the claw	***it*** *is*	***this***	***of***	***Atum***

The god reported as the killer of Nehebkau could only be Atum, because all the other gods were Nehebkau themselves; all the other gods were *Bulls* who were producing offspring normally through the womb of a woman. Atum created his daughter Tefnut and his son Shu through masturbation:

Atum was aroused in Heliopolis. He put his phallus in his fist, he created orgasm with it, and the twins Shu and Tefnut were born.
(The Pyramid Text, Utterance 527, Reign of king Pepi I, c. 2330 BCE)

1248a

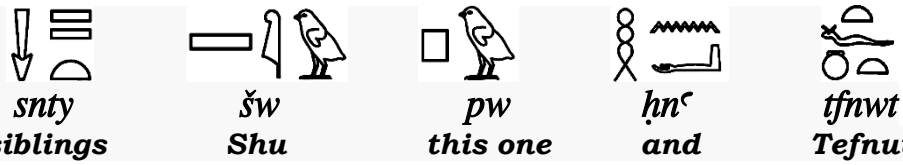
tm	*pw*	*ḫpr*	*m*	*iw*	*sɜw*	*irf*	*m*	*iwnw*
Atum	***is***	***who became***	*as*		***ithyphallic***	***him***	***in***	***Heliopolis***

1248b

wd.n =f	*ḥnn*	*=f*	*m*	*ḥfꜥ*	*=f*
placed he	***phallus***	***his***	***in***	***palm***	***his***

1248c

irỉ =f	*nḏmmt*	*ỉm =f*	*msỉ*	*sɜty*
did he	***sweet ejaculation***	***by it***	***were born***	***twin***

1248d 

snty	*šw*	*pw*	*ḥnꜥ*	*tfnwt*
siblings	***Shu***	***this one***	***and***	***Tefnut***

Please note that the above act of Atum took place in the city of Heliopolis, not up in the sky.

on the vertebra of the spine of Nehebkau

229b

ḥrt — ***on***
ṯs — ***the vertebra***
bḳsw — ***of the spine***
nḥbkɜw — ***of Nehebkau***

to end the turmoil in Hermopolis

ssɜt — ***to end***
ḫnw — ***the turmoil***
m — ***in***
wnw — ***Hermopolis***

The turmoil was produced by the mixed-blood offspring born and raised in the Enclosures who, although already at the service of the pharaonic regime, remained loyal to their lowly mothers.

The kids whom the judges recognized as genuine children of the king were called ***twt*** ***living images*** of the king but they were also regarded as ***ḫrwy*** ***agitators, troublemakers.***

In the "Instructions for King Merikare" the crown prince is advised by his father to send his *living images* abroad "*where there are no others (other half-breeds) whom they can assemble".* The official translators, however, understood the word ***twt*** to mean ***statue*** and wrote that the king was talking about sending statues of his abroad. Myriam Lichtheim, who refused to translate the relevant four sentences of paragraphs 67-68, wrote: *"I cannot believe that the king is speaking of dispatching royal statues to foreign countries"*, yet she never bothered to find out what the king was speaking about.

Hermopolis, the location of the turmoil, was a normal city, Heliopolis was the place where Atum masturbated, and Thebes was the Vulva Town where Osiris *was creating new life* in his great harem:

Recitation by Osiris, who is at the head of the West, the great god, lord of the sacred land, who is at the head of the West, lord of Djeme, the one who renews life in his city in the environment of the great harem in Thebes.

ḏd-mdw — ***Words said***
in — ***by***
wsir — ***Osiris***
ḫnt — ***foremost***
imntt — ***in the West***
nṯr — ***god***
ꜥɜ — ***great***
nb — ***lord***
tɜ-ḏsr — ***of the sacred land***

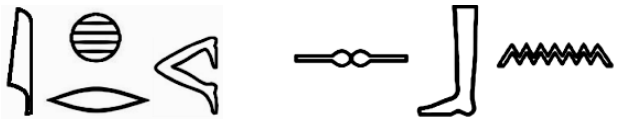
ḫnt *imntt* *nb* *ṯ3-mwt* *wḥm* *ʿnḫ* *m*
foremost **in the West** **lord** *of* **the city of Djeme** **makes new** **life** **in**

nỉwt *=f* *m-h3w* *ỉpt* *wrt* *m* *w3st*
town **his** **in the environment** **of the harem** **the great one** **in** **Thebes**

(Deir El-Medina, South Chapel, interior decoration, south wall, first register, line DEM 58.4)

fall down, crawl away

229c



i.ḫr *sbn*
fall down **crawl away**

The 'Bull', the father of the gods, for being inseparable from the female element, which theologians have never managed to bring themselves to like and respect, was transformed into a serpent, enemy of the gods.

To the Egyptologists, Nehebkau was what they expected from primitive people and early theologians: a mythical serpent deity:

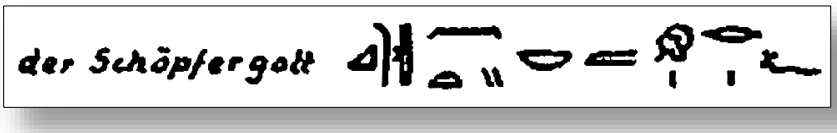
Nḥb-kȝw ' Uniter-of-attributes ',
name of a mythical serpent-deity.

(Alan Gardiner, "Egyptian Grammar", pg. 453)

Kas-Assigner *(nḥb-k3w)*. Serpent deity who allocates kas to people and gods. The Egyptian name is also vocalized as Nehebkau.

(James P. Allen, "The Ancient Egyptian Pyramid Texts", pg.434)

The ancient theologians got rid of Nehebkau, but as the "true" gods just invented were becoming more serious and respectable, the creation by masturbation did not seem right and they commenced experimenting with spitting, sneezing, and coughing until they resolved that the creation was realized by speaking. Atum said: "Shu and Tefnut" and the two infants appeared.
The earliest reference to creation by word, that I know of, is dated to the reign of Ramesses II (c. 1270 BCE).
Wörterbuch, the German dictionary for the hieroglyphic script (entry Wb 5, 287.9) provides the following passage from the tomb of Nebwenenef, a high priest of the god Amen during the reign of Ramesses II:



The creator god created everything there is by his word.

The creator god	*ḳmȝ* ***created***	*nty* ***what is***	*nb* ***all***	*m* ***by***	*tp r* ***word***	*=f* ***his***

Approximately 500 years later, the Jewish theologians were informing their people that the God who created everything by his word was either Elohim or Yahweh:

Genesis 1:3

וַיֹּאמֶר	אֱלֹהִים	יְהִי	אוֹר
way-yō-mer	’ĕ-lō-hîm	yə-hî	’ō-wr;
And said	**Elohim**	**let there be**	**light**

Psalm 33:6

בִּדְבַר	יְהוָה	שָׁמַיִם	נַעֲשׂוּ
bid-ḇar	Yah-weh	šā-ma-yim	na-‘ă-śū;
by the word	**of Yahweh**	**the heavens**	**were made**

The influence of ancient Egyptian theology on Jewish thelogy is best demonstrated by the adoption of the practice of the Egyptians to conclude their hymns and prayers by invoking the name of the god Amen.

The liturgy of the New Year’s festival recorded on papyrus Amherst 63 (mentioned above, pages 4-5) contains the following hymns and prayers:

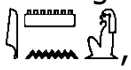
A prayer for rain.
A hymn to Mar.
A farmer’s prayer for the rising of the Nile.
A dream about (the land of) Rash.

These hymns and prayers are concluded by what the translator calls **a credo for the crowd**.

Mar is my father and my mighty Bull.
He will raise me up.
*Let us **vaunt** his mighty deeds.*

He shelters those perishing in the midst
of turmoil.
Let the tumultuous crowd say,
Amen, Amen

Transliterated Demotic Text	*Reconstructed Aramaic Text*	*Translation*
ymr ^{m} (8) *h.my* ^{m}	*y(')mr* (8) *hmy(')*	Let the tumultuous crowd say,
mnImn	*(')mn(')mn*	Amen, Amen.

According to the translator, the word ***Imn*** has been written, by the Egyptian scribe, with the Demotic sign for the Egyptian god Amen. In his transliteration to Aramaic, Richard Steiner, is spelling the name *Amen* starting with the letter *yod* ***'mn***, as the spelling of the word is in the hieroglyphic script, ***imn***  , not with *aleph*, as the word "amen" is spelled in the Bible.

At the end of the recto side of the papyrus there is a colophon reading:

Colophon of recto (XIV/8-9)		
't'yty ^{m}	*'d <k>(h) '(l)-ydy*	Up to <here>, (done) by me / at my direction,
⌜e⌝nImn	*⌜'⌝n(h) 'mn*	Amon (*lit.*, I, Amon),

The relevant comment reads:

> The personal name—belonging to the priest or (less likely) the scribe—is written with the Demotic sign for the Egyptian god Amun, whose name appears in Coptic and Greek as Amoun. This divine name is also attested in the Bible (Amon), but the biblical name most relevant here is the personal name Amon, derived from the word for "nurse." Unlike the fourteen other occurrences of the *Imn* sign on the recto, the one here is only a tiny bit shorter than the god determinative. The unusual relative height, like the unusual absolute height in VIII/19, serves to call attention to the name.

Among the other fourteen occurrences of the ***Imn*** sign are the eight of the four *credos for the crowd* appearing at the end of prayers and hymns and the one at VIII/19 mentioned above, which is rendered as "Enduring will be", probably a name implying immortality:

eImn *'mn* Enduring will be

The scribe has deliberately written the *Imn* sign twice its normal height, reaching down into the line below. Is it merely a coincidence that the name in the colophon (XIV/8) is *Imn* "Amon"? Or did the priest instruct the scribe to highlight his name here, in a word implying immortality? The practice of embedding signatures within texts is known from later Hebrew manuscripts. In the early 7th century CE, poets began including acrostic signatures in their liturgical poetry. Later on, copyists signed their names by enlarging letters of the copied text.

The names of the gods Horus, Yahweh, and Mar were used in the sense of "Lord". It appears therefore that the name of the god Amen was used also in the sense of *Lord*, concluding thus the *credos* with "Lord, Oh Lord" rather than by "let it be", of whatever sense was attributed to the name Amen.

The "credo for the crowd" occurs in the Bible, psalm 106:48

> ***Blessed be Yahweh God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.*** (KJV)

וְאָמַר	כָּל־	הָעָם	אָמֵן	הַלְלוּ־	יָהּ׃
wə-ʼā-mar	kāl-	hā-ʻām	ʼā-mên,	hal-lū-	yāh.
and let say	***all***	***the people***	***amen***	***praise***	***Yahweh***

https://biblehub.com/text/psalms/106-48.htm

The term "amen/Amen" occurs 30 times in the Bible. Of these occurrences the phrase "the people say amen" occurs 11 times, and the phrase "the God Amen" occurs two times.
Passage Isaiah 65:16 reads:

> *Whoever invokes a blessing in the land will do so by the God Amen; and whoever takes an oath in the land will swear by the God Amen. For the former troubles will be forgotten and hidden from my sight.*

יִתְבָּרֵךְ	בֵּאלֹהֵי	אָמֵן	יִשָּׁבַע	בֵּאלֹהֵי	אָמֵן
yiṯ-bā-rêḵ	bê-lō-hê	ʼā-mên,	yiš-šā-ḇaʻ	bê-lō-hê	ʼā-mên;
shall bless himself	***in the God***	***Amen***	***shall swear***	***by the God***	***Amen***

> *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.* (KJV)

According to Talmud, the term "Amen" is an acronym meaning ***God, faithful, King***.

Babylonian Talmud: Tractate Sanhedrin

Folio 111a

What is the meaning of Amen?[1] — R. Hanina said: God, faithful, King.[2]

1. When one responds 'Amen' after a benediction, how does it suggest ascent thereto and the acceptance of God's yoke?
2. [H] is an abbreviation of [H].

https://halakhah.com/sanhedrin/sanhedrin_111.html

Babylonian Talmud: Tractate Shabbath, Folio 119b

Resh Lakish said: He who responds 'Amen' with all his might, has the gates of Paradise opened for him, as it is written, Open ye the gates, that the righteous nation which keepeth truth [shomer emunim] may enter in:[16] read not 'shomer emunim' but 'she'omrim amen' [that say, amen]. What does 'amen' mean? — Said R. Hanina: God, faithful King.[17]

16. Isa. XXVI, 2.★★
17. Interpreting it as an abbreviation: el melek ne'eman.

https://halakhah.com/shabbath/shabbath_119.html

★★ Isaiah 26:2 reads:

Open ye the gates, that the righteous nation which keepeth the truth may enter in. (KJV)

Talmud suggests to read:

Open ye the gates, that a foreign nation which says "Amen" may enter in.

nation

גּוֹי־ (gō·w-)

Noun - masculine singular

Strong's 1471: A foreign nation, a Gentile, a troop of animals, a flight of locusts

one that remains

שֹׁמֵר (šō·mêr)★

Verb - Qal - Participle - masculine singular

Strong's 8104: To hedge about, guard, to protect, attend to

faithful.

אֱמֻנִֽים׃ (ĕ·mu·nîm)★

Noun - masculine plural

Strong's 529: Established, trusty, trustworthiness

The foreign nation that enters God's domain by saying "Amen"; here is obviously Israel.

One would have expected the word "Amen" in the Talmud text to have been spelled with yod. Since, however, the word is regarded as an acronym, no letter could have been altered:

אֵל מֶלֶךְ נֶאֱמָן אָמֵן

N M A(E) **N M A**

The ancient Greek theologians were also taught the lesson that the Jewish theologians received from the ancient Egyptian theologians.
To the author of the Revelation, Amen is the beginning, the base on which theologians created God:
Revelation 3:14

> ***Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· τάδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ·***
>
> *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**;*

Amen is… ***ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ***
the beginning of the creation of God

God has not been reported to have commenced his creation by creating Amen.
Amen has been used as the starting point in creating God!

Along with the information about Amen, the philosophizing Greek writers of the gospels were taught about the productive capacity of the Word of God, which they eventually transformed into the God himself:

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

Not knowing, however, where that Word (Λόγος) came from, they did not know what it meant. Plutarch wrote:

> *….for an entirely righteous behavior the support of three things is required, that of the nature, that of the word and that of the habit. By "Word" I mean learning and by "habit" practice.*

Heraclitus considered as "Word" *the nature and its laws,* and Jaqueline de Romilly wrote:

What can we say? The Greek term 'Word' puts us always in an awkward predicament;

Christian colonialists spread the ancient Egyptian theology all over the world.
The passage quoted below is from the Satapatha Brahmana, which states that in the beginning there were only the primeval seawaters. The waters produced a golden egg and form the egg came Prajapati who waited for two years before he tried to speak:

> *The sound he made – the Word, his sounded breath – became earth. His next sound became sky. Other sounds became the seasons.*

For the Maori of New Zealand, Io or Iho, is the Supreme Being:

> *The ritual words by which Io made the world are used to this day to help in the conception of a child, in the composition of a poem, or in the renewal of a broken mind or spirit.*

The indigenous people of the Marshal Islands say that:

> *In ancient times when there was only water, Lowa, the uncreated, was alone. When he made a humming sound the islands emerged, along with reefs and sandbanks. He hummed again and the plants and animals arrived.*

The Yuki Indians of northern California say that the creator was trying to make land, but the waters kept covering it every time until: *Finally, he spoke the Word and the earth was born.*

For the Yuma Indians of Arizona, Kokomaht is one of the creators, the good one:

> *Kokomaht set about making the four directions, taking four steps on the water in each direction and pointing and announcing the names: north, south, east, west.*

According to the Eskimos of Greenland: *"In those days the most powerful thing existing were the words and sometime an ice-rabbit created the day by simply uttering the word 'day'*

In the Mayan creation myth we read:

> *In the beginning there were only the creators, Tepeu and the Feathered Serpent, Gugumatz, in the void and the waters. These two sat together and thought. Whatever they thought and whatever they said came into being. They thought the emptiness of the void should become something and it did. "Let there be earth," they said, and there was earth.*

According to Christian academics, all these people groups around the world conceived independently an image of the creator accomplishing his creation by calling the names of the creatures!

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Retired Master Mariner
December 8, 2022

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ΓΙΓΑΝΤΩΝ ΘΕΟΜΑΧΩΝ ΜΝΗΜΑ

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IN MEMORY OF GODS FIGHTING GIANTS