“Amen”... The creation of the Creator.

The following passage comes from the Egyptian Book of the Dead, not from the Bible.

_O only One, You who were in the sky when there was no land and no mountains. You Shepherd Lord, One only, Maker of everything there is!

Please note the eye symbol meaning _maker, creator_. It is probably the “Eye of God” that the Christians depict in their churches into the equilateral triangle symbolizing the trinity. It has to be noted though that historically, representations of an eye tended to be avoided because of the association with the Evil Eye (a widespread...
and ancient European superstition). No medieval example of the Eye of God has yet been found. Source: Wikipedia

Whether the symbol had been used secretly by initiates, cannot be said without having a particular research made.

The striking passages (as they are called by W. Budge) which are cited below come from Egyptian texts and they are part of a collection of relevant passages realized by the German Egyptologist Heinrich Brugsch:

- God is one and alone, and none other existeth with Him.
- God is the One, the One who made all things.
- God is a spirit, a hidden spirit, the spirit of spirits, the great spirit of the Egyptians, the divine spirit.
- He begetteth, but was never begotten; He produceth, but was never produced;
- He begat himself and produced himself.
- He createth but was never created; He is the maker of his own form, and the Fashioner of His own body.

These divine attributes, which originally pertained to the head-god of every individual company of gods, became the attributes of the One and only God of the monotheistic religions.

The German Egyptologist Jan Assmann, in his book “The Search for God in Ancient Egypt”, writes (in 2001) as follows:

The Theban theology of these decades (18th dynasty, 1570-1293 BCE) can be interpreted as an attempt to fill the hyphenated formulation Amen-Ra with theological content, that is, to develop a divine concept sufficiently comprehensive to include all the traditions concerning Amen and all those of Ra as well. The pure Amen aspect of the city god and the pure Ra aspect of the sun god are connected by the concept of the supreme being who had already emerged in the theological fragments of the Middle Kingdom (2000-1800 BCE) in his aspects of primeval god, creator god, and god of life.

I call this process “additive,” for I have the impression that this new concept of a supreme being was arrived at primarily by accumulation and juxtaposition. All aspects of divine unity: preexistence, creator, sustainer, were combined and connected with one another by means of simple but well ordered juxtapositions of sequences of predicates of Amen and Ra.

An indication that Amen-Ra was the first “One and Only God” is the fact that Jews, Christians and Muslims are concluding their prayers by invoking his name: “Amen”
Walas Budge, in his book “the Egyptian Book of the Dead”, was writing in 1895 (106 years before the English translation of Assmann’s book was published) the following regarding the god Amen:

The god Amen, his wife Mut, and their associate Khonsu have nothing whatever to do with the Book of the Dead; but Amen, the first member of this great Theban triad, must be mentioned with the other gods, because he was usually identified with one or more of them. The name Amen means the "hidden one," and the founding of the first shrine of the god recorded in history took place at Thebes during the XIIth dynasty; from that time until the close of the XVIth dynasty, Amen was the chief god of Thebes and nothing more. When, however, the last kings of the XVIth dynasty had succeeded in expelling the so-called Hyksos and had delivered the country from the yoke of the foreigner, their god assumed an importance hitherto unknown, and his priests endeavoured to make his worship the first in the land. But Amen was never regarded throughout the entire country as its chief god, although his votaries called him the king of the gods. The conception which the Thebans had of their god as a god of the underworld was modified when they identified him with Rā and called him “Amen-Rā”; and, speaking generally, in the time of the XVIIIth dynasty and onwards the god became the personification of the mysterious creating and sustaining power of the universe, which in a material form was typified by the sun. By degrees all the attributes of the old gods of Egypt were ascribed to him, and the titles which among Western nations are given to God were added to those pantheistic epithets which Amen had usurped. The following extracts from a fine hymn will set forth the views of the priesthood of Amen-Rā concerning their god.

"Adoration to thee, O Amen-Rā, the bull in Annu, the ruler of all the gods, the beautiful and beloved god who givest life by means of every kind of food and fine cattle.

"Hail to thee, O Amen-Rā, lord of the world’s throne, thou dweller in Thebes, thou bull of thy mother that livest in thy field, that extendest thy journeys in the land of the south, thou lord of those who dwell in the west, thou governor of Punt, thou king of heaven and sovereign of the earth, thou lord of things that exist, thou stabisher of creation, thou supporter of the universe. Thou art one in thine attributes among the gods, thou beautiful bull of the company of the gods, thou chief of all the gods, lord of Maāt, father of the gods, creator of men, maker of beasts and cattle, lord of all that existeth, maker of the stuff of life, creator of the herbs which give life to beasts and cattle. . . . Thou art the creator of things celestial and terrestrial, thou illuminest the universe . . . . The gods cast themselves at thy feet when they perceive thee . . . . Hymns of praise to thee, O father of the gods, who hast spread out the heavens and laid down the earth . . . . thou master of eternity and of everlastingness."
The word *amen, imn,* when determined by the ideogram for the god becomes the name of the god *Amen.*

The term *imn* is written by the letter sign *i,* which corresponds to Hebrew yodh, the biliteral sign *mn,* and finally the letter sin *n,* which is a simple phonetic complement repeating the *n* of the biliteral *mn.*

The meanings associated with the term are as follows (from the dictionary of Mark Vygus):

- *imn* to create, to shape, conceal, hide [verb]
- *imn* secret, hidden [adjective] M17 - Y5 - N3!
- *imn* abode ?, place to stay? [noun - arch.] N
- *imn* Amun [noun - div.] M17 - Y5 - N35
- *imn* conceal, hide [verb] M17 - Y5 - N35 - A1 -
- *imn* secret, hidden, conceal, hide [adjective + verb]
- *imn* rm .f. with secret name M17 - Y5 -

The above sentence, *imn rm .f,* is actually the name of a god, as the ideogram of the god at the end indicates, meaning:

*secret name his*
i.e. the god “Amenarenef”, or otherwise,... the god “Secretname”!

*Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*  (Exodus. 20:7, Deuteronomy 5:11)

The Jewish theologians honored their Egyptian tutors, worshipers of Amen-Ra, by having Christianity and Islam chant Amen's name for ever and ever!!

Both the name of the god Amen (*imn*) in the hieroglyphic script as the word Amen (יִהְנָא, *nma*) in Hebrew have identical spelling.
In the Wikipedia, however, you will read that the Hebrew word starts with aleph א, as it actually does, while the Egyptian name begins with a yodh י.

Popular among some theosophists proponents of Afrocentric theories of history, and adherents of esoteric Christianity is the conjecture that amen is a derivative of the name of the Egyptian god Amun (which is sometimes also spelled Amen). Some adherents of Eastern religions believe that amen shares roots with the Hindu Sanskrit word, Aun. There is no academic support for either of these views. *The Hebrew word, as noted above, starts with aleph, while the Egyptian name begins with a yodh.*

While it is true that the Egyptian name starts with י, which corresponds to Hebrew yodh, in the Egyptian script the glyph י at the beginning of words is sometimes identical with א, which corresponds to Hebrew aleph א (Alan Gardiner, “Egyptian Grammar”, pg. 27).

It is thought that the term “Amen” derives from the Hebrew verb originally יָהַנָּא “amen” which in a transitive sense means to make firm, to confirm, to support, and in the intransitive sense to be firm, to stand firm, to be enduring, to trust, to believe.
In the Talmud, however, there is an explanation to the effect that the term Amen is an acronym.
The relevant Wikipedia passage reads:

*The Talmud teaches homiletically that the word amen is an acronym for אֶלֶּה־מְלֵךְ נְמוֹנֶא ('El melekh ne‘eman, “God, trustworthy King”), the phrase recited silently by an individual before reciting the Shma.*

**Babylonian Talmud: Tractate Sanhedrin**  
Folio 111a

*What is the meaning of Amen?* — *R. Hanina said: God, faithful, King.*

**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: read not 'shomer emunim' but 'she‘omrim amen' [that say, amen]. *What does 'amen' mean?* — *Said R. Hanina: God, faithful King.*

There is a text in the Aramaic language written in the Egyptian demotic script. The text is known as “The Aramaic Text In Demotic Script”.  
A priest of an Aramaic-speaking community in Upper Egypt dictated the liturgy of the New Year's festival, possibly at the beginning of the third century BCE, to an Egyptian scribe trained in the fourth century BCE.  
In the text appear gods of the Hebrew, the Egyptian, the Sumerian and the Babylonian pantheons and there appear passages where both Hebrew and Egyptian divinities are mentioned. For example:

*And make us strong again,  
beneath you, Horus;  
beneath you,  
Adonai,  
Resident of Heaven;*  
(XII,13-14)
But what is more interesting is that at the end of the following hymns and prayers...

A Prayer for Rain (IX. 1-13)
A hymn to Mar (god) (IX. 17-20)
**A Prayer for the Rising of the Nile** (x.i-6)
A Dream about Rash (the god Rash, or the land of the god Rash) (x.8-13)

...we read:

*let the throng say*

**Amen, Amen**

What other than Egyptian would be the nationality of the crowd that would be praying for the rising of the waters of the river Nile (*The river is poor in floodwater. The river will die*) and would conclude the prayer with the name of a famous god of the Egyptian pantheon?

The non-Egyptian crowds were ordered to say “Amen” without knowing the meaning of the word; neither then nor now.

Moreover, it is to be noted that if the term “Amen” was a Hebrew word especially used to conclude prayers, the meaning of the word should have been adopted by Christians and Muslims and not its sound, so that worshippers would know what the meaning was of the word they were pronouncing.

As expected, the term “Amen” occurs as proper name in the scriptures.

Isaiah 65:16

> That he who blesseth himself in the earth shall bless himself in the **God Amen**; and he that sweareth in the earth shall swear by the **God Amen**; because the former troubles are forgotten, and because they are hid from mine eyes.

**God Amen** is rendered as **God of truth** in the translations.

In the passage that follows Amen speaks:

Revelation 3:14

> 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;