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S Ō D

THE SON OF THE MAN.

BY S. F. DUNLAP, *K.*

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"When Rabbi Simeon revealed the MYSTERIES, only these companions were found there."—THE IDRA RABBA, xlv., 1158.



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P R E F A C E .



THE growing power of the infant Gnosticism acting with inspiration upon the quick warm nature of the Jordan Nazarenes laid the seed which, nourished by the accumulated Wisdom of the illustrious teachers of the Pharisees, ultimately ripened into the New Testament—the priceless pearl of the Jewish conception. The earliest Gnosticism in Irenæus extends a hand to the Gnosticism of the Kabbala. Irenæus's *Gnostica*, the *Codex Nazaraeus*, the oldest parts of Kabbala, the first three chapters of Genesis, the New Testament theology, Hippolytus, and some extracts from the Rabbins, all are brought together.

Although the *Codex Nazaraeus* is dated the year 1042 some of its material is much earlier; thus some of it is found in Irenæus (in the second century), some in the Kabbala, and some seems to belong to traditions or myths connected with the patriarchal names in Genesis. The basis of the material common to Irenæus and the *Codex Nazaraeus* must be at least as early as the first century;

for time was needed to produce *so many* different doctrinal systems : and if they were *collected* in the second century some of them must have been *formed* previously.

The early rabbinical period seems to have mostly passed out of record ; excepting the Old Testament and some other works, its books are destroyed, its systems and philosophical dogmas forgotten. It is the same with Babylonian treatises and systems. They have perished. But because they are not all within reach it will not do to reason as if they never had existed ! We want other testimony besides partisan Christian and Jewish !

The reader's attention is now called to the Essene and Nazarene Glad Tidings.

ERRATA TO VOL. II.

- Pp. vii, viii (interleaf). The village of *Kefr Adan*. Kefr (cephar) means "village."—Robertson's Heb. Dict. p. 147; Neh. vi. 2.
- P. xix, Irenæus, not Irenœus.
- P. xxi, the figure 2 is left out before the *note*, Gnosis.
- P. 4, The passage from Lydus de Mensibus is given in *Movers*, p. 550.
- P. 24, for antithesis read antitheses.
- P. 29, for KUKIOS read KURIOS.
- P. 33, Antiquum hoc et nationis.
- P. 39, for under world, read Underworld.
- P. 42, Irrlehrer, not Ihrlehrer.
- P. 66, wagon (in the *German* it is "Wagen").
- P. 80, for THREE HEADS, read THREE HEADS.
- P. 93, line 11; note 1.
- P. 98, line 19, Milman.
- P. 117, it is often called "holy."
- P. 122, for De Lacy, read De Sacy's Sainte Croix.
- P. 141, read *Hieronymus*.
- P. 148, for Norberg, read Franck (Gelinek's Translation).



PRELIMINARY CHAPTER.

The word of Alaha (Alah) was upon Iochanan bar Zacharia in the Desert, and he came into *all the region about the Jordan*, proclaiming the Baptism of Repentance for the forgiveness of sins.—LUKE, iii. 2, 3, *Syriac*.

Progenies viperarum, quis monstravit vobis fugere a futura ira.—IOAN; *Matthew*, iii. 7.

THIS work touches upon ancient Scholasticism, Rabbinical Conceptions, and the Nazorenes. The Nasarene Codex gives us Ferho (the Unknown Formless LIFE) and then Seven Aeons = Mano (Rex Lucis), Aiar Zivo, Ignis Vivus, Lux, Vita, Aqua viva, and Vita ipsa.—*Norberg, Preface to Cod. Nas.*

“The Nazorenes are *Jews*,¹ honoring the ANOINTED as a just man, and using the Evangel called ‘according to Peter’. —*Theodoret, Haeretic. Fab. lib. II. ii.*

This is the word of the wise which Iachia bar Zakaria uttered and declared in Jerusalem city of the abortives.²—*Cod. Nas., II. 72.*

In the name of LIFE the greatest, the last! *Remission of Sins.*—*Cod. Nas., II. 73.*

When I, ANOS, a Genius, came into this world I preached the word of Life, I sowed the plant of Life.—*Cod. Nas., II. 295.*

¹ Eat not the blood of animals, what is dead, pregnant, slain (percussum), or what standing or fallen down a wild beast has carried off to be devoured; but eat what has been killed with the iron, cleansed, washed, prepared and cooked.—*Codex Nasaræus, I. 37.*

Do not depart to diviners and Chaldeans that lie, who dwell in darkness.—*Bid., I. 41.* So also *Zechariah, x. 2.*

² LUX has sent me to destroy the city Jerusalem. . . . The city Jerusalem in which the blood of my Disciples (John's Disciples) was poured forth I have destroyed, the abortive I have killed.—*Codex Nasaræus, II. 301, 303.* See *Zechariah, xii. 2.*

Having put on a mortal form I entered Jerusalem and speaking with my voice I held meetings, *curing the sick, curing the sick*, therefore everlasting Physician I was called, Medicus justitiae, *curing* yet taking no pay : which my sick (when they had) gone into the Jordan I baptized.—*Codex Nasaraeus*, II. 301.

This is the Hidden Doctrine, discourse and treatise which the MESSENGER OF LIFE has set before the men distinguished for good action, and before all the family of Adam.—*Ibid.*, II. 75.

Preach the word of Life that it may cause those that lie down to stand up. Give them mysterious words by which they may be taught. Interpret for them the Great LIFE, speak concerning the assemblies of Life, and instruct Nazoria living in the world, that they put on robes of splendor and, following Thee, go above! Give us wisdom that those Nazoria may rise and pray to the Lords. Inform them concerning the creatures of Light and the secret abodes in which these Lords sit. Inform them about the Aeons, inform them also concerning the celestial Crown which is placed in its own habitation of the LIFE supreme.”—*Codex Nas.*, II. 305.

There is a point on the map from which procedes the religious history of the last eighteen hundred years. It is the mountain region which belongs to Phoenicia and Israel, Lebanon and the land of Galilee! From these mountains the rain of Adonis descended in Jordan's stream, the autumnal and vernal rain.¹ Flowing south among “ John's Disciples ” and

¹ Eden or Adan, a town of Mount Libanus, not far from the River Adonis, is named from the God Adan, Adon. The Jordan issues from the Lebanon. It is formed by the confluence of three little rivers, one of which is named the DAN (from Adan, Adonis).—*Munk*, p. 8. The snows of the Anti-Lebanon are

They fought not for gain of money !
 From the heavens the Stars fought,
 From their paths, they fought against SARA.
 The river KISŪN took them in its grasp :
 THAT ANCIENT RIVER, the river KISŪN !—*Judges*, v. 19.

Aphek (Abak), city of the Sun (Bak "Light," Bakchus ; BACA, a village of Galilee,—*Josephus, Wars*, III. 3 ; Bog the Sun), was in this same plain of Esdraelon ; it belonged to the tribe of Issachar (Sakar "Spirit ;" *Zagr-eus*). Another Aphek, belonging to the tribe Asar, was near the territory of Sidon. Sur (Tyre) was the city of the Sun (Asar, Sur, Surya, Suryal, Isaral, Isaracl, Iezreel, Israel-Kronos).

ALL together they hastened to come to the Holy Day (of Adonis) !—*Sid L 26*.

יְהוּא, יְהוּא, יְהוּא, יְהוּא, Heu, Heu, Heu! Adon! Heu! Adon!

And about the dead

The pipe of MUGDONIS (Phrygia, or Megiddon) sounded AILINA
 And Phrygian flutists interwound the manly molpe,
 With sad faces : and the Bacchae danced to
 Ganuktir singing beautifully with EUian voice ;
 And under the mouth of Kleocus the Berekuntian double flutes
 Roared the frightful Lybian WAIL !—*Nonnus*, xl. 223.

Many hired PIZNAS, who began LAMENTs for them.—*Josephus, Wars*, III. 15. The PIZNAS, and the crowd making a noise. *Matthew*, ix. 28 ; H. 23 ; ix. 1.

Gird thyself with sackcloth, roll in the dust, set up the
 WAIL FOR THE ONLY-BEGOTTEN !—*Jeremiah (Jeremias, Haramasias, Hermes)*, vi. 26.
 Allison, Allison sing ; but let the EU get the victory !

And, bringing to light the

EUia of the Egyptian Bacchus, the Orgia of raving Ouiris,
 He taught the initiations at night of the MYSTIC usages,
 And with furtive voice to the Bacchante raised the MAGIAN hymn, making an acute
 WARNING.—*Nonnus*, iv. 273.

For this charming YOUTH is from LESBAION, where Venus dances.

Brama (Bromius) is the first of the NEW and the last of the OLD Sun ! Chi Aud ! Chi Ieud ; Chi "Iudi" ; Chi Isarel ; Iamus comes forth to light ! Chi Mūsah ! Chi ASŪN ! Chi ATA !

Hail ATIS ! The Assyrians call thee thrice-desired
 ADONIS, the Samothracians ADAM the Holy !
 Adam, interchanged with Adas, means BLOOD (LIFE).
 None like Thee among the gods Adoni !—*Psalms*, lxxxvi.
 Adonis "Lord" with the Phœnicians, and Bel's name.—*Herveylius*.
 One Zeus, One Hades (Ades), One Hālios (Allah), One Bacchus,
 ONE GOD IN ALL !—*Justin, ad Græcos*, p. 18.
 The Macœnians call Thee KOMUSAS (Cherub)
 And the Phrygians sometimes Pappas (Zeus).
 Ogugia (Gog) calls Me Bacchus ;
 Egypt thinks Me Ouiris ;
 The Mudsans name Me Phanax (Phanes) ;
 The Indi consider Me Dionysus ;
 The Roman Sacra (Mysterles) call Me Līber,
 The ARABIAN (Phœnician, Hebrew) race ADONIS !
 They give incense and call "Bacchus" and "Bromius" and "Lualos"
 To these is added "Ntseus" (Anos, Anus) and "unahorn THOSEUS"
 And, with "Lenalus," "Inventor of the genital grape"
 And "Nuctellus" and "parent Eleleus" (Elle) and "Iacchus" and "Evan"
 And many other names besides which thou hast, O Līber,
 Among the Grecian nations !—*Ovid, Met.* iv.
 Begin to my Alah with tambours, sing to my Iachoh with cymbals.
 The kettle drums and the EUian cymbals of Rhea.
 Orpheus (Adonis, Anus, Amon) shewed forth the rites of the occult MYSTERIES.
 The Orphic, called the Bacchic rites.
 All things are born from Kronos and Venus,
 Old heavy-kneed Kronos (Adoni, Bacchus) dancing RAM !*

They slew their children in sacrifices, or used Secret MYSTERIES, or celebrated frantic kōmuses of strange rites.—*Wisdom of Salamaā*, xiv. 23.

Let me not see the Phrygian kōmos, nor swing with my hands the cymbals !—*Nonnus*, xl. 154.

* Kronos, the beaming Sun ; Krona and Karnon, sunbeam ; Karan "to shine."—*Riack*, l. 40.

Sons of the Sun and Moon, Beni Abar, (Eber, Heber), Heber, Hebraid, Eber, Hebrews ! Ye Abarim, Sons of Bromius, Abram and Sara. Heu Adon ! Heu! Adoni !

CHI ADON !—EU EUA !!!

The Lebanon subsides into a range of elevations running through Issachar and MANASSAH as far as Mount Tabor and the Great Plain of Israel (IZAROA). Here was the place NASARA (Nazareth, or Nazaret, now Nasra). It is mentioned neither in the Old Testament, nor in the writings of Josephus, nor in the Talmud. The relations with the neighboring countries always exercised a great influence upon the character of the Galileans. They showed less aversion for the religion¹ and manners of the stranger (the Euian of Lebanon as well as the Phœnician worshipper of Belus and Adonis), and less zeal for the "Religion of Mouses (Mūsah)." The relations between the Galileans and the pagans were very extended; for the province included within its borders a large number of the latter. Hence the contempt which the Jews affected towards the Galileans.—*Munk*, 35.

Thou wast with IASOUS the GALILEAN, IASOUS the NAZÖRENE; with IASUA the NAZARIA, IASUA the NAZARIA!—*Matthew*, xxvi. 69, 71, *Greek and Syriac*; *John*, xviii. 5, 7. Hence Galilean and Nazarene were nearly synonymous. Nasarene vows belonged to the ADONIS-worship.—*Numbers*, vi. The Nazireate was an institution established before the Laws of Mūsah.—*Munk*, 169.

"NAZARENES" letting the hair grow long and not drinking wine—when they consecrate the hair and offer it for a sacrifice, their locks are given to the priests.—*Josephus*, *Ant.* iv. 4. Eliahu (Elijah) is described as a HAIRY man, girt with a *girdle of leather*.—*Josephus*, *Ant.* ix. The *prophet of Iachoh* resembles the Nasarene or Nazarite Baptist John. NAZAH "sprinkling"

Cut off thy NAZAR (hair)! Raise on the hills a LAMENTATION!—*Jer.* vii. 29.

And the Beni IEUDAH and the Beni ISARAL shall be congregated together, . . . and they shall GO UP OUT OF THE EARTH: for "Great (is) the DAY OF IZAROA!" (Iezreel, Israel)!—*Hosea*, i. 11.

The Great Plain of Israel, and its neighborhood, including the cities ISARAE (Iezreel), MEGIDDO, TONACH and NAZARETH (the Arab NASIRAH), was a sort of head-quarters of the Adonis-worship! On the west is the village ADAN.² The WATERS OF MEGIDDO (the river MUKUTTA), the Great KISHÖN and the Little KISHÖN (the stream of Jalud in the valley Iezreel), flowed through this district; it had the Sea on the west and the WATERS of the Jordan on the east.—See *Söd*, I. 100, 191, 28, 29; *Judges*, iii. 3, 7, 13; vi. 25, 26. "FOUNTAINS feeding the Little Jordan, beneath the temple of the Golden Heifer" (Venus-ISIS-ASTARTE) in Galilee.—*Josephus*, *Wars*, iv. 1. WATER was the essential thing in the Adonis-worship.—*Söd*, I. 29.

The shelkhs (melechl³) fought in TONAO
By the WATERS OF MAGADO⁴.

¹ Which sit in the sepulchres, and pass the night in vigils (Nasörim); that eat the flesh of swine, and broth of the abominable things in their vessels (*pitchers of swine-broth* for the Manes)!—*Isaiah*, lxx. 4. The sacrifices of the Deity below were called *Februa*. His rites were performed in the night.—*Eichenburg*, 416.

² Robinson, *Bibl. Res.* II. 319. We also find the city Adana, on the river Sarus* in Cilicia, and the town Adan (Eden) on the Lebanon. The kings around MOUNT LIBANOS were Chanantios (Phœnicians).—*Josephus*, *Ant.* v. The Hebrew tribe Asher (Asar) included the Phœnician country about Tyre (SUR, Sarra), up to the neighborhood of Sidon.—*Vide Map.* A Chanantia (Chanannala) from the confines of Tyre and Sidon.—*Matthew*, xv. 21, 22.

³ Melech means king, and shelkh.—*Layard*, 423, 435.

⁴ The "MOURNING of Beth HAZAL" (Ausel, Azael, Sol, Adonis, Oslria, Abaram, Bormoet).—*Micah*, i. 11. The LAMENTATION for the ONLY-BEGOTTEN; the "MOURNING for Hadad-Rimmon (Adad, Adonis, Rimmon, Hermon, Hermaon) in the valley MAGADON."—*Zachariah*, xii. 10, 11

* ASOR-DAN-IUS, ASAR-H-ADON, ASSAR-DAN-BAL.—*Layard*, 621. BALADAN, NEBUZARADAN.

† BORMOS (WATER, ZAKAR, BROMIUS, ZARREUS) and SIRO (LUNA, SARI, SARACH) resemble ABARAM and SARAK, the MALE and FEMALE PRINCIPLES!—See *Söd*, I. 80; *Norberg*, *Onomasticon*, Cod. Nas.

Maid of Adonis, you have the THYRSUS (the BRANCH).
Autonoë let us speed where is the DANCE OF LUIAOS!
Diving headlong the DANCE OF DEATH, to LUIAOS!

The "Dance of (the) ELOIM, HELLÖL, LUIIM, LEVITES" the Levites" to Moloch (the Sun-god); the dance of the Sellil, Sallil, to Mars (Mar) the Fire-god at TUPHAT (Tuphó, Tuphós, Tüphón, Typhon), Tophet, in the Valley of the Beni Hanan!—2 *Kings*, xxiii. 10; *Levit.* xx. 2, 3; *Söd*, I. 177. ANAM, ANAMMELOCH, the Fire-god.—2 *Kings*, xvii. 31; *Movers*, 410. BAGE, BAGR, BAL FEGÉR, BOL PHEGÉR!

Nasarenes it filled the Lake of Tiberias and wound its way onward to the Dead Sea. This was the scene of the *Baptism of the Jordan!* Over the Jordan and beyond the Lake dwelt the Nasarenes, a sect said to have existed already at the birth of Iesus, and to have counted him among its number. They must have extended along the east of the Jordan, and south-easterly among the Arabians¹ and Sabaeans in the direction of Basra; and again they must have gone far north over the Lebanon to Antioch, also *to the north-east* to the Nasarian settlement in Bercoeæ where St. Jerome found them. In the Desert the Mysteries of Adonis may have still prevailed; in the mountains Aiai Adonin was still a cry!²

“Over Bethlehem (in the year 386 after Christ) the GROVE of Thammus (Adam), that is, of Adonis,

the cause of Jordan's inundations. There nature is full of charm, and vegetation smiling.—*Ibid.*, 8.

¹ Galatians, i. 17, 21; ii. 11.

² Ascend the Lebanon and CRY ALOUD!—*Jeremiah*, xxii. 20.

Call on Diana (of Ephesus),
And on twin Ixios Chorusleader
Well-disposed, and on Nusios!
Alalai IA! IA!

As after victory,

IAI, EUOI, EUAI! EUAI!—*Aristophanes, Lysistr.* 1193 ff.

The EUAIAN dwelling on the Lebanon!—*Judges*, iii. 8, *Septuagint.*

The glory of Lebanon shall come to thee, the fir-tree, the PINE-tree!—*Isaiah*, lx. 13.

And be ye crowned in honor of Dionysus with branches of oak or PINE-tree!—*Euripides, Bacchas*, 110.

Sing Dionysus with deep-thundering drums, EUOI,
Celebrating the God EUIOS in Phrygian CRIES and SHOUTS.—*Euripides.*

Aililon Aililon sing, but let the EU prevail!—*Aeschylus.*

And dancing on the summits of BLAZING LEBANON

Not one of the neighbors was absent from the festival.—*Musaeus, Hero and Leander.*

Therefore in FIRES honor Iachoh!—*Isaiah*, xxiv. 15.

They shall make a BURNING for Thee, and shall

LAMENT for Thee, Hoi ADON!—*Jeremiah.*

was casting its shadow! And in the GROTTO where formerly the infant ANOINTED cried, the LOVER of Venus (Eua) was being mourned!"—*St. Jerome*, Ep. 49; ad Paulinum.

A River from the LIBAN, the chain of mountains, empties into the sea. Adonis is the River's name. But the River every year is BLOODIED.—*Lucian*, *de Dea Syria!* Anno Domini 135 about.

Because of the LITTLE BULLS of Beth Aun.—*Hosea*, x. 5. The HIGH-PLACES of Aun (On) shall be destroyed.—*Ibid.*, x. 8. Thy little BULL (Agal) has deserted, O Samaron (O Samaria)!—*Ibid.*, viii. 5. They sacrifice on the mountain-tops and smoke incense upon the hills!—*Ibid.*, iv. 13. I will cut off the dweller of the valley of Aun (Ani the Sun, On); and the king of the house of Adan (Adonis).—*Amos.*, i. 5. When Afarim became *guilty in Bal* (Bal-Adan)! They shall flower like the VINE, his memory as the WINE OF LEBANON! I am flourishing as a FIR-tree!—*Hosea*, xiii. 1; xiv. 8, 9. I will make you dwell in TENTS, like the DAYS OF PANEGURIS (Moud; a gathering of the country people as well as citizens).—*Ibid.*, xii. 10. They came to Bal-Pour, and INAZARENE (SEPARATED) themselves *to chastity!*—*Hosea*, ix. 10; *Sebastian Schmid*. Thus NAZARENE VOWS belonged to the Adonis-worship.

Sing Ailnon Ailnon, but let the Ev prevail!—*Aeschylus*, *Agam*, 120.

Delighted in choirs on the mountains,¹
In charming hymns; ΕΥΧΑ! ΕΥΧΑ!

¹ "The mountain district from the plain of Esdraelon, or Beth-Rimmon, down to the Jordan on one side and to the Mediterranean sea on the other." According to Movers 197 ff, 206, Rimmon is Adonis. "The plain of Rimmon." "The valley of Rimmon." "The Rock of Rimmon."—*Judges*, xx. 47; i. 5. Rimmon was a Syrian-Palestine God.—2 *Kings*, v. 18.

EVOR! But we FAST wholly!—*Aristophanes, Thesm.*, 926 ff.
 Such Mysteries with secret torch the BAPTISTS
 Performed! She will descend in winter into the River,
 Thrice in the morning Tiber (Jordan) will she be DIPPED!
 John's Christians (Disciples of the BAPTIST) said:
 We and the Pharisees FAST frequently; and thy
 Disciples fast not!—*Matthew*, ix. 14.

Sound the trumpet in Zion, sanctify a FAST; pro-
 claim cessation (of business)!—*Joel*, ii. 15.

And ye shall know that I am Iachoh your Alah!

The mountains shall distil must, and the hills flow
 with milk, and all streams of Iahuda shall flow with
 waters; and Main¹ from the house of Iachoh shall issue
 and irrigate the river of the Setim!—*Joel*, iv. 17, 18.
 The Nazarenes were intermingled with Iessaeans and
 Sabeans, and Nabatheans, on the banks of the Iordan
 listening to the Gospel of the Baptizer, when one
 came from Galilee to John *for Baptism*. Who is
 this? "This is Jesus the prophet from Nazareth of
 Galilee!" The Baptism of John, from whence was
 it? From heaven? "They hold John as a prophet!"
 —*Matthew*, xxi. 26. All the region of Ioudea and
 all the people of Jerusalem went out to him; and he
 baptized them in the river Jordan, while they con-
 fessed their sins!—

John drank neither wine nor strong drink. Hence
 the name Nazirian, Nazarean!²—Compare Munk,

¹ Main, Moin, the SPIRIT, the Rain! Maon is Baal, the Male Principle,
 Aman, Amun! "They name the Son from the water and the raining.—*Plu-
 tarch, De Iside*, xxxiv. Horus (MIX) is the season, of the climate (heaven),
 which saves and nourishes all things; the temperature of the air.—*Ibid*,
 xxxviii. It being the fit season of the showers."—*Ibid*, xl. Then the MAIN
 issues from the House of Iachoh! "The ΠΝΕΥΜΑ dektikon (the Containing
 SPIRIT) they say is Ammōn" (MIN, Main).—*Ibid*, xl. I was with Him, Amōn!
 —*Proverbs*, viii. 30.

² Numbers, vi. 3, 4, 20. If the Nazireans (Nazorenes) existed before Christ of
 course they could not have been named from the city Nazareth (Nasar, Nasra).
 Nazir means one "set apart." Persons could be "set apart" without being Na-

168. Qui vero in una re Nazaraeum se praestat, talis est in omnibus!—*Talmud, Sota ; Wagenseil*, 213. The Talmud calls the Christians Nozari.—*Lightfoot*, 501. According to Lightfoot, Jesus was called Nazoraios in reference to his humble and mean external condition. Nazoraios (separation) alienation from other men! “All the Prophets, nearly, *announce the low and abject condition* of Christ, no one his origin from Nazareth.”—*Lightfoot*, p. 209 ; *Munk*, 35. Why then does Matthew state that *the prophet* said he should be called NAZARIA ? Simply *because he belonged to that sect* ; and a *prophecy* would confirm his claims to the Messiahship. Now it does not appear that the Prophets anywhere state that the Messiah will be called a Nazarene ! If you derive *Nazoraios* (*Syriac* Nzria) from Nazir, Naziraios, this word denotes not only *Separation to God* but *separation* generally.—Compare Lightfoot, 209, 722. Now the sect of John the Baptizer lived *separate* and *apart* from men in the solitudes of the Desert and the Jordan ;—*Luke*, i. 80, and those who wanted his Baptism must go out unto him.

zirites. They abstained from wine, etc., and were Nazirians, Nazoraians, or “set apart.” A reader of the Talmud informs us that there was a sect of them. “They were physicians, healers of the sick ! They existed before Christ ; but it is not known how ancient they were. They went about performing cures.” The Nazir is one who devotes his life wholly to God, who SEPARATES himself for the service of God. The treatise Nazir in the Talmud “has nine chapters, and discusses chiefly the rules and statutes concerning Nazarenes.”—*Israelite Indeed*, II. 238 ; *Mark*, vi. 55, 56. As Jesus was going out of Jericho with his disciples and a rather large crowd, blind Bartimaeus called for help as soon as he heard it was the NAZARENE.—*Mark*, x. 47. Let us alone, Jesus thou Nazaria !—*Luke*, iv. 34. “This kind (of demon) can come forth by nothing but by prayer and fasting.”—*Mark*, ix. 29. He laid his hands on a few sick folk and healed them !—*Mark*, vi. 5. When informed that Herod would kill him, he replied, Go, tell that fox I cast out demons and perform cures !—*Luke*, xiii. 32.

Luka, *Asia* (the Essaian, *Physician*) !—*Colossians*, iv. 14, *Syriac*. *Isasua*, the *Assian*, *Issene* !

And I raised up of your sons for prophets, and of your young men for Nazarites!

But ye have made the Nazarites drink WINE.—*Amos*, ii. 11, 12.

Matthew no sooner calls Jesus a Nazoraïos (*Peshito*, Nazaria) than he begins to speak of John!¹ The name Nazorene brought the "SET APART," the *Baptist* with his Girdle of hide, at once to his mind. "Those among the Jews who assumed the Naziræate of their own will were nearly without number; but two only by divine appointment: Sampson and the Baptist!"—*Lightfoot*, 722. John and Jesus preached the End of the Age, they *both baptized*, and are represented as belonging to the *same mission!* And being of the sect of Nazarenes, a prophesy is declared to have located the Messiahship among that sect. The Es-senes were strict, "set apart" (Nasiria), healers (Asaya) of the sick, and dwellers of the Desert! They rejected pleasures, despised riches, loved one another and more than other sects, neglected wedlock, deeming the conquest of the passions to be virtuous; every one gave what he had to him that asked for it, in the very spirit of St. Matthew, v. 42, as Josephus testifies, *Wars*, Book II. chap. 7. "Self-control (continence) and the not yielding to the affections (passions) they consider a virtue."—*Ibid.*, II. 7; see *Matthew*, x. 36; xii. 48 ff; *Mark*, iii. 33 ff; *John*, ii. 4; *Luke*, xii. 15; xiv. 26. "Being dirty (unwashed) they esteem honorable, and to be *clad in white* throughout!"—*Josephus*, II. 7. Why walk not thy disciples according to the tradition of the Elders, but eat bread with their *hands unwashed?*—*Mark*, vii. 5.

"TOWARD the Deity (TO THEION) they are peculiarly

¹ Compare *Luke*, xi. 1.

pious. For before the Sun rises they utter none of the *uninitiated* (prayers); but certain ancestral prayers to Him, as if beseeching Him to go up!"—*Josephus, Wars, II. 7.* "Having worked diligently up to the fifth hour they are then gathered again unto one place. And clothed in linen coverings, thus they wash the body with cold waters. And after this purification they go together into their own abode, where no one of the heterodox is suffered to enter! . . . The priest prays before the meal."—*Josephus, Wars, II. 7; Matthew, xxvi. 26.* "They are allowed freely to assist those that want, and to have compassion! Everything spoken by them is stronger than an oath. Swearing is shunned by them! And they are unusually zealous respecting the writings of the ancients, selecting most those for the profit of soul and body. Hence roots and medicines are sought out by them for the cure of sicknesses. . . . But to those striving after their Hairesy (*alpeous*, a taking by the hand) not straight is the way!, but for a year to him remaining outside they give the same diet, and a hatchet and the aforesaid girdle and *white*¹ *raiment!*—*Josephus, II. 7; Matthew, xvii. 2.* And when in this period he gives proof of his self-control he goes in nearer to their diet, and partakes of the purer waters, *those for purification!* But he is not yet taken in to live with them. For after the exhibition of the endurance his moral is tested by two more years. . . . He must swear to keep faith always to all, but most toward the rulers; for the government is not given to any one except from

¹ His raiment shone, and was very white like snow.—*Mark, ix. 3.* His garments became white!—*Luke, ix. 29.* His long garments.—*John, xiii. 4, Syriac.*

God!"—*Josephus*, II. 7 ; see *Luke*, xx. 25 ; *John*, iii. 27. If any one wishes to come after me let him deny himself.—*Matth.*, xvi. 24. "To the Hairetists that come from elsewhere what they have is spread out (by the Essenes) as if it were theirs, and they enter into the houses of those whom they never saw previously, as if they were their most intimate friends. Therefore when they make 'the TRAVELS' they carry nothing at all with them."—*Josephus*, II. 7. Carry neither purse nor scrip nor shoes . . . remain in the same house eating and drinking what they have!—*Luke*, x. 4 ff ; *Matthew*, x. 9. But IESUS SEPARATED himself both from the Essenes, and from the Baptizer! The Essenes considered OIL a defilement.—*Josephus*, Wars, II. 7. Iesus ordered it.—*Matth.*, vi. 17 ; *Luke*, vii. 46. His disciples anointed the sick with oil.¹—*Mark*, vi. 13. The Baptist's disciples fasted, those of Iesus did not.—*Matthew*, ix. 14. He seems to have encouraged the moderate use of wine ; while John and the Essenes were total abstinence!—*Matthew*, xi. 18, 19 ; vi. 31.

In those days came Ioan the Baptizer, preaching in the desert of the Judea, saying Repent, for the Kingdom of the Heavens is nigh! His salutation to the Pharisees was far from complimentary. The rabbis were out of favor among the *adherents of the Gospel of the Jordan* that was preached between the Testaments. "The Nazoreans (Nazoraioi) come next² to the Cerinthians,³ being at the same time with them ;

¹ Ye about to go forth from your bodies, ye will not be able to ascend without pure oil!—*Codex Nasaraeus*, II. 281 ; also *Irenaeus*, I. xviii. p. 108.

² Next in *Epiphanius's* narrative!

³ Who is the liar if not he (Cerinthus) that denies that Iesus is the ANOINTED?

whether also BEFORE THEM or with them or after them, nevertheless *synchronous*: for I am not able to say more exactly which succeeded to which! . . . And all Christians at that time were equally called Nazoraeans."—*Epiphanius, ed. Petav.*, I. p. 117. "Iasous¹ in the Hebrew is called Therapeutes (a Healer and Savior). They were called Iessaeans² before they were called Christians."—*Ibid.*, I. 120.

Ye have heard that ANTIChrist is coming; even now ANTIChristS there are many; by which we know that it is the LAST time (End of the world).

They went out from us, but they were not of us; for if they had been of us they would have continued with us!

Many false prophets are gone out into the world!

And every spirit that does not confess that Iesus, the ANOINTED, is come IN THE FLESH . . . is that spirit of antichrist whereof we have heard that it should come!—*John, Epistle* I. ii. 22, 18, 19; iv. 1, 2, 3; compare *Luke*, xxi. 8 ff.

But those who are called Ebionites agree indeed in thinking that the world is made by God; but those things which have reference to the Lord (Iesus) they regard differently from Cerinthus and Carpocrates. But they only use the Evangel of Matthew, and deny the apostle Paul, calling him an apostate from "the Law."—*Irenæus*, I. xxvi. They considered Iesus only a man.—*Ibid.*, p. 127, note 2. They preached not only at Rome and in Asia, and sent forth the roots of their thorn branches from Nabathea, Paneadis, Moabitis and the region of the Cocabi in the land Basantis, but also in Cyprus (Epiphanius is a witness), and at the same time from the abomination of the Samaritans, the wickedness of the Jews, the opinion of the Essenes and Nazarenes, etc.—*Irenæus, with the notes of Billius, Ducaeus and Feuer-Ardentius*, p. 127, note 1. The fathers were such partisans that they would abuse these primitive unitarians.

¹ Iasomai, Iēsomai, Iasamēn, to heal, to cure.—*Liddell & Scott's Greek Lexicon*. Iasous is a Hebrew name; see *Spirit-Hist.*, 225.

² Those admitted among the Essaeans must swear to communicate their doctrines to no one any otherwise than as he received them himself, to preserve the Books belonging to their Haeresy and the names of the ANGELS.—*Josephus, War.*, II. 7. This mention of the names of the Angels looks like a prelude to the worship of Angels which Paul mentions, *Coloss.*, ii. 18. Mention is made in the preaching of Peter, *Authent. Rec.*, part II. page 689, regarding a kind of worship of Angels and of the Moon; and not celebrating the new-moons or other festivals unless the moon appeared.—*Burder's Josephus*, III. 474, note, New York ed. Compare *Numbers*, xxiii. 1; *Revelations*, ii. 14, iv. 5, v. 6. The Sadducees say there are no angels.—*Acts*, xxiii. 8.

The doctrine of angels took the greatest development in the Christian doctrine and in that of the Kabbalists.—*Munk's Palestine*, 518.

This is more fully treated in Philo on the Iessaeans (Essenes).—*Epiphanius*, I. 120. Josephus carries them back, as one of the three principal sects, to 144 Before Christ.—*Josephus, Ant.*, xiii. 9. Munk derives their name from the Syriac Asaya (the Physicians) and wishes to connect them with the Therapeutae of Egypt.—*Munk's Palestine*, p. 515. There were four thousand of them living in the Desert and in cities. They had their *mystic* books, and predicted the future.—*Munk*, 525, 517. Their views were in many respects those of Jesus.—*Josephus, Wars*, ii. 7. *Burder*, III. 473. The Nazarenes were Jews and adhered to the Law and Circumcision.—*Epiphanius*, I. 120. “For the Haeresy of the Nazarenes was before Christ, and knew not Christ.”—*Epiphanius*, I. 121. Paul said: In the way which these call *Hairesy* I worship, believing in all which are in the Law and in the Prophets.—*Epiphanius*, I. 121; *Acts*, xxiv. 14. Many thousands of Jews believed, but they were all zealous for the Law of Moses.—*Acts*, xxi. 20. Even Paul conformed to it when he was in Jerusalem,

I inquired of one of the Angels . . . who showed me every SECRET thing concerning this SON of the MAN.—*Enoch*, xlvi. 2.

The names of the *Original Seven* Aeons are not those given above in the Codex Nasaraeus; for one thousand years must have changed these in the changes of the religious idea. Jesus stayed in Ephraim, a city of the Desert.—*Epiphanius*, I. 117. Farther on the Sabeans continued to Bassora where the Codex Nasarene was published. There was a sound from the heaven, as if of a violent Blast rushing . . . and there appeared to them cloven tongues as if of fire! And it sat upon each one of them, and all were filled with Holy PNEUMA—*Acts*, ii. 2 ff. Not all were *Galileans*! There were Parthians, Medes, Elamites, Mesopotamians, Arabians, Egyptians, etc.—*Acts*, ii. “In the LAST DAYS (of the Aeon) I will pour my SPIRIT upon all flesh.” That great and famous DAY of the KURIOS!—*Acts*, ii.; *Matthew*, xiii. 49.

Jesus resided in *Galilee*.—*Matth.*, xvii. 22; iv. 23; i. 23; *John*, iv. 43 ff. Josephus calls him “a WISE MAN.” WISE MAN means Rabbi.—*Israelite Ind.*, III. 25. The Jews addressed him by the title, Rabbi, Rabboni.—*Mark*, xiv. 14, Peshito. He cast out demons! He raised the dead!

by shaving his head. "Among the Jews I was a Jew, among the Heathens a heathen." And it happened to me on my journey and approaching Damascus about midday that suddenly a great light flashed round about me! Who art thou O Lord of Light? And he said to me I am Iasous the Nazorene whom thou dost persecute.—*Acts*, xxii. 6 ff.

Letting fall the name of Iesus they neither have called themselves IESSAEANS nor continued to hold the name of the Jews nor named themselves Christians, but Nazōraeans, *from the name of the place Nazareth* (?). In all things they are Jews and nothing else.—*Epiphanius*, I. p. 122. The resurrection of the dead is confessed by them. And concerning Christ I cannot say if they think him *a mere man*, or, *as the truth is*, confess that he was born through the Holy PNEUMA from the Virgin Mary.—*Ibid.*, I. 123. But this haeresy of the Nazorenes is in the city of the Beroeans toward Coele-Syria, and in the Decapolis toward the parts of Pella, and in the Basantis.—*Ibid.*, p. 123. They have the Evangel of Matthew most fully in Hebrew. This is manifestly still preserved by them just as it was originally written in Hebrew letters.—*Ibid.*, I. p. 124. Which St. Jerome translated into Greek: quod nuper in Graecum de Hebraeo sermone transtulimus, et quod vocatur a plerisque Matthaei authenticum.—*Ibid.*, II. *Dion. Petav. animadv.*, p. 54; *Hieronym.*, in Cap. xii., *Matth.*, Cap. 13.

Palestine is the source of Christianity, we had almost said, of the Jewish Kabbala. In the time of its origin Christianity seems to have joined with the Gnostic Jews in opposition to the Rabbis¹ and the

¹ But be not ye called *Rabbi*!—*Matth.*, xxiii. 7, 8. Seyffarth says that the

ancient Tanaim—to all who continued the old assaults upon the Adonis-Baal or Bacchus-worship, or laid too much stress upon the forms, ceremonies and technicalities of the Pharisees.

THE NUMBER TEN.

HEBREW.	BABYLONIAN.
The <i>Concealed</i> God.	The <i>Concealed</i> God.
1 Adam ¹ and Eua	1 Apasson ² and Taautha
2 Seth	2 Moum
3 Anos	3 Dachës
4 Kenan	4 Dachos
5 Malaleel	5 Kissarës (Chusorus ?)
6 Iarad (Oirad).	6 Assör
7 Hanoch	7 Anos
8 <i>Math</i> -usael	8 Illinos
9 Lamech	9 Aos
0 Nah (Noh, Noah).	10 Bel, the Demiurg.

The TEN PATRIARCHATES or "LIVES" ("Aiõns," Ages) are the Ten Primal Aeons or "Manus" euhemeristically set out by the author of Genesis. The Babylonian SARS³ were Ages or Times.

Gnostics (heathen-Christians) existed already before Christ. — *Seuffarth's Chronology*, 180.

¹ Aeon and First-born. "Aeon and Protogonos."—*Philo's Sanchoniathon*, 14. Orelli.

² Taauth, Hermes, the Wisdom, the Male and Female Wisdom. Adam and Eua are "Logos and Zoe." Abram and Sarah seem to be Bromius and Asarah, Asherah (Venus) euhemerized. "This Bilanx hangs in a place which is not."—*Book of the Concealment or Mystery*, I. § 5. "The Babylonians pass over in silence the One Principle of the Universe."—*Damascius*, 258; *Movers*, 276. Paul mentions the "Hidden God."—*Syriac, Acts*, xvii. 23; *Murdock*.

³ Sar, San, An, On, Aiõn, are names of the Sun or Time. Sanah, Shanah, means year; Sar a solar period or TIME; and Aeon the same. The "Great Year" of the Hebrews was 600 years.—*Josephus, Ant.*, I. 3.

Something similar may be seen in parts of the Nazarene Codex which *treats the patriarchs as Aeons*. According to the Babylonians each of the TEN patriarchal KINGS, excluding Bel (Adam) and Beltis (Eua),¹ reigned ten SABS, each SAR being 3600 years.—*Movers*, 165.

The Ten Hebrew Aeons² emitted by Logos and Zoe, the Ten Babylonian Aeons ending with ANos, Illinos and Aos, the Ten Hebrew Patriarchs ending with Noh (Nos), the Ten Babylonian Mythic Kings (Gods) ruling down to the Flood, the Ten Sephiroth of the Hebrew Kabbala, all point to a concentration upon *the number 10* of the Kabbala; and go to show a proximity, in date perhaps, between the Genesis of the Bible and the genesis of the Kabbala. The Adam and Heuah of the Bible, the Apasōn (Azōn, Apis) and Taautha (the *Mother of the Gods*, Cybele, Rhea) and Moum (the *Only-begotten Son*)³ show where the theology of the (Old and) New Testament originally came from. The Nazaraean Codex, Irenæus and the Kabbala Denudatæ are at hand to fill up and supply anything that may be wanting to complete conviction. Adam

¹ Julian names the TWELVE, "POWERS of the Gods."—*Julian, in Solem*, 148; *Movers*, 164.

² Irenæus, I. i. p. 10; Paris, 1675.

³ *Movers*, 275.

Before the heaven existed, there were, through Logos, Idea and Matter and the God who is the Demiurg.—*Timæus, Locrius*, 94.

Atten (Adoni) and Athena are the Male (Logos) and the Female Wisdom.

"But the God of Israel is the eternal WISDOM, Ha-Chakamah Ha-Kadomah, united with the *Soul* of the ANOINTED.—*Knorr von Rosenroth, Kabbala Den.*, III. 271. *Seir anpin* is in truth the *Soul* of the Messiah joined with the Eternal Logos."—*Ibid.*, III. 241.

Kadmah (Kadmus) and Semele, Dionysus and Proserpine (Isis, Venus), would make the *Quaternion*.

Anos (Noh, Noah) is the *eighth* Patriarch in the Babylonian Kosmogony; and the *eighth* in St. Peter.—*Damascius, from Eudemus; Movers*, 275; 2 *Peter*, ii. 5, *Syriac and Greek*.

(Mar) and the Binah (Venus, Myrrha, Martha "our Lady") are Mars and Venus. Mar, or Mar-na, means "Our God."

The Deity was regarded in the Hebrew *philosophy* as Semimale. This occurs all through the Kabbalist writings of the Hebrews. Two pairs of Spouses, Pater and Mater, also Microprosopus Androgyne.—*Rosenroth's Kabbala Den.* II. 370 ; *Liber Mysteriori*, iii. 32. "Buthos and Sige, MIND and Aletheia."—*Irenæus*, I. i. 12. The Buthos, MIND, Logos and MAN are each of them male-female.—*Irenæus*, I. i. 1 ; I. v. The ancient Jewish Kabbala gives the Macroprosopus His Spouse, and the Microprosopus his Uxor ; like the Gnostic Haeretics. "The Mother . . . by the Father, brought forth Short-face."—*Kabbal. Denud.*, II. 375. Sed et Microprosopus ad Uxorem accedebat.—*Ibid.*, II. 354 ; *Liber Mysteriori*, I. 35, 38. "The ANOINTED they call male-female."—*Cyril of Jerusalem*, VI. xi. Bardesanes is *Kabbalistic*. In his system, the Supreme Being created His companion, the Mother of the ANOINTED SON. The SON has the PNEUMA as his spouse.—*Dictionnaire de la Conversation*, II. 514. He was born at Edessa towards the commencement of the second century.

The first Quaternation is thus : Monotes¹ and Henotes (the Power that exists in union with Him) ; This Monotes and Henotes, being THE ONE, *sent forth*, not producing, a Beginning (Archē) before all things Intelligible, Unborn and Invisible, which Archē the story calls MONAD (Monad from the One).² With this

¹ Proarchē, Proanenoōstos, Mysterious and not to be named!—*Irenæus*, I. v. These two Duads are male and female.

² Egyptian Older Hermetic Books quoted by Iamblichus.—See *Spirit-Hist.*, 179 ff ; *Kenrick*, I. 303. "Oualentinus first accommodated ANCIENT doctrines to his own stamp."—*Irenæus*, I. v.

MONAD coëxists a POWER homoousian to it, which (itself) also I call the one. These Powers (the Quaternation), the Monotes and Henotes and the Monad and the One (four in number) produced the other emissions of the Aeons.—*Irenæus*, I. v. There is a Duad, of which the one is called MYSTERIOUS, the other Sige. From this Duad a second duad is emitted, of which he calls the one, FATHER, the other Aletheia.—*Irenæus*, I. v. Some say BUTHOS is without Wife, neither male nor female, nor anything in general. And others say He is male-female, attributing to Him the nature of Hermaphroditus. Again others join Sige as a Spouse to Him, that there may be a First Pair.—*Ibid.*, I. v. Patrem enim aliquando cum conjuge Sige, modo vero et pro masculo et femina volunt.—*Irenæus*, I. p. 13. Paris ed., 1675. “One God who manifested Himself through Iesus ANOINTED His Son, who is His eternal Logos, not proceeding forth from Sige (Silence).”—*Ignatius ad Magn.*, viii. It is absurd to profess Iesus ANOINTED, and *judaize*. For Christianity did not believe in Judaism, but Judaism in Christianity!—*Ibid.*, x. For you take up arms against Haeresies, against Joudeans and Samaritans and Gentiles.—*Cyril of Jerusalem, Preface*, vi.

The Syrian-Jewish sacred literature of the New Testament Era (from A.D. 50 to the middle of the second century) and the century preceding was prominently Gnostic.

Gnosticism has borrowed much from the traditions and theories preserved in the Sohar.—*Franck, die Kabbala*, 82, ed. Gelinek. The Kabbalist Book Jezira was composed in the time of the first Mishna-teachers, that is, during the first century *before Christ* and the first fifty years of the Christian era.—*Franck*,

65. "We feel no doubt that all important metaphysical and religious principles which make up the basis of the Kabbala are older than the Christian dogmas."—*Franck*, 249. The Gnostic Emanation-doctrine existed in the time of the Apostles and was *widely spread*; while the writings of Paul and John show that *that higher and secret doctrine* of Judaism was no result of the Alexandrian philosophy.—*Kleuker*, 77.

"Iasua thou Nazarian!"—*Luke*, iv. 34, *Syriac*.¹ "Iēsou Nazarēne!"—*Luke*, iv. 34, *Greek*; *Tischendorf*.

"*Jordan* (was) the Beginning of the evangels."—*Cyril of Jerusalem*, III. ii. ; XIV. viii. Among those born of women none was greater than John.—*Matthew*, xi. 11. Matthew, Mark, Luke and John, *all Jews* and "men without learning," yet who had not been able to escape hearing of Kabbalistic and Gnostic conceptions then prevalent, issue exclusively *Hebrew* opinions which in time are in foreign lands maintained first by *Jews*, later taken up by Gentiles, and finally consecrated to the uses of the papacy. The *origin* is wholly *Jewish*; and of course the New Scripture must be considered *in a Jewish point of view*. If *Jews* started the doctrine, *Judaism* not Christianity is called to be its interpreter. No man, except *Jews*, was charged with the preparation of the Four Gospels! Judaism with its numerous sects and abundant Gnosticism, its Kabbala,² its Old Testament, its Ancient Doctors and Schools, its rabbinical Commentaries, its

¹ "Messia, Ouphareg, Namempsalman Chaldaian, Mosomēdaea, Akphranai, Psaoua Iesou Nazaria."—*Initiatory expressions*; in *Irenæus*, I. xviii. Peace be on all upon whom this name rests!! Then they anoint the initiated with the juice of balsam.—*Ibid.*, I. xviii.

Gnosis, science superieure, MYSTERIEUSE!—*Dict. des Sciences Philosophiques*, II. 551.

Mishna, its Talmud, its reverence for SEVEN PLANETS and SEVEN AEONS, its recognition of the FATHER and His MIND, WISDOM (Adan, Adam, Athena) or Only-begotten SON, the ANOINTED ; its use of Horus¹ Amōn,² and other Egyptian philosophical expressions, its Ialkuts, Shalshelots, etc., also *its lost literature*, its Parsism, its Chaldaism, and its Arabian Mythology must all be taken into account, together with what are called the *Syrian Heresies* (!!), in forming an estimate of the Gospels.

The religious philosophy of the Magi was famous under the name "Oriental WISDOM."—*Franck*, 84. Simon Magus (like other WISE MEN among the Jews) was perfectly familiar with most of the Oriental philosophy, and accordingly speaks with fluency of the FATHER, SON, and Holy Spirit, as of *familiar doctrines*: saying that he had himself appeared among the Jews as SON, among the Samaritans as FATHER (Pater) and in other nations as the Holy Spirit.—*Irenæus*, I. xx. p. 115. This is not the language of a man just learning these doctrines for the first time! He carried with him a certain Selene or Helena (as Luna, Binah) whom he announced as the primal Conception of his Mens (Mind), the "Mother of all," by whom in the Beginning he conceived in his Mind to make angels and archangels. He talks of Aeons, Powers and Angels (Virtutibus, Potestatibus et Angelis)³ in the style of St. Paul, and while the Apostles asserted that Iesus was the Logos, he claimed this rank for himself as Highest Aeon.—*Irenæus*, I. xx. The Lion was his image, but Selene-Helena was worshipped as Minerva.—*Ibid.*

¹ *Irenæus*, I. i. p. 12.

² Proverbs, viii. 30, *Hebrew*.

³ Compare *Irenæus*, I. xxxiv. p. 135.

S Ō D , THE SON OF THE MAN.

CHAPTER I.

SABA.

Beam of the Sun, that hath shone the fairest light of all before to SEVEN-
gated Thebes, thou hast at length gleamed forth, O Eye of golden Day!—
SOPHOCLES, *Antigone*.

Bless Iachoh ye his Angels, GABARI (the Cabiri, the Mighty) in strength!
Bless Iachoh ALL his HOSTS, his SERVANTS.—PSALM, ciii. 20, 21.

Praise Iahoh all his SABA!—PSALM, cxlviii., 1, 2.

Praise IAO all his SABA!

Praise the KURIOS all his Dunameis!—SEPTUAGINT.

Praise the LORD OF LIGHT all his "Powers"!—JUSTIN c. *Trypho*, 812.

RABBI SIMEON hove his hands up, wept and said:
Wo to him who shall live to see THE TIME (of the
Messias)! Then a FIRE-PILLAR will appear which for
forty days will reach from heaven to earth and be
visible to all nations of the world. On this day the
KING, the MESSIAS, will depart from the Garden
Oden, out of the place named KN ZPOR (Birdnest),
and appear in Galil (Galilee). And on the day of
his coming then the whole world will quake and all
children of the world will hide themselves in holes
and caverns, for they can no longer think to be
saved!—*Auszüge aus dem Sohar*, p. 30. From the

East a STAR, shining with all colors, with seven other stars about it, will become visible.—*Ibid.*, p. 31. As the Jews despised the Christians too much to borrow from them, it is probable that the passage from the Sohar and the one which we give from the Evangelists were both originally taken from a common source,—Judæo-Persian prophesies of the coming of Sosiosh and the Last Judgment.—*Spirit-Hist.*, 247.

Metatron stands before the THRONE.¹ The King ANOINTED (Messiah) has been appointed to reign over all HOSTS.—*Sohar, Comment. Gen.*, xl. 10. The SPIRIT of ALAHIM is the SPIRIT of the King MESSIAH! —*Ibid.*, xl. 10. "Why is the Archangel Metatron called the Mediating PILLAR? Because he is a *Mediator* between God and the Israelites!"—*The Sohar; Nork, 101 Frage*, p. 135. The pillar is the Sun's emblem. The solar radiance is painted around the head of the Messiaich. "Hanoch (Enoch, Inachus, Sol) is the Angel Metatron who includes all the SEVEN Angels that see the face of the King!"—*Kabbala Den.*, II. 304.

The LORD OF LIGHT² himself, with the command, with the voice of the archangel, and with the TRUMPET of God, shall descend from heaven, and the "DEAD in the Anointed" shall rise!—1 *Thess.*, iv. 16.

¹ Metatron is the "ANGEL of the Lord," Legatus Shechinae, Princeps faciei, who is also called Nor* (Boy); of whom it is said that his name is like the name of his Lord. He is said to have seventy names, like God.—*Kabbala Den.*, I. 528. Metatron is the Tree of Life.—*Ibid.*, I. 498.

² Timothy, vi. 16; *Spirit-Hist.*, 255, 225.

* Nuriel, nomen Angeli, quandoque vocatur Auriel.—*Kabbala Den.*, I. 568.

Nar is the Sun. Nero, the "shining."—*Spirit-Hist.*, 157, 94.

Norea follows Seth.—*Irenæus*, I. xxxiv. Nura, "fire," in Aramean.

Noria, wife of Noah.—*Codex Nasar, Norberg, Onomasticon*, 108. "Nurita."

“The UNSPOKEN MYSTERY¹ which the Chaldean raved about, concerning the SEVEN-RAYED God, bringing up the SOULS through Him!”—*Julian, Oratio V.* 172. “The Chaldeans call the God IAO, and SABAoth he is often called, as He who is over the SEVEN ORBITS (circles), that is the Demiurg.”—*Lydus, de Mens.*, IV. 38, 74; *Movers*, 550. “The Demiurg of the world, he who was proclaimed by Moses.”—*Julian; Movers*, 552. “In the Chaldean philosophy this INTELLIGIBLE LIGHT is an Emanation out of the INTELLIGENT LIFE,² and is the LIGHT-PRINCIPLE (the LIGHT-Aether) from which the SOULS emanate and to which they return. The PLANETS dance their course around the Chaldean SUN-god, but the FATHER is the Intelligible World, Bel-Saturn, from Whom the SEVEN PLANETARY RAYS go over to the SUN-god!”—*Movers*, 553.

Seest thou not what they do in the cities of Jehudah and in the streets of Jerusalem? The women knead dough to make CAKES to the Queen of Heaven (Astaroth, Astarte).—*Jeremiah*, vii., 18. The Sun and Moon and all the Host of Heaven they have worshipped.—*Jer.*, viii. 2. They burned incense to Bol, to the Sun, and to the Moon, and to the PLANETS³ and to all the Host of Heaven.—2 *Kings*, xxiii., 5; xxi. 5; *Numbers*, xxiii. 29; *Zechariah*, iv. 2, 10.

¹ Great is the MYSTERY of that Divinity!—*Tim.*, iii. 16; *Coloss.*, iv. 3; *James*, v. 4; 1 *Ephes.*, vi. 19; iii. 9; 1 *Cor.*, ii. 7; *Rom.*, xvi. 25.

² Men, as a pastor his sheep, I send into the Jordan, and having raised my staff, I (John) pronounce over them the name of LIFE!—*Cod. Nasar.*, II. 21.

³ Septem Stellares circumsteterunt.—*Cod. Nasar.*, II. 125. Vos a persecutione SEPTEM STELLARUM libero.—*Codez Nasar.*, II., 77. Doctrina haec arcana: concio haec de supplantatione Septem Stellarium quam Nuntius Vitae dedit Geniis Abel, Setal and Anoa.—*Ibid.*, 81. The Harrân Sabians identified Agathodaemon with Seth, and Hermes with Enoch.—*Chwolsohn, Sabier*, I. 493.

And of the SEVEN WANDERERS
The fourth, the Sun's,¹ is the very Centre of the PLANETS.
Nonnus, xli., 347.

In the midst of the Throne stood a LAMB as if slain, having SEVEN Horns and SEVEN EYES which are the "SEVEN SPIRITS of the God," sent forth to all the earth!—*Rev.*, iv. 5 ; v. 6.

SABAOth the Creator : for thus the Demiurgic number (SEVEN) is named by the PHENICIANS (the Israelites).—*Lydus, de Mens.*, iv., 38, 74, 98. p. 112. "SABAOth ADONAIOS!"²—*Sibylline Books, Gallaeus*, 278. The Angel Raphael describes himself as one of SEVEN³ holy ANGELS which present the prayers of the holy and go in before the Glory of the Holy One!—*Tobit*, xii. 15. The Demiurg is Iao who is over the Seven Circles of the Seven Ghebers, the Seven Spirits of Fire, the Seven Gaborim or the Seven GABIRI, the Seven WANDERING Stars! The ancient religion had become astronomical in character in the hands of learned priests or Magi.—*Spirit-Hist.*, 267 ; *Movers*, 110. Consequently we find SEVEN⁴ TERRACES in the Temple of Borsippa (Babel) :

¹ The Supreme Being produced from his own substance two secondary existences, Christ, who resided in the sun (SABAOth, Heptaktis) and corresponded to the Persian Mithras (teaching in Chaldean Mysteries the Resurrection of the dead) the Mediator!—*Donaldson, Chr. Orth.*, 144 ; *Movers*, 390, 391, 392, 554. Sab is Sol ; Sabatai is Sol-Saturnus ; Sabaoth, the Seven Planetary Rays, the Heptaktis.

Christos is Demiurg of the sun, not the sun which is visible.—*Cyril, Cat. XI.* viii. For whether visible or invisible, whether Thrones or Lordships, or any thing that is named, all existed through the ANOINTED.—*Ibid.*, viii.

² Sol e terra exstitit. Illius natura ex natura SEPTEM STELLARUM!—*Codex Nasar.*, II. 35. "King Messiah is called Zebaoth."—*Israelite Ind.*, III. 61.

³ From the Seven Spirits: Raphael, the Sun's angel, Gabariel, the Moon's angel, Chamael, the angel of Mars, Michael, Mercury's angel, Zadakiel, Jupiter's angel, Anael, Venus's angel, Sabathiel or Kephziel, Saturn's angel.—*Nork, Rabbin. Quellen*, 383, 384.

⁴ We may also connect with SABAISM the SEVENS of the Noah-mythus and

I am Nabu-kuduri-uzur, King of Babylon ; the established Governor, he who pays homage to Merodach, adorer of the Gods, glorifier of Nabu, the supreme chief (muda emga), he who cultivates worship in honor of the great Gods, the subduer of the disobedient man, repairer of the temples of Bit-Saggat'u (Beth Shaggeth) and Bit Tzida, the eldest son of Nabu-pal-uzur, King of Babylon ;

Behold now, Merodach, my great Lord, has established me in strength, and has urged me to repair his buildings. Nabu, the guardian over the heavens and the earth (shami'e and irzit), has committed to my hands the sceptre of royalty, (therefore) Bit Saggat'u, the palace of the heavens and the earth for Merodach, the supreme chief of the gods, and Bit Kua, the shrine of his divinity, and adorned with shining gold, I have appointed them. Bit Tzida (also) I have firmly built. With silver and gold and a facing of stone, with wood of fir, and plane, and pine, I have completed it.

The building named 'the Planisphere,' which was the Tower of Babylon, I have made and finished. With bricks enriched with lapis lazuli I have exalted its head.

Now the building named the Stages of the Seven Spheres, which was the Tower of Borsippa, had been built by a former king. He had completed forty-two cubits, but he did not finish its head ; from the lapse of time it had become ruined ; they had not taken

the SEVENS of the Apollo-mythus and the Minotaur legend. SEVEN boys and SEVEN maidens were the tribute to the Minotaur.—*Gen.*, vii. 2. See also *Spirit-Hist.*, 35, 36, 310-312. Müller, *Comp. Mythol.*, 81, identifies the Seven Haritas (Horses of the Sun), which are also called in Sanskrit the Seven Sisters, with the Greek Charitas or Graces. Har and Char being names of the Sun.

care of the exits of the waters, so the rain and wet (Zunnu and radu) had penetrated into the brick-work ; the casing of burnt brick had bulged out, and the terraces of crude brick lay scattered in heaps ; Merodach my Great Lord inclined my heart to repair the building. I did not change its site, nor did I destroy its foundation platform, but, in a fortunate month and upon an auspicious day, I undertook the rebuilding of the crude brick terraces and the burnt brick casing. I strengthened its foundation, and I placed the writing of my name in the part that I had rebuilt. I set my hand to build it up and to finish its summit. As it had been in former days, so I exalted its head. Nabu the strengthener of his children, he who ministers to the Gods, and Merodach, the Supporter of sovereignty, may they cause this my work to be established for ever ; may it last through the Seven Ages ; may the stability of my throne and the antiquity of my empire, secure against strangers and triumphant over many foes, continue to the end of time.—*Rawlinson*, p. 30–32, R. A. S. vol. xvii.

We suppose the first chapter of Genesis to be the latest¹ portion added to the scriptures, because its ideas of cosmogony are late ! The astronomical ideas are evidently *later than Sabaism*, because to Balom's *Seven Altars* and the *Seven Planets*, as well as to the *Seven Circles*, no allusion is made, although the *Seven days of the week* are retained in the order of the Creation. But while the Pharisees had left Sabaism behind, the common people in the Desert² had not wholly given up the ideas belonging to it.

¹ Donaldson's reasons seem conclusive on this point.—*Christian Orthodoxy*, pp. 201, 232, 233.

² Paul went to Arabia, and returned to Damascus.—*Gal.*, i. 17.

The SABIANs, or worshippers of the SABA (Host) of heaven, believed in One God, and produce many strong arguments for His Unity: but they also pay an adoration to the Stars (Paul, Colossians, ii. 18), or the Angels or Intelligences which they suppose reside in them and govern the world under the Supreme Deity. They go on a pilgrimage to a place near the *city of Hauran* in Mesopotamia, where great numbers of them dwell!—*Jervis*, 234; *Sale, Prelim. Disc.*, sect. i.

Nabuchadonazar says in his cylinders: The building named “the Stages of the Seven Spheres,” which was the tower of Borsippa, had been built by a former king, . . . but he did not finish its head.—*Rawlinson*, 30. The Birs Nimrud or temple of Borsippa has seven stages symbolical of the concentric circles of the seven spheres, and each colored with the peculiar tint which belonged to the ruling planet. The lowest stage, Saturn’s, is black, the second, Jupiter’s, is orange. The third, that of Mars, is red; the fourth, the Sun’s, must have been golden. Rawlinson suspects that it was originally gilt, or “clothed with gold.” The fifth, Venus’s, is light yellow (white-yellow). The sixth, Mercury’s, was probably dark-blue; the seventh, Luna’s, was white, perhaps encased with silver plates. At this temple of Borsippa, Hermes (Nebo) was worshipped.—*Rawlinson, R. A. S.* xvii. part 2; see *Loftus*, 28. Compare Balaam’s SEVEN ALTARS to the SEVEN PLANETS. This is the old SABACAN, Chaldean, and Ancient ARAB¹ worship.—*Rawlinson, ibid.*, p. 17, 18, 19. It is the worship of Adoni SABAOTH of the Arabian-Hebrew races.—*Spirit-Hist.*, 181, 225.

¹ A name of Bel.—*Movers*, 337. Baal-Iarob.

A LIGHT and its SEVEN LAMPS! THOSE SEVEN, the EYES of Iachoh (Iao) they, which rove over the whole earth.—*Sakhariah*, iv. 2, 10. The temple had the emphatic name Bith Iachoh Zabaoth (House of Iachoh SABAOTH).—*Zachariah*, vii. 3; *Neumann, Sakhariah*, 286. This SABIAN worship of the *Seven Sons of Sabus* (Sab, Seb, Saturn, Dionysus) continues among the Sabeans of the Desert and is seen in the Desert-Christian Religion of the Nazarenes of the Jordan:

He that hath the SEVEN SPIRITS of the God, and the SEVEN STARS. In the midst of the SEVEN LIGHTS (One) like a son of man, girded with a Girdle of Gold! SEVEN LAMPS which are the SEVEN SPIRITS of the God!—*Rev.*, iii. 1; i. 13; iv. 5. We find Sabean Civilization (Cultur) in east Syria, and a Sabean people named Nasrites (from Nasr, Nasriden).—*Wetzstein*, 104, 105, 129. Sabeans dwelt in Basan.—*Ibid.*, 112, 114. The Sabeans worshipped Dusares (Aud, Adonis, Dionysus, Osiris).—*Wetzstein*, 112, 122; *Movers*, 337, 338. "The secret to provide those glowing regions with WATER¹ is forever perished with those Sabeans."—*Wetzstein*, 137. The eastern and southern slope of the Haurân contains about 300 deserted cities and villages, while it has but 14 inhabited places.—*Wetzstein, Reisebericht über Haurân*, 42. Many of the houses now standing in the Haurân were the dwellings of the old inhabitants of BASAN, the ancient Rephaim.² Many of the cities of the Haurân have names which cities of BASAN bore

¹ In the Sun's circuit, called the SEARCH for Osiris, they go around [the temple] SEVEN times, the Goddess desiring greatly the WATER OF WINTER! And they go around just so many times because the Sun with the SEVENTH month completes the passage from the winter to the summer solstice.—*Plutarch, de Iside*, lii.

² The Rephaim in "Ostareth (Astarte) of the two horns."—*Gen.*, xiv. 5; *Jervis*, 255.

in the earliest times.—*Graham, R. A. S.*, vol. xvii. part 2d, p. 286.

The Harrânites of the 6th century preserved the old religion of the land.—*Chwolsohn, die Sabier*, I. 15, 141, 144, 152, 153, 154. Hamzah Issfahâni, a historian of the 10th century, remarks that what is left of the Chaldeans is now in the two cities Harrân and Rohâ, and that they in the time of el-Mâmûn gave up the name Chaldeans and took the name Sabians.—*Ibid.*, I. 142, 141. But the real Sabians (of the Koran) were a Christian sect and dwelt in the Marsh districts.—*Ibid.*, 142. Another Arab historian, a contemporary of the former, says likewise that the remains of the Chaldeans who call themselves Sabians and Harrânites, sojourn in Harrân and Iraq, and first took the name Sabians in the time of el-Mâmûn.—*Ibid.*, 143. The Sabians are named "the Chaldean Harrânites." The Arabs have not made a strong distinction between Chaldeans, Nabatheans and Syrians but rather identified them in great measure. So Masudi says the Chaldeans are the same as Syrians, identical with the Syrians, and the Syrians with Chaldeans.—*Ibid.*, 162, 163. The Arabs call the Syrians Nabatheans.—*Ibid.*, 163, 164, 441. Ibn Chaldûn identifies Babylonians, Chaldeans, Nabatheans and Syrians together.—*Ibid.*, 164. The heathen of Harrân and the Heathen Sabians of Harrân are identified by Chwolsohn, I. p. 168. They had their Deus Lunus and their Dea Luna.—*Ibid.*, 170. We know from the Bible that Chaldean races dwelt in the neighborhood of Harrân.—*Ibid.*, I. 313. A Chaldean race dwelt in Harrân itself.—*Gen.*, xxii. 22. Distinct accounts of the emigration of Semitic races into Harrân are preserved in the

accounts of the Inroad of the shepherd Terah and his sons.—*Gen.*, xi. 31 ; xxii. 20 ; *Chwolsohn*, 313, 314. It was the passage to the West! The population was Aramean. Aram means Harrân.—*Chwolsohn*, I. 314. 315 ; quotes Isa bar Ali ; Chananjeshu bar Sarushwai. The Harrânians burned Seven male lambs for the SEVEN Deities!—*Ibid.*, 412. The Harranites also kept an Easter-feast, Nisan 20th.—*Ibid.*, 465, 535. And another (Nisan, 28th) to Hermes, the SEVEN Deities, etc.—*Ibid.*, I. 498.

The usual expression, of the Rabbins, for heathen is “Worshippers of the Stars and PLANETS ;” and for heathenism “Adoration of the Stars and PLANETS.”—*Chwolsohn*, I. 182.

Balach made Balom ascend Bamoth-Bol (the “High Places” of Bol) : “Balach, king of Moab, has brought me from ARAM, out of the Mountains of KADAM!¹ Build me here SEVEN ALTARS, and prepare Seven oxen and Seven rams !”—*Numbers*, xxii., 41 ; xxiii. 1, 4, 14.

The Nabatheans² inhabited the southern foot of Mount Libanus. They agreed with the Jews in being hostile to Syria, which was repeatedly overrun by Nabatheans and Sabeans.³—*Jervis*, 382. They were

¹ The district Kadimeh, at the head of the Persian Gulf.—*Jervis*, *Gen.*, 398, 368, 384, 397 ; *Gen.*, xxv. 13, 15. Araz-Kedem, applied to Arabia east of Palestine, and subsequently extended to that which lies more southward.—*Jervis*, 207.

² Ebionitarum qui tales (Aeones) professi sunt, hi (Nasaræi) præceptores fuerunt. Atque ambigam, annon etiam nostri Nasaræi eorum discipuli fuerint. Idem nomen. Antiquum hoc et nationis. Adjectum vero recentius Nabathæi : quod a regione ejusdem appellationis inter Syriam et Aegyptum sita et deserta, diuque heresi Ebionitarum gentique Nasaræorum, qui eam secuti sunt, loco quæsito, sumptum fuit.—*Norberg*, *Codex. Nasar.*, I. p. v.

³ Burckhardt mentions the Saab or Zâb tribe on or near the Persian Gulf.—*Jervis*, 170, 171. We have also “Sabeans of the Euphrates.”—*Jervis*, 360 ; *Forster*, vol. i.

Ishamo-al-ites, like the Shammah, whose range was from the Nile to the Euphrates.—*Ibid.*, 383. Like John the Baptist and the Nazarenes, their guests or neighbors, they *drank no wine*, and denied themselves many things. They occupied a tract of country near Galod or the Hauran.¹—*Ibid.*, 380, 382. Some of them raised camels and sheep, and others engaged in commerce with caravans, transporting merchandise. *Jervis*, 380. These Arabs are charged by the Rabbinical Pharisee who wrote Genesis with having bought up Joseph in the pit :

A company of Ishamo-el-ites (Eli-Shammah) came from Galod, and their camels bearing spice, balm and myrrh, to carry down to Egypt.—*Rev. Julius Bate, Gen.*, xxxvii. 25 ; *Jervis, Gen.*, 496, 497, 473.

We find the Nabatheans mentioned, Genesis, xxv. 13, as Arabians, in connection with Kedar and Adabal or Tobal (Debul), and MASA and Kadmah (Kadmus). These are Ishmaelites. They were "important among the forces of the Gentiles."—*Isaiah*, ix., 5, 7. They were an "independent people;" and this accounts for the position of John the Baptist, the Nazarenes and Jesus toward the Pharisees of Jerusalem. It was among them that the Nazarene preachers found a refuge, in the security of their deserts. It is really expedient to refer the reader to Genesis, by John Jervis-White Jervis,

¹ About Haurân the inhabitants experience an extreme climate, the thermometer being as high as 110 under a tent in July, and 8 below zero in winter, with a continuance of snow for some weeks during the coldest parts of the latter period.—*Jervis*, 455 ; *Chwolsohn*, I. 809, 310.

Basan was the land which stretched north and east from the mountains of Galod, comprising the plain Hauran and the mountain range Hauran.—*Newmann, Sakhariah*, 392. In the Hauran we have to seek the kingdom of Og, king of Basan.—*Wetzstein*, 81.

p. 380 ff, 396, 398. This excellent and learned man gives a detailed account of the life, customs and country of the Nabatheans, describing the home of the Nazarenes, the life of John the Baptist, and the refuge of Christ. This is the "Over the Jordan" where "John ate the wild honey" and whence Christ drew the references to the "lost sheep" and the "camel" in his comparisons. The Nabatheans were forbidden to use wine; they were breeders of camels and sheep, and used the desert honey, which was found in great abundance. They occupied a tract of country in the neighborhood of Galad and the parts of Syria bordering on the Lebanon! "His fame went throughout all Syria."—*Matt.*, iv. 24.

By the aid of Burckhardt, Strabo, Ptolemy, Pliny, Niebuhr, Forster and other writers, Mr. Jervis finds all these names of Esau's descendants to be the names of the various Arabian tribes. Amalek and the tribe of the Shammah, known to modern tourists, are mentioned.—*Gen.*, xxxvi. 13; *Jervis*, 448 ff, 472 ff, 379 ff. The enumeration in Genesis of these Arab tribes, known to Ptolemy and Pliny, plainly fixes the composition or compilation of Genesis in times *nearer to Ptolemy* than to the creation of this planet. The *Rabbinical era* suits with all the circumstances of the case. On the tribe of the Shammah see Layard's *Babylon and Nineveh*, 260, 541, *et passim*.

All these nomad tribes roving about northern Arabia were comprised by the Greeks under the name of Nabathian Arabs.—*Heeren, Asia*, II. 103.

The Nabatheans ruled from the Nile to the Euphrates, and from Lebanon to Mount Zametas.—*Jervis*, 383. Thus we see that the Nazarenes could

travel from the Jordan even to the city Bassora (Basra) and still be among their friends the Nabatheans or Sabeans. Since some thousand Essenes dwelt in the Desert, John and Jesus made it their base of operations; their protection was from the Arabs. The Nabatheans and Timaneans were neighboring tribes, and the neighborhood of Mount Zametas was common to both. The Timaneans (Teman) were masters of the entire tract of country occupied in Pliny's time by the Saraceni, Thabeni and Suelleni.—*Jervis*, 393.

According to Strabo, the whole mountain chain between Lebanon and Bosrah (situated at the southern termination of the Hauran) was peopled by the Ituraeans, or the Arabs of the tribe of Ietur. The Arabs and Ituraeans dwelt intermingled in the mountains south of Trachonitis and Damascus. According to Burckhardt, the Hauran comprises part of Trachonitis and Ituraea, the whole of Auranitis, and the northern districts of Batanaea. The alliance spoken of in 1 Chronicles between Itur, on the borders of the Hauran, and Kadmah, on the *shores of the Persian Gulf*, is curiously illustrated by Burckhardt when speaking of the *intercommunication still maintained* by the roving tribes of the great northern desert which separates these widely distant regions: he says that, during the last century, the Wadi Hauran was the continual scene of conflict between the Muweyli Arabs (who at present inhabit the Desert about Aleppo) and the Beni Khalid tribe from Basra. For Muweyli and Khalid, substitute the tribes Reuben, Gad and Manassah on the one hand, and the Ishmaelite tribes Itur (Ietur), Naupish and Kadmah on the other, and we have the same conflict, on

the same ground, for the same cause, at an interval of more than two thousand years. The existence of the Nazarenes on the Jordan and at the same time on the Persian Gulf is thus explained. And the publication of the Codex Nasaraeus at Basra is all the same as if it had been arranged and committed to writing on the banks of the Jordan, in Galilee, or Gilead.

Hottinger speaks of the Religio Nabathaea, or Chaldaea, to which Chaldeans, Persians and, more than others, the Sabaeans were addicted; Sabaeos, Chaldaeos, Nabatheos, Charaneos, quo ad ritus, ceremonias, universamque superstitionem, scriptoribus Arabicis esse eosdem.—*Chwolsohn*, I. 28, 29, 82. "The author of the *Agricultura Nabathaeorum* wrote that the Babylonian and Harrân Sabians mourn Tammuz; under the first he understands the Mendaites, who really had their abode in Babylonia." It was in Wasith and Basrah.—*Ibid.*, I., 105, 106, 143. The Mendaites or Johnchristians dwell not far from the Persian Gulf. *Chwolsohn*, I. 21, 22. The Mendaites are named Sabians.—*Ibid.*, 24, 69, 70, 74. Up to the year 830 after Christ Sabaism was understood to mean John's-Christians.—*Ibid.*, I. 19.

The Mahometans of the sixth, seventh and eighth centuries (the first three centuries of the Hegirah) gave the name Sabians exclusively to the Johnchristians (the Mendaites).—*Chwolsohn*, I. 100, 101, 102. Mahomet mentions the Jews, Christians and Sabians all together as Believers.—*Ibid.*, I. 102. A Mahometan historian says that the real Sabians (of the Koran) were a Christian sect who dwell between the Desert and the Marshes, dissent from the main

body of the Christians, and are reckoned among the Haeretics to Christianity.—*Ibid.*, I. 109. Their name is derived from the Hebrew word Zabo to “dip in,” “immerse,” “WASH¹ ONE’S SELF.”—*Ibid.*, I. 110, 111. The Mendaïtes are the descendants of the Nabatheans.—*Ibid.*, I. 111. Sabî means baptist.—*Ibid.*, I. 111, 112.

I am Baptizer first of all who have put faith in JUSTICE and in this Baptism.—*Codex Nazar.*, II. 115.

In nomine VITAE, summae! Præcepta haec Johannis baptistae. Cum legens ille Iordanum² aquae vivae baptismum vivum peragraret nomenque VITAE invocaret, contendit Nuntius Vitae ad Iohannem baptistam et ei dixit: Surge, Iohannes, baptiza me baptismo quo baptizas, nomenque quod praedicas super me pronuntia!—*Codex Nasar.*, II. 17.

Peace to thee, my lord John Abo Sabo, lord of glory! To whom John: Veni in pace, filie parvule, invitatum te heri ad Iordanum hodie non fallam!

The Messenger of Life (says to John): Arise, straightway to Iordan go, extend thine arms take me and baptize me with the living baptism.—*Codex Nasar.*, II. 19, 21.

Trust the MESSENGER OF LIFE! He is as a good shepherd who will feed you, who leads the flock into his own fold, and locates and stations it in his sight. The Messenger of Life has given himself to be seen in Iudaea: the VINE is seen in Ierusalem; the same

¹ I WASH in innocence my hands, and in going round thine altar. *Iachob.*—*Psalms*, xxvi. 6.

² I will remember Thee from the land of Iordan and the Chermonites (*Hermonians*).—*Psalms*, xliii. 6.

Iochanan came in the way of JUSTICE!—*Matthew*, xxi. 32. *Syriac.*

Isuo came into the confines of Iehud BEYOND IORDANAN!—*Matth.* xix. 1. *Syriac.* Isuo Massiacha ZADIKA (*Dikaios*, JUST)!—1 *John*, ii. 1; *Syriac.*

LIFE which was, and is eternal. So also the same JUSTICE which before and in the Beginning was! A voice in all the earth arises, splendor in every city increases, the MESSENGER OF LIFE allows all men to see him, freeing them from the tenebrae into light, from obscurity into the clearness of LIFE! Go out from the vast Desert:—*Codex Nasar.*, I. 325–329; *Matth.*, xix. 1.

The Sabeans protected both John and Iesus while they preached the Gospel¹ of the Desert.—*John*, x. 40, 41; *Matthew*; iv. 12; iv. 15; xiv. 15; *Galatians*, i. 17; *Mark*, iii. 8; v. 1, 20.

¹ The Hebrew Writing of Matthew, on the testimony of Papias a church-father, was but a Collection of the "Sayings Iesu."—*Mystagogos*, 35, 198; *Mackay*, 7. At the beginning of the second century Papias says: Each has interpreted Matthew's Writing as well as he could; so it follows that no Greek translation existed at that time!—*Ibid.*, 34. The church-fathers would certainly not have preserved so unfavorable testimony if they had not been convinced of its truth.—*Ibid.*, 34. It would seem that the earliest historical Christian literature consisted of records of the Lord's Sayings or Discourses (*Suggrammata Logiön*).—*Mackay, Rise and Progr.*, 7.

The Scribes say that Elia must first come! At the first sound, the Messiah (son of Doin) and Elias the Prophet shall appear to the elect RIGHTEOUS of Israel who fled into the Wilderness of Judea!—*The Book Abkath Roethel; Israel. Ind.*, iv. 65; 39; *Jerusalem Targum; Matthew*, xi. 14; xvii. 10; xxiv. Ps. cxxxii. 11; *Mark*, ix. 4.

I say unto you that Elia came just now.—*Matthew*, xvii. 12, 13.

Thence issue forth corrupters and corruptresses, wandering through mountains, hills and solitudes. . . These are called WANDERING PASTORS! Yet these say: Alaha speaks mysteriously by us, nor are we unobserved of Alaha!—*Codex Nasar.*, II. 92, 93.

Grace to you and peace, from the "SEVEN SPIRITS" which are before His THRONE!—*Apocalypsis*, i. 4.

CHAPTER II.

THE SON OF THE MAN.¹

The call of the preacher in the Desert: Prepare the way of Iaboh, make straight in Arabah a path for our Alah!—ISAIAH, xl. 3.

Predigend reisenden
Wonne verheisenden
Euch ist der Meister nah'.—FAUST.

Ne spectetis, concupiscatis aut quæratís quod vestrum non sit. Dabit vobis Dominus vester quod vobis non inique vindicaveritis!—CODEX NASARÆUS, I. 29.

THE Old Testament philosophy is completely identified with the Brahman philosophy of India, on pages

¹ "Ὁ υἱὸς τοῦ Ἀνθρώπου."—Matthew, xii. 32.

Light is let down and enters within the thread of Ain Soph, which thread is extended downward from the Person AL (El): and it enters and breaks through and makes its transit through Adam primus, who is *Concealed* until the statum dispositionis (the state of arranging); and passes through Him from His head to His feet: and in Him (in eo) is the Figure of a MAN.—*Kabala Denud.*, II. 246. "For over thee is the Father of all, the FIRST MAN, and the MAN the SON of the MAN."—*Irenæus*, I. xxxiv. Paris, 1675. "Where is the Superior MAN, Ancienter (natu major) than the 'framer' of heaven and earth?"—*Cod Nas.*, II. 47, 49, 57. The "creator" is the Memra or Word. "This Primal Father of all has an Only-begotten Son. He is the creator Bel, the *revealed* Saturn, the mystical Heptaktis (Seven Rayed God) or IAO of the Chaldean philosophy. According to the Emperor Julian, the *Highest* Deity has brought forth out of itself the Intelligible SUN, of which the *visible* sun is only an image" (an image of the Logos).—*Spirit-Hist.*, 182. Et

335, 151, 231, 153, 176, 160, 164, 165, 333, 238-9, of the Vestiges of the Spirit-History of Man. It identifies the main principles of the two systems, the

iste Pater egreditur a Sene Sanctissimo. Et SAPIENTIA 𐤓 𐤍 𐤇 (Main) a Non Ente invenietur.—*Idra Suta*, vii. § 208. The SUN is the First Man, Adam Kadmon or Adam.—*Spirit-Hist.*, 61, 52. But there is a MAN above Adam.—*Spirit-Hist.*, 229. A MAN above the ANOINTED! "For there is over thee the FIRST MAN the FATHER of all, and the MAN, the SON of THE MAN."—*Irenæus*, I. xxx. Benedictine ed. Paris, 1710. Mercury (the Divine Wisdom) is Sol.—*Arnobius*, VI. xii. "That father goes forth from the Ancient of days. And the MAIN will be discovered from Non Ens."—*The Idra Suta*, vii. § 208. They call this MIND Only-begotten, and father, and Beginning of all things.—*Irenæus*, I. i.

ἄλλοι δὲ ὡς εἰπεῖν τινες ἐξ αὐτῶν βασιβολοὶ τὸν προπάτορα τῶν ὄλων καὶ προάρχην καὶ προαινευμένην ἄνθρωπον λέγουσι καλεῖσθαι. καὶ τοῦτο εἶναι τὸ μέγα καὶ ἀπόκρυφον μυστήριον, ὅτι ἡ ὑπὲρ τὰ ὅλα δύναμις καὶ ἐμπερικτικὴ τῶν πάντων ἀνθρώπων καλεῖται, καὶ διὰ τοῦτο νῦν ἀνθρώπου ἑαυτὸν λέγειν τὸν σωτήρα.—*Irenæus*, I. vii.; ed. Paris, 1675, page 66.

Alii rursus cum ex duodecim illis Aeonibus qui ex HOMINE (the MAN) et Ecclesia extiterunt ortum esse malunt: hincque fieri ut ipsemet sese Filium hominis confiteatur, tanquam HOMINIS nepotem. . . . Non enim desunt qui omnium propatorem et proarchen et proanenoeton Hominem vocari asserant: et hoc esse magnum illud et abstrusum sacramentum, nempe quod vis illa, quæ omnia superat complexuque suo continet, HOMO appellatur: eamque esse causam cur Salvator filium HOMINIS se dicat.—*Ibid.*, I. vii. Proper hoc Filium hominis se confiteri velut postgenitum ANTHROPI. . . . ipsum Propatorem omnino et Proarchen, et Proanenoeton, ANTHROPON dicunt vocari, et hoc est magnum et absconditum mysterium, quoniam quæ est super omnia "VIRTUS" et continet omnia, ANTHROPOS vocatur.—*Ibid.*, I. vii. p. 67. "The Power Who is above all things and contains all things (in Himself) is called MAN."—*Ibid.*

"The Angel Gabriel takes the place of the Logos, the Holy Spirit that of Life, but the Power of the Highest takes that of THE MAN."—*Irenæus*, I. xii. p. 86. Buthōn is the Supreme Being, the Propator; and MIND is His Son.—*Irenæus*, I. i. 1. The MIND is SON and Only-begotten of the Lord.—*Irenæus*, I. i. p. 37. The Image of the Unseen GOD, the FIRST-BORN of the whole Creation; for in him (the Son) were created all things, those in the heavens and those on the earth, the seen and the unseen, whether "Thrones" or "Lordships" or "Archai (Beginnings)," or "POWERS."—*Paul, Colossians*, i. 16. The Powers of the heavens were Aeons.—Compare *Irenæus*, I. i. 1, with I. vii. p. 67. Every "Ruler" and "Authority" and "Power" and "Lordship."—*Paul, Ephes.*, i. 21; *Matthew*, xxiv., 29; *Spirit-Hist.*, 311; *Codez Nasarene passim*.

δοτε τῷ κυρίῳ τῷ πατρὶ τῶν αἰώνων ὀδξαν: Give glory to the KURIOS (the Lord of Light) the father of the Aeons.—*Justin Martyr, Apologia*, ii. 80. See *Irenæus*, I. *caput* i., *passim*.

“SPIRIT and Matter” Philosophy; also the Hebrew SPIRIT OF GOD with the Hindu PURUSHA, the Hebrew WORD or LOGOS with the Brahman WORD OF CREATION.—*Ibid.*, 239. It on the same pages identifies the Hebrew Philosophy with the Persian and the universal Oriental Philosophy.

On the soil of Asia, from speculations of the Oriental philosophers two conceptions were derived that have mainly determined the religious convictions of the Christian world. The first is the doctrine of ONE EXISTENCE which is the primal and SOLE PRINCIPLE OF THE UNIVERSE. The second is that the LIGHT-god (later the LOGOS), who previously was held to be the king of the gods, is an emanation from this Supreme being. The PRIMAL EXISTENCE *manifests* itself by its INTELLIGENCE (LOGOS or WISDOM) considered as the Primal MALE PRINCIPLE, and often depicted as resident in the sun. In this stage of the conception the WISDOM is identical with the SPIRIT, or PURUSHA, which is the Primal MALE PRINCIPLE. The Old Testament uses the WISDOM, SPIRIT and WORD as synonymous expressions.—*Spirit-Hist.*, 232. The Hindu, Egyptian and Greek, as well as the Phœnician, Babylonian and Persian, taught this philosophy in their schools.—*Spirit-Hist.*, ch. vii. viii. *passim*. These *two existences* were, from their relation one to the other, most naturally termed the FATHER and the SON.—Compare *Spirit-Hist.* 174, 179–182. While this was going on, Religion had continued to be influenced by Philosophy until the WISDOM, WORD and SPIRIT were worshipped as DIVINE PERSONS in Egyptian, Persian, Hebrew and Hindu liturgies and sacred writings.—*Spirit-Hist.*, 172, 228, 238–241. The Chaldeans are described

as worshipping Bel the Older, the Supreme EXISTENCE withdrawn into Himself,¹ and as also worshipping Bel the Younger, who is the Sun-god Mithra, and the LOGOS.²—*Movers*, 265, 553, 555, et *passim*; *Spirit-Hist.*, 182, 196, 222.

In this philosophy, ADONI, Adonis, Osiris, Bacchus, Iach, Bel-Mithra, AION and Christ are names of the LOGOS who dwells mainly in the solar orb, as the SPIRIT, the LIGHT and the LIFE of men. Therefore we find the sun-names El (Bel), SADI, ELI, ALAH,³ ALOH (Helios), ADONI (Baal), retained in the Hebrew Bible as names of Iahoh, Iachoh, or Iacchos.

Zoroaster had delivered the LIVING WORD, the astronomical observations of many centuries had been sent to Aristotle from Babylon, the Mourning for Adonis was slowly passing away, and the reputations of philosophers, astrologers, prophets and teachers were still in their bloom, when a chorus of angels, a gathering of the MAGI, and a STAR of wonderful refulgence, signified the advent of a Child of the SPIRIT of God and a virgin mother.

When Kiun (Saturn⁴), rising with a leap and issuing from Scorpio, shall have gone to Leo, Great Euphrates will pour himself into Tigris. By this was signified that the false Messias should come, become lord of the entire world, sit in a great seat, exercise

¹ Excelsi Dei, qui sit supra Conditoem mundi.—*Olem. recogn.* I. 72, II. 7; *Movers*, 558.

² Fetahil is the Creator of the world.—(See below, p. 52). Compare Phut, or Ptah-Helios, the Demiurg.—*Spirit-Hist.*, 172.

³ "Eloeus ab אלהים Alah."—*Note to Irenæus*, p. 138.

⁴ I will make new heavens and a new earth.—*Isaiah*, lxvi. 22.

Saturn, at the End of the world in the time of Noah, appears to Xisuthrus.—*Münter*, 104, 119.

judgment,¹ that he should come to create judges from the East to the West in one day, and at the appointed time, by his discourse, speak a testimony concerning himself.—*Codex Nasaraeus*, III. 83. See also St. Jerome, *Com. to Matth.*, xxiv. 27.

In the name of Iesus ANOINTED the Nazarene rise up and walk!—*Acts* iii. 6.

When 5050 years shall have been completed then will come on earth the Most loved Son of God to resuscitate the body of Ada and the bodies of the dead. Who art Thou, so great and little, humble and lofty, soldier and commander, admirable warrior in the form of a slave, and King of Glory dead and alive, whom the cross has carried dead!—*Evangel. Nicodemi*.

Theodoret says "the Elcesaites agree with us respecting the Beginning of all things. For they speak of One Not-born, and Him they call the Creator of all things. But they say there is not one Christ, but one above and the other below. And *this last formerly dwelt in many*, but afterward descended; but the Iesus he at one time says is from God, at another he calls him SPIRIT, and sometimes that he had a virgin mother. And in other writings not this (even). And he says that he again changes body and goes into other bodies and at each time is differently manifested. And these use incantations and invocations of demons, and baptisms in the confession of the principles (of the sect). They embraced astrology and magic² and the mathematic error."—*Theodoret, Haeret. Fab.* II. vii. Compare Matthew ii. 2. See Appendix, p. 134.

¹ Matth. viii. 29; xxiv. 27.

² WISE MAN meant Astrologer and Magician.—*Israelite Indeed*, III. 206.

"From the termination of the New Testament narratives to about the middle

The Old Testament does not appear to have made due allowance for the popular belief in spirits; on the other hand we find a superabundance of demonology, in the *Evangelists* and *Zendavesta* (*Vendidad pasim*), which represented the prevalent notions of the common people. Now in the fetich philosophy a spirit may be housed anywhere; and the Jews thought that several spirits might enter the same man. If a good or an evil spirit could thus enter the human body, how much more could the Angel of God, His Brightest Emanation, "come out from God" and enter the body of Iesus. It had been already maintained that the "POWER" of the INACTIVE SUPREME BEING could become incarnate in a human being. Simon Magus' offered himself as an instance of this.—*Acts*,

of the *second century* (that is, for about sixty or eighty years) the only Christian writers were those called the *Apostolic Fathers*; whose writings are few and meagre, and scarcely throw any light on sacred literature and the occurrences in the churches. Hence that early period was, emphatically, the **OBSCURE AGE** of the Church, and one which has baffled the attempts of learned theologians to explore, from the times of Eusebius to the present day.—*Murdock, Transl. Syriac Test.*, p. 493.

¹ Simon Magus taught that he was himself the Highest Power, that is, He who is Father over all things.—*Irenæus*, I, xxiii. The word "father" is *elsewhere* applied to the Son, to the Nous, to the MIND of The God.

Colorbasus says that the first Ogdoad (of Aeons) was not produced gradually one after the other, but that the Emission of the Six Aeons was delivered at the same time and *at once* by the Primal FATHER and His ENNOIA (Intelligence, the Binah).—*Irenæus*, I. vi. p. 84. Paris, 1675. What the Primal FATHER intended to emit, *this* was called "FATHER;" and since what he emitted was truth, *this* was called TRUTH. When then He wished to manifest Himself, *this* was called ANTHROPOS: and those whom He previously hoped for when He emitted, *this* was named Ecclesia (the Church). And ANTHROPOS spoke the LOGOS; this is the First-begotten Son. And the LIFE follows the LOGOS. And thus the first Ogdoad was completed.—*Ibid.*, p. 84.

We have the FATHER and MIND (SON); besides Seven Aeons, Ialdaboth, Iao, Sabaoth, Adoneus, Eloeus, Oreus, Astapheus or Astaphheus (Seth-Typhon or Satan-Anubis).—*Irenæus*, I. xxxiv. pp. 135, 136. Or, otherwise, The FATHER and *Barbelo*; the ANOINTED LIGHT (the SON), and Seven Aeons, Iao, Saolam, Seth, Daden, Eloeus or Adoneus, Elileus or Ialdaboth, Sabaoth or Ialdaboth.—*Irenæus*, pp. 133, 138, 134 *no's.*

viii. 10 ; *Movers*, 558 ; *Franck*, *Die Kabbala*, 251, 252 ; *Jost*, I. 413.

The Holy SPIRIT descended upon him in the corporeal likeness of a dove.—*Old Syriac*, *Luke* iii. 22, *Tremellius*. Sicut columbam.—*Jerome*.

Iesua full of the Sacred SPIRIT returned from Iurdan, and the SPIRIT led him into the Desert.—*Old Syriac*, *Luke* iv. 1, *Tremellius*.

But the difficulty was that the gospels declared that John, a BAPTIST, saw the SPIRIT (the Power of God) descend upon Jesus after he had reached manhood ;¹ and if the SPIRIT then first descended upon him, there was some ground for the opinion of the Ebionites and Nazarenes who denied his *preceding* existence and refused him the attributes of the LOGOS. The Gnostics, on the other hand, objected to the FLESH, but conceded the LOGOS.² Against these views the

¹ *Luke* iv. 1, 14, 18.

² I was made before thee! Before all I was Lord! Before ages I am!—*Evangelium Thomæ Latinum*.

Before Abraham was, I am!—*John*, viii. 58.

I am Iesus, Son of God, the LOGOS (the Divine "WISDOM").—*Evang. Inf. Arab.*, 1.

For he who was God, was born a man.—*Symbolum Damasi* ; *Jerome* v. 122.

In the name of the Supreme LIFE, the Excellent LIGHT (am I). I am the AEON of LIFE the Supreme, of Life the Greatest, of Life the Highest. I am AEON, etc. Who has involved me in Mysteries and Symbols, who has precipitated me into Mysteries and Symbols? Into that which is hurtful and false who has poured me out? Who has sent me into the strife of the world? Why have they stripped me of my Splendor and sent me forth straightened (reduced) into a mortal form, why into a mortal form have they introduced me?

AEON* am I of LIFE the Supreme, etc. I stand in the felicity of my Father, in the beatitude (felicitate) of my Father stand I ; I, radiant with the Splendor (Glory) which for me they have unfolded. But as if I had not rejoiced in the happiness of my Father . . . they expelled me from my Father's mansion. My corporeal image (figmentum), pierced, shall be slain! On account of this measure, for the world there is about to be strife!—*Cod. Nas.*, III. 197-205 *Pars Cod. Nas. Minor*.

* Cyril, Bishop of Jerusalem, calls Christ "LIFE begotten from LIFE."—*Cyriil*, IV. v.

Epistles of the disciples protested: Who speaks untruth but he that denies that Jesus is the ANOINTED and CONCEALED ONE who has existed in God from the Beginning, in secret.—*Book of Enoch*, pp. 45, 45–50; 1 *John*, ii. 22. Many deceivers deny that the ANOINTED has come in the FLESH!—1 *John*, iii. 1, 2.

Some of the Gnostics say “that there is a certain Primal LIGHT . . . without end! But that This is the ‘FATHER of all’ and is called First MAN. But they say that the MIND is His forth-going SON, (Son) of Him sending him out, and this one is Son of the *Man*,¹ Second *Man*! Afterward they say, when the FIRST MAN exulted with His Son over the beauty of the SPIRIT, that is, of the Woman, and illuminated Her, He generated Incorruptible Light from Her, the Third Male, whom they call the ANOINTED, SON of the First and Second MAN and of the First Woman² the Sacred SPIRIT.”³—*Irenæus*, II.

¹ “Filius Hominis.”

² The Book of Enoch also has the expression: “Son of the Woman.”

³ No man’s ideas are based in himself, but are founded in what he gets from others before him. The doctrines mentioned in Irenæus are therefore earlier than his time. If Irenæus is giving us the *Heresies* of the Orient during the first two centuries, they materially aid us to comprehend early Christian dogmas. These *Heresies* are based on the same Gnostic substratum which underlies the primitive New Testament theology. Irenæus himself says the doctrines of the Valentinians are *ancient* (archaias, antiquas).—*Iren.* I. v. The term Heresy meant a part of *contemporaneous* Religious-philosophy—*Other people’s* religious views. Heresy was a component part of *public opinion*; being a part of the res gesta, it is admissible in evidence. Valentinus was twice excommunicated and twice received again into the bosom of the Church.—*Milman*, 211. It would be safe to assert the Church’s early Gnosticism. The worship of the ANOINTED as God is a part of Gnosticism.—See *Milman*, p. 219; *Irenæus* I. *passim*. Genesis, Ezekiel, Daniel and parts of the Septuagint are clearly Gnostic. Gnosticism was the Lex non scripta (the Common Law) of Christianity.

Avoiding the antithesis of the falsely-named *Gnosis*, which some proclaiming have erred concerning the faith.—*Paul*, 1 *Tim.* vi. 21. Paul himself speaks of the *Principalities* and *Powers* in the realms above the heaven.—*Ephes.*, iii. 10. Every *Principality*, *Power*, *Dunamis* and *Lordship* (Kuriotetos).—*Ibid.* i. 21.

xxxiv. Lutetiae Paris., 1675. Irenæus was a pupil of Polycarp and Papias and lived in the 2d century.

“The FATHER of all, the First MAN, and the SON, the Second MAN, and Christus *their* Son!”—*Irenæus*, II. xxxiv.

“He who is in heaven, the SON of the MAN.”—*John*, iii. 13. I and the FATHER, we are one thing. *John*, x. 30, 38 ; viii. 19 ; vi. 46.

Justin Martyr calls Iesus Christus “God’s First-born and Dunamis (Power, Aeon)”.—*Justin, Apol.* I. 69. “The First Dunamis (Power, Aeon), *after God the Father and Lord of all*, is also SON the Logos.”—*Justin Martyr, Apologia*, II. p. 74. “The Pneuma (SPIRIT) then and the Dunamis (Power) which is from The God it is right to consider nothing else than the Logos’ who is also First-begotten to The God.”—

For there are many gods and many Lords (Kurioi).—1 *Cor.*, viii. 5. Angels, Dunameis (Powers), Principalities.—*Paul, Rom.* viii. 38 ; *Justin, Expos. Fidei*, 4. “O God of Angels and POWERS (Dunameōn)”.—*Polycarp’s prayer; Hefele*, p. 291. Some of the Gnostics used this form of baptism: Into the name of the *Unknown Father* of all things, into Truth the Mother of all, into Him who descended upon Iesus for the uniting and redemption and communion of the Powers (Dunameōn, Virtutum). . . . Above every Dunamis (POWER) of The Father I invoke that which is named LIGHT, and Good SPIRIT and LIFE, because Thou hast reigned in the body. . . . The Name, which is concealed from every deity (Theotetos) and Lordship (Kuriotetos) and Truth (Aletheias), which Iesus the Nazarene assumed in the LIVES (or Zones) of “the LIGHT the ANOINTED” that LIVES through the Holy Spirit unto angelical redemption, the Name of Restoration (re-establishment) Messia, etc. : I do not divide the “Spirit” of the ANOINTED, the heart and the Supercelestial POWER full of pity. Let me enjoy thy Name, O Saviour of truth! The initiated answers : I am confirmed and redeemed, and I wash my soul from this LIFE and from all things which are from it, in the name of the IAO who redeemed his own soul unto purification in the ANOINTED the LIVING!—*Irenæus*, I. xviii. According to Saturninus, the God (Iahoh, Iao) of the Jews was one of the Angels.—*Ibid.*, I. xxii. (Iao) the Demiurg of the world, proclaimed by Moses. *Julian, in Cyrill.* adv. *Julian*, p. 148 ; *Movers*, 552. (Iao) God of the Seven Rays.—*Julian, Orat., V. in Matrem Deor.*, p. 172 ; *Revelations*, vi. 6 ; v. 5—*Movers*, 551.

¹ Justin Martyr says that “Plato’s words respecting ‘The Son of The God’ :

Ibid., p. 76. "God's Dunamis ('Power') was His Logos."—*Ibid.*, *Apol.*, II. p. 61, ed. 1686. "For the Logos from (the) Unborn and Secret (ἀβήτου) God we adore and love after The God."—*Justin Martyr*, *Apol.* I.

Cerinthus in Asia taught that the world was not made by the First GOD but by a certain Aeon (Virtute) very much separated and distant from that Princeliness Which is over all things, (an Aeon) ignorant of Him who is above all things. But he *subordinated* Iesus, not born from a virgin (for this appeared to him impossible). But he said that he was the son of Ioseph and Maria, just like all other men. And that he had more justice, prudence and wisdom than all (others), and *after his baptism* Christus (the ANOINTED) descended upon him, from that Princeliness Which is above all things, in the figure of a dove (ionah), and then announced the UNKNOWN FATHER and performed powers; but finally the Christus flew back again from Iesus, and Iesus suffered and rose from the dead: but that the Christus continued without having suffered (impassibilem), existing PNEUMATICALLY (in Spirit).—*Irenæus*, I. xxv.

In the Beginning before all creations The God pro-

He placed Him crosswise in the form of X in the universe, were borrowed by Plato from Moses" (?).—*Justin*, *Apol.* II. p. 92; *Plato's Timæus*, 36. "He said: The First Power (Dunamis) after the FIRST GOD was decussated in the Universe"; "not knowing nor understanding that it was the sign of the cross."—*Justin*, p. 93. "Iesus 'the ANOINTED' is SON of God and MESSENGER, being formerly LOGOS, and at one time appearing in the idea (image, form) of fire (in the burning bush),* and again in the likeness of the bodiless, but now become a man!"—*Ibid.*, p. 96.

In the name of LIFE the CONCEALED, the FIRST, hidden in a secret place, in the name of the Aeons MANO (Ammanuel) and Demuto, in the name of my father the "Messenger of Life."—*Codex Nasaræus*.

* The later Jews held that this was the Angel of the Lord. The Hebrews of the Old Testament called it Iahoh Himself.

duced from Himself a certain Rational POWER (Dunamin, Aeon),¹ which is called the Lord of Light's GLORY, at one time, SON, at another, WISDOM, now ANGEL, now GOD, now KURIOS and LOGOS.—*Justin Martyr, cum Trypho*, p. 284. ANGELS and POWERS are in the heavens: PRAISE HIM ALL HIS POWERS (Dunameis).—*Justin, cum Trypho*, p. 312; Psalm 148 reads "ZABA" in Hebrew, "Dunameis" in the Septuagint. "The POWER issuing from the FATHER." "This POWER is not disjoined nor separated from the FATHER."—*Justin*, p. 358. "Should I touch upon the Secret Initiation into the Sacred Mysteries, which *the Chaldean* bacchised (ebakcheuse) respecting *the Seven-rayed God*, lifting up the souls *through Him*, I should say things unknown, and very unknown to the rabble, but well-known to the blessed theurgists. Therefore, I will *keep silence* respecting them at this time!"—*Julian in Matrem*, p. 172; see

¹ Aiōn means Sun, Demiurg, Soul, Aeon, Life, Time, Age. As an adjective, Aiōnios, it means *living*, eternal, immortal. "The temple of Aiōn the Sun."—*Julian, Oratio*, iv. in Solem. On, Ani, is the Sun, An means "time," "hour" in Persian; Aion means "soul" in Homer, on means "mind" in Philo, and ian "soul" in Persian. The Aions or Aeons are the "Souls" or "Intelligible Gods."—*Spirit-Hist.*, p. 179, 162, 49, 129, 240, 241. The early fathers admitted that the heresies were *ancient* matter; and yet either assumed to lay them on the shoulders of Simon Magus, or ascribed a vague heretical origin to them. But their origin is Chaldean, the same source from which the Christian dogmatism originally sprung. But the latter came through the Nazarenes into Christianity, from the simpler and less philosophical air of the country, from over the Jordan in Peræa, through the preachings of John and Jesus in the desert.

The patterns of the first Christian Teachers were the earlier rabbins. The style of their writings is an improved rabbinical method. But the rabbins were so much hampered by their efforts to pervert the early mythology and superstitions into subordination to orthodox Judaism that they had very little opportunity to talk common sense, while the early Christian teachers were not thus tied; and accordingly they adhered to the path that John and Jesus trod, preaching morality and religion, righteousness, temperance and judgment to come, the end of the world, the resurrection of the dead and the life to come, and ardently proclaiming the worship of the ANOINTED!

(Times, Ages). Who since he is the **SPLENDOR** (Radiation) of His **LIGHT**¹ and the imprint (figure) of his personality, being made so much better than the angels, has come into possession of a name more distinguished than theirs.—*Hebrews*, i.; *St. Jerome and Tischendorf*.

SEVEN golden candlesticks, and in the midst One like a son of man. He who has the SEVEN SPIRITS of the God, and the Seven Stars. SEVEN LAMPS OF FIRE which are the Seven Spirits of the GOD. And before the throne, as it were a glass sea, like to crystal!—*Rev.*, i. 13, iii. 1, iv. 5, 6.

God; just as also the Paradise, which is above the third heaven, they say is fourth Angel in power.—*Irenæus* I. i. p. 22; see *Movers*, 550 ff.

Aristotle says that after the First GOD there are certain Intelligible (Noëtos) Gods.—*Justin, ad Graecos*, p. 7, Coloniae, 1686.

Thee, Father of the worlds, *Father of the Aeons*, Artificer of the gods, it is holy to praise. Thee O KING!—The Platonic Bishop Synesius, the Wisest and Best of the Ancient Christians.—*Spirit-Hist.* 311, 312; see *Milman, Hist. Christ.*, pp. 212, 213.

“There are two PARAPHUADES (Sources, Germs) of all the Aions (Aeons), having neither beginning nor end, from one Root, which Power is silence invisible, incomprehensible; one of them appears above, which is a Great Power, the MIND of the universe, directing all things, Male: but the other, the great INTELLECT, Female, giving birth to all things.”—*Simon Magus; Hippolytus*, 251, 253.

The Aeons (Ages) were formed by the Word of God.—*Paul, Heb.*, xi. 3. In Jesus ANOINTED, before the Aeonian Times (Ages).—*Paul, 2 Tim.*, i. 9. The MYSTERY HIDDEN from the Aeons (Ages) and from the generations.—*Coloss.*, i. 26; *Ephes.*, iii. 9. The MYSTERY kept secret in the Aeonian Times (Ages).—*Romans*, xvi. 25. The Primal Father (Propator) was invisible, everlasting, and unborn, *in silence* and in much quiet, in boundless Aeons (Ages) of time.—*Irenæus*, I.; The Only-begotten emitted *Logos and Zoe the Father* of all those (Aeons) who should be after him, and the Beginning and Formation of the whole Pleroma.—*Ibid.*, I. i. The other Aeons all, tacitly in a manner, desired to see the Extender (Prolator) of his seed, and to contemplate that Root Which is without beginning.—*Ibid.*, I. i. p. 13. These are the *Thirty Aeons* of their error.—*Ibid.*, I. i. p. 11.

¹ Gloria “light” from calor “heat” galor (gloria, ? Adakas, a great Genius.—*Norberg's Onomasticon*, p. 5. Adagous the Sun, Dachos (a Babylonian Aion); compare Tag “Day” and Doxa “light” “glory,” fagos “Sun,” “Prince,” “Ruler.”

Holy is God the Father of all being, holy is God whose wisdom is carried out into execution by his own "Powers."

Holy are Thou who through the WORD hast created all.

Therefore I believe in Thee, and bear testimony, and go into the LIFE and LIGHT.—*Hermes Trism.* p. 86, 87, 90.

For the WORD was the true LIGHT, . . . and the WORD was made FLESH.—*The Syriac Peschito*; *John*, i. 9, 14; *Tremellius*.

The "ANointed," in the FLESH, Who is God who is over all!—*Syriac, Romans*, ix. 5; *Tremellius*.

The Nasaraean people dwelt just like the tribe Manassa, in Galaitis and Basantis, regions beyond Jordan;¹ so that, I think, the former forgot its language even as the latter the misery of its forefathers (ratio nominis subjecta.—*Gen.*, 46, 20). Samaritan words were sounding round about them, and Syriac and Galilean words resounded in their ears (iis resonae).—*Codex Nas.*, Preface, note 3. The language of Galilee was corrupt Syriac, unpolished, with a mixture of other languages.—*Antho.*

Iasous, the prophet, from Nazareth of Galilee.—*Matth.*, xxi. 11, 46.

"The material of the Nasaraean language is Hebrew. And its form is so much the more like the Syriac as Galilee is nearer to Syria; but this has been corrupted in barbarum. Galileeism will be remarked, up to this time entirely unknown. I am uncertain whether it will receive the greater favor for its novelty, or reverence for its sanctity. For it

¹ Epiph. contra Nasaraeos. This is near the first scene of Christ's teachings.—*Matthew*, iv. 25. Basan is the other side of the Sea of Galilee.

was the vernacular of Christ and his Apostles.¹ Also the Graecism of the New Testament will be apparent. The Gnosis, the Oriental Philosophy, will be not less patent: Preface, *Cod. Nas. Norberg*:

The Divine MIND is eternal. And it is pure light, and poured out through *splendid and immense space* (Gr. Plērōma). It is Genetrix of the Aeons.² But one of them (the Demiurg) went to Matter³ (which was) stirring up confused (turbulentos) movements

¹ Weightier than all else is the similarity both of language and thought, between the Kabbala and all sects of Gnosticism, especially those of which Syria is the cradle; as the Religion-Codex of the Nazaraeans.—*Franck*, p. 81. The Sohar was written in Aramean-Syrian.—*Ibid.*, p. 76.

"It was not until the second century that the combination of Orientalism with Christianity was matured into the more perfect Gnosticism. This was perhaps at its height from about the year 120 to 140. In all the great cities of the East in which Christianity had established its most flourishing communities, sprung up *this rival*."—*Milman*, p. 208. It is useless to object to the extreme Gnosticism of the Nazarene Codex, since the Nazarene people were Gnostics; and just those parts of the Codex Nasaraeus which are *the most Gnostic* are the ones to which we find parallel passages in the New Testament. St. Jerome found peculiarities in the Hebrew-Christian Gospel of Matthew. This he appears to have translated only into Greek. "The Nazarenes boasted that they had the Hebrew Gospel of Matthew!"—*Opera Epiph.*, Vol. II. *Dion Petav. Animadv.* p. 50. Testatur Hieronymus se vidisse Evangelium Matthaei apud Nazaraeos, sed id confitetur fuisse tum *Apocrypho*, tum etiam Syriaco aut Chaldaico sermone conscriptum.—*Matth. Flacius Illyricus in Glossa in N. T.*; *Praefat. in Matthaeum*, p. 1; *Gutbirius, Nov. Test. Syriac.*

² According to the Valentinians there was a perfect Aion who existed before, called Buthon and Propator. Ennoia (Intelligence) is the Mother, and MIND (Nous) the Son. Him they call *Only-begotten* and *Father*, and Beginning of all things.—*Irenaeus*, I. 15. The Propator is known only to the Only-begotten Son, that is, to the MIND.—*Ibid.*, I. ii.; xii. No man has seen God at any time, the Only-begotten Son who is in the bosom of the Father, he has declared Him.—*John*, i. 18.

SENIOR occultatus est et absconditus: Microprosopus manifestus est, et non manifestus.—*The Sohar, Liber Mysteriorum*, iv. 1; *Rosenroth*.

"In the name of LIFE the CONCEALED, the FIRST, hidden in a secret place; in the name of the Aeons MANO and Demuto, in the name of my father the 'Messenger of Life,' and of the doctrine of the Genii."—*Codex Nasaraeus*.

The excellentes Aeons, MANO, Demuto and Netubto the Mistress (Domina, Queen, Lady) to whom we owe (our) origin.—*Codex Nasaraeus*, p. 281.

They say that the Aeons were consummated according to the Providence of the Father, Son and Holy Spirit.—*Irenaeus*, I. ii. 5.

³ Chaos.

(motus); and by a certain portion of *Heavenly* Light fashioned it properly constituted for use and appearance, but the beginning of every evil. The Demiurg claimed divine honor. Therefore Christ ("the Anointed"), the Prince of the Aeons, was sent (expeditus), who *taking on the person* of a most devout Jew (Iesu) was to conquer him; but who, *having laid it aside* (it was done upon the cross, by the contrivance of the Demiurg), departed on high! This Gnostic superstition has been briefly set forth, that the Nasaraean, resembling it, although opposed to it and just as intricate, might by comparison of each be more clearly understood. But which, commenced with equal appetite for making up fictions and facility of gaining belief, and the remedy being so much slower than the evil, was continued (uninterrupted) up to our time even. And Simon Magus was first (?) informed of it (Gnosticism) who wished to be regarded as the first Aeon himself! That also the Nazarenes did not at that time reject *such* (Aeons), is credible. For of the Ebionites, who acknowledged *such*, these were the instructors."—*Preface, Cod. Nas.*, p. v.

"Ebion had the opinion of the Nazarenes, the form (doctrine) of the Cerinthians (who fable that the world was put together by angels), and the appellation of Christians; and having been joined (conjunctus) to them (the Nazarenes), each imparted to the other out of his own wickedness and decided that *Christ was of the seed of a man.*"—*Epiphanius, contra Ebionitas.*

And I shall be in doubt if even our Nazarenes were not their disciples. The name is the same. This is ancient and the nation's. More recently the name Nabathaeans was added. The Ebionites and

Nazarenes inhabited a place, for a long time, between Syria and Egypt, a desert ;¹ it was called Nabathaea. They were called Baptists, Sabaeans and Day-Baptists, and "John's Christians." They believed that the Messias was not the Son of God, but a prophet following John.² They hold HONEY and LOCUSTS as a sacrament. And the day on which this is done is "a FEAST."—*Preface, Cod. Nas.*, p. v. ff.

What went ye out into the Desert to see? A prophet? Yea, and a *Greater than a prophet!* For this is he of whom *it is written*: Lo, I send my MESSENGER!³—*Matth.*, xi. 8 ff. The Angel Metatron will descend upon the earth. "He will be conjoined to a body in the maternal uterus."—*Sohar in Genes.*, 24, 2. Part I. p. 77, col. 2, Sulzbach ed.; *Nork, Bibl. Myth.*, II. p. 278.

Benedictus Qui venit in nomine Domini.

His name is called MESSENGER of Great Counsel.—*Isaiah*, ix. 6 ; *Septuagint*.

Art thou the Coming (Sosiosh), or do we look for another?—*Matth.* xi. pp. 3, 4.

The Haeresy of the Elcesites shaped itself *beyond Jordan*; there lay, in Galilee (*Hier. ad Nahum*, I. i.), in Bag-abar of the tribe Simeon (*Epip. de Vitis Proph.*, p. 18), a small place Elkesai.⁴—*Franck, Die*

¹ *Matth.*, xxiv. 26.

² But in this age too a son shall be born whose name shall be called John, son of the Abo Sabo Zachariah . . . Thus shall he say to himself: Whoever shall put faith in my JUSTICE and my BAPTISM shall be joined to my association (societati) and shall dwell with me in the seat which was the abode of Life, of the supreme Mano, and of living Fire.—*Cod. Nas.*, II. p. 115.

³ The "Messenger of Life".?

Some thought that John the Baptist was the ANOINTED. Dictum fuerat de Ioanne, quia ipse esset Christus. Quod quidem nonnulli etiam de Dositheo Samaritarum haeresiarcha dixerunt, alii vero de Iuda Galilaeo!—*Origen*, II. p. 150.

⁴ A certain just man, Elchasai, received a book from the Seri of Parthia,

Kabbala, p. 253, *note*. The limits of Galilee were to Jordan; and it contained a part of Peraea, or the country beyond Jordan.—*Antho*n.

“Phoenicia indeed and Suria surround the Two Galilees, both the Upper and the Lower. . . . And the *Peraea* is much larger, and much of it rough and desert, and wilder in respect to the growth of cultivated fruits. But the cultivated part of this region, and the all-producing and the plains planted with all sorts of trees, are mostly worked for the olive and vine and palm-trees. . . . And its length is from Machairoun unto Pella.”—*Josephus*, *Wars*, III. 2. The region over which Iesus walked and taught was an oblong square, running northward into Phoenicia

which he gave to some one called Sobiai; this book was delivered (procured) by an Angel whose height was twenty-four schoeni, which is ninety-six miles, but his width four schoeni, and from shoulder to shoulder six schoeni; but the tracks of his feet three and a half schoeni in length, which is fourteen miles, but the breadth of one schoenus and a half, and the depth half a schoenus. And there is with Him also a Female whose measurements he says are in accordance with those above mentioned; and that the Male is SON of the God, but the Female is called the Holy SPIRIT (Ghost).* A new remission of sins was announced in the third year of Trajan, and he defines a baptism . . . But he says that Christ was born a man, like all men, and that he was not now born for the first time, from a virgin, but also before and again having been and being born he appeared and existed, changing his births, and having been transmigrated.

These Elchasites also apply themselves to mathematics, astrological and magic arts as if true, and, using these, they alarm the senseless so that they think these people possess the magic word (logou dunatou); they teach both incantations and epilogues to those dog-bitten and afflicted with demons and possessed by other sicknesses.

These are the wonderful MYSTERIES of the Elchasai (Elxai), the secret and great which he delivered to his disciples.—*Hippolytus*, II. pp. 463–467. He says thus: There are wicked Stars of impiety. This has now been said to you, O pious and disciples; beware of the power of the days over which they rule, nor make the commencement of works on their days, and do not baptize man or woman on the days of their power, when the moon crosses them and journeys with them.—*Ibid*, p. 469. St. Jerome says “the Daemons observing the lunar tempora.”—*Hieronym. to Matth.*, iv. 24.

* Simon Magus says the same thing.—*Hippolytus*, II. p. 258.

and Syria, having the Jordan winding south through its middle. The Baptists and the followers of the *Baptism of Jesus* could start *on the east* side of the Jordan in Galaitis (Galaad or Gilead), thence go northward through Basan, on the east of the Gadarenes, Girgeshites and Chorazin, on the east of the Lake of Gennesaret, pass up into Syria, Lebanon, the parts around Tyre and Sidon, and come down *on the west* through Galilee of the Gentiles, Lower Galilee, visit Capernaum, Bethsaida, Tiberias, Cana of Galilee, Nazareth, and go southward into Samaria, to Sychar and Jacob's Well. But if these followers of new teachers would enter Jerusalem, they must leave the *provincial rectangle* wherein they had previously remained. Thus the origin of the Baptists and Nazarenes was altogether in the country, in the provinces, north and northeast of the Holy City.

He goeth before you into Galilee; there ye will see him; lo, I have told you.—*Matth.*, xxviii. 8.

IESUS BY THE LAKE OF GALILEE.

Land Zaboulôn and land Nephthaleim by the way of the sea beyond the Iordan, Galilaia of the nations: the people sitting in darkness saw a Great LIGHT. From then began the Iásous to preach.—*Matth.*, iv. 15, 18.

Ye know the rumor that was in all Judea, BEGINNING FROM THE GALILEE *after the Baptism which John preached*: how the God anointed Iásous, the citizen of Nazareth, with holy PNEUMA and POWER, who went about doing good and healing all who had come

under the power of the Devil (owing to their sins).¹—*Acts*, x. 37.

Jesus travelled over all the cities and villages.—*Matth.*, ix. 35. Whoever will not receive you, nor hear your discourses, when ye depart from that house or that town, shake off the dust from your feet!² Verily I say to you, that it will be comfortable for the land of Sodom and Gomorrah in the Day of Judgment, rather than for that city.—*Matth.*, x. 14, 15. When ye enter a house, *ask after the peace of it!*³—*Matth.*, x. 12. Jesus came from Galilee to the Jordan; he travelled over *all Galilee!*—*Ibid.*, iii. 13, iv. 23. “Ye shall not have completed all the cities of the house of Isarail until Barah d’Anasa (the Son of the Man) be come!” *Matth.*, x. 23. The Nasarenes believed in the Messiah, like the Samaritans! When scribes and pharisees came down among them from Jerusalem, they were not very well received by the Galileans.—*Matth.*, xv.

And (Jesus) went off again over the Jordan to the place where Ioan was first baptizing: and many came to him.—*John*, x. 40, 41. In danger, he retired to Galilee.—*Matth.*, iv. 12.

From the days of the Prophet Daniel (?), certainly

¹ Handkerchiefs and aprons were brought from Paul’s body to the sick, and the diseases departed from them and the evil spirits went out of them.—*Acts*, xix. 12 ff. The rest of the story is a piece of Arab superstition.

Come here, see a man who has told me everything that I have done.—*John*, iv. 25.

² Avoid the brahman’s curse, the malediction of the priest-caste.

Lest in his ire

Thy head with burning curse he blast—as the dry forest tree the fire.

The Brahmans had made their doctrine succeed mainly through the fear of hell and the rebirths of the soul.—*Duncker*, II. p. 113. Be afraid rather of Him who can destroy both soul and body in Gehena (hell).—*Matth.*, x. 28, *Syriac*.

³ “Salom!”

before Pompey's legions went against the Nabateans and passed by Pella into Judea, down to the time when the red cross knights *gave no quarter* (fighting for *the Christ*) in the streets of Jerusalem, the ANOINTED was worshipped in Babylon, Basan, Galilee and Palestine.

On a certain NIGHT an image is placed supine on a bed and MOURNED by WAILINGS arranged in verses. Then when they have satiated themselves with feigned lamentation, a LIGHT is brought in! Then the throats of all who MOURNED are ANOINTED by a priest, and when these have been ANOINTED through, the priest murmurs this with calm murmur :

Take courage, MYSTAE of the God saved from death,
For to you will be SALVATION FROM PAINS!—*Firmicus, de Errore, 22.*

And even in the 17th century the Bishop of Jerusalem kindled a little heap of tapers at Easter and produced a LIGHT-explosion (Lichtexplosion) in a corner of the Church of the Holy Grave.—*Nork. Bibl. Mythol.* II. 367.

GALILEAN - NAZARENE HYMN.

Fear not Zacharias ;
For thy prayer has been listened to.

And thy wife Elisabet shall bear a son to thee
And thou shalt call the name of him Iōannes.
I am GABRIAL that stand before the face of the God.

Blessed be the Lord of LIGHT,¹ the God of the Israël ;
For he visited and made ransom for his people.

¹ The KURIOS is the "LIGHT of the world."—*Johā, viii. 12 ; xii. 46.* " KURIOS therefore is the Son of the God."—*Cyrii X. v.*

Horus, Vohu-mano (Bahman), Mano (Amon, Manes, the Manes), Mithra, Bel-

And he raised up a *horn of safety* for us;
In the house of David his servant.

Just as he spoke by the mouth of the holy,
His prophets since the Aeon (Age) began.

Safety from our enemies;
And from the hand of all who hate us.

And thou too, little boy, Prophet of the Most High shalt be called;
For thou wilt precede before the face of the Lord of LIGHT to prepare
his paths.

To give the *Gnosis*¹ of *Salvation* to his people
By the Remission of their sins.

Through the bowels of pity of our God,
Whereby a SUNRISE from on high has visited us

To manifest himself to those in Darkness and that sit in the shadow
of death,
To direct our feet into the way of peace.

In *all the mountain region of Judea (Ioudaia)* all
these sayings were reported. And the little boy (the

minor, Iao, Adoni, were, each of them, "God of Light," "ANointed," and
"Light of the world." The Main (Wisdom, *Light*) is the *Logos* of the manes
in the Resurrection. Monim-us (Amunim) is Hermes!—*Julian, in Solem,*
Orat., iv.

"Truly Logos is the LIGHT of The God!"—*Tatian, 152.* And the LIGHT
shone in Darkness.—*John, i. 5.* The Heathens called "the Hermes, LOGOS
which is messenger from God": τὸν Ἑρμῆν λόγον τὸν παρὰ θεοῦ ἀγγελτικόν.—
Justin Martyr, First Apologia, 68.

Οἱ πάλαι σοφοὶ μυστικῶς καὶ ἐν τελεταῖς αἰνιττόμενοι Ἑρμῆν μὲν ποιῶσι τὸν ἀρ-
χαῖον τὸ τῆς γενέσεως ὄργανον αἰὲν ἔχοντα πρὸς ἐργασίαν.—*Plotinus, Ennead.*
III. lib. vi. cap. 19, see *Maury.* This was the Heathen symbolism for the
eternal resurrection of life from the under world.

Gnosticism borrowed both from Brahman and from Buddhist doctrines.
—*Weber, Buddhismus, 63, 64.* "The Brachmans (Brahmans) say that the
God is LIGHT, not such as one sees, nor such as the sun and fire; but they have
the God Logos, not the articulate, but the (Logos) of the Gnosis, through
whom the hidden MYSTERIES of the Gnosis (or Deeper Wisdom) are seen by
the wise!"—*Origen, Philosophumena, xxiv.* Mr. Hall of India informs us that
he has seen Sanskrit philosophical treatises in which the Logos continually
occurs.

¹ Seyffarth says that the Gnostics (Heathen-Christians) existed already be-
fore Christ.—*Seyffarth's Chronology, p. 180.*

Baptist) grew and strengthened in spirit, and was *in the deserts*.—*Luke*, i. 65, 80. *Tischendorf*.

And Mariam arose in those days, and went hastily to THE MOUNTAIN (district) to a city of Judaea.—*Luke*, i. 39; *Matth.*, xvii. 9; xiv., 23; viii. 1; v. 1. When the GALILEEAN met me, bald as to his brows, besprinkled,¹ walking the air up into the third heaven, and having completely learned out the most beautiful things, *with water* he made us new again, brought us along into the footsteps of the blessed, and from the Sinful Regions ransomed us. And I will make you, if you should hear me, in truth a man.

There was LIGHT imperishable, invisible, incomprehensible, which destroys Darkness² and put an end to this Confusion. And He is in heaven seeing the just and the unjust, and writing down their actions in books.—*Lucian*, iv. 359, ff.

A Cloud clothed with a humid nature was agitated. A *Smoke*³ escaped from it.—*Hermes Trism*.

The WORD proceeded out of this VOICE of

¹ The body he purifies with ablutions and besprinklings. He bids him be besprinkled twice; on the third and on the seventh day; and, after this, commands him to wash himself once more. This shows the wisdom of Moses; for nearly all other persons are besprinkled with pure water, generally in the *SKA* (*ἀλα δε ΜΥΣΤΑΙ*), some *in rivers*, and others again in vessels of water which they draw from fountains.—*Philo Judaeus*, On those offering victims; *Bohn*, III. 230. This is a description of a part of the Mysteries.

² The "divided Essence" of the *Primal LOGOS* or *LIFE* (the Unknown Formless Life) is Adam and Heuah.—*Spirit-Hist.*, 172, 145, 146, 174, *lines* 29, 30.

³ A certain *Smoke* or exhalation which existed in an unformed state (informatate) was infixed in a CIRCLE, and was not dark nor white, nor of any other color.—*Preface to Sohar*. The letter iod is that SPHERE, which is, as it were, fumigation and as *Smoks*. And as smoke is *formless*, so the SPHERE is not comprehended under a fixed form.—*Introd. in Sohar. Kabbala Denudata*, II. p. 242. In the creation of the world, Sanctus ille Benedictus innuebat huic literae iod.—*Ibid.*, II. 242. See *Irenæus*, I. i. pp. 16, 17.

the LIGHT.¹—*Hermes Trismegistus*; see *Spirit-Hist.*, 174.

At this very time was Iasous; a "WISE MAN," if at least it is right to call him *a man* (ἄνθρωπος),² for he was a doer of surprising works, and a TEACHER of such men as receive with pleasure "the truths." And many Ioudeans and many Grecians he drew away to himself. This was "the Anointed." And on an accusation by the first men among us, having been condemned by Pilate to the cross, they did not stop loving him who *first* had loved him. For he appeared to them on the third day alive; and the divine PROPHETS having said these and many other wonderful things concerning him. And to this day the sect of Christians, named from him, is not extinct.—*Josephus, Ant.*, xviii. 4.

OLSHAUSEN'S TESTIMONY.

As soon as the learned began to search out how the New Testament was made, they fell upon accounts in the oldest writers of the Church, that already *before all the Writings of the New Testament were put together into One Collection* many teachers of the Church had felt doubts of the genuineness of individual Writings.³ Their reasons were held

¹ John, i. 9, 10.

² Josephus and the Nazarenes evidently considered Iesus to be a prophet.—*Matth.*, xvi. 14. Hence the Nazarene expression, *retained in the New Testament Scriptures*, "Iasous Christos, a man shewn forth." Elijah is called the man of God. And this expression, *man*, was usually applied to the prophets; although they were *more than men*, having a larger share of the Holy Spirit than fell to the lot of ordinary mortals. As Josephus failed to become a Christian, preferring Judaism, his remark (if it be his) must not be taken in the fullest sense of which the words are capable.

³ Nork says that the authors of the Canonical Books are as little known to us as those of the Apocryphal Evangelia.—*Nork*, II. 371.

weighty enough to consider those older doubts of the genuineness well founded. After the Reformation especially, this free examination of the Bible began to extend itself, and it was particularly Luther among the Reformers who pursued it.

The oldest traces of the existence of the entire New Testament, as a *completely finished* collection, are first found 300 years after the times of the Apostles! The especial reason why so much time elapsed before this body of Writings was exactly fixed (settled) is that the individual Books thereof, which naturally existed earlier than the Collection, were in circulation at first partly separate, partly in *Smaller Collections*.—*Olshausen*, 11.

“Since Jew-christians, Marcionites and Gnostics, not to mention *other* more unimportant SECTS, unsettled the *unity* of the Church, they saw themselves compelled to assert with all emphasis the purity of the Apostolic doctrine. Now was the time come when a sifting and separation of the manifold Christian Writings which were scattered in the Church was necessary! The different parties of Haeretics (Ihrlehrer) had moreover also all kinds of invented Writings in their circles, in which they taught their particular views under famous prophetic and *apostolic names*; against such Writings they must declare themselves in the most decided manner, in order to preserve the true apostolic doctrine from intermixture with Heresy and Confused Faith. But since individual teachers of the Church had naturally little power in opposition to the firmly-bound SECTS of the Haeretics, they felt the necessity of uniting themselves nearer and closer together; and out of this effort proceeded the so-called Catholic (General) Church.”

In this way the different SECTS were gradually crushed by the preponderance of the General Church; yet some of them sustained themselves up to the fifth and sixth centuries.—*Olshausen*, 18, 19.

In the effort to place the genuine apostolic Writings together, some were very easily distinguished as genuine apostolic works; these they named "Generally Recognized Writings" (Confessedly Genuine). First they had the four Evangelists together in a particular Collection, called the Evangelium. The other writings formed a Second Collection, which they called the Apostles. To this Collection of the Epistles of Paul¹ the Acts of the Apostles was *later added*.

Besides these Generally Recognized Writings, there were others which many considered apostolic, but which others had doubts about: the second letter of Peter, the second and third of John, the letters of James and Jude, the Epistle to the Hebrews, and the Apocalypse. These they called Antilegomena (*Spoken against*). First toward the end of the second or the beginning of the third century the most teachers of the General Church agreed upon the genuineness of the above-mentioned Scriptures, excepting the Epistle to the Hebrews and the Apocalypse. These Epistles and the two great Epistles of John and Peter made up the Third Collection.—*Olshausen*, 21.

Some Christian communities used Evangelists which seem to be different from ours. At Rhossus in Cilicia there was the Evangel of Peter; at Alexandria, there was the Evangel of the Egyptians (*Olshausen*,

¹ The Christians of Persea rejected Paul's writings.—*Milman*, p. 178.

30); and the Nazarenes had some Evangel of the Hebrews. The Ebionites and Marcionites used altered recensions of Matthew and Luke.—*Olshausen*, 30. But the Ebionites used only the Evangel according to Matthew.—*Irenæus*, I. xxvi. Prior to the Evangel there must have been “short accounts” of portions of the life and teachings of Jesus. *Olshausen* speaks of “shorter memoirs” (kleinere Aufsätze) about separate portions of the Evangel. “If two evangelists used the same memoir then a resemblance of recital naturally arose.”—*Olshausen*, *Nachweis der Echtheit der sämtlichen Schriften des Neuen Test.*, p. 32.

“It is remarkable that, while all Church Fathers say that *Matthew* wrote in *Hebrew*, the whole of them use the *Greek* text as the genuine apostolic Writing without mentioning what relation the *Hebrew* Matthew has to our *Greek* one! It had many peculiar additions which are wanting in our (Greek) Evangel!”—*Ibid.*, 35.

Matthew who is also Leuis (Levi), an Apostle, from publicans, in Ioudaea first with a view to those believing in circumcision put together an evangel of the Anointed, in Hebrew letters and words (sentences); it is not known who translated it into Greek. The Hebrew (Syriac) up to this time is in the library of Caesarea. I received permission from the *Nasaraeans*, who at Beroea (Beroia) of Syria used this (evangel), to translate this.—*Hieronimus*, *de Viris illustr.*, cap. 3. In the evangel according to the *Hebrews*, which indeed was written in the Chaldean¹ and Syrian language, but with Hebrew letters, which the

¹ Lingua Chaldaica quam vocat hic Syriacam.—*Hieronimus*, *Com. to Daniel*.

Nazarenes use even to-day, *according to the Apostles*, or as most suppose *according to Matthew*, which also is contained in the library at Caesarea, the history narrates: "Lo the mother of the Lord and his brothers said to him, Ioan the Baptist baptizes unto remission of sins; let us go and be baptized by him. But he said to them: What *sin* have I committed that I should go and be baptized by him? Unless perhaps this very word which I have spoken is ignorance."—*Hieronymus, adv. Pelagianos*, III. 2. Another extract from the Hebrew Matthew is, "If thy brother shall have sinned in word and has made satisfaction to thee, . . . For among the Prophets even, after they were anointed with holy Ghost, was found the word of sin."—*Hieronymus, adv. Pelagianos*, III. 2. In the evangel which Nazarenes and Ebionites use (which recently I translated from Hebrew into Greek, and which is called by most persons the Genuine gospel of Matthew), that man who has a dried hand is written a mason, praying help in words of this sort: "I was a mason, gaining my living by my hands; I pray thee, Iesu, to restore the soundness to me, that I may not basely beg for food." Even until the Saviour's coming the dried hand was in the synagogue of the Jews, and the works of God were not done in it: after he came upon the earths, the right hand was given back to those believing in the Apostles, and restored to its pristine work.—*Hieronymus*, book 2nd, *Com. to Matth.*, xii. 13.

Barabbas, in the "Evangel which is written according to the Hebrews," is interpreted son of their master.—*St. Jerome, Com. to Matth.*, xxvii. 16.

In the Evangel which is called *according to the Hebrews*, instead of *supersubstantiali pane* I have

found Mahar¹ "crastinum" "futurum": Give us to-day to-morrow's (future) bread!—*Hieronym., to Matth.*, vi. 11-15. How much more did the Hebrew Matthew differ from ours?

"A difficult work is enjoined, since this (the translation of Matthew) has been commanded me by your Felicities (Bishops Chromatius and Heliodorus), which *St. Matthew himself*, the Apostle and Evangelist, *did not wish to be openly written!* For if this had not been SECRET, he would have added to the Evangel that what he gave forth *was his*; but he made this book *sealed up in the Hebrew characters*: which he put forth *even in such a way* that the book, written in Hebrew letters and by the hand of himself, might be possessed by *the men most religious*; who also in the course (successus) of time (temporum) received it from those who preceded them. But this very book they never gave to any one to be transcribed (transferendum): and *its text* they related some one way and some another (*aliter atque aliter*)."—*St. Jerome*, v. 445. "Matthew first in Judea issued in Hebrew an evangel of the ANOINTED. This at least, *when* in our word (sermone) *it differs*, and takes (receives) *different sideways* of rills,² is to be sought for from one source. I pass over those codices mentioned by Lucian and Hesychius, which the perverse

¹ Written also Moar, Maar, Damhar. Da is the Chaldee and Syrian article.—*Note to the Patrologiae*, vol. 26, p. 43. Da Mahar — To-morrow.

² et diversos rivulorum tramites ducit. "So say all the more ancient manuscripts and those of the best note. Aliquot recentiores cum editis legunt, in diversos rivulorum tramites: vel, ad diversos," etc.—*Note to Benedictine edition*, Paris, 1693. A copy dated 1602 reads in diversos.

The Jewish language at the time of Christ was no longer Hebrew, but Aramean-Syrian. The Scripture was explained to the Jews in mixed Aramean, or Aramean-Syrian.—See *Gelinek's Franck*, 78.

contention of a few men *affirms.*"—*Prefatio St. Jerome in Quat. Evang.*

And it happened that this book, having been published by a disciple of Manichæus, named Seleucus, who also wrote falsely the Acts of the Apostles, exhibited matter not for edification, but for destruction; and that this (book) was *approved in a synod* which the *ears of the Church* properly refused to listen to.—*Jerome*, v. 445.

The Hebrew Gospel of Matthew remained in Phrygia and in Palestine with all sorts of heterogeneous additions on the part of the Jew-Christians.—*Olshausen*, 37.

His Disciples coming by night, stole him while we (the guard) were asleep. And this story was circulated among the Jews down to the present day!—*Matthew*, xxviii. 13, 15. This expression "*down to the present day*" indicates rather a *late date* for the *Greek Matthew*.¹ Olshausen thinks that Matthew, *after the Hebrew Evangel*, made a *free!!* translation of it into *Greek*.

Thou wast with Iêsus the Galileean—with Iêsus the Nazarene!—*Matthew*, xxvi. 69, 72.

"He shall be called a NAZARENE!"—*Matthew*, ii. 23. Epiphanius says that the Nazarenes succeeded to the Day-Baptists.—*Codex Nas. Preface*, note 15. Hieronymus and Epiphanius place the SECT of the NAZARENES as far back as the time of the Birth² of Christ! This view deserves to be preferred to Mosheim's.—*Franck; Gelinek*, 255; 256 ff.

¹ See page 32, note.

² The Heresy of the Dositheans existed *before* Christ. Dosithei porro tam ante Christum quam post eum complures exstiterunt.—*Epiphanius*, II., *Dion. Petav. Anim.*, p. 26.

Baptizing these with water that will perish, and the living baptism having been perverted, he will baptize in the name of the Father, Son and Holy Spirit, and will turn away from the living baptism with which thou, O Adam, wast baptized in Jordan of living water But John having been born at Jerusalem in this age and afterwards keeping close to the Jordan, and baptizing, Iesua Messias will come, carrying himself submissively, to be baptized with John's baptism and through John's Wisdom to be wise. But he will pervert John's doctrine, and, changing the baptism of the Jordan,—*Codex Nasarene*, II. 109. The earliest Christians seem to have separated from the Nazarenes.

There was then a controversial inquiry on the part of "John's Disciples" (the Nazarenes) with a Ioudæan about Purification (Baptism). And they came to the John and said to him, Rabbi, he who was with thee *over the Jordan* (TO WHOM THOU DIDST BEAR TESTIMONY) behold he *baptizes*, and all men come to him! John answered and said, A man cannot receive anything if it has not been given to him from the Heaven!—*John*, iii. 25. The *Codex Nasaræus* says Iesus *changed* the BAPTISM OF THE JORDAN and perverted the sayings of justice.—*Cod. Nas.*, II. 109.

Iæsous the NAZORENE, a man shewn forth from The God unto you by mighty works and wonders and signs!—*Acts*, ii. 22.

Iæsus the Nazōrene who was a man, a prophet, powerful in deed and word!—*Luke*, xx. 19; *Greek; Tischendorf*.

CODEX NASARAEUS.¹

“The Supreme King of Light;² from whom Five splendid and extraordinary Rays of Light go forth: first, Light which is manifest for them (all genii, kings and creatures): second, the agreeable Breath which blows for them: third, the sweetness of the Voice in which they rejoice (take pride): fourth, the WORD of the mouth which lifts them up and trains them to confession of piety; the fifth is the Prototype of every ‘*form*,’ in which they grow up as fruit rejoices in the sun.”—*Codex Nazaraeus*, part I. p. 9.

Beneficentia, bonitas et magnificentia Regis Summi Lucis, haec ab eo nascentia seque proferentia, definiri nequeunt: neque ea noverit quisquam et discreverit, praeter VITAM quae apud Te est, et Genios ac Nuncios qui coram Te consistunt.

Dicunt reges Lucis, se invicem interrogantes: nomenne sit Magnae Luci? Iidemque respondentes: nomine caret! Unus est Rex Lucis in suo regno, nec ullus qui eo altior, nullus qui ejus similitudinem retulerit, nullus qui, sublatis oculis, viderit CORONAM³ quae in ejus capite est.

Celebrandus est summus et potentissimus omnium

¹ “That Bible of the pure Oriental Gnosticism.”—*Gelinck's Franck*, p. 255. This “Book of Prayer” was well-ordered and finished on the 13th of the month of Fishes, in the year 1042, and written out (descriptus) in the city Basra, most flowed around, famous for the abundance of water. Basra was the residence of “John’s Disciples,” the Sabeans.

² Mano is Rex Lucis.—*Cod. Nas. Preface*. Compare Manu, Amon, Omanus; Kur, Amun-El, Emmanuel. The Peschito Version has Ommanuel, which Gutbirius translates Ammanuel.—*Gutbir.*, p. 3. The Christus is thus identified with Amanus, or Manu; Mano, the King of Light, of the Gnostics; also with El, Eli, ELI-os of Justice, the SUN of righteousness.

Have faith in the splendor and LIGHT in which he (Mano) was; have faith in this Mano who was in it, and whose name is Sharhabil.—*Cod. Nas.*, II. 115; (Asar, Osiris-Abel).

³ The “CROWN” of the Kabbalists.

Deorum, in principio, omnium generationum REX ille aeternus !

The KING rejoices in the "Sons of Light," who in turn boast themselves together over Him: since edifices and abodes built of Splendor and Light have been given to them.

But the land which is theirs rests not upon the pole (axis of the earth), neither their firmament rotates in circles (rotis), nor the Seven Stars pass across them: neither Five nor Twelve¹ Stars (Zodiac Houses) direct their lot!—*Codex Nazaraeus*, I. 9, 11, 21.

BAHAK ZIVO vaunting, as if he had been one of the Powers, took Spirit: and having taken Spirit, as if he had been one of the Powers (Magnatum), and having deserted the heaven of his father, said with a loud voice: I am father of the genii, I am father of the genii, I have prepared habitations for the genii. Reckon up, Thou Fetahil, the account of Orcus, the account of Orcus cast up! This is the command, that I construct creatures: but which will not be in my power. Ignorant of Orcus, unacquainted with Orcus, nor having knowledge of consuming fire which is wanting in light, I shall not have this in my power. I am father of the genii: yet I cannot bestow inhabitants on Orcus itself. Thereupon he receives most kindly Fetahil who has been called to his aid (Advocatum²), and, having given a kiss to him as being one of the Powers, propounded to him

¹ And the heaven was visible in Seven Circles, and the Planets appeared with all their "Signs" in star-form, and the stars were divided and numbered with the rulers that were in them, and their revolving course was bounded with the Air, and borne with a circular course, through the agency of the divine SPIRIT.—*Hermes*, iv. 6. SPIRIT is the God (Pneuma ó Theos).—*John*, iv. 24.

² But when the Advocate (an Aeon), whom I shall send unto you from my Father, is come, the Spirit of Truth.—*John*, xv. 26; *Spirit-Hist.*, 319. Compare Irenæus, lib. I. l. p. 21, Paris, 1675.

secret names, and (names) kept in his own places, to be known. As also he brought him before the Apostle GABRIEL, who having sent forth voice and given his mandate, said: Arise Fetahil, go, descend into the place that is without habitations and creatures . . . frame for thee a world and provide genii in it. But this Gabriel, august father of the genii, no mention having been made of the spring-water of the Styx, did not instruct and teach him in the knowledge of it. Yet Fetahil, the Genius, rose up, went away and descended into the lowest seat that was without a single creature. But placing himself in the depth of mud and immersed in the abyss, he thus spoke with himself: How changed was Living Fire, how changed was Living Fire! And elated in heart he said: I am Son of the Lords, why was Living Fire changed? But when Fetahil Genius had said these words, the "Spirit" strengthening herself, the "Spirit" strengthening herself, and, boasting herself, it being discovered that the Splendor was changed, and that for the Splendor existed "decrease and damage (detriment)", rose up. She removed her mantle and, having put on another and changed her status, composed herself into a habit which before was not hers, and said to Karabtonos who was frantic and without sense and judgment: Arise, see, the Splendor (light) of the *Newest MAN*¹ (i. e. of Fetahil) has failed, the decrease of this Splendor is visible. Rise up, lie with thy MOTHER, and free thee from limits by which thou art held, and those more ample than the whole world. Which having been heard, that Wicked One,² his bones jumping, lay with the

¹ "The Son of the MAN." Novissimus — Newest, *Latest*.

² Compare the Vallis Regia, xxxii. 11; xlii. 2, where the Serpent lay with Chava.—*Kabbal. Den.*, II. 306. Chava is Heuah (Eua, Eve.)

SPIRITUS.¹ The SPIRITUS even at one time conceived "Seven Figures," which also giving birth to during seven days She bore witless. Namely; She bore the Seven Stellars (Planets²). And just so many, even seven, his own appearances (species), went forth fashioned.

Extending then his hand toward the abyss, Fetahil said: Let the earth exist, just as the abode of the Powers has existed. And, his hand having been dipped in, even a certain thickening (densatio) took place! . . .

And after twelve days She (the Spiritus) brought forth Twelve Figures, mutually unlike, mutually unlike, and each had an instrument for winnowing corn (a fan) in the hollow of his hand. . . . These things said Namrus Spiritus: and Twelve Stellars (Signs) proceeded forth all badly disposed.—*Cod. Nas.*, I. 181.

We will tell thee how BAHAK³ Zivo was separated

¹ *Irenæus*, I. xxxiv. page 134.

The sacred prophets say that one and the same SPIRIT is divided into seven pneumata (spirits).—*Justin, ad Græcos*.

² *Irenæus*, I. xxxiv. p. 136, is closely allied to the Codex Nasaraeus.

³ Behak "splendens" in Chaldee, "fulgens" in Syriac.—*Norberg. Cod. Nas. Onomasticon*.

Bak means LIGHT, and Baga the Sun. We suppose that the Hebrew scriptural writers breathed in an "ab," so as to lengthen a word: as, Mahalaleel for Malaleel, Isahak for Isak (Asak), Bahak for Bak, Bacch-us (Light, Spirit and Water). The Nasarenes treat their "Spirit" as an *evil Power*, a different conception from THE SPIRIT. Justin Martyr also compares the Spirit that moved on the face of the waters with Kora; making the Spirit *feminine*.—*Justin, Apol.*, II. p. 97. Christ, the KURIOS, and Kora would then be the LIGHT-god and his *feminine* SPIRITUS: Christ and the Holy Ghost are the *Gnostic Pair* that produce the Aeons.—*Irenæus*, I. pp. 11, 13, 15, ff. Thus we identify the early *Gnostic-Christian* conception of Christ and the Holy Ghost with that of Dionysus and Demeter—a *Nasarene* opinion. Justin also makes a closer comparison by substituting Minerva, the Female WISDOM (Sophia).—*Justin*, p. 97. The KURIOS and Minerva-Kora are thus the Jewish Logos and Logess, the SON and DAUGHTER of God (—*Spirit-Hist.*, 228, 229 ff, 172), the Dionysus and Kora-Demeter of Phoenician-Jewish-Greek Mythology. Justin Martyr runs a

from the Spiritus, how the cogitation of all the Genii (Angels) was separated from the rebel voice.—*Cod. Nas.*, I. 149. BAHAK, the Genius calling the world into existence.—*Cod. Nas.*, II. 233.

The FIRST LIFE pours forth prayers, not by giving thanks by words, to the *greatest* Mano, who dwells with the *greatest* FERHO. Then Mano, that Lord, rose up in splendor, light and glory; he called Kebar the lord, who was named Kebar Zivo, and by another name, Nebat Iavar bar Iufin Ifafin, also SAM Mano, Helm and VINE of the food of Life, and, commiserating the Genii (Angels) on account of the magnitude of their ambition, said to him: Genie,¹ Lord of the Genii, see what the Genii (Angels) do, and about what they are consulting!—*Cod. Nas.*, I. 135. They say: Let us call forth (provocemus) the world, and let us call the "POWERS" into existence. The Genii are the Princes (principes) Sons of Light,² but Thou art the Messenger of Life.—I. 135. ♦

In nomine Vitae summae, novissimae creaturarum lucis, supremae omnium operum. Arcana haec et primaria concio doctrinae vivae, antiquae, et qua non alia prior. Ubi exstiterat Ferho per Ferho, ubi exstiterat Aiar per Aiar, et ubi exstiterat Mano, Dominus gloriae, ab hoc exstiteret alii Mani, iique Mag-

comparison between the ANOINTED and Bacchus, Perseus, the "Giant" of the Psalms, Hercules, Esculapius; he admits the resemblance, but charges it to the work of the demons.—*Justin, Apol.*, II. pp. 89, 90.

¹ Messenger of Life. Compare John, xvi. 13.

² The New Testament "Anointed" seems to combine the Nazarene-Gnostic ideas of Mano and Fetahil; the King of Light, and the "creator." Compare John, xvii. 25; Matth. xxv. 31.

I am the LIGHT of the world.—*John*, viii. 12.

I and my FATHER we are one thing.—*John*, x. 30.

Unus et idem ostenditur Logos et Monogenes, et Zoe et Phōs, et Sotēr et Christus.—*Irenaeus*, I. p. 41.

nates praestantissimi, quorum excellens splendor, quorum magnifica lux, quibusque non alius prior existit per Ferho, Dominum excellentissimum et infinitum, cujus splendor illustrior quam ut ore praediceatur, et cujus lux major quam ut labiis enarretur. Sic etiam ex eo quod per Ferho exstiterat existere adhaec mille mille Ferhi infiniti, et myriades myriades Majestatum (thrones) innumerabilium. Quemadmodum nec minus existere per quemcumque Ferho mille mille Portae infinitae et myriades myriades Majestatum innumerabilium consistentium et celebrantium illum Mano, Dominum gloriae, hospitantem per Ajar, Dominum vitae, versantemque in medio Jordano, eoque aquae candidae, quae ex Mano Domino existit, et cujus suavi odore omnes radices lucis splendorisque summi, primi, afflantur. Ita etiam ad Jordanum maximum, infinitum et ineffabilem, positae plantae; laetae hilaesque, hymno omnes plenae, et in perpetuum mansurae. Parique modo ex Jordano maximo existere alii Jordani, infiniti et innumerabiles. Ubi vero exstiterat Ferho per Ferho, ubi exstiterat Ajar per Ajar, et ubi exstiterat Juro, Dominus splendoris et lucis illustris et praestantis, quo non alius prior existit; ab hoc existit Jordanus maximus, aquae vivae vitaeque fusae in regionem Ajar quam Vita tenuit. Quae vero Vita, componens se in similitudinem Domini Mano, a quo exstiterat, precatione sibi profutura usa est. Precatione prima existit genius Oeconomus i. e. DEMIURGUS, qui Vita Secunda a VITA PRIMA appellatus fuit. Existere item alii Genii, infiniti et innumerabiles. In Jordano autem, ex Vitâ orto, Jordano hoc primo in regionem lucis effuso, constituta haec Vita Secunda fuit. Sicut et Vita Secunda non solum Genios procreavit Majestatesque constituit,

sed et Jordanum, in quo Genios collocaret, provocavit. Quorum tamen Geniorum tres fuerunt qui precibus a Vita Secunda peterent ut Majestates etiam sibimet ipsis pararent. Cui trium Geniorum petitioni Vita quoque Secunda satisfecit. Atque Reges provocati Majestatesque paratae fuerunt. Rogantes vero hi iterum, patremque eorum appellantes, quaestione hac proposita, ipsi dixerunt : hunc Jordanum aquae vivae et excellentis, cujus odor suavis, et in quo Genii magnifici collocati sunt, an tu provocasti, tuique sunt Genii, qui in eo constituti? Quibus tribus Geniis Vita Secunda respondit : Quis pater vester? Quis, quem Vita provocavit, Jordanus? Vita erat, atque vos virtute Vitae exstitistis. Ei autem dixerunt : Da nobis de tuo splendore, de tua luce, de eo quod tibi inest, ut euntes, deorsumque fuis aquae torrentibus, Majestates tibi provocemus, mundoque tibi parato, qui mundus et noster et tuus sit, in eo permansuri consideremus, atque Genios, qui et nostri et tui sint, ei conformemus. Ita nomen Vitae Primae non memorabitur. Placuit id ipsi ; et jussum quod illis in voto erat. Quo autem jusso, Dominae Vitae PRIMAE hoc non placuit aut rectum visum est. Quae itaque preces, nec sine gratiarum actione, ad Mano maximum, per Ferho maximum hospitantem, fudit. Surrexit tum Mano ille Dominus in splendore, luce et gloria, vocavit Kebar Dominum, qui Kebar Zivo, alioque nomine Nebat Javar bar Jufin Jfatin, item Sam Mano, clavus et vitis escae Vitae, appellatus est, ipsique, Genios ob ambitionis suae magnitudinem commiserans, dixit : Genie,¹ Geniorum Domine, vide quod faciunt Genii et de quo consultant.—*Cod. Nas.*, 135.

Before all creatures existed the Lord FERHO² (the

¹ Vitae Nuntius.

² God is not the Mind ; but the Cause that the Mind exists ; nor a Spirit, but

unknown and formless LIFE) exists, through whom JORDAN (the Living Water, the Spirit) exists. The LORD JORDAN exists in its turn, LIVING WATER, which WATER is the Greatest, and gladdening. But from the LIVING WATER we, Life, have proceeded, and all Genii besides.—*Cod. Nas.*, I. 145.

This SECOND LIFE, the ISH AMON, the Place of the "forms" (ideas) in which the THOUGHT of the Creation, whose loftiest and purest Ideal it is, first sprung up—this SECOND LIFE has produced a THIRD, which is called the Superior Father (Abatur), the *Mysterious* Ancient, and the Ancient of the world (Senem sui obtegentem et grandaevum mundi). Abatur arose, and, having opened a gate, looked forth into the DARK water. But immediately a SON was formed, the Image of Himself, in that DARK water,¹ and Fetahil (the Demiurg or Architect of the world) was completely formed.—*Codex Naz.*, II. 211 ; I. 308 ; *Franck*, 257.

There I beheld the ANCIENT of days (the Head of the days), and with Him *Another*. This (last) is the SON OF THE MAN!²—*Book of Enoch*, xlvi. 1, 2 ff.

Then begins an endless succession of AEONS, a hierarchy of hell and heaven. Those THREE "LIVES,"³

the Cause that the SPIRIT is; nor a Light, but the Cause of the Light.—*Hermes Trismegistus*, vi. 53 ; *Scheible*, 122.

¹ Ialdabaoth looked into [the dregs] of Matter lying below and united His Conscience with it, whence was born a SON they say. This is the MIND twisted in the figure of a Serpent.—*Irenæus*, I. xxxiv.

² The idea and name, "the SON of (the) MAN," existed before Christ appeared.—*Archbishop Laurence, Ezra*, p. 320, 321, Oxford, 1820 ; *Laurence, Enoch*, p. xlviii. ; *General Remarks to Ezra First (Fourth)*, p. 318–320. Dillmann dates the Book of Enoch 110 Before Christ.—*Kurtz, die Ehen*, 13. The Aethiopian text reads either Son of *Man* or Son of the MAN, in the original Aethiopic. Like the Latin and Syriac it does not express the definite article.

³ Ye shall exult among the "LIVES:" First, Second, and Third, as Genii exult in the splendid Place of Light.—*Cod. Naz.*, 37.

Ego (Aebel Zivo, Gabriel, Nuntius Vitae) tum, qui bonus erga bonos sum,

those three degrees in the Pleroma, assume an equal rank with the THREE Kabbalistic "FACES," whose name even (farsufo, PHARAZUPHA) is to be found in the mouth of these SECTARIES.—*Norberg*, 126, 113.

We find among them the THREE highest attributes and SEVEN lower; which are the Ten¹ Sephiroth of the Kabbala. "At the gate of the House of Life the THRONE is fitly placed for the Lord of Splendor. And there are THREE habitations. And in like manner SEVEN LIVES were procreated which are from CABAR ZIO (the Mighty Light or Life=Zeus God of Light, Zio)² and are those Bright (ones) shining in their own form and splendor that comes from on high.—*Cod. Naz.*, III. 61.

In respect to the mode of origin of the Demiurg and the production, which continually becomes more imperfect, of the subordinate Genii, they are the mythological expression of the Principle—that for the rest is very clearly spoken out in the Codex Nazareus—that the DARKNESS and the Bad are merely a gradual waning of the Divine LIGHT (caligo ubi exstiterat etiam exstittisse decrementum et detrimentum).

The embassy now, with which the Kabbalists

Vitam Primam potentem his verbis compellavi: Mundus, quem Vita Secunda petiit, creatur, ut et Abatur, VITA TERTIA, procreetur.—*Cod. Naz.*, I. 165. Jam succedet, quod Iushamin Vita Secunda susceperit, magnum consilium.—*Cod. Naz.*, I. 293.

¹ This number TEN is the mother of the soul, and the Life and the Light are there united; since the number One is born from the SPIRIT thus the unity has made the TEN, the TEN the unity.—*Hermes*, xiv. 54.

TEN SEPHIROTH . . . the WHEELS and SERAPHIM and the holy Creatures (chioth) and the ministering Angels.—*The Jezira*; *Meyer*, p. 8.

ONE, the SPIRIT of the God (Alahim) of lives.—*The Jezira*, *Ibid.*, p. 8.

The Logos and Zoe produce TEN Aeons (after Man and the Church).—*Irenaeus*, I. 1.

² Zivo="splendor."—*Norberg*. Zio=splendor.—*Seder Lason*, p. 82.

charge the Angel Rasiel, our Haeretics (Nazarenes) let the Angel GABRIEL discharge, who, for the rest, plays a very great part in their Belief; it is he who, in order to raise them from their fall and to open to them the way back to the bosom of their Father, delivered to our first parents that true "Law," the WORD OF LIFE, which extended itself in a mysterious manner through the TRADITION, until John the Baptist, the true Prophet according to the Nazarenes, preached it aloud on the shores of the Jordan.—*Cod. Naz.*, II. 25–56–117; *Gelinek*, 258.

To no one are the ARCANA exposed, except the Most Great and Most High, who knows and discerns all things.—*Codex Nazaraeus*, I. 51. The world shall be taken off by war and mutual slaughter. The only survivor will be Ram (Hermes), man, and Rud (Erde, Earth), woman.—*Ibid.*, 51. But from Nuh and the ARK even unto Abraham, the Prophet of the Spirit, and unto Meso (Moses) and until the city Ierusalem shall be built, will be six generations.—*Ibid.*, 97. But when Ierusalem shall have been built, the city of the abortive, Ibrahim the Prophet will be summoned to Ierusalem. Adunai¹ also will call forth Meso, that is, Moses, from Mount Sinai and will give the world to Moses and prepare a tabernacle² for him after he has been called.—*Ibid.*, 89.

Called and Sent by "the LORD of celsitude" was a "GENIUS" whose name is Aebel Zivo; it was also called GABRIEL Legatus.—*Codex Nasaraeus*, I. 23.

¹ "Iurbo, Spiritus, and Alloho (compare Aloh) i.e. Sol; these deities were worshipped by them" (by "the abortive," the born imperfect)—*Cod. Nas.*, III. 75. Iurbo whom the Abortions call Adunai.—*Cod. Nas.*, III. 78. Meso (compare Mosiah, Musak) seems to have been Hermes, the *Messiah of the dead*—See *Söd*, I. p. 110, 111, 1'2, 68, 169–172, 183.

² Luke, ix. 33.

The Messias shall stand forth a Prophet of sinners, who will call with his own voice the Seven-stellars, and will collect and consecrate to himself all without distinction. But those Seven impostor Daemons (Angels) will deceive all the sons of Adam. One's name is Sol ; another's is Spiritus Venereus,¹ Astro, Star of Venus, who has also the name Leibat Amamet ; the third's name is NEBU, Mercurius, a false Messias, who will deprave the ancient worship of God ; the name of a fourth is SIN Luna, called also Shuril (and Siro) ; the fifth is KIUN (Kivan) Saturnus ; the sixth Bel Jupiter ; the seventh Nerig Mars. . . . But that Messias will appear to his male and female worshippers, about to say to them : See my Splendor that has arisen in the world. And these will not understand that his exterior is not splendor, but that he is playing with the world, even to infatuation (insaniam) . . . The Daemons (lords) of the star Nerig (Mars) will despoil the sons of man, making an attack, and, their flesh having been torn, will spill blood throughout the earth ; and these shall be called Excoriatores, sacrificing priests, immolators and smiters.² But the Messias after this shall be born in another form (specie), clothed with fire, covered with fire and about to display prodigies in fire. EMUNEL his name ! He shall also call himself IESU WHO GIVETH LIFE. . .

The False Messias shall say : I am Deus, Son of Deus, my Father sent me here. I am the first Legate (Messenger), I am Aebel Zivo, I am come from on high ! But distrust him ; for he will not be Aebel Zivo. Aebel Zivo will not permit himself to be seen in this age !—*Codex Nasaraeus*, p. 57.

¹ In a note to his Preface, Norberg says that he first read Holy Spirit, and then changed it to Spiritus Venereus, and is not sure he was right in so doing.

² *Matth.*, xxiv. ; *Luke*, xxi.

The False Messiah will say : I am he who was from God (Alaha). I am Son of God, my Father sent me hither. I am the first Apostle of all, I am Aebel Zivo, I am come from the height on high!—*Ibid.*, 101.

This is the Arcanum, this the assembly of Splendor lighted by MANO¹ to whom the Scintillas of Splendor owe origin, like as also the innermost Jordans theirs. From which Jordans appeared JORDAN, the Lord of all Jordans, even as, from this JORDAN unfolding herself, Netubto (Netufto) went forth, a Mistress hidden, everlasting. And from this came forth the Lord of loftiness, Lord of all Genii. Who in turn is Father of all that preach the Gospel. And his Son (is) Lehdoio a JUST Lord. From whom issued the proper Sons of the PRIMAL LIFE. And these, uniting in returning thanks (by words), adore and celebrate this MANO, the Lord powerful. Who said to them : Arise, go out into the visible Jordan, flowing water, consult, call forth the ONLY BEGOTTEN SON, of an imperishable image, and who cannot be conceived by thought. Gentle is he, easy, quiet, pleasant, and like the Genii who live in light. After this was said, they rose up and venerating Him with the expression of thanks, celebrating, magnifying and extolling they answered : What thou hast commanded, that is concluded (fixed, done). They rose, they went out to the visible Jordan, and flowing water, they took counsel, they called forth the ONLY BEGOTTEN SON,² of an imperishable image, and who cannot be conceived by reflection, Lehdoio, the just Lord, and sprung from Lehdoio, the just Lord, whom the LIFE

¹ Plutarch says Manis is Masses (the Masiah or ANOINTED.)—*Spirit-Hist.* 381. Jupiter MAZeus.—*Ibid.*, 74.

² "Lehdoio is Anush"—Enos.—*Norberg's Onomasticon to Cod. Nas.*, p. 18. Anush is the Third Socius of Adam.—*Ibid.*, 18.

had produced by His Word. What was said by the Word was brought to pass. The Primal Life arose and adored the powerful Lord MANO, saying: We have consulted, we have summoned the ONLY BEGOTTEN Lord Lehdoio, the just Lord and sprung from Lehdoio the just Lord.—*Codex Nasaraeus*, p. 109.

The allegorical explanation of Holy Writ in the Alexandrian schools and synagogues went yet further beyond the notions of the common people than the illustration of the moral doctrine by parables, and could not suit the great mass. This explains the resistless power which the discourses of Jesus,¹ apart from his healings and the supernatural powers ascribed to him, exercised over the populace. The people saw here for the first time a teacher who descended to their level,² who abjured all learning, in order to elevate the thought of the simple, which was only chained to religion by outer customs, and to edify out of the idea within. The conceptions of the *Gnosis* (Oriental Philosophy) led to more or less clear designations of the nature of Jesus. His mission was raised above the human and the visible nature, they declared him to be the external appearance or the reflection of the Deity, the *Manifestation* of God *entered into life*, or, otherwise expressed, the WORD of God (the Logos), the same through which the world was created, the *Son of God* ruling from the Beginning, and the promised Redeemer of the world. Thus the Jew-Christians separated from their former companions. They remained in outer

¹ The remarkable doctrines in Matthew v. are enough to account for the fame of Jesus. They astonish us who are familiar with them. How much more those who heard them for the first time. *Admirabantur turbæ super doctrinâ ejus.*—*Matthew*, vii. 28; *Jeroms.*

² *Matthew*, ix. 36, 37.

behavior¹ true to Judaism, like Christ himself; they were distinguished from their brothers only by the doctrine that Jesus is the expected Messiah.—*Jost*, 412–414.

“Christ, who to the vulgar Jew was to be a temporal king, to the Cabalist or the Chaldean became a Sephiroth, an Aeon, an emanation from the One Supreme. While the author of the religion remained on earth, and while the religion itself was *still in its infancy*, Jesus was in danger of being degraded into a king of the Jews.”—*Milman*, 200. “Directly as it (the Gospel) got *beyond the borders of Palestine* and the name of ‘Christ’ had acquired sanctity and veneration in the Eastern cities, he became a kind of *metaphysical impersonation*, while the religion lost its purely moral cast and assumed the character of a *speculative theogony*.”—*Milman*, 200.

Christianity, in its primitive form, was a separated “*Tendency of Judaism*.” Of the Essenes many went over to the doctrine of the new religion.—*Jost*, I. 411. Christianity created for the Essene doctrines a stronger sympathy and produced an Ebionite tendency, in which the so called *Gnosis* shaped itself entirely as a spiritual science called for by the expounding of the LAW.—*Jost*, I. 393. The altogether MYSTIC coloring of Christianity harmonized with the Essene rules of life and opinions, and it is not improbable that Jesus and the BAPTIST John were initiated into the Essene mysteries, to which Christianity may be indebted for many a form of expression; as indeed the community of Therapeutae, an offspring of the Essene order, soon belonged wholly to Christianity.—*Jost*, I. 411. Thus gradually distinct communities formed them-

¹ Matthew, x. 16, 17, 22.

selves. History names them, now Nazarenes, now, with a slight distinction¹ no longer known to us, Ebionites. The Jews called the apostate brothers Minim,² which can be translated degenerates or sectaries.—*Jost*, I. 414.

Finding this man (Paul) a plague and a leader of the heresy of the Nazōrenes.—*Acts*, xxiv. 5 ; xxii. 8.

According to Schweglar (*Nachapostol. Zeitalter*, I., 179 ff) the Nazarene was only the "earliest primitive stage of Ebionite development." The Ebionites are those Nazarenes (Jew-christians) that sunk back into Judaism and so became heretical.—*Hagenbach*, 37. The Ebionites held to the Messiah as a man; the Gnostics and the Orthodox to the Logos, a God.—*Ibid.*, 88. Origen says the Ebionites "dared with the

¹ The Jew-Christians denied the *Divine* Nature of Jesus, while the Marcionites (Gnostics) denied his *human* nature. The Ebionites denied his true divinity and held him to be a son of Joseph.—*Olshausen, Nachweis*, 15, 16. The Ebionites believed in the necessity of circumcision and observance of the "Law." The *milder*, truly Christian view of the observance of the "Law" supported itself continually among many Jew-Christians in Palestine, whom later they named Nazarenes (*Matthew*, viii. 4, 6). Many, on the other hand, fell into the wrong course which had been pursued in Galatia by those whom Paul chastises; and these obtained the name Ebionites.—*Olshausen*, 15; *Paul, Gal.*, ii. iii. v. 6-12.

"Eran enim Nazaraei qui cum Dei filium confiterentur esse Christum, omnia tamen veteris Legis observabant. Qui et Matthaei Hebraicum Evangelium habere sese jactitabant. Hieronymus (Jerome) says: Usque hodie per totas Orientis synagogas inter Judaeos Haeresis est quae dicitur Minaeorum, et a Pharisaeis nunc usque damnatur, quos vulgō Nazaraeos nuncupant, qui credunt in Christum filium Dei, etc. Sed dum volunt et Judaei esse et Christiani, nec Judaei sunt nec Christiani.

Circumcisionem habent Judaeorum et Baptismum Christianorum.—*Augustine, contra Crescon.*, I. cap. 31.—*Dionys. Petavius, Animadv. ad Haer.*, xxix.; *Naz.*, p. 50, in the Second Vol. of Epiphanius, Opera Omnia. The Christian community of Jerusalem which had taken refuge at Pella bore with them their unabated reverence for the Law.—*Milman*, 173.

² Tract. Gittin, p. 45, 2, Rashi says: Min is the name of that Jew who does not believe the words of "the wise," RABBINS!—*Ewald, Abodah Sarah*, p. 121.

many of the bad men to say even this, that he is not the Only-begotten God, the Firstborn of all creation." Some Ebionites held that a higher (abstract) power was united with Jesus at the baptism, others, at his birth (von Anfang an).—*Ibid.*, 137.

A general tradition, preserved by Eusebius, (*H. E.*, III. 5), intimates that the Christian community before the siege of Jerusalem took refuge in the town of Pella, *beyond the Jordan*. These Jew-Christians were distinguished by *their own Gospel*, most probably *the original Hebrew* of St. Matthew.—*Milman, Hist. Chr.*, 169, 173. A part returned to the New City, on the site of Jerusalem.—*Ibid.*, 173. See *Sulpicius Severus, H. E.*; *Mosheim de Rebus Christ. ante Constant.* Pella is in Peraea, *Beyond Jordan* in Basan, where the Nazarenes or Nasaraean-Christians dwelt.—*Munk's Palestine, Maps* 4, 71. Before and after the death of John the Baptist Jesus went into Peraea.—*Munk*, 567.

The Apostle John makes the position of the Christian sect perfectly clear. They believed that "the 'WISDOM' became FLESH."—*John*, i. 14; viii, 42. Various sects of the time were not of this opinion, although they conceded much of what was asserted by the Christians.—1 *John*, iii. 1, 2; *Gibbon*, II. 238, 239. It is sufficient for our purpose that the Christians and Gnostics agreed on *one point*; namely, that the ANOINTED is the "WISDOM," the LOGOS. This nails the Christian Religion fast to the platform of the Oriental philosophy! In this point of view we can afford to wholly disregard the question whether the LOGOS became *flesh* in Jesus, for a more important point must first be decided; whether Christianity, *being based on the Oriental Philosophy*, will not have to stand or fall with the error of that Philosophy! Was there

any "WISDOM" (technically speaking) at all?¹ The doctrine that the "WISDOM" is the Demiurg, the SON of God, belongs to the *Gnosis* (the *old* "Oriental Philosophy") and to Gnosticism. We have already shown the existence of *this Philosophy* in the Old Testament.—*Spirit-Hist.*, chapters 7 and 8.

"The Emanation-doctrine of the Kabbalists is the soul of a system that, after it was present among the Hebrews, put forth its SECRET and HIGHER theology and was taught and propagated only in secret schools by its most speculative minds. This system was known just at a time when men in nearly all lands from India to Arabia and Egypt philosophized on the same or similar fundamental principles.

Through various political revolutions of Great and Lesser Asia, Syria, and Egypt, the spread of Chaldean and Persian Wisdom was so much advanced that particularly about the time of Christ sects everywhere came forth which philosophized after the same spirit; who founded themselves together upon a certain primæval-Wisdom as the original mother of their own; on the oldest primitive doctrine of the human race which held in itself the original light of the true and higher knowledge.

This is true as well of the Kabbalists of *that* time as of later times."—*Kleuker*, 57.

While the Oriental Philosophers spoke of simple abstract EXISTENCE as the First Cause, or referred to the Logos or WISDOM that was *immanent in the Supreme BEING*, and to the *active* or CREATIVE:

¹ "By a remnant of Oriental superstition the early (Gnostic) Christians often represented the Messiah by the SERPENT;" because, according to Paul, the ANOINTED (Christ) was "the WISDOM."—1 *Cor.* i. 24. Compare *Matt.* x. 16.

LOGOS residing (popularly) in the Sun, the Kabbalists, reared in the same school, saw that

“ Before Creation, GOD was alone, *without form* (simple Abstract Existence), without likeness with anything else.”—*Franck, Die Kabbala*, 126. “ But after he had created the Form of the HEAVENLY MAN (Adam Olah) he made use of it, as of a wagon, to descend ; He wished to be named after this Form, which is the holy name Jehova” (Iahoh).—*Franck*, 126, 135. The CROWN (the First Existence)¹ is the Source, and from it streams an ENDLESS LIGHT. This Highest Cause is called Ain Sof, that is, “ WITH-OUT END.”

Then arises a vessel filled with the Divine LIGHT ; this is the source of the “ WISDOM.”

The ANCIENT of the ancient has a form and has no form. He assumed a Form when He called the universe into being.—*The Sohar*, III. 288, a, *Idra Suta* ; *Franck*, p. 129. [This is the Hindu Brahm who, in order to create, becomes Brahma the Divine Male.—*Spirit-Hist.*, 180]. The Highest of the heavenly manifestations, is the *Primal* or Heavenly MAN, Adam Kadmon or Adam Olah ; it is the form which sits upon the mysterious wagon of Ezekiel. The Heavenly MAN is the Divine THOUGHT, which is usually named the LOGOS, or the WORD. The FORM of the ANCIENT is a form which comprehends all other forms. It is the highest and CONCEALED

¹ The CROWN is the Macroprosopus.—*Kabbala Dearudata*, II. 364. The Senior (Ancient) is expanded to the Microprosopus (or the CROWN to Beauty). *Ibid.*, II. 378 ; *Liber Mysteriorum*, v. 10 ; ii. 47.

The Kabbala uses the term “ King” of the Microprosopus.—*Kabbala Den.* II. 391. The Microprosopus is the Son of the Father.—*Kabbala Denud.* II. 355, 375. Iod Olah (The Ancient, Most Holy) ; Iod ThathaA (This is the Microprosopus when he takes influxum (power emanated) from the Macroprosopus).—*Ibid.*, 360. Tat is Thoth. Tatha is Taatus (Hermes).

“WISDOM.”—*Sohar*, III. *Idra Suta*, 288 a; in *Franck, Die Kabbala*, 131.

There I beheld the ANCIENT of days, and with Him *Another*. This is the Son of the MAN. The ELECT AND CONCEALED ONE (the Son) existed in His (that is, God's) presence *before the world was created* and forever!—*Book of Enoch*, pp. 45–50.

God used this his Oldest and First-born Son as the Instrument of his creation. Philo calls this LOGOS who, self-created, stands next God, “A God,” “the Second God.” With this LOGOS he interchanges the WISDOM.—*De Wette, Bibl. Dogm.*, 127, 128. “The LOGOS is the oldest image of God.”—*Philo, de plant. Noe*, p. 217. “The SECOND God, who is His WISDOM.”—*Philo, Quaest et Solut.* “According to the Religious Metaphysik of the Hebrews the WORD or WISDOM includes in itself the other Sephiroth.”—*Franck*, 252. According to Hieronymus, Simon Magus applied to himself these words: “I am the WORD of God, I am the Beautiful, I the Advocate, I the Omnipotent, I am all things that belong to God.”—*Hieronymus, Com. in Matth.*, xxiv. 5; *Franck*, 252. The WISDOM or WORD is the First-begotten Son and the MAN of God; the God-man.—*Franck*, 226.

In the Kabbala the First Cause (God) is named AIN (Nothing, NOT-ANYTHING).—*Franck*, 135 ff. This is the *formless* BRAHM of the Hindus.—*Spirit-Hist.*, 329, 333, 336, 351, 338, 180.

From the bosom of this FIRST EXISTENCE issues the MALE PRINCIPLE, the WISDOM (the Son of God, Brahma, LOGOS), and the FEMALE PRINCIPLE, the REASON (BINAH):¹

¹ Christ, the MALE, and Sophia, the FEMALE.—*Milman*, 215, 213, 212

All that exists, all that the ANCIENT has formed, can only have existence by reason of a MALE and a FEMALE.—*The Sohar*, III. 290, a.

The 10th Way is called the Shining WISDOM, and is so named because He mounts up and sits on the throne of the BINAH, and shines in the splendor of all Lights.—*Meyer's Jezira*, p. 2.

Whence will come the WISDOM (MAIN),¹ and what is the place of the Binah (the Female, the Intelligence or Reason)? Alohim knows its Way, He knows its Place.—*Job*, xxviii. 20, 23.

O Trismegistus (The Divine Wisdom), I know not what kind of a "Matter" and "Mother" of men is born, or from what sort of a seed!

O Son, the intelligible SOPHIA (the Female Principle, the Mother) is in stillness, and the seed is the true good.—*Hermes*, xiv. 4, 5.

The SPIRIT falling into the "Mother" does not

Brahma and Sarasvati are the Logos and Sophia. According to Faustus Christ's POWER dwelt in the sun, his WISDOM in the moon.—*Milman*, 280. In the Kabbalist Trinity the BEAUTY (the CROWN) is the KING, and the Shechina (Garment) is the Matron or QUEEN.—*Franck*, 145.

"For ye are wont in your prayers to say: Whether Thou (O God) art Deus or Dea!"—*Arnobius, adv. Gentes*, III. viii. Adam is the Sun (Elon); Eva the Binah-Venus-Terra. Lunus and Luna, MAIN (Aman, MANO, Amōn, MIN) and Mana (Mene, Mon, Meni, Min-erva, Alc-mena).

Although you believe the SUN to be God, do you not seek his Creator and Maker? When the Moon is, according to you, the God-ess, do you not likewise care to know Who is Her Genitor and Fabricator?—*Arnobius*, I. xxix.

"Adam Kadmōn is called WISDOM and Avir Kadmon Corona: so that the CROWN may be in the place Seir." "The CROWN is Seir."—*Kabbala Denuā*, II. 297. Adam is the MAIN; and Athena-Iodamia (Damia=Demeter, Eve) the Mena, the MENS, the Binah! SAPIENTIA is Pater, Intelligentia is Mater or Informatio.—*Kabbala Denuā*, II. 355, 356.

For before that BILANX (the Two Scales, Male and Female) was, face looked not upon face.—*Book of the Mystery*, i. 2. Bilanx is the Male and Female.—*Kabbala Den.*, II. *Commentary General*, p. 48. The "Male" is here called Adam.—*Ibid.*, p. 48. Adam is the interior formation in which the SPIRIT consists.—*Ibra Rabba*, § 1128, *Rosenroth*.

¹ From Aman, Amōn, Mano, Manu.

remain idle in the seed ; because He is not idle He alters the seed, which being altered receives Growth and Greatness.—*Herm.*, xvi. 13.

Without leaving Palestine we at once, in the times of the Apostles, in Samaria, and probably in an age already advanced, meet with the most wonderful person, Simon the Magician. Simon Magus taught that he was himself the Highest POWER, that is, he who is Father over all things.—*Irenæus*, I. xxiii.

Hic est VIRTUS Dei quæ vocatur Magna!

This is the Power (Aeon) of God, which is called *the Great Power*.—*Acts*, viii. 10.

Now Hieronymus informs us that our Samaritan prophet understood by this the WORD (Sermo) of God.—*Hier. Com. in Matth.*, 6, 24, 5, vol. 7, Venice ed. Simon the Magician, who held himself to be a visible manifestation of the WORD,¹ wished also to personify (in a woman) the Divine INTELLECT, *the Female Principle*, the Spouse of the WORD. This remarkable notion connects itself very well (sehr gut) with the Kabbalist system, where the WISDOM, that is, the WORD, is conceived as a Male and has its wife, its half; this is that Sefira which bears the name “INTELLECT (Binah, Verstand),” and which many Gnostics have taken for the Holy Ghost, because the Holy Ghost was always represented by them under the image of a wife.² To this number the Jew

¹ “Do not think that I am a man of your genus. . . . a virgin conceived me.”—*Simon Magus*; *Recognit. Clemens bei Cotelier patr. Apost.*, I. 508. *Nork. Bibl. Mythol.*, II. 66. *Matth.*, xxiv. 5, 24.

According to Origen, Iesus is the “Magna VIRTUS” “the Great POWER” of God.—*Contra Celsum*, II.; *Origen*, II. p. 431. Quis posset esse tanti paterni mandati executor quam ille, ut sic loquar, animatus ejus SERMO et VERITAS!—*Ibid.* Neque angeli, neque principatus, neque POTESTATES (POWERS), neque ulla alia creatura.—*Romans*, viii.

² Intellectus informatio dicitur Mater.—*Comment. R. Chajim Vital*; *justa tradita R. Jischak Loria Germani*; p. 3. *Rosenroth*.

Elxai belongs, who has many traits like those of the prophets of Samaria. Not only does this Heresiarch conceive the Holy Ghost as a Female Principle, but the ANOINTED (Christus) is in his eyes merely a Divine "Power," which sometimes assumes a sensible shape, whose colossal limbs he describes even to minuteness. Remember now that in the Sohar we have found a similar description of the WHITE HEAD,¹ and another work, very famous among the

¹ See *Idra Suta*, xi. 435 ff; xv.; xxii.; xvi. 635.

To forty thousands of worlds the White of the Skull of his head is extended, and from the LIGHT of this whiteness the JUST shall receive in the world to come four hundred worlds.—*The Sohar, Idra Rabba*, iii. § 41.

One SPIRIT goes forth to the Microprosopus. And one is the SPIRIT of LIFE. And the SPIRIT goes forth from the shut up brain and at some time will rest upon the King Messia.—*The Great Synod*, x. 177-179. This makes the Messiah the Son of the MAN.

From this Nose (of the ANCIENT), from the fenestra (window, opening) of that Projection, the SPIRIT of LIFE is breathed out (efflatus) upon the Small Face (the Son, the Microprosopus).

And that SPIRIT goes out from the hidden brain, and through that SPIRIT they (men) will know Wisdom in the time of the Messiah the King.—*Sohar, Minor Synod*, Sectio v.

This Nose is LIFE on every part (of it).—*Ibid.* iv, 140.

"Spiritus" qui effunditur in Microprosopum, ut eodem vestiatur. . . .

By the intermediation of the "Father" and "Mother," the "SPIRIT" of the Ancient of the Ancient descends upon the Microprosopus.—*Kabb. Den.*, II. 101; *e libro. Emek Hammelech*. The Mother impregnated by the Father brought forth Shortface.—*Ibid.* II. 375. Patrem enim aliquando quidem cum conjuge Sige, modo vero et pro masculo et femina esse volunt (*ὁπὲρ ἄρρεν καὶ ὁπὲρ θῆλυ*).—*Irenæus* I p. 13. Paris, 1675.

The Cranium of the WHITE HEAD has no beginning; but its end is the roundness (convexity) of its joining together (structure) which is extended, and shines.

And from it the JUST inherit 400 desirable worlds in the future world.

And from this convexity of the joining together (structure) of this WHITE HEAD daily distils Dew upon that Microprosopus (Son of the Man) upon the place which is called Heaven: and by that very thing the dead will be revived in the future time.

This ANCIENT Most Sacred is absconditus and occultatus, and the supernal WISDOM hidden in that CRANIUM is found again and not found.—*Ibid.*, Sectio ii.

The Face of the Microprosopus is like two gardens of aroma (spice). But these two little inclosures of aroma are white and red.

Kabbalists, the pseudonym "Alfabet of the Rabbi Akiba," speaks of God in nearly the same terms. Together with this mode of conceiving of the WORD, of the Holy Ghost, and, generally, of the Divine Pair of which the Pleroma consists, we also find "the cosmogonish Principle" of the Kabbala in what has been preserved for us by the Syrian Gnostic Bardesanes.

The concealed FATHER, who dwells in light, has a Son ; this is CHRIST, or the HEAVENLY MAN. Christ and the Holy Ghost (Pneuma) produce the four Elements, air, water, fire, earth.—*Franck*, 254, 255. This agrees with the christianity of Paul, who says that Christ "*Created all things.*"—*Coloss.*, i. 14-17.

Thus we find Christianity, in its inception, part and parcel of *the Oriental Philosophy*. We are nothing but Jew-christians after all, and pure Gnostics. Nothing then remains but to give judgment accordingly, since "In the Chaldean sacred-learning the MIDDLE-BEING (Mediator) usually is called Bel-Mithra, Zeus, that is, Zeus-Bel, or Intelligible SUN (Invisible Sun-god), LOGOS, ONLY-BEGOTTEN, and, just as in the case of *Philo's* LOGOS, *whose Theology has certainly flowed out from the CHALDEAN* theology, is only the other self of Bel-Saturn."—*Movers, Phönizier*, 553. The KURios is the "SUN or Intelligible LIGHT that the mind alone can perceive ;" or, to use the stronger Nasaraean expression, "that cannot be conceived by reflection." The Christians named "the Anointed" KURios !

In our Tradition indeed we have determined by how many thousand paces the Whiteness is distant from the Redness.

But still in himself they unite in one at the same time, under the genus (general term, description) of whiteness ; for when he is illuminated by the Light of the Whiteness of the Ancient, then that Whiteness covers redness, and all things are found in light.—*Idra Suta*, xvii. 632 §.

That LIGHT which is manifested is called the Garment: for the KING himself is the innermost LIGHT of all (lights).—*Idra Suta*, ix.

Come and see! When Hillel the Older was pleased at a water-libation's-feast he was wont to say: If ANI is here all is here. If the Shechina (the Light, the Garment), which is called ANI (Ani the Sun), is here the All is here, whither each is summoned who will unite himself with it.—*Auszüge aus dem Sohar*, pp. 10, 11.

Thou art SON in heaven, Son of God and of the Shechinah (the FEMALE), which is the GRACE. . . Is he a KING so is she a QUEEN. He (Jehovah) is only named with the name of the Shechinah (ADNI, Adoni). Therefore the Rabbins say (of the name of Jehovah): Not as I (Jehovah) am *written* will I be *read*! In this world my name will be written Jehovah and read ADONAI.—*Auszüge aus dem Sohar*, pp. 11, 12.

The KING¹ is obviously the Heavenly WISDOM.² The FATHER spoke through his WORD (Logos) to the MOTHER!

O COMPANIONS, COMPANIONS (says the Rabbi), man, as (God's) emanation, was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words: And Elohim spoke, Let there be Light and it was Light! That is, it becomes Light on the side of the FATHER, and it was Light on the side of the MOTHER. And this is the "two-fold Man!"—*Ibid.*,

¹ Matthew, xxv. 34, 40.

² Arcanum patet ex eo quod scriptum est: Et fluvius egreditur ex Eden.

Quid est Eden? Haec est Sapiencia superna.—*Idra Suta*, viii. Jerome speaks of certain Hebrew Traditions which hold the paradise, the Adan (Eden), for older than the world.—*Franck*, 80, 81; *Jerome*, Paris ed. last vol.; also see *Quaest. Hebr. in Genesisim*. Eden is the Solar paradise.

13, 15. The Sohar here refers to Adam as DOUBLE-MAN, before Eua (Heuah) was removed from his ribs. —*Spirit-Hist.*, 229. “They regard the FIRST-BORN (Adam Kadmon¹) as MAN and WIFE, in so far as his LIGHT includes in itself all other lights and in so far as his SPIRIT OF LIFE or BREATH OF LIFE includes all other life-spirits (souls) in itself.”—*Kleuker, Nat. und Urspr. d. Emanationslehre. b. d. Kabbalisten*, p. 11.

¹ In the Mysteries of the Cabiri Pluton (Adonis in Hades, Bol-aten, Bel-itan) was called Adamas. The author of Origen's *Philosophumena* says that Adam was given in the Mysteries of Samothrace as the Archetypal MAN, the First MALE in the order of generation, a character which perfectly suits to Axiokersos (Adonis).—*Maury, Rel. de la Grèce antique*, II. 309; *Origen, Philosophumena*, edit. Miller, p. 108. The Three Cabiri were Axieros (Adonis), Axiokersos (Adam), Axiokersa (Eua, Venus). Les mystères de la Grèce étaient presque toujours liés à l'adoration de divinités de la génération et de la production.—*Maury*, II. 310. Adon's incense ascended upon Lebanon—a smoke of many altars from Greece to Syria, and from Syria to Babylon.

Attin hilaskesthai THEON Megan, agnon Adonin!—*Rhodian Oracle*.

“Oulom, the Aiōn,” is male-female.—*Movers*, 282, 283. “Adonis-Osiris-Aiōn.”—*Ibid.*, 9. “As the world contains male germs as well as female, both must have existed in the God who was their Author.”—*Champollion, Egypte, Univ. pitt.*, page 255. Phanes the Man-woman is Saturn who separates into Heaven and Earth, Adam and Eua; and Bel, who was both male and female in himself, separated into Heaven (Adam Epigeios, Bacchus) and Earth.—*Spirit-Hist.*, 185, 186; *Movers*, 271, 554.

Bacchus the FATHER of all the race!—*Nonnus*, xxii. 338. For you have sprung from the heart of the FIRST-ANCESTOR, hymned Dionysus!—*Nonnus*, xxiv. 49. Zagreus, called the FIRST-ANCESTOR Dionysus.—*Nonnus*, xxvii. 341. Zagreus is the Hebrew Zakar “the MALE Principle.”

Night-shining Dionysus, having a bull's form,

With dusky feet entered the houses of Kadmus (Pluto, Adam Kadmon).—*Nonnus*, xlv. 280. See *Sod.*, I. p. 112; *Spirit-Hist.*, 211, 160, 223.

Ad, or Adad, Ades, Dis, Ditis, has his feminine part, Aditi (Rhea). The Vedic singer, speaking of the death of an Arya, says that he is gone to the Great Aditi (Cora) to see again his father and his mother.—*Maury*, I. 94. Athom presided (like Yom, or Yama) in Amenthe.—*Spirit-Hist.*, 284. Phré-Atmou-Tamus is the Sun in Hades, the God of the Resurrection of the dead! Atamu weighs the souls in the under-world before their transmigration takes place.—*Champollion, Egypte*, 131, *Univ. pittoresque*, p. 131.

“Consideration of the TAMO (Dionysus-Adonis, Athamas, Tamus, Tamio) of the grain-kernels for man, of the stalks for clothes!”—*Egyptian Book of the Dead; Seyffarth, Theol. Schriften*, p. 34.

The first two chapters of Genesis seem to be a part of the "Earliest Kabbala" before Christ. — *Spirit-Hist.*, 229.

"The FATHER and SON lie with 'the Woman' whom they call the 'Mother of all that live'" (Eua; Gen., iii. 20).—*Irenæus*, I. xxxiv.; see also *Spirit-Hist.*, 200. They call the SPIRIT feminine-ized, and say that She was borne over the Elements, that the FIRST and SECOND MAN loved her beauty (formam) and procreated the LIGHT whom they call Christum (the ANOINTED).—*Irenæus*, p.137; Theodoret is quoted in a note. This shows what we have all along been seeing, that the "Christ," the "Anointed," is *the Adam*, with whom the Rabbins were constantly comparing him.—*Spirit-Hist.*, 224. *The Euah* (from Ah "life" Iah "Life") is the Zoe (Life) the Spouse of the Logos. — *Irenæus*, I. i. 1. Thus we connect "Adam" and "Eve" with the Earliest Hebrew Gnosticism and Kabbala. — Compare *Irenæus*, I. xxxiv. p. 135, Paris, 1675. Calling the Deity (Aeon) the FIRST MAN; the SON (the MIND, or ADAM) is the Second MAN!

ADAM-MAIN-MIND IN ADAN'S GARDEN.¹

In the cavity of the cranium (of Long Face) is the Aerial membrane of the Supreme Concealed WIS-

¹ LAM, Balh*h (Baalah), and DINAH are the goddesses of Alah, Abal (Jabal) or Bel, and Dan (Adan, Adonis). Din and DINAH resemble Adin or Eden and DIANA, Dione, the Venus-Binah in the Primal MONAD. The Duad is the two-fold Monad. If IANUS (Janus, Anos) is "the Pristine Thing," then ANAS-ANAH-ANOS-NOH-NOAH and ANNA perenna would be the Duad (primal pair) in the Garden of Adin or Adam (Edem). Adam (Adan) is the Abal-ah, Iabalah (Jabal); Adam is the Apollo (Abol, Bol, Abolah, Apollos), and Euah the Balaah (Damia, Demsterra, Bilhah, Eve), the First Pair in Adoni's Garden. Apollo is the Male, Minerva or Diana is the Female WISDOM.

* They wrote with a He and read it an A.

DOM, which nowhere is opened: and it is not discovered, and not opened.—*Idra Rabba*, vi. 58. There is Adan who shines in Adan (the Garden of Adonis), Adan Ailah (superior) who is not discovered and is hidden in Concealment,¹ and is not distributed into the paths.—*Ibid.*, viii. 106. Two hundred and seventy thousand lights of candles from the Superior Eden (Adan).—*Ibid.*, viii. 105. A dew of lights (Auroth) is thy dew!—*Liber Mysteriorum*, iv. 47; *Isaiah*, xxvi. 19. Adan inferior is distributed into its own paths, into 32 sides of paths, yet it is not known to any one but Seir (the Short face). But no one knows the Superior Adan (Eden, Adam) nor His paths, except that Long face (Macroprosopus, the Supreme GOD).—*Idra Rabba*, viii. 107–109. Compare the *Idra Rabba*, x. 177.

2²—

The 16th Way is called the eternal WISDOM, and is so called because He is the Adon (delight) of The Glory, under whom there is no Glory to be compared with her; and he is called the GARDEN OF ADAN (or Odan, אֲדָן), which is prepared for the pious.—*Meyer's Jezira*, p. 3.

The 7th Way is called the Hidden WISDOM,² and is so called because He is the Splendor shining upon all *intelligible* Powers, which are looked upon with the eye of the Wisdom and with faithful contemplation. *Meyer's Jezira*, p. 2.

The HIDDEN WISDOM³ which God ordained before the Aeons!⁴—1 *Cor.*, ii. 7.

¹ See p. 26, 30, 32, 66, 67, 70, above.

² The Jezira (Book of the Creation) was written in the period from one hundred years before Christ to the year fifty of our era.—*Franck, Die Kabbala*, 65, end of 2nd Chapter. It is the oldest of all existing Kabbalistic books.—*Von Meyer, Introduction*, p. iii.

³ *Ibid.*

⁴ "The Oulomim (Aeons) VOICE and SPIRIT and WORD."—*Jezira* 9th and 10th

The first Way is the *Secret WISDOM* (the highest CROWN), and is the PrimitivE LIGHT of the INTELLIGENCE (MUSkal), and is the first "Power" (Rasōn, Rasiōn), whose existence no creature can conceive.—*Meyer's Jezira*, p. 1.

The second Way is the illuminating WISDOM (Sakal mazhir), and is CROWN of the Creation and Sohar (Splendor) of the Achadoth (twofold Unity) which is exalted as *Head over all*; and, according to the Kabbalah, he is called *Second SANI* (Sun, or Glory).—*Meyer's Jezira*, p. 1.

The 3d Way is called the WISDOM sanctifying, and is the Basis of the Primal WISDOM, is called AMONah Aoman, and its root is AMN (Aman, Amon) and is Father of the Amonah; from its power the Amonah flows out!—*Ibid.* Amon is the Divine Wisdom in *Egyptian* philosophy, and in Proverbs, viii. 30.—*Spirit-Hist.*, 172, 173, 228.

As Beginning, the God before all the works produced from Himself a certain POWER,¹ Rational, which is called sometimes SON, sometimes WISDOM, sometimes ANGEL, sometimes God, KURIOS and LOGOS.—*Justin*, 284. The Dunamis from the Father is called Angel.—*Justin*, 358. But this very Offspring actually emitted (cast forth) from the Father, *before all crea-*

Divisions; *Meyer*, p. 8. *The Syriac Hebrews* i. 2, uses Olma (Times) for Aeons. Alam is "Sun," like Aion, Oulom. Alamin in Arabic, Almin and Alma in Syriac, Lumen in Latin. Ulom is the highest of the Intelligibles or Aeons.—*Compare Kabbalistic matter on pages 183, 233 of the Vestiges of the Spirit-Hist. of Man.* "The fools did not know that the Aiōn is not any essence (ousia) existing, but some division indicative of time."—*Theodoret Haeret.*, V. vi. WISDOM says: I was effused from Oulom (Aiōn, Time) from the Beginning, from the earliest times (mi Kadmi) of the earth.—*Proverbs*, viii. 23. Bel-Saturn was regarded as boundless TIME (Oulom) before the Creation.—*Movers*, 262. Aiōn, who first appeared.—*Nonnus*, XLI., 84.

¹ Justin was born at Sichem or Flavia Neapolis, in Samaria, about A.D. 89; was converted to Christianity A.D. 133.

tions was with the Father. And with him the Father converses, as the Word declared by Solomon that this very Progeny, which is called WISDOM by Solomon, was produced, the Beginning *before all creations*, by the God.—*Justin cum Trypho.*, 285. The God born from the Father of all, and being Logos and WISDOM and POWER and Glory of the Father.—*Justin*, 284. For the WISDOM above the heavens being SPIRIT from the FATHER and WISDOM from the rational POWER, made man.—*Tatian, contra Graecos*.

Does not WISDOM cry and “th’-BINAH” utter her voice :

Iahoh possessed me, the Beginning of his way, *before his works*.

From Time¹ (from eternity) I was effused!—*Proverbs*, viii. According to Philo the WISDOM is male and female (Logos and Zoe).—*Spirit-Hist.*, 228.

But the MIND thought to communicate to the other Aeons also the magnitude of the FATHER.—*Irenæus*, I. i. p. 13.

The Sun is the First Man (*Second MAN*).—*Spirit-Hist.*, 61, 52. Mercury (the Divine WISDOM) is Sol.—*Arnobius*, VI. xii. Adam and Eua are the Divine WISDOM and the divine LIFE, the Logos and the Zoe. Philo Judæus says ADAM is the “MIND.”—*Philo, Who is Heir*, xi. “The Mind, let it be called Adam.”—*Ibid., Cain and his Birth*, xvii.

Through the “Birth of Christ” the redemption of Nature from the bonds of darkness is signified.—*Nork*.

¹ From Aulom, Oulom, TIME (The Ancient; Alam, Oulom and Aiōn are Aeon and Protogonos the Sanchoniathonian First-born; Eros, Ar, Aur, the Light. The Alma, Almin, Aeons, are the *Gods of Light*, created by the First-born Light or Logos. Query the Adityas, from Adad the Sun. Zaba from Sabos the Sun. Alma from Alam the Sun, the First-born.

Bibl. Mythol., II. 373, quotes *St. Ambrose Homil.*, x. *de nativitate Domini*. See *Spirit-Hist.* 217, 218.

Buddha said: "Let all the sins that have been committed in this world fall on me, that the world may be delivered"¹—*Max Müller, Hist. Sanskrit Lit.*, p. 80.

Buddha is Son of Maya, the Virgin; Maia is Mother of Mercury. Buddha means "the Wise" and Mercury is God of Wisdom (Hermes). Am, Om, or IOm, and Maia, would be Adonis and Diana (Dione, Danae) or Mar (the Sun Our Lord) and Maria Virgo. —*Spirit-Hist.*, 89, 92. Thus the worship of Buddha is, *in this particular*, identical with that of Mithra, the ANOINTED and Bacchus, or Horus. The Virgin Isis presided over navigation, like Maria hymned by the Church:

Ave maris Stella
 Dei mater alma!—*Nork*, 383, 387; *Spirit-Hist.*, 384.

The Kabbala has its Trinity. "The ANCIENT, whose name is sanctified, is with THREE heads, but which make only ONE."—*Idra Suta, Sohar*, III. 288, b.; *Franck*, 138. "Three heads are hewn in one another and over one another. One head is the Secret and Concealed WISDOM which is never unveiled. This Secret WISDOM is the highest principle of all other wisdom. Under this head is the ANCIENT, whose name is sanctified, the most Hidden of Mysteries. Finally is a head that rules all others; a head

¹ The Hindus are said to offer the food to the idol before eating. This practice which still exists in India is mentioned by Paul as existing in Judea.—1 *Cor.*, x. 19 ff. 28; *Acts* xxi. 25; *Rev.* ii. 14. On the connection of India and Palestine, see above p. 29, also *Spirit-Hist.*, 372.

"The Brahmans have the God Logos."—*Origen, Philosophumena*, xxiv.

that is no head. No one knows or can know what it contains, for it is too lofty as well for our wisdom as for our finiteness. Therefore the ANCIENT, whose name is sanctified, is named THE NO THING."—*The Idra Suta; Franck, Die Kabbala*, 138, 139; see *Auszüge, aus dem Sohar*, pp. 21, 22.

Tria capita exsculpta sunt, unum intra alterum, et alterum supra alterum.

Caput unum est Sapientia abscondita, quae contegitur nec aperitur.

Et Sapientia haec abscondita Caput est omnium, et Caput reliquarum Sapientiarum.

Caput supernum est Senior Sanctissimus absconditus omnibus occultationibus.

Caput omnium capitum; caput quod non est caput, nec scit nec cognoscitur quid sit in capite isto: quod non comprehenditur Sapientia nec intellectu.—*Idra Suta, sectio ii.*

Quia enim Caput est supremum omnium superiorum, hinc non commemoratur nisi caput aliquod solum absque corpore; ad stabiliendum omnia.

Nam cum efformatur albedo haec in isto lumine; allidit id quod allidit ad hoc cerebrum et hoc illuminatur.

Et pendet ab influenza gloriosa Cerebrum alterum quod expanditur in triginta duas semitas; (quod) cum illuminatur, tunc splendet ab influenza gloriosa.

Illuminantur ergo TRIA CAPITA superna: duo capita et unum quod ea comprehendit: et in influenza pendet et ab ea comprehenduntur.

Three HEADS surround Him (the Senior Sanctissimus): thus all things appear in THREE HEADS; and when they are illuminated, all things depend from themselves, in turn, in THREE HEADS: of which two

are in the two sides, and one which includes those (two).—*Sohar ; Idra Suta*, sectio vii.

The place of the Beginning (principii) (initium conformationis in cerebro Senis Sanctissimi) is found from the Ancient Most Sacred, and is illuminated by the Influentia (Spirit.) That is the Light of the WISDOM. The same (WISDOM) is the beginning by which manifestation is made.

And it is conformed in **THEE HEADS**, which one **HEAD** includes.

And those **THREE** are extended (down) upon the Short Face (the Son) and from them all things shine with light. . . .

Et ista fulgent a lumine illius cerebri superni absconditi, quod lucet in influentia Senis Sanctissimi.—*Idra Suta*, vii.

Haec Sapientia principium omnium est. In ista Sapientia Principium et finis invenitur.—*Ibid.*, vii. §§ 213, 214.

Dixit Rabbi Shimeon: Omnia quae dixi de Sene Sanctissimo et omnia quae dixi de Microscopo, omnia sunt unum, omnia ipse, omnia res una.—*Ibid.*, viii. § 240.

Here are some other of the ancient Trinities :

Osiris		Father
Isis		Mother ¹
Horus.		Son.

¹ "My MOTHER the Holy PNEUMA."—*Apocr. Evang. Hebr. ; Creuzer, Symb.*, I. 341. Isis is the Universe, the God.—*Plutarch, de Iside*, ix. ; *Lucian, de Dea Syria* ; see also *Spirit-Hist.*, 150.

Minerva (Mene, the Logos or Wisdom in the Moon) breathed into the half animated image the SPIRIT, the Divine BREATH.—*Schwab.*, I. 1.

Some of the ancients held the third person of the Trinity to be a woman ; the Simonians, Helena, others Maria. Hali ben Aibdalcharim writes of the Christians: "They said that there are three that make up the Trinity, Father, Son and Mother. There are some who think the Father the Spirit, the Virgin Mary the Mother, and Christ the Son."—*Codex Apocryph.*, 363, 361 ff. The

Seb	Saturn	Kronos	El (Shaddai, Sat-uranus)
Osiris	Jupiter	Zeus-DEUS	ADONI as "Spirit"
IAR-Horus	Bacchus	Dionysus	Iahoh (Iao)

das Brahman	Ormuzd	Father	Father
Purusha	INTELLIGENCE	WISDOM (SPIRIT)	Holy Ghost
Brahma	Mithra	WORD	WORD

The Hindu might assert the Brahman (in the neuter gender), Brahma (the Divine Male) and the Purusha (the Spirit) to be identical in essence; or the Egyptian declare Osiris (Father), Horus (Son) and IAR-Ammonius¹ (the Giver of Life) holding in his hand the HANDLED CROSS, the emblem of LIFE, to be Father, Son and SPIRIT; the Greek may assert the identity of Zeus, Bacchus and the Pneuma (Holy GHOST); the Babylonian, Hebrew and Phœnician may swear that Old Bel or IAO the Father, Bel-Iao (the Son of the Father Bel) and Iao "the physical and *spiritual* Principle of light and life," are ONE! The Father and Son are ONE, just as das Brahman and Brahma are ONE; or the Logos *at rest* and the Logos *at work* (proforikos) are ONE, just as the "ONE" and the "Monad from the One" are ONE! —*Spirit-Hist.*, p. 179. They are *homousian* to each other.

7697

Omnem spem ad solam providentiam referamus summae Trinitatis, unde et mundi totius elementa

Codex Nazareus reads: Now my Mother, the Holy Spirit, took me.—*Ibid.*, 364.

¹ *Spirit-Hist.*, 192, 174 ff., 259, 227.

processerunt, et eorum dispositio in orbem terrarum producta est.—*Iustiniani Pandecta.*

O lux beata trinitas
Et principalis unitas!

Laudibus cives celebrant superni
Te, Deus simplex pariterque trine!—*Rambach*, I. 156, 158.

This is he that came by WATER and by BLOOD, Iesus the ANOINTED (Christos); *not by water only*, but by the water and by the blood. And it is the SPIRIT that bears testimony, because the SPIRIT is the Truth!

For there are THREE that bear record in heaven, the FATHER, the WISDOM (Logos) and the HOLY BREATH OF LIFE (Pneuma).—*John* I. v. 6, 7.

“The SPIRIT (Holy Ghost), as large as the thumb, dwells always in the heart of men, and makes itself known through the heart, the will and thought.”—*Kaivalya-Upanishad*, 7-9; *Wuttke* ii, 262; *Spirit-Hist.* 333. “The heart is the seat of the Atman (Breath of Life, the Soul of the world).”—*Hindu Phil. Chandogya-Upanishad.*

A passage of the Sohar teaches that the VOICE which issues from the SPIRIT is nothing else than the WATER, the AIR and the FIRE, north, south, east, west and all powers of Nature.—*Franck*, 155; *Sohar*, part I, 246 b. Compare the same idea in the Hindu philosophy.—*Spirit-Hist.* 136, 156, 155.

A VOICE which will unfold all other voices, a WORD which will unfold all other words! One Beloved Son will draw nigh flapping with wings of Splendor!—*Cod. Nas.*, 169.

I am the LIGHT, the MIND thy God . . . the WORD shining out from the MIND, the Son of God.—*Herm. Trismegistus*, 18, 19.

The New Testament is a Trinitarian Book ; it everywhere presupposes the doctrine of the Trinity.

In the Beginning was the LOGOS (WISDOM), and the WISDOM was (in union) with The GOD, and GOD was the WISDOM!—*John*, I. 1.

Who is the IMAGE of the Invisible God, the FIRST-BORN of every creature. For by him were all things created!—*Coloss.*, I. 16 ; *John*, I. 2. Who being in the form of God thought it not robbery to be *equal with God!*—*Philippians*, ii. 6. I came out from God.—*John*, xvi. 27 ; *John*, v. 18.

Knowing that (God) the Father has given all things into his hands, and that *from God he issued* (went out) *and to the God returns* (pros ton Theon=into union with the Father).—*John*, xiii. 3 ; *Peter*, I. 20, 21 ; *John*, xviii. 5 ; *Matthew*, xxvi. 63, 64 ; *Rev.*, vii. 17.

For the LIFE was manifested, and we have seen and bear witness and show unto you that Eternal LIFE WHICH was *with the Father* and was manifested unto us.—*John*, Epistle I. i. ; *John*, vi. 46 ; viii. 42 ; xiv. 9–11.

God was in “Christ” reconciling the world unto himself.—2 *Cor.*, v. 19.

The Jews—whose are the fathers, and of whom (as concerning the *flesh*) the ANOINTED came, who is over all God blessed forever!—*Rom.*, ix. 5.

Iēsous Christos (“the ANOINTED”): this is the true God and the AIONIAN LIFE.—1 *John*, v. 20. “The Star of the Plerōma, the perfect fruit Iesus.”—*Irenæus*, I. p. 14. “The LOGOS Himself and Zoe (Life), Who is the Father of all Those who should exist after Himself, and the Beginning and Formation of the whole Pleroma.”—*Irenæus*, I. i. 1. “The Ten Aeons whom they say are sprung from the LOGOS and Life.”

—*Ibid.*, I. i. 1. Ten Aeons were emitted by Logos and Life.—*Ibid.*, I. vii. “The Aeons who are in the Pleroma.”—*Irenæus*, I. p. 34, ed. 1675.

“To pan Plērōma τῶν Αἰῶνων—Universum Pleroma Aeonum.”—*Irenæus*, I. i. p. 15.

In him dwells *all the Plērōma* of the Divine nature, carnally (embodied in the flesh).—*Colossians*, ii. 9 ♦
Irenæus, I. p. 37, Paris, 1675. Logon et Zoën . . .
initium et formationem universi Pleromatis. —*Irenæus*, I. i. 11.

And now, O Father, glorify me with thine own self, with the GLORY which I had with thee before the world existed.—*John*, xvii. 5.

Purifying (baptizing, washing) them INTO THE NAME of the Father, Son and holy SPIRIT.—*Matth.* xxviii. 19.

There are THREE that bear witness: the SPIRIT and the WATER and the BLOOD, and the three are (refer) unto the one thing.—1 *John*, v. 8.

And immediately issued BLOOD and WATER (SPIRIT).—*John*, xix. 34.

This CUP is the NEW covenant *in my blood* which is shed for you.—*Luke*, xxii. 20.

The New Testament teaches that we are saved only by the blood of Christ.

“Our Redeemer admonished them no more to eat the flesh of the lamb but *his own* FLESH; saying: Take, eat and drink, this is my BODY and my BLOOD.”—*Athanasius, Festbriefe, Larsow*, p. 79. “For the world he freed by the BLOOD of the Savior.”—*Athanasius, Festbr.*, p. 82; *Fragment in Cosm. Indicopl. Topogr. Christ.*, p. 316.

Sancti venite,
Christi corpus sumite,
Sanctum bibentes,
Quo redempti, sanguinem.

Salvati Christi
Corpore et sanguine,
A quo refecti
Laudes dicamus deo.

— *As early as the seventh century, Rambach, I. 182.*

“Not to redeem himself but to redeem us who were dead, came the immortal God ; not for himself suffered he, but for us, in order that thereby, taking on him our abjectness and poverty, he might give us his riches ; for his suffering is our unsuffering, his death our immortality, his tears our joy, his burial our resurrection, his baptism our sanctification, for : I sanctify myself, says he (John, 17, 19) for them, that they themselves may be sanctified in the truth ; his stripes our healing, for by his stripes have we been healed (Isaiah, 53, 5), his punishment our salvation, . . . his DESCENT OUR ANODOS (Ascension).”
Athanasius, de Incarnat., T. I. II. p. 698 ; Larsow, 110.

This is my BLOOD which is shed for many !—*Mark, xiv. 24.*

By works of the LAW shall no flesh be justified.

Being justified freely *by his Grace* through the redemption that is in Christ Jesus, whom God set forth to be a propitiation, through the faith in his blood !—*Rom., iii.*

Ye are saved by *Grace through Faith.*—*Eph., ii. 8.*

If uncircumcision should *keep the precepts of the Law*, would not that uncircumcision be accounted as circumcision ?—*Rom., ii. 26.*

What then is the superiority of the Jew (or the Jew-Christian) ? Or what is the advantage of circumcision ?—*Rom., iii. 1.*

There is one Alaha who justifies the circumcision by Faith, and the uncircumcision by the same Faith.—*Rom.*, iii. 28, 30. *Syriac. Murdock.*

A man is justified by faith *without the works of the LAW*.—*Rom.*, iii. 27, 28 ; xi. 6.

Behold the Lamb of God, he who takes away the sin of the world.—*John*, i. 29.

Who was delivered for our offences, and was raised again for our justification.—*Rom.*, iv.

“He that is just by faith, shall live.”—*Rom.*, i. 17.

For whom he foreknew he predestined to be formed after the image of his Son, that he might be the first-born among many brethren. And whom he *predestined*, them also he *called* ; and whom he *called*, them he also *justified*.—*Rom.*, viii. 29, 30.

Who shall accuse God's ELECT?—*Rom.*, viii. 33 ; *Matth.*, xxiv. 31 ; *Tobit*, viii. 15.

Christ loved the Church and gave himself up for it.—*Ephes.*, v. 26.

Over which THE HOLY PNEUMA made you overseers to shepherd the Church (ECCLESIA) of the KURIOS which he acquired for himself by HIS OWN BLOOD! —*Acts*, xx. 28.

The BLOOD of Iesus, His SON, *cleanses us from all sin!*—*I John*, i. 7 ; iv. 10.

But the just shall live by his faith!—*Talmud, Tract Makoth*, fol. 24, p. 1. *The Israelite Indeed*, I. p. 101.

The ~~moral~~ doctrines that appear in the New Testament, even the sayings of the Sermon on the mount and the Lord's prayer, are found with slight variations also among the Rabbins who have certainly borrowed nothing out of the New Testament! They lived since the flourishing period of Rabbinism in the

people.—*Jost*, I. 412. Paul shows in his epistles the high rabbinical mode of teaching.—*Ibid.*¹

“The MIDRASHIM (Jewish Commentaries) are the Bridge from the Old Covenant to the NEW!”—*Hundert und ein Frage*, p. xvii. ; see also *Israelite Indeed*, I. pp. 221, 248, 131. The Bereshith Rabba, the *oldest part* of the Midrash Rabboth, was *known to the Church Fathers in a Greek Translation!*—*Hundert und ein Frage*, p. xvii. Parts of the MIDRASHIM and the Targum of Onkelos are prior to the New Testament in the antiquity of their contents.—*Hundert und ein Frage*, p. xvii., xiv.

The New Testament bears traces of Talmudic style of thought.—*Ehrmann, Beitr. z. e. Gesch. d. Schulen*, 37 ; *Matthew*, v. 32, vi. 22, 23 ; *Luke*, xi. 31, and many other passages. The many resemblances between the Talmud and the Gospels are due to the teachings of men who lived and taught before the composition of the *Gospels*.—*Hundert und ein Frage*, pp. xv., xvi. *These last* being despised by the Jews would not be quoted by them.—*Ibid.*

The Targums, the Talmud, the Kabbalistic and Rabbinical Books contain, among much that is later, also *much that is OLD!* But its separation has not hitherto been made with sufficient circumspection.—*De Wette, Bibl. Dogm.*, I. p. 61. Many “Mishna-collections by Rabbi Iuda the Naszi” are mentioned.

¹ “For about one hundred years after the death of Christ the disciples of the Messiah were indulged in a FREER LATITUDE both of faith and practice than has ever been allowed in succeeding ages.”—*Gibbon*, I. 403. Dion. Petavius enumerates eighty heresies ; so that really a much greater liberty of thought anciently existed than the orthodox are now willing to avail themselves of. The rule of common sense and the best human experience is *facts* before faith ; unless you wish to retrace your steps. Neither deny nor believe until the *facts* are shown and the authority unimpeachable, whether on the ground of ancient rabbinism or oriental credulity, priestcraft and exaggeration.

Of these and other works no trace remains.¹ Through the persecutions of Antiochus Epiphanes, and, later, of the Roman Cæsars the entire Hebrew literature of that period was lost ; for both the Jews and their literature were persecuted, and many Jewish martyrs were burnt with the holy Scripture.—*Ehrmann, Geschichte der Schulen*, p. 30.

After the downfall of the Persian monarchy and the rise of the Grecian ; and after Syria and Judea became parts of that empire, at that time a class of learned men was already formed, and schools and high-schools existed whose presidents assumed the title Rabbon, then Rabbi. The Jews were oppressed on account of their religion, the people rallied closer and closer around the central point of their nationality, their religion, and the leading men, the teachers, judges and priests, gained an unlimited influence over the people.—*Israelite Indeed*, II. 247.

The Tanaim, the oldest and most valued of all teachers in Israel, first make their appearance at the beginning of the third century before Christ, as teachers of the "Tradition." Under this name they taught all that was not expressed *sufficiently plainly* in the Holy Writ. They form a long chain whose last link is Iehuda the Holy, Compiler of the Mishna, who delivered to posterity the doctrines of his predecessors. Among these must be placed the composers of the oldest monuments of the Kabbala, namely, Rabbi Akiba and Simon ben Iochai with his son and his friends.—*Franck*, 38.

Out of Babylon the Israelites brought the first germs of the Kabbala (Secret Doctrine).—*Ehrmann*, 24. The Teachers (Rabbis) used riddles (parables)

¹ "Of the making of many books there is no end."—*Eccles.* xii. 12.

which they at once solved to the astonished hearer ; and these made an important ingredient of the discourses. Rabbi Iuda had at his discourses 1200 scholars, Rabbi Huna 800, Rabbi Elieser 400, some say, 700.—*Ibid.*, 22. About 100 years before the destruction of the Temple, Hilel, from Babylon, had an important academy in Palestine.—*Ibid.*, 19.

The Kabbala is a valuable remnant of a Religions-philosophy of the Orient.—*Franck*, 251 ff. The Hebrew Sohar was written by or composed from the writings of Simeon ben Iochai who lived in the *second century before Christ*.—*Korn (Nork), Hundert und ein Frage*, p. xviii. The Sohar is full of MESSIANIC PASSAGES, so that almost all the Christian doctrines preached by Paul and other apostles are to be found in it!—*Israelite Indeed*, I. 213.

The Aramean Translation, by Onkelos, of the five books of Moses, uses Memra (Word, Thought) instead of Jehovah (Iahoh). It cannot be denied that in the Translation a spirit rules which is opposed to the Mishna, the Talmud, ordinary Judaism and the Pentateuch itself ; in short, the traces of Mysticism are not few. It reads : The THOUGHT or the Divine WORD made man in his image ; in an Image that was before (the face of, *devant*) the Eternal, created he him.—*Gen.*, ii. 27 ; *Franck*, 49. Among some Tanaim, the oldest Jewish doctors, a certain philosophy, religious metaphysics, was taught secretly.—*Franck*, 40–44. Jehuda the holy *merely collected* the precepts and traditions which were delivered to him by the Tanaim who preceded him. The Mishna, Chagiga, 2nd section, says the table of contents of the Mercaba must only be delivered to a WISE MAN ; the Gemara

is still stronger.' This prohibition to divulge the mysteries of the Mercaba is consequently *older than* the book which contains them.—*Franck*, 47.

Before the end of the first century of our Era a science, regarded with deep awe, *had already spread* among the Jews, which was distinct from the Mishna, the Talmud and the holy books : a MYSTICAL DOCTRINE which called to its aid the united credit of Tradition and Holy Writ.—*Franck*, *die Kabbala*, 52. Rabbi Jehoshua ben Chanania, who was an old man in the year 73, and died toward the end of the first century, boasted that he had performed miracles by means of the Book Jezira (Kabbalist Book). The Jerusalem Talmud says this.—*Franck*, 48, 55, 56 ; *Jerusalem Talmud, Synhedrin*, c. 7 *ad finem*. The Babylonian Talmud, *Synhedrin*, p. 67, b., says the same of Rabbis Chanina and Oshaia, the first of whom died toward the end of the first century.—*Franck*, 55, 56. *Before* the end of the first century this Kabbalist Book Jezira existed.—*Ibid.*, 57. The language in which it is written shows that it belongs to a time in which the teachers of the Mishna lived. It is not Bible Hebrew nor Talmudic.—*Ibid.*, 58. Philo, who was born about thirty years before Christ, passes with the critics and the most modern historians of Judaism for the inventor of the Hebrew MYSTICISM,² and resemblances are traced between his ideas and Kabbalistic notions.—*Franck*, 215 ; *Jost*, I. 392, 393.

Out of that union of Babylonians, Persians and

¹ The more important secrets of the Mysteries were not even revealed to all the priests, but to those only who were most approved.—*Clemens, Strom.*, v. 870. *Rawlinson's Herodotus*.

² On the MYSTICISM of the Essenes, see Milman's *Hist. Christianity*, 77, 78 ; Philip Schaff, *Apostolic Church*, 654, 657, 659. Mysticism must have existed before Philo.—*Author*.

Jews (established by Alexander the Great as original settlers of Alexandria) it is clear how the *Jews returned from Babylon* could not only teach the same sort of system of secret or Kabbalistic theology as *those who remained there*, but also the same as the Egyptian-Alexandrian Jews.—*Kleuker*, 73, 71; *Josephus, Ant.*, II. 8.

The Kabbala had its first origin in Babylon during the exile; but the whole system entire could only be formed later in the Jewish schools.—*Munk, Palestine*, 520; *Franck, Kabbala, by Gelinek*, pp. 261, 265 ff; *Milman, Hist. Christ.*, p. 42; *Kleuker*, 45, 46 ff.

Those INITIATED in the doctrines of the Kabbala were called COMPANIONS.—*Franck*, 95. They were found both in Babylon and Judea.—*Ibid.*, 95.

Happy ye, O Zadikim, because to you is manifested the arcanum of the arcana of the Law which was not manifested to the former kedeshim (Saints).—*Kabbala, Idra Rabba*, 26. Alacres estote socii sancti; certe enim in tali statu non erit (*mundus*), usque dum veniat Rex Messias.—*The Idra Rabba*, xiii. 346.

I know that Messias comes who is called ANOINTED! —*John*, iv. 25, *Greek*. I know that Messia will come! —*Ibid.*, *Syriac*. Messias Sosiosh will appear! The Jewish doctrine of the END of the world has the closest connection with the Persian!—*Spiegel, Vendidad*, I. 16, 35, 37.

Gnosticism has borrowed much from the Traditions and Theories preserved in the Sohar.—*Franck*, 82. The Kabbalistic Book Jezira was composed in the time of the first Mishna-teachers, that is, during the first century before Christ and the first fifty years of the Christian era.—*Franck*, 65. "We feel no doubt

that all important metaphysical and religious principles which make up the basis of the Kabbala are older than the Christian dogmas." — *Franck*, 249. Not a word is said of Christ or Christianity.—*Franck*, 77. Not a word is uttered against Christianity, as generally is the case in later Jewish writings.—*Kabb. Denud. Praef.*, p. 7. "Not only the most general principles but all the elements of the Kabbala are to be shown in the Zend-Avesta and its Commentaries." —*Franck*, 262 ; *Kleuker*, 48 ff.

"The Metaphysical ideas which are the basis of the *Kabbala* are not borrowed from the Greek philosophy nor did they spring up in the heathen or Jewish Schools of Alexandria, but were transplanted there out of Palestine. Even Palestine, or at least Judea proper, was not its cradle ; for we find it, it is true in a less abstract and less pure form, in the unbelieving chief city of the Samaritans and among the Syrian Haeretics. The actual substance of these ideas, the relationship between them, remains ever the same."—*Franck*, 259, 260.

The Kabbala (Sohar) occupies itself with angels and demons, paradise and hell, the transmigration of souls, etc. All this part is purely *mythologic* ; these *myths* are borrowed from the *Chaldeans and Persians* ; but the Kabbalists have not failed to exercise their imagination upon them and to amplify the foreign fables *in their own way*. . . . The STARS, the different kingdoms in Nature, the elements, men, their virtues, their passions, finally everything material and intellectual in Nature, finds itself under the influence of *angels or genii* (compare the Arabian Nights and Hebrew Testament).—*Munk's Palestine*, 522.

The Gnostic Emanation-doctrine existed in the

time of the Apostles¹ and was widely spread; while the writings of Paul and John show that *that higher and secret doctrine of Judaism* was no result of the Alexandrian philosophy. John's writings presuppose the existence of a body of secret doctrine which can be no other than the Kabbalistic.—*Kleuker*, 77.

The Kabbalist Rabbins quote constantly from the Old Testament, just as its texts are interwoven with every page of the New Testament.—Compare *Franck*, *Die Kabbala*, 126, *et passim*; *Rosenroth*, *Kabbala De-*

Matth., xiv. 2. The POWERS. The Magnates of the Codex Nasaraeus.—See *Matth.*, xvi. 17; xxvi. 63-65; xxviii. 19; *Hebrews*, i.; *Spirit-Hist.*, 254.

It is difficult to account for the existence of *so much Gnosticism* in Matthew, Luke, John, the Apocalypse, and the Epistle to the Hebrews, unless early Christianity had previously been *full of Gnostic Ideas!* That the Gospels are not *exclusively* Gnostic may be attributed to the *fact*, that the *first* followers of Jesus did not believe in his divine (Gnosticism) nature, but considered him a man in whom the POWER of God was partly manifested, who opposed the Rabbis, and fell a victim to that party which favored TRADITION.—*Mark*, vii. 13; 1 *Cor.*, i. 24. He opposed the tendencies of the priesthood and the superstitions of the past! However, since the Jew-christians denied the *Divine*, and the Gnostics the *Human*, in Jesus; if both had had their way there would not have been anything left of the primitive "Church." So it made head against both at once, claiming for Iesus *Two* natures! If they had not done this, there would have been no "Church" at all; after the *split* nothing would have been left of it. Its UNITY was its vitality, the only guaranty of its power. But the split between the Hellene and the Hebrew Christians could not be avoided. See *Israelite Ind.*, II. 287, 288; *Graetz*, iv. 97.

"The HUMAN nature of Iesus was too *deeply impressed upon all the Gospel History*, and perplexed the whole school, as well the precursors of Gnosticism as the more perfect Gnostics. His birth and death bore equal evidence of the unspiritualized materialism of his mortal body. They seized with avidity the distinction between the Divine and human nature; but the Christ, the Aeon (Aïōn), which emanated from the pure and primal Deity, as yet unknown in the world of the *inferior creator* (the Demiurg), must be relieved as far as possible from the degrading and contaminating association with the mortal Iesus. . . . The Christ, therefore, the Emanation from the Pleroma (the splendid abode of Light), descended upon the man Iesus at his baptism."—*Milman*, 209. In him was all the Plērōma of the "Divine nature" carnally.—*Paul*, *Colossians*, ii. 9; *Greek*; *Tischendorf*. According to Basilides; the Christ the *first Aeon* of the DEITY descended on the man Iesus at his baptism.—*Milman*, 211. Cerinthus held that *after the baptism* of Jesus, the "Anointed" descended upon him in the form of a dove.—*Irenæus*, I. xxvi.

nudata, passim, the Sohar, and Sharpe's transl. of Griesbach's New Testament.

“Meuschen has in his work which appeared at the beginning of the preceding century—*Novum Testamentum ex Talmude illustratum*—exposed the striking similarity in the form of the Evangelist parables and doctrinal-discourses with the Talmudic ; and yet earlier the Englishman Lightfoot called attention to the fact that the style, idiom and manner of thinking (*stylum, idioma, loquendi, formam normamque*) of the Rabbins (the learned writers of the time of the Apostles) is reflected, as in a mirror, in the *Evangelis and Apostolic Epistles.*”—*Hundert und ein Frage*, p. xvii.

The Saducees and the other Jewish sects during the time of the second temple were more or less imitations of the Pythagoreans and Essenes. The Pythagoreans were a sort of pattern to the Essenes. Of both the moral purity is well known. Rabbi Gamaliel had a school in which 500 Jewish youths were instructed in Greek science. The Essenes were acquainted with the Grecian learning and wrote even historical and other works in Greek which are lost.—*Ehrmann*, p. 26. After the return from Babylon, the High Priests, who at that time held the highest rank in the state, encouraged Grecian culture.¹—*Ibid.*, 18.

The Pharisees were believers in the doctrine of the transmigration of souls. This is *heathenism*. Pythagoras, the Egyptians, Hindus and others held this

¹ Jonathan the Hebrew Highpriest informs the Spartans by letter, that the Bible showed the Jews and Lacedaemonians to be of kin : “for we believed it from the Sacred Writings.”—*Josephus, Ant.*, xiii. 9 ; xii. 5. Areus the Spartan king said he had found it in some writing that the Lacedaemonians were of the kindred of Abraham. See *1 Maccabees*, xii. 8, 9.

belief. Their *fasts, washings and ablutions* are similar to the *heathenism* of the Greek Mysteries. The Essenes held that Fate governs all things.—*Burder's Josephus*, II. 391 ; see *John*, xiii. 1. This is the doctrine of the Greek dramatists ! The Pharisees are mentioned as prominent about 150 before Christ.—*Josephus, Ant.*, xiii. ; *Burder*, II. 415. They delivered to the people a great many observances *by succession from their fathers*, which are not written in the Laws of Moses.—*Josephus, Ant.*, xiii. 18. This is the foundation of the Targums, Midrashim, Mishna and Talmud. The Sadducees were no better than some of the Greeks and Romans for they denied a *future state*. Neither did they believe in angels. They also denied the observances that were *not written* in the Laws of Moses.—*Burder's Josephus*, II. 414, 417 ; III. 135. The punishments in Hades and rewards they take away.—*Josephus, Wars*, II. 7. The Essenes avoided swearing. Their word was better than an oath.—*Josephus, Wars*, II. 7. Christ follows the Essene *mode*, in *Matthew*, v. 34, 37 ; xxiii. 16. A priest (of the Essenes) said grace before meat.—*Josephus, Wars*, II. 7. Christ did the same.—*Luke*, xxii. 19. They were prophets.—*Wars*, I. 3 ; II. 7. So were John the Baptist and Christ. The Essenes taught the immortality of souls.—*Josephus, Ant.*, xviii. Christ taught the same. *They did not store up treasures*.—*Philo ; Bohn*, III. p. 523. Christ taught the identical doctrine.—*Matthew*, vi. 19. They had among them no makers of weapons. Christ was opposed to using the sword.—*Matth.*, xxvi. 52.

When thou hast a Reception call poor, maimed, lame, blind, and thou wilt be blessed, for they cannot

requite you ; verily it will be repaid thee in the Resurrection of the Just.—*Luke*, xiv. 13, 14.

Lust not after gold, silver and this world's wealth ; because this world will perish, so that also its wealth will be destroyed and its things (interests) effaced.—*Codex Nazaraeus*, I. 27.

Do good to the needy and afflicted, and be to him a help.—*Ib.*

When you shall give a gift, my Elect, do not have witnesses present ; for if you shall have brought witnesses, that (gift) will not be regarded as a benefaction.—*Ib.*, I. 31.

If you shall have given with your right hand, let your left not know of it : if with your left you shall have given, let your right know it not.—*Ib.*

Whoso shall have given will receive, and whoever shall have given property for interest *on the capital*, shall be deprived of it.¹—*Ib.*

Whoso shall have liberated a captive, him will the Apostle of Life lead!—*Cod. Naz.*, I. 31.

No one of the Others who are named Gods (Planets), no man or "Lord" can be good, but only God alone.—*Hermes*, vi. 55. Compare *Matthew*, xix. 17.

To be a *good* man is impossible, God alone possesses this privilege.—*Plato, Protagoras ; Cary*, 274. There is none good but one that is God.—*Luke*, xviii. 20.

"Love your enemies."—*Christ*. "Not conceiving violent enmities for trifling offences, but *slowly* indulging slight anger for great offences."—*Plato, Phaedrus ; Cary*, 307.

Near six centuries before Christ the Chinese phi-

¹ Compare *Luke*, vi. 34, 35 ; xii. 15 ; xvi. 14 ff.

losopher Confucius said of his doctrine "that it was simple and easy to comprehend" (*Lûn-yù*, ch. 5, § 15). To which one of his disciples added: "The doctrine of our master consists in having an invariable correctness of heart, and in doing toward others as we would that they should do to us!" (*K.*, 11).—*Pauthier, La Chine*, II. 375. See *Söd*, I. p. 37.

The Two Commandments of Christ are taken verbatim from Deuteronomy, vi. 5, and Leviticus, xix. 18.—*Hunt*, 67.

And thou shalt love Iahoh thy Alahi with all thine heart and with all thy soul and with all thy strength.—*Deut.*, vi. 5.

Thou shalt love thy neighbor as thyself!—*Levit.*, xix. 18.

Tell me also this, who it is who brings about the re-birth!

God's Son, the only man, through the will of God.—*Hermes*, xiv. 21, 22, 23.

Reveal to no one the idea of the re-birth!—*Herm.*, xiv. 89.

Simon ben Iochai died some years after the destruction of Jerusalem, in the beginning of the second century; and the Sohar was partly written down by his scholars from his teachings, partly added to by others in later times.—*Franck*, 70, 67, 88. He really delivered to a small number of scholars and friends, among them to his son, the metaphysical and religious system which forms the basis of the Sohar. This was originally delivered as a mystery not to be published, but verbally communicated. These traditions with notes and commentaries came from Palestine to Europe toward the end of the thirteenth century.—*Ibid.*, 88. Simon ben Iochai himself says

he had predecessors.—*Franck*, 97. He repeatedly tells his scholars what the COMPANIONS have taught in the old works. He particularly cites Ieba the Old, and Hamnuna the Old.—*Ibid.*, 96, 95. The Mystical-allegorical mode of teaching was already prevalent in the time of Ptolemy Philometor, B.C. 150.—*Jost*, I. 371; compare 393. Iamblichus wrote of the Mystery of the Egyptians. The oldest part of the Kabbala is the “BOOK OF THE MYSTERY.”—*Franck*, by *Gelinek*, p. 89, 80. The ancients were not satisfied to let religious conviction alone, but, moved by the genius of priestcraft, they made that which was already a mystery a still greater one. The New Testament was conceived in the shadow of MYSTICISM—under the influence of the early Mystic Philosophy. The writings of Philo are tinged with it, while the Kabbalist Books and the New Testament are filled with it.—*Gelinek. die Kabbala*. 221 ff. 249 ff. 215, 283, 285, 287, 81; *Muiman*, ch. 5, p. 207, a. Hence the perpetual use of the word “MYSTERY”¹

¹ These are divine and sacred MYSTERIES which we have seen and heard. We are not further permitted to relate other MYSTERIES of God.—*Evang. Nic.*, xi. (xxvii.).

By thy “LIFE,” thy “LIFE,” O Apostle of Life, disclose to us the arcana of the journey!—*Cod. Nas.*, III. 53. In MYSTERIA et symbola quis me conjecit, quis me conjecit in mysteria et symbola?—*Ibid.*, III. 197.

The Mystery of the seven stars.—*Rev.*, i. 20. *Irenæus*, I. 3. The word MYSTERY occurs frequently in the Kabbala.—*The Sokar, Book of the Mystery*, i. 1; *Idra Rabba*, xxvi. 513; xxxii. 688; xxxiii. 715. “This is the MYSTERY of the Unknown HEAD, which comprehends the ‘Head non ens’ and ‘Macroprosopus’ under a hidden MYSTERY, and conceals their MYSTERIES and conformations.”—*Kabbala Denudata*, II. 103. “The MYSTERY of Microprosopus, who is called Tree of the knowledge of good and evil.”—*Ibid.*, 105.

I inquired of one of the Angels . . . who showed me every SECRET THING concerning this SON of the MAN.

By revelation the MYSTERY was made known to me; the MYSTERY of the Anointed; the MYSTERY which was concealed (since the ages) in the God who created all things.—*Ephesians*, iii. The word MYSTERY occurs in the Book of

in the New Testament! The clergy and Mysticism are inseparable; for Mysticism has enabled the priests to encumber the path of religion for the laity, while it has increased the power of the ministry. Reason is defied, truth perverted, and monstrous doctrines thrown in the way both of God and man in the name of Religion, Mystery and Revelation.

Who is Mithra? He is Belus Minor. Who then is Bel Minor, or Bel the Younger? He is the "Son of the Father." Who is "Baal with the wings and tail of a DOVE"? He is the SPIRIT of Alah or Alahim, HOVERING over the face of the waters of Chaos. What are the DOVES of Nah, Noh, Nuh? They are emblematic of this same Baal-Adonis-Bel-Noah, the SPIRIT and WATER-god. Who then is the First-born? It is this God of LIGHT, WISDOM, WATER, SPIRIT and LIFE; the Only-begotten Adonis, Bel *Minor*, "SUN that the eye sees not, but the mind alone reveals to us;" the *Concealed* SPIRIT of Glory and Radiance that was Elect with the Father before the foundations of the world—— Before Abraham was I AM. IAHOH possessed ME (Iaō, Amon, Minerva), the BEGINNING of his way. When no Depths existed I was brought forth; when no FOUNTAINS abounding with WATER. Then I was BY

Enoch, *passim*.—*editit Laurence*; and *Murray*. It occurs in Irenæus, I. constantly; and in the Epistles, 2 Thess., ii. 7.

(One of the Angels) showed me every SECRET thing concerning this Son of the MAN.—*Enoch*, xlvi. 2. When the Catechesis is recited, if a catechumen ask you what say the Teachers, say to him nothing publicly. For we deliver to thee a MYSTERY, and hope of a life (aiōn) to come.—*Cyril, Preface*, vii.

The Persians had "an uninterrupted succession of persons instructed in their sacred MYSTERIES from the time of Zerdusht."—*Univ. Hist.*, v. 161. The more important secrets of the Mysteries were not revealed to all the priests even, but to those only who were most approved.—*Clemens, Strom.*, v. 670. Paul, having been caught up to the third heaven and paradise, heard MYSTERIOUS words which it is not permitted to tell to man.—*Cyril of Jerusalem*, VI. x.; 2 *Cor.*, xii.

Him, One brought up WITH Him (*Prov.* viii. 30 ; *John*, i. 1)—the Elect and ANOINTED One : Who is the Image of the Invisible God, the FIRST-BORN of the whole creation ; for by him were all things created ! All things were created *by him and for him !*—*Coloss.*, i. 15 ff. “For the WISDOM is the Oldest Image of God.”—*Philo Judaeus, de plant. Noe*, p. 217.

This is the Orphic EROS (the First-born), the God of LOVE appearing like the Roach Elohim upon the chaotic waters. This is the Heptaktis (Seven Rays), SABAOth, with his Seven Rays of Light (Adonis), Bacchus (LIGHT, LIFE and WATER) torn by the Titans into SEVEN pieces, WISDOM, Helios Noetos, Logos and Anointed ! The Glory of ADONI shone in the Shechinah, and the Splendor still invests the head of Jesus.

Where then was the Scriptural Christianity of the 2nd century ?¹ It was rooted in the LIGHT and LIFE of the *primitive* Gnosis. 2

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CODEX OF THE NAZARENES OR BOOK OF ADAM.

This world will become light, by the ministration of Fetahil !² Now Fetahil came nigh, and, the heaven of water having been borne up on high, spread out the firmament : the earth having been thickened to a continent.—*Codex Nasaraeus*, pp. 65, 67.

In the name of the Supreme LIFE, of light, the newest of creations, supreme of all works. This is a Mysterious and principal (primaria) congregation (concio) of living doctrine, ancient, and no other is prior to it ! When Ferho³ had proceeded forth

¹ It was not till the Second century after Christ that the Combination of Orientalism with Christianity was matured.—See above, p. 32.

² Fetahil Genius ab Abatur procreatus.—*Norberg, Onomasticon to Cod. Nas.*

³ The Second Ferho is Rex Lucis, King of Light,—*Mano.—Norberg, Onomasticon*, p 15.

through Ferho, when Aiar had come forth through Aiar, and when Iuro had existed, Lord of Splendor and of light luminous and extraordinary, prior to which no other existed, from this came forth Iordanus Maximus, living waters and lives poured out into the region Aiar which LIFE held. Which LIFE indeed disposing (arranging) itself into the similitude of the Lord Mano, from whom it had come forth, used prayer that will avail it (him). On the first petition, the Genius Oeconomus, that is, the Demiurg (Creator), came forth, who "LIFE the Second¹ from LIFE THE FIRST" was called! But in JORDAN, born from LIFE, in this First JORDAN that was effused into the Region of Light, this "Second LIFE" was constituted (created).—*Codex Nasaraeus*, I. p. 133.

In the name of the Primal *Concealed* LIFE veiled in a secret place; in the name of the Aeons Mano and Demuto; in the name of my father, the Messenger of Life, and of the learning of the Genii,—

With my father (Life), my mother (the Spirit), was I² taking health (salutem) from Them.—*Cod. Nas.*, I. 285.

My Parent, Life, answers: Arise, go, Our SON FIRST-BEGOTTEN, ordained for all creatures!—*Ibid.*, I. 287

In the name of the Supreme LIFE. I take my stand on high, in the words of the highest and most potent Aeon, who has Seven Sceptres, I stand! Above with my Associates I stand, shining in the garment of the Lords (Dominorum), resplendent by the agency of the Genii.—*Cod. Nas.*, III. 59.

¹ The Anointed is called "LIFE born of LIFE."—*Cyril of Jerusalem Cat.*, IV. v.

² Super quem videris Spiritum descendere, et manere in illo, ILLE est!—*Johs*, I. 33.

Ye, about to leave your bodies, will not be able to ascend without pure oil ; since That which has come from the House of the Supreme LIFE, the Resplendent WORD, is precious and is *pure!* Whoever without pure oil desires to ascend will receive sixty-one strokes. Then he will ascend and amongst the creatures of Light he shall see Iavar Zivo, lord of Life, and the First VINE! Iavar, Messenger of Life!—*Cod. Nas.*, II. 281 ; III. 59. But in that day when heaven and earth shall be consumed, heaven and earth, your habitation, in which Seven Stellars, apostate (rebellious) all, Spiritus, Messias, Sol, Luna, have resided, shall perish, just as also all the Seven Stellars, also the sons of man, who have professed (confessed) the Spiritus, the Messias, the Deus (Sol) and the MOTHER of the Spiritus, shall perish!—*Cod. Nas.*, II. 149.

But the souls (LIVES) of the Nasarenes who have not eaten the food of the children of the world, who have not contaminated themselves with impurities, nor been affected with plague and uncleanness, suffering with pest and uncleanness, nor defiled themselves with the works of the world, sojourning in the dregs of the world, (these) shall ascend (to light) ; but those who have done these works, their families and souls shall depart into burning fire together with the " Spiritus," the " Messias " and the 12 Stellar (Gods, or Zodiacal Spirits).—*Cod. Nas.*, II. 253.

The Ancient of days sat . . . the hair of his head as pure wool . . . his WHEELS, burning fire! One like a son of Anos (man) came to the Ancient of days. . . . And to him was given dominion, etc. etc. The ANOINTED, the PRINCE!—*Daniel*, vii. ; ix. ; *Eze-*

kiel, i. The appearance of a MAN above upon the throne. But from the aspect of His loins and downward I saw as it were the appearance of fire. This is the appearance of the similitude of the "Glory" of Iahoh.—*Ezekiel*, i. 26–28 ; x. 2.

The hand of Adoni Iahoh. . . . He put forth the appearance of a hand.—*Ibid.*, viii. 13.

Heuah (The Female Principle) says : I have borne a MAN, namely, Iahoh.—*Gen.*, iv. 1 ; *Spirit-Hist.*, 254, 255.

"Chrāstus . . . the Son of the FATHER ;"—the Son of the MAN.—*Lucian*, iv. 358–363 ; *Matthew*, xi. 27 ; xiii. 41 ; see *John*, x. 30 ; xii. 45 ; *Spirit-Hist.*, 117, 248.

But when the Son of the MAN (Abatur, the Man) shall come in his Splendor, and all the angels with him, then he will sit on the throne of his Splendor. Then the JUST shall answer to him, saying KURie (King of *Light*)! And the KING shall answering say :—*Matthew*, xxv. ; *Tischendorff* ; Written partly in Galilee by the Nazarene Kabbalists. See p. 24, 25, 28–31, 66.

Ubi . . . vir excellens, natuque major coeli et terrae conditore ?—*Cod. Nas.*, II. 47, 49.

Where is the Superior MAN, and Older than the creator of heaven and earth ?

Vidi Vitam aeternam, . . . vidi caliginem, vidi lucem, . . . vidi virum excellentem, coeli terraeque conditore natu majorem.—*Cod. Nas.*, II. 57.

I (Denanukt, = Noah) have seen the LIFE eternal, I have seen Darkness, I have seen Light, . . . I have seen the Superior MAN, who is Older than the framer of heaven and earth.—*Nazarene Codex*, II. 57 ; *Norberg's Onomasticon*, p. 40.

I am the true VINE, and the "Superior Father" (Abatur) is the Husbandman!—*John*, xv. 1, in the light of the Kabbala and the Codex Nazarene.

The "LIVING Father" (Abatur, who is the Third LIFE of the Kabbalists) sent me!—*John*, vi. 57; See p. 56.

Qui Fetahil Et Qui, relicto quem procreaverat mundo, ad Abatur suum patrem contendit.—*Codex. Nas.*, II. 123.

Fetahil who, having left the world which he had created, goes to Abatur his Father! See also *John*, xiv. 28, xvi. 5, 16, 17, 28, xvii. 5, viii. 21, 22 ff:

When ye have lifted up the Son of THE MAN then ye shall know that I am (he).—*John*, viii. 28; *Tischendorff*.

I am the LIGHT of the world!—*John*, viii. 12.

Who is this "the Son of THE MAN"?—*John*, xii. 34.

"The ANOINTED," the Son of "The LIVING God."—*Matthew*, xvi. 17.

The Ancient of days, the most Concealed (satimah, abstrusissimus) of all.—*The Kabbala; Idra Rabba*, VIII. § 111. In the Spirit, which is concealed in that Cranium (of the White Head), are expanded Fire on one side and Air on the other side. And subtile Air is over it on this side and subtile Fire on that side.

And that Air is the most occult thing of the Ancient of days.—*Idra Rabba*, § 542, 541, *Rosenroth*.

The Ancienter of the ancients is the *Concealed* of the concealed.—*The Idra Rabba*, iii. 36. All things are Himself, and Himself is *Concealed* on every side.—*The Idra Rabba*, x. 171.

Thy FATHER who is IN SECRET.¹—*Matt.*, vi. 18, 7.

¹ The Propator (God the Father) is known to him alone who was born from

The *Secret* FATHER who dwells in Light, has a Son, Christus or the Heavenly Man.¹—*Bardesanes*; *Franck*, 254; *Ephrem*, 55. Hymne, p. 755. “But Christ descending into Iesus he began to perform miracles (Virtutes) and to cure, and to announce the *Unknown* FATHER and to openly confess himself the SON of the First MAN.”—*Irenæus*, I. xxxiv. p. 137. The WHITE HEAD, the Ancient of the Ancient, in whom the Kabbalist Trinity is united.—*Franck*, 138.

The nose of the “Ancient of days” is LIFE in every part.—*The Sohar*, *Idra Rabba*, § 201.

Senior seniorum occultus occultorum! Ipse Senior

Him, namely to the Only-begotten, that is, to the MIND.—*Irenæus*, I. p. 13. Paris, 1675.

No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, he hath declared Him.—*John*, i. 18; vi. 46.

No one knows the Son except the Father; and no one knows the Father except the Son and he to whom the Son is pleased to reveal Him.—*Matthew*, xii. 27. Saturninus quidem similiter ut Menander unum PATREM INCOGNITUM OMNIBUS ostendit.—*Irenæus*, I. xxii. p. 118. ed. 1675. They say that the Propator is Invisible and nothing can comprehend Him. He is in *silence*, in much quiet and in immense Aeons of time.—*Irenæus*, I. i. 1. “But the MIND alone was delighted seeing the FATHER.”—*Irenæus*, I. i. p. 13.

Simon Magus and Menander held “One FATHER UNKNOWN to all.”—*Irenæus*, I. xxii. p. 118. 1675. Esse quoddam primum lumen in virtute Bythi, beatum, et incorruptibile, et interminatum. Esse autem hoc Patrem omnium, et vocari PRIMUM HOMINEM. But they say that MIND is His forth-going SON, SON of HIM emitting HIM, and THIS is SON of MAN, Second Man!—*Irenæus*, I. xxxiv. p. 134, Paris, 1675.

¹ Est enim super te Pater omnium primus Anthropus, et Anthropus filius Anthropi.—*Irenæus*, I. xxx. The Propator is known only to the Only-begotten Son, the MIND (Nous).—*Irenæus*, I. ii Paris, edition, 1710. Benedictine.

Reputans vero secum Adam quod suo filio Fetahil pater ejus Abatur praeceperat.—*Cod. Nas.*, II. 123. Prout Fetahil computaverat et Abatur ejus pater praeceperat, geminum masculini et feminini generis Havah (Heuah) peperit.—*Cod. Nas.*, II. 125, 127. Vir Novissimus is Fetahil (Son) of Abatur (the Man).—See *Cod. Nas.*, II. 127. Misericordia vero commotus fuit Vir Novissimus, cujus sermo novissimus eorum quae novissima sunt mundi.—*Cod. Nas.*, II. 127. Spiritum quem Fetahil immisit.—*Ibid*, 129. The “Spirit” of God omnipotent made all things.—2 *Esdra*s, xvi. 68.

seniorum vocatur Arich Anpin (Long of face) ; but He who is *exterior* is called Sair anpin (Shortface), in contradistinction to the decrepit Sacred ANCIENT.—*The Idra Rabba*, iii. 36 ; v. 54.

From the Beginning the Son of the MAN (Waled Sabea) existed *in secret*.—*Book of Enoch*, pp. 45, 50 ; *Matthew*, vi. 18.

The Christian dogmas offer numerous affinities with those of the Kabbalists.—*Munk, Palestine*, 567. See the Kabbalistic numbers in Revelations.

In the name of the Supreme LIFE, the FIRST. Brightness has arisen and LIGHT, Life : and the Messenger of Life has appeared! . . . Life has appeared to the world ! And the splendor and LIGHT of LIFE having been seen, the sea turns itself (back), Jordan retires—

Cedars of Lebanon, for whom were ye broken ? Earth, whom seeing, wert thou agitated ? King of the Sea, seeing whom hast thou fled ! Depths of the sea, for whom were ye disturbed, and for whom did ye prepare the swellings of the sea ? On account of the Splendor and the Light of the MESSENGER OF LIFE ! . . .

Your name, O LIFE, we have not mentioned, nor have we known fear of Thee ! This LIFE is of LIGHT, which, (*when it was*) *declared*, the proved by well-doing celebrated. Said the MESSENGER OF LIFE : I have come to dwell with you, to place you also in the LIGHT of LIFE.—*Codex Nasaraeus* (Nazarene Gospel), p. 321.

Christianity is an *Oriental* religion transplanted. Even with its somewhat mutilated proportions in the English version it still preserves its Oriental Gnosis and its Kabbalistic similarities.

Gaining ground toward the centre of the spirit-history of man, the reader has pierced through Judaism by the way of the Mysteries, and advanced to the earliest sources of the Jew-Christian's belief.

CHAPTER III.

RELIGIOUS CIVILIZATION.

Quod autem, ut plurimum, ad praestantissimam vitae rationem conferat.—**PHILODEMUS, de Vitiis et Virtutibus oppositis.**

Diliges **KURION** Theon tuum ex toto corde tuo! Diliges proximum tuum, sicut teipsum.—**MATTHEW, xxii. 37, 39.**

It is unnecessary to sum up. The reader remembers the description of the Mysteries in the first volume of the *Sōd*. He sees where the Old Testament issued forth from their midst, bearing the *Jerusalem* flag.¹ Then the religious picture changes, and Galilean and Jordan Nazarenes come upon the scene proclaiming the use of oil, the worship of the "Anointed," the healing of the sick, the casting out of demons. Finally Jordan's waters overflowed a *district*, and created a Church. The rabbinical mode then perpetuated itself in the Christian, Romish and Reformed churches.

It would not have required an excess of intelligence to have reflected that the Hebrews, Phoenicians, Egyptians, Ionians, and Greeks, living all

¹ The greater the religious claims, the better the position for extending the power of Jerusalem.—*Zachariah*, xii. 2, 8. Jerusalem's ecclesiastical and political supremacy are the *theme* of the Old Testament.

together in the eastern corner of the Mediterranean, must have *thought in common* and had the same religious philosophy. Then came the Jewish doctors and the schools of the Pharisees succeeding to the teachers of the Mysteries. To these ancient Rabbis we are indebted for the Old Testament very much as it now stands. At last the Oriental Gnosis makes its way into the midst of Judea; the cities of Galilee and the fords of Jordan gather up its inspiration. It associates itself with the mysteries of the Kabbala, with the conception of the MAN and his Anointed SON.¹

The New Testament is the Midrash of a haeretical sect—a beautiful wild-flower of the Rabbinical theology, watered by the Jordan and tended by men of a party hostile to the Pharisees. We are not bound by the precedents which antiquity affords in science, philosophy, religion and laws during centuries when the grossest ancient superstitions prevailed. The creeds are formed in some rough natural order. One follows the other to its grave among the religious systems which time has destroyed. On its *natal soil* Christianity has *faded away*² before the Moslem creed, and like Buddhism, struck root in foreign lands. There it has been fostered and built up—a mingling of the living and the dead, of truth

¹ See Ezekiel, Daniel, the Jezira, the three oldest books of the Zohar, and the New Testament *passim*.

² Spiritus, Messias et SEPTEM STELLARES in suis curribus similes sunt muscis quae ori aheni insidentes, prae calida et ad eas pertingente exhalatione, agitando suas alas, in ahenum praecipitant.—*Cod. Nasar.*, II., 17.

Quo autem die consummabuntur coelum et terra, terra et coelum, sedes vestra, in qua Septem Stellares, apostatae omnes, Spiritus, Messias, Sol, Luna hospitati sunt, peribit, quomodo etiam omnes Septem Stellares, item filii hominis qui Spiritum (Ruacha), Messiam, Alha, Matremque Spiritus professi sunt, peribunt.—*Codex Nasar.*, II. 149.

and error, a practical working system wrought out of man's time-honored mental efforts and superstitions, confirmed by blind faith, unhesitating ignorance, and a cloud of priests from Oxford to Rome laboring for daily bread, for ecclesiastical preferment, ploughing the soil of other people's consciences¹—till from some height of ancient rabbinism a portion of neglected truth gives way, making a ruined Goldau of their work. It was an error to leave the Church exposed to land-slides of truth.

If one should attempt to write the basis of a new religion, he would fail; for religions have been the works of society, superstition, and conventions of the clergy, in particular portions of the globe. This age is unfavorable to such an attempt, *unless performed in convention*.

We shall briefly glance at the religious aspect of power, and its proper management. If religion is at variance with human power in any respect, but a poor account can be rendered to its Maker by this planet. But by the coöperation of religious conviction with human power, with the power already inherent in existing facts and realities, unity and harmony are restored to its operations on earth and a better account can thus be rendered of the whole.

¹ See Howitt's *Hist. Priestcraft*, New York, 1833, p. vi, 116, 117, 187.

It is not intended here to intimate that priests are not now necessary to certain classes. The religious instinct, such as it is, must be represented. According to Napoleon, the merit of the priests consists simply in the ministration of the consolations of religion. It is the *excess* of hierarchy which we deplore, the turning the human conscience and credulity into a patrimony, rewarding ambition, dexterity, or success. A hierarchical establishment, with power, is opposed to the spread of truth and to that mental growth* which God has authorized in giving us the faculty. An establishment, like a party, offers rewards only to those who *conform*.

* See *London Times*, Dec. 22, 1850: *Le Pape et le Congrès*, 9, 10, 11.

If the sun is the agent of the Supreme Being and the planets his ministers, why not man, men each with peculiar powers, fitted for different spheres of usefulness! Religion must then recognize the *facts of human power*, and philosophy direct its management and exercise.

Man is older than the institutions that he made, the social and religious institutions which he has created with an infinite variety, changing with the nature of races and the progress of centuries. He is superior to them because God gave him *the control over them*. Our institutions ought then to be adapted to the protection, relief, preservation, and development of human power, the effectuation of its efforts, and the concentration of *the power gained* to further results. We want a religious *sentiment* suited to all classes of minds, one that will justify each individual in the minds of others, and protect him from censure in the enjoyment of his peculiar views. We need a belief in the *Divine Mission of other men*—the *Mission* of those with whom we cannot agree. Natures, physiques, temperaments, powers, all differ by divine appointment! Existence is a warrant for the development of *the individual* on the basis of the particular nature with which God has clothed him. The *conviction* of the *especial fitness of each to know best his own peculiar nature and powers* explains the position of one to another. It is only from the *conviction* of their *Mission* that men will be induced to voluntarily grant others space for the display of talents that they are by nature unfitted to comprehend or appreciate.

Judge not, because you are not competent to judge. You only infer *according to the bent of your own nature*; you cannot fairly consider the thoughts,

motives, or causes that influence a different nature from your own, but only what you yourself would do under the same circumstances. Doing unto others as we would think it right for them to do to us often works injustice. It subjects one *to be judged by another's standard*—a standard in reference to which he was not created! Do unto others more good sometimes than you would wish done to yourself, for one is no standard to judge another by. God would not exhibit his power uselessly or without an object. As He has designedly manifested it in the garb of *created beings and things*, this POWER is the immediate object of religious regard, and veneration! To society is confided its preservation, cultivation, training, development, so that it shall produce the greatest and best results.

Power has its MISSION! All that it requires is orderly arrangement and government, or restraint, refined and detailed enough that the *mission of every one* may be accomplished. This brings practical religion to its main object, for which the Supreme Being implanted the religious sentiment in man! Government! On this subject the religious sentiment may legitimately spend itself—government; not merely self-government, which consists in taking our proper place in the world *and not preventing others*, but the government which governs or should govern society, *regulating human intercourse*, to carry out the design, the WILL, of God. The whole subject of *practical religion* merges in the question of government and the social relations.

In all situations we are more or less controlled by *external circumstances*, our individual will limited by the nature of our powers and modified by our sphere

of action. Society limits us! Let us then incorporate practical religion with the science of SOCIAL ACTION—Social Government and self-government: we propose to sink it altogether, as a separate, distinct, *priestly science*.

The characteristics of power are perpetual alteration and eternal growth. That the superstitions of one age and its idea that *God's providence in the flesh* is all evil should govern subsequent ages is not only wrong, but a hindrance to the free action and development of power which God has put forth and ordained. The laws of development depend on innate vitality and the circumstances in which this vitality is found; and its "spontaneous action" can hardly be wrong, considering the source from which it springs, unless it violates the natural or acquired rights of others and impedes their just development. Still less ought "the course of vitality which God ordains" and "its spontaneous and healthy action" to be annulled by the antiquated superstitions of the Mysteries and the purifications, fasts, vigils and other chaste observances of the Mystae and the Pharisees.

We are acting for our Maker! But no one can have a consciousness of this without exerting himself to place humanity on a footing sufficient for the development of *individual* fruits. What man can feel that he *acts for God* unless he enables others to develop, each in his way, the mind and spirit that is in him! What men want, in order to treat others properly, is to feel a religious veneration for God's POWER, which He exhibits in individuals! Respect, aid and protect them, because of the life and the power that God placed in them!

The body must first be attended to and the physical claims protected and guaranteed by government, laws, tribunals, police, hospitals, almshouses, a national intelligence department for the oversight and employment of labor, proper laws concerning the domestic relations: everything must be not merely done *but done rightly*, and then you have only prepared a sphere for the mind and power of mankind to begin to develop themselves with freedom, and to furnish to God and the world the fruits arising from natural, harmonious and legitimate *action*.

It is in vain, or comparatively so, to exert power *unless this is done rightly*. The work will have to be done as it has been done over and over again by man after man, generation after generation, century after century, nation after nation, until *not the whims and prejudices of men are satisfied*, but rather until the *designs of God* are so fulfilled that the practical result attained is sufficiently correct to take its place among the imperishable bulwarks of human progress, as an enduring *basis for further creations*.

By new facts God has never ceased to create this world! The work continually goes on by the operation of the already constituted elements in the creation of new ones. What you or I add produces its result, and enters into the Almighty Concentration of force that is perpetually accumulating for the production of further results.

Power is a vast agency. Although invisible the mind recognizes it. It perpetually reappears in embryo.¹ Its *manifested* form and condition have had no previous existence, and its life looks to the future: if it is not made to accomplish good it works evil. It

¹ Neos and presbuteros.

is the duty of leading minds, if not to guide it, certainly to hinder it from being destructive!

The basis of the world is power! It lives in us and in everything. From the beginning it came forth from God, and was uttered in the philosophies of great teachers and prophets of the ancient world. God has not placed it here to remain inactive, it strives, creates, institutes. So long as the world is filled with it so long will its efforts continue, for power expresses the will of God.

Are there not Supreme Powers?



APPENDIX.

I.

K A B B A L A .

The Kabbala occupies itself with angels and demons and their different divisions, the different departments of paradise and hell, *the transmigration of souls*, etc. All this part is purely *mythologic*; these *myths* are borrowed from the Chaldeans and Persians, but the Kabbalists have not failed to exercise upon them their imagination and to amplify the foreign fables in their own way. In the visions of Ezekiel we see God upon a throne surrounded with different figures of winged animals; the figures of Ezekiel have some analogy with those which we find represented upon the ruins of Persepolis; . . . The STRAß, the different kingdoms in Nature, the elements, men, their virtues, their passions, finally everything material and intellectual in Nature finds itself under the influence of angels or genii. The good angels are under the command of Metatron (the Angel of the Divine Presence). The bad are commanded by Samael who is the Satan and the Angel of Death.—*Munk*, 522; *Specimen Theologiae Zoharicae*, 1, *Gotha*, 1784.

The Sohar is one of the Cabbalistic books, often called “holy.” We have no certainty about its author. Some suppose that Rabbi Akiba was the author; *some trace it back to one of the great Tannaim before Christ*. This book is full of *Messianic passages*, so that almost all the *Christian doctrines preached by Paul and other apostles are to be found in it!*—*The Israelite Indeed*, I. 218. “The Midrashim are the Bridge from the Old Covenant to the New!”—*Hundert und Ein Frage*, p. xvii. See *The Israelite Indeed*, I. pp. 221, 248, 181.

The Bereshith Rabba, the *oldest part* of the Midrash Rabboth, was *known to the Church Fathers in a Greek Translation!*—*Hundert und Ein Frage*, p. xvii.

“Binding his foal unto the VINE he washed his garments in wine, and his clothes in the blood of grapes.—*Gen.*, 49, 11. He (Jacob) should

have said: 'he shall wash' (as in the future); but he says 'he washed' (as in the past); that is, he washed from the very creation of the world; and who is it? It is the king Messiah. The king Messiah has been appointed to reign over all hosts, to break their powers above and beneath (in heaven and on earth). Further it is written: 'And the SPIRIT of Alahim moved upon the face of the waters.' *This is the SPIRIT of the king Messiah*, who, from the creation of the world, washed his garments in the wine from above."—*Sohar, commentary on Gen.*, 40, 10; *The Israelite Indeed*, vol. I. p. 92. King Messiah is called Zebaoth.—*Ibid.*, III. 61.

NEGO (Necho, Nagah, "light,") is "the Sun," or the Morning Star.—*Burder's Josephus*, II. 208 note. Hanoch (Enoch) is the Angel Metatron who includes (in himself) all the 7 angels that see the face of the KING.—*Intr. in Sohar*, p. 304.

Why is the Archangel Metatron called the *mediating Pillar*? Because he is a *Mediator* between God and the Israelites.—*Sohar, to Numbers*. 101 *Frage*, p. 135. The pillar is emblematic of the Sun.—The Solar radiance is depicted around the head of the Messias.—Metatron is called Princeps faciei (Prince of the face of God).—*Intr. in Sohar; Kabbala Denudata*, II. 304, *Francofurt*, 1684.

And know that that Uriel, before he came into Jacob, came into Hanoch, whence Hanoch, when he had entered into this material world, entered with body and soul into the garden of Eden and ate of the Tree of life: And in the midst of the Tree he found the Book of Rasiel¹ and took it and read it through; from it he composed another book which is called the Book of Enoch. And this very thing is what is written Gen., v. 22, 24, And Enoch walked with God. . . . And when Hanoch was taken up and became the Angel Metatron who includes in himself all angels, etc. . . .—*Kabbala Denudata*, II. 304.

After Adam ate of the Tree of the knowledge of good and evil, and the Serpent had touched him, evil is mixed with good.—*Ibid.*, 309. "Samael (the Devil and Death-angel) and the Serpent his associate."—*Ibid.*, 304.

And yet to-day the Son of David will go out and return from the Garden of Eden into this world to restore the state of the FIRST Adam in the Garden of Eden which he was obliged to restore.—*Ibid.*, 309.

Adam himself occupied the place of the three worlds Bariah, Iezirah and Asiah (Creation, Formation, Fabrication); and all generations *have need to be restored*, even to the coming of the Redeemer and the revivication of the DEAD! Therefore they ascend into the Four Elements, Fire, Air, Water, Earth, and from these into Inanimate, Vegetable, Brute, and Speaking. And when they have thus become plants or vegetables, and living creatures eat of them, then they are exalted: and when again man eats of living creatures then again are

¹ Rasiel is god or angel of the Mysteries (Razi); Angel of the Sun (Aras).

they elevated into a worthier grade and are taken up into man internally. . . .

And this is that mystery, that many of the just die from a disease of the intestines, in order that the world of Asiah (Manufacture) may be purified, according to the mystery of its interiorness (secretness), which restoration notice!—*Ibid.*, II. 310.

“Seir (Oseiris), Hanoeh (Enoch), Abraham, Isaac and Jacob are all the first ADAM.”—*Int. in. Sohar.*, p. 305.

“The first ADAM contained all the souls of the Israelites.”—*Introductio in Sohar.*, pp. 305, 311. “He is the SPIRITUAL LIGHT which combines all the LIGHT of the lives of Israel.”—*Ibid.*, 305. “He (Seir) is called SPIRITUS decisorius, which is his form interiorly; and the CHANGE of the SPIRIT decisorius (“that cuts through the GARMENT”) is Noah.”—*Ibid.*, 305. This only means that Noah is the Equinoctial Point, when the Aether is condensed into RAIN, the external form of the SPIRIT.—*Author.*

Philosophers call the FIRST AIR Anima mundi. But the Garment is higher than the First Air since it adheres closer to the AIN Soph, the Infinite.—*Kabbala Denudata*, II. 236.

For the extension of the light,¹ which denotes judgment out of GEBURAH and descends by a fixed course (fall), happens through the mystery of the Name of 42 letters. . . .—*Ibid.*, II. 241.

Jam vero quoniam hoc in loco recondita est illa plane non utuntur, et tantum de parte lucis ejus participant quae demittitur et ingreditur intra filum Ain Soph protensum e Persona 𐤀𐤏𐤃 deorsum: intratque et perumpit et transit per Adam primum occultum usque in statum dispositionis transitque per eum a capite usque ad pedes ejus: et in eo est figura hominis: Et ab eo prodit mundus bilancis intra Coronam qui est Adam primus simpliciter ita dictus post dispositionem.—*Kabbala Denud.*, II. 246.

Et tunc quoque Arich comprehendetur in Adamo primo, et Seir et Uxor ejus ascendent in locum suum per Patrem et Matrem.—*Kabbala Denud.*, II. 253, 328, 345.

When the SON of the Man shall come in his GLORY and all the holy angels with him, then shall he sit upon the throne of his GLORY!

Then shall the KING (the SON) say unto them on his right hand, Come ye Blessed of my Father.—*Matthew*, xxv. 31, 34.

The KING SUN, the Glorious SON of Hyperion (Varuna).—*Homeris Hymn to Ceres.*

Then from the sun, God will send a KING.—*Sibylline Books.*

The SUN, the KING, the SON of Him that journeys on HIGH!—*Odyssey*, xii.

¹ “Lux Influentialis spiritualis,” the LIGHT of the Spiritual Influence.—*Intr. in Sohar, Kabbala Denud.*, II. 312. Compare *Spirit-Hist. of Man*, 288, 204, 238.

ORUS (Horus) OFFSPRING of the LORD of lords.

The Illustrious ORUS, SON of Atamu (Adam, God).—*Seyffarth Theolog. Schriften der alten Aegypter*, 91, 88.

Zeus destined DIONYSUS (the SUN) for KING.—*K. O. Müller*, 287. The KING the SON of Zeus.—*Euripides, Bacchae*, 601. And the KING shall answer and say.—*Matthew*, xxv. 40.

I heard as it were a voice of a great multitude and as a voice of many waters and as a voice of mighty thonderings, saying: ALALOUA! for KUB reigneth; the God of us, the universal Sovereign.—*Rev.*, xix. 6.

God, the KUBIOS, gives light!—*Rev.*, xxii. 5.

KUB is the SUN.—*Anthon, Curetes; Ritter Vorhalle*, p. 410. Christ's FEAST was on the SUN's day, Iahoh's was on Saturn's day.

But in the NAOS itself (of the Temple at Byblus), on the right as you go in, first lies the SUN's throne; but there is no image of him upon it, for of the SUN ALONE and MOON they show no statues!—*Lucian*, iv. 280. The Hebrews also disliked images excessively, and the Persians were perfectly furious at sight of them.—*Movers*, 66, 157.

Pliny xxix. c. 6, speaks of the God ACHORE to whom the people sacrificed.—*Burder's Josephus*, II. 108. The Hebrew valley of Achor is also the Sun's name. Adonis is invoked as "KOBOS."—*Movers*, 233; *Orphic Hymn*, lxii. 4.

Adonis, at Cyprus, bore the name KUBIS.—*Movers*, 193, 228. The Persians call the Sun KUBOS.—*Ctesias in Plutarch, Artaxerxes*, cap. I. KUBIOS means ADONI (the Lord).

The word KUBIOS identifies Christ with Mithra, just as the Gnostics said.—*Milman Hist. Christ*, 280, 281. It also identifies Christ with Adoni and Iahoh.—*Psalms*, ii. 4; *Hebrew and Septuagint*.

Mithra (the SUN) celebrates the oblation of the BREAD, and puts on the similitude of the RESURRECTION.—*Tertullian de praescript.*, xl. 216, 217; *Spiegel, Avesta*, II. lxxix. lxxii.

The Manicheans held that the Sun, who is Mithra, is Christ himself.—*Augustinus*, cap. 8, *Abhandl.*, 84, p. 534; *Seel*, 487, 457.

Whether The God is ELIOS or KUBIOS of ELIOS (Lord of the sun) and FATHER.—*Plutarch de defect. oraculor.*, vii.; *Numb.*, xxv. 4.

Bad daemons having imitated the statement of Jesus THIS IS MY BLOOD, taught it in the *Mysteries of Mithra*. For you either know or can know that BREAD and a CUP of water are given out in the consecrations of the person who is being INITIATED in the *Mysteries of Mithra*, some words being added.—*Justin Martyr, Apolog. Quid sit Eucharistia*, I. 66; *Hammer*, 161. Tertullian observes that in the *Mysteries of Mithra* they signed the INITIATED on the forehead (like the Christians at the Confirmation).—*Tertullian de Corona*, xv. 216, 217; *Hammer*, 168. *Tertull. de praescript.* xl.

For also in certain sacred rites of some Isis or Mithra, they are INITIATED by a BATH; even their own very gods they consecrate (*carry out*) with WASHINGS.—*Tertullian de Baptism.*, v. 226.

There is a relation between the cup of Mithra and those of Belus, Djemschid, Joseph, Osiris or Bacchus.—*Hammer*, 144, 183; *Athenæus*, II.; *Diodor. Sic.*, I. 98. Mithra, the Old Medo-Arian Sun-god considerably more than a thousand years before Christ, the Babylonian Bel-Mithra, has the lion, serpent, bull, as his emblems. The Bacchic rites existed in Persia.—*Vestiges of the Spirit-Hist. of Man*, p. 201.

NAMES OF THE SUN-GOD.

In India SUNA, god of the sky, is Indra (Sun).—*Wilson, Rigv.*, iii. 34. SAON of Samothrace (in the Mysteries) Son of Jupiter; IASION Son of Jupiter; AZON *lives!* Hercules is risen *from the dead!* Vedic, Suna, Gothic, Sunna, German Sonne, Spartan Asana, Greek Zan, Iasion, Assyrian SAN, Hebrew SHANAH, Sion, Zion, Sanskrit Ahan (Day), SHUN in Tartar and Chinese, Sun in English, SANIEL a Hebrew angel, AZON the Sun in Hebrew.

IASION who obtained so many favors as ye that are UNINITIATED shall not hear!—*Theocritus*, III.

Ceres came to IASION while he slept. She became the mother of Pluto by him. Her Mysteries were withheld from the common herd of men.—*Banks, Theocrit.*, p. 21, *note*.

ISANI is Isis (in India).—*Schedell*, II. 144; *Sir Wm. Jones*.



II.

The Virgin of the Church before Christ.

The masses were convinced of the influence of the Two Lights (*Mar-oth*) of heaven upon the creatures of the earth. Osiris and Isis were named Apollo and Diana in the lands of the West. And when the Christian bishops accommodated things to the spirit of the times, they said: Not Apollo or Diana, not Balder or Freia, but Christus and Maria.—*Nork, Bibl. Mythol.*, II. 343. "The modern Athenians are as superstitious as the ancient; Athene was never more devoutly addressed than is now the Panagia, or VIRGIN."—*Laurent's Tour*, 114.

It was customary at Athens to appoint persons to bear LAMPS at the Promethean, VULCANIAN and Panathenæan games. On these occasions they contended who could bear the torches of the greatest size in the course. The place of running was from the altar of the three gods, Prometheus, Athena (VIRGIN) and Hephaistos. This honor was paid to Artemis (The VIRGIN) called by Sophocles AMPHIPYROS and worshipped as the Moon.—*Anthon. Art. Lampadephoris; Wheelwright, Aristoph.*, I. 185, *note*. According to the Scholiast there were three TORCHBEARINGS

held in the Ceramicus within the city, called by the names of Minerva, Vulcan and Prometheus.—*Wheelwright, Aristoph.*, I. 140.

“They deliver up THE LAMP OF LIFE!”—*Lucretius*, II. 78.

THE TORCH is the symbol of NEW LIFE!

The torch-lighted shores where the “awful Goddesses” foster for mortals THOSE HALLOWED RITES albeit the golden *key* (exclusive power) of which hath come upon the tongue of the ministering Eumolpidae (hereditary priests of the Eleusinian Mysteries).—*Sophocles, Oedip. Col.*, 1049.

Receiving the LAMP sacred to the Infernal Goddesses, O girls.—*Aristoph. Thesmoph.*, 101.

Sacred is the Chorus of Artemis!—*Xenophon, Cyri. Exp.*, I. iii. 13.

Diana was represented in the ancient Mysteries as bearing a TORCH in each hand.—*Buckley's Sophocles*, p. 209, *note*.

Ornaments of the GODDESS and young lambs . . . and the LIGHT OF LAMPS and the other PURIFICATIONS.—*Euripides, Iph. in Taur.*, 1223 ff.

Sacrifice to the LIGHT-BEARING Goddess whatever *the year should produce* most beautiful.—*Iph. in Tauria*, 20. Hephaistos (Vulcan) the noble (DEITY) *skilled in light*.—*Plato, Cratylus*.

But this is the way to the THALUSIA (The Harvest-Feast of Talus the Sun): for our friends are making a FEAST to Demeter, offering the FIRST-FRUITS of their abundance; since for them the Female DAIMŌN hath piled the threshing-floor full of barley.—*Theocrit.*, vii.

Artemis furiosa, because Oineus had not performed the THALUSIA with the fertility of the threshing-floor.—*Iliad*, ix. 529. Diana was called Orthia (Earth) and Opis (Ops)—*Callimachus, Hymn to Artemis*. Astarte was the VIRGO Coelestis Ourania! She is Venus and married Adonis (Bacchus).—*Sanchoniathon, ed. Orelli*, p. 36, *note* 95. Anaitis (Anahid) is VIRGIN. Anobret, the NYMPH, is the VIRGIN Adda-Berith. Pronouncing *h* in Anaitis (Naith) makes Anahid. Replacing *h* in Ieud gives Iehud (Iehid) the ONLY-BEGOTTEN, who was born of a VIRGIN. Iehid is THE ONLY-BEGOTTEN in Hebrew. Isaak is called Iehid.—*Gen.*, xxii. 2. Hod means “Glory,” Halo, Halios, Helios.

They honored Ceres and Proserpine by continence. The mystic beds and the strings of purple designate the state of VIRGINITY of Proserpine when she reached hell.—*De Lacy*, I. 320. Purple was the color of death.—*De Saey's Sainte Croix; Iliad*, xxiv. The women represented the Goddess in the Mourning for the Spouse snatched from VENUS, and therefore they were chaste *during the Mourning!*—*Movers*, 205.

His betrothed VIRGIN,¹ who was named IA, covers the breast of

¹ VIRGO sponsa quam Valerius Pontifex IAM nomine fuisse conscribit, . . . says the myth in Arnobius, l.c. p. 200; from Movers, 203. “Through the VIRGIN EVA came the death.”—*Cyri*, XII. vi. IAH, according to the Kabb-

(Adonis) half dead with softer wools.—*The myth in Arnobius, l. c. p. 200.* And the Church-father gives the explanation: "Is it not a repetition of those tears with which IA covered him failing (dying) and in her troubles thought that she could bring some vigor into the limbs.—*Ibid.*, p. 210; *Movers*, 203. The limbs of the Dionysus Zeus delivers to his Son Apollo to bury.—*Clemens Al.*, p. 15. IA is the Heuah (Eua) of Genesis.

On the identity of several of the goddesses, see *Sainte Croix* by De Sacy, I. 144, 173, 177, 180, 182, 184, 197.

"The SETTING of MAIA!"—*Virgil, Georg.*, I. 225. "By the STARS I protest, by THE GODS CELESTIAL!"—*Aen.*, iii. 599, 600. "Night's rising SIGNS he prays to!"—*Aeneid*, vii. 138.

Besides the stars of the Bear are so to be observed
By us and the day of the goats, and the Shining SERPENT!

—*Virgil, Georg.* I. 205.

More remote now rises the Serpent with shining body.—*Cicero, Arat. Phæn.*, 386.

This is the FOURTH HOUSE! Thus says Osiris N., N., the JUST. I am the Watchman and Lord of the gleaming HOUSE, of the HABITATION which walks in the morning. There is a heavenly ridge long and great, which God the Creator of the worlds has made. There is in it a heavenly valley. It is of this sort: three hundred fathoms in its length and thirty fathoms in its breadth. There is my hole; in it is a GIANT-SNAKE, a wonderful fellow; thus it is: seventy ells in the length of its body, living for the poisonous destruction of men, for the annihilation of the enemies of God the Creator of the worlds. . . .

Praise me the mighty Sun-god, who have made the Serpent-figure (akori), I who have put together the place of the nightly firmament, I who illumine the heaven by walking about in the sight of the worlds, who diminishes and abolishes thy manifold sorrows upon earth, the Producer, the Great God of Heliopolis, the Mighty who has created the worlds.—*Book of the Dead*, cap., 149; *Uhlemann*, iv. 233.

The frightful DRAGON glides rolling himself under and over.
Not only does he glitter adorning his head with one star,

lists, is I (Father) and AN (Mother); composed of I, the Male, and 'H, the Mother.—*Nork, Bibl. Mythol.*, I. 164, 165 note, 166; II. 354. Iah is Adam; Euah (Iah) is Eve. Together they are the Double-man of Genesis and the Kabbala.—See *Spirit-Hist.*, 229.

Nork says the "Woman clothed with the sign of the Sun and the Moon" is the bisexed or male-female Deity; hence Her name is Iah (composed of the masculine I and the feminine ah).—*Nork, Bibl. Mythol.*, II. 354; *Kabbala Denudata*, II. 371; *Book of the Mystery*, iii. 35. O (u) is androgyne; since it is written: male and female he created them and named them Adam.—*Ibid.*, iii. 35.

But his temples are distinguished by a two-fold brightness,
 And out of fierce eyes two fervid lights flame !
 And his chin shines with one radiant star (constellation),
 The head inclined on one side and bent back with slender neck
 You may say fixed its look upon the tail of the greater.

And the rest of the body of the DRAGON we behold on all nights.

The SNAKEHOLDER whom the Greeks call Ophiuchus of famous name
 He holds the SNAKE by the double pressure of the palms
 And himself remains tied all over his body,
 For the SERPENT girds the middle of the man under the breast,
 But he striving treads heavily,
 And with his feet presses the eyes and breast of NEPA !
 —In *Cicero, De Nat. Deor.*, II. 42.

Here Hydra (a good divinity) raises himself up from the infernal parts
 (whose long body is stretched out) : (*Job*, xxvi., 13):
 And in the middle fold the refulgent CUP gleams.
 The RAVEN shining with plumed body strikes
 With his beak the outside (extremam partem).—*Cicero, De Nat. Deor.*,
 II. 44.

YOU, O MOST FAMOUS LIGHTS

Of the world, who lead the year gliding away in heaven,
 LIBER and BOUNTIFUL CERES (Signs in the heavens).—*Virgil, Georg.*,
 I. 5 ff.

The attributes of Demeter (Ceres, Isis) and Persephone are ears of corn, poppy and a torch.—*Preller*, I. 492. Her representation is very nearly identical with the figure of the VIRGO in Albumazar, 78, 94.—*Eichenburg plate* xi.; p. 428, § 64. Her dragons which draw her chariot seem to indicate the return from Hades (hell), like the serpents of Mercury's caduceus.

Proserpine is the female Pneuma (SPIRIT).—*Plutarch de Iside*, lxvi.

Through a VIRGIN, the EVA, came the death, it was necessary through a VIRGIN, but more from a VIRGIN, that the LIFE should appear.—*Cyril Hierosol.*, XII., vi. Ascend thou Blessed VIRGIN!—*Euripides, Hippolyt.*, 1440.

Great LEO vibrating a tremulous flame from his body.—*Cicero, de Nat. Deor.*, II. 48.

The Lion was a symbol of Bacchus and always a symbol of Hercules (the Sun). Croesus sent a golden LION to Apollo's temple as an offering.—*Anthon; Herodot.*, I. 50.

The LION of the tribe IOUDA (IEUD the Only-begotten)!—*Rev.*, v. 5.

The Sun's house is in the SIGN LEO.—*Nork*, II. 175. It enters Leo July 28d, anciently July 20th.—*Anthon*, 199.

The LION and the VIRGIN . . . whence will be the ripening of the grape.—*Nonnus*, xii. 87, 88.

VIRGIN of resplendent body, holding the illustrious EAR OF CORN!—*Cicero*, *de Nat. Deor.*, II. 42.

ON FINDING INSTRUMENTS WITH REPRESENTATIONS UPON THEM.

The Mishna :

If the representation (figure) of a NURSING MOTHER, and (a) SAR APIS¹ (is found), then the Nursing Mother is to be referred to the name of EVE (Eua) who nursed all the entire world. SAR APIS refers to the name of JOSEPH who ruled and satisfied the whole entire world. He carries a measure; and so SHE carries her SON and so suckles him.—*Talmud*, *Tract. Avodasara*, p. 43, Amsterdam edition. Transl. Dr. Crusé.

When one finds implements (vessels) on which stands the representation of a Nurse, or that of Serapis, then these are forbidden. The Nurse means Eva who was the Nurse (wet-nurse) of the whole world; Serapis means Ioseph, who was a prince and provided the whole world with bread and thereby appeased men. Only then is the image of a man forbidden when he has a Measure in his hand; and the representation of a Nurse, when she has a Son in her arms.—*Abodah Sarah*, *Ewald*, p. 308.

The great order of ages is born anew!

Now too the VIRGIN returns—

Begin LITTLE BOY to know thy MOTHER by a smile :

Ten Months have caused a long delay to the MOTHER.

Begin LITTLE BOY: on whom parents have not smiled,

Nor god thought worthy of a table nor goddess of her bed.—

Virgil, *Eclogue*, iv.

Referring the BIRTH of Jove and the RISE of the VIRGIN² to physiology, he separates (them) from fable.—*Cicero*, *de Nat. Deor.*, I. 15.

^{1 2} Between VIRGO and LIBRA stands a "God with an Ox-head" (the Bull-god), named Bok-Tore, that is, the planet Jupiter (Egyptian Astrology).

In the Steer (the SIGN of the BULL) is the sixth planet-deity, depicted as a WOMAN with a lion's head.—*Uhlemann*, *Aegyptische Alterthumskunde*, iv. 223, 222.

Ammon-IAR with the lion's head (the Logos, the Demiurgic MRND, the Creator) is born in July.

"Thou art the God (the KURios) swift-coming from the Sun, the greatly-glorious, lion-shaped, the very white forever!"—*Spirit-Hist.*, 190, 191, 192.

Between LEO and VIRGO is a deity, with two Musa leaves on his head, named SEB (Saturn).—*Uhlemann*, iv. 221.

Christus invictus LEO
Dracone (Typhone) surgens obruto,
A morte functos excitat.—*Ancient Christian Hymn*; *Rambach*,

I. 224. Compare the Seal IAR, the God of Light with the Lion's head; in the Abbot Egyptian Museum. Also Hercules (the Sun) with the Lion's skin.—*Anthon*, 599.

Deut., iv. 16, 19.

This day ILITHUA (Alitta, Venus), presiding over births, shall bring into the light a certain MAN who shall be a Ruler over all his neighbors, of the men of the generation who are of my blood.

He shall indeed be a Ruler over all his neighbors, who shall this day fall between the feet of a woman. And she indeed was pregnant of her BELOVED SON; and the Seventh Month was at hand! And she brought Him into light, being deficient the number of months; but kept back the delivery of *Alcmena*.

A noble MAN is now born who shall rule the Argives, EURUSTHEUS (Araz-Attes, Adonis-Deus), the Son of PERSEUS (the SUN-GOD), Thy SON!

FATHER Zeus (Deus, Iahoh) the Hurler of the red lightning (2 Sam., xxii. 14, 15) immediately took ATA¹ (*Matter*, Goddess of *Evil*) by her head of shining curls! He always groaned when He beheld his Beloved SON suffering!—*Iliad*, xix.; *Spirit-Hist.*, 90, 393, 247.

Screaming EUOE BACCHE, THOU ALONE ART WORTHY OF THE VIRGIN.—*Aeneid*, vii. 389.

But at Delphi a virgin acts the prophetess, a symbol of the VIRGIN OF THE HEAVENS.—*Lucian de Astrologia*, 24.

In the starry circle

He established Erigone alongside of the LION.

The soul of Erigone he assigned to the STAR of the Heavenly VIRGIN and Child (STACHUS = child; ear of corn) to go in company.—*Nonnus*, xlvii. 247, 258, 259 ff.

The resplendent VIRGIN with gleaming body follows LEO.

The VIRGIN rises, glowing with bright light.

For always the Sun *rising* takes on one SIGN.—*Cicero; Arat. Phæn.*, 343, 380, 321, 322.

Tot coelum rursus fugientia SIGNA revisit!—*Cicero, Arati Phæn.*, 337.

We besought the God to show us a SIGN.—*Odyssey*, iii. Such a STAR as the Son of Wise Saturn sends, a SIGN!—*Iliad*, iv. 75, 76; see *Matthew*, xii. 38, 39.

Ask for thee a SIGN from with Iahoh your Alah, ask it in Hades (S³ALAH, Helah, Depth) or in the HEIGHT (Heaven).—*Isaiah*, vii. 11, *Septuagint and Hebrew*.

ASCEND, thou Blessed Virgin!—*Euripides, Hippol.*, 1440.

ADONI Himself gives you a SIGN: Lo the VIRGIN (ἡ παρθενος) shall conceive and bear a Son and he shall call his name Amanuel ("Omanual").—*Isaiah*, vii. 14. Sol entered the VIRGIN August 20.—

¹ ATA "Evil."

² S softens into h. In Hebrew a and e are the same letter. Doric and Attic a and ē.

*Antho*n, 200. Sol entered the LION July 20th, and the Egyptian God "AMMONIOS" (Ammon-IAR, or AMMON-EL, or Immanuel) *with the Lion's head* was commemorated as "the God swift-coming from the sun," Ammon-Helios or Ammon-ELI, on a seal, now exhibited in the Egyptian Museum of Dr. Abbot in New York, a fac-simile of which is given in *Vestiges of the Spirit-Hist. of Man*, p. 190. This is the *Logos!*—*Movers*, 268; *Spirit-Hist.*, 191, *Note*. It is ADONIS coming on the clouds of heaven as AUTUMNAL God!—*Spirit-Hist.*, 195, 208, 251, 252, 355, 380.

I will send WONDERS in heaven above, and SIGNS upon the earth beneath.—*Acts*, ii. 19.

The "Powers" of the heavens shall be shaken (tossed)!

And then shall appear the SIGN of the Son of the Man IN HEAVEN (the "Heavenly Man" of the Kabbala)!

And then all the tribes of the earth shall MOURN!¹

And they shall see the Son of the Man coming *upon the clouds of the heaven* with power and much glory!—*Matthew*, xxiv. 30.

"Above in heaven are SIGNS in which the deepest secrets lie hidden. These SIGNS are the constellations and the stars which are watched and studied by the wise."—*The Sohar*, II. 76, a.

"These (the MAGI) from the RISE OF A NEW STAR, truly, from knowledge of the stars, most learnedly judged and avowed that the KING and SAVIOUR of the entire world was born; and having departed from the Orient for this reason toward Jerusalem they attained to a true knowledge of the formerly promised Messiah: and thus MAGI knew Christ from the heavens before that the Jews recognized Him from the Scriptures."—*Wolffius*, p. 12.

"In the year when the Saviour Christ was born, on the thirteenth day (ut Vincentius lib. 7, refert c. 91) MAGI from Persia and Chaldaea, coming from the country Saba to Jerusalem, a most splendid STAR (going before as) leader, offered to the "KING" of the Jews gold, incense and myrrh; at the miracle of which thing not only Herod and the inhabitants of Jerusalem, but even all Iudaea was excited. But this STAR, as Fulgentius² has handed down, was different from the others and had its place neither in the Firmament with lesser stars nor in the Aether with the Planets: but took its position in the Air *near the earth*."—*Wolffius*, p. 12, *Lect. Mem. et Recondit. Lauingen*, 1600.

"The Messiah will first in Gallilee reveal himself, afterwards a STAR in the east will become visible."—*Sohar*, fol. 74, col. 298; 101 *Frage* pp. 17, 18. The Sohar, in the 2d century before Christ, by Simeon ben Iochai.—*Ibid.*, p. xviii. Franck holds that he died some years after the year 70 A.D.—*Gelinek, Die Kabbala*, 70.

¹ This MOURNING is at the time of the *Vintage*; and the Last Judgment.—*Rev.*, xiv. ; xx.

² Fulgentius lived A.D. 500.

A STAR showed "the BEFORE THE SUN Logos"
 To the Magi . . . —*John of Damascus* ; died A.D. 754.
 I see him, yet not now,
 I behold him although he is not near ;
 A STAR shall arise out of Jacob !!!—*Numbers*, xxiv. 17.

"As the Square on the head (of the coffin) always contains the OEcodespota of the Sun-house, the VIRGO, and as *Isis* sometimes signifies the female Sun, this deity expresses the House of the Sun, the VIRGO. The joined legend contains the following words: ESHI masi kore-t, amonihor, heri hur-t pe mesh toto kab (i. e., *Isis*, Genetrix powerful, Nurse divine, adored Mistress of the plenitude of the lands) ; which predicates clearly notice the Sun-god, the OEcodespota of the Sign VIRGO!"—*Seyffarth, St. Louis, Acad.*, p. 15. "Intimately connected with MAGIC was the worship of *Isis*."—*Bulwer, Last Days of Pompeii*, p. 147.

Since the Nativity of Christ was first revealed to the MAGI in Persia (Matthew, ii. 1, 2), we may be sure that the Jews got their ideas of a Messiah from the Persians.—*Hyde*, 885. *Abul Pharajius* says Zoroaster taught the Persians concerning the MANIFESTATION of Our Lord Christ, ordering them to bring him gifts; . . . when the Child should be born a STAR would appear which would shine in the day-time, and in the middle of it the figure of a maid, of a Virgin, should be seen.—*AbulPharaj.*, 54.

A learned Persian Astrologer, *Giamasp*, in the sixth century before Christ (?) wrote a book containing "Judgments on the grand conjunctions of the planeta, and on the EVENTS produced by them." An Arabian version of it was published in A.D. 1280. The preface of this latter work contained an account of the rise of new religions and monarchies to come! He gave notice that Jesus was to appear, and Mohammed.—*Univ. Hist.*, V. 416 ; *Hyde*, p. 885 ; *D'Herbelot, Bibl. Orient.*, art. *Giamasp*.

In the "SPHERE" of Persia, saith *Aben Ezra*, there ariseth upon the face of the sign *Virgo* a beautiful maiden, she holding two ears of corn in her hand and a CHILD in her arm: She feedeth him and giveth him suck, etc. This maiden, saith *Albumazar*, we call *Adrenedesa*, the pure Virgin. She bringeth up a CHILD in a place which is called *ABRIE* (the Hebrew land or sphere); and the Child's name is called *EISI* (*Jesus*).—*Univ. Hist.*, V. 418, quotes *Mr. John Gregory's Notes*, p. 152.

Virgo presides over autumn.—*Hyde, Relig. vet. Pers.*, p. 398.

Virgo, a fertile sign, bipartite, then triform. There rises in its first decan, as Persians, Caldeans, Egyptians, and, among the last two, *Hermes* and *Ascalius*, teach us, a Maid in the extreme of youth who has a Persian name *Seodeidos de darmama*, in Arabic interpreted *Adrenedesa-i*, pure Virgin, a Maid, I say, a Virgin Immaculate: comely in body: beautiful in face, modest in habit: with long hair, holding two ears in her hand, sitting upon a golden throne: nursing a boy and justly satisfying (him) in the place which has the name *HEBRAEA*; a boy, I say,

by *certain nations* named Ihesus, *who* signify EISA¹ whom we call in *Greek* Christus (the Anointed), who has risen with that Virgin as if sitting on the same throne and not touching; at the same time also the STAR of the ear of corn which is the end of the Serpent. Then the Second (Part) has the head of a stag and the head of a lion. Near to the INDI a Maid, Virgin, dressed in fine cotton stuff (muslin) and antique clothes, her face in her hand grasped with both hands, standing in the midst beautifully, admirably; wishing to go to the homes of her parents and friends to seek garments and ornaments. After the GREEKS comes the point of the tail of Draco, the tail of the Bear with his chain, the buttock of Leo, the feet and tail, together with the Cup near the head of the Snake, and a part of the Snake.—*Albumazar, Introductorium in Astronomiam*, p. 78.²

¹ EISA, ISSA, Iesus.

² Albumazar lived about 805–885 A.D. “Albumazar wrote expressly from the Persian astrologers.”—*Univ.-Hist.*, V. 419. The more cultivated Persians were the teachers of the Arabians.—*Spiegel, Avesta*, I. 39.

When Alexander entered Babylon he was presented with the archives of the empire verified by astronomical calculations that extended over a period of many centuries; and Callisthenes was able to send to his relation and friend, Aristotle, the celestial observations of nineteen hundred years(?).—*Layard's Nineveh*, 445; *Simplicius, Aristot. de Coslo*, p. 123; *Kenrick*, I. 285, 283; *Univ.-Hist.*, VIII. 550. Seyffarth says that the Egyptian Astronomical observations go back to 2555 B.C.(?)—*Evangelical Review*, p. 72. There is no doubt that they went back to the eighth century B.C. But beyond this period the priests are *unsafe authorities*, and such matters came under their cognizance.

“The king is led by the priest of Isis into the place which is called ADYTUM, and is bound by an oath that neither day nor month is to be intercalated.”—*Scholia Lat. Vet. in Arat. Germanici, Ideler*; *Kenrick*, I. 279. They forced him to keep up the old reckoning and not allow the quarter day to be intercalated.—*Kenrick*, I. 279.

Because both prophet and priest practise hypocrites,
Even in My House I have discovered their wickedness, saith Iahoh!
—*Jeremiah*, xxiii. 11; 9, 15, 17, 21.

Lo, I am against the prophets [saith Iahoh,]
That render bland their tongue and say: an ORACLE!!
—*Jeremiah*, xxiii. 21 ff; *Sebastian Schmid*.

Then said Iahoh to me, the PROPHETS prophesy lies in my name.—*Jeremiah*, xiv. 14.

Many pastors have destroyed my VINEYARD!

They have trodden my portion under foot!—*Jeremiah*, xii.; *Jeremiah*, xiii. 23, 24.

The ancient and honorable, he is the head; and the prophet that teaches lies, he is the tail!—*Isaiah*, ix. 15.

Dione (Venus, Earth, Chuah, Gues, Eve) formerly flying from the Devil (Typhon),
Then when Jupiter fought for heaven,
Came to the Euphrates accompanied by little CUPID,¹
And rested on the margin of the Palestine WATER.—*Ovid, Fasti, ii.*

And to the WOMAN were given the two wings of the Eagle that she might fly into the Desert to her place.—*Revelation, xii. 14.*

Virginis iudea et gallilea cum confinio eufratis atque insula quadam persie. Deinde omnia sata genezea texternes cantorum nummorum et musicorum mansiones :

“To (the SIGN of) the VIRGIN belong Judea and Gallilea together with the border of the Euphrates and a certain Island of Persia. Then all things that are planted, births, weavings, HOUSES (mansions) of singers, moneys, and musicians!”—*Albumazar, Introductorium in Astronomiam, p. 94.*

A great SIGN was seen *in the heaven*, a WOMAN who has come into possession of the Sun, and being WITH CHILD, travailing and being tortured to bring forth.

And another SIGN was seen in the heaven, and lo! a great FIERY SERPENT!

And the SERPENT stood before the WOMAN about to be delivered, in order that when She should bear her CHILD he might devour it.

And She bore a SON, a male, who is about to govern all the nations with an iron staff: and her CHILD was caught up to God the Father and to his throne.

And the WOMAN fled into “the Desert,” where She has a place prepared there by The God (the Father)!

And there arose a war in heaven, Michael and his angels fighting against the SERPENT.—*Revelation, xii. 1-8, Greek.*

The Sohar, on Exodus, fol. 52, says: Wherever Scripture speaks of a Melech (King), without special name, we have always to understand: King Messiah. The Talmud, Tract Sanhedrin, fol. 98, 2, says: What is

¹ The Egyptians like the Greeks make two Cupids, the common and the CELESTIAL; and the third Eros they think the Sun. Aphrodite they greatly venerate. And we see that there is a great resemblance of Eros to the Sun and of Aphrodite to the Moon; for FIRE is neuter as some think; but brightness and heat is sweet and generative, that borne by the Sun gives nourishment light and increase to the *body*; but that which comes from Eros, to the *minds*.—*Plutarch, Mor., p. 934.*

“The most ancient of the Apollos is he whom, a little before, I have said was the son of Vulcan. Another is *son of Corybas*, born in Crete. . . . There are also many Dianas: the *first the daughter of Iupiter and Proserpina*, who is said to have given birth to the winged CUPID!—*Cicero, De Nat. Deorum, iii. 23.* The first CUPID was born of Mercury (Osiris in Hades) and Diana—*Ibid., iii. 23.*

the name of the Messiah? Rabbi Shila replied, His name is Shilo (Siloh, Ausel, Usil, Sol)!—*Israelite Indeed*, III. 62;

A FIERY COLUMN will appear reaching from the highest to the lowest, during forty days, which all peoples of the world will be able to contemplate. And at this time KING Messiah will be revealed GOING OUT FROM THE GARDEN OF ODAN (Adan, Eden). And he will be revealed in the land Galil, since that was the first place which was devastated in the holy land; therefore he will be revealed there first, in preference to all places.—*Sohar Ex.* fol. 11, edit. *Sulzbacensi*; *Bertholdt*, 85; also *Specimen Theologiae Soharicæ*, pp. 81, 82; *Gotha*, 1734.

In this time Messiah ben David will go forth, but to him another Messiah will be added, the son of Ioseph.—*Sohar*, part 3, fol. 82, b. edit. *Salzb.*; *Bertholdt*, 77.

But after the threescore and two weeks (sebaim) Messiah shall be cut off but not for him!—*Daniel*, ix. 26; see *Bereshith Rabba*, section *Miketz*; *The Israelite Indeed*, I. 131.

Spiegel considers the Persian expectation of one Messiah following another a borrowed idea from the Buddhistic view that several Buddhas follow in succession.—*Spirit-Hist.*, 247.

Messias, son of Ioseph, will be first revealed in Galilee,¹ for there the Captivity began.—*Ialkut chadash*, fol. 142, col. 4; *Bertholdt*, 80.

Messias ben Ioseph will be head over the ten tribes, which are in all Scriptures named Ephraim.—*Mikreh Israel*, fol. 48, col. 1; *Bertholdt*, 80.

Messias Iosephida will be pierced with the sword of Gog and Magog,

¹ "This is certainly 'THE PROPHET!' Others said, This is 'THE ANOINTED!' Others said, For does not 'THE ANOINTED' come from Galilaia?"—*John*, vii. 40, 41. This shows the Zohar to contain matter older than the time of Christ. Simon ben Iochai himself says that he had predecessors in his doctrines.—*Franck's Kabbala by Gelinek*, 97. The principles of the Kabbala are older than the Christian dogmas.—*Ibid.*, 249. It is a valuable remnant of a Religionsphilosophy of the Orient.—*Ibid.*, 251 ff.

Franck points out the connection of the Jewish Kabbala with the religion of the Chaldeans and Persians.—*Gelinek, Die Kabbala*, pp. 261–288. He finds not only the general principles but all elements of the Kabbala in the Zendavesta of the Persians and the religious commentaries attached to it. "In the land of the captivity the Jews had founded religious SCHOOLS of equal reputation with those of the metropolis. Of the teachers that proceeded from their midst Hillel was a *Babylonian*, who died forty years before the coming of Christ, after he had been the instructor of that Iochanan ben Sakkai who plays so great a part in the above quoted Kabbalistic Narratives. Moreover these SCHOOLS put forth to the world the *Babylonian* Talmud, the last and most complete expression of Judaism."—*Ibid.*, 264. The account of our first parents in Paradise, their punishment and disgrace, the Last Judgment and its horrors, also the Resurrection of the souls and bodies of the dead, all these are found in the Bundeshesh and the Zendavesta in as plain a form as in Genesis.—*Ibid.*, 266, 267, 268, 270 ff.

on account of the sin of Ierobam.—*Ialkut chadash*, fol. 141, col. 4; *Bertholdt*, 81.

Three days before the advent of the Messiah Elias (Eliaho) will come and stand over the mountains of Israel.—*Ialkut Schimuni*, fol. 53, c. 3; *Bertholdt*, 63; see *Spirit-Hist.*, 357.

Some of the wise men say that Elias will come before the advent of the Messiah. But all these things and others like them, no one knows in what manner they shall happen until they shall have occurred; for these things are secrets with the prophets!—*Mos. Maimonides in Jad Chaaakah tr. de Regibus*; *Bertholdt*, 64.

The Messiah shall be revealed in the land Galilee and a certain STAR¹ appearing in the eastern quarter will swallow up SEVEN STARS in the northern quarter (of the heavens).—*Sohar*, part 1, fol. 119. *Bertholdt*, 56.

And when the Messiah shall be revealed a certain STAR shall arise from the region of the east, brilliant beyond everything, and SEVEN other STARS surrounding this STAR will give battle against it from every side, . . . daily *during seventy days*, after which the STAR shall be concealed again.—*Sohar*, part 2, fol. 3, c. 5, ed. Amsterdam; *Bertholdt*, 56.

And a FLAME OF FIRE growing dark will hang in the heaven during sixty days, and there will be wars in the world towards the region of the north!—*Sohar*, *Ibid.*; *Bertholdt*, 57.

A trembling Jewess, faithful messenger of high heaven.

Whatever DREAMS you please the Jews sell;

But in Chaldeans there will be greater confidence:

Whatever the ASTROLOGER shall have said, they will believe brought from the very fount of Hammon!—

Juvenal, VI. 542-544, 546, 552, 553, 561, 569, 570. *Josephus, Ant.*, xviii.

Now THE VIRGIN returns, the Golden Age returns;

Now a New Offspring is sent down from high heaven!

O chaste Lucina, favor the BOY now being born.

The SERPENT will die!—*Virgil's 4th Eclogue*.

From the WISDOM (Logos, Amon) which Philo called the FIRST-BORN, from this WISDOM, as the Divine THOUGHT (Logos endiathetos), goes forth *another Logos* which represents the WORD (the Logos proforikos). This is in accordance with the philosophy of the Kabbala.—*Gelinek's Franck*, 223, 274, 275. Now all that the founders of Christianity had to do was to proclaim that Jesus was this WORD *in the flesh*.—*John*, i. 14. Here was the nucleus of a new theology, that the WORD had

¹ Enough of the Kabbala escapes to prove that it was fundamentally the same as that of the Persian Magi.—*Higgins*, p. 72. See *Esdra*, II. (IV.) xv. 39, 40.

appeared in the person of *Jesus* whose teachings had already become famous in Judea.¹ In other words, "Bel the Younger," the SUN-god, the Son of the Father, like an angel entered the man *Jesus*.

"The SON, Zeus-Belus or Sol-Mithra, is an image of the Father, an Emanation from the SUPREME LIGHT. . . . This BEL of the Chaldean-Babylonian MAGIANISM passed for Creator."—*Movers*, 265, 390. See *Paul*, *Coloss.*, i. 16.

Since the Magi saw the STAR of *Jesus*, we must look for a part of the origin of Christianity in the "SPHERES" of ancient Astrology and Magianism.²—*Matthew*, ii. 1, 2; *Dan.*, ii. 2; *Isaiah*, xlvii. 13; *Münter*, *Bab.*, 91, 92; *Jer.*, x. 2; *Movers*, 157, 159 ff, 167, 71, 79; *Job.*, xxxi. 26, 27; ix. 9; *Isaiah*, xlvii. 13; 2 *Esdra*s, xv. 40.

"In Syriac, *Magusha*: which word in the Talmudic books sounds badly and denotes, those given to Magic arts; but in the Syriac Testament, as among the Persians, the word is honorable, and signifies men famous as well for wisdom as for religion."—*Tremellius*, note to *Matthew*, ii. 1. According to *Strabo*, xvi. p. 739, they marched about the country as casters of nativities, and were mostly despised by the WISE of Babylon.—*Kleuker*, 44.

But when they had seen the STAR itself they rejoiced with a very great joy.—*Peschito Testament*, *Matthew*, ii. 10, *Tremellius*.

And all this happened in order that the WORD of THE LORD might be fulfilled which was spoken by the Prophet who says: LO! the virgin shall conceive and bear a SON, and they shall call his name EMMANOUËL³ (the Wisdom of God).—*Matthew*, i. 23, *Tischendorf*; *Isaiah*, vii. 14; *Spirit-Hist.*, 172, 228.

The Persians held that their three successively expected prophets Oshédar-bâmi, Oshedar-mâh, the Messiah Sosiosh (or Senoiothotius) were each to be born of a virgin.—*Spirit-Hist.*, 247; *Univ. Hist.*, V. 408; *Spiegel*, *Avesta*, I. 33, 34. *Tavernier*, I. 393, says, "a dearly-loved maid."

This is THE PROPHET⁴ THAT WAS TO COME INTO THE WORLD!—*John*, vi. 14; from *Deut.*, xviii. 15, 18.

¹ Christianity was itself a Jewish heresy; for *Paul* is styled "a plague and a mover of sedition among all the Jews throughout the world, and a ring-leader of the SECT of the Nazarenes."—*Acts*, xxiv. 5.

² Theudas as well as *Simon* was a Magician.—*Josephus*, *Ant.*, xx.

³ *Amanus*, or *Ammon-El*.—*Spirit-Hist.*, 61. *Ammon* is the Creative Wisdom, the Logos.—*Ibid.*, 172, 191; *Movers*, 268; 1 *Cor.*, i. 24.

⁴ For before these days (the prophet) *Theudas* rose up, saying that he was somebody; and a number of men, about four hundred, joined him; and he was slain, and all that obeyed him were scattered and were brought to nothing. After him, *Judas*, the Galileean, rose up in the days of "the Registering," and drew a multitude after him; he also perished and all that obeyed him were dispersed.—*New Testament*; *Acts*, v.; *Munk's Palestine*, 572, 568. *Iasous*, a

Fear not **MARIAM** (Mother of the Lord)!
For thou hast found favor with God.—*Luke*, i. 30.

WISE MAN, drew away many to himself.—*Josephus*, xviii. 4. Simon Magus claimed to be the **POWER OF GOD**. The times were wild; "the country was filled with impostors who deluded the multitude" (*Josephus*, *Ant.*, Book XX.); the lower class believed anything.—*Tobit.*, vi. viii; *Burder's Josephus*, II. 13; *New Test. passim*. All sorts of sects and crude opinions multiplied. Some lived in cloisters and religious orders; prophets led the way like John to the wilderness. An impostor stirred up the Samaritans to disinter the sacred vessels buried by Moses on Mount Garizim; and, being opposed by the Roman troops, many lost their lives.

Dr. Jost, after speaking of the agitated state of the Jews during the century or more which preceded our era, says: "Out of that confusion, after many bubbles had risen and exploded, there appeared a new phenomenon, *the offspring of the revealed doctrines of Judaism*, which, rapidly advancing with gigantic step, soon passed the limited sphere of its birth, and moved forwards to overthrow the wide reign of heathenism, and threatened the world with transformation. That phenomenon was *Christianity*."—*The Israelite Indeed*, I. 167.

Leviticus is full of Magism; also Numbers, xvi. 46-50; Jer. xix. 13.

"And SAOUL, king of the Hebrews, happened to have cast out from the district the **DIVINERS** and the **VENTRILQUISTS**, and all that sort of craft WITH THE EXCEPTION of the Prophets!"—*Josephus*, *Ant.*, vi. 15. Daniel was chief of the Magicians.—*Daniel*, iv. 9.

I send to you prophets, **WISE MEN** and scribes.—*Matthew*, xxiii 34. "Jesus, a **WISE MAN**."—*Josephus*, xviii. 4.

Daniel was very busy with the interpretation of dreams.—*Burder's Josephus*, II. 210; *Daniel*, i. 20; compare *Matthew*, i. ii. Pharaoh summoned the **WISE MEN** and enchanters and prognosticators of Egypt.—*Exodus*, vii. 11. The Chartamim were the Magi, Magicians and jugglers.—*Exodus*, ix. 11; *Seder Lason*, p. 111.

Magi from the East came to Jerusalem, saying: Where is he who was born King of the Jews? For we have seen his **STAR** in the east and are here to adore him. But king Herod, hearing (it), was disturbed and all Jerusalem with him. Herod having secretly called the Magi learned carefully from them the time of the **STAR** which appeared to them.—*Matthew*, ii. by Jerome. Eracleitus, the Ephesian, prophesies to these night-wanderers, **MAGI**, Bacchi, Lenai, Mystae; to these he threatens *the things after death*. To these he prophesies the **FIRE**!—*Clemens Alexandr.*, p. 19.

Our **WISE MEN** teach: From four causes an eclipse of the sun occurs; the first is the death of a president of the Court *when the last honors have not been paid to him* according to his deserts.—*Talmud, Tract Succa*, fol. 26, col. 1.—101 *Frage*, p. 125.

"The theurgic or benevolent magic, the Goetic or dark and evil necromancy, were alike in preëminent repute *during the first century of the Christian era*."—*Bulwer, Last Days of Pompeii*, p. 147. "But the **MAGICIANS** of this sort were Philosophers!—excellent men and pious; there were others of a far darker and deadlier knowledge, the followers of the Goetic **MAGIC**, in other words,

HYMN AT THE ANNUNCIATION OF THE BLESSED MARY.

Hail STAR of THE SEA
 Gracious Mother of God
 And always VIRGO,
 Happy GATE OF HEAVEN!—

Hymn of the tenth century, in Rambach, i. 219.

Hymn we the BOY of a MAID
 The pure, unespoused
 In the couches shared by men,
 By the ineffable WILL of the FATHER!—

Synesius; died about 430. Rambach, i. 70.

Save those who hope in thee,
 Mother of the never-setting SUN,
 Mother of God!—*Rambach, i. 148.*

Sosiosh rides like Vishnu (the Sun) on a *white horse*!—*Nork, ii. 146.* The *White Horse* is the Horse of the Sun.—*Duncker, ii. 363; see Revelation, xix. 11.* SĪLOH is the Sun's city.—*Spirit-Hist., 74; 1 Kings, xiv. 2, 4.* SĪLOH (SĪLOH) is the God-Messias, or King, coming from the SUN (Usil).—*Gen., xlix. 10; De Wette Bibl. Dogm., 160; Numb., xxv.; Matthew, ii. 6; Spirit-Hist., 245.* "Sosiosh, the Savior, born of a Virgin, and who will sit in judgment on the last day."—*Schedell, ii. 262.* "The Arian (Median) Messias is Sosiosh who is born of a Virgin."—*Stiefel-hagen, 538.* In Phœnicia, Ieud, the Only-begotten, is born of a Virgin.—*Ibid., 507.* Krishna is the Son of a Virgin.—*Nork, II. 146.*

I saw the HEAVEN opened, and lo a WHITE HORSE (the Horse of the Sun); and He that sat on him is called faithful and true, and in righteousness He judges and wars. His NAME is the LOGOS of THE GOD!—*Revelation, xix. 11, 14.*

In Babylon¹ the Jews had become acquainted with the Zoroastrian religious books and had heard about Sosiosh, who, according to the Book Bun-Dehesh, at the End of the days will come suddenly and unexpectedly, upon a white horse, as Redeemer; will overcome the bad spirits and death, give new life to the dead and hold a JUDGMENT over

the black art. Both of these, the Goetic and the Theurgic, appear to be of Egyptian origin; and it is evident, at least, that their practitioners appeared to pride themselves on drawing their chief secrets from that ancient source;—and both are intimately connected with ASTROLOGY!—*Ibid., p. 161.*

Magi promise that they have commendatory prayers by which I know not what Powers softened afford easy ways to those striving to fly up to heaven.—*Arnobius, II. lxii.*

¹ The doctrine of the Kabbala, deposited later in the Book of the Formation (YẒĪRĀN) and in the Book of Splendor (Zohar), has doubtless had its first origin in the exile of Babylon.—*Munk, 519.*

living and dead.—*Hundert und ein Frage*, p. xii.; *Spirit-Hist.*, 247; *Revelation*, xx. 5.

Said R. Shimaon to R. Elieser his son: Elieser, at the time when the Messiah shall be revealed, how many SIGNS and other MIRACLES will give themselves to be seen in the world?—*Sohar*, part II. fol. 8—Amst.; *Bertholdt*, 168.

Then he shall show to them very many PORTENTS!—4 Esdr., xiii. 50.

Look for your SHEPHERD, he shall give you everlasting rest; for he is nigh at hand, that shall come in the END of the world!

Be ready to the reward of the Kingdom; for the everlasting light shall shine upon you for evermore!

Flee the *shadow* of this world, receive the joyfulness of your joy; I testify my SAVIOUR openly!—2 Esdras, ii. 34 ff.

For my son Iesus (Sosiosh) shall be revealed *with those that be with him*; and they that remain shall rejoice within four hundred years.

After these years shall my Anointed son die, and all men that have life!

And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the SECRET PLACES shall deliver those souls that were committed to them.

And the MOST HIGH shall appear upon the Seat of Judgment; and misery shall pass away, and the *long-suffering* shall have an end!

Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

And Iesus (Joshua, not Christ, but the *Prophet*) *after him* for Israel in the time Achan (Joshua, vii. 6-9).

The DAY OF DOOM shall be the end of this time, and the beginning of the immortality to come, wherein corruption is past.—2 Esdras, vii. 28 ff., see 1 Peter, iv. 5, 6, 7.

Therefore is my JUDGMENT now at hand!—2 Esdras, viii. 61. See *Spirit-Hist.*, 358.

Said R. Chaiia, this is to be referred to the day of the Messiah.—*Midrash Shir Hashirim ad II.*, 13; *Bertholdt*, 164. See 2 Esdras, xiii. 11, 12, 30, 49; *Matth.*, xxiv; *Luke*, xxi. 6 ff.; *Mark*, xiii. 6 ff.; 2 Esdras, iv. 9.

“All prophets prophesied only of the time of the Messiah, but as yet no other look than thine, O God, pierced into *the life after death*.”—*Chia, Bar Abba; Talmud, Tract. Sabbath*, fol. 63; *Hundert und ein Frage*, p. xii.

The Kabbalistic Book *Sohar* testifies that God the Father counselled with the SON concerning the creation of man: “The Work-master (Plato’s Demiurg; Architect) spoke to the Lord, Let us make man after our image.”—*Sohar*, I. fol. 25; *Hundert und ein Frage*, p. 9.

The *Chaldean paraphrasts* of the Old Testament changed 4 Mos. xxiii. 21 “Iahoh his Alah is with him and a king’s trumpet among

him" into "The WORD of the Lord is their help, and the trumpets of the Messiah audible among them."—*Hundert und ein Frage*, p. 10, where other like instances are given *at length*.

What is Ashcol (Ascol)? A man in whom are all things. And what is Hakopher? *He who makes satisfaction for the sins of Israel!*—*Midrash Cant. Cantec.*, cap. I. 14.—*Bertholdt, Christol.*, 95, 96.

"The law which man learns in this world is nothing in comparison with the teachings of the Messiah."—*Midrash Koheleth*, fol. 365, col. 3.

"When the morning of the Messiah shall come then will the true Sun rise; as stands *written*: 'The Sun will no more shine, but the Lord will be thy Light!'"—*Midrash Samuel*, fol. 71, col. 1.

Until SĪLOH come!—*Gen.* xlix. 10: The Targum of Onkelos paraphrases this: "Until the King Messias shall come."—*Hundert und ein Frage*, p. 104. "Then from the SUN God will send a King!"—*Sybilline Books*, iii. 590; *De Wette, Bibl. Dogm.*, p. 160; *Numb.*, xxv. 4. Parts of the MIDRASHIM and Onkelos are prior to the New Testament in antiquity.—101 *Frage*, pp. xvii., xiv. The many resemblances between the Talmud and the Gospels are due to the teachings of men who lived and taught before the composition of the Gospels; these last being despised by the Jews would not be quoted by them.—*Ibid.*, pp. xv., xvi.

Shechinah is the Face of God, his sound, his Word in the Beginning.—*Sohar*, part III., edit. Amstelod., p. 230. God's Shechinah which is his Image.—*Sohar*, fol. 93.

But that LIGHT which caused the Garment to be cut into two parts was from the Mystery of GEBUROTH, and shone downwards.—*Kabbala Denud.*, II. 230. The Spiritus Decisorius cuts off and divides the Garment into two parts, and descends into Iezirah (sol.)¹ through the mystery of the 70 names of Metatron.—*Ibid.* And in a future time from this Garment (Shechinah) shall come the pleasantness of Shems (the Sun) (*Malachi*, iv, 2). And grief and sighs shall flee before Him (the Messiah), and judgment shall come upon those who are removed from God and a future day shall burn them up! But Israel will be saved. And then the moon will be in its plenitude and perfection as it was in the days of king Salomon.

And Asa and Assel² even yet teach men portents and Magianism; for they are skilled in the Magian art.

¹ "The light of the moon (that is, the world ASIAH which his (the Sun's) wife Luna occupies) shall be as the light of the SUN, that is, SEIR, who possesses the world Iezirah."—*Intr. in Sohar, Kabbal. Denud.*, II. 253. "Et lumen Solis i. e. Iezirah."—*Ibid.*, II. 253. SEIR, the Sun, is then the Microprosopos, the first reflection and image of the Ancient of the ancient.—*Author.* SEIR is then Osiris (Sun) and "SPIRIT."

² Of Asa and Asael we have found that they descended and even became so corporeal that they could copulate (coire) with the daughters of men which

But there is an INFANT BOY, *at the breast*, who avoids his mother's breast, verily the BOY METATRON who is called SHADI (Sun, Almighty).—*Kabbala Denudata*, II. 231; Intr., in *Sohar*.

Metatron—his name is as the name of his Lord, having been created after his image, his similitude.—*Sohar*, III. fol. 91. Metatron, the Angel of the Lord, is therefore El Shaddai.—*Author*. That is, Jehovah is the SON and not the FATHER.—*Spirit-Hist.*, 254, 255; *Söd*, II. 2.

is a brutal work; and no more could return into their former place. For as soon as they came into the air of another world they received a corporeal vesture which was not separated from them again.—*Kabbala Denud.*, II. 247. "Iron hammers (mallets) which are 120 Elohim striking the head of Asa and Asael."—*Ibid.*, 243, 327.



N O T E S .



P. iv.

The author reserves the right of inserting parallel ideas, suggestions, quotations, etc., etc., in parentheses. He *quotes*, according to his custom, *without giving quotation marks*; merely adding the reference at the end of the quotation. The reader will also remember that the "Vestiges of the Spirit-History of Man" is the foundation on which the two succeeding treatises, the Mysteries of Adoni, and the Son of the Man, are built up. Particular reference is made to pp. 387, 388, 399 of the Spirit-Hist. of Man.

P. v, line 10.

The Reference is to Norberg's Onomasticon to Codex Nasar, pp. 15, 50. Before all creatures existed Parcha (Ferho) Raba! But when Parcha (Ferho) had existed through Himself, the King the Raba (Lord) of Nahora (Light) Raba of Aicara¹ (Glory) existed. And from out of the King of Light (Malaka d'Nahura) Raba d'Aicara, AIR ZIUA (Aiar Zivo) Raba existed. And from Air Ziuu Raba existed ASATA Chita (Ignis Vivus). And from Asata Chita, Nahura (Light) came forth through the power of the King of Light. CHIA (LIFE) Parcha (Ferho) Raba existed, CHIA existed Parcha Raba, through whom IARDANA (Jordan) existed. Iardana Raba existed Living Water (Ma Chia); which Water (Ma) *is* raba (great)² and roza (joyful)!—*Cod. Nasar*, I. 144, 145.

Pp. vi, vii.

The Sabians of Mount LEBANON are John's Baptists.—*Univ. Hist.*, xviii. 382, 383.

P. vii, viii, 31, 34, 36.

The Mountains of GILEAD (Galaitis, Galad) are situated *beyond the Jordan*, and extend from Anti-Libanus (Mount Hermon) southward into Arabia Petræa. The northern part of them was known as BASAN.—*Torne*, II. 31.

¹ ICARUS.

² Norberg reads "greatest."

No BALM in Galad? No *Physician* there?—*Jer.*, viii. 22.

Ascend the Lebanon and cry aloud, lift up thy voice in BASAN.—*Jer.*, xxii. 20.

Lift up thine eyes to the High Places and see! Where hast thou not been ravished? *On the roads thou didst sit for them* like Arabs in the desert: and thou hast profaned earth with thy prostitutions!—*Jeremiah*, iii. 2.

Is *Galaad Aun*!—*Hosea*, xii. 11. They went in to offer SACRIFICES and BURNT-OFFERINGS (to Bol)!—2 *Kings*, x. 20, 24; xvi. 4; *Jer.*, vii. 9. And Iahua destroyed Ha-bol (the Bol, Apollo, Adonis, Bacchus) out of Israel! Yet Iahua departed not from the Sins of Jeroboam, namely, the GOLDEN BULLS (Calves, Apis-bulls) in Beth-Al and in DAN!—2 *Kings*, x. 28, 29; xxiii. 19. They that have sworn by the Sin of Samaria, and say “Chi Alohi^k (Live thy God)!, O Dan,” and “May thy *Way* live!, O Bar-Saba.”—*Amos.*, viii. 14. See 2 *Chron.*, xxiv. 18.

P. viii.

Aun is a name of the Sun (An, Anl).—*Biddulph*, I. 6. An means “time,” hour.—*Richardson's Persian, Arabic and English Lexicon*. On is Heliopolis. In Hebrew Aun, Aunah, means “time.”—*Robertson's Hebrew Dict.*, by Nahum Joseph, p. 226; *Exodus*, xxi. 10. It was in the worship of the Sun-deity, Adonis, that the *bulls* were an emblem at Beth Aun! ASANETH, daughter of the priest of Aun (the Sun), marries Ioseph.

P. ix.

The word Setim the author considers the same as Sethim, the Jews.

The Sabians derive their religion from Seth. Those of Mount Lebanon, says Hyde, have so high a veneration for Him that they lay more stress on an oath made in His name than on one made in the name of God. “Wa Sheyth^r,” “By Seth,” was the most solemn oath.—*Jervie, Genesis*, 107. Sad, the Arabic Saad, Hebrew El Shadi, Semitic Set, Sat and Saturn, are probably identical. Therefore “irrigating the river of the Setim,” or Sethim, would be very natural and proper in the mouths of Jews as well as Arabs.

P. ix.

Celebrate, celebrate this great FAST! Who sinned in his youth, but afterwards unsinning has repented and done right, the Lord will be propitious to him.—*Cod. Nas.*, I. 33. I (Gabriel, Obal Ziua) Sent first of all, expose and say to all Nazoria who have been, are, and shall be born: Hear not their words, and turn not away from the way of Life! To you, my Elect,¹ I say, to you I lecture and expound: Put on WHITE, dress yourselves in WHITE, as with clothing of splendor and a garment of light,

¹ *Elect*!—*Matth.*, xxiv. 22.

fit on shining buskins as if joyful crowns, fit on the Girdle of LIVING WATER with which the Angels bind their loins, put on JUST sandals, collect pearls with your hands as pearls of living water, which Angels in the place of light collect.

There is none to whom the ARCANÆ are revealed except the Most Great and Most High, who knows and discerns all things. Arm yourselves, my Elect, with arms which are not of steel. Your arms NAZIBOTA and the JUST words of the *place of Light!* And I, the Messenger of Life, will lay my hand upon whatever Mandia (Mandaite) who shall have continued in JUSTICE! Ascend in purity and see the place of LIGHT (Anar).—*Codex Nasar.*, I. 50, 59. Go straight to Jordan and baptize you, but your souls baptize!—*Ibid.*, I. 78.

Take not usury from those whom your Master has set over you as rulers! If you shall have taken usury you will depart from the word of your Lord!—*Ibid.*, I. 75.

The day of the Sun prefer to Sabata (the Sabbath of Sabatai, Saturn), and Nazirota (Nazareneism) prefer to Iehidota (Judaism).—*Cod. Nas.*, II. 214, 215.

Let any Nazoria, who shall have used the "Supper of the Massiacha"¹ the day when the FAST is celebrated, be dragged forth to the fire. And if any Nazoria on the first day (Sunday) shall have taken from the Jordan an urn of fresh water to drink and to anoint his face with it, therefrom shall his portion depart to the *Messiah and the Spirit!*—*Codex Nasar.*, II. 93; see *John*, iii. 25, 26.

P. x, xiii, xiv-xvi.

The Codex Nasar reads indifferently Nazor and Nazir.—*Cod. Nas.*, I. 50, 58.

James "the Just," the "Lord's brother" and immediate successor as head of the church at Jerusalem, is described as a Jewish Nazarite, holy from the womb, eating no animal food, and drinking no wine or strong drink. "No razor came upon his head, neither did he anoint himself with oil, or use a bath."—*Mackay, Rise and Progress of Chr.*, 72, 73.

The early Christians, besides circumcision and Sabbaths, practised abstinence from animal food and wine, celibacy and poverty, keeping Newmoons and using a diet of herbs.—*Mackay*, 84.

Eunuchs who have deprived themselves of virility on account of the kingdom of the heavens.—*Matthew*, xix. 12. NAZARAENS "sanctus" interpretatur.—*Hieronimus*, vii. 29. Ohasid (Custus) is also translated "holy."—*Psalms*, lxxxix. 19; L. 5. But be ye brothers in JUSTICE.—*Cod. Nasar.*, I. 37.

P. x.

It is more probable that the author of *Matthew apologises* for his (Jesus)

¹ Messiah.

being called a *Nazaria*¹ (Matth. ii. 23); intimating that he was not one of that Heretical Sect! But he could not deny his baptism by John, the Prophet of the Nasarenes!

At the break of day, if thou wilt come, I will IMMERSE thee.

Sleep held the eyes of Iochana, and he lay oppressed with slumber. But when, awakened from sleep and gaping, putting his right hand on his eyes he had wiped slumber from his eyes, the Manda d'Chia said to him: PEACE TO THEE, Rabi Iochana Aba Saba, Raba d'Aiqara! To whom Iochana: Forty and two years I choosing the Iardana have baptized souls with WATER; but me no one called to the Iardana! Men I send into the Iardana as a shepherd (does) sheep, and, having lifted my staff, over them I pronounce the name of LIFE! Then went the Manda d'Chia with Iochana into the Iardana. And Iardana, having seen the Manda d'Chia (Messenger of Life), rising overflowed its banks. But when, having seen Iochana, the Manda d'Chia moved towards him, so also, at the sight of the great radiance of this Manda d'Chia, Iardana retired!

Baptize me, Iochana, with thy pure baptism, and what Name thou preachest pronounce upon me! Iochana responds: Thousands thousands of men in Iardana I have immersed, and myriads myriads of souls with WATER I have baptized, but a man like thee has not come to me!

Bene sit tibi, Manda d'Chia, beneque sit loco ex quo accessisti, ut etiam laus et perennitas sit loco magno quem petes!

Iochana by the voice of the fishes from the river, the voice of the birds from both banks of the stream falling upon his ears, knew that the Manda d'Chia journeyed with him, and said to Him: Thou art that Man in whose name I baptize with LIVING BAPTISM.—*Codex Nasar.*, II. 19 ff

When Isuo had heard that Iochanan was delivered up (to prison), he retired!—*Matth.*, iv. 12, 13.

P. xii, line 19.

Hairesis means "holding or taking up views,"—the opinions held.

P. xiii.

Jesus used OIL; he was therefore not strictly an Essene, but a NAZARENE.—*Söd.*, II., xiii, 102. And yet he was an *Essene and Nazarene* physician.—*Söd.*, II., vi, x.

P. xvii.

A house of prayer, on a great hill, to Abram!—*Chicoisohn*, I. 411.

P. 2, line 5.

Matth., xxiv. 30; xxv. 31; Mark, xiv. 26; Luke, xxi. 25.

¹ A shoot shall go forth from the root of Iasi and a NAZARE shall ascend from his root.—*Isaiah*, xi. 1; *St. Jerome*, to *Matth.*, ii. 23.

Pp. 4, 5, 6.

Herodotus says there were EIGHT terraces (or towers) one upon the other, and the ascent was by a passage which formed a circle winding around all the terraces; and on the last terrace was a great chapel. No statue is placed therein.—*Herodot.*, I. 181. It was not usual, in *Phœnicia*, to put statues of the Sun and Moon in the temples.—*Lucian*. It has been intimated that Herodotus never was in Babylon, but gives the account of another person. The change from SEVEN to EIGHT is referred to in *Söd*, I. pp. 153, 154. Babel was a name of Bel.—*Spirit-Hist.*, 26, 84, 279. Merodach is Bal-Adan, or Baal-Adonis.

Pp. 6, 13, 14-16.

The Sabians profess a great veneration for John the Baptist, styling themselves in their language, which is composed of Chaldee and Syriac, MENDAI Iahia, Disciples of John. They pray at sunrise, noon and sunset. They sacrificed a cock. They celebrate the FEAST of every PLANET and derive their religion from Noah.—*Univ. Hist.*, xviii. 381-383.

Whether St. Paul preached in any part of Arabia, we cannot pretend to determine; but that the Christian religion was planted *very early* in this country will not admit of a dispute.—*Ibid.*, 390. "Paul went to Arabia, and returned to Damascus."—*Gal.*, i. 17.

"The Galilean nation formerly occupied a part of the Holy Land. A century and a half ago they removed from it and settled in the Lebanon district which is called Mercab. . . . It boasts John the Baptist as its founder!"—*Codex Nasar.* I. vi ff; Norberg quotes Germanus Conti, the Maronite, Vicar in Syria. The temple shines during divine worship with lights and candles! The priest holds a STAFF in his hand: and when he is about to speak he begins his address in Galilean, but continues in Arabic; for all are ignorant of the ancient tongue except the priests and men of letters. The day on which John the Baptist instituted Baptism they all go together to the water. The priest drinks and sprinkles water, and says to those coming out of the river: Renew your baptism in the name of the Father, and of our Savior John; who, just as he baptized Jews in Jordan and saved them, will save you also! The remembrance of John's miracle was celebrated in *Galilee*, whither they went barefoot, taking their sick with them.—*Ibid.*

Pp. 8, 11, 13.

Cinnamon "grows in those regions where Bacchus was brought up."—*Heeren, Asia*, II. 96, 97. This is Arabia!—*Ibid.*, 94; *Söd*, I. 163, 143, 82, 29, 32 ff., 55, 79; *Wetzstein*, 112.

Nusa, in *Arabia* on the Red Sea, was the home of the child Bacchus.—*Univ. Hist.*, xviii. 355. Mecca was called Becca (Bacca, city of Sol). The Arabs adored Urotal (Bacchus, Allat, Lot) and Alilat, whom they will have to be the same as Bacchus and Urania.—*Univ. Hist.*, xviii. 378, 442; *Sale*; *Movers*, 372; *Spirit-Hist.*, 109. They adored YAUk

(Iach, Iacchos, Iachoh) in the form of a HORSE!—*Univ. Hist.*, xviii. 384. The Horse of the Sun!

Lo, a WHITE HORSE!—*Rev.*, xix. 11.

Allat, called by the Arabs Allah, was the IDOL of the tribe of Thakif.—*Univ. Hist.*, xviii. 382. The Arabs had two *Syrian* deities, Asaf (the *Syrian* Rimmon, Adonis, Sabos, Dionysus) and the Woman Nuelah (Venus).—*Ibid.*, 387.

P. 8.

“The remains of ancient villages show that water is concealed not far beneath the surface, and that WELLS once yielded all that was required for irrigation and human consumption.”—*Layard*, 241, 636; *Univ. Hist.*, xviii. 428.

P. 10.

From the map, the Mountains of Kedem appear to be the Mountains of Chaldea.—*Univ. Hist.*, xviii. 387, 332. Kedem, generally, means eastern Arabia, into Chaldea.

P. 11.

The “Sabaim” (Joel, iii. 8) carried the harvested frankincense and myrrh to a temple of the Sun, the most holy among this nation. Then came the merchant and deposited near each lot the price marked; after him followed the priest, who took one-third of this price for the deity, and left the remainder for the proprietor.—*Heeren, Asia*, II. 99; *Sōd*, I. 36, note 2.

Pp. 11, 13, 14.

So numerous were the Nabatheans that we find them mixed with the Reubenites, Gadites and people of Moab. The Kedareni and Chausei seem to have been intermixed with them.—*Univ. Hist.*, vol. 18. p. 342. The Itureans, Edomites, Nabatheans, people of Kedar, and the other tribes of Arabia Petraea lived like the Bedouins. The greatest part was a lonesome, desolate wilderness of sandy plains, or mountains with naked rocks and precipices; neither were they ever, except at the EQUINOXES, refreshed with RAIN!—*Ibid.*, 346. They had WELLS digged at proper distances in their dry and barren country, known only to themselves. They generally wintered in Irak and the confines of Syria.—*Univ. Hist.*, xviii. 409, 410.

Pp. 16, 34.

Ōsanna to “the son of Doid”!

Aushona to “Barah d’Doid!”—*Syriac*.

Blessed be he that comes in the name of the KURIOS (Lord of LIGHT)!¹

Ōsanna in the highest!!!

Blessed be he who comes in the name of “MARIA” (MARIA,² Lord of LIGHT)!—*Syriac, Peshito*.

Aushona in excelsis (Maroma)!!!

¹ Psalm, xxxvi. 9. Hermes (Logos) is the *Conductor (Anagogeus)* and Saviour of souls.

² MAROTH “lights,” “sun and moon.”—*Gen.*, i. 16; *Sōd.*, I. 23; II. vii. 78.

Blessed be MARIA, Alha of Isaril, who has visited his people and wrought redemption for them. And has raised up a horn of safety for us in the House of Doid his servant. As he spake by the mouth of his Nabia the holy!—*Luke*, i. 68 ff, *Murdock*; *Syriac*.

P. 16.

The Book Abkath Rochel.—*Wolfius*, 761.

P. 17.

Arabia, or at least the most considerable part of it, was, from remote antiquity, called by the natives Arabah.—*Univ. Hist.*, xviii. 333.

Pp. 22, 23, 34.

Arise go out of the body into which thou wast sent, from the body in which thou didst grow up. Ascend into thy former place, into thy abode, O Blessed of the Autara (Genii).—*Cod. Nasar.*, III. 195.

P. 26.

Epiphanius says that Cerinthus and Carpocrates (who used the Gospel of the Ebionites,¹ which was probably the Original Gospel of Matthew, written in the Hebrew language for the use of the Jewish believers) argued from the genealogy at the beginning of the gospel that Christ was the son of Joseph and Mary; but that the Ebionites had taken away even the genealogy, beginning their Gospel with these words: "And it came to pass in the days of Herod the king, etc." See Epiphanius, *Haeres.*, 80, N. 13. It is probable therefore that the first sixteen verses of this chapter are genuine. The eighteenth verse begins a new story which contradicts the design of the genealogy, namely to show that Christ was descended from Abraham and David. If the genealogy is genuine, this narrative must be spurious.—*New Test.* published by a Society for promoting Christian knowledge, etc., London, 1808. All the verses of Matthew 1st chap. after verse 16 and all the second chapter were wanting (according to Epiphanius and Jerome) in the copies used by the Nazarenes (Nazirites) and Ebionites (the poor), that is, by the ancient Hebrew Christians; to whom the account of the miraculous conception of Jesus Christ could not have been unacceptable if it had been found in the genuine narrative.—*Ibid.*, p. 2.

The author of *Mystagogos* divides the Gospels as follows. He assigns the Gospel of the Hebrews and the Evangel of Peter to the Jew-Christians, but the three Gospels Matthew, Mark and Luke to the opposite party, the liberal christians.—*Mystagogos*, 12, 31.

Mairo, to shine; Maira, "the Sparkler;" Maur.—*Exodus*, xxxv. 14; *Numb.*, iv. 9.

¹ The *Mystagogos* asserts that the Evangel of the Ebionites and St. Jerome's Evangel of the Nazorenes were the same, the only difference being that parts were omitted.—*Myst.*, 191.

P. 29.

Septem ab eo geniti filii, sive SÆCULA, sive dei, sive angeli, (diversis enim nominibus apud ipsos appellantur).—*Irenæus*, I. xxxiv. note 16, page 138.

And Heavens have now been called the Aeons they say.—*Irenæus*, I. xvii.

P. 29.

Translate EPTA Polons Seven Orbits.

Pp. 31, 32.

The Mendai resembled the Chaldee more than it did the Syrian; but Norberg printed his Codex Nasaraeus with Syrian letters and thereby pointed to Syria as the home of the Mendaites.—*Chwolsohn*, I. 67. The Sabians spoke and wrote the best Syriac.—*Ibid.*, I. 14. The Sabians, the inhabitants of Harrân and its neighborhood, were Syrians; and the best Syrian dialect was spoken in Harrân and Edessa.—*Ibid.*, I. 159. This was Aramean, according to Barhebraeus.—*Ibid.*, 315. The Chaldee-Nabathean was spoken by the inhabitants of the Assyrian mountains and the population of Iraq (Chaldea).—*Ibid.*, 443.

Pp. 33, xv, xxii, 20, 21, 27, 34, 41, 69, 89, 99, 134.

Magi are found so late as the 10th century.—*Chwolsohn*, I. 289, 290, 291. "Go not to diviners and lying Chaldeans."—*Cod. Nasar.*, I. 75; *Matthew*, ii. 1, 2, 15, 16.

Pp. 34, 35.

Among the Nabathean (Babylonian) Heathens, who lived in the Marsh-districts in the northeast of Arabia and in the extreme southern part of Mesopotamia around Wasith and Bassrah, appeared in the last decennium of the first century a man named Elchasai:

Elxai, or Elchasai, was the founder of the Mendaites.—*Chwolsohn*, I. 108, 112, 136. "In this Elxai we believe we have before us one of the oldest if not the very oldest representative of the postchristian Gnosis." The genesis and the whole development of the Gnosis have been, so far, not yet shown with rigid historical exactness. But there is no doubt that before Christ, in western Asia and especially among the Jews, individual gnostic elements were in circulation. He joined the *Essenes* (Ossenes), a Jewish sect, who had their abodes in Nabathæa, Ituraea and Moabitis beyond the Dead Sea.—*Ibid.*, 112, 116. He declared himself the founder of the Ebionites, Nasorenes, Ossenes and Nasarenes; and these sects used his book.—*Ibid.*, I. 117. Sobians and Sabians are obviously the same.—*Ibid.*, 121.

NOTE.—The Greek Testament gives us Nazoria, the Peshito reads Nazaria (Nzria), and the Codex Nasaraeus gives us Nazoria, as the name of the Nasarenes.

P. 34.

Some say that thou art John the Baptizer; but others Alia (Elias); and others Aramia, or one of the prophets.—*Matthew*, xvi. 13, 14; xiv. 2. *Syriac*.

P. 34.

Buch Henoch übersetzt von Dillmann, p. xxix, xxxi, xxxiii, xxxviii, xlv; Spiegel, Vend., 15, 16, 31, 32, 35, 36; Daniel, ix. 25; Spirit-Hist., 356 ff; Matth., iii. 2; xxv. The Book of HEnoch was written about 110 before Christ, in Hebrew or Hebrew-Aramean.—*Dillmann*, xlv, liii, li, lii.

According to Horne, II. 144, the Disciples believed in Transmigration of Souls: it is said that the Jews in some instances thought that the *Soul* of one of the old prophets was in Jesus!—*Ibid.*, II. 144; *Luko*, ix. 19; *Matth.*, xvi. 14. See *Gal.*, iv. 14; *Rom.*, viii. 3.

Pp. 38, 49.

Quid est quod arctum circum
Sol jam recurrens deserit?
Christusne terris nascitur
Qui lucis auget tramitem!—*Prudentius*.

Pp. 38, 2.

Respecting the Angel Gabriel, see Söd, II. 58, 4 note 3. Gabriel was first of the Aeons.—*Codex Nasar.*, I. pref. viii. Gabriel is the Angel Metatron. He is Adon-Ai.

P. 39.

David, in Greek; Doid in Syriac. Dōd, Dōid, in Hebrew.

"The DEEP THINGS of Satan, as they (the Gnostics) speak."—*Rev.* ii. 24. This refers to the Mysteries of the Gnosis, which were called "the deep things of God."—*A New Test.*, London, 1808, p. 578, note.

P. 39.

The Śabda (the SOUND or WORD) is constantly mentioned in the Mimánsá philosophy. "The Hindu philosophers of the Mimánsá school employ the term śabda in a manner curiously suggestive of the way in which certain Greek speculators wrote of the logos. See Colebrooke's *Essays*, I. pp. 306-7; J. R. Ballantyne, *Christianity contrasted with Hindu Phil.*, pp. 176-195; the chapter entitled the 'Eternity of Sound; a dogma of the Mimánsá.' It is the belief in the *eternity of the śabda* which compels the Hindus, in their apprehension, to argue the pre-ternity of the Veda."—*F. E. Hall*, July 9th, 1860.

P. 40, 41, 97.

"The HERMAIOS indicates this in the first book concerning the Egyptians."—*Plutarch*, *De Iside*, xxxvii.

P. 45.

Legi nuper in quodam Hebraico volumine quod Nazarenæ Sectæ mihi Hebraeus obtulit, Jeremiæ apocryphum, in quo hæc ad verbum scripta reperi.—*Hieronymus, Com. to Matthew, xxvii. 9, 10.*

Pp. 55, 57, 139.

This the MYSTERY (raza), sermons, essays, and living word, primal (Cadmīta), prior to which there is none other! When the PRIMAL LIFE (Chia Cadmia) had imagined to give a name to the Manda d'Chia, he was called Obal (Abel) Ziua.—*Codex Nasar., I. 237.*

P. 56.

In the name and power of LIFE the supreme, first, most excellent, highest of all works; in the name of LIFE the Second, Iusamin (Iushamin) the pure; in the name of the third LIFE Abatur whose name is *Antiquus Altus*;¹ in the name and power of the Manda d'Chia most excellent of the creatures of Nahura (Light, "Nahor"); and in the name of Salami and Nadabi, Overseers over IARDANA d'Chia (Jordan of Life) and the great Baptism of Light, . . . in the name of Obal (Abel), and Satal (Seth), and Anus (Anos, Nusios):

We cite as witnesses CHIA supreme FIRST, . . . CHIA SECOND Iusamin the pure, and CHIA THIRD Abatur ADVANCED IN YEARS, eminent, occult, keeping himself secret (!), ANCIENT and AGED of the world (grandævum mundi), and Salami and Nadabi set over Iardana Lord of Life, set over the supreme Baptism of Life, and beseeching and collecting the souls of the world; Fetahil (Petachil) Apostle, named Gabrail, Fetahil who by the power of CHIA, Abel, and Setel and Anos, who are Mohar and Rosh and Rasat, by the power of CHIA and the word of his fathers spread out the heaven without columns (pillars), condensed earth in which no thickening existed, bound the stars upon the heaven, etc.—*Codex Nasar., II. 208–211.*

P. 56, note 2.

We are indebted to Dr. Crusé for the remark on the Aethiopic Text.

P. 57.

What Norberg reads "Seven LIVES" stands in the *Codex Nasaraeus* "Seven VINES."

SEVEN VINES (Subo Gopana) were procreated, sprung from IUCABAR Ziua.—*Codex Nasar., III. 60, 61.* Iucabar and the Seven Vines remind one of Iacob and the Seven Kabiri. The VINE is the symbol of LIFE.

¹ Isaiah, lvii. 15.

P. 58.

The expression which Norberg renders Aebel Zivo is written in Syriac "Obl Ziua," Abal Ziua.

Pp. 67, 68, 74, 75, 76, 80.

The GOD of Israel is the eternal WISDOM, haChakamah haKadomah, united with the Soul of the Messiah.—*Knorr von Rosenroth; Kabbala Den.*, III. 271. Seir Anpin in truth is the Soul of the Messiah joined with the eternal Logos.—*Ibid.*, III. 241.

P. 76.

The first Way is called the Secret Wisdom (the highest Crown), and is the LIGHT of the Primitive INTELLIGENCE (Muskal Kadmon).—*Jezira*, 1.

"In this first state the Infinite God himself can be understood by the name of the 'Father,' which the writings of our New Covenant so often use. But the LIGHT, being let down by the Infinite through a canal into the 'primal Adam' or Messiah and united with him, can be referred (applicari) to the name SON. And the Influx let down from him to the lower parts (of Creation) can be referred to the character of the Holy Ghost." "What you call Adam Kadmon we call Christ!"—*Adumbratio Kabb. Chr.*, pp. 6, 7. *Knorr*.

Pp. 78, 81, 82.

MIND is Brahma.—*Taittiriya Upan.*, 22.

Pp. 83, 84.

"AIR" (Aiar) is the Plērōma, the space held from eternity by the Supreme Divinity.—*Norberg, Onomasticon*, 13. It is the AERIAL, the ÆTHEREAL, the Aether. Parca (the Phoenix) is the symbol of the Plērōma.—*Ibid.*, 50.

For He pleased that in him (in the Anointed) all the Plērōma should dwell.—*Coloss.*, i. 19.

For in him dwells all the Plērōma of the Deity bodily.—*Colossians*, ii. 9.

Pp. 86–89.

There are many things in the writings of ancient Rabbins which prove that they were not strangers to most of the doctrines of Christianity as taught by Christ and his Apostles, but especially by Paul.—*Israelite Indeed*, III. 252.

P. 99.

Noh was himself the Dove (the SPIRIT), "Baal with the wings of a dove." "The Samaritans offered divine worship on Mount Garizim to the image of a Dove."—*Talmud, Tract Cholin*, fol. 6, col. 1. *Nork*, 37.

"They found for themselves the **IMAGE** of a DOVE on the top of Mount Garizim and they worshipped it; and Rabbi Meir *explained* that this had reference to the *delicacies*" (?).—*Talmud, Cholin*, p. 6, Dr. Crusé: *Matthew*, iii. 16.

"The **SPIRIT** of God hovered over the waters like a DOVE which spreads her wings over the young."—*Talmud, Chagiga*, Dr. Crusé; *Hundert und ein Frage*, p. 85.

"It is written the **SPIRIT** of Alohim was incubating upon the waters. This **SPIRIT** is that of the KING Messiah."—*Zohar*, edit. Sulzb., I. fol. 128, *ad Gen.*, xlix. 11. *Bertholdt*, 149.

Messiah was already before Tohu (h. e. before the first beginnings of the world).—*Midrash Mishle*, fol. 67, col. 3; *Bertholdt*, 139.

His (Christ's) **FEAST** they shall keep on the Sun's day.—*Cod. Nas.*, II. 109. Jahoh's **FEAST** was on Saturn's day. Sabatai is the name, in the Jezira, of Saturn's planet.—*Franck*, 58.

P. 102.

"Nasarenes who were not Nasarenes, who at the first light of Sol's day (Sunday, as opposed to the Jewish Saturday), have not gone forth and proceeded to the synagogue, who have not lowered their head, nor evangelized, nor done a good work, nor given alms to the poor, nor opened their gate to the man exclaiming 'pity me.'"—*Codex Nasar.*, III. 191.

P. 106.

Arise, go up into thy former place, into thine abode O Blessed of the Genii.—*Cod. Nasar.*, III. 195. I go up (anabainō) to my Father.—*John*, xx. 17. The Son is Seir (Zair) Anpin, the image of the Father.—*Israelite Indeed*, II. 64, 65. He who has seen me has seen the Father.—*Cyril*, XI. vi.; *John*, xiv. 9.

P. 127, line 40.

For Sohar, read *parts* of the Sohar. The Book of the **Mystery**, the Idra Rabba, and Idra Suta, are very ancient, as old as the first century after Christ, and probably still older. The author has the pure Aramean which is not found even in the Talmud!—*Nork, Hundert und Ein Frage*, p. xviii.

P. 139.

IOABIA. Aacar, Aicar, Achor, Kur, the Sun. IOABIAM mare.

Some of the proper names in the Codex Nasaraeus are spelled in two ways in this work, with an *a* and an *o*. In the Syriac we read the *first letter* of the Syrian Alphabet, Olaf (Aleph, Alpha), an *α*; Norberg reads it an *o*. What Norberg reads Fetahil, Gabriel, Scharhabail, Emunel, Meso, Iurbo, Mano, Abel Zivo, Alloho, Adunai, Lehdoio, Iavar, Abo, Sabo, we read Petachil, Gabrail, Sarhabail, Omunail, Masa, Iurba, Mana, Obal Ziua, Alha, Adoni, Lachadia, Ior, Aba (Father), Saba (Sabian, *or Baptist*).

The Vestiges of the Spirit-History of Man and the two volumes of the *Sod* have been written in QUOTATIONS, so that the reader may have *the original* before him. This, as far as possible, hinders certain uncandid reviewers from intimating that these *extracts* are merely the author's "SAY SO." At all events, it is rendered impossible for them to convince others of the truth of their remarks.

P. vii, 12, 13, 14.

The caravans still go from Aleppo to Basra.—*Niebuhr, Voyage*, II. 188, 190, 173; *Ibid.*, 192, 136, 140, 143, 205.

P. 58.

The modern prophet Abd ul Wahheb taught that God alone must be adored and invoked as the Creator and Director of the universe. He forbade men to address themselves to saints and to make mention of Mahomet or any other prophet in their prayers, since these usages lead to idolatry. He regarded Mahomet, Jesus-Christ, Moses, and a crowd of prophets recognized by the Sunnites, as great men and respectable persons whose actions could be read with benefit: but he denied that a book has ever been written by divine inspiration or brought by the Angel GABRIEL!—*Niebuhr, Voyage en Arabie*, II. 143, 144. This prophet flourished in the neighborhood of Basra, and had lived for some time in Basra itself.—*Ibid.*, 140, 142, 139. In the provinces Lachsa and Nedajed, John's Christians (Sabæans) abound.—*Ibid.*, 135, 140, 205.

P. 73, 74, 68, 106.

Adam ("blood;" Dam, "blood") is the Male LIFE, and Eua (Damia) the Female LIFE.—*Spirit-Hist.*, 288, 205, 206; *Gen.*, ix. 4.

The Bacchus-faith proclaimed the inspiring influences of the SPIRIT, the WATER, the LIGHT and the LIFE! The LIFE of the flesh being in the blood gave rise to the Jewish superstition that for *this reason* the blood must not be eaten.—*Levit.*, xvii. 11; *Deut.*, xii. 23, 24: but see *Spirit-Hist.*, 288, 289. The eating the raw flesh torn from the quivering victim by the worshippers of Dionysus Zagreus is an instance of a diametrically opposite superstition *having its origin in the same religious philosophy*.—See K. O. Müller, *Hist. Greek Lit.*, 232, 237; *Eusebius, Theophanias*, II. 58; *Spirit-Hist.*, 38, 39, 46, 109, 111, 211, 212.

Thou shalt not eat the flesh in the blood of the SOUL (nepesh, life, soul); for the LIFE of the flesh is in the blood.—*Levit.*, xvii. 11, *Philo*, iv. 268, 269.

The flesh in its LIFE, its blood, thou shalt not eat.—*Gen.*, ix. 4, 5.

(Adam, Dam) TAMUS came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to LAMENT his fate,
While smooth ADONIS from his native rock
Ran purple to the sea, supposed with BLOOD
Of Thammuz yearly wounded.

Adam-Tamus-MANeros (Amon, Main, Moin, Manes) is the Male LIFE, the Male SPIRIT, and the Male WISDOM (Logos):

MOIN (WISDOM, LIFE) shall issue from the House of Iachoh (Iacchos) and irrigate the river of the Sethites.—*Joel*, iv. 18.

P. 56.

For Ish Amon, the Codex Nasaraeus has Iushamin; and for Cabar, it reads Iukabar.

Pp. 148, 10.

"The KABA or House of God" (*Kab, Keb, IAKab*).—*Niebuhr, Voyage*, II. 34. We also find the Arab tribe of Kiab (*Keb, Saturn*), or Ziab (*Seb* interchanges with *Keb*).—*Ibid.*, 160; *Spirit-Hist.*, 269.

The SEVEN TITANS (Rays of the Sun) tore Dionysus (the Sun, Apollo) into SEVEN pieces, one piece for each of themselves.—*K. O. Müller*, 237. Human sacrifices were made to Deüs (*Dii*), Apollo and the SEVEN Kabeiri.—*Lee's note to Eusebius, Theophania*, II. 64. Jews were established in the Arab country Kheibar.—*Niebuhr*, 204, 46, 205. Compare the cities Ezion-Geber (now Acaba) and Geber or Cabera; and the river Caveri.—*Heeren, Asia* II. 103; III. 443.

The dwellers in TENTS to the east of Nabach and LAGABAH (*Iacobah*).—*Judges*, viii. 11. "Gadesia or Kadesia."—*Layard*, 471.

P. 148.

With NAHOR "light," connect Nahiri (a name of northern Mesopotamia), Naharaim, and Naharina of the Egyptian monuments.—*Layard*, 395. Nahor is personified in *Gen.* xi. 22 ff; see *Söd*, I. 205.

P. x, xxi, 21, 41, 127, 133, 134..

Casting out demons, magic, and the philosophy concerning the Divine "WISDOM" (*Logos*) all belonged to the Magi.—*Kleuker, Salomonische Denkwürdigkeiten*, 151-155. The expression Wisdom (Superior Science) included the magic arts.—*Ibid.*, 154. The Kabbalists boasted of Solomon's Wisdom, his acquaintance with magic.—*Ibid.*, 153. "The Jews followed that which the demons or their Governors upon earth, the Magicians, have taught."—*Ibid.*, 158; *Koran*, cap. *Anam*; *Arabian Nights*, p. 23, *Tenth Night*, et passim.

P. 98.

"The Mysteries of God."—*Wisdom of Solomon*, ii. 22; 1 *Cor.*, iv. 1; xiii. 2; *Ephes.*, iii. 9; vi. 19; *Colos.* iv. 3.

P. 15, 16, ix, 141, 143, 48.

Ye are WASHED, ye are PURIFIED, ye are made JUST, in the name of the Lord (of Light) Jesus, and in the PNEUMA (Breath, SPIRIT) of our Alah.—*Paul*, 1 *Cor.*, vi. 11.

P. v, vi, 34, 59.

"The same (soul) he lets descend into that body, and with it he joins a LIGHT from his own LIGHT, and then this individual becomes a god for the men of that time."—*Chwolsohn's Tammuz*, 95; *Nabathäische Landwirthschaft*, p. 27-31. This passage from the "Nabathean Agriculture" is quoted as suggestive of the idea given, in the *Codex Nasaraens* and the *Sohar*, on pages, v, 34, of this volume.



During "the Reign of the Messiah" the General Resurrection shall take place! Consider that there are Four Worlds,—Ages or Dispensations. The first is the age in which we live; the second is the age of the Messiah; the third is the age of the General Resurrection; the fourth is the long or eternal age, the everlasting Sabbath. "Would" said Messiah "that I should be able to raise all, even those who are *born out of time* (Compare the 'Abortive' of the Codex Nasaraeus), that all might live."—*Israelite Indeed*, iv. 150, 151; *Rabbinical Extracts*.

If then they should say to you "See, he is in the DESERT," go not out (into the Desert)! If any one should say to you, "Lo, the Messiah is here, or there," do not believe it!—*Matthew*, xxiv. 23-26.

When God created his world, he put his hand *under the throne of GLORY*, and brought forth the *SOUL of the Messiah*, and those of his suite! Then God spake to נַפְשׁוֹ (the SOUL), saying, "Wilt THOU be created (that is to say, 'come in the flesh'), and redeem my children after *six thousand years*?"—*Rabbinical Extracts*; *Israelite Indeed*, iv. 150; *Spirit-Hist.*, 357, 358, 359; 2 *Esdras*, ii. 34, 35, 36, 42, 43; xiii. 3, 26, 31, 52; *Matthew*, xxv. 31; xxiv. 3, 6, 14, 23, 30.

God (ha Kabah) orders the "Angel who presides over the SOULS (ha Rochóth)" to bring that SOUL (Roch, Ruach) which He specially designates. And this law, eternal in the creation (ha Baram¹) of man, is observed. The SOUL goes to the presence of the Kabah (God, Kebah, Kebo) and humbly prostrates itself. To whom God says: Betake yourself into this!! Again comes the Angel (Angelus conceptionis) and restores the ANIMATED seed to the mother's womb, giving it two guardian Genii; and a lighted candle is set upon the soul's head.—*Wagenscil, Sota, Excerpta Gemara*, pp. 72, 73.

And this "THE GLAD TIDINGS of the Kingdom (of the Anointed)" shall be proclaimed in the whole inhabited earth for a testimony to all the nations, and then will come the END (of the Age)! Whenever then ye see the ABOMINATION OF DESOLATION (the Roman Cohort on guard in the Temple with the IMAGES of their IDOLS on their ensigns) standing in the HOLY PLACE, then let those in the Ioudea flee to the mountains!—*Matthew*, xxiv. 15-20; *Burder's Josephus*, IV. 15; III. 142 ff, 276. After the destruction of Jerusalem the Christians fled to Pella, in the mountains of Peræa.

And when ye shall see Jerusalem encompassed with encampments,² then know that its DESOLATION is nigh!—*Luke*, xxi. 20, 21. Vespasian garrisoned the neighboring cities Iamnia, Azotus and Emmaus, besides villages; and his CAMP was at Emmaus.—*Burder*, III. 111, 149, 150. He conquered a large part of Peræa, put garrisons in the villages of Idumea, laid waste the whole MOUNTAINOUS country, and pitched his CAMP at Korea.—*Ibid.*, 150. He had now fortified all the places round about Jerusalem, also putting garrisons in Jericho and Adida, *encompassing the City round about on all sides*.—*Ibid.*, 154, 160. *Simon's army* held other fortresses.—*Ibid.*, 157, 158.

¹ See the interleaved page to pp. vii, viii; on Abar, Abaram, Bormos, the Creator-Spiritus, Abram.

² Stratopedôn.



