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NEW DISCOVERIES

IN THE

Origin of Christianity.

A TREATISE

ON THE

Origin of Christianity, its Causes and Consequences,

FROM ORIGINAL AND MOST REPUTABLE SOURCES,

NEVER PUBLISHED BEFORE.

ALSO A NEW SIGNIFICATION OF THE WORDS

CHRIST, EUCHARIST AND ANGELO.

Also an Explanation of the Trinity,

BY

E. WALTER,

AUTHOR OF

"SEARCHING THE SCRIPTURES FOR THE MESSIAH."

BALTIMORE,

January 1st, 1900.

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ERRATA.

- All books contain errors and so does this.
- The foot-note on page 63 belongs to page 60.
- On page 87 for Institutions read "Institutes "
- On page 124 for Nor Megedo read "Nar Megeddo."
- On page 126, line 5, read reflect " upon " the moral.

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PREFACE.

By way of a preface, we give the following answers to a series of questions, that the author expects to be asked regarding this essay.

First.—Is it possible that something new can be discovered in the origin of Christianity? Everything appertaining to it has been so thoroughly searched, and examined by Christians, by their opponents, and still more, by modern higher critics; and is it possible that this should have escaped their scrutiny?

Answer.—Nobody is more astonished than the author himself, to find that the origin of Christianity, as given in this essay, has never been published before.

Second.—Are the discoveries of any importance?

Answer.—To the perplexed, who love facts rather than fiction; truth rather than fables; yet cannot conceive how to account for the genesis of Messianism except through the veil of impenetrable mysticism with which the church has surrounded it, this will be a new Gospel, and a more rational one.

Third.—What is the authority?

Answer.—Its subject matter is taken from original, well known, and most reliable sources.

Fourth.—Is it a new mystical Messiah-Ideal?

Answer.—This is an historical essay, and does not indulge in mysticism, but narrates a course of events, giving the particular causes, connections and consequences of the events, that will satisfy the most rational mind.

Fifth.—Why has it escaped the notice of others?

Answer.—Because scientific investigation of the history of Christianity has to contend with many difficulties. First, authority, i. e., the Gospels were handed down by authority, claiming for the writers to have been eye witnesses and actors in the original drama. This, for a long time, was so passively received, that the very idea of inquiring into the foundation of it seemed to have passed away from the minds of men.

Second, persecution. As soon as Christianity came into power, it commenced a persecution against all who dared utter a word against its belief. Formerly, it was by torture and murder; nowadays, it may not have the thumb screw, the rack, the block or the stake whereby to punish, it has other and subtler modes of making itself felt. Sneers, slanders, calumnies and influences still more quiet and refined may be as persecuting as the grimmest machinery which an ingenious bigot ever invented.

A third obstacle which prevents many from getting at the facts on the origin of Christianity, is the scarcity of material.

Immediately after the Council of Nice, the Emperor Constantine issued a decree, ordering, that if there was any book written by Arius extant, it should be burnt.

The church extended the spirit of this edict to other books which were inimical to the church. (Soc. Eccl. History).

Another difficulty arises from the fact, that the early Christian historians have omitted to inform us of the original name of the sect; all they tell us is, that at some uncertain date they were called Christians in Antioch. (Acts 11, 26).

And yet another difficulty is: As Christianity originated among the Jews in Judea, it is evident that we must search for it in Jewish history among Jewish writers, and the most of them are written in Hebrew or Hebro-Syriac, such as the two Talmuds, the Medrashim, etc., and these languages are little understood among Christians.

And what adds to the difficulty is, that all the paragraphs appertaining to Christianity have been disguised out of fear of persecution, first from the Romans, and then from the Christians, that good Talmudical scholars are often puzzled to get at the sense of it, and surely no Christian will be able to decipher those paragraphs.

Now, as I am very skilful in the Hebrew and Syriac literature, I have made a thorough search in the ancient lore regarding our subject, and finally succeeded in obtaining the truth; and now I consider it my duty to bring to light the missing link in the history of the origin of Christianity, that has been lost to the world over sixteen or seventeen hundred years.

I do not consider it necessary to confute other origins of Christianity or Messiah-Ideals, for I consider the following a wise remark, "If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done." So I lay this origin of Christianity by the side of the others to build for itself a reputation on its own foundation, and to recommend itself on its merit.

Respectfully Yours,

E. WALTER,

Author of "Searching the Scripture for the Messiah,"

Baltimore, Md.

INTRODUCTION.

That Christianity originated among the Jews while yet in Judea, and that they propagated it among the Gentiles in Rome, in Greece and elsewhere, there is not the least question or doubt. It is an undisputed fact, but

1. When was Christianity first introduced?
2. Who was the original Christ?
3. Who were the original Christians?
4. What was original Christianity?
5. What causes brought about the introduction of Christianity?
6. Why was the word משיח (Messiah) adopted?
7. Why did the Gentiles adopt Christianity?
8. What signification was attached to the word Christ?
9. What is the signification of the Eucharist?
10. What is Aungelion (Gospel)?
11. Why was the Jewish Messiah idea changed to a vicarious atonement?
12. What is the Trinity?
13. Why has it become a dogma in Gentile Christianity?

These questions we intend to answer in the pages of this historical essay.

It is generally taken for granted by both Jews and Christians' that a Messiah was predicted by Moses and the Prophets, and that the Jews always believed in a Messiah to come ; yet very few take the trouble to examine whether this be true, but, as we have shown in our former essay, "Searching the Scriptures for the Messiah," that in the Bible we cannot find a person under that title (Messiah), promised or predicted to come to the Jews. Neither can we find anything about a Messiah in the Jewish post-biblical writers ; in none of the Apocryphas (except in the second or fourth book of Esdras, but this book is admitted by all to have been written by a disciple of Jesus, as Jesus himself is mentioned in it. 7, 28.)

Had the belief in a Messiah been prevalent among the Jews prior to the C. E., we would surely find it mentioned in the books of the Maccabees, yet nothing is mentioned in these books that would give us any indication of the belief in a Messiah.

Nor is a Messiah mentioned by Philo Judeaus, mystic as he was.

Neither is there a Messiah mentioned by Josephus, (except that of Ant. 18, 3, 3, which all scholars admit to be interpolation).

All investigation points out, that this doctrine was started when Judea became a Roman province ; that is, in the beginning of the Christian Era. And so we may truly call it the Christian Era, not when a certain man called Christ was born, but when the doctrine of Christianity was born.

If we examine the Jewish history of that time, we find that a new Jewish sect did start in Judea at that very time, and there is every reasonable proof, that the foundation of their doctrine was, Messianism or Christianity. The first and foremost we give as authority is Josephus, an historian of renowned veracity, who was a contemporary of the events, and whose testimony cannot be gainsaid.

And as Josephus is very clear and plain in describing the origin of the fourth Jewish sect, we give his words verbatim from Whiston's translation as the foundation of our essay.

THE FOUNDATION.

JOSEPHUS' HISTORY OF THE FOURTH JEWISH SECT.

ANTIQUITIES 18, 1, 1.

“Now Cyrenius, a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts, was of great dignity, came at this time into Syria, being sent by Caesar to be judge of that nation, and to take an account of their substance. Coponius also, a man of equestrian order, was sent together with him, to have the supreme power over the Jews. Moreover, Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, and to dispose of Archelaus' money; but the Jews, although at the beginning they took the report of a taxation heinously, yet did they leave off any further opposition to it, by the persuasion of Joazar, who was the son of Boethus, and High-Priest; so they, being over-persuaded by Joazar's words, gave an account of their estates, without any dispute about it.

Yet was there one *Judas, a Gaulonite*, of a city whose name was Gamala, who, taking with him Sadduc, a Pharisee, became zealous to draw them to

a revolt, who both said that this taxation was no better than an introduction to slavery ; and exhorted the nation to assert their liberty, as if they could procure them happiness and security for what they possessed, and an assured enjoyment for a still greater good, which was that of the honor and glory they would thereby acquire for magnanimity. They also said that God would not other wise be assisting to them, than upon their joining with one another in such councils as might be successful, and for their own advantage ; and this especially, if they would set about great exploits, and not grow weary in executing the same ; *so men received what they said with pleasure*, and this bold attempt proceeded to a great height. All sorts of misfortunes also sprang from these men, and *the nation was infected with this doctrine to an incredible degree*; one violent war came upon us after another, *and we lost our friends who used to alleviate our pains*; there were also very great robberies and murders of our principal men. *This was done in pretence indeed for the public welfare, but in reality in the hope of gain to themselves*; whence arose seditions, and from them murders of men, which sometimes fell on those of their own people, (by the madness of these men towards one another, while their desire was that none of the adverse party might be left,) and sometimes on their enemies; a famine also coming upon us, reduced us to the last degree of despair, as did also the taking and demolishing of cities; nay, *the sedition at last increased so high*, that the very

temple of God was burnt down by their enemies' fire.

Such were the consequences of this, THAT THE CUSTOMS OF OUR FATHERS WERE ALTERED, and such a change was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by their thus conspiring together; for Judas and Sadduc, who excited A FOURTH PHILOSOPHIC SECT AMONG US, and had a great many followers therein, filled our civil government with tumults at present, and laid the foundation of our future miseries, BY THIS SYSTEM OF PHILOSOPHY, which we were unacquainted withal, concerning which I will discourse a little, and this the rather, because the infection which spread thence among the younger sort, who were zealous for it, and brought the public to destruction.

2. The Jews had had for a great while three sects of philosophy peculiar to themselves; the sect of the Essenes, and the sect of the Sadducees, and the third sort of opinions was that of those called Pharisees; of which sects, although I have already spoken in the second book of the Jewish War, yet will I a little touch upon them now."

Josephus next describes the three Jewish sects, namely: the Pharisees, the Sadducees and the Essenes. And then he says, (s. 6), "BUT OF THE FOURTH SECT OF JEWISH PHILOSOPHY, *Judas the Galilean was the author. These men agree in all other things with the Pharisaic notions, but they have an in-*

violable attachment to liberty, and they say that God is to be their only Ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man lord. And since this immovable resolution of theirs is well known to a great many, I shall speak no further about that matter; nor am I afraid that any thing I have said of them should be disbelieved, but rather fear, that what I have said is beneath the resolution they show when they undergo pain. And it was in Gessius Florus' time that the nation began to grow mad with this distemper, who was our procurator, and who occasioned the Jews to go wild with it by the abuse of his authority, and to make them revolt from the Romans. And these are the sects of Jewish philosophy."

In Josephus' Wars, b. 2, c. 8, s. 1, we read as follows: "And now Archelaus' part of Judea was reduced into a province, and Coponius, one of the equestrian order among the Romans, was sent as a procurator, having the power of life and death put into his hands by Caesar. Under his administration it was that a certain Galilean, whose name was Judas, prevailed with his countrymen to revolt, and said they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their lords. *This man was a teacher of a pe-*

cular sect of his own, and was not at all like the rest of those their leaders."

(Wars 6. 5). "But now, what did most elevate them in undertaking this war, was AN AMBIGUOUS ORACLE that was also found in their SACRED WRITINGS, how, 'about that time, one from their country should become governor of the habitable earth.' The Jews took this prediction to belong to themselves in particular; and many of the wise men were thereby deceived in their determination.

Now, this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. However, it is not possible for men to avoid fate, although they see it beforehand.

But these men interpreted some of these signals according to their own pleasure; and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city and *their own destruction.*"

"A false prophet had made a public proclamation in the city, that very day, that 'God commanded them to get upon the Temple; and that there they should receive miraculous signs of their deliverance.'"

L'ESTRANGE'S TRANSLATION.

"Now this man was a sect by himself and in Truth without a fellow."

MAYNARD'S TRANSLATION.

"This Judas was a leader of a peculiar sect; and entertained tenets peculiar to himself."

FACTS FROM JOSEPHUS REGARDING THE FOURTH SECT.

We have grouped together the paragraphs in Josephus which appertain to the history of the fourth Jewish sect, from which we obtain the following incontrovertible facts.

First, That one Judas a Galilean was the author of a new sect among the Jews at the beginning of the Christian Era.

Second, That this sect which Judas the Galilean was the author of did increase rapidly, and became so strong that sixty-six years afterwards, it commenced a war with the Romans.

(*Note.*—This contradicts the statement of the Gospels (Acts 5, 37); but the war with the Romans and the destruction of Jerusalem by Titus proves the truth to be on the side of Josephus).

Third, That this sect was not merely a political party, but a separate religious sect. In all other doctrines they agree with the Pharisees, yet they had doctrines and dogmas of their own, different from the other Jewish sects, and *some dogmas that changed the Jewish custom entirely* (*Ant.* 18, 11).

They have discarded the dietary laws of the Jews (Jos. Wars 7, 8); and rejected purification (comp. Wars 7, 8, Matt. 15, 2, Mark 7, 5).

DOGMAS OF THE FOURTH SECT.

An inviolable attachment to liberty (Jos. Ant. 18, 4, 6). (See our article on Christ).

That God promised by the prophets to send a ruler who should become governor of the habitable earth, and this ruler was to be a Jew. (Wars 6, 5, 4).

That the fulfillment of this prophecy was to take place in that age, if they proved themselves worthy, i. e., if they set about performing great exploits and did not grow weary in executing the same, and that God would assist them in a miraculous manner, destroy all their enemies and give them glory and honor ever after. (Josephus Ant. 18, 1, 1).

To call no man lord or master, as God alone was to be their lord and master (Ibid. 18, 4, 6) .

JOSEPHUS EXAMINED.

Now with these facts before us, what particular doctrine, what creed, or what dogma can we assign to this fourth sect besides that of Christianity! I cannot see how we can avoid the conclusion, that the foundation of this new religious sect was the belief in a Messiah. Not Gentile Christianity, but true JEWISH MESSIANISM.

No dying saviour, no man-god offering himself as vicarious atonement to bleach red-stained villainy

into pure saintly white, but such a savior, such a redeemer as would be natural for a nation (which was once free and great, and now oppressed and in slavery) to expect; some deliverer to come and help them to regain their liberty, and reestablish their autonomy.

How much more natural it was for the Jews who considered themselves God's favorite children, to whom several times before God had sent a saviour and redeemer, to expect one now.

Not a fakir, to tramp around the country curing diseases, but a PATRIOT, who will attack a Goliath with a cobble-stone, to strike for the freedom of his country, and with a well-aimed blow, crush the tyrant and rend his chain.

A Messiah, not to charm imaginary devils into herds of swine; but one who will rout out the hateful tyrants, who, with their hired hosts trample on the peace and freedom of his Fatherland, and one who will reestablish the Jewish autonomy.

Messianism, and Messianism alone, can account for all that fanatical enthusiasm, for all those mad undertakings.

Messianism, and Messianism alone, was the delusive hope upon the faith of which the Jews precipitated the wars with the Romans.

From the paragraph we have quoted above (Jos. Wars 6, 5), in which he says, "That through this system of philosophy we have lost our friends," he evidently alludes to Christianity, because Jewish Christianity claimed that when the Messiah should come,

he would conquer the whole world, and make them slaves to the believers.

Can we wonder that the world combined against them to destroy them! It is to this delusion that the Jews must impute the destruction of the temple, and the loss of the Fatherland.

It is a great mistake of Christians to say that the Jews suffer for having rejected a **Christ**.

NO! THE JEWS SUFFER FOR HAVING INVENTED A CHRIST.

And since the invention of the Messiah to the present day, there was never a persecution against the Jews of which Christ was not at the bottom.

* * *

Many writers admit that the sect that Judah was the author of, was based on Messianism. Renan, in his life of Jesus (page 94) says, "Judah was evidently the chief of a Galilean sect which was full of Messianism;" on page 95 he says, "For revolution, or in other words Messianism, set all wits at work. They believed that they were on the eve of seeing the great renewal appear."

* * *

Almost all Jewish historians admit that Judah claimed to be a Messiah. From Acts 5, 37, it seems that the claim of Judas the Galilean was the same as that of Jesus.

CONCLUDING REMARKS.

It is understood that our object is not merely to show that the Zealots believed in a Messiah, but we intend to prove in this Essay, "That the Christians and the fourth sect of the Jews, otherwise called Zealots, are the same sect, and to prove this, we adduce the following concluding remarks on Josephus.

Josephus, at the end of his Antiquities, says, "That he finished it the thirteenth year of Domitian," this is 93 C. E. Now, in the beginning of the eighteenth book he says, "The Jews had for a long while but three sects, and the fourth sect Judas the Galilean was the author of." He ends the paragraph with, "These are the sects of Jewish philosophy."

Now, our argument is, as there were no Zealots at that time in existence, and Christians were plentiful and increasing daily before his eyes, why does he speak of the Zealots as a sect, and not mention the Christian sect? Has not Christianity also originated among the Jews? And if we believe the Christian sources, the early Christians were far more noble and more worthy of notice as a Jewish sect than the Zealots. Why does he count only four sects and not five?

And according to some, Josephus and Paul were shipwrecked together on the same boat, as the description of Acts 37, and Josephus' Life s. 3 is so

much alike that it looks like plagiarism ; at any rate, if the story of the Acts is true, they must have seen each other, or Josephus must have read the Epistles of Paul.

Another remark we make on Josephus is, that the language he uses in describing the Zealots does not fit the Zealots, but the Christians, e. g., "And since this immovable resolution of theirs *is well known . . .* That what I have said is beneath the resolution *they show when they undergo pain.*"

These words used in Rome in 93 C. E. can only apply to Christians, and not to Zealots, as they were not known in Rome at that time, and it was the Christians who underwent martyrdom at that time in the Roman Empire.

And now to sum up. — The reasons why we claim that the Zealots and the Christians are the same sect are as follows :

1. Authors ; both are said to be Galileans.
2. Time ; that is, both sects are said to have been born at the same time, i. e., the time of taxing.
3. Place ; both are said to have commenced in Galilea and afterward carried on their work in Jerusalem.
4. Doctrine ; the doctrines and dogmas of these two sects are identical, (with the exception of the divinity of Jesus, but it is well known that

the Jewish Christians or Ebionites did not accept the divinity of Jesus.) (See Article Trinity.)

5. That of Josephus omitting to enumerate the Christians as a sect in any place where he describes the Jewish sects.
6. The language used by Josephus in Rome 93 C. E. in describing the Zealots can only apply to Christians but not to Zealots.
7. There is such a remarkable identity between the disciples and the leaders of the Zealots, their names, their actions ; both are composed of the lower class of people, both are antagonistic to the higher classes, to the priests, to the leading Pharisees, both are said to have been persecuted by the high-priest Ananias. (See Art. Identity of the Disciples.)
8. Both were considered a wicked and dangerous class and were persecuted. (See Art. the Persecution).

THE TALMUD.

We will now go to the next source which is of great authority on Jewish history, the Talmud, and we will point out the proof that is found therein, that the Zealots, or the new sect of the Jews that precipitated a war with the Romans, were the same as are called the disciples of Jesus in the Gospel, or Christians.

The Talmud sometimes calls these people Zealots (Sanhedrin 81, 82; Aboth D. R. Nathan chapter 6), sometimes Sicari (Gittin 56), but mostly they are called Barioni בריוני (Compare Gittin 56, Medrash Eicha, Jos. Ant. xx, 8, 10, Wars v, 1, 4, vii, 10, and many other places).

It appears that in the beginning their doctrines did not clash against Judaism, but pretending a greater zeal and piety, hence they were called Zealots (Sanhedrin 81, 82), but in later times, when they introduced dogmas in opposition to Judaism, they were called Barioni (See Berachot 10, Sanhedrin 37).

Now this name (Barioni) puzzles the commentators on the Talmud. Some hold that they were called Bar-Iona, because they were the Hellenists or the Greek element in Judea, for the word Bar Ievoni בר יוני in Hebrew means the son of a Greek, from Ionia in Greece. In the Gospel this Hebrew-Greek

element is often mentioned. (See John 12, 20, Acts 6, 1).

Eusebius and other Christian historians tell us that the early Jewish-Christian sects were called EBIONITES. The origin and meaning of this word also perplexes Christian writers. The name Ebionite is evidently Barioni, with an Arabic alteration Eben-Iona, which means the same as in Hebrew, i. e., the son of Iona.

At any rate as in Hebrew, Ab Iona means the father was Iona, and Bar Iona means the son of Iona, it is after all the same thing, only in different words.

In the Gospel we find that Simon Peter is called Barioni (Matt. xvi, 17, John i, 42 and other places), it is probable that they were called Barioni, because they were followers of Simon Peter, who was the rock, pillar and leader of the sect (Matt, 16, 18, Galatians 2, 7).

Augustine, in his work, *The City of God*, tells us that some Gentile published some Greek verses in which he represented Jesus as innocent, and that Simon Peter brought about Christianity.

Dr. Schaff most significantly tells us that the Ebionites were the followers of Simon Barioni, for he distinguishes the Ebionites from the Gnostics as follows. "Ebionites is a Judaizing pseudo Petrine Christianity or Christianizing Judaism. Gnosticism is a Paganizing or pseudo Paulinic Christianity."

But what seems to us the most probable is, not, that Simon Peter was a son of Iona, but the name

Barioni was applied to Christians in general, because they adopted the *Dove* as their symbol (Matt. 3, 16).

The dove was adopted as a symbol of Christianity on account of the following: They believed that in their time was fulfilled the prophecy of Joel, "And it shall come to pass afterward that I will pour out my spirit upon all flesh."

Now, the Jewish mystics say, that this spirit of God, as found in Gen. 1, 2, means the Messiah (Med-rash Raba in loco). Now the Hebrew word מְרַחֵם (M, rachepheth) which in the English translation is "Moved," the Hebrew commentaries have "Like a dove that flutters over her nest." Thus the spirit of the Messiah or Messianism became represented by a dove.

The Holy Ghost is even now represented by a dove.

Some of the Jewish Christian Gnostics held that Jesus was a mere man, and that the Eon Messiah, in the form of a dove, settled upon him at his baptism, and through this Eon Jesus performed his miracles and uttered all his wisdom; but, before his last suffering, this Eon had withdrawn himself, and left the man Jesus to himself.

Thus we see that, according to this sect the real Messiah was a dove, and they would rightly be termed Barioni, i. e., those who believe in the dove.

According to tradition, on the shield, banner or ensign of David was a dove with silver plumage and

golden wings, and it is claimed that he alludes to it in Ps. 68, 13, 14.

(*Note.*—I see that these verses are badly translated and still worse explained in the commentaries. I will therefore give the correct translation that the reader may judge for himself the merit of this tradition.)

13. "If ye will lie within the borders of the wings of the dove, that is covered with silver and her pinions of yellow gold.
14. Then, when the Almighty covers the kings, in it ye also will be (covered) as the snow on Mount Zalmon."

This tradition had in all probability to do with the adoption of the dove as the Messianic emblem or banner, as they claimed to reestablish the Davidian dynasty.

In the second century, the Jews charged the apostates as worshippers of the dove (Chulin 6).

Even to this day a "Muenchausen," i. e., a ridiculous or marvelous story is called among the Jews שמועות בריונות (Shmuuous Barionis) and evidently refers to superstitious and miraculous stories.

The Latin phrase, "Credat Judeas Apella," let the superstitious Jews believe that, is evidently from the same source.

(Those who do not understand Hebrew, are informed that Iona means a dove).

HEATHEN TESTIMONY.

We have given the best Jewish testimony that has come down to us coeval with Christianity. We will now give two of the most reliable Heathen authors of that time, to prove that the Messianics incited the Jews to rebellion.

TACITUS.

The first we will give Tacitus. He enjoyed divers posts of honor under Vespasian. He was evidently acquainted with Josephus and other noted Jews, from whom he obtained a true account of the origin, cause and leaders of the rebellion.

He says as follows, "The multitude (Jews) relied upon an ancient prophecy, contained as they believed, in books kept by the priests, by which it was foretold, that in this very juncture, the power of the east would prevail over the nations, and a race of men would go forth from Judea to extend their dominion over the rest of the world. The prediction, however couched in ambiguous terms, related to Vespasian and his son Titus. But the Jewish mind was not to be enlightened, with the usual propensity of men ready to believe what they ardently wish, the populace assumed to themselves, the scene of grandeur which the fates were preparing to bring forward. Calamity itself could not open their eyes." (History 5, 13).

SUETONIUS.

The second is Suetonius. He flourished in the time of Trajan and Adrian, and was secretary to the latter.

He was an author of great note, and as Gibbons says, he is diligent and accurate. He too, was undoubtedly acquainted with many noted Jews who could give the true account of the cause of the rebellion, and he writes as follows, "A strong fancy had now passed current through the east, that a prince from Judea should at that time be master of the world; this which, as the event showed, was a prophecy of the rise of a Roman Emperor, the Jews taking to themselves broke out in rebellion." (Vespasian 4).

The testimony of these Heathen writers is so direct, that no room for doubt remains that the Messianics were the rebels whom Josephus calls Zealots, and the Talmud Barioni.

Again, both these Heathen writers describe the Christians in the same manner as Josephus does the Zealots. Tacitus says, "A race of men detested for their evil practice." (15, 44). Suetonius says, "A sort of people given up to a new and vicious superstition," (Nero 16).

THE PERSECUTION OF THE CHRISTIANS.

The persecution of the Christians by Nero, and other Roman Emperors, cannot be accounted for in any other way, but that the Zealots and the Christians were one and the same sect. Tacitus b. 15, c. 44, gives us an account of a most horrible persecution of the Christians by Nero, soon after the burning of the city of Rome which happened 63 C. E.

Now why did Nero persecute the Christians? Gibbon, in his History of the Roman Empire, c. 16, which is devoted to the conduct of the Roman government towards the Christians, says, "If we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as the austere lives of the great number of those, who, during the first ages embraced the faith of the Gospel, we should naturally suppose that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world; that the learned and polite, however they may deride the miracles, would have esteemed the virtues of the new sect, and that the magistrates, instead of persecuting, would have protected an order of men who yielded passive obedience to the laws, though they declined the active cares of war and government. If, on the other hand, we recollect the universal toleration of Polytheism, as it was invariably maintained by the faith of the

people, the incredulity of philosophers, and the policy of the Roman Senate and Emperors, we are at a loss to discover what new offence the Christians had committed, what new provocation could exasperate the mild indifference of antiquity, and what new motives could urge the Roman princes, who beheld without concern a thousand forms of religion subsisting in peace under their gentle sway, to inflict severe punishment on any part of their subjects, who had chosen for themselves a singular but inoffensive mode of faith and worship".

But it would be improper to dismiss this account of Nero's persecution, till we have made some observations that may serve to remove the difficulties with which it is perplexed, and to throw some light on the subsequent history of the church.

1. The most sceptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus. The former is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted on the Christians, a sect of men who had embraced a new and criminal superstition.

We may therefore presume to imagine some probable cause which could direct the cruelty of Nero against the Christians of Rome, whose obscurity, as well as innocence, should have shielded them from his indignation and even from his notice. The Jews, who were numerous in the capital, and oppressed in their own country, were a much fitter object for the

suspicious of the Emperor and of the people; nor did it seem unlikely that a vanquished nation, who already discovered their abhorrence of the Roman yoke, might have recourse to the most atrocious means of gratifying their implacable revenge. But the Jews possessed very powerful advocates in the palace, and even in the heart of the tyrant; his wife and mistress, the beautiful Poppaea, and a favorite player of the race of Abraham, who had already employed their intercession in behalf of the obnoxious people. In their room it was necessary to offer some other victims, and it might easily be suggested that, although the genuine followers of Moses were innocent of the fire of Rome, there had arisen among them a new and pernicious sect of GALILEANS, who were capable of the most horrid crimes. Under the appellation of GALILEANS, two distinctions of men were confounded, the most opposite to each other in their manners and principals; the disciples who had embraced the faith of Jesus of Nazareth, and the Zealots, who had followed the standard of Judas the Gaulonite; the former were the friends, the latter the enemies, of human kind; the only resemblance between them consisted in the same inflexible constancy which, in defence of their cause rendered them insensible to death and torture.

The followers of Judas, who impelled their countrymen to rebellion, were soon buried under the ruins of Jerusalem; whilst those of Jesus, known by the more celebrated name of Christians, diffused themselves over the Roman Empire.

No! Mr. Gibbon, there was no mistake of Tacitus in stating, "Nero persecuted the Christians". The mistake is yours, and others like you who cannot see that the Christians were the Zealots, the Galileans and the rebels; hence they were charged with setting fire to Rome, and hence their persecution.

Another proof that the Christians were the Zealots, may be adduced from the following:

Hegisipus, who is claimed to have been a Jewish Christian of the second century, born in Jerusalem, and who is also claimed to have been an historical writer of great note, says, "That Vespasian commanded a strict search to be made after all who claimed descent from the house of David, in order to cut off, if possible, all hope of the restoration of the royal house, or of the Messiah, the confidence in whose speedy coming, still burned with Jewish excitement in the hearts of all faithful Israelites.

This barbarous inquisition was continued in the reign of Domitian, who gave several orders to Evocatus, the governor of Judea, to send the relations of Jesus to Rome."

Josephus does not mention the name of King David in connection with the Zealots at all, and the only connection there can be with the defunct, and long-lost house of David, is through a Messianic claim.

Now, if the Zealots of Josephus are not the Christians, nor the believers in a Messiah of the house of

David, then the only one we have a record of, who claimed to be of the house of David, is Jesus.

But they tell us that his disciples left Jerusalem and went to Pella before Vespasian came to besiege it.

Why, then, did Vespasian try to rout out the house of David?

What sin had the house of David committed against Vespasian?

Was it by trying to run away and not being willing to fight? Or will they, here too, answer that Vespasian mistook the house of David for the Zealots?

Vespasian and his son Titus, were four years in Judea, throughout the whole war, and they must have been well informed as to who the rebels were. Josephus tells us, that Vespasian wrote a commentary of the war, out of which he, himself, copied many things (Life). Apart from this, Josephus must be looked upon as the mouthpiece and the interpreter of Vespasian; it is, therefore, foolish to say, that Vespasian did not know who were the real rebels.

The evidence is, that a Messiah who claimed to be of the house of David, was the cause of this rebellion, and therefore, after the war, Vespasian tried to exterminate all who claimed to belong to the house of David.

And last, we point out, that the Emperor Julian made a law that Christians should be called by no other name than Galileans.

In Acts I, 11; 2, 7, they are also called Galileans.

WHAT CAUSES BROUGHT ABOUT THE INTRODUCTION OF MESSIANISM?

Let us now examine *why* Judas at that time started the doctrine of Messianism.

Why did the Jews put such faith in Judas and follow him so much? What attraction was there in the man and what attraction was there in his doctrine that the Jews ran so wild over it?

In order to explain this, we must take a short review of the history of the Jews from where the Bible leaves off, to the time of the Christian Era.

The last verse in the Hebrew Bible is the record of an edict issued by Cyrus, King of Persia, to rebuild the Temple of Jerusalem (2 Chro. 36, 23), the same we find in Ezra 1, 1.

There can be no doubt that Cyrus permitted the Jews to occupy Judea long before he issued this edict, or about the time when he conquered Croesus, and thereby made the Medo-Persians the masters of Asia, (see article on Daniel 9, 24, in our book "Searching the Scriptures for the Messiah"); but when Cyrus became king, he issued this famous edict, which really means the restoration of the kingdom of Judea, as it was before it was destroyed by the Babylonians, with the Davidian dynasty as rulers, but tributary to Persia.

There can be no doubt that the Jews rendered him valuable assistance in his wars, which made him restore their kingdom.

It was rather a political scheme which prompted Cyrus to restore the Jewish kingdom, and not as some imagine, a generous impulse on his part. The Jews, as friends and allies, settled on the highway between Babylon and Egypt, rendering his kingdom secure.

The Jews he could trust; first, because they were the bitter enemies of both Babylon and Egypt; second, the Jews and Persians were nearer in religious principle than any other nation in Asia. As the Persians were not idolators, but worshippers of light, and by the reformation of Zoroaster they came still nearer to Judaism, there was much affinity between the Persians and the Jews.

So when Cyrus became king, he issued the edict for the restoration of the kingdom of Judea. He sent Zorobabel, prince of the house of David, to be ruler, and Joshua, the son of Josadek, to be High-Priest. He also brought forth the holy vessels and gave to them. When the Jews returned from Babylon, they were very poor and were unable to build a grand Temple, but they struggled and laid the foundation of one.

In the meantime Cyrus died, and after him came Cambyses, his son. In the Bible he is called Ahasuerus, probably his brother, and hence this name which means the brother of Cyrus.

He was of a weak mind, and the enemies of the Jews prevailed upon him to revoke his father's order.

After him reigned Smerdis, the Magician. After him came Darius, the Persian, the friend of the Jews, who gave orders to build the city and the Temple.

Accordingly, the Jews built the Temple and installed Joshua as High-Priest, but the descendants of David were not permitted to become the head of the government, and so the government fell into the hands of the Priests. When Alexander conquered the Persians, he confirmed the High-Priest in the government and thus the Davidian dynasty ceased to rule over Israel.

But the Priests began quarrelling over the high-priesthood, and finally they made Judea subject to other nations; but even then they did not cease quarrelling, until Antiochus came upon them and took Jerusalem, polluted the Temple, and tried to destroy the city altogether.

He held Jerusalem seven years and oppressed the Jews exceedingly. He destroyed the lineal descendants of the high-priesthood.

In those days, there arose Mattias of the Assamonians, — who were Priests, (but not of the lineal descendants of the high-priests); he succeeded in freeing the Jews from their Grecian oppressors, so that they regained their freedom, and then the Assamonians became the ruling dynasty.

After a while the Assamonians became tyrants, and began quarrelling among themselves. Finally

they brought the Romans upon Judea, and thus the Romans obtained a foothold in Judea.

After that, the Romans assisted Herod, a half Jew, to conquer the Assamonians, and he became king of the Jews.

This Herod destroyed the whole Assamonian family, and tyrannized over the Jews exceedingly.

Herod died, and his son Archelaus became king, and he too, tyrannized over the Jews.

This is a short political history of the Jews since the Davidian dynasty ceased to rule over Israel.

Now this Judas was a son of Hezekiah, whom Herod killed while he had charge of Galilee (Jos. Ant. 14, 9, 2).

According to tradition, this Hezekiah is the same that is mentioned in Chro. 3, 23, (see Iuchasin, page 28 E. A.)

The Hebrew reader can see the irregularity of this part of the chapter, and it is said that this was put out of order at the instigation of Herod, who, when he destroyed the Jewish archives, caused these chronicles to be mutilated also. (See Eusebius E. H., 7).

However this Judas, the son of Hezekiah, was considered a prince of the house of David, hence his influence with the people.

He appealed to the Jews, and told them, that they should reflect that during the four hundred and fifty years that the house of David ruled over Israel, they had had peace and plenty; and that, had not the ten

tribes revolted, they would never have been in captivity. That now, since their return from captivity they had had two different dynasties of the Priests to rule over them, each worse than the other ; that God destroyed them both because they were wicked and brought slavery upon the people. And that now, they were drinking the bitter cup of the third dynasty of the Herodians, whom these priests had brought upon them. That all this is a punishment upon them, because they transgressed the word of God, that He swore unto David that his seed should rule Israel forever (2 Sam. 7, 13, 15 ; Eze. 37, 25 ; Psa. 89, 3, 4).

But he said, that God promised to take away the stony heart and give them a new one (Eze. 11, 19), and that they should return and serve their God, and David their king, whom God would raise up unto them (Jer. 30, 9 ; and Hos. 3, 5).

And as he claimed that he was the king whom God had raised up again of the house of David, and that now Israel should return and serve God and their king Judas, the son of David, and God would then restore Jerusalem to her glory, and destroy all the enemies of the Jews, and bring together the holy race, and suffer no unrighteousness to dwell amongst them.

(*Note.*—Some of this is taken from the Psalms of Solomon. Some scholars think these Psalms were written in the time of Pompey's invasion, but if we examine them carefully, we can see that the Psalms were written in Herod's time, and were undoubtedly written by Judas and his party, who condemn alike the Assamonians and the Herodians).

The reason why he condemned the Assamonians was this :

When the Jews returned from Babylon, the Persians did not permit the Davidian dynasty to resume legal power, but when the Jews regained their independence in the time of the Assamonians, the Davidian descendants thought that the Assamonians would give up the kingly crown to them, as they were considered by all Jews as the legitimate heirs.

But the Assamonians retained all, both the royalty and the priesthood, and hence the bitter complaint in the Psalms of Solomon against them. (Psalm 17) : "They (the Assamonians) have laid waste the throne of David, with a haughty shout of triumph."

The Assamonians were finally destroyed by Herod through his intrigue with Mark Anthony.

Thus the writer of the Psalms gloats over their downfall, when he says, "But thou, O Lord, wilt cast them down, Thou wilt take away their seed from the earth, raising up against them an alien, who is not of our race (Herod)."

Then he describes the wickedness of Herod, "He who has not the law has desolated our land," etc. After that he says, "Behold, O Lord, and raise up to Israel their king, the son of David," etc.

With what gladness, with what delight the poor oppressed Jews must have listened to the good tidings of Judas and Sadduc, when they told them that God would visit His chosen people again, and would reestablish the fallen tabernacle of David (Amos 9, 11,) and set a righteous king over them, and that God would punish them who oppressed and tyrannized over them.

WHY THE WORD מָשִׁיחַ (MESSIAH) WAS ADOPTED.

I have asked several eminent Hebrew scholars this question, — What induced the Jews to take up this word מָשִׁיחַ (Messiah) to signify their redeemer? What is there in this word, that it should be upheld as a symbol of peace and liberty? Would not the word גּוֹאֵל (redeemer) or מוֹשִׁיעַ (saviour) be far better, and more to the purpose? I have received no answer.

OUR EXPLANATION OF THE ADOPTION OF THE WORD MESSIAH.

Philology in general is a valuable aid to history, and here in particular, for by carefully examining this word מָשִׁיחַ (Messiah), we are able to learn from it that the word could not have been adopted at any other time than that of the Herodians, and that Judas the Galilean is the man who first used it as a war-cry.

The reason which induced Judas the Galilean to take up this word is, because it was a thrust at the Herodians, the then reigning power in Judea.

We have said before the word מָשִׁיחַ (Messiah) means OILED in plain English. Of course, as far as the word is concerned, it has nothing to do with either religious or political innovations; but it was a custom among the Israelites in the first Temple and before that, to pour oil on the head of the person who was

elected to the office of priest, king or prophet. This was the inauguration ceremony, publicly performed after a proper election by the people. Thus, the first Messiah mentioned in the Bible is Aaron. He was God's Messiah, for God commanded Moses to oil him and his children (see Exodus 28, 41; Leviticus 8, 12).

As all the descendants of Aaron are consecrated to God, they are born Messiahs, and do not need oiling, with the exception of the High-Priest, who was oiled at his election to office during the time of the first Temple.

The first King Messiah was Saul, and he is called God's Messiah. (See 1 Samuel 9, 16; 10, 1; 12, 3—5; 15, 1; 24, 7—11; 26, 9, 11, 23; 2 Samuel 1, 14—16, 21.)

The second King Messiah was David, and to him God promised the kingdom for ever (2 Samuel 7, 13—15; Eze. 37, 25; Ps. 3—4); hence the legitimate heir to the throne of David did not need oiling, as he was born a Messiah. Such was the case with the descendants of Aaron, so it was with the lawful heir to the throne of David; but to the lawful heir only, and to no other of the descendants.

The Talmud says, the reason why Solomon was oiled, was on account of the claim of Adonijah, who certainly had the better claim to the throne. Jehoash was oiled on account of Athaliah, and Jehoahaz on account of Jehoiakim (Horiath 11).

Here we have the reason why the legitimate claimants to the throne of David called themselves Messiahs.

As Judas the Galilean claimed to be the legitimate heir to the throne of David, as we have before explained, he therefore claimed to be a born Messiah.

In the time of the Assamonians, this word would have had no effect, for they were priests, hence they were also born Messiahs; but in the time of Herod, who was but half a Jew and had no connection with David, this word משיח (Messiah) had the signification of legitimate heir to the throne.

And therefore Judas took up the word משיח (Messiah) as a war cry under which to enlist Jewish sympathy with the restoration of the long-lost, and much respected Davidian dynasty, and the Jewish Autonomy, and as a matter of course, he called himself משיח (Messiah). The adherents to his cause were called קנאים (Zealots), i. e., zealous in the cause of the restoration of the right and legitimate heir to the kingdom of Judea, and in driving away all usurpers, such as the Herodians and the Romans.

This, I think, is the most reasonable explanation why the word משיח (Messiah) was adopted by these religio-political leaders as their title.

J E S U S.

Whereas we are now going to the Gospel, to prove that the new religion it treats of is the same as that which Josephus calls the fourth Jewish sect; and whereas, the Gospel says their leader was Jesus, we must, therefore, first of all, answer the questions :

Who was Jesus? What about him and how did he become their leader?

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There is no human being in the world whose life has obtained such a celebrity as that of Jesus. It has been searched, studied and written over again and again many hundreds of times by various writers for the last fifteen hundred years.

Notwithstanding all this, there is less veritable history come down to us concerning him than any other noted person of his time; the professed original biographers bear on their very faces the marks of fiction and forgery. They have surrounded their hero from a time even prior to the cradle (the miraculous conception), to a time even past the grave (the resurrection) with myths and fables of the Greek and Roman superstition.

A being half man and half God is a myth. A being whose father was a god and whose mother was a woman; we find plenty of such persons in Pagan mythologies, but none in real history.

Can we wonder then, at those who reject the whole history of Jesus as a myth?

But the historian, whose extended experience enables him to analyze and synthetize our ancient mytho-historical traditions will not throw away the whole of it as useless garbage; but he will put it in his crucible to annihilate the dross in order to bring forth the precious metal of greater purity.

To the historian, there is no historical fiction so false that there should be no truth in it at all, and therefore it is his business to cull and pick the true gems out of the mass of rubbish.

By carefully examining old Jewish authorities, we find that Jesus was a grandson of Judas the Galilean. (See Shabbath 104, Sanhedrin 67, Sucoh 52). This explains all, and further remarks are unnecessary.

As we said before, Judas claimed to be the lawful heir to the throne of David, therefore Jesus, his grandson, considered himself the same, and claimed to be born a Messiah, or King of the Jews.

This explains why Herod sought to kill him, and his parents had to run away to Egypt.

In Egypt he learned the art of healing, as he considered it useful as the leader of an army. He made

good use of it afterwards, in his campaigns, attending to the wounded, some of whom he cured of a wounded arm, others crippled in the leg, others shot in the eyes. One fell dead and he revived him, he made an extra stimulant which was better than their wine, etc.

Finally, they arranged an attack on Jerusalem on Passover Night, the anniversary of the emancipation from slavery in Egypt, and for this purpose his adherents were to meet at midnight on the Mount of Olives. The authorities were informed of the conspiracy, as some of their own party gave the information. He was caught in the act and summarily tried and convicted.

This is a short history of Jesus which we have culled from ancient history.

As I intend to write the history of Jesus in a separate essay, I refrain here from anything concerning him, except what is necessary to our present subject.

But one thing I cannot restrain myself from remarking; that his biographers have erred greatly in stating that he was at war with his own nation, and that he has called the Pharisees hypocrites, vipers and serpents. A little common sense ought to satisfy any intelligent man that these anti-Jewish invectives are not the language of Jesus, but the vituperation of Jew haters of the second or third century, who put their slander in the mouths of Jesus and John the Baptist.

JOHN THE BAPTIST.

As the history of John the Baptist is given by both the Gospel and Josephus, we make it a test case, to prove that the language we find in the Gospel claiming to be the words uttered by John, are not John's, but those of a Greek or a Roman Jew-hater of the later ages, who personated the good man John to pour out his own venom under that disguise.

Josephus we know was a Jew born in Jerusalem the same year John was killed (36 C. E). His description of John is as follows :

“John was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another and piety towards God. Now, when crowds come to him, for THEY WERE GREATLY PLEASED TO HEAR HIS WORDS, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do anything he should advise) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent as a prisoner, out of Herod's suspicious temper, to Macherous, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod

and a mark of God's displeasure to him." (Josephus Ant. 18, 5, 2).

But in the Gospel we are treated to a romance about his birth, life and his death. We will pass over the romantic story about his birth (Luke 1) as Josephus does not mention it. But of his life, in particular what we are told that he called the Jews "a generation of vipers," and of his death, we will prove that the Gospel erred greatly.

The Gospel tells us, that he lived in the wilderness, he was clothed in camel's hair and a leather girdle, his food was locust and wild honey. Thus we are treated to the description of a wild man, and his words of welcome to the Jews that came to visit him, as recorded in this story (O generation of vipers) must be considered as a wild man's *salam*.

But is this true?

We have noticed that Josephus says, "that the Jews were greatly pleased to hear his words," and is it possible that the Jews were pleased with a wild man calling them vipers?

Another objection to John's using these words is, that any impartial man examining the world's history of that time, will confess that the Jews as a nation stood much higher in the scale of morality and religion than any other nation of that time, and therefore it would be very wicked for any man to address them in the language we find in the Gospel.

Another objection, the words attributed to John saying: "Begin not to say within yourselves, we have

Abraham for our father," are not suitable in the mouth of a son of Abraham. The writer is evidently a son of a Stone (a Gentile) who claims to be raised up by God as a son of Abraham.

And now let us go to the romance of John's death as told in the Gospel: "That the daughter of Herodias danced before Herod and pleased him, he promised with an oath to give her whatsoever she asked, and the damsel asked for the head of John in a charger," and it says, "The King was sorry, nevertheless for his oath's sake he commanded it to be given her."

Apart from its being an irrational story, we will point out three serious errors. First, the chronology; according to the Gospel John was killed two or three years before Jesus, and Jesus was killed no later than 33 C. E. But according to Josephus John was killed the year Tiberius died, 36 C. E.

Second, according to Josephus, Herodias was not there at the time John was killed

Third, the Gospel says, "that Herod was sorry, but for his oath's sake." This proves that a Gentile wrote this, as a Jew would know, "That a Jew cannot take an oath to break a law, and if he did, his oath becomes null and void." Here was the breaking of the law, "Thou shalt not kill," and Herod's oath was therefore null and void.

But the writer had certainly an object in view inventing this little romance about the death of John, and it is this. Josephus tells us, that Herod killed John, suspecting him to be a political leader, and a

man he feared as capable of raising a rebellion ; but the Gospel is not willing to bring in a suspicion of politics into the origin of Christianity, hence the invention of the story.

And now as we find two different narratives relating to the same thing, one, rational and correct, the other irrational and full of errors, we choose the rational and declare the irrational one as fictitious.

THE GOSPEL.

And now let us go to the Gospel. Nothing reflects so much on the character of the writers of the Gospel, as their silence on the most important events that transpired in Judea during the period of their narrative relating to the rise of Christianity.

The Gospel treats of events that took place in Judea, from the time of taxing under Cyrenius to the very time of the breaking out of the Jewish war with the Romans. It is also claimed for these writers that they were Jews in Judea, yet they do not mention a

word of the concussion of affairs that led to the downfall of the Jewish nation and the destruction of Jerusalem.

How true is the remark of a great historian, "That ecclesiastical history is very imperfectly written when disjoined from the political struggles." (Preface to Sharpe's History of Egypt).

There can be no doubt that many of the students of the Gospel feel the effect of this missing link, as many passages are but imperfectly understood, for the want of an explanation of the effect which this new sect had on the political situation of Judea.

But apart from the omission of the political affairs, the whole historical narrative of the Gospel is a complete enigma, for the Gospel claims to give an account of a new religious sect that originated in Judea with one Jesus a Galilean, giving the same description as is found in Josephus, that they increased wonderfully and rapidly, that almost all Judea grew wild with this new religion; and although it does not give us the name they were known by at that time, it tells us that they were afterwards called Christians (Acts II, 26).

The reflections that suggest themselves are these: can it be possible that two religious sects, both by Galileans, different and distinct from each other, should have started at the same time in Judea, and, side by side, each should have increased so wonderfully, and yet one know nothing about the other! But the writers of the Gospel seem to know well

about Judas the Galilean and his sect (Acts 5, 37), but Josephus seems to know nothing about Jesus the Galilean and his sect.

This strikes us forcibly. How is it that Josephus should mention one sect and not the other?

Some Christians say that Josephus was biased, ergo, he does not mention the Christians. This is certainly not true, as every reader of Josephus can see that his dislike to the Zealots is very conspicuous, and yet he gives them a place among the Jewish sects, and mentions them several times in his history.

After mature reflection, and careful analyzing and deliberating on the description Josephus gives of the Zealots, and the Gospel of the Christians, the unbiased scholar must come to this conclusion, THAT THE ZEALOTS OF JOSEPHUS, AND THE CHRISTIANS OF THE GOSPEL, ARE ONE AND THE SAME SECT.

JOSEPHUS AND THE GOSPEL.

Josephus as an historian, whose object was to give a full account of the Jewish war with the Romans, confines himself to the political history of the sect that was the cause of the war.

The Gospel, on the other side, gives us only the religious view of the sect, and has studiously left out the entire political struggle in which this sect was engaged. But if we combine Josephus and the Gospel,

we have a full and complete history of the sect; the wars of Josephus become the missing link of the Gospel, and the Gospel the missing link of the wars of Josephus; each explains the other, and neither is understood without the other.

Take, for instance, the words of the Zealot watchers on the tower, that are found in the wars (v. 6, 3), "THE SON COMETH." In the Gospel only can we find the explanation to these words (see Mark 13, 35; Luke 21, 32; Matt. 24, 34). That is, the Zealots or disciples expected the Son, as they called the Messiah, to come down in a cloud to judge the world, to destroy the wicked and to reward the faithful as promised in the Gospel.

THE GOSPEL.

As to the Gospel :

What if it did eliminate the political struggle from the narrative ?

What if the Gospel put in the mouth of Jesus, "My Kingdom is not of this world?"

What if the Gospel makes Jesus utter the sentence in opposition to that of Judas, "Render unto Caesar that which is Caesar's?"

What if the Gospel represents Gamliel as saying (which is not true), "That Judas the Galilean came to naught," as if it would make the Jews

themselves say that Judas had no connection with Christianity?

What if the Gospel relates that Jesus uttered a few moral sentiments, and performed a few miracles, and thereby set all Judea afire, that five thousand men, beside women and children, followed him into the wilderness?

What if it relates that Peter made a harangue that well deserved the opprobrious remark of the bystanders, "These men are full of new wine," yet we are told that "three thousand men were added to the disciples that day?"

Yet, notwithstanding these paragraphs, whereby the later ages have tried to varnish over the unpleasant aspect of the early history of the church, there is an unmistakable proof that the religion of the Gospel, like the Zealots of Josephus, was a Religio-Politico.

There is unmistakable evidence that the hero of the Gospel, like the hero of the Zealots, was striving to establish an earthly kingdom as well as preaching a heavenly one.

I am indeed surprisied at the liberal writers of the life of Christ. While they look upon Jesus as a mere man, they attribute his greatness to his moral and religious reformation. How strange that even such great men should be misled by their early Christian bias and not study the literal words of the Gospel.

We will therefore point out the passages in the Gospel which indicate that Jesus was a political leader, and the origin of Christianity — RELIGIO-POLITICO.

Before we go to the Gospel, let us make some preliminary remarks. First, the title משיח (Messiah), as we have already proved, means a king, especially in connection with בן דוד (the son of David). David was a lawful king of the Jews, a political leader, a fighter, who cleared Judea from the invaders, not a moral preacher and a religious reformer.

Now the whole claim of the Gospel concerning Jesus, rests on the basis that he is A MESSIAH, the son of DAVID, and therefore he had the right to the title "The King of the Jews," not as a moral preacher, not as a religious reformer, but as a political leader.

Second, if we take into consideration the time in which Jesus lived, it will throw a good deal of light on the subject.

As we have said before, Josephus tells us that Judas the Galilean was the author of a Religio-Political sect at the beginning of the C. E., and that they increased until the year of 66 C. E., when they broke out in open hostilities against the Romans and Herodians.

Now according to the Gospel, Jesus died about 33 C. E., Jesus therefore lived and propagated his doctrine in the very midst of the Zealotic propaganda; is it not reasonable to say that there was some connection between these parties?

And now let us go to the Gospel with the question, Does the Gospel claim that Jesus was the king of the Jews or not?

We answer, that in the Gospel we find from his very birth to his death a claim, that he was "The King of the Jews".

In Matt. 2, we find that when Jesus was born, wise men came from the East, "Saying, where is he that is born KING of the JEWS."

Here we are told in plain language that Jesus was born a king of the Jews; not a moral preacher, not a religious reformer, but a political leader, in opposition to Herod, and hence it excited Herod's jealousy.

But we must observe, that not Herod alone considered the child born a king like himself, the wise men evidently thought the same, hence they came to Herod, expecting that a son was born to him that would be the future king of the Jews. We learn further, from Matthew, that Herod asked the chief priests and scribes where Christ should be born. "They answered, in Bethlehem, for thus it is written by the prophets; And thou Bethlehem in the land of Judea, out of thee shall come a governor, and shall rule thy people Israel."

We observe here that all learned Jews at that time considered that the child born was a political leader; a governor, not a moral preacher; a ruler, not a religious reformer.

And now we will go to the death of Jesus, and here we will still find Jesus described as a king, a political leader.

Was it an invention of Pontius Pilate to put a superscription over him, "This is the king of the Jews?" (Matt. 28, 37; Luke 23, 38.) Or was it a fact that Jesus claimed to be the king of the Jews?

From John 19, 12—22, we see that the Jews testified before Pilate that he called himself king of the Jews. Did they speak the truth, or did they give false testimony?

John 6, 15, says, "When Jesus perceived that they would come and take him by force to make him a king, he departed."

But from Luke 19, 29—41, IT IS PLAIN THAT THE DISCIPLES PROCLAIMED HIM KING AND HE ACCEPTED IT AND STRONGLY URGED HIS CLAIM AS KING OF THE JEWS.

There is a remark in the Talmud, "Jesus has nearly become a King of the Jews" (Sanhedrin 43), and this remark is made with the greatest respect, as if they ardently wished that he had become one.

There are many passages in the Gospel that are unintelligible unless we consider Jesus a political leader, his followers soldiers, and that he fought several battles.

What is the meaning of the words that Jesus addressed to Peter at the commencement of his mission, "Follow me, and I will make you fishers of men," (Matt. 4, 19), or rather as Luke has it, "From henceforth thou shalt catch men," (5, 10). What does a moral preacher want a man-catcher or a recruiting sergeant for?

Then, again, we read in the Gospel (Matt. 14, 21; Mark 6, 44; Luke 9, 14; John 6, 10), that five thousand men were with Jesus in the wilderness, (besides women and children). We ask, what has a moral preacher to do with so many men in the wilderness?

But we often find in history, especially in Jewish history, that the first manoeuvre for a small party fighting against superior forces is to take its followers into the wilderness.

Thus we notice that the Assamonians before Jesus commenced their military operations with a rendezvous in the wilderness, and Bar-Cocheba after Jesus commenced his military operations in the same way. We conclude that the five thousand men with Jesus in the wilderness were for the same purpose, i. e., to form a military camp.

All the commentators fail to explain the following sayings of Jesus, and they cannot be explained otherwise than by considering Jesus as a military leader.

Luke 9, 59, "And he (Jesus) said to another, follow me, but he said, Lord, suffer me first to go and bury my father: But Jesus said to him, let the dead bury the dead, but go thou and preach the kingdom of God. And another said, I will follow thee, but let me first go bid them farewell, which are at home at my house.

And Jesus said to him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Where is the moral preacher? Where is the religious reformer in these instances? As both of these cases are decidedly against morality and religion. God's first commandment as appertaining to mankind is, Honor thy father and mother; but here the first command to the man who is to preach the kingdom of God is, Dishonor thy father and mother.

According to the Jewish law and custom, the son was in duty bound to bury his father; thus we find that Isaac and Ishmael buried Abraham (Gen. 25, 9), Jacob and Esau buried Isaac (Ibid. 35, 29), and Joseph buried Jacob (Ibid. 50, 5). Apart from this, no person will deny that it is a moral duty for a son to bury his father. It is the last tribute of respect that a son can pay his father.

I cannot see how the character of Jesus can be vindicated in these cases; why should he not allow the son to bury his father?

What does he want with followers at all? And if he wanted followers, why was he so urgent as not to allow a son to bury his father, or the other man to go home and bid farewell to his family?

We can only offer one solution to the difficulty, and that is, that it was in the battlefield where the father was killed fighting by the side of the son, and the son wanted to bury his father in the midst of battle, but Jesus told him that now was not the time to bury the dead, but to preach the kingdom of God, i. e., to go on fighting, after the battle was the time to bury the dead.

The other case is a military enlistment, and Jesus was afraid to let the young man go home, for fear his family might persuade him from following him (Jesus).

Or can they explain on what principal of reform Jesus supplied a drunken crowd with more intoxicating liquor, unless it is as I explain it; that it was intended as a stimulant in a soldiers' camp, and not at a wedding feast as it reads.

I cannot see how those who claim that Jesus was a moral teacher and religious reformer, can reconcile these sayings to their doctrine.

Luke 19, 27, "But those mine enemies which would not that I should reign over them, bring hither, and slay them before me."

Is this the same moral teacher who said, "Love your enemies," and is this the kind of love he advocates, "to slay them."

Matt. 10, 34, he says, "I come not to send peace but a sword."

Luke 22, 36, "Then he said unto them, But now, he that has a purse, let him take it, and likewise his scrip, and he that has no sword, let him sell his garment and buy one."

What were the swords for; surely not to preach the Gospel with!

Are these the words of a religious reformer, a moral preacher?

No! The words are too terse, too plain. They indicate a military leader intending to fight, not a

moral teacher; a conquering king, not a religious reformer.

No better explanation can be given to Luke (13. 1—4) except that it was the reports of battles fought and lost.

We will conclude this section with two remarkable paragraphs from the Talmud (Sukah 52), commenting on Zech. 12, 10, "And they shall mourn for him." In answer to the question, For whom will this mourning be? some answer, "They will mourn for the Messiah, the son of Joseph, that was killed."

The commentaries on the Talmud say, "That this Messiah was killed in the battle against the Gentiles that came to invade Jerusalem."

The second paragraph is (in loco) commenting on Zech. 1, 20, "And the Lord shewed me four carpenters." In answer to the question, Who are the four carpenters? Simon the Pious said, "Messiah, the son of David, Messiah, the son of Joseph, Elijah and the Just Priest."

Now who is this Messiah, son of Joseph, that we find mentioned here, but nowhere else in the Talmud? Surely, he can be no other than Jesus, who was the son of Joseph and was killed.

Now if this Messiah, the son of Joseph, is really Jesus, (and we cannot see any reason to the contrary), we learn from it two things. First, that there was no antagonism between Jesus and the Jews. Second, that Jesus was killed in battle, or, as we stated, he was captured in battle and crucified the next day.

See note p. 63

IDENTITY OF SOME OF THE DISCIPLES AS THE LEADERS OF THE ZEALOTS.

We will now point out some of the principal leaders of the original Christians, and how we identify them as the leaders of the Zealots.

We have good reasons to suppose that Simon Bar-Iona, the pillar of the church, is identical with Simon Bar-giora, the pillar of the Zealots.

Bar-Iona, as we have said, means the son of a Greek, and Bar-giora means the son of a proselyte, i. e., that his father was a Greek.

What a light this throws upon what we read in the Acts of Peter and Paul (Apocrypha); that Peter suffered martyrdom at Rome with his head downward, the very story told by Josephus of Simon Bar-giora.

Dio tells us, that the Romans at Rome pronounced Piora for Giora, and the French to-day pronounce Piere for Peter.

Here we have a more rational explanation of how Simon got the name Piere or Peter than what is given by others.

We also find among the apostles a Simon Zealot (Luke vi, 15).

Judas Iscariôth is an alteration (evidently as a disguise), and the correct reading is in the Peshita, Judas Sicariot, i. e., a Sicari.

This looks like that of Jos. Wars (5, 13, 2), with the usual alteration. Indeed, it seems that Boanerges (Mark 3, 17), is a corruption of Bariones, or probably Benegioras. Even as Mark himself translates it, "The sons of thunder," is an appropriate name for a member of the Zealots.

John of Acts 12, 12, is evidently the same as mentioned in Jos. Ant. xx, v. 2.

John, the beloved disciple of Jesus, is John of Gischala in Josephus. The Gospel says that John was known to the High-Priest, and Josephus tells us that John of Gischala was known to the head parties in Jerusalem (Comp. Jos. Wars 5, 13, 6, with Matt. 12, 3—4, I Cor. 9).

Tradition says that John the disciple was banished to the Isle of Patmos; and Josephus tells us that Titus took Simon and John prisoners to Rome, but Simon alone was killed in the triumph (Wars 7, 5), and John was made a prisoner for life (Wars 6, 9, 4). We may therefore believe that John was banished to the Isle of Patmos.

The following proves that John of Gischala was a disciple of Jesus :

(Wars 7, 8), "For the food was unlawful that was set upon his table (see Acts 10, 15); and he rejected those purifications that the laws of his country had ordained (see Matt. 15, 2, Mark 7, 5)."

How similar is the language of John and Paul :

(Jos. v. 13, 6), John the Zealot said, "That it was proper for them to use divine things while they were

fighting for divinity, and that such whose warfare is for the temple, should live of the temple.”

(I Cor. 9, 14), Paul said, “ Even so had the Lord ordained, that they which preach the Gospel should live of the Gospel.”

We would also suggest that the Lazarus of the Gospel, the friend of Jesus whom he raised from the dead, is the Eliezer or Lazarus, son of Jairus, whom Josephus mentions among the Zealots (Wars 2, 17, 9, vii, 8), and he was a relative of Jesus.

Nicodemus of the Gospel is, beyond a doubt the one mentioned in the Talmud (Gitin 56), and by Josephus (Wars 2, 17, 9) reversed.

Learned men admit that Zacharias, son of Barachias of Matt. 23, 35, is the same as mentioned by Josephus (Wars 4, 5, 4).

Indeed, many narratives in the Gospel may be pointed out to be the same as in Josephus, with but a slight alteration.

But probably the most remarkable person we see mentioned in the Gospel is Simon of Cyrene (Matt. 27, 32, Mark 15, 21, Luke 23, 26).

This is the real name of the famous Bar-Cocheba, and Mark adds, “The father of Alexander and Rufus;” and these are the names of Bar-Cocheba’s children, and therefore there is hardly any doubt but that it refers to that famous hero; and the words, “ And on him they laid the cross, that he might bear it after Jesus,” has a significant figurative meaning.

(*Note.*—The paragraphs in the Talmud against Jesus are evidently of a later period, when he was deified).

We do not know of any other person in history to whom these words can be better applied than to this famous hero. He truly bore the cross after Jesus. Like him he claimed to be a Messiah, and like him he suffered death for his claim.

There are several other places in the Gospel which we may point out in favor of our theory, but I think, that what I have already adduced, will be sufficient to convince any intelligent man that the Zealots, and the Christians, were one and the same sect.

(See Art. The Chronology).

OBJECTIONS ANSWERED.

The objection that a Christian may urge to this is: that the moral character of the Zealots as depicted by Josephus, is entirely the opposite to the moral character of the early Christians as depicted in the Gospel.

Now this objection raises the question before us thus, whether Josephus, through prejudice or through fear of Titus, painted the Zealots blacker than they really were.

On the other hand, we may also question, whether the writers of the Gospel were not greatly biased in favor of the early Christians; hence they have represented them to us in such high colors of holiness and piety, that we are apt to think it impossible that they should be the Zealots.

The case of Ananias and Sapphira, as told in Acts 5, may serve as an illustration how two writers would describe the same affair according to their different views. In the Acts it is narrated as an act of God's manifestation, how He visited with punishment the husband and wife, for not telling the truth to the holy man Peter.

If Josephus had told this story, he would undoubtedly have told us how the wicked Zealots had first induced this couple to sell their property, and then had murdered them both in cold blood in order to obtain their money, as they were not willing to give up the whole of it, but kept back part for themselves.

Yet, both the Acts and Josephus were telling facts as they happened.

Suppose such a thing should happen nowadays, and, with a coroner's inquest and a jury trial, I doubt whether Simon Peter would escape conviction. His very words condemn him, "Behold the feet of those which have buried thy husband are at the door and shall carry thee out." (Ibid).

The story of Acts (5) looks like that of Josephus' Wars (v. 13, 1), a little altered.

We have many such instances in history where the most opposite character is given to one person by different writers; for instance, what was the character of Constantine:

“Ask it of Julian, of Zozimus, of Zozomon, and of Victor ; they will tell you that he acted at first like a great prince, afterwards as a public robber, and that the last stage of his life was that of a sensualist, a trifler, and a prodigal. They will describe him as ever ambitious, cruel and sanguinary. Ask his character of Eusebius, of Gregory Nazianzen, and Lactantius, they will inform you that he was a perfect man. Between these two extremes authentic facts alone can enable us to obtain the truth. He had a father-in-law, whom he impelled to hang himself ; he had a brother-in-law, whom he ordered to be strangled ; he had a nephew twelve or thirteen years, whose throat he ordered to be cut ; he had an eldest son, whom he beheaded ; he had a wife, whom he ordered to be suffocated in a bath. An old Gallic author said, that “he loved to make a clear house ” (Voltaire’s Dictionary, article Constantine).

Another, and more modern example we point to Romish saints and Protestant writers, “The Erection of that extraordinary court, the Inquisition, is, indeed uniformly ascribed to Dominic, a man of the most bloodthirsty disposition, and whose deeds of cruelty may not unjustly be compared with those of the infamous Nero. About the year 1215, Dominic broke down the dam, and covered Toulouse with a tide of despotism stained with human blood. Posterity will scarcely believe that this enemy of mankind, after forming a race like himself, first called preaching, and then Dominican friars, died in his bed, was canonized as a saint, worshipped as a divinity, and proposed as a

model of piety and virtue to succeeding generations." (Sime's History of the Inquisition).

But in our time, men of independent spirit, men who can brush away the cobwebs of bigotry and bias, may well say that the truth lies in the middle between the prejudice of Josephus, and the bias of the Gospel. And the history of the Zealots, who are the early Christians, may be summarized thus :

The originators of the fourth sect among the Jews were undoubtedly men actuated by the best of motives, and their object was the most laudable and praiseworthy. Patriots of the noblest kind, who laid down their lives to free their country from the invading Romans and the usurping Herodians.

In some passages, Josephus himself gives us the character of these men, entirely different from what he usually painted them; I mean the remarkable speeches of Eliezer as Josephus calls him, a leader of the Sicari. (Wars 7, 8).

Even Whiston remarks that they are exceedingly remarkable.

(I recommend the reader, who wishes to form an opinion of the Zealots or Sicari, to read these two speeches of Eliezer).

Messianism was the foundation stone upon which they built their Religio-Politico creed.

As a political stimulant, Messianism was a grand scheme to raise the enthusiasm and patriotism of

their brethren to the highest pitch. And, as a religious propaganda it was also a great success.

But Josephus was an eye witness of the whole affair, and he lived to see the result of the mad undertaking. His judgment stands before us as a living witness whose testimony is unshaken, and his condemnation of the authors of the fourth Jewish sect is just. For, however good the motive of the originators was, it produced every kind of misery, and as authors, they were responsible for the evil that came out of it.

And we, in our time, looking backward at the Christian historical record of 1900 years, in all its phases and changes, at all its evolutions and reforms, at its crusades and inquisitions, at the light it claims to have brought into the world, and the dark ages that it produced in the world, its sham civilization and its real persecutions. At the rivers of innocent blood that it spilt, and at the burning fires (auto-da-fe's) which it kindled. At its canonized saints, who, before the world, stand condemned as the most wicked sinners. At its inquisitors, whose God was Moloch, whose creed was Murder and whose principle was Mammon. At its Jesuits, who, as their name implies, are followers of Jesus, to love their enemies' soul so well, and therefore to send them to heaven as soon as possible, and to love everything belonging to their enemies, and therefore to take possession of it, and keep it in trust forever,

(who dare call this "murder and robbery"!! since they claim to have a license for it from their God Jesus and their patron saint Loyola). At its younger brothers, the Antisemites, that SATAN must have held a high carneval to celebrate his great achievement at the RENNES trial, where his imps proved themselves the greatest perjurers of the present age.

At its lying missionaries, who, as children of the father of lies, are trying their utmost to create strife, contention, scandal, slander, and even the shedding of blood, and all other plagues which this pandora-box brought into God's fair world, I say that these records are unshaken testimony that these Christians (at least) are the true offspring of the Zealots described by Josephus.

GENTILE CHRISTIANITY.

We will now relate how Jewish Messianism evolutionized into Gentile Christianity.

The principal factor that helped to promulgate Judaism so rapidly among the Gentiles was what was designated at that time G^NOSTICISM (knowledge), i. e., a scientific knowledge about God and His relation to the world.

At that time when Paganism was decaying, and speculative philosophy was in the ascendancy, it was very natural that this should offer a great incentive to stir up the Gentile mind to learn something about it.

Of course, it would be out of reason to suppose that the Gentiles would believe in a Jewish Messiah, viz., a prince of the House of David, coming to re-establish the Jewish autonomy, to make them an independent nation, to destroy all their enemies, and all the Heathen nations should be subject to the Jews.

It was this very doctrine (Jewish Messianism), that caused the Jews all their trouble, for that raised the hatred of the neighboring nations against them, as Josephus tells us (Ant. 18, 1, 1); and it is not likely that they would teach this to the Gentiles in dispersion, to incur their hatred.

We have every reason to believe, that after the destruction of Jerusalem by Titus, the Jews in captivity had themselves made such changes in the Messianic doctrine, that it should be more agreeable to the ears of the Gentiles. And these changes were from a Jewish national to a universal Messiah, and from a political to a spiritual one, though the Jews themselves still retained the national and political one, and this caused the first separation between the Jewish nation and the Messianics. (See article CHRIST.)

ORIGIN OF GNOSTICISM.

The unfortunate issue of the war with the Romans under Vespasian, and the destruction of the Temple, had completely demoralized the Jews, and not only did it affect their national existence, but it greatly affected their religion.

Thus a Jew would ask, why should we suffer more than any other nation? Why should the wicked prosper, as if God Himself assists the wicked to destroy the innocent.

Why should a just God look on and see injustice done in the world, and He not interfere?

Why should God allow even His Holy Temple to be destroyed by the most wicked people, and be silent?

The pious pessimist would reply, We have sinned against God, and thus He justly punishes us for our sin.

But the intelligent Jew would tartly reply, If God is just to punish sinners, are we the only people that commit sin, or are we the greatest sinners in the world. I do not wish to justify ourselves, nor do I mean to say that we are not sinners, for who is there that is born of a woman that does not commit sin? God created us men and not angels, and to err is human. Look and behold the other nations around us, and see if they are not a great deal worse than we are. Look to Egypt, to Syria and to Greece; look at their abominations, their vices and their sins, and what shall I say of Rome. Is there a people in the world that is so steeped in sin as they are? Nay, in Rome vice and wickedness have become virtues, while virtue has become a vice. Go and behold all the abominations and lewdness that are practiced in Rome, which are not fit to be mentioned. But there is no need to go to Rome to behold their wickedness; why, look here, they are here in our country. Is there any crime, any guilt which they are not the authors of? What are they here for? Is it for our good? Have they not robbed us of all our possessions, have they not butchered our best men, have they not violated our women, yet they are the most prosperous nation in the world.

But why has God destroyed His own Temple? You must notice that this Temple was the only one in the world that was erected to the true God, while the thousands upon thousands that are erected to false gods are standing in peace and prosperity. Has the Temple sinned also, while the other temples have not?

No! Pessimist! No! It is not on account of sin that the lamb is destroyed by the wolf, neither is it on account of sin that the weak and innocent man is destroyed by the mighty ruffian.

At this juncture of affairs, R. John, son of Zaccheus*) exerted himself to point out a new course, and to oppose the infidelity which was making inroad into Jerusalem. He argued the usual way, that little learning leads to infidelity, while deep knowledge brings us back to God. He thought the only remedy to save Judaism is, to cultivate a higher knowledge among the Jews.

He was undoubtedly of the Jewish Messianics. The Talmud says his sister's son, Bar-Batiach, was a leader among the Zealots. (Gitin 56).

The Talmud, in eulogizing this R. John, says, (Sucah 28), That he had a thorough knowledge of the Bible and all the Exegesis, a thorough knowledge of the laws. He was also well acquainted with Physical and Metaphysical sciences, the occult sciences, etc.

*) The Talmud always calls him the son of Zaccheus, but from other sources we learn that he was called Zaccheus Heb. זַכַּי, which means the pure.

This Rabbi had a great many disciples. The most noted of them was Akiba ; one was Abba Saul. (Some Jewish writers claim that this Saul was the Paul of the New Testament ; others claim that Elisha Bar Abuiah, otherwise called Acher, is Paul).

Concerning the misfortune that befel the nation, he (R. John) said, that there were two causes for it. First, God dispersed the Jews among the Gentiles in order that they should make His name known among all nations.

Second, he expressed himself in the words of Isaiah (5, 13), "Therefore my people are gone into captivity, because they have no knowledge."

He therefore exhorted his disciples to apply themselves to the knowledge of God (i. e., Gnosticism), in order to be better prepared to carry our God's mission.

As to the destruction of the Temple, when one of his disciples expressed deep sorrow for the Temple, he said, "My son, you need not be so sorrowful about the Temple, for God said (Hosea 6, 6), 'For I desired mercy and not sacrifice, and the knowledge of God more than burnt offering.'" (Aboth de R. Nathan, 4).

We may therefore say that he was the father of Gnosticism.

The fundamental principle of Jewish Gnosticism differed in no way from the fundamental principle of Judaism as based on the Torah (the law). All that Jewish Gnosticism aimed at was, to point out that

Judaism is a religion based on reason and ontological ideas, through speculations on existence in general, and its necessary evolutions, and not on historical tradition or the *Ipse Dixit* of men, as we shall explain hereafter.

Among the Jews Gnosticism was understood, in its technical sense, as a translation of the Hebrew word דעת (Daath), that is, a superior knowledge of God and His creation, the science of the things divine, or as it is now called, Metaphysics or Trancendental Philosophy.

Of course, there was a great deal of claim and pretence, which was entirely ridiculous, such as their claim that they could enter Paradise, and converse with the inmates, or descend into Hell and take out of the Devil's clutches any one they pleased; nay, they even claimed to ascend into the very mercy-seat of God and converse with the angels that surrounded His Shekinah.*) But all this was said as an incentive to promote a desire for the study of Gnosticism, which they taught, as none of these claims is found in their writing that has come down to us, pure and undefiled: for instance, the *Sepher Yetzira*, (the book of Creation), that is ascribed to R. Akiba, and it is correctly ascribed to him; it is the principal book of Jewish Gnosticism.

From all of the disciples of R. John, son of Zaccheus, this R. Akiba was the one who exerted

*) The word Shekinah was manufactured by these Gnostics.

himself most in the promulgation of Gnosticism. He was one of the most learned Jews in his time. He was of Gentile origin, and so he has on his own accord carried a mission to the Gentiles. R. Akiba was a Messianic enthusiast. The eleventh chapter of Isaiah was to him a Messianic prophecy, and the words (9), "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of knowledge of the Lord, as the waters cover the sea."

(10), "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentile seek: and his rest shall be glorious," was to him of considerable importance, and he read thus, that after Gnosticism be spread in the world, then the Messiah will come, and therefore he exerted himself to spread Gnosticism all over the world, to Jews and Gentiles alike. He is said to have gathered as many as 24000 followers.*)

Many of them were Gentiles. We have an account of three of the most distinguished of his disciples who were Gentiles. R. Mair, whose original

*) Some writers say, that Paul alluded to this R. Akiba, saying, "I knew a man." (2 Cor. 12, 2). But I would rather say, that this R. Akiba is the Cephas of Paul and John the Zaccheus, the John of Paul. I know that this remark will be opposed by both Jews and Christians, the latter especially on chronological grounds (see our chronology), yet those who will study the Talmud and the Gospel a little closer regarding this matter, will find many reasons for my remark.

(From the second chapter of Galatians it seems that Cephas and Peter were two different and distinct persons).

name was Nero, and is said to be a relative of the Emperor Nero; the second Aquila, said to have been a nephew of the Emperor Adrian. This Aquila is celebrated for his new Greek translation of the Scriptures, which he afterward rendered into the Jewish dialect (Syro-Aramic), now known as the Targum Aunquilas.*) The third was R. Benjamin, the Egyptian.

Thus through Gnosticism, the Gentiles were drawn to Judaism, either from curiosity or in earnest. Some had embraced the Jewish religion publicly, but to a great many of them the peculiar Jewish laws, such as circumcision, keeping the Sabbath, and the dietary laws, etc., were a stumbling block in their way, hence they attacked the Mosaic laws with fanatical fury.

And as it is often the case, that one corruption begets another, so the Gentiles who belonged to the various sects, each one has engrafted his peculiar doctrine on Jewish Gnosticism, and the grand science of things divine has become an absurdity, and a source of breaking down Judaism instead of supporting it.

It was at this time that a learned Jew exclaimed, "Proselytes are scabs, and an injury to Judaism," (Yebamath 47, Kidushin 70).

(*Note.*—I think the Jews lost their best opportunity at that time. Had they persevered a little,

*) Some hold that Aquila and Aunquilas are different persons. (See *Mor Einaim* 3, 45).

the Niceane creed would never have been established in the world, and the Jews would have never been persecuted by Christians, as the Niceane creed is the only great barrier between Judaism and Christianity. See Art. Trinity and Incarnation.)

The principal sources from which the corruption came are these three :

1. Greek Philosophy or Platonism.
2. From the Persian Dualism.
3. From the Egyptian Doctrine of Osiris and Isis.

From these sprung the various shades of Gentile Gnosticism.

GENTILE GNOSTICISM.

Out of such a conglomeration of divergent schools as we mentioned above, and which sprung up so suddenly, nothing but a monstrous chaos could be expected. It is, therefore, impossible for us in this essay to go over the whole mass of the Babylonish jargon of the different schools of Gentile Gnosticism, to pick out the threads which each system contributed towards the woof and web of Gentile Christianity.

We will, therefore, mention only a few of the fundamental points which all the different schools of the Gnostics had in common, and I am satisfied that they will be quite sufficient for the intelligent reader to get a clear view of how Jewish Messianism was changed into Gentile Christianity.

GENTILE Gnostics' DOCTRINE.

All the Gnostics believed in one supreme Being.

This supreme Being they styled Silence or repose. They enthroned him on the highest altitude, without any relation to the world. His essential attributes were goodness, love and mercy, and from him proceeded emanations which they called EONS, such as mind, wisdom, understanding, love, truth and peace.

The greatest of all the Eons was the Messiah. But he is no longer a prince of the House of David, come to reestablish the kingdom of David on a solid foundation. He is no longer the great warrior who shall break the Heathen with a rod of iron, and dash them to pieces like a potter's vessel (Ps. 2); but he is one of the Eons, an emanation of the Supreme God, invested with divine authority, endowed with the most eminent sanctity and wisdom, and appointed to enlighten the darkened minds of miserable mortals with the knowledge of the Supreme Being.

Next in degree to the Supreme Being was Demiurgos, the creator of the world. He was also the ruler of the world. His essential attributes were justice and severity.

It was this god (Demiurgos) who redeemed Israel and gave them laws.

They also held, that God did not create the world out of nothing, but of matter which existed from eternity.

In accordance with this hypothesis, the Gnostics assumed three primordial beings, the Supreme God; the Creator; and the primitive matter.

Corresponding to the three powers of the universe, they assumed that there were three classes of mankind. The first they called Pneumatics (Spiritual) or Christians, who are inspired by the Supreme God through Christ, and do not stand in need of other guidance, disenthralled from earthly nature, *they do not need the yoke of the law.*

The second class are called Psychics or natural men (the Jews). These need the yoke of the law by means of which they can, to some extent, keep themselves independent of the power of the earthly without, however, being able to rise to the altitude of the spiritual men.

The third class they called Choics or Chaioth (brutes, Heathen). This class, like brutes, are chained in bonds to the gross material things, and are incapable of soaring high and lofty as the spiritual men, or even capable of being ruled by the precepts of the law.

CHRIST, EUCHARIST AND AUNGELION.

Entering upon the examination of Gentile Christianity, we meet with three prominent words, which are not found in Jewish Messianism, viz. : Christ, Eucharist and Aungelion ; and by a careful examination, we observe that these words form the root and branch of Gentile Christianity. It therefore, deserves a more extended inquiry to enter much deeper into their proper signification, How and Why, these words became so prominent in Gentile Christianity.

CHRIST.

The word Christ is claimed to be a Greek translation of the Hebrew word Messiah, and we are referred to John 1, 41 and 4, 25, "We have found the Messiah, which is being interpreted the Christ." Now, who says, "Which is being interpreted the Christ." Andrew to his brother Simon ? This cannot be true, for if Simon, a Jew, brought up in Judea, did not understand the word Messiah, he would not understand the word Christ. And, in the other case, that of the Samaritan woman speaking to Jesus would be equally as absurd.

Who, then, says that ? Is it John preaching at Ephesus ? Then why did he not translate at the first mention of the word Christ, verses 17 or 20.

Besides, it would be very bad policy of the evangelist to change the word Messiah, which must have become holy to him, for a word less dignified, unless that word had a higher signification than that which is given by the Greek lexicographers, "Rub over, wash over," (Liddel and Scott.)

Not only was it bad policy, but it would require a great deal more explanation, and probably be more ridiculed than if he had used the original word Messiah.

If the word Christ is merely the Greek translation of the Hebrew Messiah, there are many difficulties that require explanations.

First, why has the non-Greek-speaking element of the Christian world adopted the word Christ, in preference to the original word Messiah? To some, e. g., to the English and to the Germans the word Christ needs as much explanation as the word Messiah. Why, then, was the word Christ preferred?

In all the translations of the Latin Vulgate, every word Messiah that is found in the Old Testament is translated in their own languages except that of Daniel 9, 25, which is translated Christ, and even Luther does the same. The English version has it Messiah, but the Vulgate and Luther seem to have preferred Christ to Messiah. If we go to the Gospel, we find that they were called Christians in Antioch (Acts 11, 26.)

Now this seems to be an undisputed historical fact, but it only enhances the difficulties still more.

Why have they preferred being called Christians, to being called Messianics.

Again, the suffix of this word in Acts, is not according to the Greek form, and they claim it to be a Latin suffix.

Now, what language did they speak who called themselves Christians? If they spoke Greek, why is the suffix in the Latin form, and if they spoke Latin, why is the word Greek?

Again, some of the best scholars are of the opinion that the Gospel was originally written in Syriac, and the Greek is only a translation. (See Appendix 2, Murdock's Translation of the Syriac Testament), and here we find that they were first called Christians in Antioch in Syria; and, indeed, there are many reasons for believing that Antioch or its neighborhood was the cradle of Gentile Christianity.

At any rate, all admit that the original writers were Jews, who spoke the Hebro-Syriac language.

In view of all these, we have every reason to look upon this word as an Hebro-Syriac word, and of a much higher importance than even the word Messiah, also the suffix here (Acts 11, 26) agrees with the Syriac.

We get the correct way the word was written in Syriac from Marcion the Gnostic, who says thus, "Be saluted thou true image of the Gods and face of the father, whose name consists of three letters expressing the number 608."

Scholars are much puzzled over this, and of all the writers that I have examined, I have not found a correct explanation.

After carefully examining all combinations of three letters of the Hebrew Alphabets, whose numbers would amount to 608, I can positively assert that the three letters which the Gnostics refer to are הרת , and as the ת stands for both S and T, hence the pronunciation is Chrest, which was the original pronunciation of the word Christ. (See M'Clintock & Strong's Cyclopaedia of Biblical Literature). But here comes our surprise, for the meaning of this word, both in Hebrew and Syriac is "liberty," "freedom"; so we are thankful to this Gnostic, who in his mystical way, handed down to us the true KEY-WORD which, at that time, set the world afire; as well as the MISSING LINK that caused the change from Jewish Messianism to Gentile Christianity.

Here I must call the attention of the reader to what Josephus says on the fourth sect, "These men agree in all other things with the Pharisaic notions, but they have an inviolable attachment to liberty." And now the secret is out, and we can readily understand the magnetic charm that attracted so many to Christianity, and especially the lower class, who were at that time nothing more than slaves.

We have said before, that we have every reason to believe that the Jews in captivity have themselves made such changes in the Messianic doctrine, that it would be more agreeable to the ears of the Gentiles,

and here is the explanation. When charged with a mad undertaking, they would answer, "We fought for *הרות* (Christ) liberty, not only for ourselves but for the rest of mankind, for the Messiah God promised to send, his special mission is "To preach good tidings unto the meek ; to bind up the broken-hearted, *to proclaim liberty to the captives, and the opening of the prison to them that are bound,*" (Isa. 61, 1) ; not only to the Jews, but "To proclaim liberty throughout all the land, unto all the inhabitants thereof." (Lev. 25, 10).

In the Syriac translation the word liberty is *הרות* (Chrest). We can imagine the feeling of the poor serf or slave, when the Gospel of Christ, i. e., the proclamation of liberty and freedom was announced to him. How proud he was of being called a Christian, i. e., freedman ; but we likewise conceive how hateful Christ and Christian (i. e., freedom and freedman) were to the Romans, hence their persecution.

In the New Testament we find that freedom and liberty were the great inducement which both Jesus and Paul offered to their adherents. Jesus said, "If the son shall make you free, ye shall be free indeed." (John 8, 36). "They (the Pharisees) bind heavy burdens grievous to be borne (Matt. 23, 4), But, my yoke is easy, my burden is light. (Ibid. 11, 30)."

As to Paul, he constantly boasts of deliverance from bondage into glorious liberty, as we shall explain hereafter under Paul.

The greatest maxim of Christianity is "In Christ all are free." By the early Christians the word Christ was synonymous with freedom; I was a slave of Caesar, answered one of the early Christians to Rusticus the Judge, but I have been freed by Christ.

Christian writers say, that "Chrestos" frequently occurs as a name borne by manumitted slaves (M'-Clintock & Strong's Cyclopaedia of Biblical Literature, Kitto ditto under the article Chrestos).

What a pity that these writers did not know that in Hebrew and in Syriac, Chrest חרת means to be free, freed or manumitted.

Hence, every freedman was called Chrest.

Among the first Christian martyrs we find one called Charitan, and a female called Charita. This is the masculine and feminine of the word חרות in Syriac. חרותן masculine and חרותא feminine.

The Talmud says, "There will be no difference between the present age and the Messianic, except that in those days we will enjoy freedom and liberty." (Berachoth 34).

There is every reason for believing that the Jewish Messianics adopted the word חרת Chrest to use among the Gentiles, instead of the word Messiah, and as Antioch was the principal station of the Jewish Messianics, hence it was there they first called themselves Christians.

Eucharist, this word is also claimed to be of Greek origin, and they tell us that it is composed of two words, "Eu," which means well, and "Charis," favour; hence it is "thanksgiving" for favours received.

The term is applied to the elements (i. e., the cake and wine) that is used in the ceremony called the Lord's Supper.

There is a four-cornered battle-field among Christians concerning this ceremony (Roman Catholics, Lutherans, Zwinglian and Calvinists); yet all their explanations regarding this ceremony as well as the use of this word (Eucharist) are unsatisfactory.

Some openly confess their ignorance; thus, Calvin in his *Institutions* says, "If anyone ask me concerning the mode, I am not ashamed to confess the mystery to be more sublime than any intellect can grasp or than words can tell. (B. 4, ch. 17, S. 32).

Another one says, "We believe there is scarcely any subject set forth in the confessions of the reformed churches less understood than this." (Cunningham's *Reformation*, page 239).

Some say it is a commemoration of a sacrifice.

A sacrifice to whom?

Are their stomachs their Gods or their altars, which?

As to those who claim, "that it is a memento of the body and blood of Jesus," this looks like a memento of cannibalism.

Cicero says, "That man having exhausted all the extravagancies they are capable of, have yet never

entertained the idea of eating the god whom they adore"; and so it seems these Christians took the hint from Cicero, to eat up their god and drink his blood.

But why call it a sacrifice? Do they sacrifice their god to their stomachs? Or does their doctrine of transsubstantiation extend to their stomachs also, and it is changed to Mount Calvary and they reenact the scene in a more pleasant manner?

Thus, under no consideration can it be called a sacrifice, neither can we see why the cake and wine should be called a thanksgiving.

Where is the thanks in eating cake and drinking wine?

It will not do to say that because they utter a prayer before and after eating and drinking, as the elements only are called Eucharist, and not the prayers. No other prayers or thanksgiving are called Eucharist.

Again, why do they partake of cake and wine only, why not meat, fruit, milk, etc.

Christians admit that the ceremony is in remembrance of the last supper of Jesus, and that supper they claim, took place on passover evening; hence he ate cake and drank wine, as it is customary among the Jews to do on that evening. We therefore, must look to the Jews, the reason why they use cake and wine that evening.

Now the Jews use cake and wine that evening, not as a sacrifice, but as a symbol of liberty. The cake, which is made in the most primitive manner as used

by slaves ; the wine, a drink used by kings, lords and freemen ; hence the union of the two designates the change from servitude to freedom.

And the very word Charis or Chrest **חַרִּית** is also found in the Jewish prayers of that evening which they utter in connection with the eating of the cake, and the drinking of the wine.

We therefore claim, that the Christian Eucharist is also used as a symbol of liberty, and the word Eucharist is also from the Syriac **חַי חַרִּית** which means "He is free."

AUNGELION.

The word Aungelion is also claimed to be of Greek origin, and said to be composed of the two Greek words Au, meaning good ; and Aggelion, a message, a proclamation ; hence they have translated it into English, 'Glad Tidings,' and in the English New Testament it is translated by the Anglo-Saxon word Gospel.

While it is true that Aungelion is composed of two words, yet there are many reasonable objections to their being of Greek origin.

Some of the remarks we made on the word Christ apply to this word also, and are needless to repeat, and we have other testimony which confirms our opinion.

First, in tract Sabbath (page 116), we read as follows : "R. Gamliel and his sister had a dispute about their inheritance. They came before a certain

philosopher who had the reputation of being a just man, to decide between them. R. Gamliel argued that, according to the law of Moses, the son only is the proper heir. The philosopher said, that since the capture of Judea, the law of Moses was taken away and the Aun was given. The next day they came again to him, (but in the meantime R. Gamliel sent him a present) when the philosopher delivered himself thus, 'But if we examine the Aun a little farther it says, I, Aun, have not come to destroy the law of Moses, but to fulfill it.' (From the time and place it seems to allude to Justin Martyr). It is readily understood that he refers to Matt. 5, 17. But we see here that it was first called Aun without the word Gelion.

Second, we can see here that he uses the personal pronoun 'I, Aun,' hence it must be a person.

In later times we find it was called Aun gelion (Ibid).

Third, when we go to the Greek Lexicographers to find the derivation of the word Aggelion, we are told that it is derived from the Hebrew word גלה (Gallah) to reveal, to proclaim, to publish.

So it is a Hebrew word after all.

Fourth, the suffix 'ion,' as we said under Christ, is not formed according to the Greek rule, but according to the Hebrew and Syriac. Indeed, the word גליִון as it is in the Peshita Version, is precisely the same as is in Isaiah 8, 1.

Add to this all we have said under the word Christ.

We, therefore, emphatically pronounce it to be a Hebrew Syriac word.

And the meaning of Aungelion is a revelation from Aun. We have said under the word Eucharist, that the Lord's Supper was in imitation of the Jews' Pass-over as a symbol of freedom, and here we see the same thing. When the Jews became free from the Egyptian slavery, they received a law as a testament or covenant between God, Who made them free and themselves; hence the Gentiles, when they became free also claimed to have received a new testament or covenant between the Eon Christ, who made them free and themselves.

Now, as the word Aungelion is found only in Paul's Epistles, we may therefore conclude that it is Paul's invention.*)

AUN, ON OR EON.

The Gnostics called the emanations from the Supreme God Eons. Some think the word is derived from Haiioth (Ezek. 1, 5), but as we see there was a priest of Aun or On as early as the time of Joseph (Gen. 41, 45), and Samuel condemned the worship of Aun (1 Sam. 15, 23), and the prophet Amos also spoke against the valley of Aun (1, 5). (This On of Syria, like that of Egypt, was also called Heliopolis

*) The reader is to understand that this remark is according to the Peshita, and even in the Peshita, the word Aungelion is found in Mark 1, 1 and Revelation 14, 6, but these two seem to be a later alteration).

or the City of the Sun). Hence the worship of On, Aun or Eon is much more ancient than the Gnostics or the Haiioth of Ezekiel.

On a brick found on the site of ancient Babylon, over two rude figures, of a large dog barking, and the head of a water bird, are the words Ugo, On, which means a brick of On.

The original meaning of the word is 'First begotten' (Gen. 49, 3, Deut. 21, 17). And Aungelion means the revelation from the first begotten. And as Christians believed their Messiah was the First begotten of God and that the New Testament is a revelation from that first begotten, hence they have called it AUNGELION. (The Jews called it Aven, nonsense, wickedness; Aungelion, the revelation of evil spirits, cacology).

PAUL.

Of all the characters of the New Testament, Paul alone stands out in bas-relief, shading all the rest. Even Jesus himself is in the background, depending entirely on Paul's success in bringing him forward and introducing him to the Roman world.

If there was no Paul there would be no Christianity. If there was no Paul, Jesus would have remained a blank, a nonentity, like all the other Messiahs who are long forgotten and scarcely mentioned in history. What did the Romans know about Jesus? They never saw him, they never heard his name mentioned, and his name would have been mute on the Roman lips had it not been for Paul. Paul, and Paul alone, is the father of Gentile Christianity. He conceived it, he planted it, he propagated it among the Romans, among the Corinthians, the Ephesians and the Philipians, etc.

He preached to them Christ crucified and told them the story of Jesus, and they believed and embraced his doctrine.

This is the sum total of the history of the Gospel.

If the story of the Gospel is true, that he was first a persecutor, and suddenly turned an advocate of Christianity, it is easily accounted for. While in Jerusalem he knew only the name משיח (Messiah).

This was to him the same as to other Jews, merely a change of dynasty, i. e., changing the Herodian dynasty for a prince of the House of David, hence his opposition. But, on the road to Damascus he heard the key-word *חרת* Christ, and *חרותנא* Christian (Liberty and Freedom), and what liberty-loving man can persecute men for clamoring for liberty.

Paul was not a Herodian hireling, nor a lover of the Romans, he therefore changed sides and became a strenuous advocate for liberty, as he had been its persecutor.

But Paul was a Gnostic,—all his writings indicate that.

Undoubtedly he was at first a Jewish Gnostic, but afterwards imbibed some ideas of Gentile Gnosticism, and he made use of the word *חרת* (Christ) Liberty, to argue a freedom from spiritual bondage, as well as from material slavery, and thus the *Paulinic Christianity* has become the most successful among the Gentiles.

At first he advocated the abolition of circumcision.

As he staid several years in Antioch and Damascus, he observed that while there was a leaning towards Judaism among the Gentiles, yet the women only became attached to the Jewish religion (Jos. Wars 2, 20, 2); while to the men, circumcision was a great obstacle.

Paul knew that the learned Jews taught, 'That one might worship God without being circumcised,

even though he did resolve to follow the Jewish law entirely; which worship of God was of a superior nature to circumcision.' (Jos. Ant. 20, 2, 4).

But Paul abolished it, arguing that Christ made them free from the yoke of the law, and in later times he argued the same for the abolition of other Jewish laws which were objectionable to the Gentile proselytes. In this, he raised the antagonism of the other Jewish Messianics, for they believed that God's law was perfect, and would remain forever, and the Messiah has not come to destroy the law but to fulfill it. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law. Whosoever, therefore, shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven. (Matt. 5, 17-19).

But these words were not in Paul's Gospel, for he had a Gospel of his own (Rom. 2, 16, 2 Tim. 2, 8), and his belief in Christ was different from theirs. As we said, he imbibed some of the Gentile Gnostics' doctrine that the law was a yoke, a servitude and a degradation, and was not given by the God of love. The law was our school-master, but faith is come, we are no longer under a school-master (Gala. 3, 24-25).

Yet nobody has the right to break the law except the Eon who gave it; hence the same Eon became incarnated and transgressed the law, and sin brings death, hence he suffered death, and by his death his law become null and void. For the law was like a

marriage contract, the Eon being the husband, and when a husband dies, the marriage becomes null, so when the Eon died, the law became null. This Eon was Jesus.

Thus we understand Paul's argument, how Jesus, by his death, made them free from the law. (See Gal. 3, 10-13-19, Romans 7, 1-4, Hebrews 2, 2). This argument was probably little understood among the Gentiles, as we learn from 2 Peter 3, 16. (And I believe that it is not understood to-day). But whether they understood it or not, the Gentile Christians were anxious to be free from the Jewish law, and hence Paulinic Christianity became the religion of the Gentiles.

VICARIOUS ATONEMENT.

The Jewish doctrine of the Messiah is, A Prince of the House of David, whose mission will be to gather the Jews from all parts of the world and reestablish them as a nation, and to rule over them with justice and righteousness.

In other words, "Messiah means a lawful king," and a lawful King of the Jews "means a lawful heir to the throne of David."

As we said, it was not likely that the Messianics would go with such a doctrine to the Gentiles. The restoration of the Jewish nationality suited well enough for the Jews, but what is that to the Gentiles? The Davidian dynasty found adherents in Jerusalem, but not in Rome. True, they have substituted the word **חַרֵּת** Chrest, liberty, freedom, for Messiah; but the person Messiah still remained. He is to be a Jew and a ruler, and that, the Messianics knew would be objectionable to the Gentiles, therefore, with the introduction of Messianism among the Gentiles, the doctrine of necessity had to undergo a change.

Another drawback to Jewish Messianism was, the utter failure which each Messiah in turn met with in attempting to carry out its mission, from the first Messiah Judas the Galilean unto Bar-Cocheba, nine or ten in number, each suffered death as the penalty

of their undertaking. The Messianics' answer was, that the nation was not yet worthy of being redeemed, and the Messiahs die for the sin of the nation. (Sukah 52).

Among the Jews, it has the meaning as we say nowadays, "He died for his country," or "He laid his life down for his country," i. e., for his country's cause.

But the apostles or missionaries to the Gentiles extended it to include the converts; hence the idea arose of a vicarious atonement for all believers. The missionaries, perceiving the good effect it had upon the Gentiles in gaining converts, adopted it as the fundamental principle of Christianity.

Thus, the Jewish doctrine of the Messiah was abandoned and the following doctrine was substituted instead: "That the sole mission of the Messiah was to die as a sacrifice for the sins of the world, and he who believes on him, whatever were his crimes, they will be forgiven, and everlasting bliss in the Heavenly kingdom be obtained."

To the contrary, "But he that believeth not shall be damned." (Mark 16, 16).

It is this novel scheme of salvation, which Christianity has put before the world, that has gained for her the popularity which she has from the very beginning aimed to obtain; in this doctrine she stands alone; no other religion offers to convert a sinner into a saint on such easy terms as Christianity does.

The slanderer, the perjurer need not care about the injury they have caused, the thief and robber

need not return his plunder, he enters Paradise on the same day with the son of God. (Luke 23, 43).

Even the murderer has a free admission, the only ticket necessary for the admission into the Kingdom of Heaven is, "Faith in Jesus," "That He died for our sins."

And to make it more substantial, they supported it by a monument or emblem "The Cross," with a motto, "In Hoc Signo Vincens."

And indeed, it is true, that with this doctrine they have conquered the world.

The cross was originally the emblem of the heathen gods, and was introduced into Christianity by the Emperor Constantine, and has remained ever since the principal emblem of Christianity.

The change of the emblem was on account of the change of the principal object which the advocates sought in Christianity. The Jewish Christian believed, that it was the fulfillment of the time that God promised "To pour out His spirit," and that spirit would usher in righteousness, freedom and love into the world; hence their emblem, as we have said, was the dove.

But Christianity, as revised under the influence of the heathen Emperor Constantine, whose principal object in it was,—the great benefit that that religion offered to wicked men,—i. e. that a life long sinner could enter Paradise if, at the last minute he believes in Christ crucified (Luke 23, 43); hence the cross supplanted the dove as an emblem of Christianity.

TRINITY AND INCARNATION.

Trinity and Incarnation, or the deification of Jesus has no connection with Jewish Messianism, and has originated with the Gentile Christians, and that caused the entire separation between the two parties.

Had Gentile Christianity remained true to the Jewish Monotheism, the shaking off of the Jewish law would have been their great glory, as thereby they have made it more suitable to become a universal religion. Mahomed would have had no chance for innovation, and Judaism itself would also have relaxed and freed itself from the law and become absorbed in the universal religion.

But unfortunately, Idolatry and Polytheism, the soul and body of heathenism still held the fort, and was too strong an enemy for Christianity to vanquish.

Men, whose forefathers for many generations had plenty of gods, (gods to burn, Is. 44), cannot be expected to give up such charming treasures, and be satisfied with one single God, and Him to see only in the mind's eye. A God without a history, without a theogony, without a representation of any kind, did not have great attraction for such people. It must be remembered that the early Christians were not philosophers, and even the Gentile philosophers did not find anything in such a God to attract their attention. Well may Murphy, in his notes in Tacitus

(History 5, 5) say, "It is astonishing that Tacitus did not pause in deep reflection upon what he could so well describe."

Then again, new recruits from the Heathen continued to come in daily, the most of them but half converted, some only added the God of the Jews, and Christ, to the list of their gods.

Now, what else can we expect of such a multitude, but a theology composed half of Judaism, and the other half, Heathenism, united together. And this is exactly what Christianity with the doctrine of the Trinity and Incarnation is.

THE REVELATION OF SINAI VERSUS THE REVELATION
OF NICEA.

Trinity and Incarnation were made dogmas of Gentile Christianity at the Council of Nicea. Monotheism was declared a Heresy, and the Jewish Messianics were ousted out of the church as Heretics, or, speaking more correctly, they left the church in disgust.

Some Christian writers claim that the Nicene creed is founded on the Old Testament.

As we do not care to enter into a controversy, we will set the Siniatic revelation, the epitome of the Old Testament, in contrast to Heathenism, and compare the Nicene creed to see which of them it resembles.

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SINIATIC.

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I am Jehovah thy God. Thou shalt have no other gods before Me.

Hear, O Israel, Jehovah is our God. Jehovah is one.

I am Jehovah, and there is no other god besides Me. (Isa. 45).

Hath not one God created us. (Malachi 2).

In the Hebrew Bible there are 7150 references to God in the singular number.

JUDAISM IN THE FIRST THREE CENTURIES.

I do not think it necessary to give proof for saying, that in the first three centuries of the Christian Era all the Gentile nations were polytheists; the Jews alone as a nation were Monotheists.

Yet some Christian writers stand in need of learning the truth from the heathen Tacitus, who says, "The Jews acknowledge ONE GOD ONLY, and him they see in the mind's eye, and Him they adore in contemplation, condemning, as impious idolators, all who, with perishable materials, wrought into the human form, attempt to give a representation of the Deity. The God of the Jews is the great governing mind that directs and guides the whole frame of nature, eternal, infinite, and neither capable of change, nor subject to decay. In consequence of this opinion, no such thing as a statue was to be seen in their city, much less in their temples. Flattery had not learned to pay that homage to their own kings, nor were they willing to admit the statues of the Caesars." (Tacitus' History, b. 5, 5).

“That nearly all the Pagan nations of antiquity, says Bishop Tomline, in their various theological systems, acknowledge a kind of Trinity, has been fully evinced by those learned men who have made the Heathen mythology the subject of their elaborate inquiries.”

Plutarch's Isis and Osiris 56 says, “Now the better and more divine nature consists of three. The Egyptians called it the most perfect of triangles.”

“We are likewise to look upon Osiris, Isis and Horus, for the number three is the first odd and perfect number.”

Page 36, “When they keep the feast of Pamyliia, they carry about a certain image of threefold man, for this man is the first origin.”

Glennie's Isis and Osiris (page 419), “As to the Trinitarian nature of the godhead, the question is, whether the Christian doctrine of the Trinity is a supernatural revelation, or whether it is but under a new name an old Osirian dogma.

The orthodox Christian triad, speaking generally, is a Father, Son and Holy Ghost.

The triad, however, which is the most popular with the vast majority of Christians is, Father, Mother and Son. Now such also was the trinity most commonly worshipped throughout ancient Egypt, namely, Osiris, Isis and Horus. And we have a hieroglyphical inscription in the British Museum as early as the reign of Swechus of the eighth century B. C., showing that the doctrine of trinity in unity already formed part of

the Egyptian religion, and stating that in the group just named the three gods only made one person."

Page 420, "Now as to the incarnation of the second person of the trinity in Jesus of Nazareth, we not only know that Osiris was considered to be such a God-man as Jesus is represented to have been, but we find that the incidents of the Annunciation, the Conception, the Parturition, and the adoration related by Luke, read almost as if they were copied from the Sculptures at Luxor, of the miraculous birth of King Amunothph III.

"We know further, that entirely in accordance with the course of things there appeared to the Egyptians as to the Orientals generally, save the *Jews*, an incarnation of the deity through a miraculous birth."

Thus we have before us the testimony from God Himself on Mount Sinai, in the words, "*I am*,—and no other besides Me," that *He* is *One*, and that there is no other god besides Him.

We have the testimony of Tacitus, a Heathen, that the Jews, in his time, believed in ONE GOD only.

On the other side, we have the testimony of monuments and Heathen writers, that the Gentiles believed in a trinity, and incarnation, long before the advent of Christianity amongst them.

And now, if we compare the Nicene revelation to either of the above creeds, we ask which side will reason and common sense say it looks like? No

doubt it must decide, "That the polytheistic doctrine of the Nicene revelation comes from Heathenism and not from Sinai.

THE CHRISTIAN SPHINX.

I am not surprised to see learned Christians hoist the signal of distress, their valiant wail, and utter a cry of despair.

The Trinity is the Sphinx, whose riddle Christianity cannot solve, and it tears them to pieces.

Archbishop Whately, who set himself up as a champion to fight unbelievers, speaking of the trinity, says, "And as it is wise to reserve for mature age such instructions as are unsuitable to a puerile understanding, so, it seems the part of a like wisdom, to abstain, during this, our state of childhood, from curious speculations on subjects in which even the ablest of human minds can but "see by means of a glass darkly." On these, the learned can have no advantage over others; though we are apt to forget that any mysterious point inscrutable to Man, as Man, — surpassing the utmost reach of human intellect — must be such to the learned and ignorant, to the wise and to the simple, alike;—that in utter darkness, the strongest sight, and the weakest, are on a level." *)

Another learned Christian says, "The dogmas of the trinity and incarnation are terrible burdens in modern times, contradiction, that negation of the mind, constitutes their essence." **)

*) Whately's Logic Appendix 1, article person.

**) Reville's History of the Doctrine, page 94.

O Christianity! Where is thy boast of having the light, and all others are in darkness!

While we behold in those dogmas, that thou hast departed from thy mother, Judaism, thy votaries cry out, "We are in utter darkness." Thou hast covered thyself with a veil of mystery, with a pretense that it is above human reason.

But we will rend thy veil, to show thy nakedness, that error is the foundation of thy mysteries.

LET THERE BE LIGHT.

If the Trinity placed its believers in the abyss of impenetrable darkness, and they are unable to extricate themselves from it, we outside, on terra firma, with the search-light of reason to guide us have a better opportunity to observe the errors that caused the maze which bewilders them, and we will turn on the light which will explain this mystery.

Let us first examine the original documents which Christians claim to contain the doctrine of the Trinity.

Christian writers point to the proem of John's Gospel, and to the first Epistle of John (5, 7-8) as the sources of the Christian revelation of the Trinity.

THE PROEM OF JOHN.

We will not attempt to explain the proem of John that is found in the Greek version, for we consider it nothing but senseless jargon; there are in it as many blunders as there are words.

The original Syriac Peshita Version is entirely different from the Greek, and reads as follows:

1. "The Origin of all things was a word.
And the word was issued by God.
As God caused all things by a word.
2. Hence the origin of everything is God.
3. Everything is His handiwork, and nothing
exists without being caused by Him.
4. In it was life, that life produced light to the
sons of men.
5. And the light illuminates the darkness.
That there is no darkness in its path."

Now, this is a very intelligent preface, but where is the trinity.

THE EXPLANATION.

THE PROEM OF JOHN AND THE SEIPHER YETZIRA.

This preface of the Peshita corresponds to what is found in the Jewish Gnostical book called Sepher Yetzira, that was evidently written before this Gospel. And as we find in it the explanation to this preface, as well as to the words in John's first Epistle (5, 8), and also an explanation of the trinity, we will therefore quote here that part which particularly relates to our subject.

THE COSMOGONY OF THE SEIPHER YETZIRA.

Chapter I, Mishna 8. The Ten Immaterial Elements.

1. The Breath of the living God. Blessed be the name of the Eternal. Voice, Breath and Speech, these form "the HOLY Ghost." (Spirit).
2. Air, evolved from His breath, wherewith He

wrote and formed the twenty-two letters which are the foundation of everything, consisting of Three Mother Elements, Seven Doubles and Twelve Simples. All of the same breath.

3. Water, evolved from His breath. He wrote and founded (by the 22 letters) Tohu, Bohu.

4. Fire, evolved from the water, He wrote and formed by it, the Throne of Glory, the Seraphim, the Ophanim, the Holy Haioth, and His ministering Angels.

And out of these three, (Air, Water and Fire), He founded His universe.

THE OBJECT OF THE SEPHER YETZIRA.

In Genesis we read, "And God said, let there be light, and there was light."

The Psalmist said, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." (33, 6).

But the Gentile Gnostics held, "That nothing produces nothing," hence they believed that matter existed from eternity.

Against them the Sepher Yetzira was written in order to prove scientifically, how God created the world out of nothing, by His word or speech.

THE EXPLANATION OF THE COSMOGONY OF THE SEPHER YETZIRA.

When a person speaks, he blows his breath, hence when God spoke, He blowed His breath. That

breath of God became the air of the world, thus we have the first of the three elements.

Again, air from the breath becomes water as we can easily see when a man breathes on glass, it soon becomes condensed into drops of water.

The next evolution was fire from water, for we see that from the clouds containing water, lightning or fire is produced.

Modern Science teaches us that water is a composition of the two most inflammable gases, oxygen and hydrogen. Did the ancients know this?

THE PHILOSOPHY OF THE SEPHER YETZIRA.

The Jewish Gnostics were the original evolutionists, and the theory of the cosmogony of the Sepher Yetzira is based on the theory of evolution.

They believed that everything that exists in the universe consists of thirty-two elements; ten immaterial and twenty-two material elements.*)

Number ONE is GOD, absolutely one and immaterial.

Of the others: six were immaterial, and nineteen material elements, and three were counted among both immaterial and material elements, these were air, water and fire.

The reason of this is, that these three elements from being invisible become visible or materialized,

*) The twenty-two Hebrew letters and the ten numbers stood as symbols (like our modern symbols in chemistry); the twenty-two letters were the symbols for the material elements, and the ten numbers for the immaterial elements.

and again disappear ; e. g., air is invisible, but if you fill a bladder it becomes visible that there is something in the bladder, and if you open the bladder it disappears again. The same with water, if you breathe on a glass, drops of water become visible on the glass, and when water evaporates it disappears again. The same is the case with fire, it becomes visible and invisible ; hence they were counted as both elements.

In this Mishna before us, they are counted among the immaterial elements.

The Jewish Gnostics cited these three elements as proof that immaterial things become materialized, and that a breath can be the cause of it, in opposition to Gentile Gnostics who denied both.

These three were called the mothers of the material elements, for from them the nineteen material elements evolved.

These three were also evolved, one from the other in the order mentioned in the Mishna from the primordial element Air, which was caused by the Breath of God, when he uttered the word.

Now, if we go from the Sepher Yetzira to John, and explain his proem by the words of his Epistle, and the Epistle by his proem, we have precisely the same three primordial elements, evolved one from the other in the same order as it is in the Sepher Yetzira.

1 John's Epistle (5, 8), in the Peshita reads as follows, "There are three witnesses: the *breath*, the *water* and the *blood*, *) and these three are in one."

In the Proem, the second element is life, **) but in the Epistle it is water. The third element in the Epistle is blood, but in the Proem it is light; and so from the united two we have WORD OR BREATH, WATER and LIGHT, the exact order that is in the Sepher Yetzira, and undoubtedly with the same object in view, i. e., to prove that God created the universe by a *word*.

Thus, upon examination of the original documents it turns out to be just the contrary to what we are told, and the proem of John instead of finding therein a Trinity, upon the correct rendering of the paragraph, we find in it the emphatic declaration of ONE GOD the sole creator of the Universe; and by this preface we have a right to judge the rest of his work.

LOGOS (WORD) AND HOLY SPIRIT (GHOST).

In the absence of plain and decisive original documents appertaining to the Trinity, we must go to the fragmentary allusions, which Christians claim to teach a Trinity.

These fragments upon which the Christian claim rests, are the words Logos (Word) and Holy Spirit (Ghost), which are found in connection with God.

*) Blood, being red, symbolized fire.

**) Probably it was originally Maia (Water) and was altered into Haia (Life).

LOGOS (WORD).

Logos (Word) is found in John's writing only, and as we have already explained that in his preface he speaks of ONE GOD the sole creator of the Universe by a word (His speech) confirming the words of the Old Testament. It is therefore unnecessary to explain that by Logos (Word) John does not mean a person different and distinct from God, but a word spoken by God.

But here comes the difficulty, Has God any organs of speech? No! God has no organs, but His thought, His wish becomes or begets words. God's words are not created, for creation implies that the thing is separate and distinct from the creator, his handiwork; but His thoughts or wish which becomes words are not separate and distinct, hence they are begotten, not created.

The reader will undoubtedly recognize in this description the fac-simile of the second person in the Christian Trinity, and we claim that the second person in the Christian Trinity is the word of God personified.

THE HOLY GHOST (SPIRIT).

In English it is Ghost, and it is derived from "gust," a strong wind. In Latin it is "spiritus," from spiro, to breathe, whence we have the word spirit. In the Peshita it is "rucha dekudsha," this brings us to the Hebrew words רוּחַ הַקֹּדֶשׁ, Ruach hakodesh.

Whatever opinion writers may entertain with regard to Logos, as some hold it comes from Plato, but

the Holy Ghost evidently comes from the Jews, as we find it as early as the time of David (Ps. 51, 13). But among the Gentiles it is not found prior to the advent of Christianity, and being of a Hebrew origin, we have a better opportunity to examine it, and to get from it all the light as a factor in the Trinity.

“Ruach” means literally wind, but as the power of the wind is great, and yet the wind itself is invisible; hence every invisible power or force, whether physical, moral or intellectual which the Hebrews saw in operation in Nature, they called “Ruach.”

“Ruach,” under various ideas, is found 360 times in the Old Testament. The word “Kodesh” is found 758 times in the Bible. In most places it is translated “Holy,” which means pure and good; but in some places it has the opposite meaning, and the translation varies. E. g. Gen. 38, 21, it is translated “harlot;” in 2 Kings 10, 20, “proclaim.”

WHAT IS THE HOLY GHOST?

What is the Holy Ghost (spirit)? Is it a person? (By person we mean, a distinct individual, a thinking, intelligent being, who is capable of acting of his own free will and accord). Or is it simply a divine power, an influence exerted, or a quality bestowed, by God upon a man or men, which endows its possessors with mental, moral and physical ability to comprehend, to persuade or to do certain things which otherwise he would be unable to do.

To settle this question, we must go to the Old Testament, and examine these words as to their proper signification.

In the Old Testament we find Ruach and Kodesh (Holy Ghost) together only three times; Psalms 51, 13, and Isa. 63, 10: 11.

Ruach, we said, literally means "wind," (all other significations are only borrowed, to use the Hebrew phrase); hence, whenever the word stands alone, it means the natural wind, but when it is borrowed to signify a spirit, it designates whose spirit it is, as the Spirit of God (Gen. 1, 2); the spirit of man, and the spirit of beast (Ecc. 3, 21), or a personal pronoun, as my spirit (Gen. 6, 3), etc.

Kodesh is an adjective, and describes the person or thing spoken of, as good or bad, as the case may justify.

It follows, that Ruach Kodesh does not imply a person, since there is not the slightest allusion to a person in either of these words. Admitting that the word Kodesh is to be taken in good sense, still it does not designate a person, and without a person we cannot conceive a spirit, which means to breathe, or the breath of a person; hence Ruach in this case must be the natural wind.

In 1 Kings 22, 21 and 2 Chro. 18, 20, the word "spirit" is not correct according to the Hebrew, but it is translated according to a legend, that this was the spirit of Naboth whom Ahab killed.

KADOSH.

Some writers claim the word Kadosh instead of Kodesh, and they say that Kadosh is a noun, and is applied only to God or to the Children of Israel as a nation (even Dr. Wise fell into this error, see his Origin of Christianity, page 25). But that is not correct, the difference between Kodesh and Kadosh is, that Kadosh implies the masculine gender while Kodesh is neuter.*)

Some may say that the masculine gender implies a person. That is not correct, as "wind" in Hebrew is spoken of in the masculine gender (see Job 1, 19); hence, whether Ruach is connected with Kodesh or Kadosh, it refers to the wind only, as it does not imply a person.

THE DEFINITE ARTICLE הַ "HA."

We have shown that neither Ruach Kodesh nor Ruach Kadosh implies a person, and the only point left for us to examine is, whether the definite article הַ "Ha" (the) of Hakodesh or Hakadosh implies a person or not.

The definite article in Hebrew is the same as in English, it points to the before-mentioned, or to a well-known object, and in either case we have to go to the three places mentioned in the Old Testament, for from this source only the Jews received their knowledge, and to it they always refer; hence we

*) See Autzar Hasharashim.

may truly say, "To the law, and to the testimony, if they do not speak according to these words, it is because there is no light in them."

HOLY SPIRIT IN THE OLD TESTAMENT.

In the three places in the Old Testament the word Ruach is properly translated "spirit," for in every one there is a personal pronoun attached to the word Kadosh. David, addressing God says, "And Thy Holy Spirit take not from me," Isaiah speaking of God says, "His Holy spirit."

And now to the question, What did they mean by Holy spirit?

Did they mean a separate and distinct being, or simply God's influence which He exerts upon mankind.

First. If the Holy Ghost is a person, he must have a proper name, and Holy Ghost cannot be a proper name. First, there are here two words, and there is no proper name of a person composed of two words in Hebrew. Hebrew names when composed of two or three words, are contracted into one, as Abraham, Israel, Judah, etc. Sometimes one word is dropped, as Gad, from Ba-Gad, etc.

Second, the word Kodesh has a personal pronoun suffix, and no Hebrew proper name can have a suffix. And here we notice the mistake of some writers who are trying to prove the

Holy Ghost to be a person from Isa. 48, 16, as there is a personal pronoun suffix, it cannot be the name of a person.

And now, as we cannot find a proper name for the Holy Ghost in the Old Testament, the conclusion is, that the Israelites knew nothing of such a person.*)

Second. From the language used by David and Isaiah it is evident that it cannot refer to a person, David says, "And Thy Holy Spirit *take* not from me." Now by the word *take* he cannot refer to a person, as in that case he would say, "Let not thy Holy Spirit leave me or forsake me;" but the word *take* is too gross, too coarse to be applied to a person of the Godhead. It is a language used for idols (Gen. 31, 34, Ind. 18, 17), but not to the God of Israel.

The language of the eloquent Isaiah is still worse. He does not tell us that the Holy Ghost descended like a dove, nor come down from Heaven as a wind and appeared as cloven tongues; but he says, Moses *put* the Holy Ghost among the Israelites. (63, 11).

It is very plain that neither David nor Isaiah alluded to a person. David, by Holy Ghost meant God's influence, and Isaiah by Holy Ghost meant the knowledge and fear of God which Moses taught the children of Israel.

*) See Introduction to "Searching the Scriptures for the Messiah."

THE HOLY GHOST OF THE NEW TESTAMENT.

It is very evident, that in the early stage of Messianism, they had no Holy Ghost, for we read in the (Acts 19, 1-2) of Paul finding certain disciples at Ephesus and saying unto them "Have ye received the Holy Ghost," and they said unto him, "We have not so much as heard whether there be any Holy Ghost."

The first two Gospels do not mention the gift of the Holy Ghost.

The narrative that we find in the Acts (2), about receiving the Holy Ghost, was evidently after the destruction of Jerusalem, for Simon quotes four and one half verses from Joel, and he stops in the middle of the fifth, because it speaks of the deliverance of Jerusalem.

All we find in the narrative is, that after the rushing of a mighty wind, they received the gift of speaking in various tongues, and therefore we see nothing in this narrative as the claim of a personal Holy Ghost. On the contrary, it is claimed to be the fulfillment of the prophecy of Joel, and there we find the personal pronoun Ruchi "my spirit," it is evident that it is not a person, as we said before that in Hebrew a proper name cannot receive a suffix. The word Holy is missing here, and it is also missing in John 7, 39, "For the spirit was not yet given." He does not mention the word Holy, and we must notice that this Gospel was written very late, and it is said that he was one of those who received the Holy Ghost.

We have said that the Gentile Gnostics called themselves Pneumatics (Spiritualists). It must be evident that the word Holy was not in use at that time, for, had it been, they would have called themselves "Holy Spiritualists." From the whole we may conclude thus, that in the early period of Messianism, no special spiritual gift was known among them, but afterwards they claimed to possess a spiritual gift, and in later times the word Holy was added to that of spirit.

THE HOLY GHOST IN THE SEPHER YETZIRA.

There is good reason for believing that in the Mishna of the Sepher Yetzira that we have quoted above, is the first mention of the words "The Holy Spirit" in the messianic times. We have said that the Sepher Yetzira was written against the Gentile Gnostics, and as they called themselves Spiritualists, the Jews added the words "The Holy" to stigmatize the others as unholy.

But as we said Ruach Hakodesh would not signify any connection with the Deity, hence they explained what the Holy Spirit was, and every word of their explanation is in opposition to the Gentile Gnostics' doctrine. Thus, the first is Kol, voice, because the Gnostics believed that the Supreme being was silence, hence the Jews in opposition put voice.

The Gentile Gnostics believed that the Supreme God rests in repose, the Jews, in opposition put the word Ruach, power, force and activity. The Gentile Gnostics believed that matter existed from eternity,

the Jews in opposition put the word *Dibbur*, speech, that God created the world out of nothing by His speech.

And thus the words, *Ruach Hakodesh*, "The Holy Spirit" have become the mystical formula upon which the whole Jewish metaphysical doctrine rested. It consists of three things, Voice, Breath and Words, and these three are one, i. e., spirit.

From this Holy Spirit, proceeded the natural wind or air, from which proceeded water, and from which proceeded fire; hence air, water and fire are the three witnesses upon earth for the Holy Spirit in heaven.

And thus we understand the words of 1 John 5, 7-8, "And it is the spirit that beareth witness, (i. e., *Ruach Hakodesh*), because the spirit is the truth. For there are three who bear witness, the spirit (air), the water and the blood (fire), and the three agree in one."

And now as a result of our examination, our conclusion is as follows. Holy Ghost evidently comes from the Jews, and its meaning is, God's influence upon man. The Jewish Gnostics got up the mystical formula "*Ruach Hakodesh* (The Holy Ghost)" for two reasons. First, as a stigma against the Gentile Gnostics, to designate theirs as the unholy spirit, cacology. Second, by dissecting "*Ruach* (spirit)" into three elements, Voice, Spirit and Word, and by their explanations of these three words it contained the three principal doctrines in which they differed

from the Gentile Gnostics. And hence these two words "Ruach Hakedosh" have attained the highest veneration among the Jews.

The preface of John's Gospel, as well as that of his first Epistle (5, 7-8) contains precisely the same formula, almost verbatim as that of the Jewish Gnostics.

But in later times, Gentile Christianity, emerging from the slough of polytheism was reluctant to give up all the gods for one, be He ever so great. The Triad especially, was held in common by all and held to very tenaciously, and therefore the mystical formula "Ruach Hakodesh" with its three words, three elements pointing to one God, the immaterial Holy Spirit begets the material air, wind, and the three witnesses Air, Water and Fire.

All these (either through ignorance or otherwise which puzzled them), they thought they could see in it their Triad; and yet, as we may expect was not quite clear to them. But they did not wish to make it clear, for they surmised, that if it was explained, it would do away with their cherished Triad, and "Ephraim attached to his idol must be left alone" was their policy, and is the policy to this day.

And thus the three elements of the Ruach Hakodesh became identified as three persons in one God: they only changed Voice into Father, the other two remained the same as in the Gnostic formula.

Thus we have given the full history and explanation of the Trinity.

THE CHRONOLOGY.

Chronology is said to be a test of true history, and we fully admit that in many places our remarks are not in accordance with the accepted chronology of Ecclesiastical history.

But what of that!! Is not the whole history different from the accepted ecclesiastical history,[?] and is there any more proof for the correctness of its Chronology than there is for its history? To the contrary, we have questioned the correctness of its historical narratives on account of its incorrectness in the chronology; *) and therefore we have deviated from its chronology as we did from its history. The principal objection we have to the accepted chronology is their claim that Christianity was established among the Gentiles prior to the destruction of Jerusalem by Titus, and that Paul's propaganda ended in the time of Nero; while by carefully examining his epistles it proves that they were written much later.

First. We find a great deal of Gnosticism in Paul's Epistles, and the Gnostics did not exist before the destruction of Jerusalem.

Second. He uses the word Aungelion, and as we have said before, that the early Christians admitted that it has been given after the destruction (see art. Aungelion.

*) See art. John the Baptist.

Third. In Gal. 4, 25, he says, "Jerusalem which is now in bondage."

Fourth. In his epistles he never mentions the Temple of Jerusalem, but he says to his disciples, "Ye are the Temple of God" (1 Cor. 3, 16).

Fifth. He says in 2 Thess. 2, 4-7, "So that he, as a God sitteth in the Temple of God, shewing himself that he is God." These words can only refer either to Domitian, who called himself a god (Suet. Dom. 13), or to Trajan whom the Romans made a god in his life-time

THE CHRONOLOGY IN THE BOOK OF REVELATION.

From the book of Revelation we can also extract some light on chronology. In many places this book has escaped the tampering of the later ages, on account of its mystical language, yet it is not a book of mysticism as some imagine. It is veritable history in figurative language, and had not the Christian writers surrounded it with such a mystical halo, and made the world believe that it contains the most wonderful prophecies that would take place in future ages, they would have long ago discovered the historical record it treats of. But with their high-strung imagination, they never could see the truth. Even the most learned are off their guard, and imagine vain things, and it is really amusing to read their visionary interpretation of the imaginary prophecies.

But our object is to get the light on chronology that is found in this book, and therefore we will go straight to our object.

In chapter 13 we find the name of a man whose number is 666. This is Trajan, written in Hebrew תרין which is 666. In chapter 16 we find the description of the massacre of the Jews by Trajan in the valley of Megiddo, and we find every incident described as we find it in Je. Ta. Suchah (20) and Med. Eicha. They call it the battle of Rimmon, in Revelation it is called Armageddon,*) the valley lies between the two towns of Rimmon and Megiddo, hence it goes by either name.

John next describes the death of Trajan which happened the following year after the massacre, and he relates how Adrian became Emperor. Adrian gave the Jews permission to occupy Jerusalem and to build a temple, but John only describes (chapter 21) the occupation of Jerusalem, and here the book ends.

And now for our chronology. The massacre in Migiddo was in the year 116 C. E., the next year Trajan died, and the occupation of Jerusalem took place about 122 C. E. Thus John lived and wrote up to that time.

Now Paul tells us (Gal. 2, 9) that, coming to Jerusalem, he saw John who was a pillar of the church, i. e., an elder; and, as according to their chronology Paul's visit to Jerusalem could not have been much later than about 55 C. E., John would have been too young to be an elder in the church.

*) Probably originally the reading was Nor Megeddo, the river Megeddo (Judges 5, 18) and the N was shifted to the end either by design or by accident.

THE EVOLUTION OF THE MESSIAH-IDEA.

The summary of the evolutions of the Messiah-Idea, from the invention of it by the the Jews, unto Gentile Christianity, is as follows :

1. Jewish Messianism ; a man upon whom the spirit of god will rest and will assist him to conquer the enemies of the Jews, and reestablish them as a nation, and he will also establish justice and righteousness all over the world.
2. Jewish Gnostics ; a good man, with whom an Eon, or an emanation from God became united to remove all evil from the world, to declare universal freedom, and to infuse wisdom into the world.
3. Gentile Gnostics ; an Eon or an emanation from God became incarnated to abolish the Jewish law, to cast out evil spirits from the world, and infuse wisdom into the world.
4. Gentile Christianity ; an incarnation of the second person of the Trinity, who is to teach morality to mankind, and die as a sacrifice for the sins of the world.

And is in fact God himself.

We will here soliloquise in the language of an anonymous writer :

When the world begins to think extraordinary things of an individual, there is no telling where its extravagance will stop. People when once they have taken the start, vie each other who shall believe most.

CONCLUSION.

We have now finished the history of the Origin of Christianity, based on a rational foundation, giving the causes and the consequences that followed upon the historical grounds, but now at the conclusion we will pause and reflect, the moral lesson to be drawn from this historical essay.

When we take a retrospective view and ponder over the Messianic delusion that seized the Jewish nation at that time; when we look backward and reflect upon the calamities this delusion brought upon the nation; when we deliberate upon the foolhardiness of a handful of men to consider themselves able to cope with the colossal power of Rome at that day; when we reflect that it was not the ignorant, the rabble, the vicious, but its advocates were the most shining lights of Israel; its ranks were filled with the most noble blood of the nation; when we see, that even to this day, the Jewish nation still clings to this delusion (i. e. the coming of a Messiah), nay, they went even so far as to make it an article of faith in Judaism.

And then again, if we take a view of the other side, and behold the sequel to that mad drama, when we behold what a mighty factor Messianism was in the world's history, when behold what a wonderful change this delusion wrought all over the world; when we see what a powerful instrument it became

in destroying idolatry from the face of the world ; when we behold what an influence it wielded over mankind towards civilization and morality, we are amazed, and proclaim Lo and behold !! THE HAND OF GOD.

Is Christianity then from God? And if from God it must be true. When we behold the high moral teaching of Christianity, we must confess that it must come from God, but when we behold its persecutions, we ask, can a God of love be the author of such wicked persecutions? When we examine the documents upon which its claim rests, and we find that it contains such mythological fables, can we believe that the God of truth is the father of it?

When we see that some of their doctrine is composed of the bones from Heathen sepulchres ; can we believe it pure and holy?

Christianity therefore stands before us as a mixture of good and evil, of truth and superstition united in one.

What are these evils ?. The incessant persecution of those who differ from them in opinion ; What are these superstitions? The five mysteries : *Trinity ; Incarnation ; Miraculous conception ; Dualistic person ; Vicarious atonement.* These five mysteries were the cause of all the bloodshed, and the objection of the best thinkers and the most honest men in the world. These five mysteries are the millstones of Christianity which are getting heavier and heavier with every decade and the final crush is inevitable.

What will be the verdict of the twentieth century?
This we must judge from the past.

We regard Christianity as the evolution of human longing after truth on one side, and human weakness to shuffle off imbibed errors and superstition on the other; and in this contest she had to compromise on the best terms that she was able to obtain at that time. Regarded in this light, Christianity deserves much credit, for her noble efforts to obtain truth, even if she did not have the moral courage to throw off Paganism entirely at once.

Yet she deserves our sympathy in her heroic struggle against the odds of human weakness.

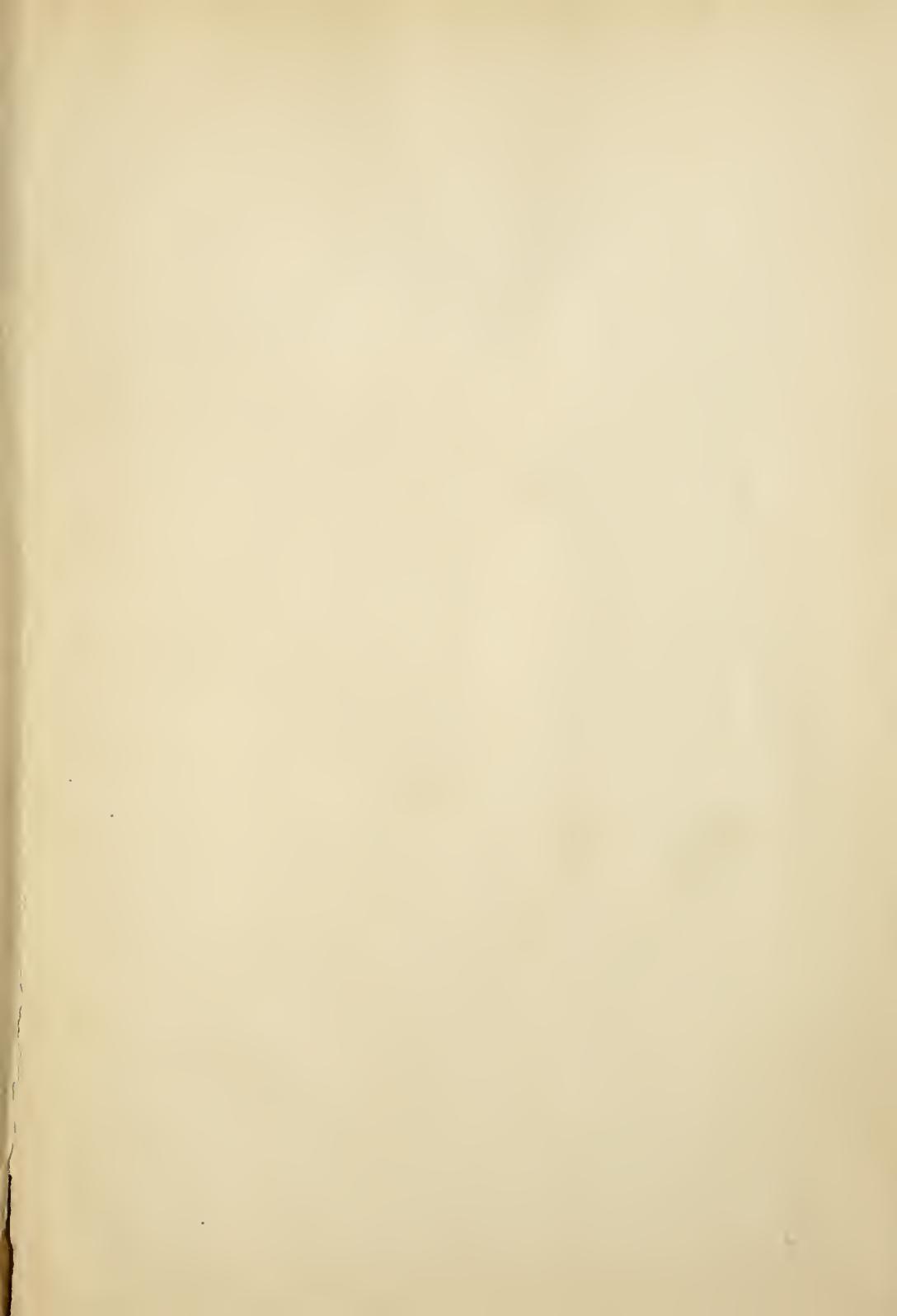
Again, we see this human longing after truth at the time of the Reformation, and we see Christianity exerting herself to throw off a little more of Pagan superstition, as much as was expedient at that time.

If we take a perspective view of what is going on in the Christian world at the present time, we see its throbbing heart pulsating from one extreme to the other. Now timid and superstitious, and imagining they smell sulphur while the ministers blow hell fire, and then again Agnosticism gets the upper hand and tries to enlighten the world saying, "We know nothing."

But one who has the skill to construe it right can see in this the sign of human longing after the truth, to throw off the last dregs of superstition, and then

JEHOVAH ALONE WILL REIGN SUPREME FOR
EVER AND EVER.

AMEN.



11/20/14

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