# SIMON SON OF MAN

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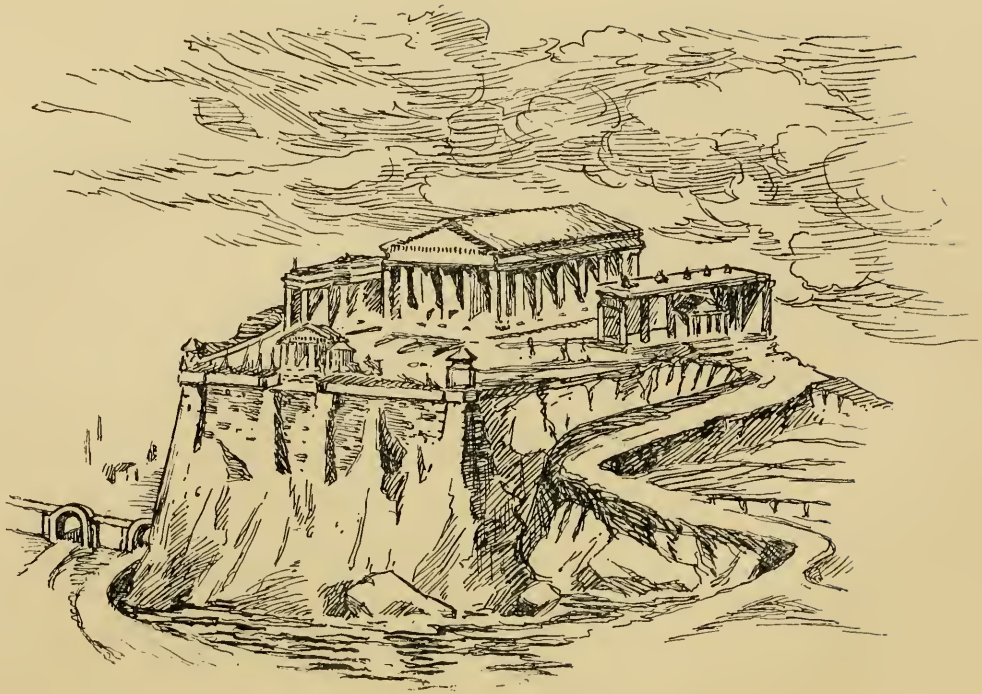

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# SIMON
# SON OF MAN

**A COGNOMEN OF UNDOUBTED HISTORICITY, OBSCURED BY TRANSLATION AND LOST IN THE RESPLENDENCE OF A DUAL APPELLATIVE**

BY

JOHN I. RIEGEL

AND

JOHN H. JORDAN

"What think ye of the Messiah? Whose son [Bar] is he?"—Matt. xxii, 42.

"Ha Gi'ora."—Syriac version of John xix, 5; "Behold the Man."—English Version of John xix, 5.

"The truth shall make you free."—John viii, 32.

"For there is nothing hid, which shall not be manifested; neither was there anything kept secret but that it should come abroad. If any man have ears to hear, let him hear."—Mark iv, 22–23.

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# PREFACE

"The open mind implies such a quiet holding in abeyance and balancing of personal opinions and habits, of traditional and current views, that one may come to the task of interpretation with something of the freshness that belongs to a new investigation."— POTWIN.

"It is the duty of every honest citizen of the world to be jealous at all times that there should be no perversions of the facts of history."— ANON.

This book is in no sense a polemical work. It is written because of the historical value of its subject matter, and with no thought of giving offense to any person, even to the most sensitive soul, and least of all to overthrow anyone's religious convictions. It is hoped, first, that its argument will not be construed against the cherished belief of any person in the real divinity of the Son of Man; and, second, that its scientific trend will be apreciated by all who will peruse it.

If it appears to humanize him whom many millions of the human race have worshipped as divine, it must be remembered that the Church, likewise, has at all times strenuously withstood the Docetic theory that he was wholly a divine being. It is an unworthy thought and little appreciative of the dignity and divinity of human nature that identifying the Son of Man with a real historical character

of flesh, and blood, and bone and breath, in any sense detracts from the divinity of his great commanding soul. To treat the writings of the New Testament as human documents is not at all to offer offense against the Christian religion, for Christianity existed before the writings of the New Testament, which, it must be admitted, were written in time, by human beings, and are, therefore, subject to the limitations of all temporal things.

The perusal of this work by candid and open-minded readers can only produce a better understanding between Christians and Jews, showing, as it does, the grounds for a common sympathy between men who share with each other many canons of a common faith. The Christian reader will lay the book down with deeper sympathy for the racial aspirations and with the immeasurable sufferings of the Jews. The Jewish reader will see in the Son of Man one to whom his heart can go out in loving veneration, if not, indeed, in worship, the one who made the supreme sacrifice for his ancient race.

The Roman Empire is no more; there is no reason today to hide unpleasant facts from its proudest and most sensitive citizens. The object for which the crypticism of the Gospels was conceived no longer exists; it is now neither politic nor profitable to say Jew when Roman is meant, or Jerusalem, when Rome is intended; and there is nobody living to take offense at the plain statement of

historical fact that upon the Roman alone rests the crime of cruelly putting to death him whom his people proclaimed without ever a vacillation, the veritable King of the Jews.

Josephus, the traitor, is dead. It is a matter of regret that the malignant calumnies he uttered against the greatest of his race do not now lie with him in his forgotten grave. It is to be hoped that now, even after nineteen centuries have rolled over his dust, it is not too late to rehabilitate the character he sought to defame with his foulest falsehoods and to re-introduce to the world in his true estate the sublimest of all the Jewish race.

## PREFATORY NOTE

I have read the manuscript of *Simon Son-of-Man* with very great interest and satisfaction. I need hardly say that, as a lawyer, I am in complete agreement with the thesis of the work, the identification of the great soul whose intense life-work was devoted to the political improvement of his people and which has engrossed the attention of civilization for nineteen hundred years.

The treatment of the subject in these pages is excellent — reverent, dignified, convincing, and is carried forward to ultimate conclusions. This is especially the case with those chapters which involve questions of the practice and application of Roman law and penology. I have carefully followed the arguments of other authors on the trial and execution of the vanquished King of the Jews, and in my judgment the development of these subjects in this manuscript is the first which correctly deals with these frequently-discussed events. This result is, no doubt, due largely to the discovery by the authors of the actual ground upon which these events took place. This new point of view of theirs provides a practical use of a positive knowledge of judicial procedure applicable to the persons, places and period involved. The authors

of the manuscript have also simplified a comprehension of the trial by adhering mainly to the oldest source, the report contained in the second Gospel, and by ignoring all later accretions added for their dramatic effect upon the reader. The report of the trial and execution of the Son of Man recorded in the most ancient text and read from the view-point furnished by this book records a perfectly legal procedure, and avoids the gross illegality and contradictions involved in the synthetic view. Their development of the facts from the Christian records is an accomplishment which, I believe, has not been attained by any prior author or investigator, and hence all the more worthy of extensive reading at this time.

I look forward to the publication of this work. It will be of very great interest and value to the layman as well as to the theologian and student of history. One cannot but admire the perseverance and painstaking labors of the authors in compiling such a stupendous fund of information and fact within so small a compass for convenient reference. I express the hope of the authors that their labors will bless humanity for centuries to come by lifting an enormous burden from its beliefs and inculcated convictions which have been based largely upon error that should have been discovered long ago, judging from the simplicity with which the problem is here developed scientifically for the first time, and apparently for all time.

If the encouragement and assistance I have given the authors has contributed to this end I am deeply gratified.

WILLIAM J. TORREY

Scranton, Pa.
September, 1917.

## ACKNOWLEDGMENT

The authors desire publicly to acknowledge their indebtedness to William J. Torrey, Esq., of Scranton, Pa., for his generous assistance in the preparation and the publication of this book, for his careful reading of the work in manuscript and in proof, and in particular for his candid criticism and stimulating suggestions which have helped to make the book more convincing and more complete.

# INTRODUCTION

The primary object of this work is to demonstrate that the Jesus of the Gospels of Christianity was an historical personage whose existence is proven in the works of the profane historians of the early centuries of the Christian era.

The method by which this proof has been presented is through an examination of the Gospels — mainly that of the Mark — in the light of the theory which is centuries old, but which has received its most convincing proofs in the writings of Abbott and Resch, who aim to demonstrate " that there is no antecedent improbability in the hypothesis that the earliest written Gospel was composed in Biblical Hebrew," intermixed with Aramaic expressions. See Abbott's " Clue." Although Aramaic, heir and next of kin to the decedent language, was the everyday speech of the Palestinian Jews, Greek was the international language, the French of the ancient world. It was extensively used by the Jews and almost exclusively by the Gentiles who lived north and northeast of Jerusalem; and Latin was fairly well understood by the people in Galilee. It will be seen, however, that the following work is radically different in its aim from the efforts of Abbott and

Resch, and, indeed, from the work of every prior author who has attempted to restate the life of the Jesus. In taking this stand the authors early bore in mind the fact that the Gnostics, or "Knowing Ones," read out of the Gospels a meaning so different from that which later Christians found therein that the former have always been designated as the "first heretics" of Christianity. So also, and chiefly, have the authors ever had in mind that the "Paul" of the Epistles, who declared that the praise of his brother occurs in "the Gospel," was very familiar with Greek literature and proficient in that cultivated language. Especially notable is his use of the words "to kick against the pricks," a phrase which is put by Euripides, in the *Bacchae*, into the mouth of Dionysus. Supporting this view of the man is the statement of Josephus (*Vita*, 9) concerning "Justus of Tiberias":

> He incited the multitude to revolt, for his abilities lay in popular preaching, in invective against his opponents, and in the seductive witchery of his words, for he was not inexpert in the culture of the Greeks. Confident of that skill he set his hand to write a history of the Revolt for the purpose of covering-up the truth. Regarding this man, the *phaulos* life he led, and how with his brother he caused the great catastrophe, I shall explain a little in the progress of this work.

This he proceeded to do in such a vigorous manner, particularly in sections 65, 70 and 74 of the

*Vita*, as to leave no doubt regarding the identity of Justus, and hence no question of the identity of the author of the original Gospel containing the history of this "elder [greater] brother" in cryptic form.

As a consequence of this discovery that the writings of "Paul" are deliberate cryptic history, it is at once clear that translation into the vernacular of this "Hebrew of the Hebrews" must serve to restore, as nearly as is possible after almost nineteen centuries, the original sense, if not the text of the Gospel. By making the attempt upon the whole of the New Testament it readily becomes apparent, as most authorities agree, that the Gospel called the Mark bears the stamp of priority as a Hebrew, and partly Aramaic, composition in which many phrases and clauses have been preserved to us with remarkable exactness, as will appear in the text.

In short, this treatise is the result of a scientific investigation of the historical features of the Gospels, as corroborated by the Apocalypse and secular history, partially classified for submission to the judgment of common sense. As such it is a departure from the beaten paths which hold the investigator to the peculiar value which ecclesiastical tradition has set upon the language in the Greek renditions, except in so far as Abbott has demonstrated the conflative characteristics of the Gospels; though he did not attempt to show, nor did he even conceive the possibility of a continuous

narrative bearing the earmarks of faithful history.

Naturally it has not been found possible in the attempt to arrive at the complete story, which can be found only after a thorough scrutiny of the original texts and the conversion of these into Hebrew and the Aramaic in use during the lifetime of "Paul," and chiefly as used by that author. This is, perhaps, the business of a university, not of a few investigators; and one of the objects in submitting this treatise is to suggest to the universities of America and Europe that such a work would be well worth while if the controversy concerning Christian origins continues to wage in the future as it has waged in recent years. It is the opinion of the authors, however, that with the internal evidence herein set forth, further interest in the mere question of the existence of the great character portrayed by the Gospel must lag, except as a matter of historical importance.

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SIMON SON OF MAN

# I

## THE QUESTION, ITS DIFFICULTIES AND THE DOCUMENTS

"It is clear enough that custom and convention have acted as narcotics on the mind, sending reason to sleep."

Is there not somewhere in the contemporary writings of his time a single scrap of authentic history regarding the reputed founder of Christianity? Is there any mention anywhere outside the New Testament and the Apocryphal Gospels of a single fact tending to prove that such a person ever existed on this earth?

Philo-Judaeus, the most prolific of all Jewish religio-philosophical writers, who was born somewhere between ten and twenty years before the beginning of the Christian era, and who was living in the year 40 of that era, some seven years after the commonly accepted date of the Ascension of the Jesus, makes absolutely no mention of him at all.

The reference in Suetonius to a certain Chrestus who caused a Semitic sedition in Rome during the reign of Claudius, resulting in the expulsion of the Jews from Rome, could not have been meant for Christus, who was not in Rome during the reign of Claudius.

The spurious passage in Tacitus malignantly accusing Nero of the barbaric burning of Christians as human torches, has been proven to be an interpolation which stands as a monument rather to piety than to truth.

Flavius Josephus, the Jewish historian of that time, makes no mention whatever of him under the name given him in the Gospels. Flavius Josephus was governor of Galilee in 66 and 67 of the Christian era, and though, in his writings, he covers every phase of Jewish history and every movement of any moment that occurred in Palestine from Creation to his own day, he lets drop no word which would raise a suspicion that he had ever heard of a person called Jesus Christ. Yet, according to the Gospels, tens of thousands of people followed the Jesus from one end of the country to the other. Vast multitudes, forsaking their everyday work and means of livelihood, we are told, pursued him in all his journeyings, even out into the desert wilds where, having provided no food for themselves, they were fed by this wonder of wonder-workers. Great multitudes from Galilee sought him, and from Judea, from Perea beyond the Jordan to the sea, and from Tyre and Sidon up in the north, and from distant Idumea in the south. This man's fame, it is said, had reached far beyond the confines of his own country, and had attracted streams of strangers over rock-ribbed mountains and torrential rivers, over difficult roads where the only means of travel was

by foot, and yet the governor of the very province that is said to have been his home does not mention the name that untold millions hold to be the greatest among all the sons of men.

It is thought by some that Josephus ignores the name of Jesus for fear of offending Cæsar; yet he does mention Judas the Galilean, Theudas, and a dozen others more offensive to the emperor, for these sought to overturn the power of Rome. Others think — though without a shred of evidence — that Josephus did mention him, but in such an unworthy way that Christian hands deleted the story utterly from his works, destroying it as they destroyed almost all other writings against the faith. While the holders of such an opinion have an adequate conception of what pious hands can do, their theory is negatived by the fact that there is no apparent hiatus left there in Josephus' history. Everything except a few glaring interpolations, follows in orderly sequence, each succeeding chapter dove-tailing with the preceding one without any evidence of violent disseverance.

Rev. S. Baring-Gould, in his "Lost and Hostile Gospels," says: "It is deserving of remark that many of the Rabbis whose sayings are recorded in the Mischna [or first portion of the Talmud], lived in the time of our Lord, or shortly after, and yet that not the smallest reference is made to the teaching of Jesus, nor even any allusion to him personally. Although the Mischna

was drawn up beside the Sea of Galilee, at Tiberias, near where Jesus lived and wrought miracles and taught, neither he nor his followers are mentioned once throughout the Mischna."

These observations bring many to the conclusion that no such individual as the Jesus ever did exist. For, a history of India that would ignore the existence of Buddha, a history of Germany without a mention of Luther, or of Ireland without the name of St. Patrick, would be utterly inconceivable. Such critics conclude that the absence of all reference to the Jesus in the history of Josephus or in the Mischna is a certain proof of his non-existence. According to these, therefore, the Gospels are pure fiction in the modern sense, and have no historical foundation at all.

But is not this crediting to the authors of the Gospels greater creative imagination than all the Shakespeares of the world possessed? Not even the greatest of all the English poets could frame a fiction concerning men who never lived on land or sea.

It does not appear to have occurred to many that the personalities in the Gospel story may be found in Josephus under other and different names. In searching through this history for their identification, we must not forget the point of view of the writer, whether he be a friend or an enemy of the person whom he describes. We can well imagine that had the American Revolution been a failure, a character sketch of George

Washington written by Benedict Arnold to pass the censorship of King George III would have been quite different from the idealistic picture of the haloed and hallowed "Father of His Country" which, in our childhood days, we contemplated with such sincere affection. We must remember that all men are human, and are neither blackened flame-breathing demons, as their hated enemies would depict them, nor diaphanous angels of light as seen through eyes of passionate love and devotion.

We should keep in mind the fact that Josephus, who was one of the originators of the Jewish patriotic uprising to throw off the tyranny of the Roman yoke, turned traitor to his country's cause. In order to save his own wretched existence, he played the poltroon and the charlatan, and sold his country to the Romans for a life of leisure at the hands of his nation's destroyers. His history of the Jewish rebellion, as we shall show later, was written to extenuate his own act of treason and the acts of the men who mercilessly butchered his brethren by the million. It was a prize story written to flatter the vanity of his country's cruel conqueror, to justify the ruin of his race and the gory deeds that drove wandering Jews to fare forth over all the earth from the crash of their fallen nation. And the prize was Roman gold, the friendship of the rich and great of the Roman world and the adoption of the slanderer into the Flavian family of Roman em-

perors. Flavius Josephus felt greater honor in fraternizing with Flavius Vespasianus and Flavius Titus than as the Jewish Joseph Bara Matthias, a plain patriot, forever lost to fame, hanging for his bleeding country from the arms of a Roman cross.

On the other hand, we must not forget that if men are not sub-human, neither are they, in any high percentage, super-human; and that a dozen fishermen picked up indiscriminately at Cape Cod would have at least as many points of perfection, if not of imperfection, as an equal number of poor wretches starving about the borders of Galveston or Galilee. With all their faults, the slandered and tattered patriots of Josephus, bespattered with grime and gore, seem immeasurably more human and real than the faded wraiths whom we see as if through gossamer, fitted with translucent haloes, and flitting through the pages of the apocryphal gospels.

In searching for their identification we must not lose sight of the times and manners of that period when surnames were not so stable as they are today; that, in those days, names were changed without the authority of an act of assembly; that most names, unlike personal appellations of today, which are generally meaningless vocables, had then definite meanings and, among a polyglot people, were frequently not only transliterated but actually translated from one language into another; and often an epithet, or title, especially

if merely transliterated and not translated, gradually integrated into a name.

This last mentioned process we perceive in operation in the New Testament. In the Gospels generally the Greek article "*ho*," that is, "the," is used before the word "Iesous," while it is omitted universally in the Epistles, the birth stories and in the Apocalypse. "The Jesus," that is, "the Liberator," loses the article and, therefore, its descriptive force, and becomes "Jesus" in the later writings, integrating from an epithet into a name. This very fact proves that the Epistles are the later writings of the New Testament, in spite of historical allusions inserted in the text for the purpose of "aging" the documents. A little reflection will then show us that "the Jesus" was not his name, but a title bestowed by worshipping admiration, and that his real name must be sought for elsewhere.

## II

## THE REAL NAME OF THE JESUS WAS "SON OF MAN"

"To understand a thing that seems obvious, or 'inevitable,' is among the problems that genius alone can solve in a complete way."

In the history of Josephus it will be noticed that the great central figure of the narrative of the "Wars" is the man this historian marks out for his blackest calumnies, the greatest general of the Jews, the patriot whose unfailing faith in God, and hope in the direct intervention of Divine Providence worked out his own undoing and that of his unhappy country; the man who, leading undisciplined multitudes from Tyre to Idumea, and from Perea to the sea, repeatedly defeating the finest disciplined armies and the greatest military geniuses the Roman Empire could produce, — was Simon Bar Giora. Unrecognized under his titular name of "the Liberator," this great man has remained undefended against the traitorous calumnies of the craven flatterer of the Flavian family.

In spite of all his vilification at the hands of Josephus, the fact stands out that Simon Bar Giora was a man of intense, almost resistless en-

ergy. He swept like a devastating hurricane across the hills of Idumea and the valleys and plains of Judea. For three and a half years ("forty-two months" or "1260 days") he kept at bay the greatest army that the broad empire of Rome could furnish, and more than once cut into "fragments" and drove the soldiers like swine by thousands into the sea.

The mountain of vituperation which the renegade Josephus heaped upon this wonderful man, cannot hide the passionate patriotism which sacrificed all for the independence of his country, his equally passionate devotion to the woman, nameless in Josephus, who shall ever be associated with him in glorious memory, his unswerving faith in the Lord of Hosts to intervene for his Chosen People and to establish for his own that Kingdom foretold by the prophets, who had actually named Bar Gi'ora as the one who should be the Liberator of his people, Israel. Did not Daniel, in fact, declare him, *nominatim*, the Anointed Savior and Deliverer of his people, the Ben Adam, the Hebrew form of the Aramaic *Bara Gibhora*, that is, Bar Gi'ora, the "Son of Man"?

Simon Bar Gi'ora was his name according to Greek orthography and phonetics. Gi'ora is the equivalent of the Aramaic *Gibhora*, a word which means "*man*," "*power*," "*might*." The aspirated or undageshed *b* being equivalent to our *w*, and having no equivalent in Greek, was doubtless omitted in Greek transliteration, as well it might

be, without materially affecting the phonetic value of the word, as compensation for the elided letter was made by the lengthening of the succeeding vowel, in this instance *o*. In our system, in which there is no distinction between the long and the short *o*, the apostrophe may indicate the absence of the aspirate or mute *b* in the name of *Simon Bar Gi'ora*.

It will be difficult for many whose minds have become prejudiced against the great general of the Jews by the scurrility of that arch-traitor, Josephus, to recognize at first glance as the divine hero of the Gospels the caricature silhouetted in the pages of his Jewish Wars where Josephus

"Daubed his visage with the smut of hell."

But they should reflect that not only are we in them presented with pictures of one individual from two diametrically opposite points of view, one painted by the abhorrent maligner, the other drawn by the worshipping devotee, but also that one delineator strives to show us in pitchy outline the picture of the outer man, as he saw him through his distorted vision, while the other endeavors to exhibit the inner man, faultless in the eyes of his adorer.

We should likewise bear in mind that the Jesus of the Matthew Gospel is a different character from the Jesus of the Mark, who varies again from the Jesus of the Luke; all three differ from the gentle soul we see in the John. The epistles

show us a divine being shorn of his human attributes, and all are unlike the man of rage and revenge seen in the Apocalypse, who approaches nearest of all to the character sketched by Josephus. Yet this political apostate, with all his hatred and venom, does not attain to the extremity reached by the writers of the Talmud, the crowning disgrace of which appears in the *Toledoth Jeshu.*

The triumph of Rome and the terrible defeat which bled the Jewish nation white and faded out the very hopes of the people, is reflected in the pale and bloodless figures in the early Christian literature. But, nevertheless, here and there a phrase or a sentence stands out which indicates that the Son of Man was not in reality the wan and pallid creature we see in the gray light of the Gospels.

The real military character of his mission occasionally flashes forth in such sentences as that in Matthew 10:34, in which he is quoted as saying, "I came not to send peace but the sword." His real mission is indicated in Luke 22:36, in which with ardor he exclaims, "He that hath not, let him sell his coat and buy a sword."

The fact that his followers carried swords is plain in Mark 14:47, where "one of them who stood by drew his sword, struck the high priest's servant, and cut off his ear." The Apocalypse is aflame with the flashing of many swords.

That his followers were Jewish patriots first

of all is apparent from the question raised in Acts 1:6, "Your Lordship; will you immediately restore the kingdom?"

It is also plain that earthly success by the sword was the hope of the Boanerges, when their mother begs the boon that each of them be given a position in the chancellery nearest of all to the throne (Matt. 20:21). It is not conceivable that "the light of the world" would leave in the dark his most intimate "brothers," as he called them, or, at least, "brethren"; at any event, *adelphoi*, in the Greek. As their nickname indicates, they were men of the sword, an instrument not primarily intended for the establishment of spiritual realms, but, rather, for the erection of political kingdoms upon this earth.

## III

## THE MESSIAH TO BE A WAR LORD, NOT A PRINCE OF PEACE

"The Messiah, for the Jew, is never a redeemer from original sin. He is, however, the restorer of the state. He is King David, come again to rule over an independent people, freed from the dominion of the foreigners."—Rabbi Emil G. Hirsch.

It does not appear to be generally understood that the promised Messiah, or King and Liberator, of the Jews was to be a War-Lord, rather than a Prince of Peace, except in the sense that he should bring about "the terrible day of the lord" by making wars hideous thereafter. He not only would liberate the Jews, but with him they would dominate the world.

Judea lay geographically in the path of conquering armies passing between the East and the West. It had been beaten down under the terrible tread of successive hosts of Assyrians, Babylonians, Medes and Persians, Macedonians, Greeks, Syrians, Egyptians, and latterly by the galling heel of the all-conquering Roman. Carried away by thousands into captivity, into Babylonia and Persia, the Jews ever looked forward to a period when there would be a surcease

of their sorrows, and they would not only rule their own realm, but they would attain the mastery of the world. They had been sustained and soothed in their many sorrows by faith in the covenant which, it was said, their ancestor Abraham had made with a god, Yahweh, one of the many gods of the peoples who inhabited the countries of Western Asia. Yahweh, it was believed, had promised on condition that they should accept him as their god to the exclusion of all other gods,—" there should be no other gods than he " —he would take them to himself as his Chosen People and the whole earth would be their inheritance. " The glory of the Jewish people," says Dujardin, " is that it, the lowliest people of the East, came to dream, like the Roman people, of material conquest, of the political submission of the world."

Isaiah, cheering up his countrymen writhing under the oppressor's heel, thus fills the Jewish sorrowing soul with hope:

" The sons of strangers shall build up thy walls, and their kings shall be servants unto thee.

" The nation and kingdom that will not be enslaved by thee shall perish, yea, those nations shall be utterly laid waste. . . .

" The sons of them that afflicted thee shall kneel down before thee, and all they that despised thee shall bow themselves down at the soles of thy feet. . . .

" Thy people shall inherit the earth forever.

" The time is coming to gather all nations and tongues that they may come and see thy glory."

All this shall come in fulfillment of the Covenant. The Jews shall be faithful to Yahweh, and, in reward for this fidelity, Yahweh shall give the whole world to the Jews, his favorite folk, as he further promises them in the Psalms:

" I will give thee the nations for thy inheritance and the uttermost parts of the earth for thy possession.

" Thou shalt break them with a sceptre of iron; thou shalt dash them to pieces like a vessel of clay."

With absolute, abiding faith and trust in these inspired promises, is it surprising that Simon Bar Gi'ora should believe himself to be what the people proclaimed him, when, according to Josephus (Wars IV, 9) they " made joyful acclamations to him as their Savior and Preserver? " *Soter* and *Kedemon* are the words used by Josephus, the equivalent of *Jeshua* and *Natsir.*

Is it likewise surprising that, considering the success he had attained, and his knowledge of the meaning of his name, he should believe himself to be the one bespoken of the prophets Ezekiel and Daniel, and the one actually so nominated in the Aramaic version of Daniel 7: 13? [1]

[1] For an answer to this question read Rev. 13: 7. Could he not also see his very name in the Book of the Prophet

"And I saw in the night visions, and behold Shimiah Bar Gi'ora came with the clouds of heaven, and came to the Ancient of Days, and they presented him before him.

"And there was given him power and glory, and a Kingdom, that all peoples, nations and languages should serve him: his Dominion is an everlasting Dominion which shall not pass away, and his kingdom is one which shall never be destroyed."

He, no doubt, could hear his own name, "Gi'ora," re-echoing like the sound of a *Bath-Kol* in the synonym in the words "Power" and "Dominion," and again, "everlasting Dominion."

"The Kingdom and the power and the glory" — the very words preserved for us in the final clause, or "doxology," of the petition we are wont to call "the Lord's Prayer," which concludes with the sentence, "For thine is the kingdom, Gi'ora, and the glory."

It was, no doubt, the same prophetic vision he had in view, the establishment of an everlasting dynasty, when addressing his "first-born son" (*Peter rehem*, in Hebrew) namely Eleazar, his lieutenant-general in the defense of the Holy City,

Zachariah (6:12): "Behold the Man [Gibhora, in Aramaic] whose name is *tSimoh.*" This last word is variously translated: "orient," in the Douay and the Septuagint; "branch," in the King James version; "sprout," in Leeser's Jewish English and in the Dutch version; "scion," in the Italian; "shoot," in the French and in the new Jewish translation into English; in all of which is the central idea "to spring up," "to grow," or "to increase in strength," the root idea of the Aramaic *giber*, from which Gibhora is derived.

he said, with permissible play upon the name Eleazar (*ho Petros* or "The Peter" of the Gospels), "*Elu ha Zur* ['Behold the Rock'] and *Ele ha Zur* ['upon this Rock'] I will build my house [or dynasty], and the gates of death shall not prevail against it." And only from such a conception of the meaning of "these rocks," namely in Eleazar, can any one imagine how, as it is said in Matthew 3: 9, "God can, '*from these rocks*' raise up children to Abraham."

Josephus says that upon the occasion of his triumphal entry into Jerusalem, after his victorious campaign in Kadesh, Bar Gi'ora,— that is, the Son of Man,— was proclaimed "King of the Jews" by a rejoicing and enthusiastic people. Many passages in the Gospels, likewise, indicate the same thing. Indeed, according to the account in John, he did not deny the charge when cross-examined by the Prælatus, that he coveted the crown. Notwithstanding the fact that in the Gospels his kingdom is called the "Kingdom of Heaven" and the "Kingdom of God," it is very certain the kingdom which Simon Bar Gi'ora, the Son of Man, had in view possessed positive geographical boundaries. The phrase "the kingdom of heaven" or, more correctly, "the kingdom of the heavens" occurs about two dozen times in the Matthew, and it is remarkable that in the Matthew only is it to be found; for, the phrase was apparently altered into "the kingdom of God" in the other Evangelists. This unanimity

of the other Gospels would indicate a definite purpose in shunning the phrase so frequently found in the Matthew. Now, the word for "heavens" in Aramaic is *Shimain*. This word is easily altered from *Shimaon*, the Hebrew for "Simon," as the final vowel, *Iod* — (*i*) in the one is made exactly like the final vowel *Vav* (*o*) in the other, except that the former is written somewhat shorter.[1]

A careless, rapid, or designing copyist might easily make a "*Iod*" instead of the longer letter. It is easy to see, therefore, how the concrete "Kingdom of Simon" faded into the shadowy "kingdom of heavens," which became more spiritualized still when the all-conquering Roman arms placed the realization of a political kingdom utterly beyond any earthly hope. The slogan, "Wake up! the kingdom of Simon has come!" faded out into "Repent! the kingdom of heaven is at hand."

[1] The Talmud, Dr. Ginsburg says, cautioned the scribes against confounding the *Iod* and the *Vav*, the *Beth* and the *Kaph*, the *Aliph* and the *Ayin*.

## IV

## THE UNRELENTING ROMAN IN JUDEA

"As the streams lose themselves in the mightier ocean, so the history of the peoples once distributed along the Mediterranean shores is absorbed in that of the mighty Mistress of the World."— NIEBUHR.

The Jewish patriots, endeavoring to re-establish their ancient kingdom, sought to throw off the Roman yoke which yearly had become more galling since Pompey's general, Scaurus, in the year 64 before the Christian era, was invited into Judea by Hyrcanus II to help him suppress his younger brother, Aristobulus.

This Hyrcanus was the son of Alexander Jannæus, grandson of John Hyrcanus, and the great grandson of Simon Maccabeus, whose brother Judas resurrected the Jewish state 165 years before the Christian era. From the days of Judas Maccabeus to the time of Hyrcanus the Romans had maintained an *entente cordiale* with the Jewish state, but did not attempt to interfere in the political affairs of the nation until Hyrcanus II invited them in.

The Romans accepted the invitation, besieged Macherus, to which Aristobulus had fled, and delivered Judea over to Hyrcanus,— Pompey tak-

ing Aristobulus with him to grace his triumph in Rome. Hyrcanus was confirmed in the supreme dignity by Julius Cæsar.

While Hyrcanus was nominally king, he was in reality hardly more than a mask for Antipater, the Idumean, his chief adviser. Antipas, father of Antipater, had been made governor of Idumea by Alexander Jannaeus, father of Hyrcanus. The designing Idumean had Hyrcanus appoint Herod, Antipater's own son, governor of Galilee. Herod married Mariamne, daughter of Hyrcanus' daughter, Alexandra, and of Alexander, son of the aforementioned Aristobulus. Hyrcanus was deposed by his kinsman Antigonus who cut off the royal high priest's ears, and thus legally incapacitated him from holding the regal office. Herod, who was connected by his marriage with Mariamne with both branches of the Hasmonean or Maccabean family, was confirmed in the kingship by both Augustus and Anthony.

Herod killed off all the Hasmonean aspirants to the Judean throne. He caused to be drowned the younger Aristobulus, the grandson and heir of both Hyrcanus and Aristobulus. He killed his own brother, Joseph, out of jealousy, for he believed him to be in love with Mariamne. Later, he killed his wife, Mariamne, and her mother, Alexandra, daughter of Hyrcanus, and his own two sons by Mariamne, Alexander and Aristobulus, and his favorite son Antipater. It is doubtless from the fact that he murdered all the

heirs of the Jewish royal line, the children of the Maccabees, that the story of Herod's slaughter of the children has sprung up as we find it recorded alone in Matthew 2.

In his will Herod left his kingdom to his two sons Archelaus and Antipas. To Archelaus he left Judea, Idumea and Samaria. He gave to Antipas Galilee and Perea.

Archelaus reigned nine years as king of Judea, Samaria and Idumea, but with such cruelty and injustice that he shocked even the Romans; Augustus banished him to Gaul, and Judea became a Roman province.

Thus the Roman, like the camel in the fable of the Arab's tent, after he had put his head into the government of Judea, soon crowded out the native rulers, and took over the government of the country for himself.

The Judean accepted the situation much as any other man does who wakes up and finds a burglar in his house; or, rather as a man does who finds that the guest whom he had invited into his home forcibly insists upon having the key to the wine cellar and the combination of the safe, where the family plate is kept. As the right of conquest can never rise any higher than the right of the robber, the Jews with any spirit in their characters resented with all their souls the intrusion of the Romans. The galling thought of paying tribute to the conqueror, the idea of the house-owner being forced to pay rent to the bur-

glar for the privilege of residing upon his own premises, raised in 6 or 7 C. E. the revolt of Judas the Galilean, otherwise, the Gaulonite. To Judas there was no question as to whether he should or should not pay tribute to Cæsar; nor was there in the mind of any other honest Jew, not even in the mind of him who later replied with Hibernian indirection, not to say adroitness, "Render to Cæsar the things that are Cæsar's."

Therefore, upon the banishment of Archelaus, when Quirinius, in 6 C. E., undertook a census of Judea for the pupose of levying a *tribute* imposed by Rome, not a *tax* according to Jewish law, the great mass of the common people of Judea uttered a murmur of disapproval. This murmur became articulate in *Judas, the Galilean,* who organized the *Zelotes,* or Zealots, (also called after Judas, "Galileans") who were zealous for and jealous of their right to national individuality, and who held, even as some men to this day hold, that all means are justifiable when employed to drive the robber from their home. The followers of Judas were suppressed with great cruelty and violence, and Judas himself, according to the Acts, ignominiously executed.

Pontius Pilate, who was procurator of Judea from 27 to 37 C. E., rode rudely and Roman-like over the most sensitive religious feelings of the Jews. To insult his subjects he brought the Roman legions with graven images on their ensigns into the Holy City. This cut like a knife

into the hearts of the Jews. He seized the temple treasure to build with it — he said — an aqueduct into Jerusalem. This robbery created a vast indignation meeting in the city. Pilate sent soldiers in disguise, with daggers concealed under their garments and, at a given signal, the soldier-murderers fell upon the assemblage and slaughtered the defenseless men. Could the Zealots be blamed if they learned only too well this lesson which Roman hands had taught them, who reasoned that if the burglar might use this sort of violence on the owner of the house, what might the owner of the house be permitted to do to the burglar? The butcheries by Pilate among the Samaritans, however, worked his undoing, for he was ordered back to Rome for slaughtering a band of defenseless religious enthusiasts.

Forty years after Judas' uprising a similar revolt under Theudas was suppressed by Fadus with Roman rigor and cruelty. The successor of Fadus, an apostate Jew, Tiberius Alexander, a nephew of Philo the Philosopher, according to Josephus, crucified the two patriot sons of Judas, Jacob and Simon.

The insolence of the Roman intruder grew more intolerable year by year. The impudence of the Roman emperors bordered on insanity. Each plundering profligate was mad enough to think himself a god. Caius ordered his own statue to be set up as an idol for worship in the Holy of Holies, a place where the mere exhibition of a

graven image was a profanation and an abomination to the religious feelings of the Jews. The tyranny of the intruder, his egregious egotism, his cruelty to the conquered, had become utterly unbearable and drove the most patient and peaceable, even the most pusillanimous, into open revolt. His very coinage, bearing the image and superscription of the reigning Cæsar, constantly reminded the Jew of his captivity.

Florus, the Roman Procurator, demanded seventeen talents of the temple treasure at the very time when a race riot was raging in Cæsarea between Jews and non-Jews. The people of Jerusalem blocked the way to the temple, and the brutal intruder slaughtered 3,600 of them by the sword, trampled them down under horses or summarily crucified them without even the farce of a trial. The people from the towers and from the top of the Holy House beat the Roman brigands back into their quarters, and these later evacuated the city.

In a formal set speech, Agrippa II endeavored to dissuade the Jews from their purpose to revolt, and urged them to bear with patience and submission their present evils, rather than incur the hazard of greater. The time, he told them, was past for regaining their liberties, and the only thing which could be done was to render their slavery the most tolerable. But the rioters insisted that the king send a deputation to Rome, to lay their grievances before the emperor, and

obtain the recall of Florus (Josephus Wars II, 16, 3). In this he accommodated them by sending two of his kinsmen, who were brothers, and with them the commander of his forces, to Cestius. One of the kinsmen (Jos. Antiq. XX, 9, 4; Wars II, 17, 4; Rom. 16: 11) was Saul, who, upon his own volition and initiative, suggested that Cestius send him to make his appeal to Cæsar (Acts 25: 11-12) Nero at Achia in favor of Cestius as well as against Florus (Jos. Wars II, 20, 1).

A patriot who bore the name, or at least the designation, of Manahem, or "Comforter," or "Paraclete," a son of Judas the Galilean, who, like his illustrious father, revolted against paying tribute to Cæsar, or to any other mortal man, marched in from Massada, where he had broken into the armory of Herod and supplied his men with arms. "He was received into Jerusalem as a king," says Josephus. Manahem's head was turned by his success, and, becoming an insufferable tyrant, he was resisted by Eleazar, banished to *Ophla* (which in Hebrew means "concealment"), and — it is said — killed. The Roman garrisons in certain of the towers were driven out and destroyed. Cestius Gallus, prefect of Syria, advanced toward Jerusalem with 23,000 trained Roman soldiers. He was beaten by Eleazar, who inflicted upon him a loss of 5,300 foot and 380 horse, besides leaving behind his cauldrons and engines of war. It is in connection with this crushing defeat of Cestius that we find Simon Bar

Gi'ora first mentioned in Josephus' history. The Jewish army under Eleazar had been driven back into Jerusalem. But the day was saved by Simon Bar Gi'ora, who "fell upon the rear of the Romans as they were ascending Bethoron, put the hindmost of the army into disorder, carried off many of the beasts that bore the weapons of war and led them into the City of Jerusalem."

This success of Simon and Eleazar brought great accessions of the timid and wavering to the patriots' cause. A general assembly of Jewish leaders was called in the temple at Jerusalem to choose commanders and to plan the war of liberation so successfully and auspiciously begun. "Jesus, the son of Sapphias," or Shapat, the same as Jehoshapat, or Josaphat, was sent to organize Idumea, and Eleazar, son of Simon, was sent with him. Joseph, son of Simon, was sent to Jericho, John the Essene to Thamma, and Joseph Bara Matthias was given the most important post of all,— Upper and Lower Galilee. This last is the Joseph known to history as Flavius Josephus, the historian of the period. John, the Levite, later known as one of the Boanerges, or Beniherges, was given the city of Gischala.

Josephus, according to his own account, collected an army of 60,000 foot, 4,500 mercenaries or armed police, and a body guard of 600 picked men. He set to work at once to fortify Sephoris, Tiberias, Tarichea, Jotapata and Gamala. It became apparent to Jesus, whom Jo-

sephus deprecatingly calls "a leader of a seditious multitude of fishermen and poor people" (*Vita.* 12), yet, who somehow had been made governor by the people —"spake as one having authority"— in Tiberias, and to John, that the purpose of Josephus was to occupy and fortify these towns not for the Jews, but for the Romans. Justus of Tiberias, the historian, was of the same opinion as John and Jesus. That their judgment was correct is confirmed by Josephus in his history of the war. John, Jesus and Justus arose against Josephus, but the slippery trickster managed to recapture the four cities of Sepphoris, Tiberias, Gamala and Gischala that had revolted against him, and these he succeeded in holding until the arrival of the great Roman army.

The defeat of Cestius, which was announced to Nero by Saul, awoke the Romans to a realization of the magnitude of the revolution. Nero sent Vespasian, the ablest general in the Roman Empire, against the Jews. Vespasian ordered his son Titus to Alexandria to bring to Palestine the legions stationed there.

Vespasian landed at Antioch in the spring of 67 C. E. with a great army of seasoned veterans of many wars. The sight of Vespasian's vast army almost frightened the wits out of the brave Josephus — if we are to believe Josephus himself. His untrained soldiers, seeing their commander so seemingly scared, fled from fright before the Romans. Josephus escaped to the city

of Tiberias while the Romans marched on to Gadara where they mercilessly slaughtered the natives whom Josephus had abandoned to their butchers. From Tiberias Josephus again fled to Jotapata. The Jews went out to meet him and drove the Romans headlong down the hill. The Romans set to work erecting military towers beside the city's walls from which they threw javelins, hot stones and blazing arrows. The Jews raised the city walls higher. Vespasian decided to discontinue the assault and to wait and starve out the occupants. The Jews were running short of water. The crafty but craven Josephus advised his fellow commanders to run away from the besieged city and to leave the city to its fate and to the mercy of the merciless Romans. Not one of them would listen to his traitorous advice. The battle raged for many days. The Jews sallied forth and set fire to the engines, wattles and palisades of the Romans. This interfered with the progress of the assault, but after a rest the rams began again hammering the walls until, at length, they made a breach. As the Romans came pouring into the breach, the Jews began pouring down upon them liquid flaming fire which rolled back the invaders writhing in horrible agonies. When the Romans attempted to re-enter the breach, the Jews poured down a hot preparation that made the stones so slippery that the invaders fell and rolled against one another down to the ground.

For forty-seven days the attack was kept up.

At length a "deserter," not improbably a "trusty" emissary of the doe-hearted Josephus, escaped to the Roman camp, and told Vespasian how the city might be taken. A night attack was made, and, according to Josephus, the sentries were found asleep at their posts. It is more probable that Josephus had purposely neglected to have the walls properly guarded. The Romans streamed into the city and cruelly cut down all who came in their way. Forty thousand met the patriot's fate during the siege. Josephus crawled into an abandoned cistern. Here he says he was found out, but he was promised his life if he would surrender to the Romans. He was quite willing to surrender, but his companions advised him it were better to die as a general to the Jews than as a renegade to the Romans. As each of his companions carried a sharp sword, he quickly saw the point of their argument. Next he began to preach to them, for preaching was his profession and his forte. The brave fellows suggested that all had better die by their own hands than by the Romans'. The wily Josephus preached them a sermon on the sinfulness of suicide,— the very opposite of a theme upon which he later discoursed to Vespasian. He persuaded them of the nobleness of dying by each other's hands and he convinced them that they should draw lots on the order of their going. He evidently manipulated the lottery by his skill at sleight-of-hand, which he calls "God's provi-

dence," and, after thirty-eight of the forty in the cistern had been killed, Josephus persuaded his lone companion that the drawing of lots should cease as he had conscientious scruples against the shedding of human blood with his own hands. His companion was a willing convert, and Josephus came forth.

He was taken before Vespasian. Here his wonderful talent as a charlatan asserted itself. Entering the presence of the Roman general, he assumed the character of an ancient Hebrew prophet.

" O Vespasian," he solemnly began; " think not that thou hast taken Josephus captive; it is God who has sent him to thee with tidings of great joy. Were it not so, dost thou think I know not how, under our law, it becomes a Jewish general to die? Thou wilt send me to Nero? And for what end? I will tell thee, Vespasian, thou art Cæsar and Emperor — thou and thy son! Thou shalt rule all lands and seas and all mankind! Bind me and keep me for condign punishment if thou findest that I lie! "

Vespasian, with egregious Roman pride and vanity, was flattered beyond bounds by this speech of the crafty mountebank. The Sibyl had shown the Roman the Semitic genius for prophecy. Vespasian was completely taken in by this Israelite in whom there was much guile. Yet, it took no special prophetic talent to foretell, in an age when the army named the *Imperator*, or Emperor

(i. e. Commander), that the greatest conquering general of Rome would necessarily become *Imperator* or Commander-in-chief of all the Roman arms and, therefore, head of the Roman Empire.

It is also worthy of note that the first cities attacked by the Romans were those within the jurisdiction of Josephus, all of which he boasts of having strongly fortified, yet each of which except Jotapata was taken with such facility by the Romans. And we have seen that it was not the fault of Josephus that Jotapata held out for forty-seven days. "His mind," says his biographer, Bentwich, "was from the beginning of the struggle subjugated to Rome, but, unhappily, he accepted the most responsible post in the national defense and betrayed it."

After the sack of Jotapata, Vespasian sent Valerian with fifty horse to Tiberias to demand its surrender. He was answered by the governor of Tiberias, Jesus, who made a sudden sally and took the horses away from the Romans, while Valerian and five others fled afoot back to his master. Vespasian, with true Roman rigor, ordered the city to be plundered, but, at the request of Agrippa, he revoked his order.

Jesus and the other insurgents fled to Tarichea. There they made a stand and drove off the Romans engaged in erecting a military tower. Titus made a cavalry dash with 600 horse. Trajan followed with 400 horse and Silo with 2,000 archers. The Jews made a brave resistance, but be-

ing undisciplined as compared with the Romans, were ridden down and slaughtered. Some of the followers of Jesus fled over the country, while others entered boats on the Lake Gennesareth. Titus built vessels and pursued them. He bestrewed the shores with wreckage and 6500 corpses. This event is recorded in the Gospels as the departure from Capernaum, because of the press of the people — *ochlos*, instead of the soldiery — *lochos*, followed by the " stilling of the tempest."

Vespasian reduced the city to submission and guaranteed all the surrendered their lives. He immediately violated his treaty. He ordered all the fugitives from Gadara and other cities that were in Tarichea at the time of the surrender to go forth on a road that led to Tiberias, and he murdered them in their tracks. He killed 1,200 defenseless old men. He sent 6,000 of the youngest and strongest to Nero, and sold 30,400 as slaves. It was the most barbarous act ever committed by that heartless intruding foreigner — an immortal exemplar of *fides Romana.*

Gamala fell next, but only after a month's terrible resistance. The Roman sense of justice spared no living thing. Only two women escaped, and these because they had hidden themselves so well they could not be found by the soldiers. Following a siege at Gadara, the Romans under Placidus drove about 2,200 of the Jewish cavalry

into the flooded outlet of the sea of Galilee. This defeat is recorded in the Gospels as a Jewish victory, or "permission," and a play is there made on the Hebrew word for "horse"— *sus*, which collection of letters in Latin signifies "swine."

Gischala was next approached. It was defended by John, a man of much versatility, for even Josephus says he was "of a temper that could put on various shapes"; he was "cunning" and "sagacious in bringing about what he had wished." Terrified by the grim frightfulness shown by the Romans at Tarichea, Gadara and Gamala, the inhabitants pressed John to parley for a surrender. John did so, but induced Titus to respect the Sabbath and to refrain from military operations. Meanwhile, John slipped away to Jerusalem, followed by 6,000 women and children. The remaining inhabitants opened the gates of the city to Titus. The Romans showed their unusual temper by massacring the 6,000 women and children who had gone forth with John's army, but who returned with a vain trust in Roman refinement and moderation.

Upon his arrival in Jerusalem, John disposed his men for the protection of the temple. It is in his account of John's entry that Josephus seeks to explain John's nick-name, evidently the title of Boanerges, or *Benherges*, but whose purpose some clever text-tinker has thwarted, as we shall show. Josephus has hardly a single good word

to say of either John, Eleazar, or Simon Bar Gi'ora who commanded the Jewish forces during the long siege of Jerusalem.

Joseph Bara Matthias, otherwise Josephus, as might be expected from such a traitor or apostate, does all he can to whitewash the black record of the sanguinary Romans, as he displays equal zeal in besmirching the poor, distracted, disorganized, but brave and passionately patriotic Jews who fought with desperation for their altars and their firesides, for the sanctity of their homes and the Holy of Holies of the God of their fathers.

According to Josephus, all the Romans were noble and brave, while all the Jews, excepting himself, were rapacious and cruel cowards. While the Roman intruders had no higher ethical support for their invasion than has the burglar, or, worse yet, than the daylight robber, it is for the patriot Jew, who had the heroic heart to die in his country's cause, that Josephus has no better name than *lestes*, that is, " brigand," or " robber." Commenting upon this characteristic of Josephus, Dean Milman says: " It may be remembered that the Spanish guerillas, who were called patriots in London, were brigands in Paris." Those who professed the principles put forth by the great democratic leader, Judas the Galilean, who were known both as *Galileans* and as *Zelotes* (*Qannim*), or zealots, by the patriotic party, were called by their murderous Latin oppressors *Sicarii*, which is the ordinary Latin word for

" assassins." Josephus, who was comparatively ignorant of Latin, seems not to have known that *sicarius* is an old Latin word, frequently used by Cicero, who died forty-three years before the Christian era, and even forty years earlier still we find the word in the Cornelian law, *De Sicariis et Veneficiis*. Josephus would have his readers believe the word was coined first in Judea to fit the insurgent Jews; for, from its etymology, he invents the calumny against the *Zelotes* that they were called *Sicarii* because *they* carried *sicae*, or curved daggers, under their garments after the manner of Pontius Pilate's plain-clothes men. The far-reaching effects of this envenomed etymology of Josephus extends down even to the Standard Dictionary, in which *sicarius* is erroneously defined as " one of a sect of assassins infesting Palestine in the 1st century." According to Roman military ethics a patriot Jew, who killed a Roman invader as a public enemy, was an assassin, but it was " justice " for a Roman to kill a Jew. Like the word " Quaker," or " Shaker," the term *Sicarii*, as applied to the Zelotes, lost its opprobrium by frequent repetition, for in Judea it came eventually to mean no more than " insurgent." Nevertheless, for a long time the epithet *sicarius*, or *sicar*, was naturally received with resentment. We read, accordingly, in Matthew 5:22, " Whosoever shall say to a brother, *raca*, shall be in danger of the Council (*Sunadrion*)," that is to say, of the Sanhedrin.

Now, *raca* is not a word which can be found in any Semitic dictionary. The attempt to identify the word with the Aramaic *rikah*, which means "vain," or "empty," is far-fetched. It is absurd to think that a body of serious public men would take official cognizance of such an innocuous epithet.

Some of the New Testament manuscripts, the Ethiopic and those on which it was based, however, read *rakis*, instead of *raka*, evidently the true reading, for *rakis* is but the word *sikar*, with the spelling reversed. One can readily understand how the Sanhedrin would take cognizance of the accusation that a certain citizen was a *sikar*, or a *sicarius*. Those who were even less familiar with the Latin than was Josephus evidently understood the epithet *sikar* as a word in their own language. *Sikar* or *Shikar* in Aramaic signifies "drunken," and we learn from Matthew 11:19, and Luke 7:34, that the Son of Man was criticised for consorting with "wine-bibbers."

Paralleling the *raka* declaration is this other in the very same verse: "whosoever shall say Thou fool, shall be in danger of hell fire." To hang a man for calling another a fool would be unthinkable outside of a madhouse, but to torture a person for such a trifling offence for the space of a single minute, for an hour, for a year, for a century, for a millennium, for an eternity, would be unworthy the maddest demon the human mind can conceive. To believe that a deity could be guilty

of such an unconscionable atrocity is the direst blasphemy. It may be added also that "fool" is the very epithet which the Son of Man, according to the Matthew 23: 17, hurled against the traditionalists.

Fortunately for our sanity we find the phrase translated *Thou fool*, is in the Greek text the single word, *More*. Many commentators, feeling that the punishment did not fit the crime, have concluded that *More* is not a Greek word at all. They have sought to derive it from the Hebrew *Marah*, which means "rebel," from the root *marad*, "to rebel." The use of the word "rebel" would only tend to confirm the military rather than the spiritual interpretation of the Gospel. Yet a threat of such a punishment, infinitely out of proportion to the offence, is no argument in behalf of its divine inspiration.

When one understands, however, what *geenna* means, and the disciplinary effects which the *aena* were employed to produce, and that *more* is an anagram of *Rome*, he is in a state of mind to comprehend what might happen to an indiscreet man who should foolishly mention the name of *Rome* in a conciliatory manner among a crowd of anti-Roman Zealots, especially if he should follow the word with a suggestion that the patriots ought to surrender to the tyrannous oppressor. One can well imagine the effect which the punishment meted out by Simon Bar Gi'ora to Judas for his coquetry with Rome, had in removing that word

from the vocabulary of even the most war-weary pacifist. We can also see without any difficulty the obstacle which the word *Rome* in the context would make to the progress of the spiritualized movement among the proud Roman citizenry. We can thus understand why the word was so scrambled to make it palatable to a Roman inquiring into the tenets of the new faith.

Josephus had as little scruple to falsify the facts of the history of the war for liberation as he had to falsify the history of the origin of the word *sicarius*. It is a matter of great regret that the history of that war written from the Jewish point of view did not come down to us instead of the perverted story written by the renegade and canting ex-priest, himself the assassin of his fatherland, who cut the throat of independent Jewish nationality.

It is exceedingly unfortunate that the faculty of analytical criticism appears wanting in the Jewish writers who discuss this period, and who accept as truth the foul calumnies of that turncoat against the greatest souls of all their race; and that writers like Graetz and the contributors to the Jewish Encyclopædia repeat the libels of the traducer of the best and bravest and noblest of all the sons of Israel.

The book " Contra Apionem," a defence of the Jews against one Apion and other Greek calumniators, has prevented Jews from forming a just opinion of the author of the Book of the Wars.

That work, written in the closing years of Josephus' life, when his literary censors, Vespasian and Titus, had gone whither they had sent untimely countless thousands before them, was the work of a repentant renegade probably trying to atone for the evil he had wrought. If this was its purpose, it has succeeded in a large measure, by its appeal to the racial egotism no less than to the natural sense of satisfaction among Jews at finding their calumniators confuted, and in discovering a champion in the quondam traitor and traducer of their people. There is one point, however, of which they lost sight, viz., that the book "Against Apion" has preserved in pickle only the prejudices of authors whose very names, like the name of Apion, would have been otherwise justly forgotten. It is the sarcophagus in which are embalmed most of the evil opinions of antiquity concerning the Jews.

No enemy of the Hebrew race, ancient or modern, has ever penned such an indictment against the Jews of his time as has Josephus in his "History of the Wars of the Jews," the spirit of which passing out into the fourth Gospel, the Acts of the Apostles and the Pauline Epistles, has infected the heart of every fanatical hater of the Hebrew race.

## V

## THE WHIRLWIND OF KADESH

"The Jews conceived Wrath otherwise than we: they pronounced it Holy. Accordingly, they contemplated the sombre majesty of man at an elevation that no European can imagine. They fashioned their holy wrathful Jehovah after their holy, wrathful prophets. Measured up with these the great wrathful characters among Europeans are, as it were, only secondary creatures."— NIETZSCHE, "Morgenroethe."

While John and Eleazar, son of Simon, were holding the Holy City, Simon Bar Gi'ora was gathering strength to the national cause in the outlying districts in Judea and Idumea.

Josephus, whose political apostasy made him hate the very name of the Liberator, Simon Bar Gi'ora, describes in Wars IV, 9, an expedition of that great leader into Idumea. He says the Son of Man went up into the mountains to pray the assistance of the settlements scattered along the Wilderness of Kadesh. To those who joined him he offered many advantages: "liberty to those in slavery and rewards to those who were free"— the men condemned to labors and those heavily laden with debts. Josephus says the populace were obedient to Bar Gi'ora, the Son of Man, "as their king." John 6:15 says the peo-

ple sought to make him their king. What Josephus cannot conceal in his hostile history of this expedition is Gi'ora's intense energy, which some modern psychologists hold to be the very essence of genius. Bar Gi'ora, the Son of Man, was aflame with a burning zeal manifesting itself in a divine rage against the enemies of his people. Fury was considered by the ancients a divine gift, and this impetuous patriotism, this piety for his people — patriotism and piety in that theocracy were synonymous — could be considered only a holy rage or wrath, a "Roah Kadesh." Simon was the very simoon of the desert, the "Wind" or "Fury of Kadesh" as well as the "Roah Kadesh" or "Holy Wrath," which passed into Greek, in the hands of men made docile by defeat and beaten into hopeless humility towards earthly ambitions, as "Pneuma Hagios" or the "Holy Spirit." [1]

After taking several towns in the mountainous region, with James, or Jacob, a prince of the Idumeans, he took possession of that kingdom (Wars IV, 9, 6). Returning north, followed by

[1] The late birth legend in the Luke, 1:35, identifies the "Holy Spirit" with the "Power of the Most High" (Gibor-El), who, as a spirit, entering the body of the mother, came out incarnate as Bar Gibhora, the Son of the Power (of the Most High), the Son of Man, which, while giving a legendary etymology for his name, likewise throws light on the statement in the John 10:30, "I and the Father are one," and the John 14:9, "he that hath seen me hath seen the Father." In the same manner did Proteus become incarnated as Apollonius.

a vast multitude, he appeared before the walls of Jerusalem. The fame of the Roah Kadesh had reached the Holy City before him. His enemies, with Hebraic humor, made a play upon the name. While some regarded him as righteous wrath personified, his enemies within the city declared that his was not a Roah Kadesh, but a Roah Kadsha, not a "holy rage," but an "erotic rage." This seems to be the only interpretation of Mark 3: 27–30:

"No man can enter into Gi'ora's house [translated 'a strong man's house'] and plunder it, except he first bind Gi'ora; then he can plunder the house. All offenses shall be pardoned of men and all slanders of whatever kind they may utter, but he who shall slander the Roah Kadesh shall never be pardoned, but is in danger of condign condemnation: (because they said he had a Roah Kadsha)."

This rendering of the verses is the only one that can make verse 30 comprehensible. The carping cynics had their little pun. This also tends, so far as the Gospels go, to identify the Bar Gi'ora, or Son of Man, with the Roah Kadesh, or Holy Spirit.

Jealousy of his success in Idumea produced the other vile criticism that "He drove out the Idumeans by that *Beëzh-zeboul* [Greek *Beëzeboul*, "fetid excrement,"] the Prince of Idumeans," (Wars IV, 9, 5–7). The Son of Man began the work of cleansing the temple of the hostile Zea-

lots who, up to that time had held it. In this he was assisted by Eleazar, his *Peter* or first-born, otherwise the *Petros* or "Rock,"— succeeding on the Feast of Unleavened Bread (Wars V, 1 to 3). When at length Titus attacked the city, the Son of Man was assisted by James, the son of Sosa (Hebrew *Shosa* signifies "slaughter" as does *Zebhi*), more familiar to us as *Zebedee* (Wars V, 6, 1), who also had been with Simon in the Idumean campaign (Wars IV, 4, 2 and 9, 6).

In the suburbs the axe was laid to the root of the tree and the timber was brought into the city to fortify against the Romans. When Titus' armies arrived under the command of Tiberius Alexander, Terentius Rufus, Sextus Cerealis, Larcius Lepidus, Titus Frigius, Eternius, Marcus Antonius Julianus, and Antiochus Epiphanes, they made a terrible onslaught. They proceeded to station their towers from which to cast hot stones against the Jews. The Jews, from their *geenna* (Latin, *aena*, or *ahena*, copper cauldrons), poured down Greek fire upon their towers, that unquenchable fire which trickled down in an endless serpentine stream of flame like a "worm that dieth not." The soldiers who manned the towers rushed away, mad with agony from the flaming liquid that could not be extinguished. The Romans with great difficulty and after many repulses succeeded in protecting themselves and their towers with plates and aprons of iron, on which the fire of the *geenna*, *aena* or cauldrons

fell without harming them. The Roman stone-throwing engines beat back the men of liquid fire. Josephus, who wrote his history of these events under the direction of Titus, makes Titus perform prodigies of valor. He tells us how Titus saved the day for the Romans by rushing himself into the thick of the fight, and, single-handed, killing just a dozen Jews. He relates that Titus caused one Jew to be taken alive and then crucified before the city wall to terrify by his heart-piercing shrieks the rest of the defenders of the City and the Temple. With terrific battering rams the Romans hammered the walls. These gradually gave way under the relentless hammering of the rams.

John, of the *Beni-herges*, and Bar Gi'ora, the Son of Man, now united in their action against their common enemy, fought against the Romans with a vigor born of desperation. The furious energy of the Son of Man, his flaming zeal, fired his followers. Josephus, the arch-traitor, says of his arch-enemy, Bar Gi'ora: "The Jews had a great veneration for him, and to that degree was he regarded by every one of those under him that, at his command, they were quite ready to die even by their own hands." (Wars, V, 7).

The Romans fought with equal desperation. Longinus, one of the equestrian order, dashed out into the midst of the Jewish warriors and killed two of the bravest among them, one of them by piercing him in the mouth, and the other he

pierced with a spear in the side, and then he escaped to the Roman position unharmed. Longinus is the name given by the Apocryphal Gospel of Nicodemus (7:8) to the Roman soldier who pierced with a spear (*lonche*) the side of the Jesus.

The Romans, having broken through the outer wall, made a breach in the second wall, and through this opening many of the Roman soldiery entered, but they were driven out by the alert and fiery Bar Gi'ora. Josephus admits that even Titus himself was forced back through the breach by the hand of the Son of Man. Titus sent the renegade Josephus to preach to the Jews a persuasive homily on the sin of resistance, but the Jews answered the traitor with mockery and scorn. He also received a dissuasive blow on the skull, which induced him to silence. Titus, with his own hand, flung a flaming torch against the temple and set it on fire. The Jews, who were momentarily expecting divine intervention from Yahweh in their behalf, lost heart when they saw that even the Holy House of their God could not withstand the power of the Romans. Eleazar, the Rock, the *Peter*, or first-born son of the Son of Man, surrendered and was made prisoner. John, the son of thunder, or rather, of war, surrendered, and his life was spared, only to spend it until death in the prison on the island of the river (*potamos*) Tiber. Titus refused to spare the life of Simon, the Son of Man, and he fled into

the ground through a subterranean passage, while apparently trying to escape with the help of a confederate disguised as a water-carrier (Mark 14:12-17). The Romans knew not where the Son of Man had fled, but famine found him out, and after three days he arose as from the heaps of the dead from beneath the place where formerly stood the temple, and which had become his temporary tomb. Wrapped in the flaming crimson robe of his royalty, he made his sudden resurrection in the midst of the Roman guards. They fled precipitately from his presence. Terentius Rufus, who did not believe in ghosts, approached the apparition. The resurrected Son of Man refused to speak except by signs. To all questions and accusations he was dumb. The Gospels also reveal this characteristic attitude of the Son of Man under arrest. At length the Roman officer compelled him to admit his identity, and he was taken away to the general's tent called the *praetorium*. Many other supposedly dead Jews arose and appeared in a similar manner.

## VI

## ARREST OF THE SON OF MAN

"Remember that the best and greatest among mankind are those who do themselves no worldly good. Every successful man is more or less a selfish man. The devoted fail." — Thomas Hardy.

After the arrest of Simon, the Son of Man, the defeat of his army, the destruction of the Holy City and the Temple of Yahweh, and the slaughter of a million and a half of Simon's countrymen, he, the greatest genius of the Jewish race, was carried off to Rome to grace the triumph of the conqueror.

It was a triumph not only for Titus, but for his father, Vespasian. It was a day of joy immeasurable for the victors, but of woe to the vanquished. Indeed, the journey of Titus to Rome was a succession of triumphs. At Cæsarea, Titus celebrated the birthday of his brother Domitian by feeding to the beasts in the amphitheatre 2,500 Jews. Embarking there for Berytus, in a similar manner, he piously remembered his father Vespasian. At Antioch he found it unnecessary to waste prisoners, for there the Romans had already made a bonfire of the Jews who had been charged with setting fire to the city. Returning

to Jerusalem with his retinue, and then proceeding to Alexandria, Titus was likewise honored at the expense of the Jews. Out of the 97,000 Jews taken captive all were sold into slavery on the way or given to the beasts, except 700 of the most stalwart who were reserved for the great triumph in Rome,— among these were Eleazar, John and Jacob or Saul. Upon their arrival in Rome, a day was set for the greatest event in the memory of the generation — the triumph of Titus and Vespasian, the climax of which was to be the execution of the defeated Jewish general, the Son of Man.

From the Gospels, though not from Josephus, it would appear that the Son of Man, Bar Gi'ora, escaped from the drunken guards in Rome and fled. It is probable that Josephus omitted this incident entirely out of deference to the Romans, because the story of the escape of the chief prisoner of war immediately after the triumphal entry into Rome by the victorious Titus and his vanquishers of the Jews, would not be creditable to the Romans; or that the account of the escape was stricken out of the report by the editors and censors, Vespasian and Titus,— who, Josephus says, edited his book before publication. Mark (14:26) says the Son of Man went "*eis to oros ton elaion*," which is usually translated "into the Mount of Olives," but which really means as it stands, "into the mount of *the* olives." Josephus gives the usual designation of the hill in

Jerusalem as *to Elaion Oros*, from which it might be inferred that, as name-phrases usually are invariable, following stereotyped forms, the place mentioned in the Mark was not the same as that referred to by Josephus. But there was a place in Rome just opposite the temple of Jupiter Capitolinus which was called the *Forum Olitorum*. The word *Olitorum* could readily be mistaken for *Oletorum* or "of the olives." In manuscripts the Greek article *to* is frequently expressed by a grammalogue made by superimposing the first upon the second letter for which the Greek letter *Phi* could easily be mistaken and the word *phoron*, the Greek equivalent for "forum" could be erroneously transcribed *to oron* and then "corrected" into *to oros*, "the Mount." This forum was located not far from the existing *Vecchio Ghetto*. From this place the Son of Man retired alone to another locality which the Greek text calls *Gethsemane*. In all Hebrew literature there is no such place mentioned, and commentators are not agreed as to the meaning of the word or the probable location of the place. The unvoweled Syriac text gives the name, not as Gethsemane, but *GDSMN*, the *reshim* of *Agadesimon*, that is, *Haga de Simon*, which signifies "Refuge of Simon"; but this brings us no nearer to the locality. The John says the place was a garden. It is possible the "Refuge," or "hiding place" of Simon may have been located in the Hill of Gardens — the Gardens of Pomponius II

(Tacitus, Annals, 5, 8) — in the angle between the *Via Lata* and the *Alta Semita*. This *Via Lata*, which means "the Broad Way," led down to destruction, that is toward the *Forum Romanum* and the Tarpeian Rock, and, as it was a frequented thoroughfare, many there were who went that way. The *Alta Semita*, or "High Path," was the narrow way which was entered through the strait gate of safety (*Porta Salutaris*), and led down toward the Temple of Salvation (*Templum Salutis*), and fewer were they who went that way because of its narrowness. It was the safer road for a fugitive. The statements in Matthew 7:13-14, may be cryptic directions to his friends who might wish to rejoin the *fugitive* (*bariah*). *Bar Iah* is the Hebrew expression for "Son of God."

It is quite possible that Simon, the Son of Man, was visited there by his first-born (*peter*, in Hebrew), that is by Eleazar, as may be gathered from the first two evangelists. That the *bariah*, or the *Bar Iah*, was unintentionally betrayed by the kiss of sincere affection given by this *peter*, or Peter, appears very probable. There are two words in Hebrew that are very different in form and yet almost synonymous in meaning. These words are *peter*, "first born," and the word which means "only-begotten," or "only child," that is to say, *Jehid*, or *Jehidah*. *Jehudah* is the Hebrew form of "Judas." The lengthening of a *Iod*, or *i*, into a *Vav* or *u*, which might have been

caused by a blur or a blemish, would make a *Jehudah* out of a *Jehidah*.

According to the Matthew, the Son of Man, just before his arrest, addressed " *the* Judas " as *Hetaire*, which is incorrectly translated " Friend." The thought that the " Unerring One " should address a person deemed his mortal enemy as " friend," an epithet they believed to be false, has been a source of great annoyance to expositors. Really, *hetaire* is a much more intimate term than " Friend," for it means " comrade," a military expression, of course.

The Mark 14:45, relates the meeting thus: " And when he came, immediately he went up to him and said, ' Rabbi! rabbi! ' and he kissed him much," (see note to Revised Version). It is not unreasonable to suppose that the initial letter in " Rabbi " has been an early addition to the original text, which, accordingly, would previously have read, " And when he came, he immediately went up to him and said, ' Abbi! abbi! ' (' My father! My father! ') and kissed him very affectionately (*kataphileo*)." (See lexicon of Liddell and Scott). It is not reasonable to assume that such a positive character as the Son of Man undoubtedly was, would knowingly permit a traitor to approach him within arms' length and " to kiss him very tenderly " as a sign to an enemy. It is more than likely that he returned the sincere embrace with equal warmth, and that as they parted from each other's arms, he per-

ceived the officers who had shadowed his son, and at that moment, discovering that all was over, he said, with infinite sadness, as may be gleaned from the Luke 22:48, "Darling [*Jehidi*], with your kiss you have betrayed the Son of Man."

A singular corroboration of this view is the story of *the Peter's* denial. The Mark 14:70, quotes the bystanders in the Pretorian Camp as saying to *the Peter*, "Surely thou art one of *them*," meaning, no doubt, one of the captives (*Galah*), "for thou art a *Gali*lean"; and the Matthew adds, "thy blabbing bewrayeth *(Galah)* thee." It is probable that the word in the original Semitic text was not "Galilean," a synonym for *Sicarius*, or "Zealot," after Judas the Galilean, but was *Galah*, intended in the sense of either "captive" or "informer," (from *Galah*, to discover or inform upon). The charge, then, against the Peter most likely was, "Surely thou art one of the captives (a *Galah*), thou art the informer (*Galah*) for thy blabbing betrayed him."

The word in the Greek text usually translated "speech," in the sense of "dialect," namely *lalia*, does not mean "dialect" in Greek, for that word is the original from which is derived our own word "dialect," that is, *dialektos*. *Lalia* means "blabbing," "prattle," "gossip," "loquacity," but never "accent," or "dialect," and evidently referred to the unguarded words, "My Father! My Father!" which the Peter let fall, the unintentional cause of the betrayal of the Son of Man.

We can better understand, according to this view, why "he began to curse and to swear," why, in his frenzied endeavor to undo the mischief he had unwittingly wrought, he vainly protested, "I do not know this man," or, as the Syriac text has it "I do not know this Gibhora," and why, when the *lector*, or clerk, read the indictment against the Son of Man, *the Peter*, or *the Jehid*, went out and wept bitterly. This also gives us a more worthy idea of *the Peter*, and a more charitable opinion of the *Jehid*, or the *Jehudah*.

It is not at all unlikely that the *Jehidah*, who unintentionally betrayed the Son of Man with a kiss, has been confounded with another *Jehudah*, or Judas, a traitor whom Josephus mentions in Wars V, 13:2, where the incident is related as follows: "Now, when Judas, son of Judas,[1] who was one of Simon's subordinate officers, and a man instructed by him to guard one of the towers, saw this work of Simon (the execution of Ananias and Mathias) he called together ten of those under him that were most loyal to him, and . . . spoke to them thus: . . . 'Come on; let us surrender this wall and save ourselves and the City!' these ten men were prevailed upon by his arguments. . . . Accordingly he called the Romans from the tower, about the third hour . . . but,

[1] The text of Josephus has evidently been tampered with here. Dr. Edersheim (Life and Times of Jesus the Messiah, vol. 1, p. 157, note 3) refers to Delitzsch as authority for the statement that there is no instance in the Bible of a son being called after his father's name.

when Titus was just approaching with his armed men, Simon was informed of the affair, and before Titus arrived, Simon took the tower into his own hands, before it was surrendered, and arrested these men and executed them before the very eyes of the Romans, and . . . hurled them down from the city wall." upon the heaps of dead rising like mountains out of the blood-saturated fields. From this the tradition may have come that Judas was disemboweled by a fall upon a " field of blood."

That there has been confusion about the betrayal stories of Judas is plainly shown in the two divergent versions in the Matthew 27:3–8, and Acts 1:18–19. The Matthew says Judas, or rather, *the* Judas, returned the tainted money to the priests, but they did not receive it until after he had hanged himself. Then they bought with this money " a potter's field " " to bury strangers in," and because the land had been bought with blood-money, they called it " the field of blood." The Story in the Acts is very different. According to the Acts Judas did not return whining with the blood-money, but frugally invested the thirty pieces of silver ($5.10) in real estate, and afterward, presumably while plowing the farm, falling headlong in the field, his body burst and his blood flowed out into the soil. On account of this baptism of blood the field was called, " in their proper tongue," according to the Acts, " Aceldama, or the field of blood." *Aceldama* (or *Akeldamach*, as Tischendorf, Nestle and other editors write the

word) does not mean "the field of blood," as the English translations render it, nor "a place of blood," as the Greek text gives it. The usual etymology of the term is *Haqel*-dama, but the Hebrew dictionaries give us no such word as *Haqel*. Young's Concordance, without attempting the etymology, gives the meaning of the term as "portion of blood." Now, "portion" is one of the meanings of *Haleq*, not *Haqel*. But Haleq is also the Hebrew equivalent of the Latin *Calvus*, "bald," the root of *Calvaria*. *Dam* is the Hebrew word for "blood," and *dama* is the word for "ruination," "destruction," or "slaughter." So *Haleq-dama* is properly translated "Calvary," "bald rock (or crag) of destruction," evidently another crypticism for the Capitoline Rock, as we shall show later. If the *Jehidah* met his death, as the Acts declares, by "falling headlong," that is, if he "suffered a death similar to his Master's, but with his head downwards," the tradition of the manner of death of "the chiefest of the Apostles" is confirmed.

We know at least from the John 6:71, 13:2, and 13:26 (Tischendorf's text) that this Jehudah was the *Jehid*, or only son of Simon Iscariotes, that is to say, of Simon Sicariotes, or Simon the Sicarius. This Simon Iscariotes is identified with Simon Zelotes of the Luke 6:15, and Acts 1:13, and this fact helps to elucidate farther the etymology of *Iskariotes*, which we show is written in Syriac as *Sikariota*. A *Zelotes* and a

*Sicariotes*, or *Sicarius*, were one and the same, a member of the patriotic party whom the traitor Josephus and their cruel conquerors sought to scourge with scornful and opprobrious names. This Simon Zelotes, or Simon Sicariotes, of the Luke and the John is but a reduplication of the great Simon Bar Gi'ora, the Son of Man, the chief Zealot, Sicarius, Sicariotes or arch-rebel. The *Jehudah*, "had the purse," (John 13:29), that is he was the treasurer. Eleazar, the son of Simon, was the treasurer during the siege of Jerusalem, and he issued coins bearing the inscription, "Eleazar, the Priest; First Year of the Freedom of Israel," and also the emblems typified by a cluster of grapes, the crown of his father, the king. The Talmudic tract entitled *Toledoth Jeschu* preserves the legend which practically identifies the Judas with the Peter, and to which we refer in the Chapter on Simon Magus.

Out of analogy with the word *Zelotes*, and such words as *stratiotes*, *lutrotes*, *misthotes*, etc., the term *Sicarius*, when it came to be used as a part of a personal name, was given the corresponding Greek termination, that is, *Sicariotes*. Now, *Jehudah Sikariota* is the name written in the Syriac text corresponding to *ho Ioudas ho Iskariotes* of the Greek "the Judas the Sikariotes," which our English Testaments render "Judas Iscariot." There is no ground for deriving the term *Iskariotes* from the Semitic *Ish Kerioth*, or "Man of Kerioth," for no such place as Kerioth

ever existed outside the heads of some Christian expositors, and the habit of naming men after their dwelling places was not a common practice until the establishment of the feudal system.

Canon Farrar notes two references to "Kerioth," in the Old Testament, Josh. 15:25, and Jer. 48:41, in which the word *kerioth* is to be found and which the King James version transliterates and dignifies with a capital initial as a proper name. The word *kerioth*, or *keroth*, is the plural of *kir*, the Hebrew for "fortress," to which we refer in identifying "Simon the Cyrenian." The King James version gives the passage as "Kerioth is taken and the strongholds are surprised." Leeser, recognizing the Hebrew parallelism, translates this passage from Jeremiah correctly: "Captured are the fortresses, and the strongholds are taken." In the Joshua reference is found a list of frontier towns "near the border of Edom," among which is "kerioth Hezron," or "the fortresses of Hezron," but no town of "Kerioth." There is no reference in Josephus to any place named Kerioth as existing in his day. Even granting the etymology of *Iskariotes* as *Ish Kerioth*, the name "man-of-the-fortresses" would at best bring us to the watcher on the walls or *kerioth* of Jerusalem whom Simon so summarily punished; but this would altogether spoil the chronology of the expositors, besides being an *ex post facto* name.

## VII

## TRIAL OF THE SON OF MAN

"Not inquiring into truths which admit of investigation is indolence."— EUSEBIUS.

Josephus recites that, during the progress of the triumph, and when the triumphal party had arrived at the *Porticus Octaviae*, "a tribunal [*Bema* is the word used by both Josephus and the John] was set up before the *stoa* or colonnaded court, and ivory chairs were set upon the platform." The details of the trial are omitted in Josephus, or have been eradicated by pious zeal.

The *Porticus Octaviae* was an area paved with marble, and surrounded by a colonnade of 300 Corinthian columns. It was adorned with many beautiful works of art, part of the Macedonian booty, which included the best products of the skill of Phidias and other Grecian sculptors. It was situated not far from the *Clivus Capitolinus*, of which the fatal Tarpeian rock formed part. This paved area is the Pavement (*Lithostratos*) mentioned in John 19:13, as the place of the *bema*, tribunal, or judgment seat before which the Son of Man was conducted. The text of the John, as we now have it, gives the Hebrew

equivalent of *Lithostratos*, or Pavement, as *Gabbatha*. This statement, as it stands, is incorrect. The error should not, perhaps, be charged to the writer of the original text, for, undoubtedly, there has been a phrase omitted by a copyist to the effect that this pavement "was near the place called in Hebrew *Gabbatha*," for "*Gab-batha*" is the exact Hebrew equivalent of "*Clivus Capitalis*," which would be a likely foreigner's understanding of the correct term, *Clivus Capitolinus*.

According to the statement in the Mark, the oldest, simplest and least adorned of all the Gospel accounts, the Son of Man was brought before the Archieros, or High-Priest, that is, the Pontifex Maximus. The jurisdiction of the Pontifices was confined to religious matters; for, according to Roman law, the pontifices were *rerum quae ad sacra et religiones pertinent, judices et vindices*, —"Judges and avengers of matters which pertain to religion and holy things."

According to the Mark the charges before the Pontifex Maximus related to matters of religion merely. He was accused of blasphemy in threatening to destroy the temple and re-erecting it "in three days." In this charge we have an anachronism due to the distance of time after the event recorded that the Mark account was written. The temple of Jupiter Capitolinus was destroyed "in three days" by a fire which occurred during the second year of the reign of Titus. This is much closer chronology than many in-

stances to be found in the Talmud, and closer even than Luke comes to some dates, for example, the error of forty years (Luke 3:1) regarding the incumbency of Lysanias of the tetrarchate of Abilene.

That this is the temple he is charged with intending to destroy, is manifest from the John (2:20) in which the assertion is made "forty and six years was this temple in building." Solomon's temple, it is related, was only seven years in building, and it is said to have been rebuilt by Zerubabel in seven years more; the external part of the third Temple was built by Herod in eight years, and the temple proper by the priests in a year and a half more. All three temples together required but a trifle over half the forty-six years mentioned by the John. It is a significant fact, however, that the temple of Jupiter Capitolinus took forty-six years to complete. According to the Mark, the Pontifex Maximus asked the prisoner, "Art thou the Anointed (King), the son of the blessed?" The "son of the blessed" is a most unusual phrase, and, therefore, very liable to be understood ambiguously. The question, as it stands, seems far from clear, until the words are turned into Semitic. Then the question would be, "Art thou the Messiah, Bar ha Borah?" or, the "B" of "Borah" being aspirated, "Bar ha 'orah," an easy play on "Bar Gi'ora," (pronounced Bar he-orah).[1]

[1] To play upon the word *Borach* appears to have been a

Now, we know from the Mark (12:13) that the Pharisees sought to "catch him in his words," or, as the Matthew (22:15) puts it, they "took counsel how they might entangle him in his talk." The interpreter for the Pontifex who was, certainly no friend of the prisoner, and being bilingual, was, doubtless, a clever twister of words, would find no difficulty in twisting *Borah* into *'ibhora*, or "*Ghibhora*," that is, "*Gi'ora*." The sentence might be pronounced so that it would have three interpretations:

(1) "Art thou the Messiah, the son of the blessed?"

(2) "Art thou the Messiah, the son of blasphemy," (that is, the blasphemer; for in the Semitic languages the same word was used for both "blasphemy" and "blessing," the real meaning being determined by the context).

(3) "Art thou the Messiah, Bar Gi'ora?"

This latter seems to be the sense in which the prisoner understood the question, for he answered (Mark 14:62):

"I am; and you shall see the *Ben Adam*, Simon

special pastime of Akiba, whose identification we shall hereafter see. In his tract *Kohelet Rabbah* he dwells with delight upon Ecclesiastes 12:1, *Zehor eth Borech*, "Remember thy creator"; playing upon *Borech*, he says "Remember thy source (Borech), thy grave (Borech) and thy creator (Borech)." The distinguishing letters in Hebrew are the *Aliph* and the *Vav*, but as both have the same vowel pointing, the words are indistinguishable when transliterated into Roman letters, as they are in pronunciation.

Bar Gi'ora, 'coming in the clouds of heaven'" — quoting Daniel.

The usual translation "sitting on the right hand of power," a most unconventional expression, makes no appeal to the imagination, and, closely inspected by itself, conveys but little meaning. It is not a part of the Daniel prophecy, but seems interjected into the very heart of the quotation. But when we realize that the Hebrew for "sit" is *Sim*, *imin* (unpointed) is "right hand," and *Gi'ora* is "power" the awkwardness of the phrase disappears, and we realize in it an explanatory phrase, embodying the characters of the name of the Son of Man, and parenthetically inserted in the prophetic quotation.

This confession or plea of guilty the Pontifex Maximus deemed sufficient for both identification and condemnation, but he evidently felt the capital sentence should be endorsed by the secular authority, hence, the Son of Man was sent to the Praelatus.

The Praelatus who presided at the secular trial, appears in the common text as *the Peilatos*, an expression which is made to pass for "Pilatus," a person who had died thirty years before. It is worthy of note that the word "Pontius" does not occur at all in the Mark, the oldest of the Gospels, nor in any other Gospel except in the Luke (3:1) where it is found in part of the infancy story, a later accretion of the myth-makers.

The legend of the cock crowing evidently comes in through the error of the writer who expanded the Ur-mark into the Mark. He confounded the Latin word *lector*, or "clerk," whose duty it was to publicly read the bill of indictment against the condemned three consecutive times, and the Greek word *alektor* — Poor Chanticleer! so startlingly out of place in the story,— to be thus incontinently pulled in by the gills!

The Praelatus (which word the Romans pronounced "Pry-latus," not much different from Peilatos, that is "Py-latus"), being concerned, not with any religious inquisition, but merely with the civil side of the case, asked the defendant, "Are you the king of the Jews?" to which Bar Gi'ora replied, "You have said it!" This plea of guilty seemed sufficient for the Praelatus, who, without much further ceremony, according to the Mark, turned the prisoner who had been brought to him — the civil authority, by the Pontifex — the religious authority, over to the military authority for punishment.

The story in the Mark is simple, void of the contradictory mythical accretions of the later Evangelists, and is perfectly rational and consistent, without any straining after dramatic effect.

It is well to note here that the Mark makes no mention of Herod at the trial, though Herod was in Rome at the time. Neither does he give the name of the High-Priest or Pontifex Maximus, which fact leads us to assume that the introduc-

tion of Annas and Caiaphas into the story by the Matthew and the John was done to establish a date a generation earlier than that of the real event, and to put the blood of the Son of Man upon the Jews.

In the John account the praelatus in delivering the prisoner over to the soldiers said, according to the Syriac text, *Ha Gibhora!* that is, " Here is Gi'ora," otherwise " Behold a man! "

The soldiers to whom the prisoner was committed, took him to the *Castra Praetoria*, or Pretorian Camp for his appearance before the Comitia. The English Authorized Version renders the words *aule, ho esti Praitorion*, as " the hall called Praetorium," with a marginal note to " Praetorium " which reads, " or Palace." The Douay version translates this phrase, " the court of the palace." The word *aule* is the Septuagint rendering of the Hebrew *mahanoth*, or " camp," in II Chronicles, 31 : 2, and elsewhere. The phrase, *aule ho esti Praitorion*, is plainly intended as a designation of the Praetorian Camp, the *Castra Praetoria*, which stood and which still stands on the Viminal Hill, in the northeastern section of the City of Rome.

## VIII

## THE TRIUMPH OF TITUS TRAVESTIED

"There is no evidence better than that of a just inference from known events, for events cannot lie, whereas the eye-witness *can,* and very often *does.*"

Both Josephus and the Mark agree as to the indignities which the Son of Man suffered. Josephus says, "Simon Bar Gi'ora was led in the triumph among the captives. A rope had been put about his neck, . . . and he had withal been tormented by those who drew him along." The Mark says, "They clothed him with purple, and plaited a crown [*Stephanos*] of acanthus, they put it on him . . . and they smote his head with a reed and . . . they mocked him."

An ancient picture of the procession toward Calvary, a fresco in the church of St. Stephanus in Bologna, represents the prisoner hauled along, as Josephus says he was, by a rope.

The Matthew says (27:28) "They put on him a scarlet robe and they plaited a crown of acanthus, and put it on his head, and a reed in his right hand, and they knelt down before him and mocked him, saying, 'Hail, King of the Jews!'"

The recorded triumphal entry of the Son of Man into Jerusalem, represented as occurring just before his execution, is a later reflection of the mock-triumph actually tendered him in Titus' triumphal entry into Rome. Seating him upon an ass, a beast which was to the Romans the incarnation of contempt, was, doubtless intended to overwhelm him with contumely and win for him the hilarious mockery of the mob along the route. This fact, in conjunction with the belief of the Roman rabble that the Jews worshipped an ass' head, intensified their scorn for the King of the Jews and the contrast, in their eyes, between the humiliated butt of their rampant ribaldry, and his conqueror who rode in advance of the Son of Man in the noblest Roman state.

The description quoted above from the Matthew is evidently a correct account of the mock "triumph" of the conquered. In Freund's Latin lexicon, under the word "triumphus," we find, "The conqueror rode in a chariot drawn by white horses, and was dressed in the *toga picta* and *tunica palmata*, with a wreath of laurel on his head and an ivory wand, or scepter in his hand." He was hailed with joy by the populace. Josephus says of this particular occasion: "As soon as it was day Vespasian and Titus came out crowned with laurel and clothed in purple garments."

In the Gospel story of the triumph, Jerusalem has been cryptically substituted for Rome. The

salutation of the populace (Mark 11:9, corrected with John 12:13) runs thus: "Hosanna (*Hoshiah na*, 'Save us, we beseech you'), Blessed (*Borah*) the King of Israel, who cometh in the name (*Shem*) of the Lord (*maria*)! Hosanna (*Hoshiah na*, 'Save us, we beseech you')! in the highest (*ba Roma*)." These words fit right in with the account of the Roman triumph, when the Jewish residents, in their native Aramaic, cried out in sincerity high above the ribald mockery of the Roman mob: "Save us, we beseech you! O, King of Israel, who cometh from Samaria [ancient Israel]! Save us, we beseech you, in Rome!"

The meaningless expression, *Hosanna en tois hypsistois*, "Save us, we beseech you, in the highest," occurs nowhere at all in Hebrew literature.

## IX

## "THE PLACE OF A SKULL"

"Things are what they are, and the consequence of them will be what they will be. Why, then, should we desire to be deceived?"— BISHOP BUTLER.

With pathetic faith, the populace clung to the vain hope that even on the brink of destruction Yahweh would intervene and snatch his chosen one from the midst of his enemies. But Simon Bar Gi'ora, the Son of Man, the greatest Jew of all time, met the fate of every conquered king dragged along in a Roman triumph: He was hurled from the Tarpeian Rock, otherwise the Capitoline Rock, as a sacrifice to the "heavenly father," *Jupiter Capitolinus*, the god of the Romans.

The Mark says he was executed at a place called in Hebrew, "Golgotha, which is, being interpreted, 'the place of a skull.'" The name Golgotha is not to be found anywhere in all Hebrew literature. There was no such place known to the ancients in pre-Christian times. Tradition, even, which can point out the exact location of the prison from which the fictitious Count of Monte Cristo escaped, is quite uncertain as to the

location of Golgotha. Some think it was a place of public execution named after a mound of accumulated skulls; but permitting any portion of the human body to remain unburied would be an abomination to the Torah-observing Jews. Some believe it might have been a skull-shaped hill near Jerusalem; but there was no such skull-shaped hill there. Even the word "Golgotha" proves that the inventor of the name was not expert in the Sacred Language, for the real Hebrew word for "skull" is *gulgoleth.*

While there is no "place of a skull" near Jerusalem, there is, however, a "place of a skull" in Rome. That is just what *Capitolinus* means. See any complete Latin lexicon. According to Roman tradition, the *Capitolium* was so named because workmen, while excavating for the foundations of the great temple of Jupiter, dug up a *skull* said to have been the head (*Caput*) of a certain Olus, hence the name *Capit-Olium:* the temple of *Jupiter Capitolinus* was "The place of a skull." However fanciful this etymology may be, does not matter. It is sufficient to show what was the popular etymology of the word. (See Livy, 1, 55, 56: and Varro *De Lingua Latina,* v, 41). That is all that concerns us here.[1]

Our present texts of the Gospels have been

[1] While none of the Gospels state that Golgotha was a hill, yet tradition corroborates what has been said above, that the *Capit*-oline, or Calvary, was an elevated prominence, or a "mount."

edited with the idea of concealing from the Romans the real identity of the Son of Man, and with the further purpose of seeing "that the Scriptures be fulfilled." The narrative of the execution has been inspired principally by the Twenty-second Psalm, which has supplied the several incidents of the story: (1) the gaping multitude, (2) the mocking words of the mob, (3) their wagging heads, (4) the parting of the garments and the casting of lots for them, (5) the story of his thirst, (6) the crucifixion by nailing hands and feet, a barbarity most unusual with even the brutal Romans, and (7) the last despairing words of the Son of Man. These facts will the more plainly appear upon an examination of the words of the Psalm:[1]

All they that see me laugh me to scorn: they have spoken with the lips, and wag their heads, saying,

"He trusted in the Lord; let him deliver him: Let him save him. . . ."

They gaped upon me with their mouths as upon a ravening and roaring lion [the lion and the *therion* of the Apocalypse].

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me unto the dust of death.

[1] The Psalm plainly was not intended by its writer as a prophecy. It is nothing more than a plaintive appeal to the national deity made by Israel, which outlines its hopeless, prostrate, and persecuted condition in the midst of the Goim, or Gentile nations.

I am a worm [*thola*] and no man: the reproach of men and the outcast of the people.

They part my garments among them, and cast lots for my vesture.

Deliver my soul from the sword and my darling [*Jehida*] from the dog.

For dogs have compassed me: the assembly of malefactors have inclosed me: they pierced my hands and my feet.

My God! my God! why hast thou forsaken me? Why art thou so far from helping me, and from the words of my shrieking?

The essential part of this "prophecy" and the core upon which the crucifixion story has been wound, "They have pierced my hands and my feet," is not in the Hebrew text, but it is found in the Septuagint. The Hebrew text reads, "Like lions, my hands and my feet." This goes to show that the authors of the story of the execution have fulfilled more prophecy than there was any warrant for, and because they read their Bible in the Greek or Septuagint version. We are indebted to the error of the translation from Hebrew into Greek for the story of the cruel crucifixion.

Words, however, like *aphes* and *aphete*, "Let him go," or, "Let go," that stand out awkwardly in the common text and become thorns to translators, point to an earlier Greek account in which the true story was told.

The word *stauros*, in classical Greek does not at all mean "cross," but "stake," "pole," or "pale." The word *stauroein* usually translated "to crucify," meant in Attic Greek merely "to drive stakes," "to impalisade." Only in ecclesiastical Greek has it come to designate one of the Roman methods of execution, "to gibbet," "impale," or "crucify." It is not improbable that a temporary *stauroma*, a pale or palisaded enclosure, made of *stauroi*, or stakes, and which embraced a *sanis*, a scaffold or stage, with a trap door, was erected at the place of execution. Upon the trap door the condemned man was pushed out (*anothein*), and at the word, "*Aphete!*" "Let go!" the trap door was sprung and the unhappy victim was hurled down the Tarpeian rock.

The suggestion of a prior Greek document that Simon Bar Gi'ora, the Son of Man was "impalisaded" (*stauroein*), and the account of his despairing cry for help to his absent son were sufficient to suggest the Twenty-second Psalm, and with the aid of that document, to convert the original account into the conventional fiction of the crucifixion. Enough of the first account still remains to enable one to reconstruct in part at least the story of the execution. This is rendered plain with very little change in the wording of the present text or in the order of the words.

There is practical agreement between the Mark and the Matthew in regard to the last words ut-

tered by the Son of Man, namely, *Eli! Eli! lama sabachthani?*— the Aramaic words which are commonly translated in our English Testaments, "My God! My God! why hast thou forsaken me?" These are the English words for the first sentence in the Twenty-second Psalm.

It is probable they were never intended by him who spoke them as a quotation from the Psalm, but were the spontaneous utterance of genuine despair put forth when every hope was lost. Had they been intended as a Biblical quotation they would have been given in Biblical Hebrew, the Sacred Language, and not in vulgar Aramaic. It is possible they were a plaintive protest at Eleazar's failure to rescue him in his dire extremity, for the words *Eli! Eli!* (or *Eloi! Eloi!* as in the Mark) are the endearing diminutive of *Eleazar* which he, perhaps customarily, applied to his only son. Two facts appear to corroborate this view. One of them is that the first sentence in the Syriac text of the twenty-second Psalm reads "*lamna* shabachthani," and is properly translated "*why* hast thou forsaken me," while the sentence quoted in the Greek text reads "*lama* sabachthani," and signifies merely, "*Hast thou* forsaken me?" The difference lies between *lamna*, meaning "why," and *lama*, which is a mere sign of interrogation, like *num* in Latin, and is not translated in modern English.

The second fact is that the Gospel stories relate that immediately after the arrest of the Son of

Man he was forsaken by *the* Peter and his comrades. The Peter is not reported by any of the Evangelists as having been present at the execution,[1] and it is possible that the thought which darkened the last moment of the Son of Man was this: Did the Peter, his first-born son, the *Jehid*, or darling of his heart, forsake him too? If that be the interpretation, it deserves to stand with the classical last words which another military genius uttered under somewhat different circumstances to his adopted son, "*Et tu, Brute!*"

On the other hand, if they were intended as a despairing rebuke to the deity for failing him and the great cause in the last bitter hour, they are profoundly, immeasurably sad. Coming from the man whose faith was the stronghold that had withheld the hosts of Rome for the prophetic period of three and one-half years — from one whose very name was a synonym for that mighty power predicted to crush the tyrants of the Goim, these words of dire disaster and desolation bespeak the complete collapse of the fortress of his faith with the breaking of his great heart.

The fact that these words of our present text are in the Aramaic of the first century and were entirely misunderstood by those who heard them, as the Gospels indicate, only goes to show that the majority of the people present at the execu-

[1] In Mark 14:66, it is related that the Peter was "beneath" in the palace, where, according to Matt. 26:58, he sat with the servants "to see the end."

tion of the Son of Man did not understand the Aramaic language. As Aramaic was the every-day language of the people of Jerusalem at that time, it follows that the words could not have been spoken in the environs of Jerusalem, but must have been uttered in another country in which a different language was employed, as for example, in the City of Rome, which was actually the case as we show elsewhere.

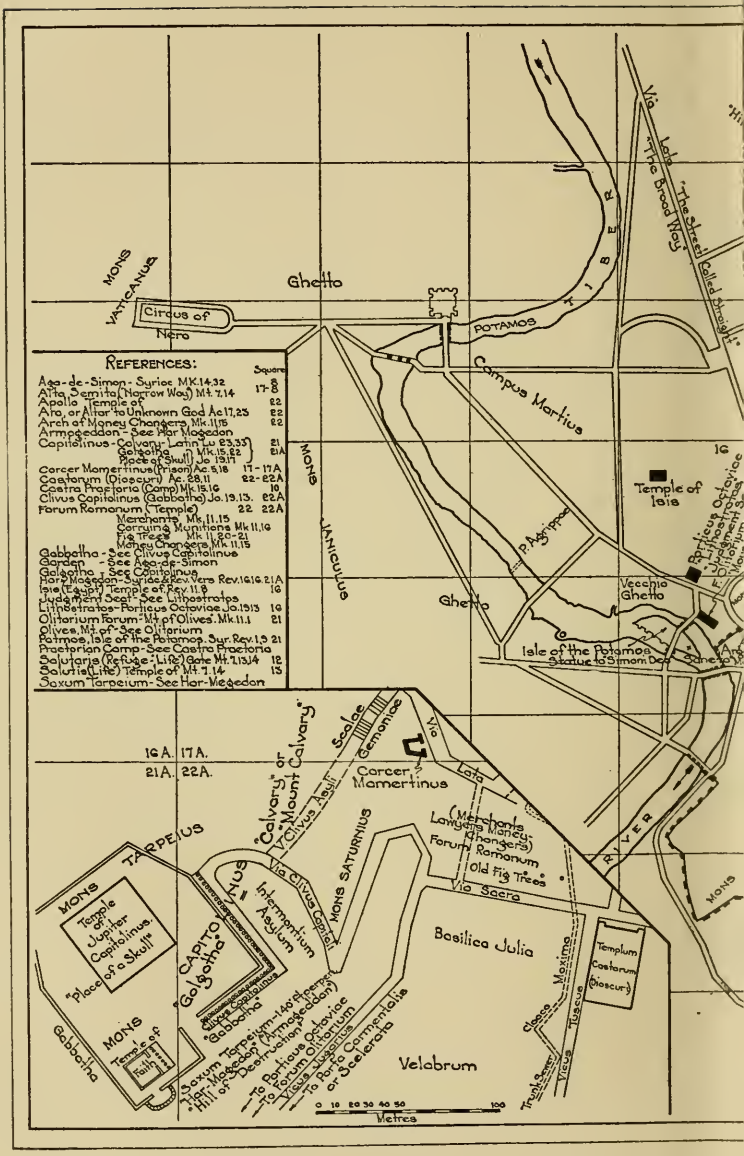
It is also stated in the Gospels that not only did the people present not understand the Aramaic *lama sabachthani*, but they did not know what was meant by his despairing appeal to somebody. According to our English translations, the crowd thought the despairing cry was made to *Elijahu*, that is, Elijah, although the word used in the Greek text of the Gospels is neither *Elijahu* of the Hebrew nor *Eliou*, of the Septuagint, but *Helias*. Now, Helios was a god whose name was well known to the Roman mob, for it is another designation for Apollo, the far-darting god of the Sun (*Helios*) to whom a magnificent temple was then standing not far from the place of execution. The crowd evidently thought the impalisaded man was appealing for help to *Helios*. And well they might. The vocative case of *Helios*, namely *Helie*, is much nearer to *Helei*, the first word of the appeal, according to the orthography of Tischendorf's text, than to *Elijahu*. Moreover, praying to *Elijahu*, or Elijah, had gone out of fashion among orthodox Jews, and one of such

Simon Bar Gi'ora surely was, since the days of Ezra, in spite of the sacrifice that Vespasian is said to have offered to that dethroned deity at his ancient shrine.

Upon hearing this cry of the imprisoned Son of Man, doubtless uttered after the executioner was preparing to push him out *(anothein)* upon the trap door, the officer in charge ran, seized a sponge, which he steeped in a stupefying vinous mixture, and placing it upon a reed — perhaps the very reed used as a mock scepter for "the King of the Jews" in the mock triumph — and reaching it through the palings put it upon the lips of the unhappy prisoner. Then he called out to the menial at the trap-door cord, "Let go!" adding with brutal humor as Simon Bar Gi'ora, the Son of Man, was hurled from the Tarpeian Rock, "Let us see if Apollo will come to help him!"

By a singular coincidence the fourteenth and seventeenth verses of the Twenty-second Psalm actually outline just such an event. To better understand the matter one should realize that the trap door opened down over the precipice, swinging backward toward the rock, and slanting in the process of opening like a sluice. The passages which the writers of the Gospel accounts of the execution passed over by selective elimination read:

I am poured out like water, and all my bones are


REFERENCES:
Square
Aga-de-Simon - Syriac Mk.14.32 8
Alta, Semita (Narrow Way) Mt. 7.14 17-8
Agolla Temple of 22
Aro, or Altar to Unknown God Ac 17,23 22
Arch of Money Changers Mk.11.15 22
Armageddon - See Mor Megedon
Capitolinus - Calvary - Latin Lu 23,33 21
Golgotha Mk.15,22 21A
Place of Skull Jo 19.17
Corcer Mamertinus Ac. 5.18 17 - 17A
Castorum (Dioscuri) Ac. 28.11 22-22A
Castra Praetoria (Camp) Mk 15.16 16
Clivus Capitolinus (Gabbatha) Jo. 19.13. 22A
Forum Romanum (Temple) 22 22A
Merchants Mk.11.15
Carrying Munitions Mk 11.16
Fig Trees Mk 11.20-21
Money Changers Mk.11.15
Gabbatha - See Clivus Capitolinus
Gardan - See Aga-de-Simon
Golgotha - See Capitolinus
Horr Megedon - Syriac Rev Vers Rev.16.16. 21A
Iaie (Taiet) Temple of Rev 11.8 16
Judgment Seat - See Lithostratos
Lithostratos - Portieus Octovice Jo.19.13 16
Olitorium Forum - Mt of Olives. Mk.11.1 21
Olives, Mt. of - See Olitorium
Patmos, Isle of the Potamos Sur. Rev.1.9 21
Praetorian Camp - See Castra Practoria
Salutaria (Refuge - Life) Gate Mt. 7.13.14 12
Salutis (Life) Temple of Mt. 7.14 15
Saxum Tarpeium - See Mor-Megedon
Circus of Nero
Ghetto
MONS VATICANUS
POTAMOS
TIBER
Via Lata "The Broad Way"
"The street called Straight"
Campus Martius
MONS JANICULUS
P. Agrippa
Temple of Iaie
Portieus Octavice
Vecchio Ghetto
Isle of the Potamos Statue to Simon Dea
16
16A. 17A.
21A. 22A.
Scalae Gemoniae
Via Lata
Corcer Mamertinus
"Calvary" or Mount Calvary
Vicus Asyli
(Merchants Lawyers Money-changers) Forum Romanum
Old Fig Trees
Via Sacra
RIVER
MONS SATURNIUS
TARPEIUS
MONS
Temple of Jupiter Capitolinus
"Place of a Skull"
CAPITOLINUS
Golgotha
Via Clivus Capitoli
Intermontium Asylum
Basilica Julia
Templum Castorum (Dioscuri)
Clivus Moving
Tuscus
Vicus
Truck Street
Velabrum
MONS
Temple of Faith
Gabbatha
Saxum Tarpeium - 140' above Forum
Mor Megedon (Armageddon) "Hill of Destruction"
To Portieus Octavice
To Forum Olitorium
Vicus Jugarius
To Porta Carmentalis or Scelerata
0 10 20 30 40 50 100
Metres

ROME
At the Time of the
TRIUMPH OF TITUS
Showing the Principal Points Incident to the Execution of the
"SON OF MAN,"
(BAR GIBHORA).

scattered: my heart is melted like wax into the midst of my entrails. . . .

They may number all my bones.

Thus was the unhappy victim poured out like a libation to the Capitoline Jupiter, the "Heavenly Father" of the Romans, from the top of the Capitoline Rock.

Such also must have been the condition of the mangled body of the Son of Man after the terrible plunge through the air, rebounding from a projecting ledge and again striking with terrific momentum upon the rocks at the bottom of the abyss. Crushed to a jelly, his heart's blood flowing into his entrails, his bones driven in all directions through his flesh or torn from the dismembered body, were scattered against the reddened rocks around. In very truth, this was "the body which was broken." It is no wonder that the hapless man uttered a last shriek of terror as the trap was sprung and his body shot downward headlong to that horrible death.

The conventional account of the execution interjects the foreign incident which is usually translated, "The vail of the temple was rent in twain from top to the bottom (*anothen eos kato*)." A similar expression, *anothein auton kato*, signifies "to push him down," most probably the original phrase. In line with this the Mark account continues, "As he was let go (*apheis*) the Jesus exhaled a great shriek. The

downward flight [or descent, *katapetasma*] from the temple was broken in two." The Matthew says, "the earth shook, rocks were rent and graves were opened"; perhaps by the fall of a loose ledge of tufa rock set in motion by the impact of the descending human body when it first struck half way (Luke 23:45) on its descent to the bottom of the abyss.

The Greek word, *katapetasma*, which literally signifies "downward flight," (from *kata*, "downward," and "*petasma*" "flight"), is usually translated "the vail" (of the temple).

A later writer who misunderstood the statement in the Matthew that *the earth shook* with the impact of the fall to be an account of an earthquake nowhere else in any history recorded, adds the further miraculous story that when the graves were opened "the bodies of the saints arose"; but a still later editor, who, no doubt, had in mind that the resurrection of the Jesus was "the first fruits of them that slept" (1 Cor. 15:20), added the cautious phrase, "after the resurrection."

At the foot of the Tarpeian Rock there were graves of unfortunates, executed as was Simon Bar Gi'ora, and for similar reasons. It is possible that some of these may have been opened by the falling tufa. That their occupants left their graves, and what was the eventual fate of these resurrected ones, history, outside of the Matthew 27:53, has failed to record.

The story of the execution in the John is in many points contradictory of the other three Evangelists. They say nothing whatever about the presence of either the mythical "mother" or of the real son, the *Peter*, at the execution. The John positively asserts the presence of the one and, inferentially, that of the other also. All four agree, however, regarding the *Amh*, the gentle, broken-hearted Magd-Helene. It is very evident that the introduction of the "mother," the *Am*, is a conflation arising out of the statement that the *Amh*, the Magd-Helene, was there, who all agree stood with passionate devotion near the "Lord and Master" even unto the end.

The other, "Mary of Klopa," who is mentioned by the John, is also only a conflation, a reflection of the faithful Magd-Helene. She is there said to have been a sister of the first of the "three." That there were two Marys in the same family is prima facie absurd, especially at a time when "Mary" was not yet a personal name at all. *Klopa* was not a Jewish name, for as such it exists nowhere else in Hebrew literature. The word is evidently a geographical designation. The letters of the word in unpointed Semitic are *Klp*. *Klp* is the root of *Klb*, or "Caleb." This gives us "the Calebite," that is, the "Syro-Phœnician woman," the "Canaite," otherwise the Magd-Helene — a repetition.

The beloved disciple here mentioned by the John is commonly believed to be the Evangelist John,

and without any other reason than the supposed modesty of the Evangelist himself in seemingly suppressing his name. Criticism, however, has shown that the fourth Gospel was not written by this John, and speculation then arises as to why the identity of the beloved disciple has been concealed. The reason is that in the Semitic original a single word, *Jehid*, was used. This term means "beloved," or "darling," and is invariably applied to an only son. Some editor of the Greek text of the John supplied the word "disciple" in order to harmonize the John in this matter with the other three writings regarding the absence of the Peter from the scene of his father's execution. Indeed, the omission in the John of the heart-rending cry of despair which the other Gospels report in Aramaic was doubtless due to the belief of that writer that the "*Elei*," or the Peter, had not forsaken him at all, the fourth Evangelist preferring to accept an independent tradition of the execution even though flatly contradicted in some of its details by the tradition recorded in the other Evangelists (Mark 14:66; 15:40).

That this "beloved," or *Jehid*, was the Peter, or first-born son, is evident from the context of the John. According to the English translation of the passage herein referred to, the Son of Man is quoted as saying, "Woman, behold thy son." Why he did not say, "Mother, behold thy son," if the person addressed were really his mother, is

a question that has arisen in many minds. Besides, such a salutation would much more strongly emphasize the relationship of mother and son upon which he desired that emphasis should be laid. The word used in Greek, however, and translated "woman," is *gune*, which in the vocative, *gunai*, nearly always signifies "wife." As the "beloved" (*Jehid*) was a son by a previous marriage, and the gentle-souled Magd-Helene was the second wife — perhaps by a mystical marriage with the Son of Man — she would be a legal step-mother of the Peter, or Eleazar, whom she met, according to what appears to have been the view of the writer of the John, for the first time upon that unspeakably sad occasion. In this light we can better understand the reason for the formal introduction:

"Wife; this is thy son:"

while to the son he said with simplicity:

"This is thy mother."

Can history record a more dramatic, a more tragic introduction?

Whether this incident as recorded in the John be accepted, or whether it be rejected because it is so apparently contradictory of the other three writings, is a matter of minor moment, in view of the light it throws upon the family relationship of the Son of Man.

Josephus, in his parsimonious account of the tragic ending of the greatest of his race, remarks:

"Accordingly . . . it was announced . . . that there was an *end* of him (*telos echon*)." This proclamation was made to the triumphal assemblage at the temple of Jupiter Capitolinus. From these words of Josephus one may judge that this announcement was made to that cosmopolitan throng with the single Greek word," "Te*teles*tai!" "he is finished," or, "it is finished," the very expression which the John 19:30, records as the last word of the Son of Man: "It is finished!" The writer of Revelation 16:17, evidently had the same incident in mind when he wrote: "And there came a great voice out of the temple, from the throne, saying, 'it is done!'"

According to Revelation 11:8-11, the usual Roman custom of exposing the sacrificial body, thus offered to Jupiter Capitolinus, upon the street of stairs, the *Scalae Gemoniae*, before the Mamertine prison for several days was followed also in the case of the execution of Simon Bar Gi'ora after his body had been hurled from the Tarpeian Rock into the "abyss," or quarry, at the foot of the Capitoline Cliff (Rev. 9:1-11) which was the "Hill of Destruction," the *Har Mageddon* of the Apocalypse, a term derived from the Aramaic *gadah*, "cut down," "broke," or "destroyed," and *har*, a "hill" or "mountain."

That the corpse of the valiant King of the Jews was thus exposed for three days (Revelation 11:11) is also borne out in the Gospels, where it is recorded that the sorrowing wife and queen of

the Son of Man (as we shall show later), upon her return to anoint the corpse, found it had been removed from its gruesome position — bringing from her the lamentation: "They have taken away my husband [*gibhora*] and I know not where they have laid him." If we believe the John (20:9) that at that time the companions of the Jesus "as yet knew not the Scripture that he must rise again from the dead"— implying that there was then no such doctrine as there was no such scripture — we must presume that the Romans disposed of the corpse in the customary legal manner.

The Talmud is authority for the tradition that the Jesus, the "crowned" (*Stephanos*), was first stoned and then hanged. To hurl a living victim from a beetling cliff, down upon the rugged rocks and stones, was a common mode of "stoning." The incident of the hanging was, no doubt, introduced from the Gospels.

That the Son of Man constituted the sole sacrifice then offered by the Romans as "a propitiation for the sins [defections and seditions] of the whole world" to the heavenly father (Ju-piter), after which the emperor, Vespasian, built a temple of Peace (Jos. Wars 7, 5:7), and closed the temple of Janus, is proven from Dion Cassius, who says expressly, "with the rest was taken their commander, Simon Bargioras; and this man only was punished with death in the triumphs" (Lib. lxvii, ut sup. Ed. Reimar, tom. ii, p. 1081, B).

From the fact that the names of the two "thieves" given in the Apocrypha (Evang. Nicod. 7:10; Narrat. Joseph. c. 3) as Dimas (Midas) or Wealth, on the right, and Gestas (Latin, *egestas*) or Want, on the left of the defeated insurgent King of the Jews, are allegorical, we must conclude that fancy has been at play in the Gospel stories as well as in tradition concerning those whom John described as "two *other* malefactors." The thieves were, no doubt, introduced into the narrative as usual "in order that the Scripture [Jeremiah 48:27] might be fulfilled."

## X

## THE BODY WHICH WAS BROKEN

"In the creeping progress of humanity the dead have been mocked by every good discovery; there has been nothing so cruel as a healing success, for it has ever been too late by thousands of years."

That the body of the Son of Man was broken, is plainly averred in I Cor. 11:24, where the writer, relating the manner of the institution of the Eucharist, puts these words into the mouth of the Son of Man: "Take, eat: this is my body which was *broken* for you." This is the reading of all the uncial manuscripts. The *breaking* of the bread, according to all the Synoptics and the Pauline writings, was the essential part of the *commemorative* ceremony.

It would appear that the account of the *breaking* of the *body* of the Son of Man has been eliminated from the Synoptic narratives thus rendering nugatory the *act* of *commemoration* by deleting the account of the *fact* to be commemorated. John not only omits the story of the institution of the ceremony *commemorating* the *breaking of the body*, but he distinctly declares the body was *not* broken. He however, breaks the bodies of the "lestai," or insurrectionists of

the Synoptics, who develop into "malefactors" in his Jew-baiting Gospel. He declares the *breaking* of their bones was done in a conventional manner, yet a convention mentioned by no other author among the ancients. This he did, evidently to blot out every trace of identity of the real Son of Man. But he disingenuously remarks: "These things came to pass that the Scripture might be fulfilled, 'A bone of him shall not be broken,'" quoting apparently from the Thirty-fourth Psalm, which says of any righteous man, "He keepeth all his bones; not one of them is broken." But the righteous one meant in this Scripture could not be the Jesus, for, the very next verse says "Yahweh saveth the life of his servants, and none of them that take refuge in Yahweh shall be condemned." The John had forgotten in his zeal the main messianic prophecy, Isaiah 53, in which it is said "the man of sorrows" was "*broken-in-pieces* [*meduka;* LXX: *memalakistai,*— crushed into a jelly] for our iniquities," not merely "*bruised* for our iniquities," as it is generally translated. The reason given by John is, therefore, specious. The real reason he has carefully forborne from revealing.

The execution of the defeated general of the conquered enemy at the close of a triumph was more a religious than a civil or a military act. The conquered king or commander was offered as a sacrifice to Jupiter Capitolinus, Jove, the Jehovah of the Romans. It is a significant fact in

this connection that the Christian Church has always regarded the execution of the Son of Man as a sacrifice to the Heavenly Father (Jupiter, Djovis-pater, or Sky Father), which was indeed consummated upon Calvary, or Golgotha, the Capit-olium, the Tarpeian Rock. In the faith of the faithful this same body is even now daily offered as a sacrifice to the same deity in every Catholic church throughout the world. It is an essential part of the sacrifice that the body in the form of unleavened bread be *broken* upon a rock, which is the necessary part of every altar.

In earlier days not only was the general of the enemy sacrificed, but he was eaten, his flesh and blood were partaken of first by the priest and then by the people, as part of the sacrifice to their god. When man ceased to eat human sacrifice, animals were offered and eaten. In I Corinthians 10 and 11, we find the offering of bread and wine, as the body and blood of the Lord, spoken of as a sacrifice in the accepted sense of that word.

The ancients never offered in sacrifice one of their number. The sacrificial victim was always an enemy. It remained for the writer of the Pauline Epistles to discover that the Son of Man, whom the Romans sacrificed, was actually the very son of the god to whom they made their sacrifice. The sacrifice of a Jew, by Jews, to the god of the Jews,— of a member of the tribe, by the tribe, to the tribal god,— would be utterly

anomalous, and this idea is manifestly not a primary but a secondary development of Christian doctrine. It arose among the Christians of the Uncircumcision when appeal was made to the Gentile, or Roman world, whence it became fashionable and proselytizingly profitable to cast aspersions upon the enemies of the Roman, and to make the despised and defeated Jew the scape-goat of the sins of Rome, a process apparent in the Fourth Gospel and in the Pauline Epistles, so-called.

## XI

## JOSEPH 'ARA MATHIAS AND VERONICA SEE THE BODY

"As it is owned that the whole scheme of Scripture is not yet understood; so if it ever comes to be understood, before the restitution of all things, and without miraculous interpositions, it must be in the same way that natural knowledge is come at — by the continuance and progress of learning and liberty, and by particular persons attending to, comparing and pursuing intimations scattered up and down it; which are overlooked and disregarded by the generality of the world."— Bishop Butler.

Flavius Josephus, in his earlier years, was known by his Aramaic name of Joseph Bar Matthaias, dialectically pronounced Joseph 'ar Mathaias, the " B " in " Bar " being aspirated, that is, practically silenced, and as peoples who trill or thoroughly sound the *r* find it next to impossible to pronounce an *m* immediately after an *r* without interjecting between these liquids a short, indistinct vowel, a correct phonetic rendering of the pronunciation according to Greek literal values would be " Joseph Arimathaias," the name usually rendered in English texts as " Joseph of Arimathea." Indeed in Syriac the word for " son " in such positions was actually written " bara." There is no place called Arima-

thaias, or Arimathea, mentioned by any Hebrew or Gentile writer. It is possible that in this black traitor's heart of Josephus there may have been left a few drops of warm, red Jewish blood, and that he may have been moved by a real feeling for the sad fate of his illustrious but humiliated countryman, whose broken and bleeding body he may have provided with fitting sepulture, as related in the Gospels.

In Rome at that time was also Berenike (pronounced "veraneeka," that is, "Veronica"), the sister of Herod Agrippa II and favorite of Titus, her country's destroyer, whom only political considerations prevented from becoming the Empress of Rome. It is not unlikely there is some truth in the story of the apocryphal Gospel of Nicodemus, and that she, too, moved by pity and patriotic piety, may have dipped her kerchief in the martyr's blood, or, indeed, mercifully spread the cloth as a screen over the mangled features of the fallen Son of Man.

In the Mark account of the execution the saying of a centurion is considered worthy of record. The word used in all the other Gospels for centurion is *hekatontarchos*, but, in the fifteenth chapter of the Mark, we find the Latin word *Kenturion* employed. In other words, the "captain of a hundred" soldiers was among Greek speaking people called by the Greek term, and among Latins by the Latin term. It is natural to conclude that, if the centurion above mentioned

had been stationed in Judea, where Greek was spoken, he would be a "hekatontarchos," while, in Rome, he was called, as Romans called him, a "centurion." Verily, the speech bewrayeth him!

The centurion is quoted, in our English testaments, as saying, "Truly this man was the Son of God." A correct literal rendering of the Greek is, "Truly this man was a son of a god." But the Syriac version uses "Gi'ora" for the word "man," immediately before the word for "son,"—"bara." By reversing this order, a correct translation of the Syriac would quote the centurion as saying, "Truly, this Bar Gi'ora was of God."

In that cryptic document, the Apocalypse of the New Testament, 11:8, there is a reference to "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." There is nothing of record which would, even remotely, connect the names of Sodom and Egypt with Jerusalem; but there was in Rome an Egyptian temple of Isis, where sodomitic rites were offered to the goddess, and it was before the city gate near this temple that Titus and Vespasian were encamped the night before their triumphal entry into the city, as is stated by Josephus (Wars, 7:5, 4). From this it is apparent that the author of the Apocalypse was aware that it was in Rome, not in Jerusalem, that the Son of Man came to his inglorious end.

## XII

## EX UNO PLURES

"History, whether sacred or profane, hides her teaching from those who study her through colored glasses. She only reveals truth to those who look through the cold, clear medium of passionless inquiry, who seek truth without determining first the masquerade in which they will receive it."— S. Baring Gould.

After the execution of the Son of Man in Rome and the dispersion of his people abroad over the Roman Empire, hundreds — even thousands — of miles away from the scenes of his struggles, legend began to grow in the scattered groups of his compatriots who had but little if any communication with one another. These far-scattered groups looked upon their ideal from their own individual view-points, and wrote down in various languages their several impressions of that marvellous man. After a few years none of these groups could recognize their hero in the others' pictures, but saw only a certain resemblance to their own which they accused their distant brethren with copying. Thus these pen portraits have come down to us as pictures of distinct individuals with such varied names as the Jesus, Stephanos, or St. Stephen, Jesus Barabbas, Simon Magus, Menandros, Valentinus, Simon Bar Chochab and

Appollonius of Tyana, while vicissitudes of translation, accidental interpolation, and conflation have added the shadowy reflections that pass as Simon the Cyrenian, Simon Zelotes, Simon the Canaanite, Simon Iscariotes or Sicariotes, Simon the Tanner and Simon the Leper. Thus, by a process akin to that known in biology as "reproduction by fission," a personality breaks up into many copies of itself which gradually become differentiated by accretion and excision into distinct individualities in the popular mind. Not only does one fact diversely recounted take its place in tradition as several facts, but one individual described by different men of differing view points appears as a multiplicity of distinct individuals. Folk lore is filled with many such incidents. The apocryphal gospels furnish many such examples, and the canonical gospels show us several instances of the process of reduplication, of the same character gradually differentiating into separate personalities, just as the Gospels have duplicated episodes until these are repeated as distinct events. Witness the two cleansings of the temple, two miraculous draughts of fishes, two sites for the great sermon, the two miraculous feedings of the thousands, two sites for the ascension, the two demoniacs in the cemetery, two anointings by Mary, two different genealogies, two stories of Judas, and so forth.

The story of the releasing of Barabbas takes its place with these. A close study of the text

will show that " Barabbas " is but another name for the Son of Man. The personality of Barabbas grew out of the indistinct penmanship of a scribe. In Hebrew the *k* and the *b* are very much alike, as there is but a small difference in the formation of the base lines of these letters. With the slightest carelessness in transcribing, the name Borach or Boraka would become Baraba or Barabba, and hence the Greek form Barabbas. Both Barabbas and Bar 'ibhorach were " insurrectionists " and both were " released to the multitude " in the Gospel story. An additional corroboration of this view is the reading of the Sinaitic Syrian manuscript which gives the title " the Jesus " or " the Liberator " to Barabbas also.

It is stated in the Matthew account that this Baraba (Baraka) was a "notable prisoner," who, Mark says, had taken part in " *the* insurrection," although no mention is made anywhere else in the text of any " insurrection."

The Praelatus, before whom the Son of Man was given the form of a Roman trial — the Romans were sticklers for formality — evidently felt it befitting the festive occasion of a Roman Triumph to have his little pleasantry with the ribald Roman mob, and so he inquired of them whether he should turn over to them the Jesus, the Baraka, or the Jesus, " the King of the Jews," that is, the " notable prisoner " as Baraka, the blasphemer against Jupiter under religious condem-

nation, or as the King of the Jews under civil and military sentence.

To treat the prisoner as the King of the Jews, of course, appeals more to the ragamuffins, for as such they could set up for him a mock triumph in humorous contrast with the stately triumph of the Flavians. The ragamuffin section of a parade has, even to this day, lost none of its appeal to the rabble's sense of humor.

So the Baraka, or religious convict, was forgotten for the time in the rollicking mockery of the mob, for the poor, humiliated, broken-hearted King of the Jews.

Similarly the story of Simon the Cyrenian sprang up. The Mark, the oldest extant source of the tradition, is translated as follows in the common version:

"And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to take to his cross." [1]

"Cyrenian" in Hebrew is "*Kurini.*" This is easily mistaken for "*Kirinu*"—"our fortress," a title not unbefitting the brave defender of the Holy City. Attention should again be called to

[1] The phrase, "his cross," as it stands in the common text, refers logically and grammatically to "the Cyrenian's cross." As there is nowhere else any account of a Cyrenian having been condemned at this particular time, the sentence is not comprehensible until we correctly identify "the Cyrenian."

the fact that the *i* and the *u* in Hebrew are similar in form and differ only in length; "passed by" is in Hebrew "*ghbor*," "coming out" is "*ghi'or*"; "country" is "*galil*" which also means "Galilee"; "father" is "*ab*," while "*aib*" is "foeman." With these facts in mind, the verse from Mark might be reconstructed so as to read,—

"And they force Simon Bar Gi'ora, the Galilean [or Zealot], the foeman of Alexander and Rufus, to take to his cross!"

a sad side-commentary on how lowly the mighty one had fallen.

Who were Alexander and Rufus, his foemen? Tiberias Alexander and Terentius Rufus, the two foremost generals under Titus at the siege of Jerusalem. There are no other Alexander and Rufus in all time whose names can be linked together in Jewish history. That a Jewish parent bearing the distinctively Hebrew name of Simon should depart so far from his ancestral customs as to give one of his sons a Greek and the other a Latin name is, certainly, more possible than probable. Men are usually identified through their fathers, but the common version violates all tradition by identifying the father through two sons whose own identities have not been established or have disappeared forever from the pages of human history.

Simon the Zealot, that is, Simon Zelotes, is, in-

deed, none other than Simon the Zealot par excellence, the Master Zealot, whose fiery zeal burned vainly against the Romans. Simon the chief of that band of Zealots, a *Zelotes*, also a *Sicarius* or *Sicariotes*, and who is named *Simon Iskariotes* in the John 6:71; 12:4; 13:2 and 26, in several manuscripts,— Tischendorf has adopted this reading in his authoritative text — was none other than Simon Bar Gi'ora, the Son of Man.

Simon the Tanner is, there is little doubt, another variant. There is no single word in the Hebrew scriptures which is the exact equivalent for the Greek *burseus*, a tanner. But the Hebrew words *bara ghor*, "to make leather," give us fairly good play on the name of the greatest general of the Jews.

Simon the Leper, mentioned in Mark 14:3, appears in the Syriac text as "*Shimon Girwa*," which is about as close as a scribe slightly weak on orthography, would be expected to get to the name *Shimon Giwora* or Gi'ora.

## XIII

## SIMON MAGUS, THE SON OF MAN

The most famous by far of all the duplications of the Son of Man is Simon Magus. Unable to recognize their Lord and Master, the Son of Man, in the Son of Power, when his name was translated into another language, his disciples have turned upon him like soldiers fighting their fellows by mistake. The followers of the apotheosized Bar Gi'ora have attacked him in his foreign or translated name, and have treated him as an outlander and a heretic,— indeed, the master of all heretics.

*Simon Megas* would be the Greek equivalent of *Simon Gi'ora.* Careless orthography coupled with a primitive weakness for the marvellous, easily turned the "*Megas*" into "*Magos,*" which in itself was suggestive of the magic arts. Moreover, the Persian *Magos* is from the same Indo-European root as the Greek *Megas* and the Latin *Magis,* whence comes *Magister,* or *Master,* "the greater one," the equivalent of the Hebrew "*Rabbi.*"

The religious system of Simon Magus was, apparently, the first attempt at the apotheosis of Simon Bar Gi'ora, the national hero of the Jews. Paul, the reputed author of the Epistles bearing

his name in the New Testament, has the further repute of being the author of the Simonian system — at least, tradition so accuses him. Granting the truth of this, it would appear to be Paul's first attempt to found a religious system on the person of the great Jewish hero. What the doctrines of Simon, the Magus, really were, if he really had been a maker of doctrines, it is difficult at this distance of time to say, from the mass of vituperation heaped upon him by the early Christian Fathers who, unable to see in their own religion the second edition of Simonism, regarded Simon as a counterfeit of the original Son of Man. Many of the doctrines ascribed to Simon are those commonly considered Christian. His followers believed him to be the Messiah, in short, the Deity himself who had come in human form upon the earth. They taught a trinitarian doctrine, though it would appear that it was the result of a synthesis. Simon was worshipped first in Samaria as the Son, in Judea as the Father, and among the Greek-speaking world, as the Holy Spirit. Hippolytus gives us a condensation of the Simonian teachings. That Church Father, writing in the third century, says, in his "Refutation of All Heresies":

"Simon [*Magus*] affirmed himself to be the Power [*Gi'ora*] above all things." "Now Simon, . . . paraphrasing the law of Moses, . . . asserts that God is a 'burning and consuming fire'" [*Ish.* The same Hebrew letters mean also "Man," that is,

"*Gi'ora,*" in Aramaic.] And Simon denominates the originating principle of the universe as an indefinite Power [*Gi'ora*], expressing himself thus: 'This is a treatise of a revelation of the vocal Sound [*Shimeon,* hearing] and the name [*Shem*] by means of intellectual apprehension and of the *great* indefinite Power [*Gi'ora*], wherefore it will be *sealed and kept secret.* The Word of the Lord Abideth forever. The word of the Lord is a Logos.'"

St. Jerome quotes Simon as saying: "I am the Word of God" ("*Ego sum sermo Dei*").

Now this indefinite Power, Gi'ora, which is *Fire, sent forth* by *two and two* (See Mark 6:7) *Twelve Emanations* divided into *three* two-fold sets of twos, or four trinities, as follows:

| | | |
|---|---|---|
| 1. | Perception (*Ha raah*) | Enlightment. (*'orah*) |
| | Heaven (*Shimain*) | Earth (*Orah*) |
| 2. | Vocal Sound (*Shimeon*) | Name (*Shem*) |
| | Sun (*Shmsh*) | Moon (*Iorah*) |
| 3. | Ratiocination (*Heshw*) | Reflection (*Ha Shu*) |
| | Air (*Ha Roah*—"Air in motion.") | Water (*Iorah*—"Water in motion.") |

Set within parentheses above are the Semitic equivalents for each of the Twelve Emanations to

show more clearly the crypticism of the system, each word being a partial homophone of *Simon* (*Shimon*) or *Gi'ora* (with the initial *G* aspirated, or silenced, as, doubtless was usual), or of *Ha Ieshua*, " the Jesus," or " the Liberator."

While these Twelve Emanations may have been satisfactory to Greek minds steeped in Platonic Ideas and Archetypes, they were less palatable to the practical Jews, who demanded something more tactile, something that could be seen and touched; so the second edition of the system not merely personified these ideas, but actually incarnated them, and the Twelve Emanations (Latin *Emanare*, to give out from) that were *sent* out *from* the great Power (Gi'ora), reappeared as Twelve Apostles (Greek, *Apo-stellein*, to send forth) of flesh and blood, *sent out* from the same power.

It is significant that the four lists of the Apostles given in the New Testament have only a trifle more agreement than the two tables of genealogies of the Liberator. Most of the Apostles are mentioned but once and are never heard of again outside of the writings of the Fathers of the Church of the first three Christian centuries.

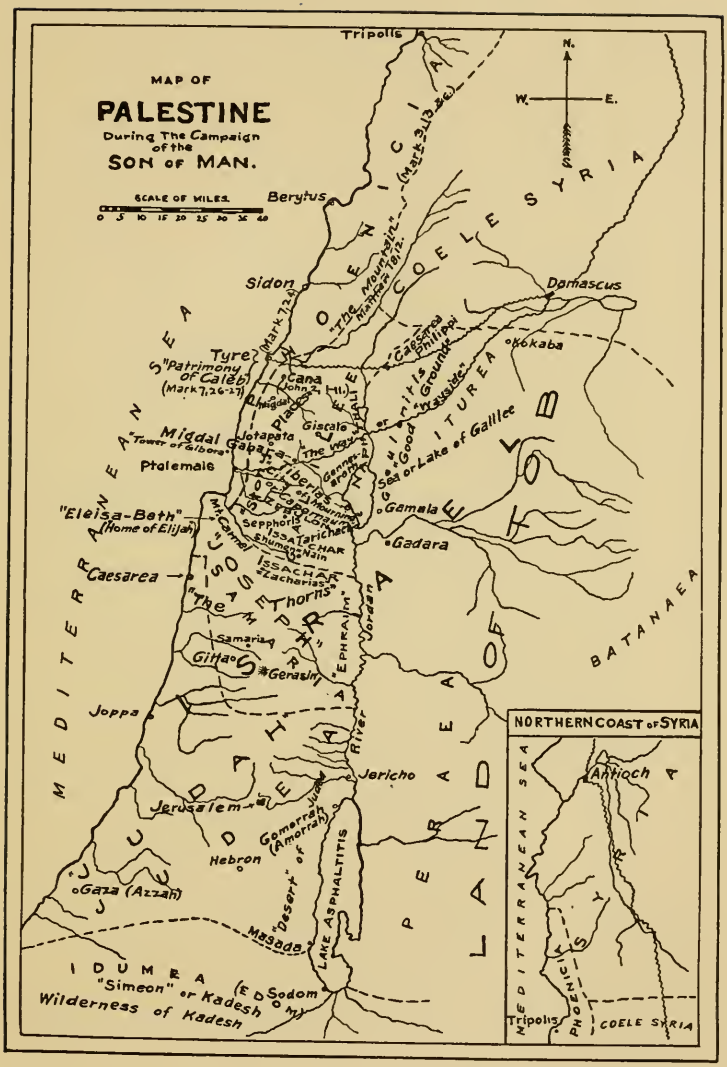
A Simonian called Valentinus (from *Valeo*, to have Power,— Gi'ora) is credited with giving a slightly changed list of the principal Roots of Simon, namely the Mind, the Word, the Truth, the Life, the Man and the Church. It requires

no deep investigation to find these roots reflected in the authorized Gospels of Christianity in such sayings as "I am the Way, the Truth and the Life."

The Ante-Nicene Fathers are filled with tales of miracles wrought by this Simon, of the sick whom he healed, the dead he brought to life. Even more wonderful are the deeds he wrought than any recorded in the canonical Gospels of the Church.

Simon, some of the Fathers say, could change himself into the likeness of any one; he could appear wherever he pleased; like the post-resurrection Jesus, he could walk, not merely on water, but on air. He could make a sickle reap without touching it, in the manner of Rev. 14:16. He could not merely wither trees with a curse, but could make them spring up suddenly out of the ground. He could, with impunity *fling himself down high precipices.* He could walk through the streets with a body-guard of ghosts. In all of these miracles the Fathers had as much faith as in those recorded in the Gospels.

Simon Magus is said to have been a native of Samaria, born in Gitta about the beginning of the Christian era, and this fact may throw some light on the identity of the Good Samaritan. Incidentally, it may be said, in reference to the person rescued by this "*man* of Samaria," as the Syriac text has it, that he fell not among "thieves" but amid "*lestai,*" the very word that Josephus used


MAP OF
PALESTINE
During The Campaign of the
SON OF MAN.
SCALE OF MILES
0 5 10 15 20 25 30 35 40
N.
W.
E.
S.
Tripolis
Berytus
Sidon
Tyre
"Patrimony of Caleb"
(Mark 7,26-27)
Cana
(John 2, 1-11)
Magdala
Giscala
Jotapata
Gabara
Tiberias
Sepphoris
Tarichaea
Nain
Caesarea
"The Thorns"
Samaria
Gitta
Gerasini
Joppa
Jerusalem
Hebron
Gaza (Azzah)
Masada
Jericho
Gamala
Gadara
Kokaba
Damascus
Caesarea Philippi
"Good Ground"
"Wayside"
Sea or Lake of Galilee
"The Mountains of Naphtali"
(Mark 3,13-36)
Ptolemais
"Eleisa-Beth"
(Home of Elijah)
Mt. Carmel
Shunem
Zacharias
Gomorrah (Amorrah)
"Desert of Judea"
LAKE ASPHALTITIS
Sodom
"Simeon" or Kadesh
Wilderness of Kadesh
IDUMEA (EDOM)
MEDITERRANEAN SEA
COELE SYRIA
PHOENICIA
ITUREA
BATANAEA
PERAEA
LAND OF GILEAD
JORDAN
EPHRAIM
JUDEA
SAMARIA
ISSACHAR
ZEBULUN
NAPHTALI
GALILEE
NORTHERN COAST OF SYRIA
Antioch
Tripolis
COELE SYRIA

for the Jewish insurrectionists. Had it meant "thieves" instead of undisciplined Jewish soldiers hostile to Rome, the Syriac would not have used, as it does, the Greek word "lestai" thereby accepting the term in its technical sense, but, instead, it would have employed the Semitic word for "thieves." The price this "*Gi'ora* of Samaria" gave the innkeeper, two denarii, was the regular daily wage of a soldier.

There are two versions, in the hostile writings of the fathers, of the end that befell Simon. One, through which shines the real historical account of the death of Simon Bar Gi'ora, tells of his ascension into the air upon a cloud, the usual vehicle of ascension in legends made at a time when clouds were thought to be composed of sterner stuff than we now know them to contain. Outdoing the Apostles by his Mighty Works, even as Pharaoh's magicians surpassed Moses and Aaron — for none of them save Paul had ever ascended into the empyrean — Simon was gliding over Rome when Peter prayed against him, exorcised the spirit *ex machina* from his Elijah-like chariot, and Simon fell to the ground *in the Roman forum, breaking* his thighs. Another reflection of the fate of Simon Bar Gi'ora is the statement of Arnobius that a favorite feat of Simon Magus was to fling himself down from the gable of a lofty building. It does not require very keen penetration to see herein an elaborated story of the flight of Simon Bar Gi'ora as he was hurled from

the Tarpeian Rock beside the *Roman Forum.*

The Talmud, in the *Toledoth Jeschu,* contains a peculiar version of the episode of the magical flight of Simon Magus and his fall at the prayer of the Peter. The notable features of the Talmud account are the names of the persons in the story. Simon Magus it calls *Jeschu,* and the Peter it names *Iehudah,* or Judas, two facts which will be found proven herein. But the matter of the real identification of the persons of this ancient tradition is about the only valuable point the Talmud story contains.

Another ancient legend runs that Simon declared, if buried, he would rise again in three days; that he was buried, and he is still fast asleep in the pulseless heart of the hills. As all pro-Simonian literature has been destroyed by the orthodox, it is more than likely if some of it had by any chance escaped, it would be found to contain ample evidence establishing not only Simon's resurrection, but his ascension bodily beyond the loftiest heights the most substantial cloud could carry him, through the regions of absolute zero and airless vacua to his celestial home, though, even at this writing and at this distance of time, he would have scarcely begun his inter-stellar journey to his glorious goal.

It is related in the writings attributed to "Justin Martyr" and adressed to the emperor Antoninus Pius that Simon "was considered a god in your imperial city of Rome, and he was

honored by you with a statue as a god on the Island of the Tiber, between the two bridges, which had the superscription in Latin, '*Simoni Deo Sancto*,' (To the Holy God Simon)."

More recent writers have sought to discredit this statement. They are convinced that the statue which he saw was one erected to Semo Sancus, and inscribed "*Semoni Sanco Deo*" the Sabine deity who presided over judicial tribunals, the guardian god of the true witnesses, the *Zeus Pistos*, according to Dionysius of Halicarnassus.

Justin Martyr, who is said to have been a highly educated man, a teacher of philosophy; successively a Stoic, a Peripatetic, a Pythagorean, a Platonist; a man of the Latin race, though born, like Simon, in Samaria; a controversialist who disputed with the Latin philosopher Crescens — it is not probable, hardly, indeed, possible,— that he would know so little Latin as to mistake the words of an inscription to the Sabine god Semo Sancus for a dedication to Simon, the "Son of Power," or "Son of Man." It is very unlikely that a philosopher whose boast is exactness in statements of facts, should, by his carelessness in such important matters, make himself ridiculous in the eyes of one whom he had so earnestly endeavored to persuade by cogent reasoning in doctrinal matters, and whose favorable opinion he sought to win, a Roman who could as readily read the simple Latin inscription as could Justin the Witness, himself. The only other

hypothesis consistent with the facts is that Justin knew the real meaning of the inscription and deliberately perpetrated a pious fraud, which is untenable from the Christian point of view.

## XIV

## MAGUS AND THE MAGD-HELENE

"The only way of satisfactorily establishing the truth of any alleged fact is by showing it to be in harmony with all admitted facts."— FURNESS.

Irenaeus says of Simon Magus: "This man was glorified by many as God; he taught that it was he who appeared in Judea as the Son, in Samaria as the Father, and to the Gentiles as the Holy Ghost. He represented himself as being the highest of all Powers [*Gi'orim*], that is, the Being who is father of all.

"Having redeemed from slavery at Tyre a certain woman named Helene, he was in the habit of taking her around with him, declaring she was the first Concept (*ennoia*) of his mind, the *Mother* of all by whom in the beginning he conceived in his mind the formation of angels and archangels."

The Semitic for Mind, or the faculty of perception, is "*Ha Raah*," from which is derived the equivalent for the Greek "*ennoia*," "*Mareah*," the passive form of the root, which would be rendered into Greek phonetics as "*Maria*," for which in English we have "Mary."

According to Hippolytus there was in Rome an image of Simon fashioned as Jove, and one of

Helene, as Minerva, and many revered these statues very much: the one they called "Our Lord" and the other "Our Lady." Minerva, whom the Greeks styled the "Parthenos," or the "Virgin," and in whose honor the Parthenon was built, was the guardian goddess of the Homeric Helene of Troy.

Simon is said to have represented this Helene of Tyre to be the very Helene of Troy. It is said that Simon redeemed her from an impure life in Tyre, which is, perhaps, no more than saying he found her a priestess of some Tyrian cult; for, to the Jews, all forms of worship save the worship of Yahweh, were deemed forms of impurity. The charge in the Gospels that the Magd-Helene was an impure woman sprang, doubtless, from the same Semitic confusion of ritualistic with moral cleanliness. It is highly inconceivable that a woman of such moral sweetness, gentleness, depths of devotion and purity of affection could have evolved from a creature of coarseness, grossness and bestiality.

Simon is said to have called Helene the "lost sheep." In John 10, we find the Jesus referring to himself as the "Good Shepherd (*Roah Chased*, a good play on *Roah Cadesh*—"Holy Spirit") who giveth his life for his sheep;" and in Matthew 18, "he leaveth the ninety and nine," and "goeth *into the mountains* and seeketh" the "lost sheep."

In Mark 7, where the expression "the lost sheep" evidently has been deleted (compare Mat-

thew 15:21-28 with Mark 7:24-30), the scene is laid in Tyre, the city in which Simon met Helene. The Mark there says, according to the authorized version, "and arising [*anastas*, Heb. *Ghorah*, that is, Gi'ora] retired to the outskirts of Tyre" where he "entered an house and would have no man know it; but he could not be hid." The Greek text reads "entered *the* house," and this may mean "entered the temple," for in Semitic "*bayith*" is a term for both "house" and "temple." Continuing, the common text reads, "for a certain woman whose daughter had an unclean spirit, came and fell at his feet. The woman was a Greek [*Hellenis*] a Syro-Phœnician." The Syriac text has, for "little daughter," *bartha*, which is easily confounded with the Semitic *barah*, "beloved," from which root *bartha* is most probably derived. Without doing any violence to the text, we may obtain the translation: "for a woman, his beloved, who had an unclean spirit, came and fell at his feet. The woman (or his 'wife') was Helene of the purple robe." "Helene of the flowing robe of purple," is a favorite phrase of Homer.

When requested to cast out the evil spirit the Jesus is said to have declared "It is not meet to take the bread of the Children and to cast it to Dogs" (Calebim). This was, perhaps, intended as a play upon the word "*Calebim*," for the Tyrians were, according to Jewish story, descendants of Caleb, one of the spies, whose dominions

extended into Ancient Asher. The LXX actually translates the name *Caleb* (I Sam. 25:3), as *Kunikos* or "dog-like."[1] Moreover, the Greek text of the Gospel, gives the diminutive form *kunariois*. This is also a form of the very word which the Homeric Helene, in deep humiliation, applies to herself (Iliad 6:344 and 356), although the translators, with one accord, omit the word in their translations.

In Matthew 15, we have the same incident as that recorded in Mark 7. Matthew declares she was a "woman of Canaan." This is evidently a copyist's error for a woman of "Cana;" for, at the period of the occurrence "Canaan" was as archaic a term as "Gaul" is today.

Bunson thinks the declaration attributed to Simon that he was first announced in Samaria as the Son of God, is an allusion to the conversation with the Woman of Samaria (John 4). She, too, suffers in reputation from a slur similar to that cast at the gentle Magdalene.

It is the common custom to derive the name of Magdalene from Magdala, a supposed city of Galilee, a place nowhere mentioned in all Jewish literature, and apparently invented to give a folk etymology to the word Magdalene. It is true

[1] A parallel instance of *translating* a name from one language into another is that of the Median woman *Sparko,* who reared Cyrus the elder. Her name which also means "dog" was *translated* into Greek as *Kuno* and then transliterated into Latin as *Cyno.*

Magdala is given in the Authorized Version of Matthew 15:39, but the Revised Version gives "Magadan" and this is likewise the almost unanimous voice of the editors of all the other renditions uninfluenced by the English Authorized text.

The correct etymology of "Magdalene" appears to be "*Magad*," or "*Magd*-Helene,"—"glorious Helene," apparently a Semitic translation of the "*Argeia Helene*," which Homer uses with a consciousness of the two-fold meaning of "Argos," namely, "bright" and "Greece," and which Pope and other translators have rendered both as "bright Helen" and "Argive Helen."

The Grecian Helene had two brothers, as is generally known, Castor and Pollux,—

"Helenae fratres, lucida sidera,"

as Horace says, "brothers of Helen, bright stars." They were otherwise called the "*Dioskouroi*,"—"sons of god," who were placed by their heavenly parent, Jove, among the stars, as the constellation Gemini, and were known to the Greeks as *theoi soteroi*, or "*savior gods*." It was under the sign of these patron gods of mariners, the Acts say, Paul sailed from Malta to Rome.

The Magd-Helene possesses all the distinguishing traits of character of the other Helenes, who, like the glorious Helene of the Grecian epic, had "suffered much because she had loved much."

The Simon Magus legend gives us, perhaps, the first effort to apotheosize Simon Bar Gi'ora, the hapless hero of the Jewish war. But a Samaritan Savior, even though he bore the glorious name of Simon, was *persona non grata* to the sons of the Maccabees, who, likewise, had no taste for the subtleties of Greek philosophical speculation. The legend was recast by its creator, and when it appeared again in its revised edition, it was utterly unrecognizable. The proper name, Simon Bar Gi'ora, having passed by translation into Greek as Simon Magos, disappeared altogether, and the titles "the Liberator" and the "Anointed Liberator" took the place of the real name. Gradually the title integrated into a proper name once more. The article "the" before the words "*christos*" and "*Iesous*," "anointed" and "liberator," disappeared in the Epistles, and the new proper noun, "*Christos Iesous*" came into being out of the mere adjective and the common noun which meant "Anointed Liberator." The clever redactor took pains in his second edition to conciliate both Judea and Galilee by making the one the Liberator's birthplace and the other his ancestral home. A better reason for calling him a Galilean was that he was a *Zelotes*, that is, a follower of Judas, the Galilean. In the new redaction, Greek speculation was largely suppressed, and the original note book that formed the basis of Mark appeared.

## XV

## SIMON AS THE CROWNED KING

Simon Magus was but one reflection of the visage of the Son of Man in the glass of time. The Acts of the Apostles, which gives us a glimpse of Simon as Magus, the mystical philosopher, also shows us his portrait as the "crowned one," *stephanos.*

There has been a world of controversy over the word *Nazaraios,* translated "of Nazareth" and "the Nazarene." The later writers of the birth stories and subsequent pious interpolators seek to derive the term from the name of a mythical "city called Nazareth," "Nazaret," or "Nazara." No such place, however, is mentioned in the Old Testament, or by Josephus, Philo, or any other Jewish author whose writings antedate those of the New Testament.

The fact that there is a place in Palestine which today is called *En Nasireh* proves nothing beyond the business instinct of the Arabs in the vicinity, for this clever people would have no difficulty in finding any town a visitor might name provided the financial interests of the natives could be materially advanced by such a discovery.

The writer of the Luke says the parents of the Son of Man resided at a "city called Nazaret," from whence they went to Bethlehem ("Seat-of-War"), where the child was born. The Matthew says they went to reside in Nazaret *after* the child was born, "that it might be fulfilled which was spoken of the prophets, He shall be called a *Nazoraios.*" Cross-references in vernacular versions direct the reader for this prophecy to Isaiah 11:1, which reads, "And there came forth a rod from the stem of Jesse [*Jeshai*] and a Branch [*Netser*] shall grow from his roots." This seems rather too infirm a foundation on which to erect a city called Nazaret or anything else. His real name might just as readily and plausibly be conjectured from another of the cross-references to this passage, namely, Zech. 3:8, "Behold . . . the Branch [in this instance *tSimoh*];" and also Zech. 6:12, "Behold the Man whose name is the Branch," or literally to follow the order of the Hebrew text, "Behold the Man [*Ish* (i. e. *Gibhora*)], Branch [*tSimoh*] name-his [*Shimo*]." One might suspect that the writer of the John 19:5, had this prophecy in mind and that he penned that passage "that it might be fulfilled which was spoken of the prophets," and that his name might be revealed.

The fact that in the Mark, 6:3, the Son of Man is called a "carpenter" (from *nasar*, "to saw"); that in Josephus' Wars, IV, 9:11, it is said the people called him *Soter* and *Kedemon*,

that is *Jeshua* [Jesus] and *Natsir*, or "Savior and Preserver," and that he is variously styled in the Gospels *Nazoraios*, *Nazaraios* and *Nasaraios*, points directly to the truth that there was applied to him *some one title* which has been variously understood by an Aramaic-speaking people as *nasar*, *nazar*, *natsar* and *nazir* ("carpenter," "nazirite," "preserver," and "crowned" one), and in various other significations according to the prejudices and proclivities of the speaker using the term. That the meaning originally intended was the "crowned" king appears to be correct. According to the John 19:19, the inscription on the cross was *Iesous ho Nazoraios ho Basileus ton Ioudaion*, "the nazarios king of the Jews," that is, "the crowned king of the Jews." *Nazir* is the word for "crown" to be found in eleven places in the Old Testament.

This is the word which is used in the "prophecy" evidently referred to by the Matthew, namely, Judges 13:5, "the child shall be a Nazarite [*Nazir*] to God." The word for "Nazarite" and for "crown" are the same, because they refer to the object that covers the head of the devotee and the prince, namely the unshorn locks of the one and the crown of the other which separate (*nazar*) them from the common people. That it is not the devotee but the prince who is meant here is evident from the fact that the devotee takes a vow to touch neither wine nor dead bodies, and the Son of Man, whether seen through

the pages of the Gospels or of Josephus, was not a nazarite in that sense of the term.

*Nazir* corresponded with the Greek word *Stephanos*. *Stephanos*, which is the usual word throughout the New Testament for the common noun "crown," is found as a proper name in the Acts. The name appears in English Versions as Stephen, the so-called "first-martyr" of the Church, whose feast day is celebrated on December 26th, the day after Christmas. "With the exception of the narrative in the Acts," says Castles in his "Supernatural Religion," "there is no evidence that such a person as Stephen ever existed. . . . Stephen is not mentioned by the Apostle Paul," although, according to the Acts, that person was present at the "stoning of Stephen," and had a guilty knowledge of the deed.

"Many details of the trial and death of Stephen," says Castles, "are based on the accounts in the Gospels of the trial and death of [the] Jesus. The irritated adversaries of Stephen stir up the people, and the elders and the Scribes come upon him and lead him to the Council, accuse him of speaking against the temple and the law. The false witnesses who were set up against [the] Jesus with similar testimony, according to the first two Synoptics, are strangely omitted by the third. The reproduction of this trial has much that is suggestive. The high

priest asks: 'Are these things so?' Stephen, at the close of his speech, exclaims: 'I see the heavens opened, and the Son of Man standing on the right hand of God.' [The] Jesus says, 'Henceforth shall the Son of Man be seated on the right hand of the power of God.' Whilst he is being stoned, Stephen prays, saying, 'Lord Jesus, receive my spirit;' and, similarly, [the] Jesus on the cross cries, with a loud voice, 'Father, into thy hands I commend my spirit,' and having said this he expired. Stephen, as he is about to die, cries, with a loud voice, 'Lord, lay not this sin to their charge,' and when he said this he fell asleep; and [the] Jesus said, 'Father, forgive them for they know not what they do.' These two sayings of [the] Jesus are not given anywhere but in the third Synoptic; and their imitation by Stephen in another work of the same Evangelist is a peculiarity which deserves attention."

The story of the execution of Stephen as related in the Acts is plainly a reproduction of the Gospel account of the execution of *ho stephanos*, the crowned king of the Jews, that is to say, the Son of Man. The legend therein contained that he was stoned to death is corroborative of the story in the Talmud that the Jesus was first stoned and then hanged on a cross, and it also adds further elucidation to the historical fact that the Son of Man was actually stoned to death by be-

ing hurled from the Capitoline Rock upon the stony ground below. It incidentally helps us to understand the word Nazaraios, which has been a puzzle to expositors and philologists for many centuries.

## XVI

## "THOU ART A SAMARITAN"

"When the historical truth in regard to Jesus shall be made clear, an end will come to the theological speculations and to the theories of Supernaturalism, which so confuse the thoughts of men, and are so fruitful of doubt and denial."— FURNESS.

Regarding the birthplace of "St. Stephen," "Simon the Cyrenian," "Simon the Zealot," "Simon the Tanner," "Simon the Leper," or "Simon Iscariot," there is no record; but "Simon Magus," "Menandros" and "Valentinus" were, legend says, all like the "Good Samaritan," natives of Samaria, for the very good reason that all these are but various names for one individual.

While the first draft of the Simon Magus story must have been written in Greek, it is more than problematical that the Ur-Mark was written in Semitic.

The alteration of a single initial letter, the changing of *d* into *s* in the existing Syriac text of Matthew 1:16, would make the verse read as follows:

"And Jacob begat Joseph Gi'ora, of Samaria, by whom was begotten the Jesus who is called the Anointed."

The phrase usually translated "Joseph, husband of Mary," is in Syriac "Joseph Gi'ora damaria." The *d* in Syriac is almost circular while the *s* is formed by a small circle tangential with a larger one; but changing time or careless copyists could easily alter the letter to a *d*.

In the genealogical table in the Syriac of Luke 3:23, the lengthening of a single line, the prolongation of an *l* below the base makes of it a *g*, and running the letters together, as is done in old manuscripts, gives us this reading: "*Joseph Barh Gibarh*," instead of "*Joseph Bar hli barh*."

The introduction of Gabriel into the account of the Annunciation in the first chapter of the Luke, was due, perhaps, to a desire to explain the name Bar Gibhora, or, Bar Gi'ora. Gabriel, in Semitic, *Gbhri-el*, is from the root "*Gbhr*," which means "Man" or "Power" as stated before.

*Gabriel* is literally either "Man of God"— the Hebrew "Men of God" were prophets — or, "Power of God," which was one of the titles that, it is said, Simon Magus applied to himself.

The legend of the Magi (in Greek *Magoi*, from the singular, *Magos*) in the second chapter of the Matthew appears to have been inserted there for the purpose of accounting for the name Magos in the Simon Magos story, of which it, probably, formed a part, for no critics today will insist that the birth legends of the Matthew and of the Luke comprised an integral portion of either Gospel.

In the Luke account we read, "And in the sixth

month the angel "Gabriel was sent from God . . . to a virgin . . . and the virgin's name Maria."

In Semitic the last two words are *Shem Maria.* In ancient manuscripts, which knew no spacing between words and no capital letters, the expression *Shemaria*, or, Samaria, the motherland of the "woman of Samaria," and the legendary home of Simon Magus. It is also significant that "Maria" is not a Hebrew name for a woman, and is not the equivalent for Miriam, of the Exodus.

Neither is Elizabeth a Hebrew personal name, for it is nowhere found in any Hebrew literature. "*Eleisabet*" is the spelling in Dr. Nestle's latest revised Greek text. "*Eleia*" is the orthography of the same text for the Greek form of Elias, otherwise Elijah; and "*Eleisa-bet*" has more of a topographical than a personal sense, referring to the ancestral home (*beth*) of Elias, namely, Samaria, which was the birthplace also of Simon Magus. The Luke Gospel has two stories intended to account for the origin of the Son of Man, just as Genesis has two accounts of the origin of Man, but an early editor had the cleverness to give the extra one to the legendary John ("gift of God") the Baptist. *Gabriel,* the "Power of God," or "Man of God" (which latter is another meaning of "*Zacharias*" the reputed father of the Baptist) makes the announcement in both cases. In the Baptist legend we read that John is to go forth "in the spirit

and power of Elias." The first phrase in Semitic gives us "*Ba-roah*," or *Baroch*, and the second "power of Elias" is "*Gbr-El-jhu*," the elements of "*Gabri-el*,"— a Jewish "*jeu de mots*" with which their literature is filled.

Another play on words is furnished in the John 3:30, in the puzzling sentence, "He must increase [*ioroqh* or *iorach*] and I decrease [*Gora*]." This seems like a cryptic attempt at an equation, an effort to disclose the identity of the two representations in a single individual, of *the* Jesus and *the* John the Baptist,— one the son of *Gibhora*, or Man, and the other the son of *Zachar*, also man (male).

Luke 1:39, says John the Baptist was born in a "city of Judah." This is clearly a mistake for that would make Jerusalem his birthplace. *Judah* is written for *Jutah*, or, as it appears in unpointed Hebrew, *It-h*, that is, *Yitah*, or *Yitta*, in which form one can readily see *Gitta*, which modern Greeks even pronounce "Yitta." Gitta was the birthplace of Simon Magus, and is situated near the foot of Mount Gerizim.

In "*Zacharaias*" we have another topographical turn which may be resolved to *Issachar*, one of the indefinite portions of Samaria.

The reference in the other legend to Joseph is also topographical, for to Joseph was ascribed the entire country of Samaria, with which "Joseph" is territorially synonymous as is "Judah" with Judea, and "Simeon" with

Idumea. The Son of Man was a son of "Joseph," the eponymic name of Samaria.

Josephus says that Simon Bar Gi'ora, the Son of Man, was a "*Gerasenos genos*," which Whiston translates, "a native of Gerasa," although it is quite probable the word in the text intended for "*Gerezeinos*," is from the Hebrew Gerizim, Syriac Gerezin, in Samaria. Orthography is unsettled in regard to this word. Gerezim appears as also *Garizein* in Josephus; *Garazin* in four places in the Septuagint. We find the word *Gergesaioi* in the Septuagint (Joshua 9:1, where it translates *Grezim* of the corresponding Hebrew text), which refers to this place in Samaria,— the second *g* being aspirated, or silenced, like our own aspirated *g* in such words as "night." From this it would appear that Simon Bar Gi'ora was a Samaritan, a native of the country in the vicinity of Mt. Gerizim, the Holy Mount of Samaria; where, according to the Samaritan Pentateuch, Deuteronomy 27:4 and 5, Moses commanded that the Temple of Yahweh should be erected.

It was adjacent to Mt. Gerizim he talked with the Woman of Samaria, for she said, "Our fathers worshipped on *this* mountain." The Vulgate gives the place the cryptic name of Sichar (from *Sicarius*). He spent but two days there then "for," as the John relates, "the Jesus himself testified that a prophet hath no honor in *his own country*."— John 4, 44.

We read in the John Gospel (8:48), "Then

the Jews answered and said to him, 'say we not well that thou art a Samaritan and hast a demon?'" In reply the Son of Man denied that he had a demon, but he did not deny that he was a Samaritan.[1]

[1] There is a parallel to this circumlocution in the John, 1:49, 51, where the Nathanael of Cana addresses the Jesus as "Son of God" and "King of Israel," and to which the Jesus replies as the "Son of Man," making no denial of his kingship.

## XVII

## BEHOLD THE HANDMAID OF THE LORD

Though we know that the Son of Man was a son of Joseph in the eponymic sense of the term, we have no more definite knowledge and only a confused idea of his maternal ancestry.

The Hebrew word for "mother" is spelled, *Aleph-Mem*, and for "handmaid" or "female slave" is *Aleph-Mem-He*. It is easily apparent how the one word passed for the other in the first condensed form of the Gospel story and how the stronger human appeal of the idea of "mother" prevailed over that of "handmaid," or even "wife." It should also be noted here that the "glorious Helene," the handmaid of Simon (Magus) was called in his system "Mother of All." In Luke 1:38, we find Mary whom the Gospels call the mother, when speaking to Gabri-el (that is the Gibor-El) calls herself "the *handmaid* of the Lord [*Gibhora*]." In the account of the wedding of Cana, close inspection of the present text will reveal both terms, "mother" and "wife" applied to the same woman. The text so brutally rendered in the Authorized Version, "What have I to do with thee, woman?"

loses its boorishness when it is correctly translated "What is mine? It is thine also, my wife [*gunai*]." The Greek *gune*, like the French *femme* and the German *Frau*, in such a context means only one thing. Had the speaker intended to express the sense of "mother" he would have used that word (*Meter*) and would not have run the risk of being misunderstood by the guests as calling his mother "wife."

In connection herewith it may be well to mention the fact that there was no Cana, of Galilee, unless the boundary of Galilee be considered as extended, as some maps actually show it, so far to the northwest as to include the Cana not far from Tyre, the city in which Simon (Magus) met the fair Helene, whom he probably wedded at Cana. It is from *Cana*, perhaps, we have the adjective "*Canaanitish*" in the New Testament, for the term "*Canaan*" as applied to a country was as archaic and antiquated in New Testament times as *Caledonia*, *Gallia* or *Helvetia* would be today, for Scotland, France and Switzerland, respectively.

Simon's (Bar Gi'ora's) deep affection for his wife is commented upon by Josephus in Wars IV, 9:8: "The success of Simon," says his enemy Josephus, "excited the adherents of John afresh, and though they were afraid to fight him openly in a fair battle, they lay ambushes in the passes and seized upon his wife [*gune*], with a considerable number of her attendants, whereupon they re-

turned to the city rejoicing as much as if they had caught Simon himself, and were in momentary expectation that he would lay down his arms and beg them give back his wife. But, instead, he stormed at them for seizing his beloved wife. He came to the wall of Jerusalem and raged like a wounded tiger. . . . He swore by the God of the universe that, unless they would give him up his wife, he would tear down the wall. . . . These threats so terrified the adherents of John that they restored his wife to him and he became somewhat calmer."

Unfortunately the text of Josephus as it now stands fails to give us the name of Simon's wife.

In the John Gospel (20:13), we find the Jesus using the word *gune* when speaking to the Marea, the Magd-Helene: "Wife; why weepest thou?" It is true the words are used in a post-resurrection incident, yet the fact remains that the original redactor of the story was aware of the relationship represented by that affectionate term.

The same term is attributed to him in the Matthew Gospel (15:28), in addressing the Woman of Canaan, or Cana, referred to above.

In the Acts (8:9-10), reference is made to a certain Simon, who, in Samaria, gave himself out to be "The Great 'Power of God'" (*Gabri-El*), who offered money to the Apostles to be given faculties to confer the Holy Ghost. This is plainly an effort on the part of the writer to mark the Simonian doctrine as a plagiarism of the

Christian. As many, including Renan, have shown the unreliability of the writer of the Acts, of his confusion of chronology in making Theudas precede instead of follow Judas the Galilean, and of his confounding the death of Agrippa with the death of his grandfather, Herod the Great, no greater credence need be bestowed upon this Simon incident.

While the word *Magos* does not appear in the story in the Acts, it is evident that the writer meant Simon Magus from his use of the term Great (*Gibor*) Power (*Gi'ora*) and by the use of the word *mageia* which is rendered " sorceries." In the English Authorized Version the word *magos* is translated " sorcerer," when reference is made to one Elumas (the name " Samuel " reversed) a hostile personage, though it is rendered " wise man " when it applies to friends of the faith, as in Matthew 2:1.

In the philosophical system of Simon Magus, the originating principle of the Universe, the Great Indefinite Power, is fire. A Magos was a priest of the oriental fire-worshippers, and the word for fire-worshipper is *Gheber*, perhaps akin to *Gbr*, the root of *Gabriel* and *Gibhora*, or *Gi'ora*, of *Bar Gi'ora*, the Son of Man. In Hebrew also the word *Ish* means both " man " and " fire." Several texts in the New Testament refer to a ritualistic use of fire, not now easily understood, because they are cryptic. In the Matthew 3:11, we read " He that cometh after me

is mightier [*Gibhora*] than I. . . . He shall baptize [overwhelm] you . . . the Roah Kadesh . . . with fire." Luke 3:16, reads, "John answered, saying to them all: 'I indeed baptize [overwhelm] you with water but one mightier [*Gibhora*] than I cometh . . . he shall baptize [overwhelm] you with the Roah Kadesh and with fire.'" Mark 9:49, contains the seemingly obscure passage: "For every one shall be salted with fire and every sacrifice shall be salted with salt." Acts 2:3-4, declares: "And there appeared unto them cloven tongues like as fire, and *it* sat upon each of them and they were all filled with the *Roah* Kadesh."

The twelfth chapter of Hebrews ends with the sentence above quoted from Simon Magus, "for our God is a consuming fire."

Mention of the use of the word *Gheber* among the Persians is suggestive of the strange survival of the real name of the Son of Man as applied to his followers in Turkey. Christians are there called *Ghiaures*. The Turks pronounce the word, Gee-oar, with a hard *g*. The more common spelling in English dictionaries is *Giaour*, which the Standard Dictionary undertakes to derive from the Persian Gawr, or *Gabr*. (See also the Oxford Dictionary under the words *Giaour* and *Guebre*.) Thus, the further back we go, the nearer we approach the name *Gibhora*, or *Gi'ora*, the Son of Man.

## XVIII

## THE SON OF MAN AS MENANDROS

Simon Magus is said by ecclesiastical writers to have been the founder of the Gnostic school. No satisfactory explanation of the use of the word Gnostic has been put forward, but it is not improbable they were called Gnostics (from "*ginosko*," "I know") because they actually *knew* that the Jesus, Simon Magus, Simon Bar Gi'ora, and the other Simons of the Gospels, Menander and Valentinus were, all and singular, one and the same personality, and knew how properly to read the New Testament.

Next to the fame of Simon Magus in Gnosticism comes that of Menander, whose very name indicates an identity with the Simon Magus, alias Simon Bar Gi'ora, as seen from a different point of view. The name Menander (*Menandros*, in Greek) is formed from two Greek words, "*Menos*" and "*Andros*" which mean "Power" and "Man" respectively, and embrace the two meanings of "*Gi'ora*." This Semite with the compound Greek name of "*Menos-Andros*," or Menandros, is represented as having founded the Syrian Gnostic School at Antioch, and according to Acts 11:26, "the disciples were called Chris-

tians first in Antioch." Menander was also a reputed worker of miracles and, of course, being merely a translated personality, " born again " of the Word, that is, of philology, he was also a Samaritan. According to Eusebius he represented that " he was the Savior once sent from the invisible world for the salvation of men. . . . Menander, who was a Samaritan, . . . persuaded those that followed him that they should never die." This promise, although strongly condemned by Eusebius, is only a parallel with that made to another Samaritan, " whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life " (John 4:14). Neither is it far removed from the promise in John 6:51, " If any man eat of this bread, he shall live forever."

The *odium theologicum* manifested in the writings of the early Fathers against the unrecognized counterfeit presentments of the hero of the Gospels is manifested in the Talmud against the Jesus himself, whom all failed to recognize under the veil of a title which germinated into a name. The Son of Man, thought of as Jesus, is spoken of by the writers of the Talmud in much the same language as the Son of Man comprehended as Simon Magus, or Menander, is referred to by the Fathers of the Church. The Jesus is a magician in the Talmud, the makers of which had as firm a faith as had the Fathers in magic and miracles.

In the Talmud there is a blending of the several personalities of the Liberator or Savior into one. The Jesus is said by the Talmudic writers to have been a son of Joseph Ben Stada. Various fanciful attempts have been made to account for the name *Stada*, which is, doubtless, a Jewish naturalization of the Greek *Stadios* standing. Simon Magus designated himself as " The standing one," —" *qui stat*," and " the one who stands, stood and will stand." The Jesus of the Talmud, like Simon Magus and his other duplicates, Bar Gi'ora and Menander, or Menandros, is also a Samaritan. He is also called *Ben Pandera*. This is evidently a misunderstanding of the words *huios andros*, or Son of Man, the *andros* of which appears in his other name, *Menandros*, through failure,— wilful, perhaps, to recognize the *Huios andros* as a translation of the *Ben Adam* of the prophets. The *Andros* is treated as a proper name, the fact of descent being marked by the Greek preposition *apo*, " from " or " of," like the terminal " s " in many Welsh family names. From *Ap-andros*, or *A-pander* to *Pander-a* is an easy step for a scribe indifferent to all languages but to that which he considered the sacred tongue.

The stigma of illegitimacy cast upon the Jesus in the Talmud is probably due to the confusion of the word for " mother " with the word for " female slave," referred to on a previous page, and which has given rise in the Gospels, by duplication, to two Marys. The Gospel writers who are ever

zealous for reduplication of both personality and incident, have produced four Marys from one individuality, and have even introduced two sisters called by the very same name. The Talmud writers, contrariwise, while parsimonious with personality to the extent of recognizing but a single Mary, have, nevertheless, confounded in her the characters of both "handmaid" and "mother," of *Amh* with *Am*. They have made of Helene (the "*ennoia*" or "*maria*," the *Magd-Helene*), a magdalene-mother, in the traditional sense of "magdalene." Pick, in his "Jesus in the Talmud," makes the mistake of believing "the Scribes have confounded Mary, the mother, with Mary, the Magdalene." It is not the Scribes who have confounded the two individualities; it is the Evangelists who have produced the one individual in quadruplicate.

The folk etymology attempted in the Talmud in calling the mother of the Jesus a *m'gddla nashoia*, or "women's hairdresser," plainly shows an effort to find a derivation of *Magd-Helene*. Their *odium theologicum* would make it impossible, even unthinkable, to apply the term "glorious" to anybody associated with the Jesus. The Scribes had heard of but one woman associated with him, Helene, the "Mother of All Things," the first *Maria*, or "emanation" of Simon (Magus); the "handmaid" (*doule*, female slave), as she calls herself in the Luke Gospel; the *gune*, or "wife," in the John, the bride at the

wedding of Cana in the environs of Tyre; and withal the queen who anointed the Son of Man as King of the Jews,— in his own castle — that of Shimon Girwa, or Gi'ora, usually mistranslated "Simon the Leper."

With the true theological license of some present-day popular evangelists, the Scribes apply the "short and ugly word" to the "Son of Man" whom they fail to recognize as the Bar Gi'ora of the terrible days of their trial, much less the *Ben Adam* of their prophets. Even the coarser word "fool" they do not hesitate to apply to him whom, according to the Mark (3:21), his friends declared to be "beside himself." Perhaps the personal equation also in some way subconsciously figures in the extravagant condemnation of the vulgar word, "Thou fool!" Or it may be it arose from a subconscious knowledge of the meaning of the word *marah*, which is "rebel," and, therefore, in the eyes of the prudently timid, a "fool." Indeed the Talmud distinctly states that the Jesus was a revolutionary, but it seems blinded to all knowledge of the real revolution in which the Son of Man, the great Simon Bar Gi'ora, had been engaged.

## XIX

## BAR GI'ORA AS SIMON BAR CHOCHAB

The Talmud and its follower, Dion Cassius, are the only authorities we have for the Simon Bar Chochab portrait of Simon Bar Gi'ora, the Son of Man. The story of his career is another result of the process of Messianic multiplication. Simon's name was again played upon by the Rabbis, those verbal alchemists who worked with words in the crude crucible of their thoughts, producing extracts of hidden and unsuspected meanings.

Although this last Messiah is said not to have appeared until 135 of the Christian era, it is not difficult to see in him another duplicate of Simon Bar Gi'ora. The name *Bar Chochab*, or *Barchochaba*, as it is sometimes written, appears to be a composite of *Baroch* and *Barabba*, which refer to one individual, namely, the Son of Man, Simon Bar Gi'ora, as has been shown on a previous page. This happy synthesis, which gives us the meaning, Son of a Star, a being indeed difficult to visualize, was, doubtless, the mental child of the zeal of the rabbis who had ever as ready an eye as their brethren, the Evangelists, to see that some prophecy might be fulfilled.

The Rabbi Akiba (or, *Iakiba*, or *Iakob*) saw in Bar Chochab the son of the star spoken of by the Midianite prophet, Balaam Ben Beor, who rode on an ass, and "was slain with the sword." Here let it be noted that *Balaam* is the cryptic name in the Talmud for the Jesus, and it is the term employed for the same person in the anti-Christian form of the Apocalypse before it was re-edited as a Christian book.

A star of the east did not lead Oriental sorcerers to his cradleside. Bar Chochab was the star itself which was to "step forth from Jacob (*darach Kochab m'Iakob*)," Num. 24:17.

Bar Chochab, according to the legend in the Talmud, was proclaimed the Messiah, that is to say, the Great Jewish Emperor with whom Yahweh was to compensate the Jews for all their sufferings and humiliations at the hands of the Gentiles. The Messiah was to overcome all the Gentiles and humble all nations of the earth at the feet of this Son of David. The *Son of David* was not originally understood in a literal sense. The Jewish prophets dreamt a dream of the restoration of the ancient kingdom of David, torn and rent asunder by many a conqueror's sword. This ancient kingdom of David extended from "Dan to Beersheba," from the Lebanon Mountains to the Idumean Wilderness, and from the Arabian deserts to the Great Sea, the Mediterranean. This kingdom had fallen apart soon after Solomon's death, and ever since then it has

been the darling dream of patriotic Jews to restore the Kingdom to its legendary glory and expand it to its ancient frontiers. The Restorer of the Davidic kingdom would be a mighty, victorious War Lord, a worthy successor of the all-conquering king, verily a second David come upon earth, deserving of being called the son of the Great King.

That it was in this physical sense the Son of Man intended to reign, appears from a few texts of the New Testament, which pious hands have, by some strange over-sight, neglected to eliminate. Such a one is that of the Luke 19:27, which reads as follows in the Douay text: "But as for these my enemies, who would not have me reign over them, bring them hither, and kill them before me!"

It was the Messianic idea that after all the heathen had been put to the sword, the Messiah, the personal representative of Yahweh, God's second self and son, would re-erect the ancient empire centered about the City of the Great King David, Jerusalem. Only those faithful to Yahweh, the Chosen People, would awake in all the earth and possess it, their promised inheritance. The heathen, the benighted Greeks and all other *goim* and *ethnoi*, would rest forever in their dreamless sleep.

The Greek idea of a future state of pure spirituality, of the existence of a soul apart from the body, was a heretical innovation which did not appeal to the practical, hard-headed Hebrews

who could conceive of no life without a body, and whose ideas of a function without an organ functioning, were not much different from those of Alice, when her Cheshire cat began to disappear till there was nothing left but a grin. "I've often seen a cat without a grin," meditated the girlish philosopher; "but a grin without a cat! — it's the most curious thing I ever saw in all my life!" This view of life after death took the form of a belief in an exclusively Jewish resuscitation. That this was the Jewish conception of a future state — a political state with definite physical frontiers — appears in the commonly accepted translations of the story of the resurrection of Lazarus. Tennyson, in his "In Memoriam," commits the customary error of confounding the Christian with the Jewish idea of that state. He says:

When Lazarus left his charnel-cave,
And home to Mary's house return'd,
Was this demanded — if he yearned
To hear her weeping by his grave?

"Where wert thou, brother, those four days?"
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

From every house the neighbors met,
The streets were filled with joyful sound,
A solemn gladness even crowned
The purple brows of Olivet.

Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that evangelist.

The reason that evangelist's lips were sealed was, that he had nothing more to tell. His views, like those recorded of the Jesus, were, that "Lazarus sleepeth"; that is, he lay unconscious, and that he would remain in that hibernating state of absolute blank oblivion until the day of his arousing or arising, technically, the Resurrection. Tennyson might have asked a similar question regarding the Jesus, who, according to the Evangelists, was buried also some days and is even quoted as saying three days after his death, "I am not yet ascended to my father." After his arising he is not recorded as having told, nor was he asked to tell of his experience during the interment. Even "Thomas," who doubted his arising never questioned the soundness of his sleep. The Limbo in which the soul of the Jesus rested while his body was in the grave — according to Roman Catholic authority — was not discovered until after the New Testament was written, and not until Greek views on discarnate spirit had driven out of the church the doctrine of hibernation which had been revealed to the Jews. The Kingdom of Heaven which the Jews sighed after, was the Kingdom of Simon, built upon the foundation of the David's empire, undisturbed by the *goim*,

who, annihilated by the sword of the Messiah, would sleep on in silence, like the everlasting hills. Yahweh then would have fulfilled his covenant with Abraham. Only Jews would walk the earth, and outside their kingdom would stretch out vast silences swept waste by the sword of the conquering Messiah, the second David, the second Adam, the Son of David, the Ben Adam, the Son of Man, who had resurrected, and who had re-erected or restored the empire of the Great King. This prophecy of Balaam, that "a star [*Kakob*] shall go forth from Jacob," which was applied by Akiba, or Jacob, made a Jacob the originator of the Messiah. This Akiba, or Jacob, who is said to have started Bar Chochab out on his career, was, it appears, plain *Jakobos Mikros*, who is mentioned once only in each of the Matthew, the Mark and the Luke Gospels, and whose name in each instance is mistranslated "James the Less," but who would be more correctly called "James Paul." "Mikros" is the Greek of the Latin *Paulus*, under which veil we find hidden the Paul who is always behind the scenes in the Messianic drama.

The hand of "Akiba" was also busy in the Old Testament. He it was who definitely fixed the canon and compiled and systematized the traditional law. In editing the prophetical books one can easily imagine in him an intense desire that the prophecies might be fulfilled, and a strong temptation to edit the prophecies in the light of

his positive opinions. The influence of such a hand appears especially in Isaiah 53 and Psalm 89.

Simon Bar Chochab, like his alter-ego, Simon Magus, favored fire as an element. Fire issued from this flaming star, through his mouth, for with his breath, or Spirit, this holy man could "baptize with spirit and with fire." In this Simonian story it was not Simon who had the disciples; it was Akiba (or *Iakob*), and he had, not twelve, but twelve thousand, which expanded into 24,000, and other more generous historians let him have 48,000, who supplied the nucleus of an army for this Eastern Star. A genealogical tree was grown for Simon showing his direct physical, as well as metaphysical descent from David. Like his other representation, Simon Bar Gi'ora, Simon Bar Chochab was one of the *lestai*, as were the two fellow-sufferers with the Jesus of the Gospels, and his alias, Barabba; that is to say, "insurrectionists," a word so used by Josephus, the renegade Jew, but mistranslated "robber" by Whiston. Bar Chochab was also an only-begotten son. He was proclaimed and anointed "King of the Jews," by Akiba. He led the Jews against the Romans, who are also represented as the *satan* or adversary, of his people; and, according to his historians, took possession of 1035 places, that is, 50 fortresses and 985 towns, though where they could find so many centers of human habitation in all Palestine, which had been almost depopulated

by Vespasian and Titus at the fall of Jerusalem and the Dispersion of the Jews, is difficult to imagine. And this enumeration of places is, of course, independent of the localities which must have been held by the legions of Rome.

This story of the second destruction of Jerusalem by the Romans has all the extravagance of a Celtic wonder-tale. According to the Talmud, Bar Chochab was in command of 200,000 men, not one of whom but could tear up a cedar of Lebanon by the roots, by tying to the tree and putting his horse at full gallop. "Such was Simon's strength that he was able to hurl back with his knees stones discharged from the Roman ballistæ," is stated seriously.

The stories of slaughter in battle border upon the ludicrous. According to the Talmud, in relating the destruction of Bither, a supposed city near Jerusalem, which cannot now be located (perhaps the name comes from the root *BThR*, to desolate, therefore "the Desolated," that is, Jerusalem), blood flowed in a torrent of billions of gallons, with such terrific momentum that it carried stones weighing four pounds forty miles away. The dead covered eighteen square miles. These human remains made such a solid and liquid fertilizer that farmers did not have to manure the soil again for seven years. This account makes the exaggeration of Josephus appear ultra-conservative, when in Wars VI, 8:5, he says that in Jerusalem during the siege, "the whole City

ran with blood to such a degree, indeed, that the conflagration of many of the houses was quenched with these men's blood."

The sanguinary-minded writer of the Apocalypse, whose eyes were daily filled with the crimson horrors of the siege of Jerusalem suffered from similar nightmares of blood, for in Rev. 14:20, he speaks of " blood even to the horses' bridles by a space of 1,600 furlongs."

Another fact involving the credibility of the Bar Chochab legend is the number of strange coincidences connected with it. One of these is that the " City of Bither " was destroyed on the ninth of Ab (August) the very day and month of the calendar that Jerusalem was destroyed by Titus. A second coincidence is that the man who arrested Simon Bar Gi'ora was Rufus, the same individual who, according to the Talmud, fifty years afterward drove a plow over Jerusalem. Akiba's age, to square with this chronology, had to be extended to the patriarchal term of 120 years, at which ripe age his life was cut short by the odious Turnus, Tyrannus, Tennius, Titus Annius, Tacinus or Terentius Rufus. With all these names to work upon it is no wonder that, according to the usual expositor's practice, Rufus was multiplied into two at least by harmonist historians in order to utilize his second personality in filling up the chronological gap.

The Adrian of the Bar Chochab legend is not the Emperor Adrian, but the general of that name

who fought under Titus at the siege of Jerusalem.

Another point of coincidence is that the public career of Simon Bar Chochab lasted three and a half years, the term of the siege of Jerusalem, and the length of the career of the Jesus, according to the Synoptics and the Apocalypse.

Simon Bar Chochab is said to have struck coins bearing the date of the "First Year of the Deliverance of Israel." None of these are now extant, for the very good reason, no doubt, that they never did exist. One of the coins bearing the inscription above quoted and ascribed to Bar Chochab is stricken over a Roman coin bearing the name of Titus. It is evidently one of the coins struck by Simon Bar Gi'ora, fifty years previously, while Titus was besieging Jerusalem, which bore the identical inscription mentioned above.

Akiba was also known in the Talmud as *Ger Zedek*, a translation of the Latin word *Justus* which was the name or title of the clever writer and senator of the city and region of Tiberias, the Capernaum of the Gospels, in condemnation of whom the renegade Josephus devoted an entire chapter (Life § 65; to which reply is made in the Epistle to the Galatians). This *Akiba Justus*, or *Jacobus Justus* is also *Jakobos* or *James* the *Just*, alias *Jakobos Mikros*, otherwise the *Paulus* or Paul mentioned on a previous page.

It seems to have been the custom of the times to bestow on single individuals a plurality of

names. It is stated that, when Bar Chochab's star had set, pious punsters, mocking at his defeat, declared his name was not Bar Chochab, Son of a Star, but Bar Cozba, or Son of Lies, a direct descendant of the Father of Lies.

The historical confusion surrounding the name of Bar Chochab is commented upon in the Jewish Encyclopedia, as follows:

"The meagre data presented are so uncertain that the very name of the hero is doubtful. Everything else pertaining to him is mythical. . . . Bar Kokba . . . appears under this name in ecclesiastical writers; heathen authors do not mention him, and Jewish sources call him Ben (or Bar) Koziba or Kozba. . . . Others believe that Bar Koziba was a contumelious appellation (son of lies) bestowed after the unfortunate issue of the revolt."

The Bar Chochab rebellion rises like a nightmare of Bar Gi'ora's revolt. Such a terrible shock to the Jew, the utter destruction of all that he held sacred upon earth, must have haunted him with its horrors in his dreams. The paralysis of all literary effort in the race was not relieved for generations. This is why the chronology of the Talmud is so confused and unreliable. Pick, in his "Jesus in the Talmud," says, "We must not forget that the Talmud, in relation to Jesus has no conception of chronology, and, indeed, the later the origin of notices about Jesus, the more reckless are they in their chronological lapses."

The Talmud makes Akiba a contemporary of the Jesus in his boyhood, and also the adviser or discoverer of Bar Chochab, in current systems of chronology, a century later. But error is as possible in the record of the end, as of the commencement of his career.

The Talmud mentions a teacher of the Jesus, called Jeshua Ben Parachiah, in which name we have the development of a new personality out of that of the Jesus, as the Jeshua and Ben Parachiah as Bar Barachiah. They have taken two epithets of Bar Gi'ora and have produced a new individuality much as the chemists, by the union of two substances, say hydrogen and chlorine, produce a third that is different from both.

## XX

## THE SON OF MAN AS APOLLONIUS

While the Talmud, in its sketch of Simon Bar Chochab, gives us a portrait of the Son of Man as seen through Jewish eyes of idealization, Philostratus, in his life of Apollonius of Tyana, preserves for us a picture of the same individual as drawn by the hand of a Greek idealist.

The destroyer of the Goim is mentioned *nominatim* in Revelation 9:11; and, like many other cryptic terms occurring in the New Testament, it is accompanied by an alleged Semitic equivalent term, to confound the censorious reader unfamiliar with certain kinds of composition. In this instance *Abaddon* is given as the equivalent of *Apolluon*, or *Apollyon*. This Apollyon is the "Angel of the Deep," that is to say, of the "*Abussos*" or "*Abyssus*," the very word used by the Septuagint, in the first chapter of Genesis, where we are told that "In the beginning . . . darkness was upon the face of the *deep*," the unplumbed depths of illimitable space.

The "Lord of the Abyss" and "god of life and knowledge" was Ea, Enki, or Oannes, the second person of the Babylonian trinity. Like the

Logos, or second person of Plato's trinity, he was the Creator of the world, the inventor of thought, speech, letters, literature, reason, civilization, in short, the Word. He is represented in Babylonian mythology as half fish and half man. The fish was a symbol of the primitive Christians.

The fish, of course, is a fitting symbol of the "Angel of the Deep," or Apolluon. This "Lord of the Abyss" or "god of life" who arises out of and goes to sleep in the deep, is the Sun, the "far darting Phoibus Apollon," to whom Apollonius offered bloodless sacrifice.

The Apolluon of the Apocalypse was the King of the *Akrides*, who came out of the depths (*de profundis*) as instruments of Yahweh to destroy all men who have not the seal of the covenant.

This Apolluon is, evidently, Apollonius the Tyanaeus, the "Tyrannus" mentioned in Acts 19:9, in whose school at Ephesus, we are told, Paul disputed for two years. Apollonius is said to have been born in the same year as that assumed for the birth of the Jesus, that is, four years before the beginning of the present era. By many he is thought to be the Jesus as seen from the Greek point of view. He is said to have studied grammar in Paul's city of Tarsus, and was no mean "citizen of no mean city."

The life of Apollonius by Philostratus, which did not appear until the first quarter of the third century, is said to be based on earlier documents, particularly upon the writings of one Damis, a

name suspiciously like "Thomas," the "Twin" brother of the Son of Man, the "smaller" brother, afterwards called "mikros" and Paul.

Apollonius' birth was miraculously announced, for the god Proteus appeared to his mother, and when she asked him what sort of a child she would bear, he said "Myself." Considering the various forms of him we have shown, he certainly possessed the versatility of such a parent. Just as the hour of his birth approached, his mother was told in a dream to go out into the meadow and pick flowers. She fell asleep in the grass, whereupon the swans that fed in the meadow danced around her, singing as they danced. Just at the moment of his birth a thunderbolt dropped toward the earth and ascended again toward the heavens where it disappeared. When sixteen years of age Apollonius became a student of Pythagoras, almost the same age as the Jesus of the Luke when found among the doctors. Apollonius went to Aegae to live in the temple of Asklepios, son of Apollo, Helios, where occurred his first miracle of healing a certain young man, an Assyrian, who had the dropsy. According to Philostratus' Life, Apollonius performed many other miracles. Book iv, 20, tells of how he cast out a devil, an unclean spirit, from a youth of Corcyra. Book vi, 35, relates that at Tarsus he cured a boy who had been bitten by a mad dog.

He also raised from the dead a certain damsel, the daughter of a ruler, who had died just at the

moment of her marriage, as we learn from Book iv, 45. Touched by the grief of the bridegroom he approached the funeral procession and said, " Put down the bier, for I would stay those tears," and those that bore the bier stood still. He asked the damsel's name, and, stooping down, he touched her and whispered something in her ear. And she that was dead sat up, began to speak, and returned to her father's house. The relatives of the maiden wished to present him with 150,000 sesterces, which he magnanimously refused for himself, but generously gave to the maiden for a dowry. The fame of this miracle spread abroad, for the whole of the city was mourning for her, as the maiden belonged to a consular family.

In Book iii, 39, we read how Apollonius cured a lame man, and also a man who had a withered hand. We are likewise told that he restored the sight of both eyes to an unfortunate man.

In Book iii, 38, we read how Apollonius cast out a spirit from the sixteen year old son of a poor woman.

He predicted an earthquake in Ionia and he prophesied a pestilence in Ephesus. A committee of Ephesians visited him at Smyrna and invited him to go with them to their city to stay the plague. He consented to go, and instantly he was translated to Ephesus, thirty-five miles away, with the alacrity, celerity and ease of a saint of the Middle Ages, after the introduction of the " knowledge " of *bilocation* into scholastic philos-

ophy. He put a stop to the plague by having it stoned to death, for he found it incarnated in a ragged old beggar, who was in reality a devil, which a thorough and conscientious stoning transformed into a dead dog, or what had the physical appearance of a dead dog after the efficient Ephesians had finished their work.

Though consulted by Vespasian and Titus for his wisdom, he did not win the friendship of the wicked Domitian, who caused the arrest and imprisonment of Apollonius upon an omnibus charge. He was tried before his accuser for being a magician, although the word *Goes* is used and not Magos, which appears to have been studiously avoided in connection with this man; for the wise men of the east did not come to Apollonius; but, on the contrary, Apollonius went to the wise men, the sages of India. He was charged with affecting a life different from all others, of never eating animal meat and of never wearing any garment made of material taken from the body of an animal, of never drinking wine at all, as he was known least of all for being a wine-bibber or producer.

He was charged with permitting men to call him a god. He was further accused of offering a human sacrifice of an Arcadian boy, though he never took the life of any animal or offered a bloody sacrifice to any god. One can see in this same charge of child sacrifice afterward made against the early Christians, and centuries later against

the Jews of Kishinev, the persistent survival through ages of an execrable superstitious calumny.

After making his defense before Domitian, about noon, he vanished suddenly from the presence of the astonished tyrant, and at dusk he entered Calypso's Cave of the Nymphs at Dicæarchia, or Puteoli, another of the places mentioned in the Pauline Epistles, and appeared before two of his disciples, Demetrius and Damis. *Damis, Thomas-like*, refused to believe the apparition was the physical body of Apollonius until he had touched him with his hand. The three went into Demetrius' house, where Apollonius washed his feet. The disciples had their supper, but the master, after he had sung an hymn, fell into a sleep, so welcome after his long aerial voyage from Rome. Next day he entered a ship and sailed away to Sicily.

Thence he departed for Olympia, where he spent *forty days and forty nights.* Later he landed at Ephesus, and while delivering an address to the Ephesians, he stopped in the middle of the discourse to tell his auditors that at that precise moment Domitian was being done to death by Stephen, a freedman. He clearly saw that tragedy which was occurring at Rome, a thousand miles away.

Apollonius did not die, but was assumed up into heaven in the temple of Dictynna. He had been placed in bonds by the guardians of the temple

for having by some subtle influence charmed the savage watch-dog that kept ward over the temple, much as Daniel had subdued the fierce lions. About midnight the shackles fell from his limbs, the doors of the temple opened to receive him, and, as he ascended into heaven, a choir of maidens was heard singing, "Make haste from earth! Make haste to heaven! Make haste!"

As in the conventional history of the Son of Man, Apollonius subsequently appeared to one of his disciples. This man had lost his faith in immortality, and Apollonius converted him.

Likewise a shrine was erected to Apollonius at Tyana, in Cappadocia, or White Syria, in the heart of Asiatic Turkey of today, where he was worshipped as a god.

## XXI

## THE TELL-TALE GREEK ARTICLE

Having shown how the essential features of the Son of Man may be positively recognized in his portraits labeled " Simon Magus," " Menandros," " Apollonius," etc., attention is now directed to the negative proof of his real identity supplied by the use of the Greek article which demonstrates that " the Jesus " was not the name but an honorific title of the Son of Man.

The rule governing the use of the Greek article, according to all authorities and as set forth by Kühner in his Greek Grammar, is that " Personal proper names as such . . . do not take the article." From this it follows that when a writer of Greek employs the article before a word he does not intend that his readers should regard such a word as a personal proper name.

The word *Iesous*, that is " Jesus," is found almost invariably, in the Greek texts of the Gospels and Acts, preceded by the definite article *ho*, or " the." The exceptions occur in the first chapters of each Gospel, which are later legendary additions to these documents. The other books of the New Testament, the Epistles and the Apocalypse, omit the article altogether in such connec-

tion. Thus the designation, " the Jesus," or " the Liberator," or " the Restorer," which we find in the Gospels and Acts, integrates in the Epistles into the name, Jesus.

This is in accordance with the usual process of the formation of family names. The new baker who moved into a new community was first called " the baker " by those who did not know any other name to call him, and subsequently he became known as Baker, and later as Mr. Baker. In like manner did " the carpenter " evolve into Carpenter.

But " the Jesus " is not the only designation in the New Testament which thus grew into a name. The same process is to be seen with " *the* Petros," " the Rock," or as " the Peter," " the First-Born," " *the* Peilatos," (" the Prailatos ") and " *the* Judas." " *The* Paulus " of the Acts, that is, " *the* Mikros," or " the Little," becomes Paulus of the Epistles, that is, Paul, otherwise St. Paul.

The fact that we never find the article used before real names such as Moses, Aaron, Elias, David, Daniel, Alexander, Rufus, Zacharias, Jairus, Jonas, Solomon, Zacchaeus, Isaac, Jacob, Philip, Festus, or a score of other names, tends to prove that the writers of the New Testament were not ignorant of the rule in Greek governing the use of the article. It also proves that these writers regarded the terms they qualified by the definite article as merely descriptive designations and not personal proper names.

Simon Bar Gi'ora, looked upon by his countrymen in the days of his ascendency, as the Restorer of the kingdom of David upon its ancient geographical foundations,— the "*Soter*," as Josephus says they called him, that is the Savior, or the Liberator, of his people, "the Jeshua" in Hebrew or "the Jesus" to the Hellenized Jews, becomes Jesus, the Son of Man, and subsequently Jesus, when the fact had long been forgotten that the phrase, "Son of Man" is but a literal translation of "Bar Gi'ora."

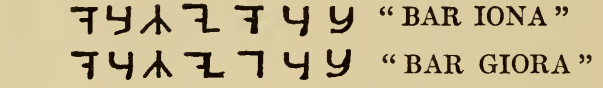
The name Simon is applied to "the *Petros*," or "the Peter," in the oldest of the Gospels, the Mark, in but one instance outside the first chapter and the legend of the calling of the apostles in the third,— and that is in 14:37: "And he said unto the Peter Simon sleepest thou?" This can be readily explained by the fact that "Simon," in the Semitic text was treated as a genitive, and the sentence was thus translated, "And he said unto the Firstborn of Simon, 'Art thou asleep?'"

In the John, the latest of all the Gospels, in 19 out of 32 references the name Simon accompanies the designation "the Petros," and is usually rendered "Simon Peter," when the Semite who wrote it evidently meant thereby "Simon's *peter*," or "Simon's firstborn," that is, "Simon's Eldest." In the Matthew "the Peter" occurs twenty-four times, while "Simon" is found but four times, and

these four are doubtless due to the zeal of harmonists; but, in not a single instance does the article appear before the word Simon. In the Acts "The Peter" is found 58 times while "Simon" occurs but four, as in the Luke and for the same reason. The name Simon is not applied at all to Peter in any of the fourteen Pauline Epistles, or the three of John, or in the Epistle of James, or of Jude, or in the Apocalypse.

Once in the New Testament, in the Matthew 16:17, we find the name Simon Bar-Iona applied to *the Peter.* We know that the word "son" is frequently omitted in the Greek text, where we find such expressions as *James of Zebedee.* In the genealogical table in the Luke 1, the word is omitted in seventy-three places in the Greek text, but it is supplied in each of the seventy-three instances in the English translations. In Matthew 16:17, therefore, we may read "Blessed art thou *son* of Simon Bar-Iona," for the word Simon suffers no change of form in the genitive case. Now, if we write the name Simon Bar Iona in the ancient Hebrew characters such as are found on Hebrew coins and in which manuscripts in pre-Christian times were written, we find it differs only by a short stroke from the name Simon Bar Giora when written in letters of the same alphabet. This can best be seen by superimposing the words Bar Iona upon the letters

Bar Giora, and noticing the convincing similarity, thus:




It must be understood that the Hebrew characters are read from right to left and that the third letter in the name Bar Iona is what is called a quiescent letter, never transliterated into Greek. The *G* in *Giora* differs only by a slight stroke from the quiescent *He* in Brh Ionh, or Bar Iona. It is very plain to one who carefully examines the ancient letters how the name Simon Bar Giora came to be corrupted into Simon Bar Iona, or Bar-jona, in the Matthew text.

## XXII

## THE BOANERGES

"And James, the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder."—Mark 3:17.

The above quotation is an excerpt from Mark's catalogue of the Apostles. John and James, the so-called Boanerges, with *the* Peter, as he is almost invariably called in the Greek text, appear in the Gospel accounts most intimately associated with the Son of Man, and for very natural reasons, as we shall show hereafter. Canon Farrar says, "James, John and Peter belonged to the innermost circle — the *eklekton eklektoteroi* — of our Lord's associates and friends."

The fact of the matter is they are the only really active workers, according to the Gospels, the other nine showing no energy whatever, and appear to be of so little account that the Synoptic writers contradict one another regarding the very names of these silent partners of the thundering ones. While some Gospel harmonizers can not agree on identifying Lebbeus, Thaddeus and Jude as a single individual, while others seek to merge Nathaniel with Bartholomew, and while the

names of Jakobos Mikros (improperly rendered James the Less), Simon Zelotes and Simon the Canaanite are passed over even by such scholars as Canon Farrar as " almost totally unknown," there is among expositors no disagreement about the reality and importance of James and John. These are they who are also called the " sons of Zebedee," whose mother petitioned the Son of Man to place them on either side of the throne when his kingdom should be established.

The strange thing about the text quoted is that *Boanerges* does not mean " The sons of thunder," or *huioi brontes*, as the phrase is in the Greek text. The real Hebrew for the phrase " sons of thunder " is *Bnai raam*. The commonly accepted etymology for *Boanerges* is *Bnai regesh*, which does not mean " sons of thunder," but " sons of tumult," or " sons of riot," or " sons of sedition."

The exact etymology of *Boanerges* is *Bnai herges*, the final letter transliterating the Hebrew *Tav*, which is pronounced as *s*. This gives us in Greek, not *huioi brontes*, but *huioi broton*, the English equivalent of both Hebrew and Greek phrases being " sons of carnage," or " sons of slaughters," a title flattering to " lords of hosts," if not to " princes of peace."

This phrase is also the exact equivalent of that other, " the sons of Zebedee." The supposed Hebrew equivalent for " Zebedee " is *Zbdi*, a group of letters which a careless transcriber, by the mere omission of a short vertical line in the

third letter, would write for *Zbhi*, which means "slaughter."

Why the mother of the *Boanerges* should be generally referred to by the circumlocution of "the mother of the sons of Zebedee," instead of "the mother of James and John," or, "the wife of Zebedee," is explained by the fact that this "Zebedee" was not a man at all.

Confirmatory of this etymology, as well as of the historicity of John, is an obscure passage in Josephus (Wars IV, 3:5): "To kill them off they sent one John, the most expert in *slaughter* of them all — wherefore, in the *local idiom*, he is called '*the son of Dorcas*'— who, with ten others, armed with daggers, entered the jail and killed them all together."

As the passage stands — aside, perhaps, from the calumny it may contain — there is no sense to it. How is the phrase, "the son of Dorcas" explanatory, or confirmatory of the other phrase, "the most expert in slaughter?" Indeed, it has no relevance to it at all, and it appears to be dragged in without any rational excuse. The name "Dorcas" is nowhere else mentioned by Josephus, nor have we any other knowledge from this writer that a being bearing such a name ever existed on the face of the earth. Moreover, the word *dorkados*, is not in the *local* Semitic *idiom*, but is the genitive case of the Greek word *dorkas*.

From the words "local idiom" we must infer that a Semitic phrase has been replaced in the text

by the one we find there now. *Dorkas*, or "antelope," is in Hebrew *Tsbih*. *Ts* in Hebrew is represented by a single letter, *Tsade*, which is interchangeable with *z* — just as the Hebrew *Tsion* is transliterated both "Sion" and "Zion"; *Tsbih* easily becomes *zbih*, and *zbhi* is Hebrew for "slaughters." [1]

So, amending the text of Josephus, we read the sentence thus: "To kill them off they sent one John, the most expert in slaughter of them all — wherefore, in the local idiom, he is called 'the son of slaughters'— who, with ten others, armed with daggers, entered the jail and slew them all together." The term seems particularly applicable

[1] Now this "son of Dorcas," or rather, "son of the antelope," or "son of the gazelle," *Bar Tsbih*, or more fully *Bar Tsabiah*, otherwise *Bar Tsabah*, or "son of war," evolved also into *Bar Saba*, or "son of peace," as we find him called in Acts 1:23, where, in connection with his other alias of *Justus* he appears under the name of *Barsabas*. As a "son of peace" he further evolved into one of the two sons of Salome, as *Salome* also signifies "peace."

The name Joseph added to "Barsabbas" in the text of the Acts is, evidently a redundancy, for if his name were Joseph Barsabbas he could not have been "surnamed Justus," for he was already surnamed. *Joseph* and *Sabbas*, or *Sabas*, are one name which is variously written in the Old Testament as *Asaba* (Septuagint), *Josibiah, Josiphiah, Josephia* (Septuagint), etc. The name was, doubtless, *Bar Saba*, or *Bar Zaba*, a variant of *Bar Sabdi*, or *Bar Zabdi*, flattened out through the Greek into "son of Zebedee." The *Beth, He, Daleth*, and *Kaph* are frequently confused in different Hebrew manuscripts, and the same word is found in several manuscripts as *Zabhi, Zabdi, Zabi* and *Zaki*. Schott (Isagog. 103, p. 43) is authority for the statement that "Zabas is an abbreviated form for Zebedee."

to those who, according to Luke 9:54, would "command fire from heaven" to slaughter the inhabitants of some Samarian village.

It will be observed also that the term *Boanerges* is an anagram for *Ben Georas*, which may not be accidental, as appears from the strained use of the *o* in the first syllable, where it does not belong.

The John referred to by Josephus is John, of Gischala, one of the leaders of the Jewish revolt against Rome, who was scarcely less libelled by the traitor Josephus than was Simon Bar Gi'ora, the Son of Man. The name "son of carnage" was given him as a title of high honor for his valor as a warrior and for the effectiveness upon the Romans of his terrible, swift sword. It is likely that the incident quoted above from Josephus is no more than a cruel calumny invented by the traitor to give his own reason for the honorable title attaching to John, who apparently was designated "the son of the sword," or "hero,"— that is to say, "Boanerges."

James, the brother of John, of the Gospels, plays many rôles in the New Testament. He is James, the Just; and the Justus of Josephus. His is the name mistranslated "James, the Less." *Jakobos Mikros* is the Greek so translated. *Jacobus Paulus* would be the Latin equivalent. As an Englishman he would be plain James Little; for "Little," not "Less," is the correct meaning of "*Mikros*" and *Paulus* or Paul. According to Eusebius (H. E. II, 23), he was the brother

of Jesus — thus Simon Bar Gi'ora, John and Paul were brothers. Indeed Tacitus, in his History V, 12, gives the name Bar Gioras to John, thus confirming the anagram — Ben Georas — referred to heretofore. Similarly an alias of Paul's is given in the New Testament as Saulus or Saul, which means "destroyer"— or "slaughterer." The common belief that Paul did not know the Jesus in life is disproven by I Cor. 9:1, and II Cor. 5:16, and also by Acts 20:35, where Paul quoted from the Son of Man a saying not found elsewhere: "It is more blessed to give than to receive."

We know from St. Jerome that there was a legend extant in his time that Paul was a native of Gischala, the home, according to Josephus, of John, the great general of the Jews, second only to the Son of Man.

James, as Justus, was heartily hated by the renegade Josephus, for telling some truths about the traitor. The "History" of Justus did not have to pass the editorial censorship of Titus and Vespasian to be "corrected" by them, as Josephus so cravenly boasts regarding his works. The History written by Justus has been utterly lost if, indeed, it be not this day represented in four separate and successive editions in the four Gospels, not merely edited or censored but overhauled, made over, and made cryptic in comparison with the original by clever, zealous ecclesiastical hands.

Josephus says that Justus was "the most sagacious of writers, a master of the epistolary art." His extant epistolary writings, under another Latinized form of his name, are still read with religious admiration and edification.

*Thomas*, a designation given to "one of the Twelve," is not a Hebrew name at all, nor was it intended as such by the writer of the original Semitic text. The Hebrew word from which it is said to have been derived is *thoam*, which means "twin," that is, "twin brother," a common, not a proper noun. Apparently to make this fact plainer the Greek word *didymus*, which translates *thoam*, as it also means "twin," is given as a variant. This doubting twin brother of the Son of Man is the brother who early showed lack of faith in and even opposition to the aims of the Jesus, but who eventually deified him and crowned him with cryptic immortality. *Didymus* was not the Greek translation of an Aramaic name as was *Huios tou Anthropou*, or "Son of Man," and was intended only to designate the kinship between *Jakobos Mikros*, *Jacobus Justus*, *Justus Barsabbas*, *Saulus*, *Paulus*, or Paul, and "the brother whose praise is in the Gospel."

Andrew, one of the Twelve, brother of Simon, appears to be not a brother so much as a duplication of Simon (Bar Gi'ora), for *Andreia*, the root of the proper name Andreas, means "manly," or "manhood," merely a Greek translation of the Semitic "*Gi'ora*."

The practice of translating personal names from the vernacular into the languages of Greece and Rome has come down almost to our own day. Philip Schwartzerd translated himself into Philip Melancthon; Desiderius Erasmus made an immortal name for himself by translating his father's first name, Gerhard, into Greek for a surname and into Latin for a first name. Constantine François Chasseboeuf translated his last name into Phœnician, and became the famous Volney. René des Cartes Latinized himself into Renatus Cartesius, and Baruch Spinoza became Benedict when he forsook Hebrew for Latin letters. The name of the Median woman, Sparko, who reared Cyrus the Elder, was translated into Greek as Kuno (a dog).

The habit of turning names into the language of the ruling power obtains even today. Some Celts, who have ceased speaking their ancestral language, Anglicize their names by translation. MacDuff translates himself into Black, MacGlashin changes into Green, Lee fades into Gray; as Mikros became Paulus, so O'Beg becomes Little; while McGowan is contented to call himself Smith.

## XXIII

## THE GEENNA OF FIRE

If the Boanerges suggested to the Son of Man that they procure fire from heaven with which to visit his enemies, it was from the Romans he derived the hint of using fire as a disciplinary force.

The term " geenna " which is translated " hell," occurs eleven times in the New Testament, six in the Matthew Gospel (5:22, 29; 10:28; 18:9; 23:15, 33), three in parallel passages of the Mark (9:43, 45, 47), once in the Luke (12:5), and once in the Epistle of James (3:6). It does not occur in the fourth Gospel, the Apocalypse or in any of the Pauline Epistles.

It is found nowhere in any pre-existing Greek literature. It is commonly said to be derived from " Gai Ben Hinnom," or, the " Valley of the Son of Hinnom," because, as some say, human sacrifices were offered there to Moloch, the god of the Ammonites, which would be an abomination in the eyes of the orthodox; but, as the article *ha*, " the," precedes the *Mlk*, others think these sacrifices were made to Yahweh as " Ha Melek " or " the king." Others, again, derive " geenna " from " Gai Ben Hinnom," because, as they say, the garbage of Jerusalem was cremated or destroyed

in that "Valley of the Son of Annihilation." It is very doubtful, in spite of II Kings and the Chronicles, that there ever was any human sacrifice offered to a strange god there, and it is very certain that there was no *regularly established practice* of burning children alive in that place to delight any deity, domestic or foreign. It is a fact, at any rate, that no human sacrifices were offered there since the seventh century before the Christian era, a period which antedated this era as much as that of the last of the crusades does our own; and, certainly, long enough for any such occurrences to have passed out of the general consciousness of the people. The assumption that a garbage crematory was maintained in Gai Ben Hinnom is utterly without any foundation in fact. The Jews, however, in their last war for liberty, employed against the Romans a liquid fire of burning pitch, saltpetre and brimstone, such as later came to be known as "Greek fire." This flaming fire was generated in copper cauldrons, known by the Latin name of *aena*, or *ahena* (the plurals of *aenum* and *ahenum*), captured by Eleazar, a son of Simon, from Cestius, when he cast the Roman general out of Jerusalem. See Josephus, Wars II, 19:9. This word, because of the Semitic proclivity to the use of the prosthetic *g* in words beginning with a vowel, naturally came to be pronounced "ga-ena," or, perhaps, "gahena," terms the New Testament writers rendered into Greek phonetics as "geenna."

In a similar manner *g* is used as a prosthetic letter in the names Amorrha and Azzah, making them Gomorrha and Gaza.

From Josephus' Wars and the contents of the Gospels we glean that the bodies of executed traitors were disposed of by being cast into these *ahena* or *geenna*, and this punishment was utilized as a double deterrent to the treasonably-minded; for, to a believer in the Resurrection, the punishment of death was a trifling matter compared with the destruction of that body which he hoped would arise again from the dreamless sleep of death on that great day of the Restoration of the Kingdom of David, when Israel would triumph over all the earth in the fulfilment of Yahweh's covenant with his Chosen People.

In those later terrible days of the siege when gaunt and ghastly famine stalked the streets of Jerusalem levying her toll of thousands, it became necessary for the heroic Son of Man to use strategic military measures to prevent a stampede of the starving men to the Roman mess tents just outside the walls of the city, and freely open to deserting Jews. To believers in the Resurrection, the Roman darts and missiles were little to be feared. The worst they could do would be to destroy life which the Resurrection would restore. But the wretched deserters, designated " sinners " in the Gospels and Acts, who were caught and slain, and their dead bodies in further punishment cast into the copper cauldrons, veritable lakes of

fire, lost, as the multitude believed, all chance of revival in the Resurrection and participation in the Kingdom to come,— the kingdom of David re-established upon its ancient foundations. While the body retained its shape and its organs essential to terrestrial life upon this same earth after, as before, the Resurrection, it possessed life *in potentia* capable of developing into life *in re*, into actuality in the Awakening. But, should that body, or should these organs become destroyed in the copper cauldrons in the *ahena*, *geenna*, or " Gehenna," or lake of liquid fire, the potential life would come to an end and the Resurrection of the body would become utterly impossible, for the very pragmatic reason that there would be no body to resurrect. This thought the Son of Man carefully impressed upon his subjects, causing it to be proclaimed from the top of the Holy House: " What I told you in secret, speak ye out plainly in the broad day light; and what I whispered in your ear, that proclaim from the Holy House tops: ' Fear not them who kill the body but are not able to kill the [potential] life [to come], but rather fear him who is the Power [*Gibhora*] to destroy both body and [potential] life in the *ahena*,' " or copper lake of fire. (Matt. 10:27-28). This strategy of casting the dead into cauldrons was taught the Jews by Ptolemy (Jos. Ant. XIII, 12:6), who used cauldrons in his policy of " frightfulness " in order to terrify the Jewish people into peaceful submission.

That living beings were sometimes cast into these *ahena* appears probable from the statement of Tertullian that John, the reputed author of the Apocalypse, was himself cast into a *cauldron of boiling oil.*

According to Josephus it was a common mode of punishment to compel men to cut off their own hands and cast them from them, a cruelty which Josephus admits he was not above committing himself. (See his *Vita* 34, which relates his punishment of Clitus; also Wars II, 21:10 and *Vita* 30). Such punishment, however humilating, was trifling compared with the destruction of the whole body by fire. A true believer in the Resurrection would reason thus: "It is expedient for you that one of your members should perish, and not that your whole body should be cast into the *ahena* of fire" (Matt. 5:30).

The streams of fire that could not be quenched, as they ceaselessly wended their worm-like ways down among the besieging Romans, were terrible to the troops of Titus' attacking armies. The diligent manner in which the Jews ladled out the liquid fire produced in the enemy, in those days before the invention of gunpowder and the incendiary shell, a distant respect for the "worm that dieth not." This also evidently called the mind of the Son of Man to the last chapter of Isaiah. To impress this vividly upon the minds of his hearers, he three times repeated the quotation about the worm and the quenchless fire.

This chapter of Isaiah is the crowning one of the ancient prophet in which he foretells the glorious day of his race when it shall obtain the mastery over the world. In the Jewish theocracy, in which church and state had not yet been differentiated, the triumph of the one was necessarily the triumph of the other. The god whom they had chosen from among all the gods in the heavens, and who had chosen them from among all the peoples of the earth, would make their cause his cause and their glory his glory.

Accordingly we find their prophet poetically dreaming of the future triumph of his people trampled under the feet of their foes until the day of the glorious revenge, for which their hearts were yearning, should arrive. It would come on with a rush, "from one new moon to another new moon, from one sabbath to another sabbath, when all flesh shall grovel before Yahweh" and his chosen people.

"For behold Yahweh will come with fire and with his chariots like a tornado, to render his wrath with fury and his castigation with flames of fire. For by fire and sword will Yahweh visit and desolate all flesh, and those slain by Yahweh shall be many.

"And they shall bring all your brethren out of all the nations (*Goim*) as an offering unto Yahweh, upon horses and in chariots and in litters and upon mules and upon dromedaries to my holy mountain Jerusalem, saith Yahweh, as the

children of Israel bring their offering in a clean vessel into the House of Yahweh . . .

"For as the new heaven and the new earth which I shall make shall be everlasting before Yahweh, so shall your name and your seed be everlasting.

"And they shall go forth and look upon the carcasses of the men who have rebelled against me, for the gibbeted shall not die neither shall the guilty be annihilated, and they shall be an abhorrence unto all flesh."

Unable to translate their hopes into concrete deeds, they took out their gratification in this gloating dream. Our dreams, especially our dreams of strife, are infinitely more savage and cruel than our sober waking thoughts, and so it sometimes is with poets' and prophets' dreams. Later hands have been busy idealizing, spiritualizing the prophecy. As it has failed to work out in its original literal, material sense, a spiritual meaning has been read into it, the cruder expressions softened down to suit a more refined age. The atmosphere of the abattoir has been purified as much as possible before introducing it into the gilded, incense-scented cathedral. The figure of a worm (*thola*) that could not die was less offensive to the cultured mind than the mental picture of a man hanging (*thola*) from a gibbet shrieking in agony and cursing the power that would not let him die.

The flaming words of the prophets formed a

fitting text for the Son of Man appealing to the loyalty of his followers through their hopes and their fears. Sincerely believing himself to be the particular person divinely selected successfully to bring about the glorious fulfilment of the prophecy, the triumph of the chosen people above the Goim, he vividly pictured to them the dire and fiery consequences which Yahweh and he would visit upon the traitor and the rebel. His excellent parting advice has been crypticized for later political reasons beyond recognition. Who can see a gleam of sanity in the words of Mark 9:49-50, as they stand in the text: "For every one shall be salted with fire. Salt is good, but if the salt have lost its saltness, wherewith shall you season it? Have salt in yourselves, and have peace with one another."

What connection has the passage as it stands with the previous one? The only flash of rationality visible is the apparent fact that there is some cryptic play on the word "salt." So, looking up the equivalent of that word in Semitic, we find it to be *malah*, a homophone for *malah*, meaning "word," "command," "discourse," "control," "order," "discipline," and *malach*, which means "king." With these facts in mind we may read the passage in question with less strain upon our rationality, thus: "For every one shall be disciplined through fire. The king is good, but if the king have lost control, how shall ye have order. Have discipline among

yourselves, and have peace one with another." [1]

The Luke 14:35 adds the monitory words before which a crypticism is invariably to be found, "He that hath ears for Shimeon (hearing) let him understand (*Shimeon*)."

The words "For every one shall be disciplined through fire" have evident reference to the *ahena*, or the "*seething pots*" which we read of in Jeremiah 1:13, that were to be used as a stern but necessary disciplinary measure which only they need fear who had overstepped the order and command of the king.

As is easily gleaned from the Apocalypse (20:14) the *limne*, or "basin" of fire was the "second death" which was to be experienced by all except the Elect, or Chosen People, whose name it is that is written large in the Book of its Life — that is, in its autobiography. In that glorious chapter descriptive of the restored kingdom and

[1] This recalls the oft-quoted sentence from the Matt. 5, "Ye are the salt of the earth." The expression has become so familiar to us, and so accustomed are we to regard it as embodying the very wisdom of the wisest, that no one has observed its utter absurdity. Who would ever think of using salt as a fertilizer? Or, who ever uses salt on earth except to kill vegetation? Evidently, therefore, the original words must have contained a sensible thought. Delitzsch translates the sentence into Hebrew thus, *You* : *salt* : *the-earth*. The word for "you" in Aramaic differs but slightly from the word for "to-come." The Semitic for "salt" and for "king" are homophones. The original, therefore, evidently read: "The king of the earth is come," that is to say, Simon Bar Gi'ora, the Son of Man, the Messiah of the prophets is come.

the new physical Jerusalem, we find that when Death and the Grave (*Thanatos* and *Hades*) have disposed of all the enemies of the Chosen People, even these very instruments of mortality, and Mortality itself, are to be destroyed in the Second Death; and Mortality having "died," all that survives, it naturally follows, is Immortality, which is the everlasting portion of the Chosen People resurrected, who shall reign forever and forever on this earth made glorious for Yahweh's own; while the Gentiles, the *Goim*, having failed to arise, pass into the dreamless oblivion of the Second Death, the boundless, shoreless ocean of Lethe.

## XXIV

## WHAT REVELATION REVEALS

"Truth gains more even by the errors of one, who, with due study and preparation, thinks for himself, than by the true opinions of those who only hold them because they do not suffer themselves to think."— JOHN STUART MILL.

The *Apokalupsis*, or Apocalypse, also rendered "Revelation," might better be translated "*The Exposure*," for that is what it is in very fact. The common belief that it was not merely a revelation, but a series of revelations, or prophecies, has no logical or philological justification, for the title to the last book in the New Testament is in the singular form and not the plural, indicating that it has to do with a single fact.

Like the Hebrew equivalent, *Ghorah*, the root meaning is "to be naked," to be uncovered, or exposed. The question arises, what is the exposure which the work contains?

No one who has read the book has failed to notice the violence most of it imposes upon the imagination of the reader. Many of its propositions are utterly impossible of pictorial representation. Indeed, to attempt to visualize its statements in their literal sense is to subject one's sanity to undue strain. The mental wrecks it

has produced strew the distant shores of time. But, far from being a farrago of nonsense, as some regard the book, when properly understood it is an illuminating document, a true revelation if, indeed, in a sense altogether different from that which it is generally piously interpreted.

It is commonly believed to be a cryptic scripture, but its real crypticism covers plain statements of consummated fact, not wild-eyed dreams and prophecies of fusty fanatics.

The incongruity of many scarcely connected phrases is produced by the writer's aim to join a number of cryptic words into phrases and sentences, without too much regard for the literal meanings of the associated words. There is a certain analogy between the Apocalyptic method and that employed by some writers on mnemonics in producing phrases coined for the purpose of aiding the mind in remembering numbers. For instance, the ratio of the circumference of a circle to its diameter, worked out to 708 decimal places, is expressed in the Loisette system by a series of phrases in which each consonant represents a numeral. It is unnecessary to say that in such a mnemonical phrase logic is sacrificed to the purpose to be attained, namely, fixing in the mind the numerical value of *Pi*.

The principal purpose of the Apocalypse appears to be to reveal or to make an exposure of the real name of " the Iesous " of the Gospels, as " Iesous " preceded by the article is not a name

but a title of honor, " The Liberator." This purpose the Apocalypse succeeds in accomplishing almost *ad nauseam*, culminating in the thirteenth chapter where the " hidden name " is given in its entirety in the cryptic number 666.

In order to find the " hidden name " it is necessary to turn the Greek word or phrase back into its Semitic original,— into the language of the person who wrote that portion of this confessedly cryptic book. These cryptic expressions generally form homophones of the " hidden name." In searching out these homophones we must keep in mind the pronunciation in vogue in Palestine at the time the Apocalypse was written. The Greek *Gamma* before *Epsilon* or *Iota*, the *g* before *e* or *i*, was, as it is in Modern Greek, either like the English *y*, or not pronounced at all. Sometimes it is stopped just short of full silencing, permitting a slight aspiration to be heard. In other words, the *g* underwent a process similar to that known as " aspiration " in Gaelic grammar.

The *b* was pronounced by the Semites as by the Celts, with the lips scarcely touching, the Hebrew *b* undotted is even now pronounced like our *w*, like the second letter in the Russian alphabet. One can readily see that, when immediately followed by a short *o*, both sounds tended to coalesce into a long *o*, or *Omega*. The Greek *a* is frequently found as a transliteration of the Semitic *Kamets*, although the *Kamets* is nearer the short *o* in English, as we sound it in the English word

" fond." Charles Rufus Brown, in his "*Aramaic Method*," (Part 1, page 72) says: "It must be remembered that in Aramaic a mixed syllable may have a long vowel; that tone-long vowels and those naturally long are used interchangeably, and that *short vowels* may be used for the corresponding *long* ones and the reverse. . . . The vowels *Hireq* (*i*) and *Tsere* (*e* in "fête") are freely interchanged and less frequently other vowels also; e. g.: *Holem* (*o*) and *Shureq* (*u* or *oo*)."

Twice in Revelation we find the phrase "Son of Man," which is but a literal translation of *Bar Gibhora*, or "Bar Gi'ora." There is hardly a verse in the first thirteen chapters that does not contain a homophone of that name. Generally speaking, little attempt appears to have been made to make sense or to produce continuity of thought if only that homophone can be wrung into the sentence. The very frequency of this occurrence removes the element of accident. Several of these words are almost interminably repeated and generally where it is difficult to discover any reasonable literal meaning in the verse.

Among the repeated words, the phrase "he that overcometh" will be recalled. "Overcome" is in Semitic *ghbr*. Sometimes we find two homophones in the same sentence, as in Rev. 2:26: "He that overcometh [*ghbr*] and keepeth my works unto the end, to him will I give power [*Gibhora*] over the nations."

"Worthy [*amona* (*aomona*, 'a carpenter' in Syriac)] is the lamb [*Tola*] that was slain to receive power [*Gibhora*] and riches [*Shemanim*], and wisdom [*Giboroth*] and strength [*Gebarah*] and honor [*Ghibirah* —'pride'] and glory [*ha orah*] and blessing [*ha borach*]" 5:12.

"And every creature [*bor*] which is in heaven [*Shimain*] and in the earth [*b-orah*] and under the earth [*orah*] . . . I heard [*Shemaai*], saying, Blessing [*borach*] and honor [*ghibirah*] and glory [*orah*], and power [*Gibhora*] be unto him that sitteth upon the throne [*thronos* in Syriac; Heb. *Th-ron*, overcome] and unto the lamb [*Tola*] for ever and ever" 5:13.

"And I heard, as it were, a noise of thunder [*Roma*] one of the four beasts saying, Come, See! [*Bo, rah*] and I saw [*iora*] and behold [*ora*] a white [*ioraqh* — 'pale'] horse . . . and he went forth [*ghebor*] conquering and to conquer [*Gibora, giborah*]" 6:1, 2.

"And the kings of the earth [*orah*] and the great men [*Gibori giboroth*] and the chief [*gibor*] captains and the mighty men [*gibori giboroth*] and every bondman and every freeman [*Bar hora*] hid them in the dens [*hor*] and in the rocks [*zur*] of the mountains [*horim*] and said to the mountains and rocks fall [*iorad*] upon us and hide us . . . from the wrath [*ghebrah*] of the lamb [*Tola*] and the great day of his wrath [*ghebrah*] which is to come [*ghebor*] and who

shall be able [' have power,' *Gibhora*] to stand?" 6:15-17.

"And I stood upon the sand by the sea and saw [*iora*] a beast [*bor*] rise up [*ghorah*] out of the sea having seven heads [*reshim*, or consonants] and ten horns [*keraia*, or vowels] and upon his horns ten diadems [*Nazaroth*] and upon his heads his name, 'Blasphemy' [Borach]" 13:1.

"And I saw [*iora*] one of the heads [the aspirated *b* in *Gibhora*] *as it were*, wounded [*haborah*] to death [i. e., silenced]; and his deadly wound [*haborah*] was healed [i. e., put in health, *b'orakah*] and all the world [*rab orah*] wondered [*Shamen*] after the [*ahor ha*] beast [*bor*] and worshipped [*borach*] the dragon [*Tola*] which gave power [*Gibhora*] to the beast [*bor*] and they worshipped [*borach*] the beast [*ha bor*] saying: who is like [*damah*, also 'ruined,' 'silenced'] unto the beast? who has the power [*Gibhora*] to make war with him? And there was given him a mouth speaking great things and blasphemies [*borach*] and power [*Gibhora*] was given him to continue forty-two months [*iorah*] [the three and one-half years that Bar Gibhora ruled in Jerusalem during the siege of Vespasian and Titus]. And he opened his mouth in blasphemy [*borach*] against God. 'To Blaspheme' [*Borach*] was his name [*Shemo*]" 13:3-6.

"And power [*Gibhora*] was given him to make

war with the Saints [or with *Kadesh*, as Simon Bar Gibhora did] and to overcome [*ghebor*] them; and power [*Gibhora*] was given him over all kindreds and tongues and nations." (Compare the Greek text here with the Septuagint of Daniel 7:14, a "prophecy" concerning the Son of Man.) "And all that dwell upon the earth [*b orah*] shall worship [*iborach*] him, even those whose names are not written in the Book of the Life of the Lamb [*Tola*] slain by means of a cast down into a chasm. If any man [*Gibhora* — the Greek has *tis,* but the Syriac, *enosh*, the equivalent of *Gibhora*] have an ear let him hear [the usual warning to look out for crypticism]. He that leadeth into captivity [*Nasaroth*] shall go [*Ghebor*] into captivity [*Nasaroth*]. Here is the hope of the Saints [or *Kadeshim*, or Kadeshians]" 13:7-10.

"And I beheld [*iora*] another beast [*bor*] coming out [*ghebor*] of the earth [*orah*] and he had two horns [vowels] like a lamb [*tola*], and he spoke like [or, 'it was pronounced like'] a dragon [*tola*] and he exercised all the power [*Gibhora*] of the first beast before him and causeth the earth [*ha orah*] and them which dwell therein to worship [*borach*] the first beast [*bor ahad*] whose deadly wound [*haborah*] was healed [*b orakah*] and he doeth great wonders [*Semeion*] so that he maketh fire [*b'or*] come down from [*ghebor*] heaven [*Shimain*] on the earth [*b orah*] in the sight [*b roah*] of men

[*Gibhora*] and deceived them that dwell [*gorah*] on the earth [*orah*] by these miracles [*Semeion*] which he had power [*Gibhora*] to do in the sight [*ba roah*] of the beast [*bor*], saying to them that dwell [*gorah*] on the earth [*b orah*] that they should make [*bora*] an image [*Natzar*, form] of the beast [*bor*] which hath the wound [*haborah*] by the sword [*ha boraqh*] and did live. And he had power [*gibhora*] to give life [make breathe — *bora roah*] to the image [*Natzar*] of the beast [*ha bor*] and that the image [*Natzar*] of the beast [*ha bor*] should both speak and cause those who worship [*borach*] not the image [*Natzar*] of the beast [*ha bor*] to be killed [*b'or*, to destroy]. And he causeth all, both small [*gora*] and great [*gibor*], rich [*Shimona*] and poor [*ioras*] free [*Bar hora*] and bond to receive a mark [*haborah*] in their right hand [*iad iamen*] or in their foreheads; and that no man [*Gibhora*] might buy or sell save he had a mark [*haborah*] or the name [*Shem*] of the beast [*ha bor*] or the number [*Manah*] of his name [*Shem*]. Here is wisdom [*Giboroth*]. Let him that hath understanding [*Shimeon*] calculate the number of the beast [*ha bor*] for it is the number [*Manah*] of a man [*Gibhora*] and his number is 666. [*Simeona Bara Gibhora*] " 13:11-18.

### THE NAME OF THE CREATURE

Thus we have seen, after an interminable play upon the name (in Aramaic), which seems to

make almost arrant nonsense in the Greek, we are brought up to the climax of the book, the one verse for which all the rest of the book was written. We are given the cryptic warning, "Here is Wisdom! [*Gibhorah*, in Micah 3:8; *Giboroth* in Daniel 2:23]. Let him that hath understanding [*Shimeon*] calculate the number of the Beast: for it is the number of a man [*Gibhora*] and the number is 666."

This number is realized in the name of the "Son of Man" in Aramaic, "Simeona Bara Gibhora," the sum total of the customary numerical values of the Greek letters of the name being 666, as any one can see:[1]

| | |
|---|---|
| S | 200 |
| i | 10 |
| m | 40 |
| e | 5 |
| o | 70 |
| n | 50 |
| a | 1 |
| B | 2 |
| a | 1 |
| r | 100 |
| a | 1 |

[1] Numerical values of the Greek letters:

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| a = | 1 | z = | 7 | m = | 40 | r = | 100 | ps = | 700 |
| b = | 2 | ee = | 8 | n = | 50 | s = | 200 | oo = | 800 |
| g = | 3 | th = | 9 | x = | 60 | t = | 300 | smpi = | 900 |
| d = | 4 | i = | 10 | o = | 70 | u = | 400 | | |
| e = | 5 | k = | 20 | p = | 80 | ph = | 500 | | |
| st = | 6 | l = | 30 | q = | 90 | ch = | 600 | | |

| | |
|---|---|
| G | 3 |
| i | 10 |
| b(h) | 2 |
| o | 70 |
| r | 100 |
| a | 1 |
| | 666 |

In these seventeen letters, if we consider the aspirated *bh* in *Gibhora* as a vowel — as it is at least a semi-vowel,— we have seven consonants and ten vowels. The seven "heads" (*reshim*) are seven consonants, that is, "characters" (*reshim* is Aramaic for both "heads" and "characters") because the "characters" in Semitic are consonants. The "ten horns" (*kerata*) were the vowels (*kereiai*) dots, or points. "Kereiai," like "kerata," also means "horns."

One of the "heads," or consonants was "wounded" (*hiborah*) to death, that is, silenced, but "its deadly wound was healed," that is put "in health" (*b-orkah*), or lengthened, prolonged — all of which meanings belong to the word.

### THE LAMB

The Son of Man is contemptuously referred to in the Talmud as "The Hung" (*Tola*). It is scarcely to be doubted that this same term was

used by the Jewish author of the Apocalypse. But the Christian redactor had the wit to turn the term to good advantage. He kept the word "*Tola*," but with the initial dageshed *Tau* changed into a *Teth*. This did not affect the pronunciation of the word, but it certainly did make a change in the meaning, by converting the "Hung" into a "young lamb," which is the exact translation of the Greek word *arnion*, the term used in the Apocalypse.

It is worthy of note that in the Gospel according to the John, 1:36, in which the Son of Man is called a "lamb," the Greek word in this text is *amnos* (lamb) not *arnion* (young lamb).

It may be noted in passing that it is not the *amnos* or "lamb," that is mentioned in Leviticus 16:8, but the *chimaros*,[1] or "goat," which was

[1] The bodies of the *chimaros* and the *moschos*, or bullock (according to the Septuagint version of Lev. 16:27) whose blood was brought in to make atonement in the Holy Place as a sin offering, "to take away the sins of the world," were carried "forth without the camp" and burned. It is this passage in Leviticus to which the writer of Heb. 13:11–12, refers, from which he draws the similitude, "Wherefore Jesus also that he might sanctify the people through his own blood, suffered *without the gate*." The expression "without the gate" bears evidence of being an early alteration of the text. Evidently, as in the preceding and the succeeding verses the words in the twelfth verse were also originally, "without the camp," for in verses 13 and 14 he says, "Let us go forth unto him without the camp, bearing his humiliation; for here no city is left standing, but we seek one to come."

The camp, to the writer of Leviticus, and which had no gate, constituted the huddled tents of the nomad nation, a

selected "to take away the sins of the world." The Semitic writer of the Fourth Gospel, who probably read his Scriptures in the LXX version, equated the unusual word *chimaros*, the root of which is *chimar*, pronounced "himar," with the Aramaic *h imar*, "the lamb." If the original of the Fourth Gospel was Aramaic, we can easily see how the Greek word of the LXX was taken over and naturalized into Aramaic, just as Greek words such as *thronos*, *hegemon*, *praxis*, *echidna*, *stoa*, *strateia*, *schema*, *lestes*, *margarita*, etc., are adopted into the Syriac version of the New Testament. Thus we have *amnos* in the Gospel and *arnion* in the Apocalypse, because *amnos* is the proper equivalent of the Aramaic *imar*, and *arnion* correctly translates the Semitic *tola*, each of which is rendered "lamb" in our English versions of the New Testament.

The Christian editor of Revelation, at Rev. 13:8, refers to the *Tola* in a way that seems to puzzle translators. The common version renders the passage, "the lamb slain from the foundation

good distance from which, because of the odors, no doubt, the bones and skins and excrements of the sacrificial animals were burned. "The camp" is used by the writer of the Epistle to the Hebrews in the poetic sense, of the Jewish nation.

Evidently the phrase "without," or "away from (*exo*)" the camp, was meant by the writer of the Epistle to designate a point abroad, beyond the camp or nation, far away from the City not "left standing" and among a people with whom that writer, acting upon his own proposal, spent the remnant of his days.

of the world" (*kataboles kosmou*). The evident lack of sense in such translation was apparent to the revisers of the new English Revised Version, for it was plain to them that the Lamb was slain in time, at a very definite time in the history of the Roman Empire. No African churchman had arisen as yet with his doctrine of foreordination when the Apocalypse was being written. To endeavor to read a doctrine into the text that had not been made at that stage of the evolution of dogma, is plainly a historical mistake. The Revisers sought to get around the difficulty by adopting a different order of the words of the text. In the Revised Version, therefore, the whole verse reads:

"And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain."

This arrangement gets on no further. Indeed, it only goes deeper into the dogma of Predestination. All we can learn from the new version is the fact that it was apparent to the minds of the revisers there was something wrong with the text.

It appears not to have occurred to them that *kataboles* is not the usual Greek word for "foundation." *Themalion* is the term used by Homer, Hesiod, Pindar, Xenophon, Thucydides. There appears to be very little classical authority for the use of *kataboles* in the sense of "foundation."

The New Testament word comes from the verb *kataballein*, " to cast down." The corresponding word in the Syriac text has the same meaning (*thramitha*, from *rama*, " He cast down "). The idea of " foundation " is only read into the word.

The Greek word *kosmou* in the text is, apparently, a " correction," for *chosmou*, or *chasmou*, a form found also in Hippocrates; in other words, a " yawning abyss." The original meaning, therefore, appears to be that the *Tola* was " slain by being cast down into a chasm," evidently a reference to the fact that he was hurled from the Tarpeian Rock.

### THE FAITHFUL WITNESS

Rev. 2:13, reads, " In those days when Antipas, my Faithful Witness, who was slain among you where Satan dwelleth." The average patriotic Jew, who had passed through the unspeakable horrors of the siege of Jerusalem, was firmly convinced that Satan's home address was the City of Rome, and not an innocuous Pergamus, for it is only at Rome he could conceive of " Satan's throne " to have been set up. At this point, too, there appear to be various readings of the texts. The Syriac even omits the name " Antipas." Indeed, the expositors have been put to their wits' ends to identify this same Antipas. He has been as great a puzzle to them as Alexander and Rufus. There is no other record of any Christian martyr named Antipas. That any Christian father

should inflict upon his defenceless offspring, or that a convert should retain the name of the abominated Herod Antipas, accused in the Gospels of the murder of John the Baptist, and according to Luke 13:32, designated by the Son of Man as "that fox," appears a moral impossibility. As the Syriac text omits the name Antipas but inserts in its place a word meaning "faithlessness," it is probable that the original Greek text contained the word *apistia*, or *antipistia*, instead of Antipas. Moreover, Rev. 1:5, shows that the Faithful Witness, was not Antipas but the Jesus, "who is the Faithful Witness, the first-born of the dead."

Reference to the "Faithful Witness" occurs in several places in Revelation, a reflection from the Prophets and the Psalms, the *Martys Pistos* of the Septuagint, the *Amen* and the *Ameth* of the Hebrew text.

Psalm 89:37 et seq. refers to him as "the moon (*iorah*) perfect forever and the Faithful Witness in Heaven. Thou hast banished and scoffed at and cast off thy Anointed . . . and his throne thou hast dashed against the ground." The Septuagint gives for "Anointed" the word *christos*, which the Vulgate renders *Christus*, with a capital "C," though the Douay, like the King James version, translates the word "Anointed." It would, therefore, appear that a term so restrictive in its application as "Faithful Witness" would no more be applied to some unknown no-

body, such as this hypothetical Antipas, than would its alternative expression, "the Christ."

In Rev. 3:14, we have the Hebrew term used in the Greek text: "These things saith the Amen, the Faithful and True Witness." The word *Amen*, with its variant, *Ameth*, is used in Hebrew for "truth," as well as for "faithful," and no doubt it is with the prophetic meaning in mind the Son of Man so frequently applied the term to himself. In John 18:37, we find both "truth" and "witness" used in conjunction. The Son of Man is quoted as saying, "and for this cause came I into the world: that I should bear witness unto the Truth. Every one that is of the Truth [*Amen*] heareth my voice. The Praelatus saith unto him, 'What is the Truth'" (or, "Who is the Amen?")

The oft-repeated expression which is generally translated "Amen, I say unto you," will bear the construction also, "I, the Amen, say unto you." This construction is certainly justified by Rev. 3:14, quoted above, and by John 14:6, "I am the Way (*orah*), the Truth (*amen*) and the Life (*roah*)" The variant form, *Ameth*, was perhaps the word which one of the writers of Revelation had in his mind when he wrote, "I am the Alpha and the Omega." The Syriac version reads "I am the *Aliph* and the *Tav*," the first letter and the last letter of the word *Ameth*, no less than of the Semitic alphabet. As the alphabet spells all words, and the very word for "word" (*dabar*)

means also a "thing," the *Aliph* and the *Tau*, the very essence of all words (*debarim*), were the beginning and the end, the very substance of all things (*debarim*).

The original text of Rev. 2:13, therefore, most probably read, "In the days of faithlessness my Faithful Witness was slain among you where Satan dwelleth," that is, of course, to the intensely patriotic Jew, no other place on earth than the City of Rome, wherein dwelt the adversary (*satan*) of the Jews.

Throughout the New Testament there is a cryptic relationship between the "Faithful," or "True" Witness (*ad amen*) and the "right hand" (*iad iamen*). To this day in our courts the right hand is raised in taking oath as a guarantee that the deponent will be a "true witness" in the cause on trial, and that he will tell the truth (*amen*) the whole truth (*amen*) and nothing but the truth (*amen*). The form *amen* instead of *iamen* in the sense of *right hand*, is found in Isaiah 30:21, "when ye turn to the *right hand*." The Hebrew word *amen* fulfilled the double function of our English word, "right."

## THE PLACE OF HIS DEATH

The place of the death of the Son of Man is told in Rev. 11:8:

> "And their dead bodies shall lie upon the street of the great city spiritually called Sodom and Egypt, where also Our Lord was crucified."

The traditional place where "our Lord was crucified" is not in the streets of the city of Jerusalem, but outside the walls of the city. Surely the Holy City would not be called a Sodom by a fanatically patriotic Jew, nor would he call the city that, to him, was the center of enlightenment, by the name of Egypt, which was to the Jew a synonym for darkness dire.

It was the custom of the Romans, when they executed a person in the vicinity of the Forum, to expose his body upon the stairs — the *Scalae Gemoniae* — in order to throw terror into all persons criminally inclined, and thus to restrain them from following in the way of the transgressor of the Roman law.

That the executions referred to in the text just quoted took place at some festal occasion, at a time when the citizenry of Rome were rejoicing over the triumph of the Roman arms and the destruction of the enemies of the nation, may be further inferred from the text, Rev. 11:10, "And they that dwell upon the land shall rejoice over them and make merry and send gifts one to another."

Here we also find another version of the Ascension which places the scene of the drama in Rome:

"After three days and a half the Spirit of Life from God entered into them and they stood upon their feet; and great fear fell upon all that saw them. And they heard a great voice from heaven saying unto

them, 'Come up hither.' And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour there was a great earthquake and in the earthquake were slain of men seven thousand; and the remnant were affrighted and gave glory to the God of heaven."

This mention of the earthquake at the "resurrection" of the Son of Man is, perhaps, based upon Matt. 27:51.

It is well known, of course, that the story of the Ascension appears in the Gospels only in Mark and Luke. The Markian text is a late addition. This account does not state where the ascension occurred. Luke says it was in Bethany on Easter Sunday. The writer of the Acts locates it at the Mount of Olives forty days later. The point of interest in the account in Revelation is entirely geographical: the Son of Man, Simon Bar Gi'ora, was executed at Rome.

That one of the writers of Revelation was conscious of the change from the *name*, Bar Gi'ora, to the *appellation*, "Jesus," is apparent in Rev. 2:17, and 3:12, where reference is made to a "new Name." This name was produced by dropping the article before the title "Iesous," and by the integration of the title into a name. The translation of *Bar Gi'ora* into *Huios Anthropou*, Son of Man, had passed the real name into oblivion, and the omission of the article before the title Iesous, in the Epistles and the other later

writings such as the birth stories, left the greatest of all the children of Israel, Simon Bar Gi'ora, utterly unrecognizable under his " new name."

## IDENTIFICATION OF THE BEAST

The uncritical who see in the Bible from Genesis to Revelation a continuity characteristic of the work of a single Author, have confounded the " Beast," or *Therion*, of Revelation with the Antichrist of the Epistles ascribed to John, although the word " antichrist " does not once occur in the Book of Revelation. No critic worthy of serious consideration today thinks the Fourth Gospel, the Johannean Epistles and the Apocalypse as they stand were written by the same hand. The writer who first used the term *Therion*, or " little creature," or " beast," did not intend to be uncomplimentary. To represent even the Deity as an animal was not considered an act of disrespect by the ancients. The ancient Hebrews worshipped Yahew under the form of a bull. The " lamb " is, of course, a beast, and in Revelation is at first identified with the king of beasts, the lion, " the lion of the tribe of Judah." This lion, of Rev. 5:5, fades into a lamb in the very next verse, a beast with seven heads (*reshim*,— consonants) and seven eyes (vowels, means of verbal identification), the seven vowels and the seven consonants in the Greek spelling of the name Simeon Bar Giora. There can be but little doubt that the slurring and uncomplimentary phrases in the

thirteenth chapter are interpolations made into the original text of that chapter.

To the original writer this beast was the very Son of Man described by Daniel 7:14; for in Rev. 13:7, we find the exact words of Daniel glorifying the Son of Man as lifted out of the LXX and placed in the Book of Revelation: "And power was given him over all kindreds and tongues and nations."

Thus we see the Beast of Revelation described by the identical words that are used by Daniel after he "saw in the night visions . . . one like unto the Son of Man, and he came with the Ancient of Days," "whose dominion is an everlasting dominion which shall not pass away."

The first chapter of Revelation appears to give a description of the personal appearance of Simeon Bar Gi'ora as he passed along in the triumph of Titus. "I saw the golden seven [branch] candlestick, and in the midst [or vicinity] of the seven [branch] candlestick one like to Son-of-Man [Bar Gi'ora] clothed in a garment down to the foot and girt about the breast with a golden girdle. His head and his hairs were white like wool [Bar Gi'ora, whitened with worry and years] as white as snow, but his eyes were as a flame of fire. . . . And he had in his right hand a reed or scepter [*shebet* not the 'seven (*sheba*) stars'] and from his side [*peah*: not *peh*, 'mouth'] projected a two-edged sword, and his face was like the sun shining in its strength. And when I saw

him I fell at his feet, and he laid his right hand upon me, saying unto me. . . . 'I am the first [king of the New Jerusalem] and the last; I am the living and the dead; but, mark you, I shall live throughout the ages!'"

Who shall gainsay this prophecy?

### A BOOK OF MANY AUTHORS

The Apocalypse, that strange jumble of Christianity and Antichristianity, was, in its original form, more a political pamphlet than a religious tract. The original document was written by a Jew in whose sorrowing heart burned all the hatred of his race for the desolators of their Holy City, the ruthless destroyers of the Jewish state. The wish that is father to the thought, prayerfully contemplates the wreck and ruin of the Roman Empire. In the mind of the patriotic writer no punishment is too great and no condemnation however cruel can gratify the unquenchable thirst for revenge which possessed the soul of the writer of the original document. The second author is likewise intensely bitter against the early Judeo-Christians. While the book was written, perhaps, before the name Christian originated, it is not difficult to perceive whom he attacks as blasphemers when he declares they "say they are Jews, and are not, but are of the synagogue of Satan," that is, of the adversary, the Romanized-Greek-speaking Jew (Rev. 2:9).

The second writer had the same class of persons

in mind, no doubt, of whom he has just written (Rev. 2:2), "I know . . . how thou canst not tolerate them who are evil; and thou hast tried them who say they are Apostles and are not, and found them liars."

Again he shudders at those who "eat things sacrificed to idols." This is plainly an attack on the position taken in I Corinthians 10, wherein the writer thereof condones an act so offensive in the eyes of the orthodox Jew, when he says it is not wrong to eat things sacrificed to idols unless the eating scandalize a brother.

In Rev. 13:10, the attack is followed up. Here there is a seeming reply to Ephesians 4:8, that the Son of Man "led captivity captive," in the text which says, "He that leadeth into captivity shall be led into captivity." The point of the rejoinder is more apparent in the Greek, but may be brought out better in English by slightly altering the order of the words: "He led captive captivity;" and "He that leads captive shall be led captive."

We have in Revelation the starting point of Talmudical polemics. In Rev. 2:14, we read, "I have a few things against thee because thou hast there them that hold the doctrine of Balaam who taught Balek to cast a stumbling block before the Children of Israel."

The Talmud refers to the Son of Man as "Balaam." As in Numbers 31:16, Balaam is said to have advised Balak, king of the Moabites, how

to seduce the Israelites from worshipping Yahweh, so the Talmud applies the name of the ancient Midianite prophet, Balaam Ben Beor [or, "*Bar 'eor*"] to the Son of Man, accusing him also of seducing the Jewish people from their ancient faith. "Balaam," or more correctly "Bil'am," is derived from *Bila Am*, Destroyer of the People," a name likewise given in the Talmud to the Son of Man. It is also of the same meaning as the Abaddon and the Apollyon of the Apocalypse. The word "Balaam," or "Bil'am," is literally rendered into Greek by *Niko laites* from *Nikon*, *Gibhora*, and *laos*, people), the very word found in Rev. 2: 15, and rendered *Nicolaitanes* where the writer speaks of "the doctrine of the Nicolaitanes, which thing I hate," evidently referring to primitive Christianity.

It is a strange fortune that this book which was written by a Jew with the purpose of covertly or cryptically attacking the Roman empire, and exposing the true name of the founder of Christianity, should have been later edited by a Christian, re-edited by another Jew, again by Christians, and subsequently become transformed into a canonical Christian sacred scripture, one of the foundation stones of the Christian faith. The second Jewish writer would expose the real name of the "blasphemer," upon whose name he puns, who is the founder of "the synagogue of Satan." "Blasphemer" is a term not uncommonly applied in the Talmud to the same individual.

It would appear that the chief author of the Apocalypse lived too near the epoch which witnessed the fall of Jerusalem and too close to the men who fought with Simon Bar Gi'ora to save the Holy City from its unholy doom to dare utter a word openly against the name of the revered leader of the great revolt. As under cover of the name Babylon he vented his flaming wrath with impunity against the Roman Empire, so he courted the same impunity when, under the disguise of crypticism, he attacked the national hero whom the patriotism of his people had apotheosized.

### CHIEF AUTHOR OF THE APOCALYPSE

That the real author of the original Apocalypse, as tradition asserts, is John, one of the *Boanerges*, or rather, *Beniherges*, the leader who stood with the Son of Man in defense of Jerusalem, it would not be prudent to dispute. The flaming hatred of everything Roman is not surprising in one who suffered so intensely from Roman severity. The ideas the book embodies are such as would be expected from one accustomed to the sight of human blood constantly flowing before his eyes. The ardent longing for reprisal, the hope and despair of impotent hate, the heart hardened at the sight of suffering, the ears deafened to the cries and shrieks of the dying, the wounded and the starving in the besieged city, a sense of disgust from the smoke, the fetid fumes eternally rising

from the pit in the Valley of Ben Hinnom, where decaying cadavers were cremated in mountainous heaps by the besiegers, bodies of Jewish soldiers, burning to ashes, beyond hope of participation in the Resurrection, only such a mind could conceive the horrid hell of flaming fire, the suffocating lake of burning brimstone which the Apocalypse reveals.

The enmity between John and Simon who at first, Josephus says, fought each other for possession of the city, was perhaps, never fully healed, even though subsequently they joined hands against the tyrant Titus, who buried their temple, their firesides and their hopes in the ashes of the Holy City. The jealousy that rankled in the heart of the old warrior against his martyred rival could hardly have failed to find expression in his book.

The Apocalypse purports to have been written by John on the "island the so-called Patmos." (Rev. 1:9.) There is a bleak and rocky island of that name indicated on the modern maps of the eastern Mediterranean. It is mentioned by Pliny, Strabo, and Thucydides. From an inscription it appears that the island was anciently called Pat*n*os; and as today it is called by the natives Pati*n*o, it is probable it was never called Patmos outside the Apocalypse and manuscripts of Thucydides, Strabo and Pliny corrected in accordance therewith.

John, who was taken by Titus to Rome to

grace his triumph, was imprisoned in that city, perhaps in the rocky-island-fortress in the Tiber, opposite the present *Vecchio Ghetto* and the synagogue. One who has any knowledge of Semitic vocalization, can readily see how, by translation and re-translation from Greek to Aramaic and back again, this Island of the River (*Potamos*) easily became the Island of Potmos or Patmos, the impossible place in which tradition has declared the Apocalypse was written. This view is corroborated by the Syriac text of the Apocalypse which gives us Potamon, not Patmos, and *Potamon* is the Greek accusative case of *Potamos*, a river.

## XXV

## THE EXPOSURE OF MIRACLE STORIES

In Revelation 6:6, an insight is given into the myth-making process which was very apparent to at least one of the writers of that book. At the opening of the Third Seal one of the Living Beings is quoted as uttering the cryptic words:

"A measure of wheat for a denarios and three measures of barley for a denarios, and the oil and the wine do not hurt."

The first part of the sentence is apparently a quotation from memory, with some conscious variations, of II Kings, 7:1:

"Tomorrow about this time shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel in the gate of Samaria."

The last words quoted are the prophecy of El-Isha (El Isha = "God of Liberation") concerning the end of the siege of Samaria which was laid by the king of Syria. The Roman siege of Jerusalem was, if we accept the statements of this Book of Kings, but an echo of the horrors of the siege of the Israelitish capital. To such extremities were the inhabitants driven that a bargain is said to have been made between certain women

for the cooking of their own children.[1] In II Kings, 6:25, we read "And there was a great famine in Samaria; and, behold, they besieged it until an ass's head was sold for four score pieces of silver."

The ancient prophet in the words quoted from II Kings 7:1, meant to hearten the starving and despairing in the besieged city of Samaria. Reproduction of the words of the Apocalypse would appear to indicate that for a like purpose a simi-

[1] The scarcity of food in the Holy City during the siege made the conservation of the food supply an absolute necessity, and piety and patriotism made a virtue of this necessity. The man who would fast from food for a day in order that the general food supply might hold out the longer was a public benefactor, and he who would make a practice of fasting during the siege of the Holy City was in very truth a holy man, a saint. Thus the ascetic Christian of today continues to make a theological virtue of what was a necessity to his spiritual forebears in the cruel days of the siege. We can trace to this same source the ecclesiastical practice of ordaining a fast day immediately to precede a feast of the Church, and the establishment of Friday, the day before the Jewish Sabbath as a day of abstinence from flesh meat, a modified form of the hebdomadal fast day in commemoration of the fastings and famine of the siege.

The beleaguered Jews, who were apt students of Roman methods of warfare, were not slow, we may be sure, to find out the efficacy of famine in loosing the tongues of Roman prisoners captured during the siege. Fasting and prayer were frequently found necessary to make articulate — not only certain demoniacs afflicted with the demon of dumbness when no other form of exorcism was effective (Mark 9:17–29), but also in the form of hunger and thirst — the Roman devils brought within the gates, and who possessed valuable information which starvation and thirst could more readily cast out of them than could the sword.

lar proclamation was, in dire extremity, put up in the city of Jerusalem just prior to the end of the siege of Titus, and this proclamation appears to have been signed by the three Jewish generals in command of the defenses of the city, namely, Simon, John and Eleazar; for, the seemingly senseless sentence, "The oil and the wine, do-not-hurt," is made up of words which, in Hebrew, are but homophones of these generals' names. *Shmn*, unvoweled, as Hebrew was written, stood for "Shimon," that is, Simon, or for *shemen*, oil. The phrase "and the wine," in Hebrew, contains all the letters of the word "Johannan," or John. (See Delitzsch's translation of this sentence in his Hebrew New Testament.) The phrase "do-not-hurt," or "distress," or "distrain," *El'-eatzar*, is a fair play on the name of Simon's son, Eleazar, the *Petros*, the Rock.

The quotation in Rev. 6:6, and the reference in Rev. 2:20 to Jezebel are apparently inserted for the further purpose of calling the reader's attention to the chapters in I and II Kings in which Jezebel's name occurs. These chapters contain many of the stories of which the Gospel miracle tales are elaborations. This Old Testament reference recalls to mind the fatherland of the Good Samaritan whom the Jewish writer of the John slurred by calling him a Samaritan and other irrelevant things. It brings us in touch with El-Isha, who, like the Jesus (Iesous, i. e. Isha, or Ieshua) of Josephus' "Life" and "Wars"

was also a son of a Shaphat. El-isha raised a widow's son from the dead.

He cleansed Naaman of his leprosy by sending him to bathe in the Jordan, just as another Isha, or Ieshua, cured a man of blindness by sending him to bathe in the pool of Siloam; and who healed not one, but ten lepers at once by sending them away to the priests (Luke 17: 12-14).

Not merely two men were healed of blindness, but a whole army was given sight by the ancient prophet of Samaria.

In II Kings, 4: 42-44, we have the first record of the miraculous feeding of a large body of men with a few loaves.

It is in II Kings we find that the "first-begotten of the dead" was not the one referred to in the first chapter of Revelation, but the son of the widow of Shunem, which later became known as Nain, the very locality where another widow's son was later raised to life. The corpse that touched the body of El-Isha was "born again of the dead," and came to life.

It is in the First Book of Kings that we find the original miracles of which those of El-Isha were only replicas: but it is the forerunner of El-Isha who ascends into heaven.

Generally speaking, El-Isha appears to be a duplicated Eli-Jah, the same divinity described by a different hand. The characters of Eli-Jah and El-Isha differ as the characters of those who describe them, just as the Jesus of the Apocalypse

differs from the Jesus of the Synoptics. Both Eli-Jah and El-Isha are called Tishbites, and neither is fitted out with a genealogy, a remarkable thing in Old Testament story. They both crossed over the Jordan, on the same sort of a thoroughfare as Moses employed in crossing the Red Sea. But neither of them walked upon water, though El-Isha made an axe float. Each increased a widow's supply of oil miraculously, much as the loaves and fishes were later increased — El-Isha actually multiplying a few loaves until they sufficed to feed a great number of men. Each raised to life a widow's son, as stated before,— El-Isha performing his miracle on the site of the "City called Nain," where also a third widow's son gave a later proof of the doctrine of the Resurrection. Eli-Jah was described by a cruder hand than that which gave us the story of El-Isha, which, in turn, lacked the finer touch of the New Testament scribe who wrote in after days of greater comparative refinement.

As Bentwich says of another period in the life of this people, "Probably, in the fashion of Jewish history, the events of a later time were placed in the popular Midrash a few generations back and repeated."

Deuteronomy, 8 and 9, contains the prototype of the story of the test or temptation of the Son of Man as it stands in the Matthew and the Luke. In Deuteronomy we read that the Israelites were led into the Wilderness where, not for forty days,

but for forty years they were subject to trial. They too, after having hungered, were given bread from heaven "that they might know that man doth not live by bread alone but by every word that proceedeth from the mouth of God." For "forty days and forty nights" also Moses abode on Mount Horeb in the Wilderness. It is only in outline, however, that the New Testament story of the temptation is borrowed from the Pentateuch.

The story of the temptation of the Jesus, taken literally, is full of puerilities and absurdities. What strikes one who examines it through current theological glasses, is the appalling stupidity of the tempter in offering a bribe to the author of all things; the egregious effrontery of the outcast and the disinherited angel offering to its actual owner a property to which the maker of the offer never had either title or possession; and the childish thought that anybody on any mountain on this round earth could see all the nations of the world. A tramp offering a kingdom to an emperor in exchange for his homage would be infinitely less ridiculous. The acceptance of the literal meaning of the story presumes an absolute lack of the sense of humor in the Deity. Moreover, to be tempted presumes a temporary disposition, at least, in the tempted to yield to the temptation, and to posit moral hesitation or vacillation in the Deity is absurd.

The story is so patently puerile that it must

be readily apparent to every rational mind that it can not be taken literally, and, therefore, it must have a hidden, or cryptic, meaning. It is, no doubt, an account of the attempts which the *diabolos*, or the Slanderer, Flavius Josephus, made to corrupt the Son of Man into offering submission to him as the authorized representative of the power of Rome. The term *diabolos* is not used by the Mark, and by the other two Synoptics only in connection with the story of the temptation and the parable of the tares. The Mark prefers to call the traitor by the Aramaic word for "adversary," or "enemy." Josephus himself admits that he tried to persuade the patriotic defenders of the Holy City to submit to Titus, and that in one of his *temptations* he was rewarded with a brick. He states that Titus offered all manner of guarantees to the leaders if they would but come down and acknowledge his authority over them. We also know that Simon Bar Gi'ora, the Son of Man, was driven by the spirit of his fiery zeal into the Wilderness of Kadesh and there he stirred up the inhabitants of the scattered villages against the Romans. The Mark text of the temptation story says of the Jesus, that in the wilderness "he was with the wild beasts." This can have no other reference than to Simon's undisciplined soldiers, who were untamed by the military discipline of the Romans, yet who fought like tigers "for their altars and their fires." They were, in all probability, so

characterized by the Romans, who had reason to know their terrible bravery, and the patriots themselves accepted the designation as a compliment. The term *therion*, here translated "wild beast," is the same word that is used in the Apocalypse for the intrepid Son of Man himself. It is not at all improbable that the Slanderer, Josephus, sought out the Son of Man in the wilderness either in person or through some of his minions —"the angels [messengers] ministered unto him,"— and tried to induce him to follow his own example and betray the Jewish people.

We know that from the Wilderness Simon led great forces to Jerusalem, and was there welcomed — according to Josephus — as king and savior. It is not improbable that the Slanderer again renewed his solicitations and through an intermediary had Bar Gi'ora taken to a high wing of the temple or on a hill-top or other high elevation within the city walls from which he could see all the country round about, and the vast armies of Titus, gathered from all the kingdoms of the world, with their glittering lances and shining shields, encompassing the Holy City on every side. It is possible that the Slanderer had called attention to this display of military splendor and glory, and to the willingness with which all other peoples on the then known earth acknowledged the supremacy of the Roman, and thereby had become in turn, by the soldiers they contributed to the imperial army, partners in the

possession of all the kingdoms of the world. And why should not a general who had displayed such military genius as had Simon Bar Gi'ora, not be offered as high a command at least in that cosmopolitan army as Tiberius Alexander, the apostate nephew of Philo, the Jewish philosopher?

No one will deny that this Slanderer, this canting ex-priest, could quote Scripture volubly to prove to the Son of Man that it was his divine duty to surrender, and that it had been foreordained for him so to do.

Famine raged in the Holy City, and this fact was not unknown to Josephus, nor was he ignorant of the other fact that Simon, the Son of Man, dreamed the dream of erecting, resurrecting, the ancient kingdom of David, and of establishing "upon this rock" (Kephas, or his son Eleazar), an everlasting dynasty that the gates of death should not prevail against. The Slanderer, of course, would try to bring him back from these dreams of glory to the hard facts of reality, the horrors of the famine; and he sneeringly might ask him if he were the Messiah of the prophets, the emperor who was to conquer the *Goim*, why he should not turn "this rock" into bread, as bread was much more practical for present needs than the elusive rainbow of dynastic glory. The slandering traitor's taunt of famine brought forth a reply from the Son of Man which showed his unfaltering faith in God and the promise He made through His prophets that the pledged word of

God was a better guarantee of life than any mere material bread.

The play on the word "rock," or "stone" is made twice. The second reference or quotation appears offered as a warning to the Son of Man to have a care lest the zeal for his dynasty be his undoing, lest he dash his foot against that stone or rock. This brought the retort which showed the faith of the Son of Man in the prophetic word that God should not be tempted, that is, that He should not be put on trial nor his word called into question.

The final retort of the Son of Man in refusing to submit to the servitude of Rome was the ringing slogan of Judas the Galilean, the martyred founder of the Zealots, or patriot party: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

## XXVI

## OTHER MIRACLES AND THE PARABLES

"The parables of Jesus have not primarily a moral, but a politico-religious, or theocratic purpose."— KRUMMACHER.

The miracle stories of the New Testament, when rightly understood, will be found to be worked-over versions of plain statements of historical fact from the original Semitic sources of the Gospels.

Thus, the story of the Gadarene miracle in which one poor body was unpacked of two thousand demons who, in a country where traffic in pork was an abomination, had entered into a herd of hogs in some unknown and unknowable way, without the consent of the owner or the owned, and dashed down with the livestock into the water, loses much of its fantastic features when we recognize in it the other side of the incident related by Josephus.

It will be remembered that the Gadarene demons' name was "Legion." In other words they constituted a legion, the Roman legion under Placidus that attacked the patriot Jews at Gadara and, according to Josephus, the Roman horse drove the insurgents across the country into

the Jordan where thousands of the Jews were drowned. The confusion between the word for "horse," which, in Hebrew is *sus*, and the Greek *sus*, which means "hog" is readily comprehensible.

The original version of the Gospel story seems to have claimed a victory for the Jews, by representing that it was the Romans who were driven into the waves. The pro-Jewish version of the Gospel and the anti-Jewish version of Josephus — each records the victory for its own side. This is not strange in view of the variant accounts of the naval battle of the Skagerack which came from London and Berlin respectively.

It is no more improbable that two thousand Romans fell into the waters and were drowned, as the Gospels indicate, than, as Josephus relates, that two thousand two hundred Jews fell into the hands of the Romans, meeting a less merciful fate than the thousands of their brethren, who, as he says, lost their lives in the torrent.

In the Mark account we find the strange construction: "and they come . . . and see . . . sitting and clothed and tranquil, him who had the legion." The Greek word here translated "tranquil"— though in the King James version it is rendered "in-his-right-mind," and in the Douay, "well-in-his-wits"— is *sophronounta*, the Latin equivalent of which is *placidus*. With this fact in mind the passage is easily translated: "and they come . . . and see . . . robed and seated,

Placidus, who had the legion, and they were put to flight (*ephobethesan*)." The last word, which is translated in our English versions, " they were afraid," is the first aorist passive of *ephobeomai*, a word which is never used by Homer except in the sense of being put to flight.

There is a certain awkwardness in the verse which reads in the A. V., " and no man could bind him, no not with chains." The Greek presents a more inverted order, which the Revisers try to exhibit by " and no man could any more bind him, no not with a chain." Like most inverted or awkward constructions in the New Testament, this one involves some hidden information. When we know that " man " in Semitic is *Gibhora*, that *l* is the sign of the negative, and *asar* a " bond," or a " chain," and that Delitzsch has actually rendered the phrase " not bind " back into Hebrew by *lasr*, the *reshim* for Eleasar, or Eleazar, in an unpointed text, the original meaning begins to appear, namely, that " Gi'ora nor Eleazar could any longer restrain him."

There is also mordant humor in the play upon the name of the Roman general, who, in the mind of the writer of the Gospel story, was not indeed placid, but distraught, a madman with a legion at his command.

This demoniac, who had an *unclean* spirit, had come out of the tombs. It is known that the City of Tiberias was built by Herod the tetrarch on the site of a cemetery. Herod forced Galileans

against their wills to live in the new city. Josephus says, "he was aware that to make this place a habitation was to transgress the ancient laws of the Jews, because many sepulchres were to be taken away in order to make room for the city of Tiberias, whereas our law pronounces that such inhabitants are *unclean* for seven days" (Antiquities XVIII 2, 3). Even to this day the plastered or "whited sepulchres" are to be seen standing at the outskirts of the ancient city.

Tiberias was one of the cities fortified by Josephus. Here he fled after he had abandoned Gadara to the Romans, and in turn he quickly abandoned Tiberias to flee to Jotapata. It was from Tiberias, or Caper-Naham, the "City of Mourning," this graveyard city, this ritualistically *unclean* city, that Placidus had come to attack the Jews who had fled from Gadara.

The identity of Tiberias is hidden in the New Testament under the name Capernaum. The customary chronology would not permit the use of the name Tiberias, for that city was not built until about the third decade of the Christian era. The exact location of Capernaum has been as great a puzzle as Nazareth. Neither is mentioned as a city in any Jewish writings for very good and sufficient reasons. Capernaum was the home of the Jesus according to the Gospels, as Tiberias was the abode of the Jesus of Josephus. (*Vita* 12).

As in the Gaderene miracle story, in the miracle

of the loaves and fishes in Mark 6, the very idiom of the camp breaks out. The five thousand *men* who were in the Wilderness were ordered " to sit down by *companies* upon the grass. And they sat down *in ranks*, by *hundreds* and by *fifties* "— regular military phraseology. It is specifically stated that the five thousand present were *men* (*andres*), that is to say, males, and there were no women present on that particular occasion.

The sense of military discipline in the Son of Man appears in the stern language he addressed to Eleazar, the Peter, as recorded in the Synoptics.

Josephus has shown there were many in the beleaguered City who were heart-sick of the siege. So awful were the hardships and horrors endured that only his intense faith in divine intervention kept up even Bar Gi'ora's hopes. More than one would-be deserter, more than one who would open the gates to the Romans, and more than one who would in desperation get after and put an end to the stubborn and faith-firm Bar Gi'ora himself met the usual military punishment which the Romans likewise meted out for such military offenses. The cross was the favorite instrument of discipline.

Josephus relates a lack of harmony existing between Bar Gi'ora and Eleazar. He exaggerates it, perhaps, even to armed hostility. In the Synoptics (Mark 8 and Matt. 16) we find it related, " *The* Peter took hold of him and began to

rebuke him. But when he turned about and faced his followers he said, 'Get yourself behind me, adversary;[1] you are a stumbling block to me.' . . . And when he called the people and his followers he said, 'If any man wishes to get after me, let him resign himself, and take his cross along as he pursues me. For whoever tries to save his life shall lose it; but he who shall offer up his life on my account and that of the good cause shall save it. Now what shall it profit a man if in trying to gain the great world he lose his own life? Or what shall a man barter for his life?'"

The warning that any person who would wish treacherously to pursue the Son of Man should take his cross along with him, is significant. To read into the stern warning an impossible or a miraculous fore-knowledge of his own doom is not necessary. There is no necessity to resort to the miraculous to explain the sentence.

The Son of Man not only threatened against treason, but he promised great rewards for fidelity to the cause of independence. And these rewards were not mere ghostly, but very tangible things. In Mark 10 we find his reply to those

[1] Delitzsch, in his Hebrew translation of the New Testament, has rendered the expression "Get thee behind me, adversary," by *Sur miele ha satan.* By substituting for the last word its exact Hebrew synonym, *tzar,* we have the Hebrew sentence, *Sur mi ele ha tzar,* or *Sur mi Eleatzar,* "Turn back of me, Eleazar," which approximates very closely, it is highly probable, the true form of the original text.

who had reminded him with forebodings that they had left all to follow him. "There is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or home, on my account and the good cause, but shall receive in return a hundredfold right now in his lifetime in houses, and brothers, and sisters, and mothers, and children, and lands."

We know very well that this promise was not fulfilled in his followers, who gave their lives and lost them and their all for the great cause. The fulfilment of the promise was conditioned upon the success of the patriot cause which failed, unfortunately, though through no fault of the Son of Man. His failure to make good his guarantee would be culpable only if he had the power to perform what he promised and did not. Any other theory makes only false and unfulfilled prophecy of his words.

Some of the Parables appear to convey a message of ethical import, yet many of them have no such message, and, superficially, seem to have no point at all.

The parables in Matthew comparing the kingdom of heaven to a mustard seed or to leaven which a woman places in a quantity of meal, as they now stand, are pointless, puerile and quite unworthy the mind of their reputed author. But when we understand that the parables, or similes, do not relate to the kingdom of heaven (Syriac,

*Shimain*), which is supposed to be *in re* and not *in potentia*, but to the Kingdom of Simon (i. e. *Shimaon*), they command our respect. There were evidently doubters in the beginning of the revolt who could not believe that the great Kingdom of David could be re-established from such small beginnings as that of the Kingdom of Simon, then scarcely more than in the germ, but Simon Bar Gi'ora, the Son of Man, sought familiar illustrations from nature to convince the doubters that the greatest things often grow from the tiniest seeds.

The parables in Mark display the primary purpose to involve in some word or words the cryptic name which identifies the Son of Man with the historical person, Simon Bar Gi'ora. In Mark 4:33, we read, "And with many such parables spake he the *word* unto them." That the *word* was cryptic is evident from the sentence of Matthew 13:14, incorrectly quoted from Isaiah 6:9, "By hearing ye shall hear and shall not understand." This cryptic word which the uninitiated would hear and not understand, is his real name. It is always found in the parables and likewise elsewhere in the New Testament where the taunting words appear, "He that hath ears to hear, let him hear,"— evidently a hint that attention must be concentrated upon the sound of the word rather than upon its orthography. Moreover, the very word for "hearing" is, in Hebrew, *Shimeon*, or, Simon. Yet there is a satisfaction in knowing

the real truth of the prophecy, "There is nothing hid, which shall not be manifested; neither was anything kept secret but it shall come abroad" (Mark 4:22).

Frequently these parables begin with the hidden word by some such expressions as "Hearken," (*Shimeon*), Behold (*iora*); "A certain man," (*Gibhora*). Elsewhere the hidden word is concealed in the body of the parable, as, "by the wayside," (*borah*), or in the expression that startles modern minds accustomed to scientific caveats against microbes and germs, "There is nothing from without a man that entering in can defile him: but the things which come out of him, those are they that can *defile the man*" (Syriac, *l Bar Gibhora*).

In the parable of the five wise virgins (*bethulah* means either "virgin" or "city"), who had oil (*ShMN*, the same characters as the name *Shimon*) with them when they met the bridegroom (*hathan*, pronounced like *hasan*, "made strong"), we recognize the five wise cities that *fortified* for Shimon, namely Sepphoris, Tiberias, Tarichea, Jotapata and Gamala, though Josephus, with his usual modesty, claims for himself alone the credit of building their strongholds.

The first parable, that of the sower (in the Mark 4, the Luke 8 and the Matthew 13) is a thinly, yet very cleverly, concealed cryptic account of the military manœuvres of Simon Bar Gi'ora, the Son of Man, and Eleazar, the Peter,

against Vespasian when he undertook to land his Roman legions at Tyre in 67 of the Christian era. Rendered into plain language it parallels very closely the account of the same event as related by Josephus, although a later hand has tried to conceal the name of Bar Gi'ora in that story. The narrative in the Mark has a seeming redundancy in the very first sentence, and some editors have taken out of their texts the " unnecessary " word. It begins " Hearken, behold, a sower went forth to sow." The second word, which some have regarded a superfluity, is very necessary to the elucidation of the text. The " parable," uncovered of its veil of crypticism, reads as follows:

" Shimeon and Eleazar went forth toward Tyre. And when near Tyre, some from Tyre fell upon Bar Gi'ora, but the attack of Simon utterly destroyed them. Some fell upon Eleazar in the Galilees, where he had not many men, and there got established because not many men were there. But when up came Bar Gi'ora they were scorched, and because they had no base they withered away. And some fell among Samaritans, and the Samaritans rising-up-together annihilated them. But others fell on the Land of Tob, where they got a foothold and produced successful results, some thirty, some sixty and some a hundred times. Who hath ears for Shimeon let him understand [*Shimeon*]." [1]

[1] The original text of the parable was about as follows:

From Josephus, *Vita* 74; Wars III, 2:4 ff, we learn that Vespasian came to land at Tyre. He brought an army from Antioch, to Tyre and for some reason unexplained by Josephus, he did not drive directly toward Jerusalem, but marched

*Shimeon and* ["Hearken," *Shime-u,* imperative, second person plural of *Shimeon,* "hearing"; *u,* "and"] *Elea-zar* [*Elu,* "behold"; *ha-zor',* "a sower"] *went forth toward* ["to sow," Zoro, Hebrew for Tyre] *Tyre. And when near Tyre some from* ["the seed," Zoro] *Tyre fell upon* ["the wayside, *ba-bar ha orach*] *Bar Gi'orah. But* ["the birds," *oph,* also "attack"] *the attack* ["of the heavens," *Shimain*] *of Shimeon destroyed* ["devoured," *akal,* also "destroyed"] *them. Some fell upon* ["upon stony," Ele-hazur] *Eleazar* ["places," Galilah] *in the Galilees where there were not many* ["much earth," *adam,* also "man"] *men, and forthwith they* ["sprung up"] *got a foothold because there were not* ["much earth," many men] *many men. But when came up* [*aBar,* "came up"] *Bar Gi'ora* ["the sun," *ha ora*] *they were scorched and because they had no base* ["root"] *they withered away. And some fell among Samaritans* ["thorns," *Shamir,* a thorn] *and the Samaritans* ["thorns"] *rising up together annihilated* ["choked"] *them* [and it bore no fruit]. *But others fell on the Land of Tob* [*Eretz Tob,* also "good earth"] *where they* ["bore fruit, sprung up"] *got a foothold and* ["increased and yielded"] *produced results, some thirty, some sixty, and some a hundred times. Who hath ears for Shimeon* ["hearing"] *let him understand* [*Shimeon*].

When one realizes that ancient manuscripts were written without spaces between words, with many words contracted or abbreviated, that spelling was not a fixed science, that quiescent letters were written or omitted to suit the whim of the scribe, that in Hebrew certain characters representing cognate sounds were interchangeable, and that Semitic words were written without vowels, as commercial short-hand is, but without vowel position, one can better understand how a cryptic history may be involved in a simple edifying tale.

down along the Mediterranean coast to Ptolemais, where he awaited Titus from Alexandria. Bar Gi'ora evidently successfully resisted the first attack, and this was, doubtless, the unexplained reason for the action of Vespasian. Eleazar, however, not having a sufficient force in Galilee, gave way to Placidus, who obtained a foothold until Simon leading the patriots brought up reinforcements and Placidus withdrew to Ptolemais, from whence the Romans moved on to Cæsarea-by-the-Sea.

The story of the success of the Samaritans is reversed by Josephus, who makes the Roman general, Cerealis, annihilate 11,600 Samaritans. The idea of devouring the seed, or the cereal, a play on the name Cerealis, doubtless suggested the theme of the parable. The Romans made their way from Cæsarea to Cæsarea Philippi through Coele-Syria, to Perea and the ancient "Land of Tob," where they strongly established themselves. The order of events as related in the parable is the same as that observed in Josephus.

This is one of the few parables that is given a subsequent "explanation." Its true meaning was so nearly transparent that it became necessary to give a religio-ethical interpretation in order to throw the uninitiated off the track of its true sense. The "explanation" of parables is inserted for the same purpose as the etymology of manufactured Hebrew words such as *Golgotha*, *Boanerges*, etc. Twice in this parable are given

the monitory words, "Who hath ears for Shimeon, let him understand," the official label of a crypticism. After the second notice, however, we are given this reassuring guarantee, "for there is nothing hidden which shall not be manifested, neither was anything kept secret which should come abroad," a plain avowal of the crypticism of the parable.

Josephus, who is silent about the part Bar Gi'ora took in resisting the landing of the Romans, mentions that Vespasian "fell from Gabara," (accent on the second syllable), a stronghold or locality evidently named after Gi'ora, or Gibhora and commonly called *Migdal Gabara*, or "Gibhora's Tower." This is the nearest approach Josephus makes to the Aramaic orthography of Simon Bar Gi'ora's name. The same name is evidently intended in Wars III, 7:31, where Josephus tells us how the "men of Power" fell upon the Romans in the streets of Japha. As the history of Josephus was written originally in Aramaic, the name of the intrepid leader of the Jews was, evidently, here translated from the Aramaic *Gibhora*, which means "power," and was not transliterated or phonetically rendered, as is usual, into the Greek text.

## XXVII

## THE BEATITUDES

Next to the Parables in importance rank the other reputed sayings of the Son of Man known as the Beatitudes.

The Mark Gospel does not contain a text of the so-called Beatitudes, and this is a matter of regret. Had the writer of the Mark given us a version of them, we could approach nearer their original text than we can by means of anything we find in the Matthew or the Luke. We possess, however, sufficient information from which to form a reasonable approximation to the original reading.

The later the Gospel is the greater tendency it manifests to get away from the concrete and the tangible, and to spiritualize, to denaturalize, to mysticize the real, hard, solid, tri-dimensional facts of common, every-day experience. Four of the Beatitudes of the Matthew are idealized elaborations of their parallels which we find in the Luke. When the Luke blesses the poor, the Matthew blesses the poor *in spirit.* When the Luke beatifies those who suffer the physical pangs of

bodily hunger, the Matthew beatifies those who hunger *after righteousness.* The writer of the Matthew not only elaborates the simple expressions of the Luke, but he expands their number to two-fold, introducing four new idealistic maxims which have no concrete parallel in the Luke. In the same degree and to a similar extent that the Matthew has consciously departed from the text of the Luke, the Luke has wandered away from his original text.

The Semitic equivalent for " Blessed," the word with which each of the Beatitudes begins and from which the designation is derived, is, as we show elsewhere, only a variant for the name of the Son of Man. The original text of the Beatitudes was apparently only a short litany of praise composed by his admiring followers to sustain the hopes and to hearten both commander and commanded in the great struggle between national self-assertion and national annihilation.

The evolution of the Beatitudes outlined above can best be observed by setting the texts side by side in parallel columns, as presented below. In this manner light is thrown upon the whole process of idealization through which the Gospel story has been passed from the history of an intensely real effort for the establishment of a concrete kingdom on the solid soil of Palestine to the attenuated hope and pious yearning for a nebular kingdom beyond the stars. Thus, we have:

| The Matthew Text Matt. 5:3–11: | The Luke Text Luke 6:20–22: | Probable Original Text: |
|---|---|---|
| Blessed are the poor in spirit: for theirs is the kingdom of heaven. | Blessed are ye poor: for yours is the Kingdom of God. | Borah, poor (bRoah): yours the kingdom, Shimaon. |
| Blessed are they that mourn: for they shall be comforted. | Blessed are ye that weep now: for ye shall laugh. | Borah now sorrows; he shall rejoice. |
| Blessed are they that hunger and thirst after righteousness: for they shall be filled. | Blessed are ye that hunger now: for ye shall be filled. | Borah suffers hunger now: he shall have abundance. |
| Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. | Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. | Borah, hated, isolated, reviled, his name turned into an evil sense (*borah,* "blasphemer"), the name of Bar Gi'ora. |
| Blessed are the meek: for they shall inherit the earth. | | (Borah, the meek: he shall reign over the earth.) |
| Blessed are the merciful: for they shall obtain mercy. | | |
| Blessed are the pure in heart: for they shall see God. | | |

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are the peacemakers: for they shall be called the sons of God.

The expression, "the peace-makers," is in Semitic, *Bari Shalom.* This combination of letters, with the vowel points omitted (as was the invariable rule in the oldest manuscripts) might also stand for "Sons of Peace," "Sons of Solomon," or "Sons of Salome." Commentators commonly refer to James and John the *Boanerges*, the "Sons of Zebedee," as "the sons of Salome," the supposed wife of Zebedee—"Peace" and "War"—a well-matched couple, if, indeed, the adage be true that only opposites should marry. We, therefore, find that the "Sons of Peace" were also "Sons of War," or "Sons of Carnage," or *Boanerges.*

The promise that the "Sons of War," who had become the "Sons of Peace," should also be called the "Sons of God," evidences the evolutionary process of religious ideas which we have noted above.

## XXVIII

## THE "LORD'S PRAYER"

The Beatitudes, though much admired as they certainly are, have not entered into the daily lives of Christians to such an extent as has the composition which is commonly called, the "Lord's Prayer." This appears under examination to be in reality a petition from his faithful soldiers addressed to the Son of Man.

Although short, it is a composition in three parts, a diplomatic document. The first part or preamble is what rhetoricians would call "an exordium by insinuation," the psychological aim of which is first, to win the good graces of the petitioned. The second part contains the petition, and the third is a pæan of praise calculated to keep the petitioned in a mood to grant the prayer of the petitioners.

There are some peculiarities of construction in the Greek text which are very much altered in form in our English versions. For instance, the sentence, "Thy will be done on earth as it is in heaven," stands in the Greek text as follows, "Thy will be done, as in heaven, so on earth," an inversion which the genius of the Greek language requires no more than does that of the English.

When it is considered that the word for "heaven" is in Aramaic *Shimain*, and that the first name of the Son of Man was Shimaon, the real meaning becomes apparent: "May thy will be done, Shimaon, over the earth."

The word in the Greek text variously translated "daily" "day by day," "sufficient" and "supersubstantial," namely, *epiousion*, has worried translators from the days of St. Jerome to our own, and none of them feeling justified to render it in its plain, every-day, obvious sense of "coming," "on-coming," "approaching," or "impending," each of them has recorded his individual guess at the meaning to fit the context.

The fact which puzzled all was that the plain ordinary sense of the word, in their judgment, would not do as a modifier for *artos*, the Greek for "bread." "The bread that is to come, give us to-day," did not to them seem to make sense. When, however, one knows that *artos* is the Greek for the Semitic *lahem*, which means not only "bread," but "war," (Judges, 5:8), the true meaning of the sentence becomes apparent.

The force of the expression "is-to-come" is illustrated by the English idiom, "to have to do a thing." This idiom originated from the phrase, "to have a thing to do," by a "shift of emphasis," as Whitney says, in his *Life and Growth of Language*, "whereby the noun is viewed no longer as object of the *have*, but rather of the other verb, the infinitive." A similar idiom

exists in Latin, in the use of the gerundive. *Epistola scribenda est* may mean, according to the context, "A letter is to be written," or "A letter has to be written," that is, "A letter must be written." It is a short step from "the war that is to come," to "the war that has to come," and this is the very idea expressed in the Syriac Peshitto text, where the word that equates with *epiousion* is translated "necessary." Thus, "the war that is to come" in the Greek becomes in the Peshitto Syriac, "the war that has to come," the "necessary war," that is to say, "the inevitable war." So, the common Greek, which seemed so utterly out of harmony with the Peshitto, and has been a stone of offense to commentators, is seen to be in perfect agreement with the Syriac version.

The petition, "lead us not into temptation," as it is usually translated, seems a strange one to address to an infinitely good being — quite as strange as to say to an honest man, "Please, do not steal my pocket book." When, however, we know that the petition should read, "introduce us into no experiment," and that it was addressed to one considered to be a finite and fallible being, the admonition, full of prayerful caution, we plainly see, contains no suggestion of offence.

Commentators, no less than translators, have been puzzled with the last word in the petition. The word that ends the sentence is an adjective. It is preceded by the article. The noun which

the article and the adjective modify has been lost. Some faithful translators have rendered the clause, "but deliver us from the evil." The primary sense of the Greek word *poneros* is not "evil," but "oppressive." "Evil" is only a secondary meaning which is arrived at through the fact that all oppression is evil. The usual Greek word for "bad" or "evil" is *kakos*. The correct translation is the plain, obvious sense of the word *poneros*, that is, "oppressive." The noun has been elided, but the reason for its omission is not difficult to find. It is evident that the word omitted was "Roman." It would not be good policy for missionaries among the proudest people that ever trod the earth to let the word stand, and, so, in the interest of the cause, it was deleted. The clause "but deliver," or "rid us of the oppressive [Roman]," is a literal translation of the words of the text.

The Petition, as it originally stood, was very evidently as follows:

Our { Greek, *Pater,* father / Hebrew, *Pater,* liberator } liberator thou art, Shimaon;
Borah ["Blessed"] is thy name, [indeed].
May thy kingdom [haste] to-come;
May thy will be done, Shimaon,
Over the earth.

The war that is-to-come, give us immediately,
And free us from our taxes,
As we exonerate those owing us tribute.

Introduce us into no experiment,
But rid us of the oppressive [Roman].

For thine is the kingdom, Gi'ora,
And the glory, forever.

That this is not, of course, a prayer made by the Lord, but a Petition made to the Lord (*Ha Gibhora*) by his faithful followers will be obvious to every reader who has thus far followed the argument establishing the historical identity of the Son of Man.

## XXIX

## EARLY CHRISTIAN CHRONOLOGY

"Ecclesiastical writings contain many forgeries, made for the purpose of propagating or confirming opinion. . . . Literary forgeries are generally detected by internal evidence . . . by inconsistencies, anachronisms, imitations of subsequent writers, and other marks of recent composition." —Bain's Logic.

In order to hide the real fact of the identity of the Son of Man of the New Testament with the Bar Gi'ora of actual history, the era of his activity has been thrown back in the sacred books forty years earlier than the time given in the works of profane writers.

It is hardly necessary to state that religious falsification was not considered a grave sin in the first and second centuries of our era. On the contrary, looking at the vast number of false Gospels and false Epistles that were published in that period of the luxuriant growth of pseudographic writings, the falsification of religious history appears to have been looked upon by the greatest of religious writers as a cardinal virtue. Even the writer of the canonical Pauline Epistles boasted (II Cor. 12:16) that "being crafty, I caught you with guile." The writer of Romans 3:7, was not the only author of religious litera-

ture who believed in his heart that " the truth of God hath more abounded through my lie unto his glory." It was generally thought that exaggeration and alteration of statements of fact were not only permissible, but most virtuous acts if only, what the authors thereof sincerely believed to be the truth of God, should be made thereby more abundant. What today appears to us as shameless interpolations of profane writers made to establish an earlier date for Christian origins than in fact they possessed, were acts of the loftiest piety, in those days when, as has been said, " faith was more vivid than good-faith."

The simple-minded Christian believes that there is a continuous thread of thought in the Bible from Genesis to Revelation, every statement absolutely true, no thought contradictory of another. He is unable to perceive the antinomian doctrine of the Pauline Epistles attacked in the so-called Epistles of Peter and James. The thought that the " Apostle to the Gentiles " is designated as a " vain man " in the Epistle ascribed to the " Apostle James " would startle him. If he would read the Epistles with average thoughtfulness, he could not fail to notice the conflict that existed between the " disciples of the circumcision " and those " of the uncircumcision "; and he would not blindly pass over the boast of the thirteenth " Apostle " that he had *withstood* " the chiefest of the Apostles " called by the Son of Man himself. The absolute contradiction between the two genealogies

of the Son of Man, the two different accounts of the death of "*the* Judas," the three different stories of the Conversion of Saul as related in the Acts and Pauline Epistles, and the two sources of "the dying words" of the Son of Man (Jo. 19: 30; Rev. 16: 17), will be smoothed over for him by expositors and reconcilers, the pre- and post-Hegel Hegelians, so agile in the demonstration of the identity of opposites.

Yet the almost endless contradictions in detail of the canonical Scriptures, the truth of which, nevertheless, in every line is vouched for by the Christian Church, are as naught to the so-called Apocryphal Scriptures, which in the early ages of the Church were almost without number. Of the one hundred and six Gospels mentioned by the Fathers of the early Church, forty-one still survive in whole or in part. All purported to be inspired, and, therefore, inerrant; and most of them have been so accepted at one time or another by the whole or part of the Church.

What various and contradictory readings may be found in the many and varied manuscripts of each of these holy books can only be conjectured in the light of the fact that in the Greek manuscripts examined by the English and American Revisers of the New Testament — only a small fraction of the Christian hagiographa — 150,000 different readings, or variations of the text were found. When one considers that in the entire accepted Greek text of the New Testament, count-

ing articles and particles, there are about 140,000 words, he can best appreciate the proportion of the disputed readings to all the words in the book — more than one variant for every single word in the Greek text. He can also better understand the crying need for divine guidance in getting at the truths of religion in all of that vast mass of Christian documents. In the wonderful opportunity thus afforded for private interpretation of the Scriptures one can not fail to observe the ease with which the impious may attribute utter indifference to the Spirit of Truth, and the facility with which the learned and stable, no less than the unlearned and unstable, may wrest them to their own confusion.

Since so much zeal has been manifested by really sincere pseudographers in making the truths of God abound so abundantly, can any one believe religious writers actuated by such ideas quite incapable of moving back the hands of the clock of time the short space of forty years? Certainly no one can who is familiar with the results of Old Testament criticism which now places in the fifth century before our era the composition of sacred Scriptures which purport to have been written a thousand years earlier than that date.

And again, the writers of these Christian documents were akin and contemporary with Talmudic scribes, not a whit less lacking in religious zeal and sincerity, who find little difficulty in making contemporaries of Joshua Ben Perachia and Rabbi

Akiba, whom less zealous chroniclers place nearly three centuries apart.

Now the Pauline Epistles are said to antedate the Gospels because it was thought piously expedient to credit their authorship to one who is supposed to have died four years before the destruction of Jerusalem, though Hebrews 13:14, shows that the author of that Epistle lived some time after the city was overthrown.

The Gospels themselves, by words they have put into the mouth of the Son of Man, show they were not only written after the destruction of the Holy City, but the Son of Man lived to mourn the city left desolate by its unrelenting conqueror.

Although it is generally believed the Pauline Epistles ante-date the Gospels, an examination will disclose the fact that the doctrine of the Epistles is a later and more developed form of Christianity than that found in the Gospels and the Acts.

We have shown before that the Greek article, which almost invariably precedes the word Iesous in the Gospels, is never found before it in the Epistles, the Apocalypse, or the Birth Stories. The disappearance of the article shows the process by which the title of "the Liberator," "the Iesous," integrated into a name, that is to say, by much the same process as "the carpenter," in an English village, integrated into the family name of "Carpenter."

When Mark was written, the doctrine of the

Ascension had not been evolved, for all after the eighth verse in the sixteenth chapter of Mark is not found in the earliest manuscripts.

Matthew, which is later than the Mark Gospel, knows nothing whatever of the Ascension dogma.

The last four verses of the common text of Luke, in which the stupendous miracle is meagerly related, are not found in the Sinaitic or oldest text of that Gospel.

Even the John, the latest of all the Gospels, gives no report of the Ascension.

Yet the author of the Epistle to the Romans (10:6), and of the Epistle to the Ephesians (4:8, 9 and 10), expressly enunciates the doctrine, and the writer of I Thessalonians 4:17, relates his belief in the Second Coming, the descent from heaven of the Son of Man to take up with him Paul, "who is alive," and all the other believers, who were to be lifted up bodily on clouds, presumably beyond the earthly atmosphere and the farthest stars.

The Epistles exhibit to us an organized Christian church, with its bishops, deacons, elders, presbyters, presters or priests, while the Gospels have not the foreshadowing of such an organization. Of course, the organized is always subsequent to the unorganized.

The Epistles know of a Gospel, or organized system of doctrine, but they also know of preachers of that doctrine, an organized profession or means of livelihood, for I Cor. 9:14, declares

" they who preach the Gospel should get their living out of the Gospel preaching."

The Gospels know of no separation between Church and Synagogue, but the Epistles not only recognize such a distinction but they provide, in order to distinguish the Church from the Synagogue, that the day of public worship be changed from the seventh to the first day of the week, from the Sabbath to the " Lord's Day "; that, in church women keep their heads covered and men bare their heads, reversing the custom in vogue among orthodox Jews that persists even to this day.

Some modern Docetists lay much store by the fact that the Pauline Epistles are so lacking in biographical detail regarding the life of the Son of Man. But they ignore the fact that the sphere of the Epistles is the exposition of doctrine, the teaching of the Gospel. They are not biographical sketches of the Son of Man like the Gospels, taken up with episodes and incidents of his daily life. What is true in this regard of the Pauline Epistles is equally true of all the other Epistles of the New Testament. A book of essays must not be expected to be a book of biography.

One of the few concrete assertions by which any date may be fixed in the Pauline Epistles is the reference to Paul's or Saul's escape from Damascus, in II Corinthians 11 : 33 : " through a window in a basket I was let down by the wall," in the days of Aretas' authority. While Paul does not say he was preaching at that time the Gospel of the

Crucified, yet such may be erroneously inferred. Josephus, in Wars II, 20: 1, tells of the hasty exit of Saul from Damascus, omitting mention of the basket, on the day before a slaughter of 10,000 Jews was made by the Damascenes. Saul, with Philip — perhaps the Philip of the Epistles and Acts — went to Cestius, the Roman general, who had been previously driven out of Jerusalem by Eleazar (that is "the Rock,") the son of Simon Bar Gi'ora, the Son of Man.

The reference to "genealogies," in I Timothy 1: 4, and Titus 3: 9, would appear to point to the genealogies in Matthew and Luke, and, therefore, place these Epistles subsequent to the Gospels.

There can be little doubt, however, that Hebrews 13: 14, was written after the destruction of Jerusalem, for it says, "For here no city is left standing [*menousan*], but we seek one to come [*mellousan*]." The "one to come" is, no doubt, the "heavenly Jerusalem" referred to in Hebrews 12: 22, the hope for which the only thing left in the desolate heart of the patriotic Jew after Titus, the "abomination that makes desolate," had laid waste the earthly Jerusalem, and Rufus had driven a plow over the ruins of the temple and the Holy City.

In order to give credence to the uncharitable legend which, in the popular mind, has made Herod's name a synonym for cruelty, Christian chronologists have found it necessary to move back the beginning of the Christian era at least four

years beyond the traditional time of reckoning. That is to say, the Son of Man's birth they fix at 4 B. C. E. But, as they say he was 33 years old at the time of his death, they place that event in 29 C. E. According to Luke, Herod Antipas thought the Son of Man was John the Baptist *redivivus*. This would place the Baptist's death prior to 29 C. E. But according to Luke 3:19, John the Baptist met his death because he reproved Herod, the tetrarch, for taking to himself "Herodias, his brother Philip's wife."

But this scandal did not occur (See Josephus, Antiquities, XVIII, 4 and 5) until the twentieth year of the reign of Tiberius or C. E. 34, five years after the commonly accepted date of the "crucifixion."

Moreover, according to Josephus, Herodias was not the wife of Philip, who died that very year, but the wife of another Herod, her uncle, who was "son of the high priest Simon's daughter." It was Salome, daughter of Herodias, and not Herodias herself, who had been the wife of Philip, and at the time of the scandalous escapade, Salome was not an immature "damsel" (Greek, *Korasion*, a little girl, diminutive of *kore*, a girl, a maiden), but a mature widow,— and, moreover, the grandniece of Philip.

The Talmudic writers, whose shallow sense of chronology, has been more than once herein noted, were peculiarly gifted in the art of synchroniza-

tion. They shared their gift with their brethren, the Gospel writers, also.

Luke makes Lysanias, tetrarch of Abilene, "in the fifteenth year of the reign of Tiberias Cæsar," i. e., 28 C. E., although Lysanias was put to death by Mark Anthony 34 B. C. E., and his tetrarchate given to Herod the Great by Augustus, 22 B. C. E.

This is the Herod who, though he died 4 B. C. E., is accused by Matthew with ordering an illegal and horrible massacre of infants, in order to destroy the infant Son of Man, an episode nowhere else in all history corroborated. This is the Herod who, according to Josephus, Wars I, 33: 4 and 5, died the horrible death which Acts 12: 23, records of his grandson, Agrippa I.

Acts 5 makes Theudas, the insurgent, prior to Judas, the Galilean, although Judas preceded Theudas two generations.

According to Luke the Son of Man was born when Quirinius, or Cyrenius, who was governor of Syria, took the census of that province eleven years after the death of Herod the Great, who died A. U. C. 750. Judea did not become a Roman province during the lifetime of Herod the Great, the only "Herod the King." It was not a kingdom and a province at the same time. But if the Son of Man was born when Quirinus was making the enrollment, A. U. C. 761, he would be in A. U. C. 768, when Tiberius began to reign, seven years of age. But Luke says in Chapter 3

that, in the fifteenth year of the reign of Tiberius, A. U. C. 783 — that is, 29 C. E., the Son of Man began to be about thirty years of age, a variation of eight years from the date given by Luke in the previous chapter.

Religious reconcilers, with an admirable agility, have as little difficulty reconciling these discrepancies as they have in proving the exact identity between the genealogical tables in Luke and Matthew, as, with a cleverness worthy of an Augustus De Morgan, they prove that thirteen is fourteen, when Matthew declares there were fourteen generations " from David until the carrying away into Babylon," but Luke enumerates only thirteen. This is done by the reconcilers' usual process of reduplication, David in this instance being the individual reproduced.

In Matthew 23:38, we find these words attributed to the Son of Man: " Behold, your house is left unto you desolate." This was, unquestionably, a reference to the destruction of the Temple of Jerusalem, the " Holy House," an event which occurred in the year 70 of our era, and this statement forms a strong argument in proof of the fact that the Son of Man survived the destruction of the Temple and the Holy City, as Josephus asserts, and as has been demonstrated herein.

Strongly corroborative of this also are the words of the Son of Man quoted by Matthew (23:29-35): " Woe unto you Scribes and Pharisees, hypocrites! . . . upon you will come all the

righteous blood shed upon earth from the blood of the righteous Abel unto the blood of Zacharias son of Barachias whom ye slew between the temple and the altar."

According to Josephus, this brutal murder took place shortly before the destruction of the city, about 68 C. E., and the person who spoke of it must have been alive at least as late as the year 68. Greater credence can be given to this date than surely can be given the dates in the birth legends which are much later than the composition of the main portions of the Gospel narratives.

The High Priest Annas before whom the Luke and the John say the Son of Man was taken, could not have been the Ananas mentioned by Josephus, though it is generally assumed that he was. Ananas was deposed from the High Priesthood fifteen years before the earliest date that can be given for the trial of the Son of Man, according to the New Testament narratives. Ananas was High Priest from the seventh to the fourteenth of the Christian era, and to make him high priest in the year 29, a decade and a half after his humiliating expulsion from that high office, would be a gross error in chronology only paralleled by a writer of the present day who might name James K. Polk as president of the United States at the outbreak of the Civil War. Such a blunder would be utterly unpardonable in any composition written half a century — even a century — after the date intended to be recorded, and could not have been

made, except through deliberate intent to deceive, by any one who had been contemporary with the event.

The law-reverencing Roman, with his deep devotion to legal form as such, could not tolerate a hated Jew usurping the functions of the highest office in the conquered state from which the humiliated Hebrew had been ignominiously deposed. Moreover, it is not in human nature to expect that a warm friendship could burn in the heart of Ananas for the man who had obtained by questionable means the supreme dignity, the veritable kingship of his country from which Ananas and his family had been ejected to make room for an unscrupulous usurper with bribes in his hands.

It ought to be plain, therefore, that the Ananas of profane history could not have been the Annas of the later Gospels. The spelling of "Annas," for "Ananas," would indicate a state of ignorance utterly unpardonable in such a diligent student of Josephus as Krenkel and others have demonstrated the writer of the Luke to have been.

It is remarkable that the oldest and most reliable of the Gospels, the Mark, does not mention the name of the High Priest who tried the Son of Man. The Matthew makes no mention of Annas at all, but gives Caiaphas, or more correctly, Kaiapha, as the name of the High Priest who presided at the trial.

The Luke names Annas and Kaiapha as High Priests, though only one person at a time could be

High Priest, or king, as he was in reality in the Judean theocracy.

The Talmud knows no such man as Kaiapha, and nowhere in Hebrew literature is there such a name as Kaiapha to be found. Josephus names the High Priest of the period as Joseph, though the Gospels do not know any High Priest of that name. A pious hand, perhaps the same hand that has inserted the term " Dorkas " referred to elsewhere, has added the words *ton kai Kaiaphan* in one instance and *ho kai Kaiaphas* in another, to the text of Josephus (Antiquities XVIII, 2:2 and XVIII, 4:3) " Josepos, the also Kaiaphas," is the unusual way the name appears in the text.

The High Priest, or Pontifex Maximus, before whom the Son of Man was led, was certainly not Ananas, as time and orthography demonstrate. The Annas, or Anas, was rather, one Vespasi-*Anus* (Greek, Ouespasi-Anos) the High Priest, or Pontifex Maximus, of Rome.

The phrase in Josephus, *kai Kaiaphas*, copied into his text out of the Luke gospel, indicates there has been a reduplication of the *kai*, which a diligent copyist, in his unspaced manuscript lettering has incorporated into the succeeding word, *ha-phh*, in Aramaic, which means " the viceroy." The viceroy to whom the Son of Man was sent, was none other than Titus, who was the son and not the son-in-law of the High Priest, as the John, with his customary incorrectness, relates. *Vespasi*-Anus it was who, as the John says, " was,"

or became, "High Priest that year," namely the first year of his reign as Emperor and Pontifex Maximus of Rome.[1]

Suetonius relates that Vespasian was overcome with fatigue from the strain and excitement of the triumphal celebration. The unfinished duties of the occasion devolved, of course, upon his beloved son, Titus, as a vice-emperor, or viceroy, in whose judgment Vespasian had always complete and absolute faith and who was more familiar with the acts and deeds of the Son of Man than was any other citizen of Rome.

[1] Thus, the phrase *annas kai kai-apha* in the Luke (3:2) likely originated from *annas kai ha phah,* that is, "*anos* [or Vespasi*anos*] *and the viceroy,* [Titus]" — the emperor and the cæsar of Rome.

## XXX

## FROM CRYPTICISM TO CRITICISM

The purpose of all our translations of the Scriptures is to make of these writings a sacred book. The translations thus show the effect of this deliberate design. No accurate result can be attained when such is the method. We get only a religious meaning when very often there is a duplicate and opposite meaning in the same story; a practice which is the wit of Oriental story-telling.— GRETHENBACH.

Gibbon in chapter 16 of this Decline and Fall of the Roman Empire calls attention to the fact that it was a habit of the Jews to allude to Rome by a cryptic name. He notes that Rome is referred to as *Edom* [1] in the Talmud. He says of the Jewish writers "They pronounced secret and ambiguous imprecations against the haughty kingdom of Edom." Dean Milman, in his note on this matter, says: "It may be worth considering whether many of the stories in the Talmud are not history

[1] *Edom* is of the same root as *Adam,* and literally means "red." The adjective masculine singular of "red" is *ademoni,* or *e-demoni,* a term they deemed doubly fitting when applied to the bloody *Rufus* and his red-handed Romans, the Edomites of crypticism. So, the custom of "casting out demons," utterly unknown in Old Testament writings, even in those books of the Apocrypha that are almost contemporaneous with the New Testament scriptures, did not become a common practice until the desire of "casting out" Romans became a national policy of the Jews, and the war of liberation was begun.

in a figurative disguise adopted from prudence. The Jews might dare say things of Rome under the significant appellation of Edom which they feared to utter publicly. Later and more ignorant ages took literally, and perhaps embellished, what was intelligible among the generation to which it was addressed." It is unfortunate that this thought about the Talmud did not occur to the learned Dean in connection with the New Testament. With how much more truth could he have said: "It may be worth considering whether many of the stories in the New Testament are not history in a figurative disguise adopted from prudence!"

As in the Apocalypse Babylon is the cryptic name for Rome, and by the strategy of adopting this cryptic name the writer was enabled to heap up with impunity his execrations upon the annihilators of his nation, so, in the early Gospels, the whole scenery of the tragedy that was enacted in Rome is painted in the landscape of Palestine.

The Romans, like every ancient or modern people believing themselves heaven's specially chosen race, blinded by their national egotism, could see no wrong in their own unjust and inhuman acts, yet they could readily perceive the full enormity of their real deeds when attributed to an alien and a hated nation. The Nathans of the New Testament knew how to bring the Davids of their day to a consciousness of sin, if not to a knowledge of the identity of the sinner. The latest Evangelist appears to have accepted the statements of his

predecessors, not in the cryptic, but in their literal sense, and by fostering the prejudices of the Romans against the Jews, who, by that time, were given up as hopeless of conversion, sought to win souls from paganism to the new revelation. Thus a great wrong was wrought against the Jewish race, and this injury has been intensified by the reprisals made with the poison gases of the Talmud, which have produced only lesions of hate.

There is a story — apocryphal, let us hope — of a certain lawyer for the defense, who, having listened to the false statements of manufactured witnesses called by the plaintiff, instead of exposing or refuting the testimony of his opponent, went him several points better by suborning witnesses of his own, unknown to his client, who by their greater expertness in perjury, won the case for the defendant, the really guiltless and deserving man in the case. So, the Talmudists, lacking the analytical faculty to dissect the statements of the Gospels, first in their cryptic and subsequently in their unconsciously perverted sense, merely demur to them, depending upon the black pall of calumny to cover and bury a record, which, if properly analyzed and understood, would be the greatest glory of their ancient race.

Saulus, who Romanized himself into Paulus, a Jew of the Dispersion who yet boasted of his Roman citizenship, an integral element of the power that destroyed his nation and dispersed his people, a Jew who de-Judaized the rites and ordi-

nances, even the very essential doctrines of his racial religion, devoted his whole genius to differentiating Christianity from Judaism, a religion so intensely hated by the Roman world. And, in order to make the new religion appealing to the Gentile peoples, he conceived the idea of concealing the real identity of the central figure of Christianity, the very arch-enemy of despotic Roman power.

In his Epistles he mentions few Jewish names, but by the clever artifice of sending greetings, he catalogues long lists of Greek and Roman names, when he wishes to show by implication the racial complexion of his associates. That the Epistles were ever sent to the peoples to whom they were addressed, or that he ever visited the places he writes about, is more than questionable. As the itinerary given him in the Acts has been shown to have been borrowed from Josephus, so likewise, from the same source does he secure names for the personalities of his Epistles and Acts. We find he has naturalized not only Dorcas, Andronicus, Apollos, Cornelius, Dionysius, Drusilla, Gaius, Jason, Lucius, Lysias, Marcus, Nicanor, Niger, Philip, Publius, Pudens, Silas, Stephanas, Timotheus, Hermas, Hermes, Julia, Nereus, Olympias, Aquila, Prisca, Priscilla, Claudia, Theophilus, but even Josephus' imaginary friend Epaphroditus, to whom the historian addressed his *Contra Apionem*, as also Aristobulus, Rufus and even Titus. Could anything be more convincing to the *Goim* of the extreme non-Judaic character of the

new religion than that it numbered among its adherents not only Rufus, but a very Titus, indeed? Thus, " pressed down, shaken together and running over," he filled up the full measure of his Judaic national surrender.

## XXXI

## THE STORY OF THE COINS

If the writings of the New Testament abound in cryptic allusions, there is nothing cryptic in the short and simple story stamped upon the extant Jewish coins.

The study of Jewish numismatics throws much light upon the personality of Simon Bar Gi'ora and his relations with Eleazar and John during the siege of the Holy City.

Far from corroborating Josephus the extant coins help to correct some of the wilful misstatements of the traitor. Josephus loses no opportunity of belittling the character of the great patriot. However, the coins bespeak the preponderating part played in Jewish history by the Son of Man. Of the 36 coins of the period of the great revolt illustrated in Madden's *History of Jewish Coinage*, 29 bear the name of Simon. In so great a veneration was he held by his compatriots, even in their defeat, that during the reigns of Titus, Domitian, Trajan and Hadrian his fellow countrymen continued to strike coins bearing his emblems and his venerated name — often struck over the very coins of the hated Roman conqueror. For a hundred years after his execution by the

Romans the Jews minted coins with the same inscription and symbols — with almost the very dies of the days of the siege.

The prevailing form is the figure of a seven-branched date tree, with the name " Simon " struck on the obverse, and a three-bunch cluster of grapes, or a similarly shaped tripartite vine leaf on the reverse, with the words " First," " Second " or " Third Year of the Deliverance of Israel." The palm or date tree appears to have been the recognized symbol for Israel, for we find it even on the Roman coins specially stamped by the conqueror to commemorate the defeat of the Jews.

These coins contradict Josephus in many points of his traitorous history. According to Josephus, Simon Bar Gi'ora did not enter Jerusalem until the third year of the war, yet we possess coins issued by Simon which bear the inscriptions, " Second," and even " First year of the Deliverance of Israel."

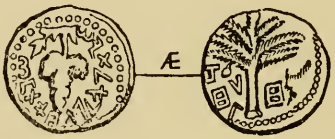
Josephus declares there was a bitter enmity existing between Simon Bar Gi'ora, Eleazar Son of

Coin of Eleazar and Simon Son of Man. 67 C. E.

(a) *Eleazar Hakohen.* " Eleazar the Priest." *Pitcher* and palm-branch.
(b) *Shimeon.* " Simon." Wreath.

Simon, and John, the three princes of the Jews during the siege. Yet, we have one silver coin bearing the name of Eleazar on the obverse and that of Simon on the reverse. This can only prove that Simon and Eleazar acted conjointly even to the extent of minting coins in common.

There is also a copper coin bearing the figures of the palm tree and the three-bunch cluster of grapes — the very forms so characteristic of Simon's coins, which contains on the obverse the

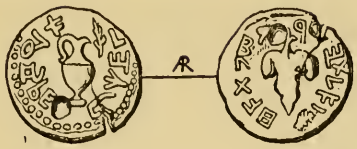


Coin of John, the Boanerges. 67 C. E.

(a) *Shenath Achath Ligullath Israel.* "First year of the Redemption of Israel." Cluster of grapes.
(b) *Jehochanan.* "John."

inscription, "First year of the Redemption of Israel," and on the reverse the Hebrew letters for the name "Jehohanan," or, John.

The coining of money is always the prerogative of the sovereign power in a state. The extant coinage issued in Jerusalem during the siege, struck from almost identical dies, shows how the sovereign power within was divided and mutually recognized. Of course, the number of extant coins bearing the name of Simon far outnumber those of his coadjutors in power, Eleazar and John, and in proportion as they do so they show

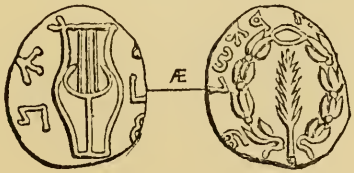


Coin of Eleazar, the Peter, Treasurer of the Temple. 67 C. E.

(a) *Eleazar Hakohen.* "Eleazar the Priest." *Pitcher* and palm-branch.
(b) *Shenath Achath Ligullath Israel.* "First year of the Redemption of Israel." Cluster of grapes.

the relative influence of each on the government of the state and how the sovereign power eventually became vested in the greatest of the three.

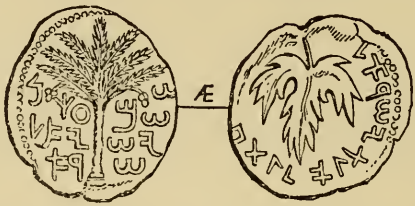
In this regard a singular thing is forced upon the attention of one who examines those ancient coins. It is the figure on some of the coins of a *three* stringed lyre, evidently intended as a symbol of the harmony that existed between the three brave leaders, who could not, without mutual har-



(a) *Shimeon.* "Simon." Three-stringed lyre.
(b) *Ierusalem.* "Jerusalem." Palm-*branch* and wreath.

mony, have held their Holy City for three long years against the greatest armies of the ancient

world. The representation of the seven-branched palm tree, with three branches on either side, with its invariable cluster of *three* dates, the *three*-bunched cluster of grapes, and the similarly shaped

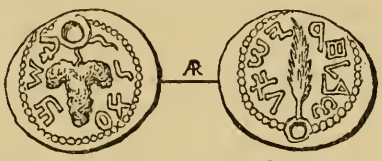


(a) *Shimeon Ieshia Israel.* "Simon Liberator of Israel." Palm-*branch.*
(b) *Shenath Achath Ligullath Israel.* "First year of the Redemption of Israel." *Vine*-leaf.

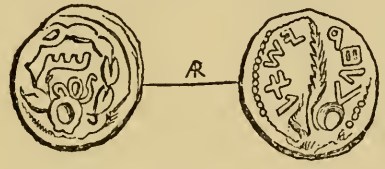
tripartite vine leaf, one may feel certain were not void of significance. The use of the vine branch and the grape as symbols on the coins calls to mind the allusions to these objects that are scattered throughout the New Testament, some of which will be readily recalled by every person. The figure of the branch is stamped on the coins, no doubt, for the express purpose of reminding the people of the prophetic words in Zech 6:12: "Behold the Man [*Gibhora*, in Aramaic] whose name [*Shemo*] is Branch [*tSimoh*]." [1]

[1] The use of emblems or pictures as suggestions of names or ideas, on coins and banners, is as ancient as ensigns and heraldry, if not as picture-writing itself, and has persisted through the ages in such things as European tavern and inn signs, American shoemakers' signs, voting ballot and secret society emblems. They make an appeal to the un-

One of the copper coins with the conventional Simonian symbols, the seven-branched palm tree on



(a) *Shimeon.* "Simon." Cluster of grapes.
(b) *Shin Beth* (= *Shenath Shethaim*) *Lacheruth Is*a.* "Second year of the Deliverance of Israel." Palm-*branch.*

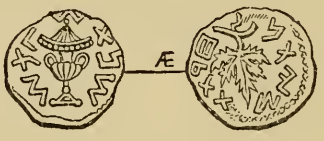


(a) *SM.* "Simon." Wreath.
(b) *Shin Beth Lacheruth Is*ael.* "Second year of the Deliverance of Israel." Palm-*branch.*

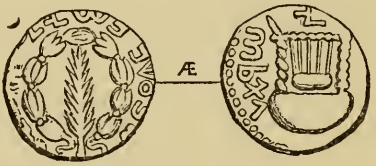
one side and the vine leaf on the other, has the inscription on the reverse, "First year of the

lettered as well as to the educated. The early Christians marked the tombs of the faithful departed with the figure of a fish to suggest the name of *Jesus* or *Jeshua,* by recalling the name of Jeshua or Joshua, "son of Nun" ("fish"), one of the ancient Hebrew deities, who passed from a god to a demi-god after Ezra had introduced Yahweh as the official national god, but who yet retained sufficient of his divine potency to stop the sun. The practice of eating no animal food but fish on Friday and during Lent dates back to the times when the fish emblem was in such general use among Christians, after the article had been dropped from the title, "*the* Jesus,"— his real name having been forgotten,— and the honorable designation became applied to him for his true personal name.

Redemption of Israel." Madden supplies an *N* before the second word, though there is no such letter on the coin. He does this to make the coin read, *Simon, Nasi Israel,* "Simon, Prince of Israel." It did not occur to him that the inscription as it stands without alteration, might have been intended for "*Simon Jesha Israel,*" "Simon, Savior




(a) *Shenath Shelosh.* "*Year three.*" Vessel with two handles and cover.
(b) *Cheruth Zion.* "Deliverance of Zion." Vine leaf.

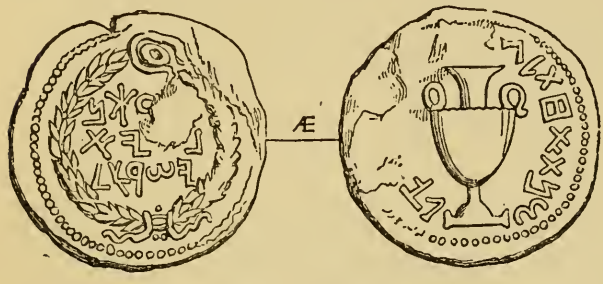



(a) *Shimeon Mashia.* "Simon Messiah-king." Palm-*branch* and wreath.
(b) *Israel.* "Israel." Lyre with five strings.

of Israel," or "Simon the Jesus of Israel." To accept Madden's amendation one has to assume that the minter of the coin erroneously omitted the initial, the most important letter of the second word. This theory is utterly inadmissible. The letter *n* could not have worn off the coin, and, besides, the *Iod* aligns perfectly with and immedi-

ately precedes the *Shin*. The word as it stands unquestionably reads *Jeshia*,[1] and not *Nasi*.

Orthography was not a fixed science with the minters of the coins who seem to have no fixed form of spelling for the word *Simon*, which appears variously as *Shimeon*, *Shimon*, *Shimno*, and *Shimeno*, and *Jeshia*, that is, *Jesh-ya* for *Jesh-a*, would not disturb the conscience of the coiner.



(a) *Shimeon Mashia Israel.* "Simon Messiah-king of Israel." Laurel wreath and gem.
(b) *Shenath Achath Ligullath Israel.* "First year of the Redemption of Israel." Vase with two handles.

Another large copper coin, the inscription on which Madden also reads "*Simon Nasi Israel*," is partially mutilated. The first two letters of the name *Simon* have been cut off. Only part of the initial letter of the second word is standing. The top of the initial letter and the whole of the second letter are missing. The first letter may have been a *Mem* as well as a *Nun*, for in the Hebrew char-

[1] The Babylonian Talmud says, "The schools of Eleazar ben Jacob pronounced *Aliph Ayin*, and *Ayin Aliph*."

acters used on coins the bodies of the *Mem* and the *Nun* are made exactly alike. Only the tops of the letters differ.

The last letter in the second word of the Hebrew inscription is a *He* rather than an *Aliph*.[1] The coin, therefore, appears to have read *Shimeon Mashiah Israel*, "Simon, Messiah of Israel," or, "Simon, the Anointed [or the Christ] of Israel."

The figure on the obverse of the coin is a vase, with two handles, a fitting vessel to contain ointment, a proper symbol of consecration, of the consecration of a king.

The coin appears to have been intentionally mutilated.

1 Ginsburg, in his Introduction to the Hebrew Bible, says, "It is now established beyond a doubt that the letters *Iod, Vav, He* and *Aliph*, commonly called the quiescent letters, have been gradually introduced into the Hebrew text. It is, moreover, perfectly certain that the presence or absence of these letters in our text in many instances is entirely due to the idiosyncrasy of the Scribes" (p. 136).

The Jewish Talmud says, "The mystical doctors did not distinguish between *Cheth* and *He*."

## XXXII

## CONCLUSION

"It is not necessary here to point out the finger-mark of Paul in the Gospel; it has been often and well done by others. It is an established fact scarcely admitting dispute, that to him it owes its color, and that it reflects his teaching."— S. Baring-Gould.

We believe our readers will agree that we have amply proven the thesis with which we set out, namely, that the Son of Man was a real human being of flesh and blood, and not a myth; that he was the real, historical personage who essayed to be the political Savior of his people and to fulfill the dream of all the prophets of his race.

He was a man of intense faith in God, and with an undisciplined army, in spite of factional dissensions among its leaders and the treason of a trusted officer jealous of his supreme command, he wrought the military miracle of holding the Holy City for three and a half years against the greatest army that ever arose in the ancient world.

Had Alfred, king of the Belgians, been able to hold his capital city for three and a half years against a Hindenberg, his feat would have been the equal of the miracle which was wrought in Jeru-

salem by Simon Bar Gi'ora, the Son of Man, the Jesus of the New Testament.

The Son of Man believed himself the Liberator of his nation, the Messiah, in the military meaning of the word. He was proclaimed king of the Jews. He assumed the rôle and the prerogatives of a sovereign. He coined money. He essayed to establish an everlasting dynasty upon his eldest son (*peter*), Eleazar, against which the gates of death should not prevail. His faith in himself, in the divinity of his mission and in the God of his people did not save him from defeat. He risked and lost all. He paid the patriot's price, and met an inglorious end. His triumphal entry was not into Jerusalem, but into Rome, where he was given a mock-triumph by the ragamuffins who followed the triumphant Titus in his procession of pomp. The good Samaritan, born within the shadow of the holy Mount Gerizim, this son of Joseph, the eponymic name of Samaria, the ancient northern kingdom of Israel, which had atoned for the Maccabean defection by outdoing Judah in the vain but valiant attempt to re-establish the dominion of the Great King, this spiritual son of David, was accorded the form of a trial in Rome, condemned, and hurled from the Tarpeian or Capitoline Rock. The *Capit*-oline Rock was the "place of a *skull*," the *Calvary*, or *Golgotha*, of the New Testament.

As seen through the shattered facets of the glass of time, as Simon Magus, Menandros and the other distorted reflections of his great personality, he

has not been recognized by his later followers. The Helene of Tyre in the Magus legend becomes the bride at the wedding of Cana, not far from Tyre, the Magd-Helene, the *Maria*, or First-Concept, or First-Mother of all, the gentle soul, the victim of ritualistic equivocations who was faithful to her " Lord and Master " even unto the end.

John of Gischala, as he is called by Josephus, this John who was the " brother of James," and both according to the Gosples, being the *Boanerges*, or the Sons of Zebedee, that is, Sons of the Sanguinary Sword, the lightning flash of which was as deadly as the thunder fires which they would call from heaven upon the sympathizers with Rome — this John of Patmos, or Potamos, the River, or rather, the island in the River Tiber, met a fate in that island prison scarcely less cruel than that of his brother, the Son of Man. James the Just, otherwise *Jacobus Justus*, the Justus of Tiberias, or *Jakobos Mikros*, James the Little, that is, *Jacobus Paulus*, or Paul, the Epistle writer, has with his pen apotheosized his brothers and ranked them among the gods or god-like men whose fame shall never die. It is he who consciously framed the doctrines of Christianity out of the facts of the current history, shifted the scenes from Rome to Palestine, turned back the clock of time, crypticised the characters, and made a doctrine acceptable to the Romans and which still endures, in his clever endeavor to put the history of his great brother in a form which should survive the burning

hatred that the Roman rulers and the Jewish polity bore toward him.

The Veronica of the Apocryphal Gospels, to whom legend has given the blood-printed portrait of the Son of Man, was the Berenike, who was almost empress of Rome, and, with her brother Herod Agrippa II, was in Rome to witness the humiliation of the king of the Jews and the triumph of his conqueror.

We have shown that the demons of the Gospels were the Romans of profane history; so also we have endeavored to rehabilitate the sublime character of the greatest of all the Semitic people from the coarse calumnies of the devils' advocate, the traitor of his race, the ex-priest Flavius Josephus, the Slanderer, the Deceiver par excellence, whose mission in the world seems to have been to cause the blackest slanders against his people, individually and collectively, to be accepted under the sacred name of truth.

The Joseph of Arimathaias who, the Gospels say, provided the Son of Man with a tomb, was Joseph Bara-matthias, that is to say, Joseph Son of Matthias, the Flavius Josephus of profane history. This traitor to the great cause the Gospels have treated far kindlier than he deserves.

With the Jewish nation eviscerated, Jerusalem, the very organic heart of the race, torn away, sacrificed, burned up, annihilated, the people deported as slaves into every land or scattered abroad in the great Diaspora throughout the

world, it is no wonder that the earthly hopes of the disheartened and defeated exiles faded out into the heavenly twilight that followed the sunset of their hope. Is it a matter of surprise that their ideals of a great material future for their race suffered a radical change, and that, abandoning all hopes of ever reviving Jerusalem on this earth, their thoughts went out beyond the glory of the sunken sun and the evening star to a " heavenly Jerusalem," and when now " no city was left standing " that they dreamed of the distant celestial " city " yet " to-come? "

The heir to the earthly kingdom of Simon Bar Gi'ora, therefore, the *peter* or first-born of the Son of Man, dreamed the dream of building his house in the very capital of the conqueror, and of establishing upon that fateful, if fatal rock the spiritual dynasty that has endured for eighteen and a half centuries, and against which the gates of death have not yet been able to prevail.

We trust that the reader has read this work with an open mind, with as sincere a desire to attain the truth as that which guided the authors in the discovery of the facts, for we believe that the cumulative force of the arguments herein set forth will not fail to convince every candid mind courageously seeking the truth concerning the identification of the Son of Man.

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