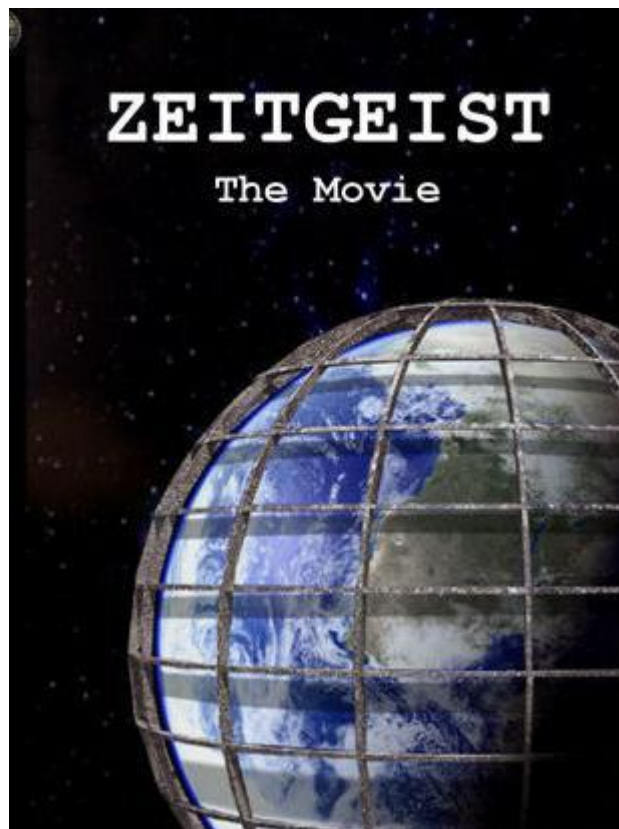


The ZEITGEIST Sourcebook

Part 1: The Greatest Story Ever Told



Peter Joseph
and
D.M. Murdock

Preface

As one of the main sources for the religion part of the first “ZEITGEIST” film, which has been viewed evidently over 100 million times worldwide, I have spent the past several years defending this “Part 1” and bringing forth its sources into the light of day. I have written not only a number of articles and ebooks but also a nearly 600-page book, *Christ in Egypt: The Horus-Jesus Connection*, elucidating upon these sources, highlighting the very profound correspondences between Christianity and the ancient Egyptian religion. I have also done a number of videos and audio recordings on this subject as well.

When Peter Joseph asked me to help out on this lengthy project, I readily agreed, even though the material contained herein had already been validated repeatedly in my other efforts. In this day and age, it is obvious that many people are not inclined or available time wise to read large tomes of scholarly writings in order to “figure it all out.” This fact of time-constraint as well as difficulty in subject matter is the major reason “ZEITGEIST” was so successful in the first place, as it provided a short and easily digestible summary of the issue at hand: To wit, the origins of some of our most cherished religious ideas. So, here we have put together a resource that is hopefully more readily available to all who are interested but find it difficult and time-consuming to wade through huge chunks of information.

When Peter first asked me to pitch in on this specific project, he was not aware of how much work it would turn out to be, because—as many who have read my work will know—I am very diligent and meticulous in not only my writing style but also the subject matter.

In any event, as I try to do, I have put my all into this work, so I hope you will benefit from it greatly. This effort includes much new source material drawn from primary sources as well the works from credentialed authorities in a variety of relevant subjects. Indeed, I have strived to include the best and most thorough, scholarly and modern sources wherever possible, with the result that many authorities cited here possess credentials from respected institutes of higher learning, and their publishers are some of the most scholarly in English (and other languages), such as:

E.J. Brill
Peeters
Kegan Paul
Oxford University/Clarendon Press
Princeton University Press
Cambridge University Press
Cornell University Press
Yale University Press
University of Chicago Press
University of Pennsylvania Press
University of Wisconsin Press
Johns Hopkins Press
Harcourt, Brace & Co.
MacMillan & Co., etc.

This Sourcebook thus provides relevant primary-source material and citations from respectable and credentialed authorities, along with germane images to support the first part of ZG’s contentions. There are over 150 sources cited in this Sourcebook, in nearly 350 footnotes.

This Sourcebook is set up with the quotes from the movie numbered and bolded, followed by relevant commentary from primary sources and authorities, as well as pertinent images that total some 80 throughout the work.

Please remember that I have composed *only* the first part of the *complete* “Companion Source Guide” that Peter Joseph has posted on his website—the part of which I am providing here as the “Sourcebook”—whereas he wrote the rest of it. I am likewise only responsible for certain aspects of the first or religion part of “ZEITGEIST” and have no input into the rest of the film or, again, its part of the ZG Companion Source Book. Nor am I directly involved in the “Zeitgeist Addendum” or Venus Project.

Enjoy!

D.M. Murdock aka Acharya S

USA, August 2010

www.TruthBeKnown.com

www.StellarHousePublishing.com

www.FreethoughtNation.com

The Greatest Story Ever Told



1. This is the sun. As far back as 10,000 B.C., history is abundant with carvings and writings reflecting people's respect and adoration for this object.

Numerous artifacts prove these points, such as from the sun-worshipping cultures of the Egyptians, Indians, Babylonians and Greeks, among many others, including the peoples of the Levant and ancient Israel. Concerning the antiquity of sun worship, UNESCO Goodwill Ambassador Dr. Madanjeet Singh relates:

The tool-making hominids, as anthropologists call them, emerged about one-and-a-half million years ago. But the sun's identification with the animals they hunted became evident much later as in the striking circular engravings representing the sun, discovered in the Central Asian regions (thirteenth millennium BC) in Siberia and western Turkistan. They seem to have eventually influenced the earliest artifacts made in Iran and Mesopotamia... Apart from the animals depicted in the Lascaux caves in France, at Altamira in Spain, at Adduara in Sicily (15,000 to 10,000 BC), and at the prehistoric Tassili N'Ajjer in the Sahara region (7000 to 4000 BC), are also strange human figures such as the dancing man with horns on his head and a stallion tail, as in the cave paintings at Trois Frères in Ariège. These are comparable to similar figures seen on the third-millennium-BC Mohenjo-daro seals found in the Indus Valley—symbols that are identified with the sun...¹

Describing this ubiquitous of sun worship, professor of Archaeology at Cardiff University Dr. Miranda J. Aldhouse-Green remarks:

The evidence for the sun cult manifests itself in Europe from as long ago as the fourth millennium BC, when Neolithic farmers recognized the divine power of the solar disc...

...Solar religion manifested itself not only in acknowledgement of the overt functions of the sun—as a provider of heat and light—but also in recognition of influences that were more wide-ranging...

¹ Singh, 12-13.

To early communities, the sun was an enigma, with its nightly disappearance from the sky and the withdrawal of its heat for half the year. The sun’s value as a life-force was revered....²

This solar religion continued for millennia, well into the common or “Christian” era. As stated by Dr. Lee I.A. Levine, a professor at the Jewish Theological Seminary:

On the religious plane, belief in the supremacy of the sun god was widespread. The cult of Mithra, as well as other Oriental cults in the late Roman era, identified the supreme deity with the sun. In fact, the tendency in Late Antiquity to unify the creeds allowed [the Greek sun god] Helios to be identified in many circles as the highest deity. On an intellectual level, Neoplatonic thought throughout these centuries likewise addressed the centrality of the sun... Closer to Palestine, sun-worship is amply attested...in Palmyra, among the Essenes, in Nabataea, as well as on a plethora of coins, statuettes, altars, busts, and inscriptions from the first centuries of our era.³

Dr. Levine also says:

In the late Roman era, the figure of Helios, or Sol Invictus, occupied a central role in a variety of settings, from the Imperial circles of Rome to the eastern provinces... Throughout the Greco-Roman period generally, and especially in the first centuries of the Common Era, the cult of this sun god enjoyed enormous popularity.⁴

Sun worship persists to this day, as described in Dr. Singh’s *The Sun: Symbol of Power and Life*, an extensive survey with many images of solar religious traditions and iconography from the earliest periods into the modern era. For more information on the “Astrotheology of the Ages” and “The God Sun,” see also *Suns of God: Krishna, Buddha and Christ Unveiled* by Acharya S/D.M. Murdock.



‘Anthropomorphized sun-god images in Saimaly Tash rock drawings’
Bronze Age (c. 3000-600 BCE)
Tien Mountains, Kyrgyzstan
(Singh, 15)



‘Babylonian King before the Sun God Shamash,’
c. 2000 BCE
(Musée du Louvre, Paris)



Irish ‘Sun Disc’
c. 2000 BCE
(N. Museum of Ireland, Dublin)

2. And it is simple to understand why, as every morning the sun would rise, bringing vision, warmth, and security, saving man from the cold, blind, predator-filled darkness of night. Without it, the cultures understood, the crops would not grow, and life on the planet would not survive. These realities made the sun the most adored object of all time.

Concerning the ancient reverence for the sun, UNESCO Director-General Dr. Federico Mayor remarks:

As the bestower of light and life, ancient cultures generally identified the sun as the symbol of Truth, the all-seeing “one eye” of justice and equality, the fountainhead of

² Singh, 295.

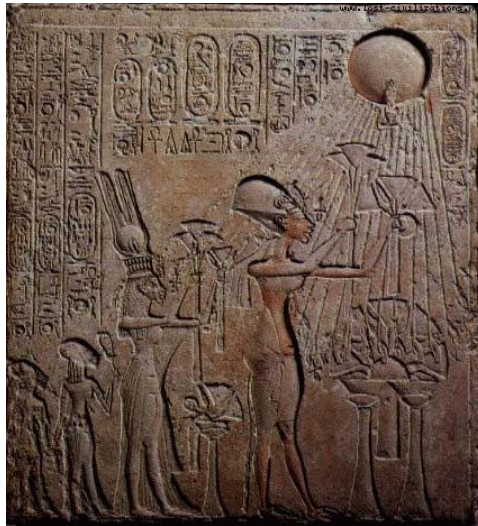
³ Kalmin, 106.

⁴ Kalmin, 103.

wisdom, compassion, and enlightenment, the healer of physical and spiritual maladies, and, above all, the fundamental source of fecundity, growth, and fruition, as well as of death and the renewal of life.⁵

An Egyptian hymn from the era of the pharaoh Akhenaten (d. c. 1336 BCE) expresses the intense ancient reverence for the sun:

You appear beautiful,
 You living sun, lord of Endless Time,
 are sparkling, beautiful and strong,
 Love of you is great and powerful.
 Your rays touch every face...
 Your radiant skin animates hearts.
 You have filled the Two Lands [of the horizons] with love of yourself.⁶



Pharaoh Akhenaten and wife Nefertiri worshipping the sun
 c. 14th century BCE

3. Likewise, they were also very aware of the stars.

Naturally, the ancient practice of “astrotheology” incorporated reverence for not only the sun but also the moon, planets, stars and constellations. In *Prehistoric Lunar Astronomy*, Indian scholar Dr. S.B. Roy remarks:

To the ancients...heaven was the land of gods and mystery. The sky...was itself living. The stars were the abode of the gods. The shining stars were indeed themselves luminous gods. Astronomy was the knowledge not of heavenly bodies, but of heavenly *beings*: It was the heavenly, celestial cosmic or divine knowledge—knowledge of *devas*—the bright luminous gods.⁷

Ancient stellar symbols and star maps have been found dating to many thousands of years ago, including in cave paintings and carvings. As the BBC reports in “Ice Age star map discovered”:

A prehistoric map of the night sky has been discovered on the walls of the famous painted caves at Lascaux in central France.
 The map, which is thought to date back 16,500 years, shows three bright stars known today as the summer Triangle...

⁵ Singh, 7.

⁶ Assman, *ESRNK*, 94.

⁷ Roy, 1.

According to German researcher Dr. Michael Rappenglueck, of the University of Munich, the maps show that our ancestors were more sophisticated than many believe.⁸

In “Oldest Star Chart’ Found,” astronomer Dr. David Whitehouse states:

The oldest image of a star pattern, that of the famous constellation of Orion, has been recognised on an ivory tablet some 32,500 years old.

The tiny sliver of mammoth tusk contains a carving of a man-like figure with arms and legs outstretched in the same pose as the stars of Orion...⁹



Ancient star map
c. 16,500 years old
Lascaux, France



Ivory star chart
c. 32,500 to 38,000 years old
Ach Valley, Alb-Danuba, Germany

4. The tracking of the stars allowed them to recognize and anticipate events which occurred over long periods of time, such as eclipses and full moons. They in turn catalogued celestial groups into what we know today as constellations.

In his book *In Search of Ancient Astronomies*, astronomer Dr. Edwin C. Krupp remarks:

At Stonehenge in England and Carnac in France, in Egypt and Yucatan, across the whole face of the earth are found mysterious ruins of ancient monuments, monuments with astronomical significance... Some of them built according to celestial alignments; others were actually precision astronomical observatories... Careful observations of the celestial rhythms was compellingly important to early peoples and their expertise, in some respects, was not equaled in Europe until three thousand years later.¹⁰

One of these ancient observatories—one of the world’s oldest yet discovered—is found in Goseck, Germany:

A vast, shadowy circle sits in a flat wheat field near Goseck, Germany... The circle represents the remains of the world’s oldest observatory, dating back 7,000 years. Coupled with an etched disk recovered last year, the observatory suggests that Neolithic and Bronze Age people measured the heavens far earlier and more accurately than scientists had imagined.¹¹

In “Oldest solar Observatory in Americas Found in Peru,” NPR reports:

Archeologists may have uncovered what they say is by far the oldest astronomical observatory in the America: a series of towers near a temple in coastal Peru, built in the fourth century B.C...

⁸ "Ice Age star map discovered," news.bbc.co.uk/2/hi/871930.stm

⁹ “Oldest Star Chart’ Found,” news.bbc.co.uk/2/hi/science/nature/2679675.stm

¹⁰ Krupp, *ISAA*, xiii.

¹¹ Mukerjee, “Circles for Space.” Mukerjee mentions here what is called the “Nebra Disk.”

The towers at Chankillo mark the sun’s progress across the sky... This suggests the sun may have played an important role in religious and political life long before the appearance of the famous Inca sun cult...

[Archeologist Ivan] Ghezzi says, “The Inca claimed to be the offspring of the sun. But now we have a society that is 1,800 years before the Inca that is clearly using the sun as a way to make a political, social and ideological statement.”

Many more such discoveries have occurred over the past several decades.



Astronomically aligned stones,
6,000 to 8,500 years old
Nabta Playa, Egypt



Solar circle observatory
c. 7,000 years old
Goseck, Germany
(Ralf Beutragel)



The Thirteen Towers
c. 14th century BCE
Chankillo, Peru
(Ivan Ghezzi)

5. This is the cross of the Zodiac, one of the oldest conceptual images in human history. It reflects the sun as it figuratively passes through the 12 major constellations over the course of a year. It also reflects the 12 months of the year, the four seasons, and the solstices and equinoxes. The term Zodiac relates to the fact that constellations were anthropomorphized, or personified, as figures, or animals.

The antiquity of the idea of a zodiac is disputed, but it may have been formulated as early as 4,000 or more years ago. As D.M. Murdock says in *Christ in Egypt: The Horus Jesus Connection*:

...the zodiac certainly existed in Mesopotamia millennia ago, worked over by the famed Chaldean astronomers, with the Greeks further polishing it. In this regard, several sources—such as royal astronomer Dr. Edward Walter Maunder..., the devout Christian author of *The Astronomy of the Bible*—have indicated an origin of the zodiac, including the popular signs, to some 4,000 or more years ago. We also possess the relatively recent find of the “Karanovo Zodiac” from Bulgaria, which has been dated to around 6,000 years ago and which seems to bear rudimentary renditions of the constellations found in the Western zodiac.¹²

The zodiac as it appears to us today was refined by the Greeks several centuries prior to the common era.

¹² Murdock, *CIE*, 265-266. The Karanovo Tablet has also been interpreted to be crude Egyptian hieroglyphs. See “The Sacred Tablet from the village of Karanovo,” www.institutet-science.com/en/karanovoe.php



Karanovo Tablet
c. 6,000 years old
Nova Zagora, Bulgaria



Dendera zodiac
1st century BCE
Dendera, Egypt



“Hieroglyphic Plan, by
Hermes, of the Ancient
Zodiac”
(Kirchner, *OEdipus
AEgyptiacus*)

6. In other words, the early civilizations did not just follow the sun and stars, they personified them with elaborate myths involving their movements and relationships.

The meanings of many myths can be traced to a number of origins, the most prominent of which is nature worship and astrotheology, whereby the gods and goddesses are essentially personifications of earthly forces and celestial bodies. As concerns the anthropomorphization of the celestial bodies, in *Suns of God: Krishna, Buddha and Christ Unveiled*, Murdock relates:

Ancient peoples abundantly acknowledged that their religions, dating back centuries and millennia before the common era, were largely based on astrotheology, with their gods representing the sun, moon, stars and planets. One of their focuses was the sun...and the story of the sun became highly developed over a period of thousands of years, possibly tens of thousands or more. The observations of the sun and its daily, monthly, annual and precessional movements have led to complex myths in which it was personified as a god...¹³

We can see this astrotheological and nature-worshipping religion in the writings of ancient historians such as Herodotus, Berossus and Diodorus, as well as in the Bible, both overtly and covertly, and in Jewish apocryphal texts.¹⁴ The writings of the Church fathers also discussed the Pagan astrotheology, sometimes fairly extensively.

One ancient source for the true nature-worshipping and astrotheological meaning of many Greek gods and goddesses is the writer Porphyry (c. 235-c. 305 AD/CE), who (according to early Catholic Church father/historian Eusebius) related:

The whole power productive of water [the Greeks] called Oceanus... the drinking-water produced is called Achelous; and the sea-water Poseidon...

...the power of fire they called Hephaestus... the fire brought down from heaven to earth is less intense...wherefore he is lame...

Also they supposed a power of this kind to belong to the sun and called it Apollo... There are also nine Muses singing to his lyre, which are the sublunar sphere, and seven spheres of the planets, and one of the fixed stars...

But inasmuch as the sun wards off the evils of the earth, they called him Heracles [Hercules]... And they invented fables of his performing twelve labours, as the symbol of the division of the signs of the zodiac in heaven; and they arrayed him with a club and a

¹³ Acharya, *SOG*, 60.

¹⁴ For more on these subjects, see Murdock/Acharya's *Suns of God*.

lion’s skin, the one as an indication of his uneven motion, and the other representative of his strength in “Leo” the sign of the zodiac.

Of the sun’s healing power Asclepius is the symbol...

But the fiery power of his revolving and circling motion whereby he ripens the crops, is called Dionysus... And whereas he revolves round the cosmical seasons [Grk. *horas*] and is the maker of “times and tides,” the sun is on this account called Horus.

Of his power over agriculture, whereon depend the gifts of wealth (Plutus), the symbol is Pluto...

Cerberus is represented with three heads, because the positions of the sun above the earth are three—rising, midday, and setting.

The moon, conceived according to her brightness, they called Artemis...

What Apollo is to the sun, that Athena is to the moon: for the moon is a symbol of wisdom, and so a kind of Athena.

But, again, the moon is Hecate, the symbol of her varying phases...

They made Pan the symbol of the universe, and gave him his horns as symbols of sun and moon, and the fawn skin as emblem of the stars in heaven, or of the variety of the universe.¹⁵

Porphyry’s explanations include many other divine figures, relating them to additional nature-worshipping elements such as air, wind, fruits and seeds, and he names the earth as a virgin and mother:

In all these ways, then, the power of the earth finds an interpretation and is worshipped: as a virgin and Hestia, she holds the centre; as a mother she nourishes...¹⁶

Here is clearly one source in antiquity of the virgin-mother concept, which was so obviously adopted into Christianity from Paganism. As can be seen, the Greek religion was perceived in ancient times to be highly astrotheological and reflective of nature worship. The same can be said of many others, such as the Babylonian, Egyptian, Indian and Roman.



Hercules and the Hydra
Roman mosaic
Valencia, Spain
(Photo: Zaqarbal)



Disk with Dionysus and 11 signs of
the zodiac
4th cent. BCE?
Brindisi, Italy
(Kerenyi, fig. 146)¹⁷



Sun god Apollo riding in his chariot
pulled by four horses
Mosaic

¹⁵ Eusebius, *Evangelicae Praeparationis* (“The Preparation for the Gospel”), III, XI, 112d-115a; Eusebius/Gifford, 122-125.

¹⁶ Eusebius, *Praep.*, III, XI, 110c; Eusebius/Gifford, 120-121.

¹⁷ Concerning this disk, Dr. Kerenyi (386) states: “The Brindisi disk includes the earliest known representation of the zodiac on Greek or Italian soil. To the artisan who fashioned it, the zodiac was still new. He inscribed it on the edge of the disk but did not understand its figures.... He also changed the order of the constellations but surely followed a very early model, for like the original Babylonian zodiac his has only eleven signs and a double-length Scorpio.”

7. The sun, with its life-giving and saving qualities was personified as a representative of the unseen creator or god—“God’s Sun”

We have already seen that the ancient cultures have considered the sun as divine; hence, it is either God, a god, or a son of God/a god. Indeed, this “sun of God as son of God” motif is common in the mythology of India, Greece, Rome and Egypt, to name a few of the more well-known nations. In Egypt, this “son of the sun” is the god Horus, among others, while in Greece it is Apollo, son of Zeus, whose name means “God.” This same tradition was discussed by Plato, as related in *The Book of the Sun* (1494) by Neoplatonic-Christian philosopher Marsillio Ficino:

According to Plato [*Republic*, VI, 508c¹⁸], he called the Sun not God himself, but the son of God. And I say not the first son of God, but a second, and moreover visible son. For the first son of God is not this visible Sun, but another far superior intellect, namely the first one which only the intellect can contemplate. Therefore Socrates, having been awakened by the celestial Sun, surmised a super celestial Sun, and he contemplated attentively its majesty, and inspired, would admire the incomprehensible bounty of the Father.¹⁹

In a chapter (2) entitled, “How the light of the Sun is similar to Goodness itself, namely, God,” Ficino summarizes the “god” characteristics projected upon the solar orb by ancient cultures extending into modern times:

...Above all the Sun is most able to signify to you God himself. The Sun offers you signs, and who dare to call the Sun false? Finally, the invisible things of God, that is to say, the angelic spirits, can be most powerfully seen by the intellect through the stars, and indeed even eternal things—the virtue and divinity of God—can be seen through the Sun.²⁰

Concerning the “son-sun” play on words—which is *not a cognate* but a mere happy coincidence in English that reflects the mythological “reality”—in *Jesus as the Sun throughout History*, Murdock states:

...this sun-son word play has been noted many times previously in history by a variety of individuals, including English priest and poet Robert Southwell in the 16th century and English poet Richard Crashaw in the 17th century. English poet and preacher John Donne (1572-1631) and Welsh poet and priest George Herbert (1593-1633) likewise engaged in the son/sun pun as applied to Christ. In discussing Donne, Dr. Arthur L. Clements, a professor at Binghamton University, remarks that the “Son-sun pun” is “familiar enough.” Comparing Christ to the “day star,” famous English poet John Milton (1608-1674) was aware of the “sun/son of God” analogy and “revel[ed] in the sun-son pun.”... Puritan minister Edward Taylor (1642-1729) engaged in the same punning by describing Christ as “the onely [sic] begotten Sun that is in the bosom of the Father...”

Furthermore, in describing the actions of the Church fathers in adapting sun myths to Christianity, Thomas Ellwood Longshore declared in 1881, “They merely changed the visible ‘Sun of God’ for the invisible ‘Son of God,’ or for this personage they called the ‘Son of God’...”

Obviously, this “devotional pun” was widely recognized centuries ago by the English-speaking intelligentsia and educated elite....

To reiterate, while the mythical “truth” is that in antiquity the sun was perceived as the “son of God,” the claim is not being made that the words “sun” and “son” are related or cognates. Or

¹⁸ See Plato/Ferrari, 215. See also Pico della Mirandola (163): “...when Plato in the *Republic* calls the sun the visible son of God, why may we not understand it as the image of the invisible Son?”

¹⁹ Voss, 211.

²⁰ Voss, 190.

that the NT writers knew English, or that this phonic coincidence in itself provides any evidence whatsoever of the thesis it illustrates. As we can see, however, great English writers have happily glommed onto the notion that the “Sun of Righteousness” is the “Son of God” and have utilized the “son/sun” pun or play on words with glee.

8. ...the light of the world, the savior of human kind. Likewise, the 12 constellations represented places of travel for God’s Sun and were identified by names, usually representing elements of nature that happened during that period of time. For example, Aquarius, the water bearer, who brings the Spring rains.

The notions of the sun as the “savior” and the “light of the world” are understandably common in ancient religious history:

...The *Sun* was looked up to as the grand omnipotent nucleus, whose all-vivifying power is the vital and sole source of animative and vegetative existence upon the globe—the glorious foundation out of which springs all that man ever has, or ever can call good; and as such, the only proper object of the homage and adoration of mankind: hence the Sun, as we are informed by Pausanias, was worshipped at Eleusis under the name of “The Saviour.”²¹

In his description of a sacred precinct in Arkadia that apparently practiced the Eleusinian mysteries, famous Greek historian of the second century AD/CE, Pausanias, (8.31) remarks:

There are these square-shaped statues of other gods inside the enclosure: Hermes the Leader, Apollo, Athene, Poseidon, the Saviour Sun, and Herakles.²²

To describe the sun as “savior,” Pausanias uses the word *Soter*, a title commonly applied to many gods and goddesses at different places.

The sun’s role as savior and light is exemplified in the following ancient Egyptian solar hymn:

You are the light, which rises for humankind;
the sun, which brings clarity,
so that gods and humans be recognised and distinguished
when you reveal yourself.
Every face lives from seeing your beauty,
all seed germinates when touched by your rays,
and there is no-one who can live without you.
You lead everyone, because they have a duty to their work.
You have given form to their life, by becoming visible.²³

With regard to the “12...places of travel for God’s Sun,” *The New Larousse Encyclopedia of Mythology* relates:

In Russian Folklore the Sun possessed twelve kingdoms—the twelve months or signs of the Zodiac. He lived in the solar disk and his children on the stars... The daily movement of the Sun across the celestial sphere was represented in certain Slavonic myths as a change in his age: the sun was born every morning...²⁴

The notion of the sun moving, passing or traveling through the zodiacal circle was expressed by the Greek philosophers Pythagoras, Plato and Aristotle.²⁵ Neoplatonist Ficino may be echoing their sentiment, when he says:



²¹ Mitchell, 62.

²² Pausanias/Levi, 451.

²³ Assman, *ESRNK*, 78.

²⁴ *Larousse*, 285.

²⁵ Mansfield, 701.

The Sun, in that it is clearly lord of the sky, rules and moderates all truly celestial things... Firstly, it infuses light into all the stars, whether they have a tiny light of their own (as some people suspect), or no light at all (as very many think). Next, through the twelve signs of the zodiac, it is called living...and that sign which the Sun invigorates actually appears to be alive.²⁶

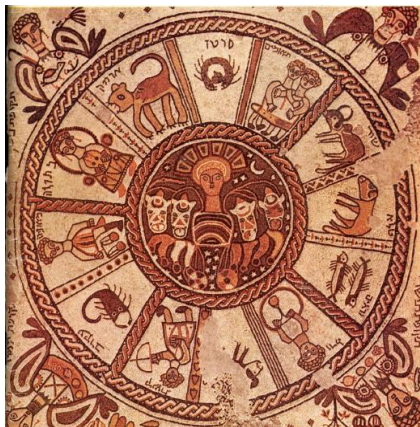
This idea of the sun—or moon—“traveling” through the signs of the zodiac was common among several peoples, including the Anglo-Saxons, as demonstrated in the *De temporibus anni* of Ælfric Puttoc (d. 1051), who personifies the moon (“old and tired”) and relates:

Truly the moon year has twenty-seven days and eight hours... This is the moon year, but its month is more, which is when the moon travels new from the sun until it returns to the sun again, old and tired, and is displayed again through the sun [i.e. new moon]. In the moon month are counted twenty-nine days and twelve hours, this is the moon month, and its year is when it travels through all twelve star signs.²⁷

So too is this knowledge of the sun passing or traveling through the signs included in the highly astrological work by famed Jewish philosopher Abraham Ibn Ezra (1089-1167) in *The Book of Reasons* (Sefer ha-Te’amim), in which he writes: “The six signs were designed northern because the Sun travels through them when it is on the northern side of the equator, and the opposite applies to the southern (signs).”²⁸

The meanings of the signs of the zodiac have been interpreted variously over the centuries, ranging from constellations to seasonal qualities, such as Virgo and Aquarius. In *The Christ Conspiracy*, Murdock summarizes these astrotheological meanings of the zodiacal signs as we currently have them and as they would have been during the several centuries before the common era:

Aries is represented as the Ram/Lamb because March/April is the time of the year when lambs are born. Taurus is the Bull because April/May is the time for ploughing and tilling. Gemini is the Twins, so-called for Castor and Pollux, the twin stars in its constellation, as well as because May/June is the time of “increasing or “doubling” of the sun, when it reached its greatest strength... Virgo, originally the Great Mother Earth, is the “Gleaning Virgin, who holds a sheath of wheat,” symbolizing August/September, the time of the harvest... Aquarius is the Water-Bearer because January/February is the time of winter rains.²⁹



Zodiac with sun god Helios in the center
6th century AD/CE
Mosaic, synagogue
Beit Alpha, Israel

²⁶ Voss, 192.

²⁷ Chardonnens, 395.

²⁸ Sela, 37.

²⁹ Acharya, CC, 152, as paraphrased from Hazelrigg’s *The Sun Book*, 43.

In order to understand how the ancients personified the celestial elements and told stories about them, we can turn to the myth of Hercules, which has been recognized to be both astronomical and astrotheological:

...The Labors of Hercules which chiefly interest us are: (1) The capture of the Bull, (2) the slaughter of the Lion, (3) the destruction of the Hydra, (4) of the Boar, (5) the cleansing of the stables of Augeas, (6) the descent into Hades and the taming of Cerberus. The first of these is in line with the Mithraic conquest of the Bull; the Lion is of course one of the most prominent constellations of the Zodiac, and its conquest is obviously the work of a Saviour of mankind; while the last four labors connect themselves very naturally with the Solar conflict in winter against the powers of darkness. The Boar (4) we have seen already as the image of Typhon, the prince of darkness; the Hydra (3) was said to be the offspring of Typhon; the descent into Hades (6)—generally associated with Hercules' struggle with and victory over Death—links on to the descent of the Sun into the underworld, and its long and doubtful strife with the forces of winter; and the cleansing of the stables of Augeas (5) has the same signification. It appears in fact that the stables of Augeas was another name for the sign of *Capricorn* through which the Sun passes at the Winter solstice—the stable of course being an underground chamber—and the myth was that there, in this lowest tract and backwater of the Ecliptic all the malarious and evil influences of the sky were collected, and the Sungod came to wash them away (December was the height of the rainy season in Judæa) and cleanse the year towards its rebirth.

It should not be forgotten too that even as a child in the cradle Hercules slew two serpents sent for his destruction—the serpent and the scorpion as autumnal constellations figuring always as enemies of the Sungod—to which may be compared the power given to his disciples by Jesus “to tread on serpents and scorpions.” Hercules also as a Sungod compares curiously with Samson...but we need not dwell on all the elaborate analogies that have been traced between these two heroes....³⁰

9. This is Horus. He is the Sun God of Egypt of around 3000 BC.

Concerning the antiquity of Horus, Egyptologist Dr. Edmund S. Meltzer remarks:

Horus is one of the earliest attested of the major ancient Egyptian deities, becoming known to us at least as early as the late Predynastic period (Naqada III/Dynasty 0) [c. 3200-3000 BCE]; he was still prominent in the latest temples of the Greco-Roman period [332 BCE-640 AD/CE], especially at Philae and Edfu, as well as in the Old Coptic and Greco-Egyptian ritual power, or magical, texts.³¹

As is the case with many gods in other parts of the world, several Egyptian gods (and goddesses) possess solar attributes, essentially making them sun gods. These Egyptian sun gods included not only the commonly known Ra or Re, but also Osiris and Horus, among others. In the first century BCE, the Greek writer Diodorus Siculus described Osiris as the sun, while his sister-wife, Isis, is the moon:

Now when the ancient Egyptians, awestruck and wondering, turned their eyes to the heavens, they concluded that two gods, the sun and the moon, were primeval and eternal: they called the former Osiris, the latter Isis....³²

Concerning the nature of certain Egyptian gods, Dr. James P. Allen, Curator of Egyptian Art at the Metropolitan Museum of Art in New York, remarks:

...Ruling over the universe by day, the Sun was identified with Horus, the god of kingship; at sunset he was seen as Atum, the oldest of all gods. The Sun's daily

³⁰ Carpenter, 48-50.

³¹ Redford, 165.

³² Diodorus/Murphy, 14.

movement through the sky was viewed as a journey from birth to death, and his rebirth at dawn was made possible through Osiris, the force of new life...

...In the middle of the night the Sun merged with Osiris's body; through this union, the Sun received the power of new life while Osiris was reborn in the Sun.³³

These gods are often interchangeable, and their attributes and stories may overlap. As stated by Egyptologist Dr. Erik Hornung:

Many Egyptian gods can be the sun god, especially Re, Atum, Amun, and manifestations of Horus. Even Osiris appears as the night form of the sun god in the New Kingdom. It is often not defined which particular sun god is meant in a given instance.³⁴



Horus or Rā in his disk.

Hieroglyph representing either Horus or Ra in his Sun Disk
(Budge, *An Egyptian Hieroglyphic Dictionary*, cxiv)

These gods' interchangeability is evident from Egyptian texts, such as chapter or spell 69 of the Book of the Dead:

...I am Horus the Elder on the Day of Accession, I am Anubis of Sepa, I am the Lord of All, I am Osiris.³⁵

Moreover, there were several Horuses, including Horus the Elder, whose eyes are the sun and the moon, as well as also Horus the Child, a number of whose attributes may be found in the gospel story and Christian tradition. Eventually these "various Horuses blended together until there were only two left; Horus the Sun God and Horus the son of Osiris and Isis."³⁶

Concerning these different Horuses, Egyptologist Dr. Henri Frankfort says:

It is therefore a mistake to separate "Horus, the Great God, Lord of Heaven," from "Horus, son of Osiris," or to explain their identity as due to syncretism in comparatively late times. The two gods "Horus" whose titles we have set side by side are, in reality, one and the same.³⁷



Horus the Elder



Horus the Child with sidelock
Magical Stela, 360–343 BCE

³³ Allen, *AEPT*, 8.

³⁴ Hornung, *CGAE*, 283.

³⁵ Faulkner, *EBD* (1967), 107

³⁶ Jackson, J., 112.

³⁷ Frankfort, 41.

10. He is the sun, anthropomorphized, and his life is a series of allegorical myths involving the sun's movement in the sky.

We have already seen that Horus is a sun god, a fact confirmed five centuries before the common era by the Greek historian Herodotus (2.144, 156), when he equated Osiris with Dionysus and Horus with the Greek sun god Apollo: "In Egyptian, Apollo is Horus, Demeter is Isis, Artemis is Bubastis...."³⁸

Regarding Horus as the sun god, Murdock says:

In ancient Egyptian writings such as the Pyramid Texts, in which he is called the "Lord of the Sky," along with other solar epithets such as "He Whose Face is Seen," "He Whose Hair is Parted," and "He Whose Two Plumes are Long," Horus's function as a sun god or aspect of the sun is repeatedly emphasized, although this singularly pertinent fact is seldom found in encyclopedias and textbooks, leaving us to wonder why he would be thus diminished. In the Coffin Texts as well is Horus's role as (morning) sun god made clear, such as in the following elegantly rendered scripture from CT Sp. 255:

"...I will appear as Horus who ascends in gold from upon the lips of the horizon..."

In CT Sp. 326, Horus is even called "Lord of the sunlight."³⁹

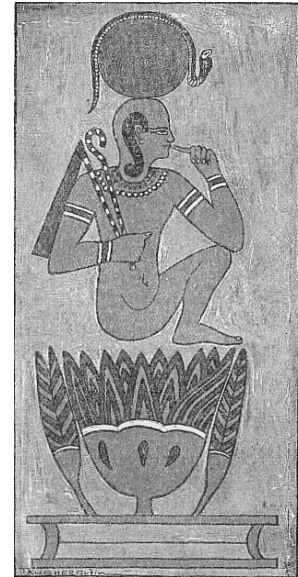
Egyptologist James Allen also discusses Horus's solar attributes:

Horus was the power of kingship. To the Egyptians this was as much a force of nature as those embodied in the other gods. It was manifest in two natural phenomena: the sun, the most powerful force in nature; and the pharaoh, the most powerful force in human society. Horus's role as the king of nature is probably the origin of his name: *hrw* seems to mean "the one above" or "the one far off"... This is apparently a reference to the sun, which is "above" and "far off" in the sky, like the falcon with which Horus is regularly associated...⁴⁰

Illustrating certain motifs including the sun god's movement through the night and day, Sir Dr. E.A. Wallis Budge (1857–1934), noted English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works, remarks:

The Sun has countless names, Ptah, Tmu, Ra, Horus, Khnemu, Sebek, Amen, etc.; and some of them, such as Osiris and Seker, are names of the Sun after he has set, or, in mythological language, has died and been buried.... All gods, as such, were absolutely equal in their might and in their divinity; but, mythologically, Osiris might be said to be slain by his brother Set, the personification of Night, who, in his turn, was overthrown by Horus (the rising sun), the heir of Osiris.⁴¹

As we can see, both Osiris and Horus are essentially sun gods, who both also battle with the "Prince of Darkness," the god Set or Seth.



The Sun Springing from an Opening Lotus-Flower in the Form of the Child Horus' (Maspero, 193)

³⁸ Herodotus/de Selincourt, 145.

³⁹ Murdock, *CIE*, 47.

⁴⁰ Allen, J., *ME*, 144.

⁴¹ Budge, *GFSE*, 2-3.



'Horus emerging from the corpse of Osiris, the sun disk behind him'
Burial chamber of Ramesses VI, 1145-1137 BCE
(Hornung, *Valley of the Kings*, 116)

11. From the ancient hieroglyphics in Egypt, we know much about this solar messiah. For instance, Horus, being the sun, or the light, had an enemy known as Set, and Set was the personification of the darkness or night. And, metaphorically speaking, every morning Horus would win the battle against Set—while in the evening, Set would conquer Horus and send him into the underworld. It is important to note that “dark vs. light” or “good vs. evil” is one of the most ubiquitous mythological dualities ever known and is still expressed on many levels to this day.

Like his father, Osiris, battling Set/Seth on a nightly basis, so too does Horus fight Seth, as related by Egyptologist Dr. Jan Assman:

First, Horus and Seth battle one another in the form of hippopotami; Isis seizes a harpoon but is unable to kill Seth, because he addresses her as sister. Horus is furious at this act of mercy and decapitates Isis. He flees into the desert, where Seth finds him and rips his eyes out. But the wounds are immediately healed and the plot continues.⁴²

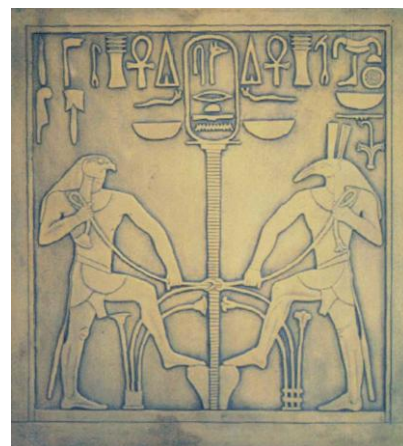
Horus’s conflict with Set is also recounted by the director of the Antiquities Museum at the Bibliotheca Alexandrina in Egypt, Dr. Badrya Serry:

It is known that the child Harpocrates struggled with his uncle Seth to revenge his father...and attain victory upon him. Since he overcame the powers of darkness (Seth) [he was] likened to the Greek hero Heracles who battled the powers of evilness.⁴³

For more information, see the chapter “Horus versus Set,” pp. 67-78, in Murdock’s *Christ in Egypt*.



'Set' as represented in the tomb of pharaoh Thutmose III (fl. 1479-1425)



Horus versus Set

⁴² Assman, *SGAE*, 140.

⁴³ Goyon, 121.

12. Broadly speaking, the story of Horus is as follows. Horus was born on December 25th....

It needs to be understood that the Egyptian stories were never “laid out” in a linear form; rather, they appear in bits and pieces in primary sources such as the Pyramid Texts, Coffin Texts and Book of the Dead, compiled and altered over many centuries, beginning as early as 7,000 years ago. Thus, it is a common misconception that the myths unfold in the same linear manner as in the Christian narrative. Most of these motifs are indeed not linear narratives, but, rather, symbolic associations derived from different Egyptian texts, as well as later mythographers’ accounts. Since this description of Horus here is obviously angled from the reference point of the Christian narrative, the subject needs to be deconstructed and reconsidered from the standpoint of each motif, rather than the overall narrative. The Christian story must, in turn, likewise be considered from the standpoint of each individual motif and not linearly, because this basic “mythicist”⁴⁴ argument is that the Christian religion is a compilation of religious motifs which existed previously—and separately.

Obviously, the English term “December 25th” did not exist in the ancient Egyptian calendar but simply refers to the *winter solstice*, which the ancients perceived as beginning on December 21st and ending at midnight on the 24th. We learn from one of the most famous historians of the first century, Plutarch (46-120 AD/CE), that Horus the Child—or “Harpocrates,” as was his Greek name—was “born about the winter solstice, unfinished and infant-like...”⁴⁵

Three centuries after Plutarch, ancient Latin writer Macrobius (395–423 AD/CE) also reported on an annual Egyptian “Christmas” celebration (*Saturnalia*, I, XVIII:10):

...at the winter solstice the sun would seem to be a little child, like that which the Egyptians bring forth from a shrine on an appointed day, since the day is then at its shortest and the god is accordingly shown as a tiny infant.⁴⁶

As Egyptologist Dr. Bojana Mojsov remarks: “The symbol of the savior-child was the eye of the sun newly born every year at the winter solstice.”⁴⁷

Other indications of the Egyptian reverence of the winter solstice may be found in hieroglyphs, as Murdock relates:

As [Egyptologist Dr. Heinrich] Brugsch explains, the Egyptians not only abundantly recorded and revered the time of the winter solstice, they also created a number of hieroglyphs to depict it, including the image mentioned by Budge, which turns out to be the goddess-sisters Isis and Nephthys with the solar disc floating above their hands over a lifegiving ankh—the looped Egyptian cross—as the sun’s rays extend down to the cross symbol. This image of the sun between Isis and Nephthys, which is sometimes depicted without the ankh, is described in an inscription at Edfu regarding Ptolemy VII (fl. 145 BCE?) and applied to the winter solstice, translated as: “The sun coming out of the sky-ocean into the hands of the siblings Isis and Nephthys.” This image very much looks like the sun being born, which is sensible, since, again, Harpocrates, the morning sun, was born every day, including at the winter solstice.⁴⁸

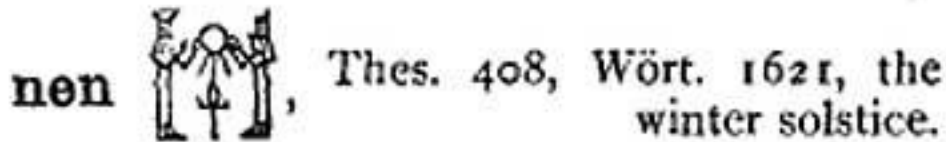
⁴⁴ The “mythicist position” or “mythicism” posits that many if not most of the ancient gods, goddesses and godmen, as well as various heroes and legends, are not “real people” but mythical figures. This perception may include not just the Greek and Roman gods, for example, who are presently viewed as myths by mainstream scholarship and the lay public alike, but also many biblical figures, including Abraham, Moses and Jesus.

⁴⁵ Plutarch, “Isis and Osiris” (65, 387C); King, C.W., 56; Plutarch/Babbitt, 153.

⁴⁶ Macrobius/Davies, 129. The original Latin of this paragraph in Macrobius is: “...ut parvulus videatur hiemali solstitio, qualem Aegyptii proferunt ex adyto die certa, quod tunc brevissimo die veluti parvus et infans videatur...” (Murdock, *CIE*, 89.)

⁴⁷ Mojsov, 13.

⁴⁸ Murdock, *CIE*, 94.



Isis and Nephthys holding the baby Sun
over the Life-Giving Ankh, representing the Winter Solstice
(Budge, *An Egyptian Hieroglyphic Dictionary*, 351)

There are many other artifacts in Egypt that demonstrate Horus's association with the winter solstice, including his temples aligned to the rising sun at that time of the year.⁴⁹

13. ...of the virgin Isis-Meri.

The virginity of Horus's mother, Isis, has been disputed, because in one myth she is portrayed as impregnating herself with Osiris's severed phallus. In depictions of Isis's impregnation, the goddess conceives Horus "while she fluttered in the form of a hawk over the corpse of her dead husband."⁵⁰ We have also seen that in an image from the tomb of Ramesses VI, Horus is born out of Osiris's corpse without Isis even being in the picture. In another tradition, Horus is conceived when the water of the Nile—identified as Osiris—overflows the river's banks, which are equated with Isis. The "phallus" in this latter case is the "sharp star Sothis" or Sirius, the rising of which signaled the Nile flood.⁵¹ Hence, in discussing these *myths* we are not dealing with "real people" who have body parts.



"Osiris...begetting a son by Isis, who hovers over him in the form of a hawk."
(Budge, *On the Future Life: Egyptian Religion*, 80)

As is often the case with *mythical* figures, despite the way she is impregnated, Isis remained the "Great Virgin," as she is called in a number of pre-Christian Egyptian writings. As stated by Egyptologist Dr. Reginald E. Witt:

The Egyptian goddess who was equally "the Great Virgin" (*hwnt*) and "Mother of the God" was the object of the very same praise bestowed upon her successor [Mary, Virgin Mother of Jesus].⁵²

One of the inscriptions that calls Isis the "Great Virgin" appears in the temple of Seti I at Abydos dating to the 13th century BCE, while in later times she is equated with the constellation of Virgo, the Virgin.⁵³ Also, in the temple of Neith and Isis at Sais was an ancient inscription that depicted the virgin birth of the sun:

⁴⁹ For more information on the winter solstice in ancient Egypt, see Murdock, *CIE*, 79-117.

⁵⁰ Frazer, *GB*, IV, 8.

⁵¹ Murdock, *CIE*, 201.

⁵² Witt, 273.

⁵³ For more on the virgin status of Isis, see Murdock, *CIE*, 138-157.

The present and the future and the past, I am. My undergarment no one has uncovered. The fruit I brought forth, the sun came into being.⁵⁴

In the *Theological Dictionary of the Old Testament*, professor of Old Testament and Catholic Theology at the University of Bonn Dr. G. Johannes Botterweck writes:

In the Late Period in particular, goddesses are frequently called “(beautiful) virgins,” especially Hathor, Isis, and Nephthys.⁵⁵

In addition, according to early Church father Epiphanius (c. 310-403), the virgin mother of the god Aion—also considered to be Horus—brought him forth out of the manger each year.⁵⁶ This account is verified earlier by Church father Hippolytus (c. 236), who, in discussing the various Pagan mysteries (*Refutation of All Heresies*, 8.45), raises the idea of a “virgin spirit” and remarks: “For she is the virgin who is with child and conceives and bears a son, who is not psychic, not bodily, but a blessed Aion of Aions.”⁵⁷

Concerning the relationship of the Egyptian religion to Christianity, Budge summarizes:

..at the last, when [Osiris’s] cult disappeared before the religion of the Man Christ, the Egyptians who embraced Christianity found that the moral system of the old cult and that of the new religion were so similar, and the promises of resurrection and immortality in each so much alike, that they transferred their allegiance from Osiris to Jesus of Nazareth without difficulty. Moreover, Isis and the child Horus were straightway identified with Mary the Virgin and her Son, and in the apocryphal literature of the first few centuries which followed the evangelization of Egypt, several of the legends about Isis and her sorrowful wanderings were made to centre round the Mother of Christ. Certain of the attributes of the sister goddesses of Isis were also ascribed to her, and, like the goddess Neith of Sais, she was declared to possess perpetual virginity. Certain of the Egyptian Christian Fathers gave to the Virgin the title “Theotokos,” or “Mother of God,” forgetting, apparently, that it was an exact translation of *neter mut*, a very old and common title of Isis.

As Murdock shows in her books *Suns of God* and *Christ in Egypt*, the mythical virgin-mother motif has been common, possesses an astrotheological meaning, and was part of the ancient mysteries.

Moreover, the title or epithet of “Meri” or “Mery,” meaning “beloved,” was applied to many kings and later to various deities, such as Isis, including just before the supposed existence of Jesus’s mother, Mary. As Egyptologist Dr. Alfred Wiedermann, a professor of Oriental Languages at the University of Bonn, remarks:

The Egyptian word Meri means, very generally, “the loving or the beloved,” and serves in this sense as a title of goddesses, and is as often used as a proper name...⁵⁸

For more on this subject of the term “Meri,” see *Christ in Egypt*, pp. 124-138.



Isis nursing Horus
(Musée du Louvre, Paris)

⁵⁴ Murdock, *CIE*, 146.

⁵⁵ Botterweck, II, 338-339.

⁵⁶ Murdock, *CIE*, 87-88.

⁵⁷ Meyer, 152.

⁵⁸ *Proceedings of the Society for Biblical Archaeology*, XI, 272.

14. His birth was accompanied by a star in the east, and upon his birth he was adored by three kings.

The very idea that when a person is born a star appears, along with three magi or kings following it to meet the newborn savior, obviously and logically represents a metaphysical fantasy/mythological event. Therefore, again, the symbolic relationships are of the greatest interest to us, and here the important questions thus become: Were Jesus and Horus both associated with a birth star and three “kings” or magi? Is there a relationship between the birth star and the three kings? The answer to these questions is a definitive *yes*, based on scholarship concerning the Horus/Osiris/Ra myths, which we need to recall are often interchangeable.

The theme of the newborn savior being signaled by a star and approached by three “kings” or dignitaries has multiple mythological meanings, the prominent astrotheological one of which is summarized by Barbara G. Walker:

Osiris’s coming was announced by Three Wise Men: the three stars Mintaka, Anilam, and Alnitak in the belt of Orion, which point directly to Osiris’s star in the east, Sirius (Sothis), signicator of his birth.⁵⁹

Star in the East: To understand the “Star in the East,” one first needs to recognize the significance of the star Sirius or Sothis, as it is called in Greek. In the words of Dr. Allen:

Sothis (*spdt* “Sharp”). The morning star, Sirius, seen by the Egyptians as a goddess. In Egypt the star disappears below the horizon once a year for a period of some seventy days; its reappearance in midsummer marked the beginning of the annual inundation and the Egyptian year. The star’s rising was also seen as a harbinger of the sunrise and therefore associated with Horus in his solar aspect, occasionally specified as Horus in Sothis (*hrw jmj spdt*), Sothic Horus (*hrw spdtj*), or Sharp Horus (*hrw spd*).⁶⁰

The importance to the Egyptians of Sirius/Sothis, as well as the constellation of Orion, is further explained by Welsh professor Dr. John Gwyn Griffiths:

...Sothis was the harbinger of the annual inundation of the Nile through her appearance with the rising sun at the time when the inundation was due to begin. The bright star would therefore naturally become, together with the conjoined constellation of Orion, the sign and symbol of new vegetation which the Year then beginning would infallibly bring with it....⁶¹

The above birth sequence with Sirius refers not to the winter solstice (as will be discussed later) but to the summer solstice, signaling the births of Osiris as the Nile inundation and of Horus the Elder, as well as the Child who is the daily newborn sun. In winter, the “Three Kings” in the belt of Orion pointed to Sirius at night before the annual birth of the sun, which is also Horus, as the Child.

Three Kings: Again, the “Three Kings” are the stars in Orion’s belt: “Mintaka,” “Anilam” and “Alnitak.” These stars, along with Sirius, are tied to the cycles of death and rebirth. In the ancient texts, Osiris is often identified with Orion and these stars. (Remember, Osiris and Horus overlap and can sometimes be considered one entity in certain contexts.) As Murdock states, “So interchangeable are Osiris and Horus that there is even a hybrid god Osiris-Horus or Asar-Heru.”⁶²

⁵⁹ Walker, B., *WEMS*, 749.

⁶⁰ Allen, J., 441.

⁶¹ Griffiths, *OOHC*, 157.

⁶² Murdock, *CIE*, 56.

Asar-Heru  Osiris + Horus.

Hieroglyph for Osiris-Horus
(Budge, *An Egyptian Hieroglyphic Dictionary*, I, 87)

In the ancient Egyptian Pyramid Texts (PT 442:819c-822b/P38⁶³) it reads:

“Look, he is come as Orion,” (they say). “Look, Osiris is come as Orion...”

The sky shall conceive you with Orion, the morning-star shall give you birth with Orion. Live! Live, as the gods have commanded you live.

With Orion in the eastern arm of the sky shall you go up, with Orion in the western arm of the sky shall you go down. Sothis, whose places are clean, is the third of you two: she is the one who will lead you...⁶⁴

Concerning the general relationship between Orion, Sirius and the Egyptian deities, Egyptologist Dr. Bojana Mojsov states:

The constellation of Orion was linked with Osiris: “He has come as Orion. Osiris has come as Orion,” proclaim the Pyramid Texts. Sirius and Orion, Isis and Osiris, inseparable in heaven as on earth, heralded the inundation and the rebirth of life. Their appearance in the sky was a measure of time and a portent of great magnitude. In historic times, both occasions were always marked by celebrations.⁶⁵



Ancient Egyptian hieroglyph for
Orion,
with three-looped string and star
(Budge, *Ancient Egyptian Hieroglyphic
Dictionary*, 638)

The “three kings” approaching the baby in a manger can also be seen in the ritual of the baby falcon god Sokar, who was brought out of the temple at the winter solstice and who has been identified with Horus.⁶⁶

⁶³ This numbering method is after that devised by D.M. Murdock in *Christ in Egypt*. (See Murdock, *CIE*, p. 36, footnote 6.)

⁶⁴ Allen, J., 107.

⁶⁵ Mojsov, 7.

⁶⁶ For more information, see Murdock, *CIE*, 107ff.



The baby Sokar approached by Ptah-Sokar-Osiris at the winter solstice
(Wilkinson, *Manner and Customs of the Ancient Egyptians*, III, 18;
Murdock, *The 2010 Astrotheology Calendar*, 34)

15. At the age of 12, he was a prodigal child teacher, and at the age of 30 he was baptized by a figure known as Anup and thus began his ministry.

Child Teacher: Regarding Horus’s role as a “child teacher in the temple,” Murdock relates:

...In the first place, Horus was commonly viewed as the rising sun, during which time, it could be said, “He dwelt on earth as mortal Horus in the house of Seb (earth) until he was twelve years of age.” In the solar mythos, the “age” of 12 refers to the sun at high noon, the twelfth hour of the day, when the “God Sun” is doing his “heavenly father’s work” in the “temple” or “tabernacle” of the “most high.” In the Egyptian myth, the child Horus—the rising sun—becomes Re at the “age” of 12 noon, when he moves into his “Father’s house,” in other words, that of Re and/or Osiris, who are interchangeable, as we have seen. Indeed, while the sun gods or solar epithets are interchangeable in and of themselves, in certain texts...Re is specifically named as Horus’s father; hence, the relationship here is doubly appropriate. The fact of Horus attaining so quickly to such maturity certainly may impress his elders, the older suns, as he literally *becomes* them. To put it another way, Horus is the sun from the time it arrives on the horizon until 12 noon, at which point he becomes Re, the father of the gods and the “father of Horus” as well. *It could thus be said that Horus does his father’s work in the temple at the age of 12.*

In *The Dawn of Astronomy*, [Royal Astronomer Sir Norman] Lockyer describes this process of Horus becoming Re at the hour or “age” of 12:

We have the form of Harpocrates at its rising, the child sun-god being generally represented by the figure of a hawk. When in human form, we notice the presence of a side lock of hair. The god Ra symbolises, it is said, the sun in his noontide strength; while for the time of sunset we have various names, chiefly Osiris, Tum, or Atmu, the dying sun represented by a mummy and typifying old age. The hours of the day were also personified, the twelve changes during the twelve hours being mythically connected with the sun’s daily movement across the sky.

The various “phases” of the sun’s journey were given different personalities, while remaining one entity. Hence, Horus the Child wears the side lock until 12 noon when he becomes the adult Re.⁶⁷

⁶⁷ Murdock, *CIE*, 214.

Murdock also says:

In the Egyptian story of Khamuas/Khamois found on Papyrus DCIV of the British Museum appears an interesting tale about *Sa-Asar*, *Si-Osiris* or *Senosiris*—the “son of Osiris”—who “grew rapidly in wisdom and knowledge of magic.” The tale continues: “When Si-Osiris was twelve years old he was wiser than the wisest of the scribes.” This story includes fantastical elements—such as a visit to the underworld—that indicate it is not historical but may well revolve around *Horus, son of Osiris*. Thus, in Egypt we find a similar tale as in the gospel about the “son of God” who is 12 years old and is precocious in intelligence and knowledge, besting the elders and scribes.⁶⁸

Baptism: Baptism in the ancient pre-Christian world, including in Egypt, was common, as related by early Church father Tertullian (c. 160-c. 220):

For washing is the channel through which [the heathen] are initiated into some sacred rites—of some notorious Isis or Mithras. The gods themselves likewise they honour by washings.⁶⁹

In *CIE*, Murdock discusses the ancient Egyptian purification or baptism:

Concerning the sun god’s nightly journey back to life, Egyptologist Dr. Jacobus Van Dijk of the University of Groningen says that “according to the Pyramid Texts, the sun god purifies himself in the morning in the Lake of the Field of Rushes.” Thus, the morning sun—or Horus—was said to pass through the purifying or baptismal waters to become reborn, revived or resurrected.⁷⁰

Murdock references several Pyramid Texts citing the issue of using a “Divine Lake” to purify.

The Egyptian god Anpu, Anup or “Anubis,” the latter of which is his Greek name, is the Egyptian precedent for the Christian character John the Baptist. There are many similarities, such as Anubis being the “Preparer of the Way of the Other World”⁷¹ and John the Baptist being “preparer of the way of Christ.” As another, Anubis serves as “purifier” or “baptizer” of Egyptian gods and deceased persons, including both Horus and Osiris.

Concerning the role of Anubis/Anup in Egyptian mythology, lay Egyptologist Gerald Massey states:

The karast is literally the god or person who has been mummified, embalmed, and anointed or christified. Anup the baptizer and embalmer of the dead for the new life was the preparer of the karast-mummy. As John the Baptist is the founder of the Christ in baptism, so Anup was the *christifier* of the mortal Horus, he on whom the holy ghost descended as a bird when the Osiris made his transformation in the marriage mystery of Tat tu (Rit., ch. 17). We read in the funeral texts of Anup—being “Suten tu hetep, Anup, neb tser khent neter ta *krast*-ef em set” (Birch, *Funereal Text*, 4th Dynasty). “Suten hept tu Anup tep-tuf khent neter ha am ut neb tser *krast* ef em as-ef en kar neter em set Amenta” (Birch, *Funereal Stele of Ra-Khepr-Ka*, 12th Dynasty). Anup gives embalment, *krast*; he is lord over the place of embalment, the *kras*; the lord of embalming (*krast*), who, so to say, makes the “*krast*.” The process of embalment is to make the mummy. This was a type of immortality or rising again. Osiris is *krast*, or embalmed and mummified for the resurrection. Passage into life and light is made for the *karast*-dead through the embalment of the good Osiris (Rit., ch. 162)—that is,

⁶⁸ Murdock, *CIE*, 213.

⁶⁹ Tertullian, *On Baptism*, V, p. 9.

⁷⁰ Murdock, *CIE*, 247.

⁷¹ Bonwick, 120.

through his being karast as the mummy type. Thus the Egyptian krast was the pre-Christian Christ, and the pictures in the Roman Catacombs preserve the proof.⁷²

For a detailed discussion of the term “karast” or “krst,” see Murdock, *CIE*, pp. 313-318.

Regarding Anubis’s role as not only embalmer but also “purifier,” Murdock remarks:

... as embalmer, Anubis’s purifying role in mummification is made clear in the fact that he presides over the “House of Purification” and “Tent of Purification,” the latter called *tp-jbw* in Egyptian. In describing the funerary rituals, Dr. Lesko states:

Pouring of water, for its life-giving as well as purification qualities, was part of every ritual. The corpse, whether first desiccated or not, would have been washed (in the Tent of Purification) and then anointed and wrapped in the embalmer’s shop. Seven sacred oils used for anointing the body are known already in the first dynasty....⁷³

There is much more to this subject, and interested parties are directed to the 28-page chapter “Anup the Baptizer” in Murdock’s *Christ in Egypt*.



Anubis purifying the Osiris
(Renouf, *Egyptian Book of the Dead*, 51)

16. Horus had 12 disciples he traveled about with, performing miracles such as healing the sick and walking on water.

Again, these themes were not all rolled into one in this manner in an ancient text but are put together here in order to reconstruct the Horus myth, the same as mythographers do with modern encyclopedia entries. The motifs exist separately in a variety of texts, from which the creators of Christianity evidently drew for their narrative.

12 Disciples: In *Chaldean Magic: Its Origins and Development*, French archaeologist Francois Lenormant states:

...The sun of the lower Hemispheres took more especially the name of Osiris. Its companions and deputies were the twelve of the night personified as so many gods, at the head of which was placed Horus, the rising sun itself...⁷⁴

As Murdock says:

The configuration of Re, Osiris or Horus with 12 other individuals, whether gods or men, can be found abundantly in Egyptian texts, essentially reflecting the sun god with

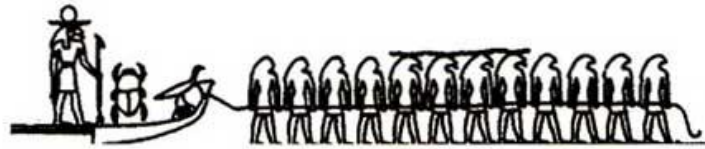
⁷² Massey, *AELW*, I, 218. For a discussion of Massey’s work, which was based on that of the best Egyptologists of his day, some of whom also reviewed his writings prior to publication, see *Christ in Egypt*, pp. 13-23.

⁷³ Murdock, *CIE*, 249.

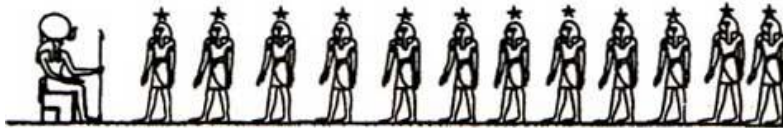
⁷⁴ Lenormant, 83.

12 “companions,” “helpers” or “disciples.” This theme is repeated numerous times in the nightly passage of the sun: Like Hercules in his 12 labors, when the Egyptian sun god entered into the night sky, he was besieged with trials, as found in some of the Egyptian “Holy Scriptures.” One such text is the “Book of the Amtuat/Amduat,” which “describes the journey of the sun god through the twelve hours of the night,” the term “Amduat” meaning “underworld” or “netherworld.”...

Horus is thus firmly associated with 12 “star-gods,” who, in conducting the sun god through his passage, can be deemed his “protectors,” “assistants” or “helpers,” etc.⁷⁵



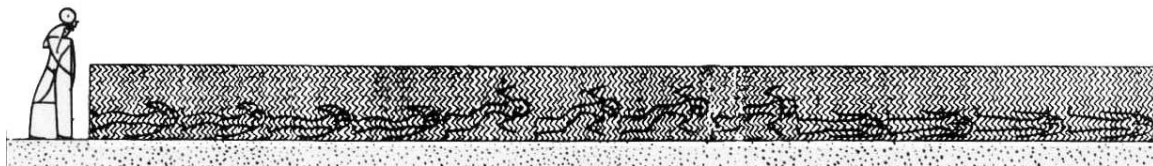
Ra in his Boat led by the Twelve Helpers,
Sixth Section, Book of Caverns.
(Hornung, *The Ancient Egyptian Books of the Afterlife*, 95)



Horus enthroned before the Twelve,
Seventh Hour of the Amduat.
(Hornung, *The Ancient Egyptian Books of the Afterlife*, 48)

Concerning this motif of Horus and the Twelve, Murdock also states:

...in the tenth hour of the Amduat, Horus the Elder leaning on his staff is depicted as leading the 12 "drowned" or lost souls to their salvation in the "Fields of the Blessed." These 12 deceased, Hornung relates, are "saved from decay and decomposition by Horus, who leads them to a blessed posthumous existence..." In this manner, Horus's companions, like the disciples of Jesus, are meant to "become like gods," so to speak, and to exist forever, reaping eternal life, as do those who believe in Christ.⁷⁶



Horus helps the 12 drowned souls “find their way to the Fields of the Blessed,”
commanding them as they are being “deified”
10th hour of the Amduat
Tomb of Amenophis/Amenhotep II (14th cent. BCE)
(Hornung, *Valley of the Kings*, 138, 144)

For much more on this subject, see *Christ in Egypt*, pp. 262-284.

Miracles: As in many other religions, the Egyptian gods and goddesses were known to produce miracles, including healing the sick, “walking on water” and raising the dead. Regarding Horus

⁷⁵ Murdock, *CIE*, 269-271.

⁷⁶ Murdock, *CIE*, 271.

being associated with healing, Greek historian of the first century BCE Diodorus Siculus remarks:

They say Horus, in the Greek Tongue, is Apollo, who was taught both medicine and divination by his mother Isis, and who showers benefits on the race of man through his oracles and his cures.⁷⁷

Concerning the motif of the god “commanding the waters,” Murdock relates:

In BD [Book of the Dead spell] 62...the deceased, who is Re or Osiris, pleads to have “command of the water,” saying, “May I be granted power over the waters...”

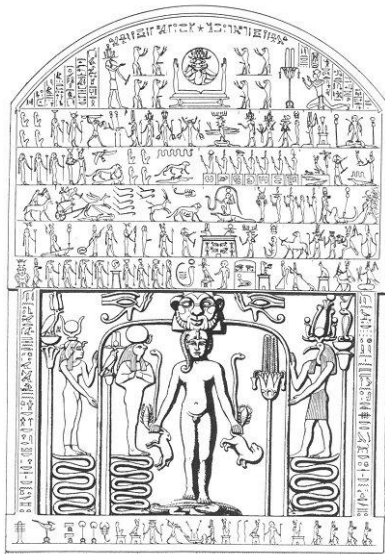
Spells 57, 58 and 59 of the BD are titled chapters for “command of water” or “having power over water,” while BD 57 includes the request:

Oh Hapi, Chief of the heaven! in thy name of Conductor of the Heaven, let the Osiris prevail over the waters...⁷⁸

Murdock also writes:

The command over water includes the crossing of the “celestial river”: “Upon reaching the sky, the life-essence of the King approaches the celestial gate and/or the celestial river.” When the king reaches the river with his “mentor” Horus, he requests the god to take him with him: “Since Horus has already crossed the river with his father in mythical times..., he can apparently then cross the river at will.”⁷⁹

For much more on these subjects, see *Christ in Egypt*, pp. 285-308.



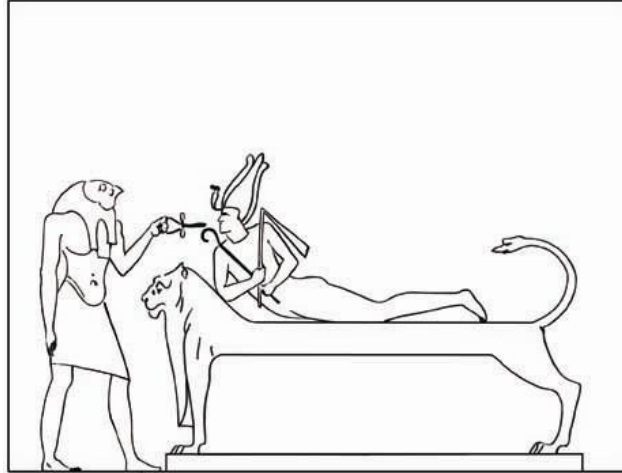
Horus the Child on the Metternich Stela
c. 380-342 BCE
(Metropolitan Museum of Art, NY)

“This stela represented the power to protect man possessed by all the divine beings in the universe, and, however it was placed, it formed an impassable barrier to every spirit of evil and to every venomous reptile.”
(Budge, *Legends of the Egyptian Gods*, lxii)

⁷⁷ Diodorus/Murphy, 31-32.

⁷⁸ Murdock, *CIE*, 293.

⁷⁹ Murdock, *CIE*, 296-297.



Horus resurrecting Osiris using the cross of eternal life
(Lundy, *Monumental Christianity*, 403)

17. Horus was known by many gestural names such as The Truth, The Light, God’s Anointed Son, The Good Shepherd, The Lamb of God, and many others.

Many Egyptian gods and goddesses held “sacred titles” of one sort or another. For example, in chapter/spell 125 of the Egyptian Book of the Dead, the deceased addresses Osiris as the “**Lord of Truth**,” and it is also easy to understand why solar gods would be deemed “**The Light**.” Following is a compilation of epithets taken from the *Egyptian Book of the Dead*, as applied to various deities, including Osiris, Isis, Horus, Re, Anubis, Thoth and Seb:

Lord of Lords, King of Kings, **Lord of Truth**, Savior, the Divine, All-Powerful, the Unknowable, Great God, Lord of All, Inviolable God, God of Justice, Lord of Justice, Lord of Right, Lord of Prayer... Son of the Great One...**Lord of Light**... The Giver of Light, Lord of the Horizon, Lord of Daylight, Lord of the Sunbeams, Soul of his father, Lord of Years, Lord of the Great Mansion...⁸⁰

Concerning the Egyptian “savior,” Murdock states:

...according to the hymns some 1,400 years before the purported advent of Christ, the sun is the “unique shepherd, who protects his flock,” also serving as a “savior.” In the Coffin Texts appears another mention of the Egyptian god as “savior,” as in CT Sp. 155, in which the speaker specifically defines himself as a god and also says, “Open to me, for I am a saviour...” In CT Sp. 847, the deceased—who at times is Osiris and/or Horus—is the “Saviour-god.”...⁸¹

Regarding Horus’s other epithets, William R. Cooper relates:

The very first of the chief epithets applied to Horus in this, his third great office, has a startlingly Christian sound; it is the “Sole begotten son of the Father,” to which, in other texts, is added, “Horus the Holy Child,” the “Beloved son of his father.” The Lord of Life, the Giver of Life [are also] both very usual epithets...the “Justifier of the Righteous,” the “Eternal King” and the “Word of the Father Osiris.”...

...very many of the essential names and attributes of Horus were attributed to Ra, Tum, and the other deities also, they were alike “self-created,” “born of a Virgin,” “deliverers of mankind,” “only begotten sons”...⁸²

⁸⁰ See Murdock, *CIE*, 329-320.

⁸¹ Murdock, *CIE*, 310.

⁸² Cooper, 22, 76-77.

The epithet of “**God’s Anointed Son**” is a combination of Horus being called “Anointed” and “Beloved son” of his father, Osiris, this latter epithet being very common in the Pyramid Texts.⁸³ As an example of Horus’s anointed or *christed* state, Pyramid text W 51/PT 77:52a-b says:

Ointment, ointment, where should you be? You on Horus’s forehead, where should you be? You were on Horus’s forehead...⁸⁴

Concerning the god as “**Good Shepherd**,” Murdock also remarks:

In BD [Book of the Dead spell] 142 appears a long “List of the Forms and Shrines of Osiris,” with over 140 epithets for the god, including the “Protector” or “Shepherd”—Asar-Saa. The sun god Re too was the “good shepherd,” and Horus’s “Good Shepherd” role is made clear in the Pyramid Texts as well, for example, at PT 690:2106a-b/N 524: “O King, stand up for Horus, that he may make you a spirit and guide you when you ascend to the sky.”

“Horus,” in other words, the king, is called “the good shepherd” also in the third inscription at the Temple of “Redesiyeh” or El-Radesia at Wady Abad, near Edfu in Upper Egypt. As Lundy says, “The royal Good Shepherd is the antitype of Horus...” The idea of the Horus-king as the “good shepherd,” in fact, was so important that it constituted a major shift in perception and public policy, representing the general mentality of the 11th and 12th Dynasties (c. 2050-1800 BCE). As remarked upon by Egyptologist Dr. John A. Wilson, a director of the Oriental Institute at the University of Chicago, “The concept of the good shepherd rather than the distant and lordly owner of the flocks shifted the idea of kingship from possession as a right to responsibility as a duty.”⁸⁵

Regarding the “**Lamb of God**” epithet, Massey explains:

...In the text Horus is addressed as the “Sheep, son of a sheep; Lamb, son of a lamb,” and invoked in this character as the protector and saviour of souls...Horus is the lamb of God the father, and is addressed by the name of the lamb who is the protector of savior of the dead in the earth and Amenti.⁸⁶

18. After being “betrayed” by Typhon, Horus was “crucified,” buried for three days, and thus, resurrected.

It needs to be reiterated here that the ancient texts did not necessarily spell out the myths in a linear fashion, resembling a story following a certain timeframe. Mythical motifs found disparately in the ancient Egyptian texts are combined in this paragraph, as they are in modern encyclopedia entries. While some might be critical of this manner of unfolding in the movie, it should be understood that the premise of the entire section (“Zeitgeist,” Part 1) concerns how *symbolic* characteristics were taken from the Egyptian religion and infused into Christianity, as a natural flow of religious evolution across various seemingly independent doctrines. Hence, the linear nature of such points becomes less important than the symbols they represent—especially when all the evidence and the context of astrotheology are taken into consideration.

Also, it is important to remember the “hybrid” nature of the Egyptian gods and how multiple names are given to the same entity (i.e., Horus/Osiris hybrid). As Murdock explains:

As we explore the original Egyptian mythos and ritual upon which much of Christianity was evidently founded, it needs to be kept in mind that the gods Osiris and Horus in

⁸³ Faulkner, *EBD*, pl. 33, 110; Allen, J., *AEPT*, 36. (E.g., PT 20:11a; PT 219:179b; PT 369:644c; PT 510:1130c; PT 540:1331b; W 152)

⁸⁴ Allen, J., *AEPT*, 22.

⁸⁵ Murdock, *CIE*, 312.

⁸⁶ Massey, *NG*, II, 471,

particular were frequently interchangeable and combined, as in “I and the Father are one.” (Jn 10:30)⁸⁷

Along the same lines, Egyptologist Dr. Samuel C. Sharpe remarks:

The long list of gods...again further increased in two ways. The priests sometimes made a new god by uniting two or three or four into one, and at other times by dividing one into two or three, or more. Thus out of Horus and Ra they made Horus-Ra, called by the Greeks Aroeris. Out of Osiris and Apis the bull of Memphis, the priests of Memphis made Osiri-Apis or Serapis. He carries the two sceptres of Osiris, and has a bull's head... Out of Amun-Ra and Ehe the bull of Heliopolis, the priests of the East of the Delta made Amun-Ra-Ehe. To this again they added a fourth character, that of Chem, and made a god Amun-Ra-Ehe-Chem. Out of Kneph *the Spirit*, and Ra *the Sun*, they made Kneph-Ra. Out of Sebek and Ra, they made Sebek-Ra. In this way the Egyptians worshipped a plurality in unity.⁸⁸

Betrayed by Typhon: The Typhon figure is also known as Set/Seth, the god of desert and darkness who betrays his brother, Osiris, and who is depicted in the Pyramid Texts as battling with Horus, who avenges his father. In later texts, Seth is said to have sent a snake or scorpion to sting and kill Horus, as on the Metternich Stela⁸⁹ (c. 380-342 BCE) and other such “cippi” or magical stele.

Recounting another myth in which Horus is drowned, Diodorus (*Antiquities of Egypt*, 1.25.6) describes the god's raising or resurrection by Isis, using the same term, *anastasis*, later employed to describe Jesus's resurrection:

Isis also discovered the elixir of immortality, and when her son Horus fell victim to the plots of the Titans and was found dead beneath the waves, she not only raised him from the dead and restored his soul, but also gave him eternal life.⁹⁰

The similarity of the Osiris-Set conflict with that of the Jesus-Satan battle is highlighted by historian Dr. Philip Van Ness Myers:

The god Seth, called Typhon by the Greek writers, was the Satan of later Egyptian mythology. He was the personification of the evil in the world, just as Osiris was the personification of the good.⁹¹

For more on the contention between Horus and Set, see *Christ in Egypt*, pp. 67-78.

Horus Crucified: The “crucifixion” of Horus is misunderstood because many erroneously assume that the term denotes a direct resemblance to the crucifixion narrative of Jesus Christ. Hence, it is critical to point out that we are dealing with metaphors here, not “history,” as the “crucifixions” of both Horus and Jesus are improvable events historically.

The issue at hand is not a man being thrown to the ground and nailed to a cross, as Jesus is depicted to have been, but the portrayal of gods and goddesses in “*cruciform*,” whereby the divine figure appears with arms outstretched in a symbolic context. The word “crucify” comes from the Latin *crucifigere*, composed of *cruci/crux* and *affigere/figere*, meaning “cross” and “to fix/affix,” respectively. Thus, it does not necessarily mean to throw a living person to the ground and nail him or her to a cross, but could signify any image affixed to a cross-shape or in cruciform. This symbolic imagery of a person on a cross or in cross-shape was fairly common in the Pagan world, concerning many gods, goddesses and other figures.

First of all, the cross was a very ancient pre-Christian symbol that often designated the sun. Regarding the cross, the *Catholic Encyclopedia* (“Cross and the Crucifix”) states:

⁸⁷ Murdock, *CIE*, 67-68.

⁸⁸ Sharpe, 12.

⁸⁹ See, e.g., te Velde, 37-38.

⁹⁰ Diodorus/Murphy, 31. See also Murdock, *CIE*, 388.

⁹¹ Van Ness Myers, 38.

The sign of the cross, represented in its simplest form by a crossing of two lines at right angles, greatly antedates, in both the East and the West, the introduction of Christianity. It goes back to a very remote period of human civilization....

...It is also...a symbol of the sun...and seems to denote its daily rotation.... Cruciform objects have been found in Assyria. Shari people in Egypt wearing crucifixes around their necks. The statues of Kings Asurnazirpal and Sansirauman, now in the British Museum, have cruciform jewels about the neck.... Cruciform earrings were found by Father Delattre in Punic tombs at Carthage.

Another symbol which has been connected with the cross is the ansated cross (ankh or crux ansata) of the ancient Egyptians.... From the earliest times also it appears among the hieroglyphic signs symbolic of life or of the living... perhaps it was originally, like the swastika, an astronomical sign. The ansated cross is found on many and various monuments of Egypt.... In later times the Egyptian Christians (Copts), attracted by its form, and perhaps by its symbolism, adopted it as the emblem of the cross...⁹²

Fortunately, many ancient artifacts survive that demonstrate the antiquity not only of the cross but also of a human figure in the shape of a cross or in cruciform.



Human in cruciform with cross around neck
Chalcolithic, 3900-2500 BCE
Cyprus, Greece
(www.limassollink.com/history.php)



Shari in Egypt wearing crosses, possibly Assyrians
c. 15th cent. BCE.
(Wilkinson, I, 365, 375ff)



Crosses on the bottoms of ossuary
c. 6th-5th cent. BCE?
Golasecca, Italy
(Seymour, 25)



Original Coptic cross

These pre-Christian or non-Christian gods on a cross were evidently what was being discussed around 150 AD/CE by Church father Justin Martyr (*First Apology*, 21):

And when we say also that the Word, who is the first-birth of God, was produced without sexual union, and that He, Jesus Christ, our Teacher, was crucified and died, and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter.⁹³

The “sons of Jupiter” are Greco-Roman gods, and Justin claims Christians are “propounding nothing different” than what the Pagans said about their gods—and he is describing the scenario in a linear fashion, as we are likewise compelled to do in our own mythography. The suggestion that other gods were “crucified” by being put in a cross shape or cruciform is confirmed by early Christian writer Minucius Felix in his *Octavius* (29):

CHAP. XXIX—ARGUMENT: NOR IS IT MORE TRUE THAT A MAN FASTENED TO A CROSS ON ACCOUNT OF HIS CRIMES IS WORSHIPPED BY CHRISTIANS...

⁹² *Catholic Encyclopedia*, vol. 4, p. 517-518.

⁹³ Roberts, A., *ANF*, I, 170.

For in that you attribute to our religion the worship of a criminal and his cross, you wander far from the neighbourhood of the truth, in thinking either that a criminal deserved, or that any earthly being was able, to be believed God.... Crosses, moreover, we neither worship nor wish for. You, indeed, who consecrate gods of wood, adore wooden crosses perhaps as parts of your gods. For your very standards, as well as your banners, and flags of your camp, what else are they but crosses gilded and adorned? Your victorious trophies not only imitate the appearance of a simple cross, but also that of a man affixed to it.⁹⁴

Since these passionate defenders of Christianity themselves have made the comparison between Christ on the cross and Pagan figures in cruciform or affixed to crosses, we would be remiss in not following their lead.

Counted among these “sons of Jupiter” depicted in cruciform may be the Greek god Prometheus, who was portrayed both in ancient writings and in pre-Christian artifacts as being bound to a cross or in cruciform. As related by the *Catholic Encyclopedia*:

...On an ancient vase we see Prometheus bound to a beam which serves the purpose of a cross.... In the same way the rock to which Andromeda was fastened is called crux, or cross....⁹⁵



Prometheus crucified using chains
c. 350 BCE
Greek vase
(www.theoi.com/Gallery/T21.4.html)



Andromeda crucified using chains
c. 79 AD/CE
Wall painting, Pompeii
(www.uwm.edu/Course/mythology/0800/underworld.htm)

Regarding the Egyptian god in cruciform, Thomas W. Doane relates:

Osiris, the Egyptian Saviour, was crucified in the heavens. To the Egyptian the cross was the symbol of immortality, an emblem of the Sun, and the god himself was crucified to the tree, which denoted his fructifying power.

Horus was also crucified in the heavens. He was represented, like... Christ Jesus, with outstretched arms in the vault of heaven.⁹⁶

⁹⁴ Roberts, A., *ANF*, IV, 191.

⁹⁵ CE, vol. 4, 519.

⁹⁶ Doane, 484.



Horus with arms outstretched in vault of heaven
 (Sharpe, *Egyptian Antiquities in the British Museum*, 143)
 (NB: This image was originally on a papyrus and is here and in *Christ in Egypt*
 depicted upside down for purposes of more readily illustrating the point.)

This concept of Horus with outstretched arms or wings is confirmed by Egyptologist Dr. Hornung:

Horus shows himself in the image of the hawk whose wings span the sky...⁹⁷

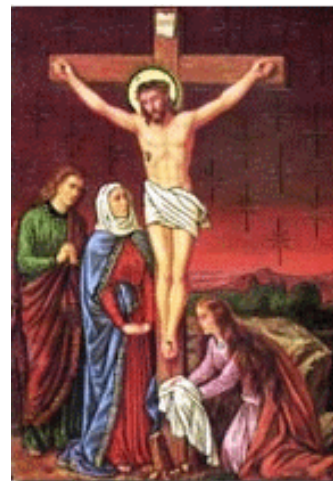
Horus is also evidently linked with what some scholars would call his “Gnostic Counterpart”: a figure known as “Horus-Stauros,” a title in Greek meaning “Boundary-Cross,” the latter word *stauros* being the exact term used in the New Testament to describe Jesus’s cross. (E.g., Mt 27:32; Mk 15:30; Jn 19:19)

For more on Horus as the “Horus-Stauros” and in cruciform, see the 40-page chapter “Was Horus ‘Crucified?’” in Murdock’s *Christ in Egypt* and online article “Was Horus Crucified?”

Osiris too, it should be noted, was identified with the cross—the Egyptian ankh, which itself looks like a person in cruciform—and depicted as a crosslike djed pillar, surrounded by his two sisters, the Merti.



Osiris as personified djed pillar holding sun,
 surrounded by two Merti
 c. 13th-15th cents. BCE
 Egyptian Book of the Dead (Ani Papyrus)
 (Faulkner, EBD, pl. 1)



Jesus on cross
 with solar halo,
 surrounded by three Merys
 John 19:25

Buried for three days: In the myth, both Osiris and Horus die and are resurrected, with Horus becoming the risen Osiris. As stated in *The Riddle of Resurrection* by professor of Old Testament Studies at the University of Lund, Dr. Tryggve N.D. Mettinger:

The death and resurrection of Osiris are the most central features of [the Khoiak/Koiak] festival.⁹⁸

⁹⁷ Hornung, *CGAE*, 124.

Dr. Mettinger also states:

...Osiris rose to new life in his son, Horus...⁹⁹

The period between Osiris's death and resurrection varies, depending on the myth. For example, as "the Osiris"/deceased in the Egyptian funeral texts, as well as the nightly sun, he dies and resurrects on a daily basis. The annual death-and-resurrection period, however, is commonly depicted as three days, as related by Rev. Dr. Alfred Bertholet, a theologian and professor at the University of Göttingen. In an article entitled, "The Pre-Christian Belief in the Resurrection of the Body," published in *The American Journal of Theology* by the University of Chicago Press, Dr. Bertholet remarks:

According to the faith of later times, Osiris was three days and three nights in the waters before he was restored to life again.¹⁰⁰

Dr. Jaime A. Ezquerro concurs: "Three days separated Christ's death from his resurrection, reckoning inclusively, as in the case of Osiris."

The three-day period and resurrection are recorded by Plutarch (39, 366D-E) as occurring on the 17th, 18th and 19th of the month Athyr (Hathor), until "Osiris is found."¹⁰¹ In the funerary literature (e.g., PT 670/N 348), Osiris is called forth by Horus on the fourth day.¹⁰²

It is useful to reiterate here that Horus and Osiris are often interchangeable and, indeed, in his resurrection Osiris *becomes* Horus.

The theme of resurrection from the dead and "raising up" in three days is present in the Old Testament as well, at Hosea 6:2:

After two days he will revive us; on the third day he will raise us up, that we may live before him.

As Mettinger also says:

The idea of a three-days span of time between death and return, a *triduum*, seems to be at hand in Hosea 6:2 in a context where the imagery ultimately draws upon Canaanite ideas of resurrection... Apart from Hosea 6:2 one should remember also Jonah 2:1...where Jonah is in the belly of the fish three days and three nights. I understand the belly of the fish as a metaphor for the Netherworld.¹⁰³

In this regard, it should also be noted that where the fish's belly is the "netherworld," Jonah would thus be a sun god.¹⁰⁴ Logic tells us that the story of Jonah and the Whale could not be "history"; hence, it must be mythical, in whole or in part. But what does this patently mythical pericope mean? It is about the sun entering into the "abyss" of the "Leviathan," i.e., the dark cave or tomb of night. Concerning this myth, Catholic scholar Dr. Botterweck states:

...In a sun myth the sun is swallowed up by the western part of the sea and then rises again. This myth is "historicized and re-neutralized in Jonah, as...Jonah replaces the sun and the 'great fish' plays the role of the sea." On the other hand, the period of time Jonah stayed in the belly of the fish suggests a moon myth, and calls to mind, among other things, Inanna's descent into the underworld...¹⁰⁵

Yet, Jesus is compared to Jonah at Matthew 12:40, essentially equating him with a solar myth.

⁹⁸ Mettinger, 182.

⁹⁹ Mettinger, 172.

¹⁰⁰ Bertholet, 5.

¹⁰¹ Plutarch/Babbitt, 95-97.

¹⁰² Murdock, *CIE*, 400. For more information on the "Burial for Three Days, Resurrection and Ascension," see *Christ in Egypt*, 376-430.

¹⁰³ Mettinger, 214.

¹⁰⁴ See, e.g., Acharya, *SOG*, 460, etc.

¹⁰⁵ Botterweck, III, 138.

Moreover, it was said that Osiris's Greek counterpart Dionysus or Bacchus "slept three nights with Proserpine [Persephone],"¹⁰⁶ evidently referring to the god's journey into the underworld to visit his mother. One major astrotheological meaning of this motif is the sun's entrance into the cave (womb) of the world at the winter solstice.

As will be described in a later section, the three-day death-and-resurrection theme in a number of myths is symbolic of the "death" and "return" of the sun at the winter solstice each year.

Resurrected: We have already seen the evidence that both Osiris and Horus were resurrected from the dead. Again, as concerns Horus's resurrection, Diodorus remarks:

Isis also discovered the elixir of immortality, and when her son Horus fell victim to the plots of the Titans and was found dead beneath the waves, she not only raised him from the dead and restored his soul, but also gave him eternal life.¹⁰⁷

Regarding the meaning of this resurrection theme, Dr. Herman te Velde, a chairman of the Department of Egyptology at the University of Groningen, states:

As Re [Ra] who manifests himself in the sun goes to rest in the evening and awakes from the sleep of death in the morning, so do the death and resurrection of Osiris seem to be equally inevitable and natural.¹⁰⁸

In this regard, the pharaoh is the "living Horus," until he dies, at which point he becomes "the Osiris," who is then resurrected to eternal life—and as his son, Horus, the morning sun. This cycle is repeated constantly in the Egyptian texts. Indeed, concerning Osiris, James Bonwick remarks:

His birth, death, burial, resurrection and ascension embraced the leading points of Egyptian theology.¹⁰⁹

Concerning this motif, Egyptologist Dr. Bojana Mojsov likewise relates:

Every year in the town of Abydos his death and resurrection after three days were celebrated in a publicly enacted passion play called the Mysteries of Osiris.¹¹⁰

Again, for more on this subject, including the meaning and location of Osiris's resurrection, see the 54-page chapter "Burial for Three Days, Resurrection and Ascension" in *Christ in Egypt*.

19. These attributes of Horus, whether original or not, seem to permeate many cultures of the world, for many other gods are found to have the same general mythological structure. Attis of Phrygia, born of the virgin Nana on December 25th, "crucified," placed in a tomb and after three days, was resurrected.

Providing a summary of the mythos and ritual of Attis, along with parallels to Christian tradition, professor of Classics and Ancient History at the University of Manchester Dr. Andrew T. Fear states:

The youthful Attis after his murder was miraculously brought to life again three days after his demise. The celebration of this cycle of death and renewal was one of the major festivals of the metroac cult. Attis therefore represented a promise of reborn life and as such it is not surprising that we find representations of the so-called mourning Attis as a common tomb motif in the ancient world.

The parallel, albeit at a superficial level, between this myth and the account of the resurrection of Christ is clear. Moreover Attis as a shepherd occupies a favourite

¹⁰⁶ *Classical Journal*, 92.

¹⁰⁷ Diodorus/Murphy, 31.

¹⁰⁸ te Velde, 81.

¹⁰⁹ Bonwick, 150.

¹¹⁰ Mojsov, xii.

Christian image of Christ as the good shepherd. Further parallels also seem to have existed: the pine tree of Attis, for example, was seen as a parallel to the cross of Christ.

Beyond Attis himself, Cybele too offered a challenge to Christian divine nomenclature. Cybele was regarded as a virgin goddess and as such could be seen as a rival to the Virgin Mary... Cybele as the mother of the Gods, mater Deum, here again presented a starkly pagan parallel to the Christian Mother of God.

There was rivalry too in ritual. The climax of the celebration of Attis' resurrection, the Hilaria, fell on the 25th of March, the date that the early church had settled on as the day of Christ's death....¹¹¹

As we can see, according to this scholar Attis is killed, fixed to a tree, and resurrects after three days, while his mother is "regarded as a virgin goddess" comparable to the Virgin Mary.

These conclusions come from the writings of ancient Pagans, as well as the early Church fathers, including Justin, Clement of Alexandria, Hippolytus, Tatian, Tertullian, Augustine, Arnobius and Firmicus Maternus.

Born of the Virgin Nana: The Phrygian god Attis's mother was variously called Cybele and Nana. Like Isis and Mary, Nana/Cybele is a perpetual virgin, despite her status as a mother. The scholarly term used to describe virgin birth is "parthenogenesis," while many goddesses are referred to as "Parthenos," the Greek word meaning "virgin." This term is applicable to the Phrygian goddess Cybele/Nana as well.

The theme of the virgin goddess or *parthenos* is common in the Pagan world. For example, Hera, wife of Zeus, was said to restore her virginity each year by bathing in a river.¹¹² Despite her virginity, Zeus's daughter Athena, for whom the temple in her eponymous city of Athens was named "Parthenon," was also a *mother*.¹¹³

The diverse names of Attis's mother and her manner of impregnation are explained by Dr. David Adams Leeming, professor emeritus of English and comparative literature at the University of Connecticut:

Attis is the son of Cybele in her form as the virgin, Nana, who is impregnated by the divine force in the form of a pomegranate.¹¹⁴

Demonstrating the commonality of the virgin-mother motif, after discussing several pre-Christian and non-Christian gods, such as the Mexican Quetzalcoatl, whose mother, Chimalman, esteemed mythologist Joseph Campbell refers to as a "virgin,"¹¹⁵ Dr. Leeming remarks:

The birth myth...is made up of several events... The most important component—one common to almost all of the stories—is the virgin birth, in which I include any kind of magic or divine conception whether by way of feather or pomegranate seed or white elephant.¹¹⁶

¹¹¹ Lane, 39-40.

¹¹² Price, T., 203. For a scholarly analysis of the divine birth and virgin mother in ancient Greece, see *The Cult of the Divine Birth* by Dr. Marguerite Rigoglioso.

¹¹³ Murdock, *CIE*, 147.

¹¹⁴ Leeming, *MVH*, 25.

¹¹⁵ Leeming, *MVH*, 18.

¹¹⁶ Leeming, *MVH*, 39.



Medallion of Cybele in chariot,
under the sun, moon and star
2nd cent. BCE
Ai Khanoum, Afghanistan
(Singh, 94)

December 25th: The “December 25th” or winter-solstice birth of the sun god is a common theme in several cultures around the world over the past millennia, including the Egyptian, as already demonstrated. As it is for Mithra, Horus and Jesus, this date has likewise been claimed for Attis’s nativity as well. For example, Barbara G. Walker writes:

Attis’s passion was celebrated on the 25th of March, exactly nine months before the solstitial festival of his birth, the 25th of December. The time of his death was also the time of his conception, or re-conception.¹¹⁷

In this same regard, Shirley Toulson remarks:

In the secret rites of this Great Mother the young god Attis figured as her acolyte and consort.... Each year he was born at the winter solstice, and each year as the days shortened, he died.¹¹⁸

The reasoning behind this contention of the vegetative and solar god Attis’s birth at the winter solstice is sound enough, in that it echoes natural cycles, with the god’s death at the vernal equinox also representing the time when he is conceived again, to be born nine months later. As an example of scholarly extrapolation of this date, in discussing the winter-solstice orientation of a tomb in the Roman necropolis at Carmona, Spain, which possessed an image of Attis,¹¹⁹ archaeologist Dr. Manuel Bendala evinced the birth of the god at that time:

...the peculiar orientation of a chamber, into which the first rays of the morning sun would directly penetrate on the day of the winter solstice, led [Bendala] to deduce that this would be a kind of *sanctum sanctorum* of the sanctuary, where the devotees of Attis celebrated the *Natalis Invicti*...¹²⁰

The *Natalis Invicti* is the “Birth of the Unconquered One,” referring to the sun. This contention is reasonable when one considers that Attis himself was evidently a sun god, as related by Brandeis University professor of Classical Studies Dr. Patricia A. Johnston:

G. Thomas...traces the development of the idea of resurrection with regard to Attis, [which] seems to be firmly established approximately by the time of Firmicus Maternus and the Neo-Platonists, i.e., the fourth century A.D. By this time, “Attis is now

¹¹⁷ Walker, B., *WEMS*, 77.

¹¹⁸ Toulson, 34.

¹¹⁹ Vermaseren, *CCCA*, 62.

¹²⁰ Vermaseren, *CARC*, 408.

conceived of as a higher cosmic god, even the Sun-god.... At the solstice...symbolically Cybele is seen to have paled before the ascendant Attis...”¹²¹

Moreover, at times the young Attis was merged with Mithra,¹²² whose birthday was traditionally held on December 25th and with whom he shared the same Phrygian capped attire. As we have seen, the *Natalis Invicti* was traditionally the birth of Mithra and Sol Invictus.

In this regard, as Dr. Fear relates:

Allegorical readings of metroac mythology allowed the cult to be integrated into the popular cult of *Sol Invictus*. Attis became emblematic of the sun god, and Cybele of the mother earth.¹²³

To summarize, as Sol Invictus or the Unconquered Sun—again, who is likewise identified with Mithra—Attis too would have been depicted as having been born on December 25th or the winter solstice, the time of the *Natalis Invicti*.¹²⁴



Marble bust of Attis wearing Phrygian cap
2nd cent. AD/CE
(Paris)



Mithra in a Phrygian cap
2nd cent. AD/CE
Rome, Italy
(British Museum, London)

Crucified: The myths of Attis’s death include him being killed by a boar or by castrating himself under a tree, as well as being hung on a tree or “crucified.” Indeed, he has been called the “castrated and crucified Attis.”¹²⁵ Again, it should be noted that the use of the term “crucified” in ZG1.1 and elsewhere, such as concerns gods like Horus and Attis, does not connote that he or they were thrown to the ground and nailed to a cross, as we commonly think of crucifixion, based on the Christian tale. As we have seen, there have been plenty of ancient figures who appeared in cruciform, some of whose myths specifically have them punished or killed through crucifixion, such as Prometheus.

The crucifixion in solar mythology represents the circle of the year with a cross in the center, symbolizing the solstices and equinoxes. Hence, as a sun god, Attis would logically have been said to be “crucified,” as have been his solar counterparts in the esoterica of the solar cultus. As a nature god as well, he would be said to be hung on a cross at the



¹²¹ Vermaseren, *CARC*, 108.

¹²² Vermaseren, *CARC*, 108.

¹²³ Vermaseren, *CARC*, 43.

¹²⁴ Halsberghe, 159.

¹²⁵ Harari, 131.

vernal equinox, when the days and nights are equal, until he rises to bring back the resurrection of the spring from the death of winter, as well as the day triumphing over the night as it increases in length.

Moreover, Attis is said to have been “crucified” to a pine tree,¹²⁶ while Christ too was related as being both crucified and *hung on a tree* (Acts 5:30; 10:39). As stated by La Trobe University professor Dr. David John Tacey:

Especially significant for us is the fact that the Phrygian Attis was crucified upon the tree...¹²⁷

In antiquity, these two concepts were obviously similar enough to be interchangeable in understanding.

As we know from rituals that have continued into relatively recent times, such as among the Khonds of India, when the sacred-king victims of their human-sacrifice rituals are hung on a tree, the sacrifice was often done with their arms extended onto branches on either side, or in *cruciform*.¹²⁸ Indeed, some of these cults/tribes use movable crossbars, such that it can very accurately be stated that they hang their victims on a tree that is also a cross—a cross-shaped tree, in fact. Hence, the two are essentially the same. The wood upon which a crucified victim is hung need not be a hewn cross but can be a tree, and Attis’s hanging upon a tree has very much been considered a “crucifixion”: “It was an ancient custom to use trees as gibbets for crucifixion, or, if artificial, to call the cross a tree.”¹²⁹

In fact, in the biblical book of Deuteronomy (21:22), the writer speaks of hanging criminals upon a tree, as though it were a general custom:

And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God);...

Furthermore, Paul of Tarsus seems to refer to the above Deuteronomy quote in the correct context when he says: “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, ‘Cursed is every one that hangeth on a tree.’” (Galatians 3:13)

Again, in the Book of Acts, Christ is specifically said to have been hung on a tree:

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. (Acts 5:30)

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree... (Acts 10:39)

Concerning Attis’s death, Doane remarks:

Attys, who was called the “Only Begotten Son” and “Saviour,” was worshipped by the Phrygians.... He was represented by them as a man tied to a tree, at the foot of which was a lamb, and, without doubt, also as a man nailed to the tree, or stake, for we find Lactantius making this Apollo of Miletus...say that:

“He was a mortal according to the flesh; wise in miraculous works; but, being arrested by an armed force by command of the Chaldean judges, he suffered a death made bitter with nails and stakes.”¹³⁰

In his book *Divine Institutes* (4.11), Christian writer Lactantius (c. 240-c. 320) relates that, according to his oracle, the sun god Apollo of Miletus was “mortal in the flesh, wise in miraculous deeds, but he was made prisoner by the Chaldean lawgivers and nailed to stakes,

¹²⁶ Price, R., 87.

¹²⁷ Tacey, 110.

¹²⁸ Acharya, SOG, 281.

¹²⁹ Higgins, I, 499.

¹³⁰ Doane, 190-191.

and came to a painful death.”¹³¹ If the oracle really had recounted a genuinely ancient account of Apollo’s passion, then we have a pre-Christian mythical precedent for that of Jesus. Moreover, the identification of Attis with Apollo is apt, since both were taken in antiquity to be sun gods and discussed together, such as by Macrobius and the Emperor Julian “the Apostate” (331/332-363 AD/CE), the latter of whom said that both Apollo and Attis were “closely linked with Helios,”¹³² the older Greek sun god.



Death of Attis
(Archaeological Museum of Ostia, Rome)

Tomb/Three Days/Resurrected: We have already seen Dr. Fear’s commentary that Attis was dead for three days and was resurrected, worth reiterating here:

The youthful Attis after his murder was miraculously brought to life again three days after his demise. The celebration of this cycle of death and renewal was one of the major festivals of the metroac cult. Attis therefore represented a promise of reborn life and as such it is not surprising that we find representations of the so-called mourning Attis as a common tomb motif in the ancient world.¹³³

The death and resurrection in three days, the “Passion of Attis,” is also related by Professor Merlin Stone:

Roman reports of the rituals of Cybele record that the son...was first tied to a tree and then buried. Three days later a light was said to appear in the burial tomb, whereupon Attis rose from the dead, bringing salvation with him in his rebirth.¹³⁴

There is a debate as to *when* the various elements were added to the Attis myth and ritual. In this regard, Murdock writes in “The Real ZEITGEIST Challenge”:

Contrary to the current fad of dismissing all correspondences between Christianity and Paganism, the fact that Attis was at some point a “dying and rising god” is concluded by Dr. Tryggve Mettinger, a professor of Old Testament Studies at the University of Lund and author of *The Riddle of the Resurrection*, who relates: “Since the time of Damascius (6th cent. AD/CE), Attis seems to have been believed to die and return.” (Mettinger, 159) By that point, we possess clear discussion in writing of Attis having been resurrected, but when exactly were these rites first celebrated and where? Attis worship is centuries older than Jesus worship and was popular in some parts of the Roman Empire before and well into the “Christian era.”

¹³¹ Lactantius, 245.

¹³² Athanassiadi, 204.

¹³³ Lane, 39.

¹³⁴ Stone, 146.

In addition, it is useful here to reiterate that simply because something occurred after the year 1 AD/CE—which was not the dating system used at that time—does not mean that it was influenced by Christianity, as it may have happened where Christianity had never been heard of. In actuality, not much about Christianity emerges until the second century, and there remain to this day places where Christianity is unknown; hence, these locations can still be considered pre-Christian.

It is probable that the Attis rites were celebrated long before Christianity was recognized to any meaningful extent. Certainly, since they are mysteries, they could have been celebrated but not recorded previously, especially in pre-Christian times, when the capital punishment for revealing the mysteries was actually carried out.

In the case of Attis, we possess a significant account in Diodorus (3.58.7) of his death and mourning, including the evidently annual ritual creation of his image by priests. Hence, these noteworthy aspects of the Attis myth are clearly pre-Christian. Although Diodorus does not specifically state that Attis was resurrected, the priests parading about with an image of the god is indicative that they considered him risen, as this type of ritual is present in other celebrations for the same reason, such as in the Egyptian festivities celebrating the return of Osiris or the rebirth of Sokar....

...although we do not need Attis to show a dying-and-rising parallel to Christ, the material in ZG1.1 concerning him is soundly based in scholarship. Regardless of when these attributes were first associated specifically with Attis, the dying-and-rising motif of springtime myths is verified as pre-Christian by the fact of its appearance in the story of Tammuz as well as that of the Greek goddess Persephone, also known as Proserpina, whose “rise” out of the underworld was celebrated in the Greco-Roman world. That the festivals displayed by the Attis myth represent spring celebrations and not an imitation of Christianity is the most logical conclusion. Indeed, the presence of such a ritual in springtime festivals dating back to the third millennium BCE, as Mettinger relates, certainly makes the case for borrowing by Christians, rather than the other way around.¹³⁵

Again, the reason these motifs are common in many places is because they revolve around nature worship, solar mythology and astrotheology.

20. Krishna, of India, born of the virgin Devaki with a “star in the east” signaling his coming. He performed miracles with his disciples, and upon his death was resurrected.

The sun is a prominent deity in the religions of India as elsewhere, dating back centuries to millennia. Hindu literature from ancient times is full of reverence for the solar deity, the supreme light that inhabits the visible disk. In the Gāyatrī Mantra, a Vedic scripture, the sun is revealed as the Supreme Godhead:

Let us adore the supremacy of that divine Sun, the Godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return: whom we invoke to direct our understanding aright in our progress toward his holy seat.¹³⁶

Demonstrating its importance—and that of the sun to Indian religion—this “mantra of the sun” is claimed to be “superior to all the mantras referred to in the Vedas.”¹³⁷ Indeed, the Gāyatrī is “considered as the ‘Mother of the Vedas.’”¹³⁸

¹³⁵ Murdock, *RZC*, 15-16, For a discussion of the dating of various aspects of the Attis myth, see *Christ in Egypt*, 392ff.

¹³⁶ This text represents an elegant paraphrase of the Gāyatrī Mantra by Indianist Sir William Jones. (See Balfour, 203.)

¹³⁷ Pathar, 43.

¹³⁸ Pathar, 43.

The main Indian sun god is called Surya, but numerous other deities within the Hindu pantheon also possess solar attributes and have been deemed sun gods as well. As another solar deity, the Indian god Krishna's story follows a pattern of mythical motifs similar to the Christ myth.¹³⁹ Krishna's solar nature is clear from many of his characteristics and adventures, not the least of which is his status as an incarnation of the god Vishnu. In this regard, Lalita Prasad Pandey remarks that Vishnu's solar nature is "beyond doubt" and that the Vedas concur that Vishnu was a sun god.¹⁴⁰ Says Pandey: "Vishnu, described in the Rgveda, is another solar deity."¹⁴¹

In the Bhagavad Gita, verse 10.21, Krishna states:

I am Vishnu striding among sun gods, the radiant sun among lights...¹⁴²



Surya in chariot driven by Aruna



Krishna in chariot driven by Arjuna

Just as Jesus was considered an incarnation of God himself, so was Krishna the incarnation of Vishnu in a miraculous conception. In another sacred Indian text called the *Vishnu Purana* (5.1-3) we read:

...the supporter of the earth, Vishnu, would be the eighth child of Devaki...

No person could bear to gaze upon Devaki, from the light that invested her, and those who contemplated her radiance felt their minds disturbed. The gods, invisible to mortals, celebrated her praises continually from the time that Vishnu was contained in her person.... Thus eulogized by the gods, Devaki bore, in her womb, the lotus-eyed (deity), the protector of the world....¹⁴³

Born of a Virgin: Like Krishna, who is essentially a solar deity and not a "real person," so too is his mother, Devaki, a mythical figure. Although the story becomes very complicated and far from its roots in later retellings, the germ of the Krishna-Devaki myth can apparently be found in the Rig Veda, in which the Dawn goddess gives birth to the rising Sun.¹⁴⁴ This miraculous conception of a god incarnating himself through a "mortal" woman obviously compares to the gospel tale of Jesus's nativity.

¹³⁹ See Murdock's *Suns of God: Krishna, Buddha and Christ Unveiled* for more information on Krishna's solar nature.

¹⁴⁰ Pandey, 17; Acharya, SOG, 183.

¹⁴¹ Pandey, 16.

¹⁴² Stoler Miller, 94.

¹⁴³ Wilson, 264, 268.

¹⁴⁴ Acharya, SOG, 222.

Even though it is accepted that Krishna was another form of the Divine Vishnu, it is nevertheless argued that because Devaki had other children prior to the birth of Krishna, she was not “a virgin.” Yet, in mythology the perpetual virgin is a common motif, regardless of how many children the female is said to have given birth to. As Carpenter points out:

There is hardly a god whose worship as a benefactor of mankind attained popularity in any of the four continents...who was not reported to have been born from a virgin, or at least from a mother who owned the child not to any earthly father.¹⁴⁵

Indeed, the notion of a “divine birth” is common in the ancient literature; although not always the same as “virgin birth,” it is very close, by definition. In the Indian text the *Bhagavad Gita* (4:9), Krishna tells his disciple Arjuna about his own “divine” or “transcendental” birth.

Moreover, while Devaki may have had other children, so too is Jesus depicted as having brothers and sisters. For example, Matthew 12:46 refers to Jesus’s “brothers”:

While he (Jesus) was still speaking to the people, behold his mother and his brothers stood outside, asking to speak with him.

The scripture at Matthew 13:55-56 reads:

Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us?

Despite apparently giving birth to all these children, Mary remains a *perpetual virgin*.¹⁴⁶

Regarding this virgin-birth motif, Murdock states:

While the most common terminology concerning the status of Krishna’s mother, Devaki, when she gave birth to the god is that she was “chaste,” another myth depicts her becoming a *virgin mother* as a teenager after eating the seed of a mango. This apocryphal tale demonstrates that the notion of the virgin mother existed in Hindu mythology, specifically applicable to Devaki, who later became Krishna’s mother. In the Indian epic the *Mahabharata*, parts of which were composed centuries before the Christian era, the character Draupadi is a virgin mother, while the book’s supposed author, also named Krishna, is said to have been born of a virgin. Also in the *Mahabharata*, the goddess Kunti remarks: “Without a doubt, through the grace of that god, I once more became a virgin.” Kunti is depicted as a “chaste maiden”—here unquestionably a *virgin*—who is impregnated by the sun god Surya. Other “born-again virgins” in this epic include Madhavi and Satyavati.¹⁴⁷

In consideration of the fact that a number of important figures in the Hindu sacred texts are unquestionably depicted as virgin mothers—including Devaki as a teenager—it is understandable that many writers have depicted Krishna’s birth as virginal. For more on the subject, see Murdock’s *Suns of God* and “Was Krishna’s Mother a Virgin?”

¹⁴⁵ Carpenter, 156.

¹⁴⁶ Catholic and other Christian apologists contend that these “brothers” (and sisters) are either Jesus’s *cousins* or the children of Joseph by Mary.

¹⁴⁷ Murdock, *RZC*, 17.



Devaki suckling Krishna
(Moor, *Hindu Pantheon*, pl. 59)



Virgin Mary suckling Christ
15th century
(Defendente Ferrari)

“Star in the East”: Although it is not specifically termed a “star in the east,” in the Indian text the *Bhagavata Purana* (10.3:1), a constellation called “Rohini” or “his stars” is present at Krishna’s birth. As professor of Hinduism at Rutgers University Dr. Edwin F. Bryant remarks:

At the time of [Krishna’s] birth, all the constellations and stars were benevolent. The constellation was Rohini, which is presided over by Brahma.¹⁴⁸

Regarding this stellar motif, J.M. Robertson states:

Now, it is a general rule in ancient mythology that the birthdays of God were *astrological*; and the simple fact that the Purana gives an astronomical moment for Krishna’s birth is a sufficient proof that at the time of writing they *had* a fixed date for it. The star Rohini under which he was born, it will be remembered, has the name given in one variation of the Krishna legend to a wife of Vasudeva who bore to him Rama, as Devaki...bore Krishna. Here we are in the thick of ancient astrological myth. Rohini (our Aldebaran) is “the red,” “a mythical name also applied now to Aurora, now to a star.”¹⁴⁹

The point here is that a celestial portent is common at the birth of great gods, legends, heroes and patriarchs, as can be found in other stories and myths, including the Persian lawgiver Zoroaster, whose very name means “star of splendor,”¹⁵⁰ and Buddha, as the “immortals of the Tushita-heaven decide that Buddha shall be born when the ‘flower-star’ makes its first appearance in the East.”¹⁵¹ Hence, the story about the star in the east at Christ’s birth is an unoriginal and patently mythical motif.

Performed Miracles: Quoting Murdock:

Krishna’s performance of miracles, in front of his disciples, is legendary, including many in the Mahabharata, in which he reveals mysteries to his disciple Arjuna (John?). Krishna does likewise in the Bhagavad Gita, in which he describes himself as the “Lord of all beings,” among many epithets similar to those found within Christianity. In this

¹⁴⁸ Bryant, *KS*, 119.

¹⁴⁹ Robertson, 177.

¹⁵⁰ Zoroaster or Zarathustra has been credited with “prophesying” the appearance of the “star in the east” over the place of the coming savior, as in the *Arabic Gospel of the Infancy of the Saviour* (10). (Roberts, *ANF*, VIII, 406.) This “prophecy” is also considered to be the prediction of his own rebirth.

¹⁵¹ The star at Buddha’s birth is said to be the “Pushya Nakshatra” (Prasad, G., 25.) This episode of the star Pushya at Buddha’s birth is found in the Buddhist texts the *Mahāvastu* and the *Lalita Vistara*. (Edmunds, 123.)

same regard, Krishna says: “I am the origin of all that exists, and everything emanates from Me.”¹⁵²

Death and Resurrection: Concerning Krishna’s death and ascension, in *The Oxford Companion to World Mythology*, Dr. Leeming states:

Just after the war, Krishna dies, as he had predicted he would, when, in a position of meditation, he is struck in the heel by a hunter’s arrow. His apotheosis occurs when he ascends in death to the heavens and is greeted by the gods.¹⁵³

Regarding the resurrection/ascension, the *Mahabharata* (4) says that Krishna or “Keshava,” as he is also traditionally called, immediately returns to life after being killed and speaks only to the hunter, forgiving him of his actions:

...he [the hunter] touched the feet of [Krishna]. The high-souled one comforted him and then ascended upwards, filling the entire welkin [sky/heaven] with splendour... [Krishna] reached his own inconceivable region.¹⁵⁴

Concerning Krishna’s death, Murdock remarks:

Although it is not specifically stated that Krishna “resurrects” upon his death—when he is killed under a tree—he does ascend into heaven, alive again, since he is considered to be the eternal God of the cosmos. Krishna’s death is recounted in the *Mahabharata* and *Vishnu Purana*, both claiming he was killed by a hunter while sitting under a tree, the arrow penetrating his foot, much like Christ having a nail driven through his feet. In this regard, there have been found in India strange images of figures in cruciform with nail holes in their hands and feet, one of which was identified by an Indian priest as possibly the god Wittoba, who is an incarnation of Krishna.¹⁵⁵

The impression of a resurrection is evident from the depiction of Krishna comforting his killer just after death, *before* he has ascended into heaven. The point is that the god was once dead, but now he is alive again, whether in this world or the afterlife. This type of detail does not suffice to undermine the fact of the resurrection or raising up from death being a *mythical* motif in the first place, applicable both to Christ as well as many other gods and legendary figures.¹⁵⁶

21. Dionysus of Greece, born of a virgin on December 25th, was a traveling teacher who performed miracles such as turning water into wine, he was referred to as the “King of Kings,” “God’s Only Begotten Son,” “The Alpha and Omega,” and many others, and upon his death, he was resurrected.

It is wise at this point to recall that in the ancient world many gods were confounded and compounded, deliberately or otherwise. Some were even considered interchangeable, such as Osiris, Horus and Ra. In this regard, Plutarch (35, 364E) states, “Osiris is identical with Dionysus.”¹⁵⁷ Thus, Zeus’s son Dionysus or Bacchus was considered the Greek rendition of Osiris:

Dionysus became the universal savior-god of the ancient world. And there has never been another like unto him: the first to whom his attributes were accredited, we call Osiris: with the death of paganism, his central characteristics were assumed by Jesus Christ.¹⁵⁸

¹⁵² Murdock, *RZC*, 17.

¹⁵³ Leeming, *OCWM*, 232.

¹⁵⁴ Rāya, 12.

¹⁵⁵ Murdock, *RZC*, 17.

¹⁵⁶ For more information on the mythical motif of the resurrection, see Murdock, *CIE*, 402-420.

¹⁵⁷ Plutarch/Babbitt, 85.

¹⁵⁸ Larson, 82.

Dionysus is likewise identified with the god Aion and also referred to as “Zeus Sabazius” in other traditions.¹⁵⁹ Hence, we would expect him to share in at least some of all these gods’ attributes.



Dionysus returns from India
Mosaic pavement, 3rd cent. AD/CE
Sousse, Tunisia
(Patrick Hunt)

December 25th (Winter Solstice): As with Jesus, December 25th and January 6th are both traditional birth dates related to Dionysus and simply represent the period of the winter solstice. Concerning these dates, Murdock remarks:

The winter-solstice date of the Greek sun and wine god Dionysus was originally recognized in early January but was eventually placed on December 25th, as related by Macrobius. Regardless, the effect is the same: The winter sun god is born around this time, when the [shortest day of the year] begins to become longer....¹⁶⁰

Murdock also says:

The birthday of Dionysus can be listed on both the 5th and 6th of January, while the god Aion who is born on January 6th is called by Joseph Campbell a “syncretistic personification of Osiris.” Dionysus was likewise identified with both Aion and Osiris in ancient times. In antiquity too, Jesus Christ’s nativity was also placed on the 6th or 7th of January, when it remains celebrated in some factions of the Orthodox Church, such as Armenia, as well as the Coptic Church. Concerning these dates, Christian theologian Dr. Hugo Rahner remarks:

As to the dates, Norden has shown that the change from January 6 to December 25 can be explained as the result of the reform introduced by the more accurate Julian calendar into the ancient Egyptian calculation which had fixed January 6 as the date of the winter solstice.

It thus appears that in ancient times these dates of January 5, 6 and 7 represented the winter solstice, which is fitting for sun gods. Indeed, Macrobius later places Dionysus’s birth on December 25th, again appropriate for a sun god.¹⁶¹

¹⁵⁹ Graves, R., *WG*, 335.

¹⁶⁰ Murdock, *The 2010 Astrotheology Calendar*, 44.

¹⁶¹ Murdock, *2AC*, 36.

Jesuit theologian Dr. Rahner further states:

...in the Hellenistic East, and with Alexandria evidently taking the lead, a mystery was enacted that concerned the birth of Aion by a virgin and that this mystery took place on the night leading to January 6. It is quite immaterial whether the object of the cult in question was really Dionysus Aion or some other deity. Epiphanius, quoting other ancient writers, tells us elsewhere that the birthday of Dionysus was celebrated on January 5 and 6, though in the present instance it may well have been that of Osiris or Harpocrates-Horus. It matters very little, since the tendency in these late Hellenistic days was for the identities of gods, all of whom were beginning to take on the character of a solar deity, to become merged with one another. We know that Aion was at this time beginning to be regarded as identical with Helios and Helios with Dionysus...¹⁶²

The pertinent passage in the writings of Church father Epiphanius mentioned by Rahner relates:

On this day, i.e. on the eighth day before the Calends of January, the Greeks...celebrate a feast that the Romans call *Saturnalia*, the Egyptians *Cronia* and the Alexandrines *Cicellia*. The reason is that the eighth day before the Calends of January forms a dividing-line, for on it occurs the solstice; the day begins to lengthen again and the sun shines longer and with increasing strength until the eighth day before the Ides of January, viz., until the day of Christ's nativity...

The principal of [the] feasts is that which takes place in the so-called Koreion in Alexandria, this Koreion being a mighty temple in the district sacred to Kore. Throughout the whole night the people keep themselves awake here by singing certain hymns and by means of the flute-playing which accompanies the songs they sing to the image of their god. When they have ended these nocturnal celebrations, then at morning cock-crow they descend, carrying torches, into a sort of chapel which is below ground and thence they carry up a wooden image of one lying naked upon a bier. This image has upon its forehead a golden cross and two more such seals in the form of crosses one on each hand... If anyone asks them what manner of mysteries these might be, they reply, saying: "Today at this hour Kore, that is the virgin, has given birth to Aion."

Such things also occur in Petra... The hymns they sing are in the Arabic tongue and are in praise of a virgin whom they call "*Chaamu*" which is the same as Kore or Parthenos, and in praise of her child "*Dusares*" which means "Only son of the ruler of all." The same thing happens on this same night in Alexandria, in Petra and also in the city of Elusa.¹⁶³

Joseph Campbell confirms this "celebration of the birth of the year-god Aion to the virgin Goddess Kore," the latter of whom he calls "a Hellenized transformation of Isis."¹⁶⁴

Virgin Birth: According to the most common tradition, Dionysus was the son of the god Zeus and the mortal woman Semele. In the Cretan version of the same story, which Diodorus Siculus follows, Dionysus was the son of Zeus and *Persephone*, the daughter of Demeter also called Kore, who, as we have seen, is styled a "virgin goddess."

In the common myth about the birth of Dionysus/Bacchus, Semele is mysteriously impregnated by one of Zeus's bolts of lightning—an obvious miraculous/virgin conception. In another account, Jupiter/Zeus gives Dionysus's torn-up heart in a drink to Semele, who

¹⁶² Rahner, 139.

¹⁶³ Rahner, 137-138. For a lengthy discussion of this important passage in Epiphanius, which was edited out of the Migne edition, see Murdock, *CIE*, 84-88.

¹⁶⁴ Campbell, *MI*, 34.

becomes pregnant with the “twice born” god this way,¹⁶⁵ again a miraculous or “virgin” birth. Indeed, Joseph Campbell explicitly calls Semele a “virgin”:

While the maiden goddess sat there, peacefully weaving a mantle on which there was to be a representation of the universe, her mother contrived that Zeus should learn of her presence; he approached her in the form of an immense snake. And the virgin conceived the ever-dying, ever-living god of bread and wine, Dionysus, who was born and nurtured in that cave, torn to death as a babe and resurrected...¹⁶⁶

This same direct appellation is used by Cambridge professor and anthropologist Sir Dr. Edmund Ronald Leach:

Dionysus, son of Zeus, is born of a mortal virgin, Semele, who later became immortalized through the intervention of her divine son; Jesus, son of God, is born of a mortal virgin, Mary... such stories can be duplicated over and over again.¹⁶⁷

In *The Cult of the Divine Birth in Ancient Greece*, Dr. Marguerite Rigoglioso concludes: “Semele was also likely a holy *parthenos* by virtue of the fact that she gave birth to Dionysus via her union with Zeus (Hesiod, *Theogony* 940).”¹⁶⁸

These learned individuals had reason to consider Dionysus’s mother a virgin, as, again, he was also said to have been born of Persephone/Kore, whom, again from Epiphanius, was herself deemed a “virgin,” or *parthenos*, as was the title both in the ancient Greek-speaking world as well as in modern scholarship. In this regard, professor emeritus of Classics at the University of Pennsylvania Dr. Donald White says, “As a title ‘Parthenos’ was appropriate to both Demeter and Persephone...”¹⁶⁹

In any event, the effect is the same: Dionysus is born of a god and a virgin mother.

Miracles: The miracles of Dionysus are legendary, as is his role as the god of wine, echoed in the later Christian story of Jesus multiplying the jars of wine at the wedding feast of Cana (Jn 2:1-9). Concerning this miracle, biblical scholar Dr. A.J. Mattill remarks:

This story is really the Christian counterpart to the pagan legends of Dionysus, the Greek god of wine, who at his annual festival in his temple of Elis filled three empty kettles with wine—no water needed! And on the fifth of January wine instead of water gushed from his temple at Andros. If we believe Jesus’ miracle, why should we not believe Dionysus’s?¹⁷⁰

Concerning Dionysus’s miracles, Murdock states:

As the god of the vine, Dionysus is depicted in ancient texts as traveling around teaching agriculture, as well as doing various miracles, such as in Homer’s *The Iliad*, dating to the 9th century BCE, and in *The Bacchae* of Euripides, the famous Greek playwright who lived around 480 to 406 BCE. In addition, Dionysus’s miracle of changing water to wine is also recounted in *pre-Christian* times by Diodorus (*Library of History*, 3.66.3).¹⁷¹

Epithets: In *Bible Myths and Their Parallels in Other Religions*, Doane asserts, “Bacchus, the offspring of Jupiter and Semele was called the ‘Savior,’ ...he was called the ‘Only Begotten

¹⁶⁵ van den Berg, 288.

¹⁶⁶ Campbell, *MG*, 27.

¹⁶⁷ Hugh-Jones, 108.

¹⁶⁸ Rigoglioso, 95.

¹⁶⁹ White, 183.

¹⁷⁰ Leedom, 125.

¹⁷¹ Murdock, *RZC*, 18.

Son.”¹⁷² The title of “savior” or *Soter* was applied to many Greek and other gods prior to the Christian era.¹⁷³

Regarding Dionysus’s many divine epithets, Murdock states:

In an Orphic hymn, Phanes-Dionysus is styled by the Greek title *Protogonos* or “first-born” of Zeus, also translated at times as “only-begotten son,” although the term *Monogenes* would be more appropriately rendered as the latter.

As concerns the epithet “King of Kings,” noted anthropologist Sir James G. Frazer tells us that the Neoplatonist Proclus (5th cent. AD/CE) related:

Dionysus was the last king of the gods appointed by Zeus. For his father set him on the kingly throne, and placed in his hand the scepter, and made him king of all the gods of the world.

In the case of Dionysus/Bacchus being labeled the “Alpha and Omega,” here is one instance where not knowing foreign languages would make the sources difficult to access, as we are told in French by Rev. Isaac de Beausobre that there is an ancient inscription in which Dionysus/Bacchus says, “I am the Alpha and Omega.”¹⁷⁴

The title “King of Kings” and other epithets may reflect Dionysus’s kinship with Osiris: During the late 18th to early 19th dynasties (c. 1300 BCE), Osiris’s epithets included, “the king of eternity, the lord of everlastingness, who traverseth millions of years in the duration of his life, the firstborn son of the womb of Nut, begotten of Seb, the prince of gods and men, the god of gods, the king of kings, the lord of lords, the prince of princes, the governor of the world whose existence is for everlasting.”¹⁷⁵

Death/Resurrection: Dionysus’s death and resurrection were well-known mythical motifs in antiquity. The various myths concerning these motifs are recounted by Frazer:

According to one version, which represented Dionysus as a son of Zeus and Demeter, his mother pieced together his mangled limbs and made him young again. In others it is simply said that shortly after his burial he rose from the dead and ascended up to heaven...

Turning from the myth to the ritual, we find that the Cretans celebrated a biennial festival at which the passion of Dionysus was represented in every detail... Where the resurrection formed part of the myth, it also was acted at the rites, and it even appears that a general doctrine of resurrection, or at least of immortality, was inculcated on the worshippers; for Plutarch, writing to console his wife on the death of their infant daughter, comforts her with the thought of the immortality of the soul as taught by tradition and revealed in the mysteries of Dionysus. A different form of the myth of the death and resurrection of Dionysus is that he descended into Hades to bring up his mother Semele from the dead.¹⁷⁶

In this same regard, Sir Arthur Weigall relates:

Dionysos, whose father, as in the Christian story, was “God” but whose mother was a mortal woman [Semele], was represented in the East as a bearded young man of dignified appearance, who had not only taught mankind the use of the vine but had also been a law-giver, promoting the arts of civilisation, preaching happiness, and encouraging peace. He, like Jesus, had suffered a violent death, and had descended

¹⁷² Doane, 193.

¹⁷³ It should be noted that what is deemed the “Christian era” is not the same as the “common era,” because there are to this day places where Christianity has not been heard of; hence, they remain pre-Christian.

¹⁷⁴ Murdock, *RZC*, 18.

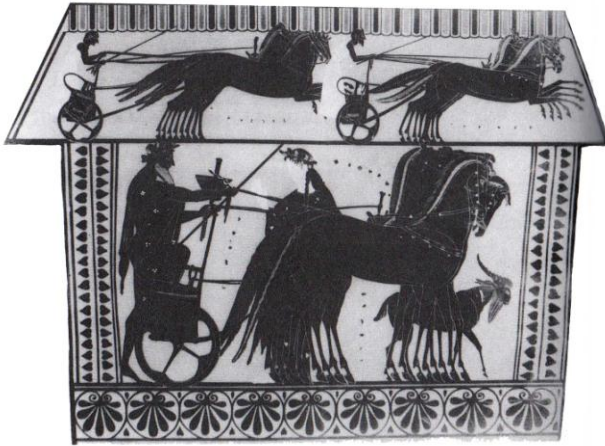
¹⁷⁵ Budge, *EBD* (1967), liii.

¹⁷⁶ Frazer, *GB*, 452.

into hell, but his resurrection and ascension had followed; and these were commemorated in his sacred rites.¹⁷⁷

Finally, Murdock concludes:

Dionysus's death and resurrection were famous in ancient times, so much so that Christian father Origen (c. 184-c. 254) felt the need to address them in his *Contra Celsus* (IV, XVI-XVII), comparing them unfavorably, of course, to those of Christ. By Origen's time, these Dionysian mysteries had already been celebrated for centuries. Dionysus/Bacchus's resurrection or revival after having been torn to pieces or otherwise killed earned him the epithet of "twice born."¹⁷⁸



"[S]cene in the underworld. Dionysos mounting a chariot is about to leave his mother, Semele, and ascend"
(Kerenyi, pl. 47)

As a related aside, it is interesting to point out that the Catholic Communion as practiced today in the Christian world also had a place within the cult of Dionysus, as Campbell points out:

Dionysus-Bacchus-Zagreus—or, in the older, Sumero-Babylonian myths, Dumuzi-absu, Tammuz—...whose blood, in this chalice to be drunk, is the pagan prototype of the wine of the sacrifice of the Mass, which is transubstantiated by the words of consecration into the blood of the Son of the Virgin.¹⁷⁹

22. Mithra of Persia, born of a virgin on December 25th, he had 12 disciples and performed miracles, and upon his death was buried for three days and thus resurrected, he was also referred to as "The Truth," "The Light," and many others. Interestingly, the sacred day of worship of Mithra was Sunday.

Carpenter summarizes the myth of Mithra:

Mithra was born in a cave, and on the 25th December. He was born of a Virgin. He traveled far and wide as a teacher and illuminator of men. He slew the Bull (symbol of the gross Earth which the sunlight fructifies). His great festivals were the winter solstice and the Spring equinox (Christmas and Easter). He had twelve companions or disciples (the twelve months). He was buried in a tomb, from which however he rose again; and his resurrection was celebrated yearly with great rejoicings. He was called Savior and Mediator, and sometimes figured as a Lamb; and sacramental feasts in remembrance of

¹⁷⁷ Weigall, 220.

¹⁷⁸ Murdock, *RZC*, 19.

¹⁷⁹ Campbell, *MG*, vol. 4, p. 23.

him were held by his followers. This legend is apparently partly astronomical and partly vegetational; and the same may be said of the following about Osiris.¹⁸⁰

Carpenter also notes:

The birth feast of Mithra was held in Rome on the 8th day before the Kalends of January, being also the day of the Circassian games, which were sacred to the Sun. (See F. Nork, *Der Mystagog*, Leipzig.)¹⁸¹

Virgin Birth/December 25th (Winter Solstice): Although the commonly know myth depicts Mithra as being born from a “rock”¹⁸²—itself a miraculous birth—there is another version of the Mithraic nativity that portrays the god as being born from the virgin goddess Anahita. Addressing the status of Mithra’s birth, Murdock comments:

As concerns the debate regarding the Perso-Roman god Mithra’s “virgin birth,” not a few scholars and writers of *Persian/Iranian* extract have discussed the Persian goddess of love Anahita as Mithra’s *virgin mother*....

In the scholarly digest *Mithraic Studies: Proceedings of the First International Congress*, Dr. Martin Schwartz, a professor of Iranian Studies at the University of California, discusses the “Armenian national epic” concerning Mithra, who is called the “Great Mher.” In recounting a myth regarding the Great Mher (Mithra), Dr. Schwartz relates the story of his father, Sanasar, who along with his twin brother Baltasar is “born of a virgin who becomes pregnant from the water of the ‘Milky Fountain of Immortality’...” He next says:

Combining these data with the tradition found in Elise that Mithra was born of God through a human mother...one may suggest a transference of the miraculous birth of the Sosyants to Mithra.

In other words, in certain traditions Mithra was said to have been born of the union of God with a human mortal, possibly a virgin mother like that of his father.¹⁸³



Sassanid king Khosrow flanked by
Anahita and Ahura Mazda
7th cent. AD/CE
Taq-e Bostan, Iran
(Phillipe Chavin)

¹⁸⁰ Carpenter, 21.

¹⁸¹ Carpenter, 21.

¹⁸² It should be noted that the ancient Latin word for “matter” is *materia*, as in “material,” which shares the same root with *mater*, meaning “mother.” Indeed, *materia* may also be rendered “mother-stuff,” while *mater* is not only “mother” but also “source.” (Smith, W., 669) In this regard, Mithra’s “rock” birth can likewise be said to be from “virgin *mater*.”

¹⁸³ Murdock, *RZC*, 19.

Mithra's birthday on December 25th is so well known that even the *Catholic Encyclopedia* ("Mithraism") must admit it: "The 25 December was observed as his birthday, the natalis invicti, the rebirth of the winter-sun, unconquered by the rigours of the season."¹⁸⁴

Concerning Jesus's birth and the commemoration of "Christmas," Christian apologist Thomas Thorburn remarks:

The earliest church commemorated it at various times from September to March, until in 354 A.D. Pope Julius I assimilated the festival with that of the birth of Mithra (December 25), in order to facilitate the more complete Christianization of the empire.¹⁸⁵

Twelve Disciples: Very simply, "the Twelve" are the signs of the zodiac, metaphorically introduced in the mysteries, and this motif is likely the source of Jesus's 12. During the very era when Christ had supposedly walked the earth, two prominent Jewish writers, Philo (c. 20 BCE-c. 50 AD/CE) and Josephus (37-c. 100 AD/CE), explained that the 12 Jewish tribes were symbolic of the signs of the zodiac. In *Christ in Egypt*, Murdock writes:

As Josephus says (*Antiquities*, 3.8): "And for the twelve stones [of Exodus 39:9-14], whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the zodiac, we shall not be mistaken in their meaning." (Josephus/Whiston, 75.) Earlier than Josephus, Philo ("On the Life of Moses," 12) had made the same comments regarding Moses: "Then the twelve stones on the breast, which are not like one another in colour, and which are divided into four rows of three stones in each, what else can they be emblems of, except of the circle of the zodiac?" (Philo/Yonge, 99.)¹⁸⁶

Philo wrote before Christ had supposedly started his ministry, yet he never heard of him. In the meantime, he *had* heard of the 12 tribes representing the zodiacal signs, and we subsequently read the suggestion in the gospel (Mt 19:28) that Jesus allegedly picked his disciples based on the tribes, which were in turn, according to Philo and Josephus, equated with the zodiacal 12.

Concerning the Twelve within Mithraism, Murdock says:

Mithra surrounded by the 12 "companions" is a motif found on many Mithraic remains and representing the 12 signs of the zodiac. The comparison of this common motif with Jesus and the 12 has been made on many occasions, including in an extensive study entitled, "Mithras and Christ: some iconographical similarities," by Professor A. Deman in the same volume of *Mithraic Studies*.¹⁸⁷

The point here is not whether or not these companions are depicted as interacting in the same manner as the disciples of Jesus but that the theme of the god or godman with the 12 surrounding him is common enough—and with very popular deities in the same region—to have served as a precedent for the Christian Twelve with Christ at their center. It surely would have struck any intelligent and half-way educated member of the Roman Empire as very odd when Christians attempted to tell their supernatural tales of a Jewish godman with 12 companions, in consideration of the fact that there were already so many of these saviors in variety of cultures.

¹⁸⁴ CE, X, 404.

¹⁸⁵ Thorburn, 33.

¹⁸⁶ Murdock, *CIE*, 261-262.

¹⁸⁷ Murdock, *RZC*, 20.



Mithra surrounded by the 12 signs of the zodiac
c. 150 AD/CE
(Mithraeum, London)

Miracles: Regarding Mithra's miracles, *Mithraic Studies* editor John R. Hinnells states:

...the side panels of many Mithraic reliefs and paintings are interpreted as representations of the primeval life of the god, in which he performed miracles, experience various adventures, and celebrated an archetypal communion meal before he ascended to heaven.¹⁸⁸

Death/Three Days/Resurrection: In the Roman Empire, Mithraism became the cult of the undertakers guild. Hence, there was a focus on death and the afterlife, experienced in myth and ritual. In discussing the death-oriented Mithraic rituals, professor of New Testament and Early Christian Literature at the University of Chicago Rev. Dr. Harold R. Willoughby cites Church father Tertullian and remarks:

A simulation of death in the Mithraic mysteries...is perfectly intelligible. Death was the logical preliminary to a renewal of life; hence the pretence of death by the neophyte was a perfectly natural antecedent to the regenerative experiences of baptism and sacramental communion that followed in the Mithraic ritual. That this was precisely the interpretation put upon this bit of liturgical fiction is clearly suggested by a passage in Tertullian. In discussing the Mithraic rites of baptism and communion, the Christian lawyer affirmed: "Mithra there brings in the symbol of a resurrection." This striking use of the phrase *imago resurrectionis* is doubly significant. It proves that a simulation of death was an integral part of Mithraic ritual, and also that it was but antecedent to an experience of regeneration.¹⁸⁹

These death rituals were part of the Mithraic mysteries, as related by Rev. Dr. J.P. Lundy:

Dupuis tells us that Mithra was put to death by crucifixion, and rose again on the 25th of March. In the Persian Mysteries the body of a young man, apparently dead, was exhibited, which was feigned to be restored to life. By his sufferings he was believed to have worked their salvation, and on this account he was called their Saviour. His priests watched his tomb to the midnight of the vigil of the 25th of March, with loud cries, and in darkness; when all at once the light burst forth from all parts, the priest cried, Rejoice, O sacred initiated, your God is risen. His death, his pains, and sufferings have worked your salvation.¹⁹⁰

¹⁸⁸ Hinnells, 291.

¹⁸⁹ Willoughby, 110-111.

¹⁹⁰ Lundy, 168.

In *Religions of the World*, Gerald L. Berry discusses Mithra's three-day burial and removal from the tomb:

...On Black Friday (cf. Good Friday) the taurobolium, or bull-slaying, was represented. At this festival, the sacrament often comprised blood drinking. Mithras, worn out by the battle, was symbolically represented by a stone image lain on a bier as a corpse. He was mourned for in liturgy, and placed in a sacred rock tomb called "Petra," from which he was removed after three days in a great festival of rejoicing.¹⁹¹

In writing about the Mithraic festival of Mīhragān, Iranian studies professor Dr. Mary Boyce remarks:

...for centuries *Mīhragān*...was celebrated in the spring. For many generations, therefore, Mithra's feast was observed at a time traditionally associated with the Zoroastrian feast of the resurrection.¹⁹²

Boyce also says, "The Zoroastrian theologians are indeed recorded as saying...that as an autumn feast *Mīhragān* was a symbol of resurrection and the end of the world..."¹⁹³

Epithets: Among other titles, Mithra was said to be, "Mighty in strength, mighty rulers, greatest king of gods! O Sun, lord of heaven and earth, God of Gods!"¹⁹⁴ He was also called "the mediator."¹⁹⁵

Mithra shared many such epithets with Christ, as Berry demonstrates:

Both Mithras and Christ were described variously as "the way," "the truth," "the light," "the life," "the word," "the son of god," "the good shepherd..."¹⁹⁶

In this same regard, Iranian scholar Dr. Payam Nabarz states, "Mithras is described as the lord of wide pastures, the lord of truth and contracts."¹⁹⁷

And Dr. Marvin Meyers, a professor of Religious Studies at Chapman College, says:

Already among the ancient Indo-Iranian peoples, Mithras was known as a god of light, truth, and integrity.... The *Avesta* calls Mithra "the lord of wide pastures"..."¹⁹⁸

Sunday Worship: The Mithraic sacred day being Sunday represents a well-known tradition. As the *Catholic Encyclopedia* states, "Sunday was kept holy in honour of Mithra..."¹⁹⁹ Berry concurs:

Since Mithras was a sun-god, Sunday was automatically sacred to him—the "Lords Day"—long before Christ.²⁰⁰

Dr. Ezquerro also states, "Some say the Lord's Day was celebrated on Sunday because that was the *Dies Solis*, the day of the Sun, which in turn had something to do with Mithraism."²⁰¹

Concerning Mithraism and Christianity, the *Schaff-Herzog Encyclopedia* summarizes:

The birth of Mithra and of Christ were celebrated on the same day; tradition placed the birth of both in a cave; both regarded Sunday as sacred; in both the central figure was a

¹⁹¹ Berry, 57.

¹⁹² Hinnells, I, 108.

¹⁹³ Hinnells, I, 114.

¹⁹⁴ Legge, II, 266.

¹⁹⁵ De Jong, 172.

¹⁹⁶ Berry, 57.

¹⁹⁷ Nabarz, 25.

¹⁹⁸ Meyer, 199.

¹⁹⁹ CE, X, 404.

²⁰⁰ Berry, 57.

²⁰¹ Ezquerro, 409.

mediator (*mesitēs*) who was one of a triad or trinity; in both there was a sacrifice for the benefit of the race...²⁰²

If tradition in India is an indication, this celebration of Mithra's sacred time on Sunday possibly dates back to Vedic ages, 3,000 or more years ago, with his Indian counterpart Mitra being celebrated into modern times on this day as well: "...the deity is invoked every Sunday under the name of Mitra in a small pitcher placed on a small earthen platform..."²⁰³

23. The fact of the matter is there are numerous saviors, from different periods, from all over the world, which subscribe to these general characteristics. The question remains: why these attributes, why the virgin birth on December 25th, why dead for three days and the inevitable resurrection, why 12 disciples or followers? To find out, let's examine the most recent of the solar messiahs. Jesus Christ was born of the Virgin Mary on December 25th in Bethlehem...

The December 25th birthday is not given in the gospels; rather, it is a *traditional* date assigned to the birth of Jesus based on prior Pagan traditions. As we have seen, "December 25th" is one of the dates viewed by the ancients as the end of the winter-solstice period, when, from a geocentric perspective, the sun begins its long journey north towards the summer solstice.

If we factor in the other solar and astrotheological motifs within Christianity, both in the New Testament and in Christian tradition, along with the highly important Pagan festivals of the day such as celebrations of the solstices and equinoxes, we can understand why Christians later appended the December 25th/winter-solstice holiday to their religion. In fact, certain early Church fathers were clear on this point of having their savior born at the winter solstice. For example, concerning the origins of this solar holiday vis-à-vis Christianity, the authoritative *Catholic Encyclopedia* states:

The earliest rapprochement of the births of Christ and the sun is in [the writings of Church father] Cyprian [200-258]... "O, how wonderfully acted Providence that on that day on which that Sun was born...Christ should be born."

In the fourth century, Chrysostom...says:... "But Our Lord, too, is born in the month of December...the eighth day before the calends of January [25 December]..., But they call it the 'Birthday of the Unconquered.' Who indeed is so unconquered as Our Lord...? Or, if they say that it is the birthday of the Sun, He is the Sun of Justice."²⁰⁴

The Roman "Unconquered Sun" is both Sol Invictus and Mithra, and we have seen other gods share this winter-solstice birth, with good reason, as the return of the sun was one of if not *the* most important days of the year for many peoples, especially in the far north. Hence, we have a relatively early Church father who not only admits but also insists that Christ's birth usurps that of the sun. He also insists on the logical equation of Christ with the sun, which had been established in the Old Testament book of Malachi, just before Matthew's gospel, with him prophesying the coming Messiah as the "Sun of Righteousness." (Mal 4:2)

The December 25th/winter-solstice birthday was adopted by Christianity in the third century. The Christian world has thus been celebrating Jesus's birthday on December 25th for the past nearly 1700 years—it is obvious why this birthday was attached to Christian tradition: Because it represented the winter solstice, the time of the year when the *sun* is "born," and Jesus was the "new sun" of the Christians.

²⁰² Jackson, S., VII, 419.

²⁰³ Gonda, 131.

²⁰⁴ *CE*, III, 727.

24. ...his birth was announced by a star in the east, which three kings or magi followed to locate and adore the new savior.

In the New Testament (Mt 2:1-12), the number of “wise men” or *magi*—i.e., astrologers—following the star at Jesus’s birth is not given. However, it is traditionally assumed to be three because of the three gifts (frankincense, myrrh and gold) presented by these magi or “kings” during their visit with the divine child. The earliest extant numbering of the three magi is by Church father Origen (185-224 AD/CE) in his *Homilies on Genesis* (14.3),²⁰⁵ who seems not to blink an eye in his equation, as if it were solidly part of Christian tradition by this time.

The Greek word used in the NT to describe these “wise men” is μάγοι or *magoi/magi*, the singular of which is defined by Strong’s Concordance (G3097) as:

- 1) a magus
 - a) the name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augers, soothsayers, sorcerers etc.
 - b) the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star that the Messiah had just been born, came to Jerusalem to worship him
 - c) a false prophet and sorcerer

Hence, these figures are not technically deemed “kings.” However, Old Testament scriptures held up as “prophecy” of the coming messiah discuss “*kings*” as coming with gifts, such as Psalm 72:10: “The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.”

The first to mention the magi as “kings” was Tertullian in *Adv. Marcion* (3.13), referring to Psalms (67:30, 72:10) and to Isaiah (60:3): “And nations shall come to your light, and kings to the brightness of your rising.” The magi as “kings” was further emphasized by St. Caesarius of Arles (6th cent.): “*Ille magi reges sunt*—these magi are indeed kings.”²⁰⁶

If the Bible does not denote these things exactly, then why have they become Christian tradition, beginning in the earliest centuries of the common era? So solidly part of Christianity have these three kings become that they are the subject of much art, as well as songs and other stories. So, why the “Three Kings?”

On the surface, it would seem that these notions were set in motion by Church fathers such as Origen and Tertullian. However, if one steps back to examine the Pagan mythological motifs preceding Christianity—of which Origen and Tertullian were very aware—the traditional notion of there being “Three Kings,” rather than an unknown number of “Magi/Wise Men,” becomes clearer, as these literary themes existed in Paganism.

Going back to the scripture in question, Matthew (2:1-9) reads:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him....”



Phrygian-capped “magi” approach the divine child
Fresco, 4th cent. AD/CE
Catacomb of Marcus & Marcellianus,
Rome, Italy
(Jensen)

²⁰⁵ Origen/Heine, 198.

²⁰⁶ For more on this subject, see Jensen.

...and lo, the star, which they had seen in the East went before them, till it came to rest over the place where the child was.

The summary of this story is that at Christ's birth appeared a star in the east, which was used by wise men or astrologers to locate the "King of the Jews," i.e., Jesus.

The question becomes whether or not there are any other tales with this same motif—and why? The answer is yes, as Barbara G. Walker points out with regard to the myth of Osiris, previously cited and demonstrated:

Osiris's coming was announced by Three Wise Men: the three stars Mintaka, Anilam, and Alnitak in the belt of Orion, which point directly to Osiris's star in the east, Sirius (Sothis), significator of his birth...²⁰⁷

Hence, in this meaning of the multifold myth, Osiris's birth is heralded by a bright star in the east, with three stars in the belt of Orion following. This birth occurred when the Nile flooded in the summer, around the solstice, although because of the wandering Egyptian calendar this date would have occurred on each day of the year, with the cycle being completed every 1,460 years.

Furthermore, the baby solar falcon-god Sokar, who is identified with Horus, is depicted as being brought out in a manger at the winter solstice with the three gods appearing.

Also, in the museum in Naples has been kept an ancient marble urn showing the birth/nativity of the Greek god Dionysus, with two groups of three figures on either side of the god Mercury, who is holding the divine baby, and a female figure who is receiving him.²⁰⁸



The Nativity of the God Dionysius, Museum of Naples.

For more on the subject of the star in the east and three kings appearing at the savior's birth in pre-Christian mythology, see Murdock's *Christ in Egypt*, pp. 198-209.

25. He was a child teacher at 12, at the age of 30 he was baptized by John the Baptist, and thus began his ministry. Jesus had 12 disciples which he traveled about with performing miracles such as healing the sick, walking on water, raising the dead, he was also known as the "King of Kings," the "Son of God," the "Light of the World," the "Alpha and Omega," the "Lamb of God," and many, many others. After being betrayed by his disciple Judas and sold for 30 pieces of silver, he was crucified, placed in a tomb and after three days was resurrected and ascended into Heaven.

The above motifs all appear in the canonical gospels, in the New Testament section of the Christian Bible.

²⁰⁷ Walker, B., *WEMS*, 749.

²⁰⁸ Carus, 49; Mangasarian, 74. For the illustration, Carus cites: "After *Mus. Bord.*, I., 49, from Baumeister, Plate I., p. 448."

26. First of all, the birth sequence is completely astrological. The star in the east is Sirius, the brightest star in the night sky, which, on December 24th, aligns with the three brightest stars in Orion’s Belt. These three bright stars in Orion’s belt are called today what they were called in ancient times: The Three Kings. The Three Kings and the brightest star, Sirius, all point to the place of the sunrise on December 25th. This is why the Three Kings “follow” the star in the east, in order to locate the sunrise—the birth of the sun.

This contention is based on general star alignments, as we have already seen abundantly concerning other gods such as Osiris and Horus. Also, this astrotheological symbolism likely goes back much farther in time; we simply do not know when it was initially recognized. Regardless, the alignment on December 24th is obvious enough: The three stars of Orion clearly line up with Sirius and point to the east, where the sun rises.

The moniker of “Three Kings” for these stars in the belt of Orion is documented all over the world. For example, South Africans call Orion’s Belt *Drie Konings*—“Three Kings”—while in French they are the “Trois Rois.”

In this regard, Carpenter remarks:

Go out next Christmas Evening, and at midnight you will see the brightest of the fixed stars, Sirius, blazing in the southern sky—not however due south from you, but somewhat to the left of the Meridian line. Some three thousand years ago (owing to the Precession of the Equinoxes) that star at the winter solstice did not stand at midnight where you now see it, but almost exactly on the meridian line. The coming of Sirius therefore to the meridian at midnight became the sign and assurance of the Sun having reached the very lowest point of his course, and therefore of having arrived at the moment of his re-birth....

To the right, as the supposed observer looks at Sirius on the midnight of Christmas Eve, stands the magnificent Orion, the mighty hunter. There are three stars in his belt which, as is well known, lie in a straight line pointing to Sirius. They are not so bright as Sirius, but they are sufficiently bright to attract attention. A long tradition gives them the name of the Three Kings.²⁰⁹



View from Egypt, 12-24-00

²⁰⁹ Carpenter, 16-17.

There are many examples of kings, queens, heroes and other figures being born under a star or other celestial configuration and being presented with gifts. As we can see from all of the above, the theme of the messiah's birth being attended by a star and/or "dignitaries" is thus not original or unique to Christianity.

27. The Virgin Mary is the constellation Virgo, also known as Virgo the Virgin. Virgo is also referred to as the "House of Bread," and the representation of Virgo is a virgin holding a sheaf of wheat. This House of Bread and its symbol of wheat represent August and September, the time of harvest. In turn, Bethlehem, in fact, literally translates to "house of bread." Bethlehem is thus a reference to the constellation Virgo, a place in the sky, not on Earth.

Virgo the Virgin and Mary: The identification of a "virgin mother" with the constellation of Virgo is common in history. For example, we have already seen that the Egyptian goddess Isis is a virgin mother, as are Neith and several other mythical figures. Concerning the Virgo/virgin mother-goddess motif, in *Christ in Egypt*, Murdock relates:

The identification of Isis with the Virgin is...made in an ancient Greek text called *The Katasterismoi*, or *Catasterismi*, allegedly written by the astronomer Eratosthenes (276-194 BCE), who was for some 50 years the head librarian of the massive Library of Alexandria. Although the original of this text has been lost, an "epitome" credited to Eratosthenes in ancient times has been attributed by modern scholars to an anonymous "Pseudo-Eratosthenes" of the 1st to 2nd centuries AD/CE. In this book, the title of which translates as "Placing Among the Stars," appear discussions of the signs of the zodiac. In his essay on the zodiacal sign of Virgo (ch. 9), under the heading of "Parthenos," the author includes the goddess Isis, among others, such as Demeter, Atagartis and Tyche, as *identified with and as the constellation of the Virgin*. In *Star Myths of the Greeks and Romans*, Dr. Theony Condos of the American University of Armenia translates the pertinent passage from the chapter "Virgo" by Pseudo-Eratosthenes thus:

Hesiod in the Theogony says this figure is Dike, the daughter of Zeus...and Themis... Some say it is Demeter because of the sheaf of grain she holds, others say it is Isis, others Atagartis, others Tyche...and for that reason they represent her as headless.²¹⁰

Dr. Schmidt expands on the symbolism with regard to Isis/Nut:

Virgo, who now lends her name to this sign of the zodiac, is the heavenly Nut, the virgin mother of Osiris, who was called the "perfect one" and "the ancient one," and symbolized light and goodness, concord or harmony, peace and happiness. This virgin, the "great mother," the "queen of heaven," the "inscrutable Neith, whose veil no mortal could lift and live..."²¹¹

The identification of the Virgin Mary with Virgo was obvious and well known enough such that the renowned theologian Albertus Magnus or Albert the Great (1193?-1290) remarked (*Lib. de Univers.*):

We know that the sign of the celestial Virgin did come to the horizon at the moment where we have fixed the birth of our Lord Jesus Christ. All the mysteries of the incarnation of our Saviour Christ; and all the circumstances of his marvelous life, from his



²¹⁰ Murdock, *CIE*, 156.

²¹¹ Schmidt, 53.

conception to his ascension, are to be traced out in the constellations, and are figured in the stars.²¹²

As concerns the “House of Bread” and “Virgo,” these are two separate motifs, with a shared theme: Virgo relating to virginity and House of Bread to the birth of the sun/son in Bethlehem.

Summarizing this astrotheological theme, Carpenter says:

Immediately after Midnight then, on the 25th December, the Beloved Son (or Sun-god) is born. If we go back in thought to the period, some three thousand years ago, when at that moment of the heavenly birth Sirius, coming from the East, did actually stand on the Meridian, we shall come into touch with another curious astronomical coincidence. For at the same moment we shall see the Zodiacal constellation of the Virgin in the act of rising, and becoming visible in the East divided through the middle by the line of the horizon.

The constellation Virgo is a Y-shaped group, of which α , the star at the foot, is the well-known *Spica*, a star of the first magnitude. The other principal stars, γ at the centre, β and ϵ at the extremities, are of the second magnitude. The whole resembles more a *cup* than the human figure; but when we remember the symbolic meaning of the cup, that seems to be an obvious explanation of the name *Virgo*, which the constellation has borne since the earliest times....

At the moment then when Sirius, the star from the East, by coming to the Meridian at midnight signalled the Sun’s new birth, the Virgin was seen just rising on the Eastern sky—the horizon line passing through her centre. And many people think that this astronomical fact is the explanation of the very widespread legend of the Virgin-birth.²¹³



View from Egypt

“The Virgin Birth is astrotheological, referring to the hour of midnight, December 25th, when the constellation of Virgo rises on the Horizon. The Assumption of the virgin, celebrated in Catholicism on August 15th, symbolizes the summer sun’s brightness blotting out Virgo. Mary’s Nativity, observed on September 8th, occurs when the constellation is visible again.”

—Acharya S/D.M. Murdock, *Suns of God*, 221

²¹² Taylor, *The Devil’s Pulpit*. Dupuis (V, 96) recounts “Albert le Grand” as saying: “Nous savons...que le signe de la Vierge Céleste montoit sur l’horison au moment où nous fixons la naissance de Notre Seigneur Jésus-Christ...tous les mystères de son incarnation divine et tous les secrets de sa vie merveilleuse, depuis sa Conception jusqu’à son Ascension, se trouvent tracés dans les Constellations, et figurés dans les Etoiles, qui les ont annoncés.” On the previous page, Dupuis cites “Coesi Coel. Astron., p. 74.”

²¹³ Carpenter, 30-31.

The identification of the Virgin Mary with goddesses and other divine feminine forms such as Virgo has been made since ancient times by Christians themselves, including the Egyptian Copts, who merged the Virgin Mary with Isis in significant ways. There are several aspects the Virgin Mary shares with these figures of myth and astrotheology. Indeed, the case has been made that Mary is but a mythical hybrid of Judeo-Pagan religious figures and concepts of the time, including and especially the “Triple Goddess.”²¹⁴

House of Bread (Virgo and Bethlehem): The Hebrew word “Bethlehem” (תיב חחל) means “house of bread” (Strong’s H1035), while Virgo the constellation is typically shown as a maiden holding a sheath of wheat, which, of course, is used to make bread.

Hazelrigg summarizes this symbolism in the Christian narrative:

According to the gospels: “Joseph went up to Nazareth, which is in Galilee, and came into the City of David, called Bethlehem, because he was of that tribe, to be inscribed with Mary his wife, who was with child.” And here, in the City of David of the celestial expanse, called Bethlehem, the sixth constellation, Virgo, the harvest mansion, do we discover Joseph (the constellation of Bootes, Ioseppe) and his wife Mary with the child. Here is personified a constellation whose very name (Ioseppe, the manger of Io, or the Moon) typifies the humble place of accouchement of all the Virgin Mothers, and, as related to Virgo, the genesis of all Messianic tradition.²¹⁵

Another interesting issue is the historicity of Bethlehem itself, as there is a debate as to whether or not this town was occupied at the supposed time of Christ’s alleged advent.²¹⁶ As stated by Marisa Larson of *National Geographic*:

Archaeological excavations have shown that Bethlehem in Judaea likely did not exist as a functioning town between 7 and 4 B.C., when Jesus is believed to have been born. Studies of the town have turned up a great deal of Iron Age material from 1200 to 550 B.C. as well as material from the sixth century A.D., but nothing from the first century B.C. or the first century A.D. Aviram Oshri, a senior archaeologist with the Israeli Antiquities Authority, says, “There is surprisingly no archaeological evidence that ties Bethlehem in Judaea to the period in which Jesus would have been born.”²¹⁷

It appears that the “little town of Bethlehem” is an interpolation created to fulfill prophesy from the Old Testament. We can see the relationship clearly when comparing Genesis 49:10 and Micah 5:2 with Matthew 2:1-6:

<p>The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs; and to him shall be the obedience of the peoples. (Gen 49:10)</p> <p>But you, O Bethlehem, Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whole origin is from old, from ancient days. (Micah 5:2)</p>	<p>Jesus is a descendant of Judah... After Jesus is born in Bethlehem, Herod asks the wise men where he is. They answer that he is in Bethlehem, “so it is written by the prophet: ‘And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel.’” (Mt 2:1-6)</p>
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Concerning this issue, Murdock concludes, “Like so many other places in Israel, Bethlehem was first situated in the mythos and then given location on Earth.”²¹⁸

²¹⁴ See Murdock’s *Suns of God and Christ in Egypt* for more on Mary and the Goddess.

²¹⁵ Hazelrigg, 108.

²¹⁶ See “In what town was Jesus born?” by B.A. Robinson.

²¹⁷ Larson, “Bethlehem of Judaea—or of Galilee?”

²¹⁸ Acharya, CC, 190.

28. There is another very interesting phenomenon that occurs around December 25th, or the winter solstice. From the summer solstice to the winter solstice, the days become shorter and colder. And from the perspective of the northern hemisphere, the sun appears to move south and get smaller and more scarce. The shortening of the days and the expiration of the crops when approaching the winter solstice symbolized the process of death to the ancients. It was the death of the sun. And by December 22nd, the sun's demise was fully realized, for the sun, having moved south continually for six months, makes it to its lowest point in the sky. Here a curious thing occurs: the sun stops moving south, at least perceivably, for three days.

Regarding the motif of the three-day entombment and rebirth of the sun, Murdock summarizes:

...many of the world's crucified godmen have their traditional birthdays on December 25th ("Christmas"). This date is set because the ancients recognized that (from a geocentric perspective in the northern hemisphere) the sun makes an annual descent southward until after midnight of December 21st, the winter solstice, when it stops moving southerly for three days and then starts to move northward again. During this time, the ancients declared that "God's sun" had "died" for three days and was "born again" after midnight of December 24th. Thus, these many different cultures celebrated with great joy the "sun of God's" birthday on December 25th.²¹⁹

The significance of this solar death/rebirth and its allegorical connection to various godman is confirmed by many scholars, including astronomer Dr. Krupp as concerns Osiris:

The myth of Osiris involves his own death and resurrection, a theme that echoes the daily cycle of the sun's death and its rebirth at dawn.²²⁰

Concerning the annual solar death and resurrection, Frazer relates:

In the Julian calendar the twenty-fifth of December was reckoned the winter solstice, and it was regarded as the Nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning-point of the year. The ritual of the nativity, as it appears to have been celebrated in Syria and Egypt, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued with a loud cry, "The Virgin has brought forth! The light is waxing!" The Egyptians even represented the newborn sun by the image of an infant which on his birthday, the winter solstice, they brought forth and exhibited to his worshippers. No doubt the Virgin who thus conceived and bore a son on the twenty-fifth of December was the great Oriental goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddess; in Semitic lands she was a form of Astarte...

Thus it appears that the Christian Church chose to celebrate the birthday of its Founder on the twenty-fifth of December in order to transfer the devotion of the heathen from the Sun to him who was called the Sun of Righteousness [Jesus]....²²¹

The solar and vegetative death and re-conception occur at the vernal equinox, with a birth at the winter solstice. Discussing the former motif vis-à-vis Attis, Dr. George R.H. Wright states:

The fertility cult of the dying god Attis and the Great Mother Cybele was introduced to Rome from its seat at Pessinus in Asia Minor in 204 BC... Attis the son of a virgin mother (Nana) sacrificed himself by a tree and the great festival of the cult centered around the raising up of a sacred (pine) tree swatched like a corpse in a winding sheet

²¹⁹ Acharya, CC, 154.

²²⁰ Krupp, EAS, 16.

²²¹ Frazer, GB (1922), 303-305.

to which was fastened an effigy of the young dying god.... In Spring time, precisely at the vernal equinox, there was enacted a three day cycle of death (on the tree), burial and resurrection.... At the dead of night a light shone in darkness and the tomb stood open—the god had risen from the dead. And the following day, March 25th, the resurrection was made fit subject for general rejoicing...²²²

Because of the cycles of nature, there is a seemingly confused dichotomy with regard to the rituals signifying this three-day solar death and resurrection, as found in several religions and cults. In the case of Attis, for example, the ritual fell on or around the 25th of March, the vernal/spring equinox, a day that marks the “rebirth of the sun,” when the “light of day overpowers the darkness” or when the day becomes longer than the night. So, in the solar death-resurrection motif we have combined allegories: The daily cycle, as well as the winter solstice and the spring equinox.

M.M. Mangasarian, an ex-Presbyterian minister, expands on this comparison and summarizes:

The selection of the twenty-fifth of December as [Jesus’s] birthday...having been from time immemorial dedicated to the Sun, the inference is that the Son of God and the Sun of heaven enjoying the same birthday, were at one time identical beings. The fact that Jesus’ death was accompanied with the darkening of the Sun, and that the date of his resurrection is also associated with the position of the Sun at the time of the vernal equinox, is a further intimation that we have in the story of the birth, death, and resurrection of Jesus, an ancient and nearly universal Sun-myth, instead of verifiable historical events.²²³

29. And during this three-day pause, the sun resides in the vicinity of the Southern Cross, or Crux [Australis], constellation.

In the solar mythology, the sun is said to be hung on a cross during the first part of the solar cycle, as it is also at the equinoxes. This period is likewise three days or a *triduum*. Gerald Massey explains this theme:

In the *Ritual* [Egyptian Book of the Dead] the reconstructed and rearisen mummy says, “*I am the great constellation of Orion (Sahu), dwelling in the solar birthplace in the midst of the spirits.*” That is, he rises as Orion, the Star in the East that once showed the place where the babe lay, or where the reborn god arose on the horizon of the resurrection....

At that time the Southern Cross, on the opposite side, was a figure of the Autumn crossing, the sign of the sacrificial offering, the crucified of the solar allegory, so far as the suffering, descending, diminishing sun was ever represented as the crucified; and every time Orion the conqueror of darkness rose, the Cross of Autumn set...²²⁴

²²² Wright, 92.

²²³ Mangasarian, 35-36.

²²⁴ Massey, *NG*, II, 437.



The Southern Cross (Crux)
as seen after midnight on Dec. 25, 1 AD/CE rising in the south

It is important to point out that, just like that of Virgo, the relationship between the divine child and the cross is *figurative* and *symbolic*, and different scholars have varying hypotheses regarding which equinox/solstice the Crux was most traditionally oriented to, mythologically speaking. Regardless, the association is clear in the astrotheological mythos.

The visibility of the stars and changing of the sky vis-à-vis the Southern Cross is described by astronomers David Ellyard and Wil Tirion:

...From 35 degrees south latitude, stars south of minus 55 degrees declination are always in view (if the sky is clear). So we can always see the Southern Cross and the Pointers, though you will find them in different parts of the sky depending on the time of the night and the year...

...the Southern Cross, which is high in the south-east in the early evening in May, will be high in the south-west three months later. In November it will be low in the south-west (and almost upside down), while an early February evening will find it low in the south-east but rising.²²⁵

It has been claimed that the Southern Cross is not visible from the northern hemisphere and that, therefore, the Egyptians, for one, could not have included it in their myths. In the first place, the fact is that the Southern Cross is indeed visible in the current era from anywhere south of 27° N, which includes a large portion of Egypt, such as some of the most important sites like Abu Simbel (21° N), Luxor (25° N) and Aswan (24° N), as well as some of the most ancient sites like Nabta Playa (22° N), where, again, there is an ancient observatory at least 6,000 years old. Secondly, at the time when the gospel story purportedly took place, the Southern Cross was visible just south of 32° N, as related by astronomer Dr. Chris Dolan:

The Southern Cross is only visible from sites farther south than 27 degrees north latitude. At the time of Christ, however, it was visible from the latitude of Jerusalem (almost 32 degrees N).²²⁶

As we can see, if the baby Jesus had really and truly been born in Judea, to the south would have appeared in the sky the figure of the Southern Cross. Moreover, keen observers of the skies like the Egyptians surely would have noticed this striking stellar configuration centuries

²²⁵ Ellyard, 12-13.

²²⁶ Dolan, "Crux," www.astro.wisc.edu/~dolan/constellations/constellations/Crux.html

before that time, especially since *all* of Egypt is south of 32 degrees north latitude. Indeed, it is asserted that the Egyptians may have been quite aware of the Crux:

At the latitude of Luxor...the Southern Cross would have been high in the southern sky at the winter solstice. As the first rays of the rising sun flooded the inner sanctum of Karnak Temple, the Southern Cross would still have been visible to the south...²²⁷



Southern Cross/Crux
View from Luxor, Egypt (25° N)
c. 1400 BCE
4:00 a.m., 12/25

It is likewise claimed that the Southern Cross was not delineated as a separate constellation until centuries after it was purportedly incorporated into mythology in this manner, because it is not overtly described until that time.

In view of all the astrotheological information that clearly *was* passed along within religion and mythology, we could suggest that this motif itself is evidence of the constellation's significance in ancient times, even if it was not called the "Southern Cross." Certainly, when all things are weighed, and we discover mythology and astrotheology throughout the rest of the gospel story—as well as the knowledge that the cross itself is a solar symbol dating back thousands of years—we are wise to consider that this striking motif is yet another of the same type.

It is important to point out that interpretations vary in regard to the cross symbolism, as different religions supply different information and thus interpretation. Indeed, there are other reasons for the three days and the cross motif, such as the vernal equinox, so in fact we can scientifically place it in the realm of mythology.

The fundamental element common among these mythical variations is that the cross is astronomical, astrological or astrotheological in nature. As we have seen abundantly, the cross is a solar symbol that predated Christianity by many centuries, as did the image of the human figure on a cross.

²²⁷ Weidner, 390-391.

30. And after this time on December 25th, the sun moves one degree, this time north, foreshadowing longer days, warmth, and Spring. And thus it was said: the sun died on the cross, was dead for three days, only to be resurrected or born again. This is why Jesus and numerous other sun gods share the crucifixion, three-day death, and resurrection concept.

With the circle of the zodiac being 360 degrees, and the solar year approximating 360 (+5) days, the ancients perceived the sun as moving one degree per day.

Concerning the winter solstice, Dr. S.B. Roy states:

Everyone looked to the day of the winter solstice when the sun would turn North. The astronomers would know the date even though the sun itself was not visible. This was the great day, for the spring would now come.²²⁸

Bonwick expands on the symbolism as it relates to the Egyptian myths:

“Maspero, the Italian Egyptologist, inclines the same way. “This daily birth and death of the sun,” says he, “indefinitely repeated, had suggested to the Egyptians the myth of Osiris. *Likes all the gods, Osiris is the sun.* Osiris-Khem-Ament, Infernal Osiris, sun of night, is re-born, as the sun in the morning, under the name of *Horpechroud, Hor Child*, the Harpocrates of the Greeks. Harpocrates [Horus], who is Osiris, struggles against Set, and the *Bat*, as the rising sun dissipates the shades of night. He avenges his father, but without annihilating his enemy. This struggle, which re-commences each day, and symbolizes the divine life, serves also as a symbol of human life.”

But the sun appears to die and rise again at the solstice. For instance, on our shortest day, December 21st, the sun descends its lowest on the southern side. It is our depth of winter, our death of the sun. For three days the sun appears to stand still; that is, rising each morning at the same place, without advancing. Then it exhibits sudden vitality, leaves its grave December 25th, re-born, and progresses upward day by day towards us in the northern hemisphere. At the equinox—say the vernal—at Easter, the same phenomenon occurs. The sun has been below the equator, and suddenly rises above it, to our natural rejoicing. It has been, as it were, dead to us, but now it exhibits a resurrection.²²⁹

In this same regard, Rev. Dunbar T. Heath of the Anthropological Institute of Great Britain and Ireland remarks: “...We find men taught everywhere, from Southern Arabia to Greece, by hundreds of symbolisms, the birth, death, and resurrection of deities, and a resurrection too, apparently 'after the second day,; i.e., on the third day (Lucian, *De Dea Syria*, 6.)”²³⁰ Indeed, we do, because these stories are solar myths revolving around the sun and its movements through the heavens, which can be observed around the world.

31. It is the sun’s transition period before it shifts its direction back into the Northern Hemisphere, bringing Spring, and thus salvation.

This mythical solar motif is summarized by Doane:

This festival of the Resurrection was generally held by the ancients on the 25th of March, when the awakening of *Spring* may be said to be the result of the return of the Sun from the lower or far-off regions to which he had departed. At the equinox—say, the vernal—at *Easter*, the Sun has been below the equator, and suddenly rises above it. It has been, as it were, dead to us, but now it exhibits a resurrection. The Saviour rises triumphant over the powers of darkness, to life and immortality...²³¹

²²⁸ Roy, 117.

²²⁹ Bonwick, 174.

²³⁰ Heath, 4-5.

²³¹ Doane, 495-496.

Also encapsulating this theme of the salvational return of the sun after winter, William T. Olcott states:

At the feast of the winter solstice men testified their gladness at witnessing the return of the all-powerful sun. To the inhabitants of Greenland it meant the early return of the hunting season, and all nations regarded it as a sign that springtime and harvests were on the way, and the dormant life of the winter season was on the wane.

In many countries this festival season was known as “Yole,” or “Yuul,” from the word Hiaul, or Huul, which even to this day signifies “the sun” in some languages. From this we get our word “wheel,” and the wheel is one of the ancient symbols of the sun, the spokes representing the sun’s rays. As we shall see later this symbol was a prominent feature in one of the great solar festivals....

Plutarch, referring to the solar festivals of Egypt, says, that “about the winter solstice they lead the sacred cow seven times in procession around the temple, calling this the searching after Osiris, that season of the year standing most in need of the sun’s warmth.”

In China, the Great Temple of the Sun at Peking is oriented to the winter solstice, and the most important of all the State observances of China takes place there December 21st, the sacrifice of the winter solstice.

In our own time a number of Christian religious observances and festivals are of distinct solar origin. Notable among these feast days is Christmas. “The Roman winter solstice,” says Tylor, “as celebrated on December 25th...in connection with the worship of the Sun-God Mithra appears to have been instituted in this special form by Aurelian about A. D. 273, and to this festival the day owes its apposite name of ‘Birthday of the Unconquered Sun.’ With full symbolic appropriateness, though not with historical justification, the day was adopted in the western church where it appears to have been generally introduced by the fourth century, and whence in time it passed to the eastern church as the solemn anniversary of the Birth of Christ, Christmas Day. As a matter of history no valid or even consistent early Christian tradition vouches for it.”²³²



(spectrum.mit.edu/category/issue/2009-spring)

32. However, they did not celebrate the resurrection of the sun until the spring equinox, or Easter. This is because at the spring equinox, the Sun officially overpowers the evil darkness, as daytime thereafter becomes longer in duration than the night, and the revitalizing conditions of spring emerge.

The winter-spring sun’s transition is described mythologically thus:

²³² Olcott, 228-229.

For weeks after the winter solstice, the puny, newborn sun struggles against the powers of Darkness. Myths present the youngster as growing up in obscurity or concealment. But as the weeks pass, the young sun god gathers strength, rising higher and higher in the sky, his brightness increasing rapidly until finally on March 21st, he emerges victorious.

This is the day of the spring equinox, when the sun crosses the equator. It is the turning point, the day of his Passover or Crossification. Night and day are of equal length all over the world on this date... Now begins a period in which the hours of light exceed the hours of darkness, symbolized as the sun's resurrection from the Underworld...and with its regeneration, life and vegetation can continue; the young sun redeems the world from darkness.²³³

To repeat M.M. Mangasarian:

The fact that Jesus' death was accompanied with the darkening of the Sun, and that the date of his resurrection is also associated with the position of the Sun at the time of the vernal equinox, is further intimation that we have in the story of the birth, death, and resurrection of Jesus, an ancient and nearly universal Sun-myth, instead of verifiable historical events.²³⁴

Adding to this knowledge, Barbara Walker concludes:

Christians ever afterward kept Easter Sunday with the carnival processions derived from the mysteries of Attis. Like Christ, Attis arose when “the sun makes the day for the first time longer than the night”...²³⁵

As denoted before, there are multiple, *astronomical* meanings for the “crucifixion.” The god hanging on a cross, as we find in the story of Jesus, is a pre-Christian motif that revolves around the sun on the cross of the equinoxes, when the day and night are equal in length. As Murdock elucidates:

... the cross has long been a symbol of the *sun*, representing significantly the crux of the equinoxes, upon which the sun is “crossified.” Hence, it can truly be said that the *sun* of God was “crucified” at the vernal equinox—and this motif, we contend, is at the basis of the gospel “crucifixion” at “Easter.”²³⁶

That the date for “Easter” is in reality based on astronomy, rather than an actual crucifixion of the Lord of the universe, is demonstrated by the centuries-long battle within Christendom as to when precisely this spring holiday should be celebrated. As stated by professor of History at the University of California, Berkeley, Dr. John L. Heilbron, in *The Sun in the Church: Cathedrals as Solar Observatories*:

The old theologians decreed that Easter should be celebrated on the Sunday after the first full moon after the vernal equinox—that spring day on which the hours of daylight and darkness are equal.²³⁷

33. Now, probably the most obvious of all the astrological symbolism around Jesus regards the 12 disciples. They are simply the 12 constellations of the Zodiac, which Jesus, being the Sun, travels about with. In fact, the number 12 is replete throughout the Bible.

The symbolism of “The Twelve” has been discussed under the sections concerning Horus and Mithra. Briefly, the 12 motif in the tales of pre-Christian and non-Christian saviors and others

²³³ Busenbark, 119.

²³⁴ Mangasarian, 35-36.

²³⁵ Walker, B., *WEMS*, 78.

²³⁶ Murdock, 363-364.

²³⁷ Heilbron, 3.

is equated with the hours of day and night, the months of the year, and the signs of the zodiac. We have already seen that the 12 “companions” of Mithra are the signs of the zodiac. When we understand that the Christian religion was born, in part, out of Mithraism, using virtually the exact same symbolism, then we have an obvious pattern that needs to be addressed. When it comes to the 12 of Jesus, given the ubiquitous historical precedent put forth by prior religions, the relationship becomes obvious, enough so that it has been cited by historians and other writers for centuries.

In the final analysis we can safely assume that the apostolic grouping of “12” was indeed a literary device and not the actual count of a group of followers who lived around 30 AD/CE. The use of 12 in the Bible itself is so ubiquitous that it is logical to presume these groupings reflect not an actual count, but, rather, a common formulaic theme, based on the prevalence of this sacred number in the Pagan world as well.

Biblical examples:

The 12 Princes of Ishmael (Gen 17:20)
 The 12 Sons of Jacob (Gen 35:22)
 The 12 Tribes of Israel (Gen 49:28)
 The 12 Prophets and Kings of Israel
 The 12 Wells of Water (Exd 15:27)
 The 12 Pillars of the Lord (Exd 24:4)
 The 12 Stones of the Breastplate (Exd 39:14)
 The 12 Cakes of the Tabernacle (Lev 24:5)
 The 12 Princes of Israel (Num 1:44)
 The 12 Oxen of the Tabernacle (Num 7:3)
 The 12 Chargers of Silver, Bowls of Silver and Spoons of Gold (Num 7:84)
 The 12 Bulls, Rams, Lambs and Kids of the Offering (Num 7:87)
 The 12 Rods of the Princes of Israel (Num 17:6)
 The 12 Stones of Joshua (Jos 4:8)
 The 12 Cities (Jos 18:24, 19:25, 21:7, 21:40)
 The 12 Judges of Israel (Jdg 3, 4, 6, 10, 12, 13)
 The 12 Pieces of the Concubine (Jdg 19:29)
 The 12 Servants of David (2 Sa 2:15)
 The 12 Officers of Solomon (1 Ki 4:7)
 The 12 Lions of Solomon (1 Ki 10:20)
 The 12 Pieces of Jeroboam’s Garment (1 Ki 11:30)
 The 12 Stones of Elijah (1 Ki 18:31)
 The 12 Bronze Bulls of Solomon (Jer 52:20)
 The 12 Disciples/Apostles of Jesus (Mt 10:1-2)
 The 12 Baskets of Bread (Mt 14:20)
 The 12 Thrones in Heaven (Mt 19:28)
 The 12 Legions of Angels (Mt 26:53)
 The 12 Patriarchs of Israel (Acts 7:8)
 The 12 Stars of the Woman’s Crown (Rev 12:1)
 The 12 Gates, Angels and Pearls of Holy Jerusalem (Rev 21:12, 21)
 The 12 Fruits of the Tree of Life (Rev 22:2)

Pagan examples:

The 12 Ahhazu or Demons of the Sumerians²³⁸
 The 12 Tablets/Adventures of Gilgamesh²³⁹
 The 12 Gods of Egypt²⁴⁰

²³⁸ Turner, 28.

²³⁹ *Encyclopedia Britannica*, XII, 19.

²⁴⁰ See Murdock, *CIE*, 262, et seq.; Turner, 177.

The 12 Divisions of the Tuat²⁴¹
 The 12 Companions of Horus/Osiris
 The 12 Olympian Gods
 The 12 Tasks of Hercules
 The 12 Daughters of Priam²⁴²
 The 12 Children of Amphion and Niobe²⁴³
 The 12 Daughters of Boeotia and Metope²⁴⁴
 The 12 Gods of the Romans and Etruscans
 The 12 Sons of the Etruscan Mother Goddess²⁴⁵
 The 12 Shields of Mars²⁴⁶
 The 12 Altars of Janus²⁴⁷
 The 12 Devas of India²⁴⁸
 The 12 Names of the Indian Sun God Surya
 The 12 Terrifying Aspects of Shiva²⁴⁹
 The 12 Adityas of the Indian "Mother of Worlds"²⁵⁰
 The 12 Labors of the Virgin-Born Arjuna²⁵¹
 The 12 Generals of Ahura-Mazda²⁵²
 The 12 Aesir of the Norse²⁵³
 The 12 Berserkers of the Norse²⁵⁴
 The 12 Mountains of Ebhlenn²⁵⁵
 The 12 Horse-Children of Boreas²⁵⁶
 The 12 White Horses of the Polish Sun God²⁵⁷
 The 12 Stones of Cenn Cruiach²⁵⁸
 The 12 Rivers of the Elivagar²⁵⁹
 The 12 Horses and Hounds of Gwydion²⁶⁰
 The 12 Moons of China²⁶¹
 The 12 Generals of the Japanese Divine Physician²⁶²
 The 12 Yiyantsinni of the Navaho, Pueblo, Iroquois²⁶³
 The 12 First People of the Navajo²⁶⁴

We have already discussed the hidden meaning of the 12 tribes, et al., according to Josephus and Philo: In short, the number represents the months of the year and signs of the zodiac. We

²⁴¹ Turner, 3.

²⁴² Turner, 389.

²⁴³ Turner, 47.

²⁴⁴ Turner, 74.

²⁴⁵ Turner, 10.

²⁴⁶ Griffiths, *DV*, 95.

²⁴⁷ Burchett, 41.

²⁴⁸ Turner, 147.

²⁴⁹ Turner, 99.

²⁵⁰ Turner, 15.

²⁵¹ Turner, 69.

²⁵² Turner, 33.

²⁵³ Turner, 22.

²⁵⁴ Turner, 98.

²⁵⁵ Turner, 162.

²⁵⁶ Turner, 105.

²⁵⁷ *Larousse*, 284.

²⁵⁸ Turner, 117. The Celtic figure Cenn Cruiach was known as the "Lord of the Mound" whose "likeness was produced in gold, surrounded by twelve stones."

²⁵⁹ Turner, 165.

²⁶⁰ Turner, 199.

²⁶¹ Turner, 225.

²⁶² Turner, 511.

²⁶³ Turner, 81. These are 12 men who help the creator hold up the sun with poles.

²⁶⁴ Turner, 471.

have also seen that the 12 represent the hours of day and night. The assignment of “the Twelve” as zodiacal signs is evident from their presence in Zoroastrian mythology, as related by Patricia Turner and Charles Russell Coulter:

Akhtar, The (Persia)

They are the twelve constellations created by Ahura Mazda, who are regarded as generals of his army...²⁶⁵

Moreover, in Gnosticism the 12 signs were the “aeons,” which were concretely equated with the twelve apostles in the second century.²⁶⁶ In addition, in the seventh century, the famed Churchman Venerable Bede reiterated the tradition of identifying the 12 apostles with the zodiacal signs,²⁶⁷ which was hundreds of years old by that time.

As but one example of how gospel characters were created to reflect the zodiac, George R. Goodman states:

... but the greatest denouement awaits the investigator who makes use of the Julian calendar in the Roman Catholic calendar of Saints in connection with the large zodiac. He will find that the death of John the Baptist is fixed on August 29th. On that day, a specially bright star, representing the head of the constellation Aquarius, rises whilst the rest of his body is below the horizon, at exactly the same time as the sun sets in Leo (the kingly sign representing Herod). Thus the latter *beheads* John, because John is associated with Aquarius, and *the horizon cuts off the head of Aquarius!*²⁶⁸



Aquarius Beheaded
(Cellarius, *Atlas*, pl. 27)

Murdock summarizes this astrotheological motif:

...it is no accident that there are 12 patriarchs, 12 tribes of Israel and 12 disciples, 12 being the number of the astrological signs, as well as the 12 “houses” through which the sun passes each day and the 12 hours of the day and night. Indeed, like the 12 Herculean tasks, the 12 “helpers” of Horus, and the 12 “generals” of Ahura-Mazda, Jesus’s 12 “disciples” are symbolic for the zodiacal signs and do not depict any literal figures who played out a drama upon the earth circa 30 CE.²⁶⁹



Mithra surrounded by the signs
of the Zodiac
Bas-relief, Modena, Italy
(Cumont, *Revue archéologique*, I,
1902, p. 1)

²⁶⁵ Turner, 33.

²⁶⁶ Murdock, *CIE*, 262.

²⁶⁷ Murdock, *CIE*, 254.

²⁶⁸ Goodman, 182.

²⁶⁹ Acharya, *CC*, 166-167. For more information, see “The Disciples are the Signs of the Zodiac” in *The Christ Conspiracy*, pp. 166-183.

34. Coming back to the cross of the Zodiac, the figurative life of the Sun, this was not just an artistic expression or tool to track the sun's movements. It was also a Pagan spiritual symbol, the shorthand of which looked like this. This is not a symbol of Christianity. It is a Pagan adaptation of the cross of the Zodiac.

While we can never know the exact time of origin of this very ancient symbol, the cross, we *can* ascertain that it was related to either the zodiac or the sun, or both. Given the obvious Pagan influence upon Christianity, it is rational to consider the Christian cross an adaptation of its predecessors, extending its traditional significance. It is widely believed that the cross relates to the manner by which Jesus died; yet, there is no historical evidence for this contention, leaving us with the common, mythical explanation, especially when all the other parallels are taken into consideration. Hence, the meaning is likely preserved as the solar/stellar symbolism of the crux: the vernal equinox “crossing,” the cruciform depictions “with arms outstretched” of other figures, and the cross of the zodiac.

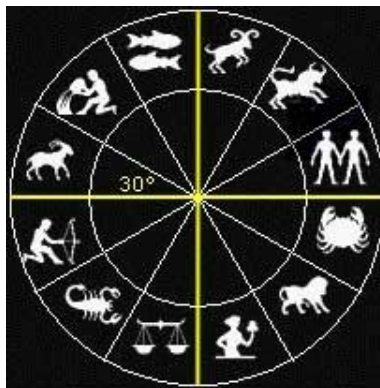
Olcott summarizes the cross's solar significance:

Chief among these ecclesiastical solar symbols is the cross, symbol of the Christian faith, a symbol that antedated the birth of Christ, and one that found its origin in solar worship. It occurs upon the monuments and utensils of every primitive people, from China to Yucatan. It may be asked, how did the cross, symbol of the sun, originate?...

The simple cross, with perpendicular and transverse arms of equal length, represents the nave and spokes of the solar wheel, sending forth its rays in all directions. In the ancient parish church of Bebington, Cheshire, England, there is to be seen to this day not only the solar wheel, as one of the adornments of the reredos, but deltas, acorns, and Maltese crosses (all of which are pagan symbols) enter profusely into the decorative features of the edifice....²⁷⁰

Jordan Maxwell likewise explains the zodiacal cross:

On the round surface of the yearly calendar, you draw a straight line directly across the middle, cutting the circle in half—one end being the point of the winter solstice; the other end being the point of the summer solstice. Then draw another straight line (crossing the first one). One end of the new line being the spring equinox; the other end being the autumn equinox... This is referred to by all major encyclopedias and reference work, both ancient and modern, as “The Cross of the Zodiac.” Thus, the life of God's “Sun” is on “the Cross.” This is why we see the round circle of the Sun on the crosses of Christian Churches.²⁷¹



²⁷⁰ Olcott, 300-301.

²⁷¹ Maxwell, 41.

35. This is why Jesus in early occult art is always shown with his head on the cross, for Jesus is the sun, the “Sun of God,” the “Light of the World,” the “Risen Savior,” who will “come again,” as it does every morning, the Glory of God who defends against the works of darkness, as he is “born again” every morning, and can be seen “coming in the clouds,” “up in Heaven,” with his “Crown of Thorns,” or, sun rays.

All of these characteristics can be found in the Bible (King James Version):

“Light of the World” (Jn 9:5)
 “The Risen Savior” (Mt 28:6)
 “come again” (Jn 14:3)
 “Glory of God” (2 Cor 4:6)
 defends against the works of darkness (Rom 13:12)
 “born again” (Jn 3:3)
 “coming in the clouds” (Mk 13:26)
 in Heaven (Jn 3:13)
 “Crown of Thorns” (Jn 19:5)

The saintly halo originated with the sun-god Helios, as pointed out even by Christian writers, such as Wayne Blank of *Daily Bible Study*:

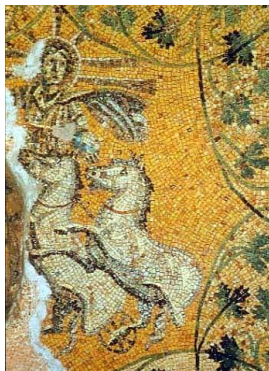
The heads of Saints didn’t really glow as is so often portrayed in religious art. The use of the halo, or nimbus, originated with the pagan Greeks and Romans to represent their sun god, Helios. Later artists adopted it for use in Christian images.

The halo is actually just the sun behind the person’s head... It’s easy to recognize once one realizes what it is, although it’s also often stylized to make it less obvious. Originally a very devious way of mixing idolatrous sun worship with Christianity by converts who were not all that converted, the pagan halo became an unfortunate tradition in Christian art.²⁷²

As concerns Christ’s solar nature, Dr. K.A. Heinrich Kellner, a professor of Catholic Theology at the University of Bonn, states:

...The comparison of Christ with the sun, and of His work with the victory of light over darkness, frequently appears in the writings of the Fathers. St. Cyprian spoke of Christ as the true sun (*sol verus*). St. Ambrose says precisely, “He is our new sun (*Hic sol novus noster*).”...²⁷³

For more on the subject, see Murdock’s *Jesus as the Sun throughout the Ages*, as well as “Jesus Christ, Sun of God” in *Suns of God*.



‘Cristo sole’—Christ as the sun god
 with chariot and horses
 c. 240 AD/CE
 (St. Peter’s Basilica, Vatican)

²⁷² Blank, “Sunday is Not the Sabbath.”

²⁷³ Kellner, 151.

36. Now, of the many astrological-astronomical metaphors in the Bible, one of the most important has to do with the ages. Throughout the scriptures there are numerous references to the “Age.” In order to understand this, we need to be familiar with the phenomenon known as the precession of the equinoxes. The ancient Egyptians along with cultures long before them recognized that approximately every 2,150 years the sunrise on the morning of the spring equinox would occur at a different sign of the Zodiac.

First of all, it should be understood that the figure of 2,150 years is not an exact date for the precession of the equinoxes, which is around 25,800 years long, rounded up to 26,000. Secondly, although in the second century the Greek astronomer Hipparchus of Nicea became the first to formalize the precession in writing, around 130 BCE, this knowledge seems to date back several centuries to millennia before that time. As Murdock elaborates:

Another important factor in ancient astrotheology is the precession of the equinoxes, a phenomenon caused by the earth’s off-axis tilt, whereby the sun at the vernal equinox (spring) is back-dropped by a different constellation every 2,150 or so years, a period called an “age.” One cycle of the precession through the 12 signs of the zodiacal ages is called a “Great Year,” and is approximately 26,000 years long. According to orthodox history, the precession was only “discovered” in the second century BCE by the Greek astronomer Hipparchus; however, it is clear from ancient texts, traditions, artifacts and monuments that more ancient peoples knew about it and attempted to compensate for it from age to age. In *Hamlet’s Mill*, Santillana and Dechend demonstrate knowledge of the precession at much earlier times, stating: “There is good reason to assume that he [Hipparchus] actually rediscovered this, that it had been known some thousand years previously, and that on it the Archaic Age based its long-range computation of time.”²⁷⁴

Astronomer Dr. Krupp agrees:

Circumstantial evidence implies that the awareness of the shifting equinoxes may be of considerable antiquity, for we find, in Egypt at least, a succession of cults whose iconography and interest focus on duality, the bull, and the ram at appropriate periods for Gemini, Taurus, and Aries in the precessional cycle of the equinoxes.²⁷⁵

This scenario is described further thus:

Each year the sun passes entirely around the zodiac and returns to the point from which it started—the vernal equinox—and each year it falls just a little short of making the complete circle of the heavens in the allotted period of time. As a result, it crosses the equator just a little behind the spot in the zodiacal sign where it crossed the previous year. Each sign of the zodiac consists of thirty degrees, and as the sun loses about one degree every seventy two years, it regresses through one entire constellation (or sign) in approximately 2,160 years, and through the entire zodiac in about 25,920 years. (Authorities disagree concerning these figures.) This retrograde motion is called the precession of the equinoxes. This means that in the course of about 25,920 years, which constitute one Great Solar or Platonic Year, each one of the twelve constellations occupies a position at the vernal equinox for nearly 2,160 years, then gives place to the previous sign.

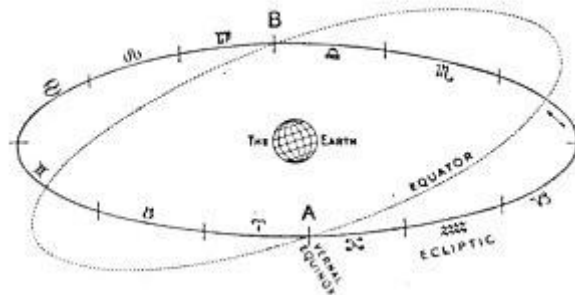
Among the ancients the sun was always symbolized by the figure and nature of the constellation through which it passed at the vernal equinox. For nearly the past 2,000 years the sun has crossed the equator at the vernal equinox in the constellation of Pisces (the Two Fishes). For the 2,160 years before that it crossed through the constellation of Aries (the Ram). Prior to that the vernal equinox was in the sign of Taurus (the Bull). It is probable that the form of the bull and the bull’s proclivities were

²⁷⁴ Acharya, *SOG*, 40.

²⁷⁵ Krupp, *ISAA*, 218.

assigned to this constellation because the bull was used by the ancients to plow the fields, and the season set aside for plowing and furrowing corresponded to the time at which the sun reached the segment of the heavens named Taurus.²⁷⁶

Please see A.L. Berger's *Obliquity and precession for the last 5 million years*,²⁷⁷ and Nicholas Campion's *The Great Year* for more on the precession phenomenon.



37. This has to do with a slow angular wobble that the Earth maintains as it rotates on its axis. It is called a precession because the constellations go backwards, rather than through the normal yearly cycle. The amount of time that it takes for the precession to go through all 12 signs is roughly 25,765 years. This is also called the “Great Year,” and ancient societies were very aware of this. They referred to each 2150 year period as an “age.”

In discussing this theme as it concerns Christianity, it is important to recall the highly astrological contents of the Bible, not only as metaphor but also as explicitly signified in the stories themselves. For example, Job 38:31-33 (NKJV) says:

Can you bind the cluster of the Pleiades, Or loose the belt of Orion? Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs? Do you know the ordinances of the heavens? Can you set their dominion over the earth?...

According to Strong's Concordance (H4216), the Hebrew word *הזרם* or “Mazzaroth” means “the 12 signs of the Zodiac and their 36 associated constellations.” Furthermore, there are many references to an “age” in the Bible as well, such as the following examples (NASB):

“I am with you always, even to the end of the age.” (Mt 28:20)
 “...it shall not be forgiven him, either in this age or in the age to come.” (Mt 12:32)
 “...the harvest is the end of the age...” (Mt 13:39)
 “...what will be the sign of Your coming, and of the end of the age?” (Mt 24:3)
 “...in the age to come, eternal life.” (Lk 18:30)
 “Where is the debater of this age?” (1 Cr 1:20)
 “...he is wise in this age...” (1 Cr 3:18)
 “...upon whom the ends of the ages have come.” (1 Cr 10:11)
 “...not only in this age but also in the one to come.” (Eph 1:21)
 “...the powers of the age to come...” (Hbr 6:5)
 “...he has appeared once for all at the end of the age to put away sin by the sacrifice of himself.” (Hbr 9:26) (RSV)

The Greek word in question is *αἰών* or “aion”/“aeon,” which Strong's (G165) defines as:

- 1) for ever, an unbroken age, perpetuity of time, eternity
- 2) the worlds, universe
- 3) period of time, age

²⁷⁶ Hall, 151.

²⁷⁷ Berger, 127.

While this term is often rendered “world,” a more appropriate word for “world” in Greek is κόσμος or “kosmos.” In any case, the Greek word αἰών appears 128 times in 102 verses in the New Testament, demonstrating its importance.

When other factors are included in the analysis, such as the ubiquitous mythical motifs of the bull, ram and fish, it appears that some of these biblical quotes may refer to the precessional ages. Indeed, the “aions” or “aeons” become personified within Gnosticism, a development that Church father Hippolytus calls a “Chaldean heresy,” “Chaldean” referring to the famous astrologer sect. We also find references in the early Church fathers to “new ages” or a “new age,” using the word “aion” or “aeon,” such as in the *Acts of the Disputation* by Archelaus, or ὁ νέος αἰών—“the new age”—in the *Commentary on Luke* attributed to Eusebius.²⁷⁸

It is unclear if these “new ages” refer to the astrological eras based on the precession of the equinoxes; however, the evidence indicates that members of the power structure and intelligentsia—also frequently initiates into brotherhoods and mystery schools—were not only aware of the precession but indeed attempted to align their ideas, scriptures and iconography to these various “ages” or “aeons.”

The fact that in the second century these aeons were unquestionably identified with the 12 apostles, who were likewise equated with the signs of the zodiac, lends credence to this concept of aeons at times also representing the zodiacal signs or ages, centuries before the so-called Christian era. The same can be said of the god “Aion of the Aions,” who was clearly solar, apparently representing the archetypal sun surrounded by the 12.



Helios in his chariot with Christian cross,
12 apostles/signs of zodiac circling
c. 813-820 AD/CE
(Ptolemy's *Handy Tables*, Vaticanus graecus 1291)

38. From 4300 B.C. to 2150 B.C., it was the Age of Taurus, the Bull. From 2150 B.C. to 1 A.D., it was the Age of Aries, the Ram, and from 1 A.D. to 2150 A.D. it is the Age of Pisces, the age we are still in to this day, and in and around 2150, we will enter the new age: the Age of Aquarius.

This information is readily available,²⁷⁹ although there remains a question as to when exactly these ages begin and end, as there is a sort of “no man’s land” of a couple hundred years when

²⁷⁸ Roberts, *ANF*, VI, 186. The original Greek is ἀφήσι τὸν βῶλον μετὰ τοῦ νέου αἰῶνος, which is translated by Roberts, et al., as: “Then, again, he lets the soil go with the new aeon.” See ΕΥΣΕΒΙΟΥ ΚΑΙΣΑΡΕΙΑΣ ΕΙΣ ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΕΥΑΓΓΕΛΙΟΝ (“Eusebius of Caesarea on The Gospel According to Luke”), line 00902.

²⁷⁹ See, e.g., “Axial precession” and “Age of Aquarius” on Wikipedia.

the sun is between constellations, so to speak. For example, estimates of when the Age of Pisces began range from 255 or 150 years BCE to 0 AD/CE.

39. Now, the Bible reflects, broadly speaking, a symbolic movement through three ages, while foreshadowing a fourth. In the Old Testament when Moses comes down Mount Sinai with the 10 Commandments, he is very upset to see his people worshipping a golden bull calf. In fact, he shattered the stone tablets and instructed his people to kill each other in order to purify themselves. Most biblical scholars would attribute this anger to the fact that the Israelites were worshipping a false idol, or something to that effect. The reality is—the golden bull is Taurus the Bull, and Moses represents the new Age of Aries the Ram. This is why Jews even today still blow the Ram’s horn. (Jos 6:4) Moses represents the new Age of Aries, and upon the new age, everyone must shed the old age. Other deities mark these transitions as well, such as Mithra, a pre-Christian god who kills the bull, in the same symbology.

The stories of the golden bull calf (Exd 32:34) and the instruction to his people to kill each other in order to purify themselves (Exd 32:27) are found in the biblical Book of Exodus. With regard to the Bull/Calf symbolism as it relates to the Age of Taurus, along with the transition into the Age of Aries, the Ram, Carpenter explains:

...the Precession of the Equinoxes caused the Sun, at its moment of triumph over the powers of darkness, to stand at one period in the constellation of the Bull, and at a period some two thousand years later in the constellation of the Ram. It was perfectly natural therefore that a change in the sacred symbols should, in the course of time, take place; yet perfectly natural also that these symbols, having once been consecrated and adopted, should continue to be honored and clung to long after the time of their astronomical appropriateness had passed, and so to be found side by side in later centuries....

It is indeed easy to imagine that the change from the worship of the Bull to the worship of the Lamb which undoubtedly took place among various peoples as time went on, was only a ritual change initiated by the priests in order to put on record and harmonize with the astronomical alteration. Anyhow it is curious that while Mithra in the early times was specially associated with the bull, his association with the lamb belonged more to the Roman period. Somewhat the same happened in the case of Attis. In the Bible we read of the indignation of Moses at the setting up by the Israelites of a Golden Calf, *after* the sacrifice of the ram-lamb had been instituted—as if indeed the rebellious people were returning to the earlier cult of Apis which they ought to have left behind them in Egypt. In Egypt itself, too, we find the worship of Apis, as time went on, yielding place to that of the Ram-headed god Amun, or Jupiter Ammon. So that both from the Bible and from Egyptian history we may conclude that the worship of the Lamb or Ram succeeded to the worship of the Bull.²⁸⁰

²⁸⁰ Carpenter, 46-48.



A CSU student blows into the shofar as a part of a traditional Rosh Hashana practice, Thursday, September 21, 2006. Rosh Hashana is the Jewish new year and begins Friday at sundown.

The association of the bull-slaying god Mithra with the sign or Age of Taurus the Bull was made by Porphyry (c. 232/4-c. 305),²⁸¹ and from the evidence it is clear he was repeating an older tradition. In addition to Porphyry, “the third-century church father Origen also confirms the importance to Mithraism of the stars.”²⁸²

Concerning Mithraism, philosophy professor Dr. David Ulansey says that “recent work has raised the possibility that Mithraic sanctuaries were used as astronomical observatories and that holes piercing the walls and ceilings of the temples may have been placed for specific astronomical purposes.”²⁸³

Dr. Ulansey also concludes:

...the Mithraists came to know about and attribute importance of the position of the celestial equator as it was when the spring equinox was in Taurus...²⁸⁴

As we have seen, the knowledge of the precession evidently dates back centuries before being formally described in writing by Hipparchus in the second century BCE, and it appears that in Mithraism we possess a clear vestige of myths and traditions developed during the Age of Taurus as well as centuries afterward, in order to reflect the supposedly proper mythology for that time period. This point about Mithra’s relationship to Taurus is demonstrated quite well by Ulansey in his book *The Origins of the Mithraic Mysteries*.

It is important to recall that these “ages” are symbolic and do not represent exact periods. Moreover, rather than being a chronicle of “history” written by those who purportedly experienced it, the Old Testament is a collection of stories compiled over a period of centuries. Scholars who claim the event is historical put Exodus around the 15th century BCE. In turn, this date is used as an argument against the above point under the supposition that the Exodus reflects true, literal history.

As we have seen, however, odds are there is relatively little real history in many of these biblical texts, and these largely constitute fictional/allegorical stories. So, the argument that 1400 BCE

²⁸¹ Ulansey, 17.

²⁸² Ulansey, 18.

²⁸³ Ulansey, 17.

²⁸⁴ Ulansey, 62.

is later in time than the generalized beginning of the Age of Aries, which is around 2150 BCE (plus or minus a few centuries), is not viable, because the “real” biblical events simply cannot be proved to be historical, and the texts concerning them were largely composed in the centuries after the Babylonian Exile (6th cent. BCE), when Jewish priests evidently learned about Babylonian astrology. From earlier strata of these texts, such as the Book of Job, it appears the Hebrews also knew the more rudimentary Chaldean star-worship and astronomy as well.

40. Now Jesus is the figure who ushers in the age following Aries, the Age of Pisces or the Two Fish. Fish symbolism is very abundant in the New Testament. Jesus feeds 5,000 people with bread and “two fish.” When he begins his ministry walking along Galilee, he befriends two fisherman, who follow him.

The motifs of Jesus miraculously feeding the crowd with two fish (Mt 14:17; Jn 6:9) and the two fishermen (Mt 4:19) can be found in the New Testament. The gospel of John is loaded with fishy imagery, including Jesus essentially establishing the fish as the symbol of the Christian age, when he emphasizes it in the last chapter, after his Resurrection:

Jesus said to them, "Children, have you any fish?" They answered him, "No." (Jn 21:5)

The Greek word for fish is ΙΧΘΥΣ, which has been held since ancient times as a symbol of Jesus Christ, thus further reinforcing the apparent astrological symbolism of Christianity, since we *have* been astrologically in the Age of Pisces during the “Christian era.” The fish symbol is therefore found all over the place in Christian tradition: As another example, early Christians were called “Pisciculi” or “little fishes.” As the *Catholic Encyclopedia* states: “Among the symbols employed by the primitive Christians, that of the fish ranks probably first in importance.”²⁸⁵ In this regard, French historian and archaeologist Dr. Adolphe Napoléon Didron says:

The fish, in the opinion of antiquarians in general, is the symbol of Jesus Christ... A fish is sculptured upon a number of Christian monuments, and more particularly upon the ancient sarcophagi... It is seen also upon medals bearing the name of our Saviour, and upon engraved stones, cameos and intaglios, The fish is also to be remarked upon the amulets worn, suspended from the neck by children, and upon ancient glasses and sepulchral lamps....

...Tertullian adds, “We are little fishes in Christ our great fish.”²⁸⁶

41. And I think we’ve all seen the Jesus-fish on the backs of people’s cars. Little do they know what it actually means. It is a Pagan astrological symbolism for the Sun’s Kingdom during the Age of Pisces. Also, Jesus’ assumed birth date is essentially the start of this age.

Concerning Jesus’s connection to the astrological Age of Pisces, Carpenter comments:

Finally it has been pointed out...that in the quite early years of Christianity the *Fish* came in as an accepted symbol of Jesus Christ. Considering that after the domination of *Taurus* and *Aries*, the Fish (*Pisces*) comes next in succession as the Zodiacal sign for the Vernal Equinox, and is now the constellation in which the Sun stands at that period, it seems not impossible that the astronomical change has been the cause of the adoption of this new symbol.²⁸⁷

Indeed, it is likewise important to point out that the LAMB too was associated with Jesus early on. This fact represents a residual reference to the Age of Aries, while the Fish is the Age of

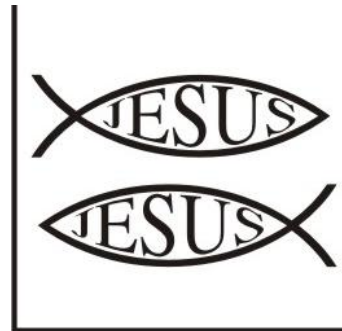
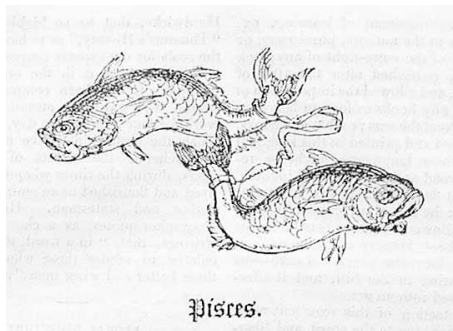
²⁸⁵ CE, VI, 83.

²⁸⁶ Didron, 346-347.

²⁸⁷ Carpenter, 48.

Pisces, the next age in the precession of the equinoxes. Coupled with the astrological symbolism in other parts of the Bible, it would be logical to conclude that we are seeing more of the same here. Concerning this development, Murdock remarks:

As Moses was created to usher in the Age of Aries, so was Jesus to serve as the Avatar of the Age of Pisces, which is evident from the abundant fish imagery used throughout the gospel tale. This zodiacal connection has been so suppressed that people with the fish symbol on the back of their cars have no idea what it stands for, although they are fallaciously told it represents “*ICHTHYS*,” as anagram for “Jesus Christ, Son of God, Savior,” *ichthys* also being the Greek word for fish.²⁸⁸



It is interesting to point out that the Egyptian god Horus was associated with the Fish as well, where “Horus was portrayed as *Ichthys* with the fish sign over his head.”²⁸⁹



Ancient Egyptian engraving of the Gnostic Horus, termed “Jesus Christ in the character of Horus” (Massey, *HJMC*, 25)

Further clarification regarding the astrological poetry around Jesus may be found at John 14:2, which says: “In my father’s house are many mansions.” The original Greek word is *μοναί* or *monai*, the singular of which is defined by Strong’s (G3438) as “a staying, abiding, dwelling, abode,” while the *Oxford Classical Greek Dictionary* includes the word “mansion” in its definition. This odd saying has been interpreted as a reference to the 12 signs or “houses” of the zodiac.²⁹⁰

42. At Luke 22:10 when Jesus is asked by his disciples where the last Passover will be, Jesus replied: “Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water... follow him into the house where he entereth in.” This scripture is by far one of the most revealing of all the astrological references. The man bearing a pitcher of water is Aquarius, the water-bearer, who is always pictured as a man pouring out a pitcher of water. He represents the age after Pisces, and when the Sun, “God’s Sun,” leaves the

²⁸⁸ Acharya, *CC*, 146.

²⁸⁹ Massey, *HJMC*, 25.

²⁹⁰ In strict astrological parlance, the “houses” differ from the signs; yet, they have “the same boundaries as the twelve signs in the chart.”

Age of Pisces, “Jesus,” it will go into the House of Aquarius, as Aquarius follows Pisces in the precession of the equinoxes. All Jesus is saying is that after the Age of Pisces will come the Age of Aquarius.

Aquarius is Latin for “water-bearer/cARRIER.” Its significance is summarized by Maxwell:

According to astrology, sometime after the year 2010, the Sun will enter His new Sign, or His new Kingdom, as it was called by the ancients. This new coming Sign/Kingdom, soon to be upon us, will be, according to the Zodiac, the House or Sign of Aquarius. So when we read in Luke 22:10, we now understand why God’s Sun states that He and His followers, at the last Passover, are to go into “the house of the man with the water pitcher.” So we see that in the coming millennium, God’s Sun will bring us into His new Kingdom or House of Aquarius (the man with the water pitcher).²⁹¹

Murdock likewise suggests that this pericope refers to the Aquarian Age:

...Jesus [evidently] makes mention of the precession of the equinoxes of the change of the ages when he says to the disciples, who are asking about how to prepare for the “Passover”: “Behold, when you have entered the city, a man a carrying a pitcher of water will meet you; follow him into the house which he enters...” (Lk 22:10) This famous yet enigmatic passage [ostensibly] refers to the “house” or Age of Aquarius, the Water-Bearer, and Jesus is instructing his disciples to pass over into it.²⁹²

Combined with all the evidence we have seen regarding the astrology of the Bible and Christian tradition, along with the astrotheology of much Pagan religion and mythology that Judaism and Christianity are based on, these conclusions are logical and more scientific than believing fabulous biblical tales as either “historical” or “just made up.” In other words, the most scientific conclusion is not that various supernatural motifs found in the New Testament tale are either “factual” or simply fabricated on the spot by zealous followers of an otherwise “historical” Jesus: In reality, they are mythical, as found in the *myths* of predecessor gods and goddesses, and possess astrotheological meaning as they did in those myths.

43. Now, we have all heard about the end times and the end of the world. The cartoonish depictions in the Book of Revelation aside, a main source of this idea comes from Matthew 28:20, where Jesus says “I will be with you even to the end of the world.” However, in the King James Version, “world” is a mistranslation, among many mistranslations. The actual word being used is “aeon”, which means “age.” “I will be with you even to the end of the age.” Which is true, as Jesus’ Solar Piscean personification will end when the Sun enters the Age of Aquarius. The entire concept of end times and the end of the world is a misinterpreted astrological allegory. Let’s tell that to the approximately 100 million people in America who believe the end of the world is coming.

As we have seen, Matthew 28:20 states: “I will be with you even to the end of the age.” The Greek word “aion” or “aeon” means “age.” If God meant to say “end of the world,” He would have used the Greek word “kosmos.” As it had been in previous editions such as the Bishop’s Bible (1568), the word was mistranslated as “world” in the King James Bible but has been corrected to “age” in the New King James Version as well as several other more modern English translations. Jerome’s Latin Vulgate translation uses the word *saeculum*, which likewise means “age,” among other meanings. The Latin word for “world” is *mundus*.

Concerning this development, Massey remarks:

²⁹¹ Maxwell, 43.

²⁹² Acharya, CC, 146.

In the course of Precession, about 255 B.C., the vernal birthplace passed into the sign of the Fishes, and the Messiah who had been represented for 2155 years by the Ram or Lamb, and previously for other 2155 years by the Apis Bull, was now imaged as the Fish, or the “Fish-man,” called Ichthys in Greek. The original Fish-man—the An of Egypt, and the Oan of Chaldea—probably dates from the previous cycle of precession, or 26,000 years earlier; and about 255 B.C., the Messiah, as the Fish-man, was to come up once more as the Manifestor from the celestial waters. The coming Messiah is called Dag, the Fish, in the Talmud; and the Jews at one time connected his coming with some conjunction, or occurrence, in the sign of the Fishes! This shows the Jews were not only in possession of the astronomical allegory, but also of the tradition by which it could be interpreted.²⁹³

Regarding the strange imagery in the biblical book of Revelation, Dr. George A. Wells connects the figure seven to the sun, moon and five planets that make up the days of the week:

Revelation’s figuring the heavenly Jesus as a lamb with seven horns and seven eyes “which are the spirits of God sent forth into all the earth” (5:6) is a manifold reworking of old traditions. Horns are a sign of power (Deuteronomy 33:17) and in Daniel designated kingly power. The seven eyes which inform the lamb of is happening all over the earth seem to be residues from ancient astrological lore...according to which God’s eyes are the sun, the moon, and the five planets...²⁹⁴

The Book of Revelation is a highly astrotheological text, apparently depicting the Great Year or Precession of Equinoxes. For more on this subject, see the chapter “The Meaning of Revelation” in Murdock’s *The Christ Conspiracy*. Suffice it to say that the biblical Armageddon will only take place at all if humanity brings it to pass by its own hand, especially by believing in this purported biblical blueprint.

44. Furthermore, the character of Jesus, being a literary and astrological hybrid, is most explicitly a plagiarization of the Egyptian sun god Horus. For example, inscribed about 3,500 years ago, on the walls at the Temple of Luxor in Egypt are images of the enunciation, the miracle conception, the birth, and the adoration of Horus. The images begin with Thoth announcing to the virgin Isis that she will conceive Horus, then Kneph the holy ghost impregnating the virgin, and then the virgin birth and the adoration.

Regarding the birth scene of Amenhotep III at Luxor, Egyptologist Dr. Sharpe states:

In this picture we have the Annunciation, the Conception, the Birth, and the Adoration, as described in the First and Second Chapters of Luke’s Gospel; and as we have historical assurance that the chapters in Matthew’s Gospel which contain the Miraculous Birth of Jesus are an after addition not in the earliest manuscripts, it seems probable that these two poetical chapters in Luke may also be unhistorical, and be borrowed from the Egyptian accounts of the miraculous birth of their kings.



²⁹³ Massey, *Lectures*, 7-8.

²⁹⁴ Wells, *WWJ*, 179.

Although his interpretations have been challenged, Murdock demonstrates several important aspects of Sharpe's contentions to have a factual basis, and concludes:

Regardless of the order of the scenes, or the terminology used to describe elements thereof, the fact remains that at the Temple of Luxor is depicted the conception upon a virgin by the highly important father god, Amun, to produce a divine son. As we have seen, Amun's divine child in this birth cycle is the "bringer of salvation," and this myth of the miraculous birth of the divine savior likely was "recorded of every Egyptian king," making it highly noticeable long before the Christ figure was ever conceived.

The Luxor nativity scene represents the birth sequence of an obviously very important god-king, as it was depicted in one of the most famous Egyptian sites that endured for some 2,000 years. Egypt, it should be kept in mind, was a mere stone's throw from the Israelite homeland, with a well-trodden "Horus road," called in the ancient texts the "Ways of Horus" or "Way of Horus," linking the two nations and possessing numerous Egyptian artifacts, including a massive, long-lived fort and Horus temple at the site of Tharu, for instance. Moreover, at the time when Christianity was formulated, there were an estimated 1 million Jews, Hebrews, Samaritans and other Israelitish people in Egypt, making up approximately one-half of the important and influential city of Alexandria. The question is, with all the evident influence from the Egyptian religion upon Christianity that we have seen so far—and will continue to see abundantly—were the creators of the Christian myth aware of this highly significant birth scene from this significant temple site in Egypt? If not, these scenes were widespread enough right up to and into the common era—could the creators of Christianity really have been oblivious to these images and the stories of royal divine births they depict?²⁹⁵

An extensive discussion of this subject can be found in Murdock's article "The Nativity Scene at Luxor" and in her book *Christ in Egypt*, pp. 167-194.

45. This is exactly the story of Jesus' miracle conception. In fact, the literary similarities between the Egyptian religion and the Christian religion are staggering. And the plagiarism is continuous. The story of Noah and Noah's Ark is taken directly from tradition. The concept of a Great Flood is ubiquitous throughout the ancient world, with over 200 cited claims in different periods and times.

The existence of flood myths other than the biblical one is well known, as is the sensible suggestion that Noah's Ark is a mythical tale.²⁹⁶ Regarding the flood, Barbara Walker states:

The biblical flood story, the "deluge," was a late offshoot of a cycle of flood myths known everywhere in the ancient world. Thousands of years before the Bible was written, an ark was built by the Sumerian Ziusudra. In Akkad, the flood hero's name was Atrakhasis. In Babylon he was Uta-Napishtim, the only mortal to become immortal. In Greece he was Deucalion, who repopulated the earth after the waters subsided [and after the ark landed on Mt. Parnassos]. In Armenia, the hero was Xisuthros—a corruption of Sumerian Ziusudra—whose ark landed on Mount Ararat.

According to the original Chaldean account, the flood hero was told by his god, "Build a vessel and finish it. By a deluge I will destroy substance and life. Cause thou to go up into the vessel the substance of all that has life...."²⁹⁷

Putting an even greater number to the myths, Boston University professor Dr. Robert M. Schoch writes:

²⁹⁵ Murdock, *CIE*, 193-194.

²⁹⁶ For more information on Noah's Ark, see Murdock's *Christ Conspiracy* and *Suns of God*.

²⁹⁷ Walker, B., *WEMS*, 315.

Noah is but one tale in a worldwide collection of at least 500 flood myths, which are the most widespread of all ancient myths and therefore can be considered among the oldest. Stories of a great deluge are found on every inhabited continent and among a great many different language and culture groups.²⁹⁸

46. However, one need look no further for a pre-Christian source than the Epic of Gilgamesh, written in 2600 B.C. This story talks of a Great Flood commanded by God, an Ark with saved animals upon it, and even the release and return of a dove, all held in common with the biblical story, among many other similarities.

Regarding the Epic of Gilgamesh, British archaeologist Dr. R. Campbell Thompson states:

The Epic of Gilgamesh, written in cuneiform on Assyrian and Babylonian clay tablets, is one of the most interesting poems in the world. It is of great antiquity, and, inasmuch as a fragment of a Sumerian Deluge text is extant, it would appear to have had its origin with the Sumerians at a remote period, perhaps the fourth millennium, or even earlier. Three tablets of it exist written in Semitic (Akkadian), which cannot be much later than 2,000 B.C....²⁹⁹

Biblical scholar Dr. Howard M. Teeple further discusses the biblical flood tale and its apparent sources:

The famous Graf-Wellhausen Hypothesis assigned letters to the four main sources [of the Noah's Ark story]... The two sources for the Flood story are J and P.... J has additional parallels with one of more of the Sumerian and Babylonian versions of the story. The exact day that the Flood will begin was predetermined; a special period of seven days preceded the Flood; one or more intervals of seven days occurred at the end of the flood; the hero opened a window or hatch at the end of the voyage; a covering for the Ark as the Flood neared its end, and the raven did not return... The Lord liked the smell of burnt offering, as did gods in general in the Gilgamesh Epic.

P, too, has parallels with the one of more of the Mesopotamian accounts. The size of the Ark is given; the deity specified its size, shape, and number of decks; pitch is used in its construction; the ark's door is mentioned; the ship lands on a mountain or mountains. After the Flood was over, the god Enlil blessed the hero and his wife in the Gilgamesh Epic, as God blessed Noah and his sons in P.

The large number of parallels demonstrates that the...*Flood (Genesis) accounts are derived ultimately from the Mesopotamian versions that preceded them....*This fact indicated that J's source was not identical with P's source, which is not surprising, considering that many forms of the story were in circulation, and that P was incorporated in Genesis four or five centuries later...

When the Genesis Flood is traced back to its ultimate sources, which are the Sumerian story and the Babylonian versions of it, those sources very clearly are fictional. The sources are poetry, composed and transmitted for entertainment and to promote various ideas.³⁰⁰

²⁹⁸ Schoch, 249.

²⁹⁹ Thompson, 9.

³⁰⁰ Emphasis added.

- 47. And then there is the plagiarized story of Moses. Upon Moses’s birth, it is said that he was placed in a reed basket and set adrift in a river in order to avoid infanticide. He was later rescued by a daughter of royalty and raised by her as a Prince. This baby in a basket story was lifted directly from the myth of Sargon of Akkad of around 2250 B.C. Sargon was born, placed in a reed basket in order to avoid infanticide, and set adrift in a river. He was in turn rescued and raised by Akki, a royal mid-wife.**

The Moses nativity story can be found at Exodus 2:1-10. Concerning Moses and Sargon, British Assyriologist Dr. George Smith says:

In the palace of Sennacherib at Kouyunjik I found another fragment of the curious history of Sargon... This text relates, that Sargon, an early Babylonian monarch, was born of royal parents, but concealed by his mother, who placed him on the Euphrates in an ark of rushes, coated with bitumen, like that in which the mother of Moses hid her child, see Exodus ii. Sargon was discovered by a man named Akki, a water-carrier, who adopted him as his son, and he afterwards became king of Babylonia.... The date of Sargon, who may be termed the Babylonian Moses, was in the sixteenth century B.C. or perhaps earlier.³⁰¹

Regarding this theme, Murdock says:

Like Moses, [the Indian virgin-born hero Karna] was placed by his mother in a reed boat and set adrift in a river to be discovered by another woman. The Akkadian Sargon also was placed in a reed basket and set adrift to save his life. In fact, “The name Moses is Egyptian and comes from *mo*, the Egyptian word for water, and *uses*, meaning saved from water...”³⁰²

Concerning the Moses myth, Barbara Walker likewise elaborates:

The Moses tale was originally that of an Egyptian hero, Ra-Harakhti, the reborn sun god of Canopus, whose life story was copied by biblical scholars. The same story was told of the sun hero fathered by Apollo on the virgin Creusa; of Sargon, king of Akkad in 2242 BC; and of the mythological twin founders of Rome, among many other baby heroes set adrift in rush baskets. It was a common theme...³⁰³

- 48. Furthermore, Moses is known as the Law Giver, the giver of the Ten Commandments, the Mosaic Law. However, the idea of a Law being passed from God to a prophet up on a mountain is also a very old motif. Moses is just another lawgiver in a long line of lawgivers in mythological history. In India, Manou was the great lawgiver. In Crete, Minos ascended Mount Dicta, where Zeus gave him the sacred laws. While in Egypt there was Mises, who carried stone tablets and upon them the laws of god were written. Manou-Minos-Mises-Moses.**

³⁰¹ Smith, G., 224-225.

³⁰² Acharya, CC, 241. It has been reported (including in *Christ Conspiracy*) that the Indian figure was Krishna; however, the story in the Mahabharata involves the birth of *Karna* via the impregnation of the young virgin Kunti by the sun god Surya, after which she is promised her virginity remains intact. As Chaitanya says, “The Mahabharata here mentions clearly that Soorya did not have sex with her, but impregnated her through his yogic power so that her maidenhood remained undamaged... [T]he consummation of the invocation is through a yogic process, leaving Kunti’s virginity intact, making Karna’s birth an ‘immaculate’ one and Kunti a virgin mother in the most inclusive meaning of the term.” The virgin mother Kunti gives birth immediately to a “shining bright” child, whom she places in the river.

³⁰³ Walker, B., *WDSSO*, 441.

The story of Moses and the Ten Commandments is found at Exodus 20:2-17. Dutch theologian and professor of Hebrew Antiquities at the University of Leiden Dr. Henricus Oort summarizes the ubiquitous tradition of laws/texts being passed from “God” to a prophet:

No one who has any knowledge of antiquity will be surprised at this...to one or more great men, all of whom, without exception, were supposed to have received their knowledge from some deity. Whence did Zarathustra (Zoroaster), the prophet of the Persians, derive his religion? According to the belief of his followers, and the doctrines of their sacred writings, it was from Ahuramazda (Ormuzd) the god of light. Why did the Egyptians represent the god Thoth with a writing tablet and a pencil in his hand, and honor him especially as the god of the priests? Because he was “the lord of the divine word,” from whose inspiration the priests, who were the scholars, the lawgivers, and the religious teachers of the people, derived all their wisdom. Was not Minos, the law-giver of the Cretans, the friend of Zeus, the highest of the gods? Nay, was he not even his son, and did he not ascend to the sacred cave on Mount Dicte to bring down the laws which his god had placed there for him?³⁰⁴

Regarding the Cretan king Minos, famed archaeologist Dr. Arthur J. Evans, excavator of the site of Knossos on Crete, remarks:

...it is as the first lawgiver of Greece that [Minos] achieved his greatest renown, and the code of Minos became the source of all later legislation. As the wise ruler and inspired lawgiver there is something altogether biblical in his legendary character. He is the Cretan Moses, who every nine years repaired to the cave of Zeus, whether on the Cretan [Mount] Ida or on [Mount] Dicta, and received from the god of the mountain the laws for his people. Like Abraham, he is described as the “friend of God.”³⁰⁵

In a section entitled, “Abraham is Brahma? Moses is Dionysus?” in *The Gospel According to Acharya S*, Murdock writes:

Famed Israelite prophet Moses too appears to be not a historical figure but a mythical character replicated in a number of cultures....

In the writings of French scholar Voltaire we find...:

The ancient poets have placed the birth of Bacchus in Egypt; he is exposed on the Nile and it is from that event that he is named Mises by the first Orpheus, which, in Egyptian, signifies “saved from the waters”... He is brought up near a mountain of Arabia called Nisa, which is believed to be Mount Sinai. It is pretended that a goddess ordered him to go and destroy a barbarous nation and that he passed through the Red Sea on foot, with a multitude of men, women, and children. Another time the river Orontes suspended its waters right and left to let him pass, and the Hydaspes did the same. He commanded the sun to stand still; two luminous rays proceeded from his head. He made a fountain of wine spout up by striking the ground with his thyrsus, and engraved his laws on two tables of marble. He wanted only to have afflicted Egypt with ten plagues, to be the perfect copy of Moses.

Voltaire likewise names others preceding him who had made this comparison between Moses and Dionysus/Bacchus, such as the Dutch theologian Gerhard Johann Voss/Vossius (1577–1649), whose massive study of mythology has never been translated from the Latin, and Pierre Daniel Huet (1630-1721), the Bishop of Avranches. Another commentator was French novelist Charles-Antoine-Guillaume Pigault-Lebrun or “Le Brun” (1753-1835), who in his *Doubts of Infidels* remarked:

³⁰⁴ Oort, 301.

³⁰⁵ Evans, 426.

The history of Moses is copied from the history of Bacchus, who was called Mises by the Egyptians, instead of Moses. Bacchus was born in Egypt; so was Moses... Bacchus passed through the Red Sea on dry ground; so did Moses. Bacchus was a lawgiver; so was Moses. Bacchus was picked up in a box that floated on the water; so was Moses.... Bacchus by striking a rock made wine gush forth... Bacchus was worshipped...in Egypt, Phenicia, Syria, Arabia, Asia and Greece, before Abraham's day.³⁰⁶

For a discussion of the appellation "Mises," see *The Gospel According to Acharya S*, pp. 72-73.

In "The Origins of Christianity and the Quest for the Historical Jesus Christ," Murdock summarizes:

The legend of Moses, rather than being that of a historical Hebrew character, is found in germ around the ancient Middle and Far East, with the character having different names and races, depending on the locale: "Menu" is the Indian legislator; "Mises" appears in Syria and Egypt, where also the first king, "Menes, the lawgiver" takes the stage; "Minos" is the Cretan reformer; "Mannus" the German lawgiver; and the Ten Commandments are simply a repetition of the Babylonian Code of Hammurabi and the Egyptian Book of the Dead, among others. Like Moses, in the Mahabharata the Indian son of the Sun God named Karna was placed by his mother in a reed boat and set adrift in a river to be discovered by another woman. A century ago, Massey outlined that even the Exodus itself is not a historical event, an opinion now shared by many archaeologists and scholars. That the historicity of the Exodus has been questioned is echoed by the lack of any archaeological record, as is reported in *Biblical Archaeology Review* ("BAR"), September/October 1994.³⁰⁷

See her article for the citations.

49. And as far as the Ten Commandments, they are taken outright from Spell 125 of the Egyptian Book of the Dead. What the Book of the Dead phrased "I have not stolen" became "Thou shall not steal," "I have not killed" became "Thou shall not kill," "I have not told lies" became "Thou shall not bear false witness" and so forth. In fact, the Egyptian religion is likely the primary foundational basis for the Judeo-Christian theology.

The Ten Commandments allegedly given by God to Moses on the top of Mount Sinai are evidently related to Egyptian tradition and appear to have common roots with the Egyptian Book of the Dead, especially chapter or spell 125.³⁰⁸ The Babylonian Code of Hammurabi is likewise considered a possible pre-Mosaic-law code that was essentially copied/adapted into the Ten Commandments. The fact that the Code of Hammurabi was known in Israel in the Middle Bronze Age seems to be proved by a recent find called the "Hazor Law Code Tablet":

For the first time in Israel, a document has been uncovered containing a law code that parallels portions of the famous Code of Hammurabi. The code is written on fragments of a cuneiform tablet, dating from the 18th-17th centuries B.C.E in the Middle Bronze Age, that were found in Hebrew University of Jerusalem archaeological excavations this summer at Hazor, south of Kiryat Shmonah, in northern Israel....

The fragments that have now been discovered, written in Akkadian cuneiform script, refer to issues of personal injury law relating to slaves and masters, bring to mind similar laws in the famous Babylonian Hammurabi Code of the 18th century B.C.E. that

³⁰⁶ Murdock, *GAS*, 72.

³⁰⁷ Murdock, *OCQHJC*, 22-23.

³⁰⁸ See, e.g., Faulkner, pl. 31.

were found in what is now Iran over 100 years ago. The laws also reflect, to a certain extent, Biblical laws of the type of “a tooth for a tooth,” say the researchers.³⁰⁹

With regard to the Egyptian religion being the foundation of the Judeo-Christian theology, Egyptologist Dr. E.A. Wallis Budge makes it clear:

...In Osiris the Christian Egyptians found the prototype of Christ, and in the pictures and statues of Isis suckling her son Horus, they perceived the prototype of the Virgin Mary and her Child. Never did Christianity find elsewhere in the world a people whose minds were so thoroughly well prepared to receive its doctrines as the Egyptians.³¹⁰

Below is an appendix of comparisons between the Egyptian and Christian religion from Egyptologist Gerald Massey’s monumental work, ancient *Egypt The Light of The World*. This list is derived from the Pyramid Texts, Coffin Texts and the Book of the Dead, among other artifacts. Many of Massey’s most germane parallels have been confirmed by Murdock in *Christ in Egypt*, through a detailed analysis of primary sources, as well as the works of credentialed authorities. Interested parties are therefore directed to Murdock’s book.

APPENDIX

A comparative list of some pre-existing and pre-Christian data which were christianized in the Canonical Gospels and the Book of Revelation.

<i>Egyptian.</i>	=	<i>Christian.</i>
The Mysteries	=	The miracles.
The Sem, or mythical representations	=	The parables.
The Ritual as the book-of resurrection	=	The Book of Revelation.
The sayings of Iu or Iu-em-hetep	=	The sayings of Jesus.
Huhi the father in heaven as the eternal, a title of Atum-Ra	=	Ihuh, the father in heaven as the eternal.
Ra, the holy spirit	=	God the Holy Ghost.
Ra the father of Iu the Su, or son of God, with the hawk or dove as the bird of the holy spirit	=	God, the Father of Jesus, with the dove as the bird of the Holy Spirit.
Iu or Horus, the manifesting son of God	=	Jesus the manifesting Son of God.
The trinity of Atum (or Osiris) the father, Horus (or Iu) the son, and Ra the holy spirit	=	The Trinity of the Father, Son and Holy Spirit.
Iu-Su or Iusa, the coming son of Iusáas, who was great with Iusa or Iusu	=	Jesus.
The ever-coming Messu or Child as Egyptian	=	The Hebrew Messianic Child.
Horus (or Heru), the Lord by name, as a child	=	Child-Jesus as the Lord by name (Gospels of the Infancy).
Isis, the virgin mother of Iu, her Su or son	=	Mary the virgin mother of Jesus.
The first Horus as Child of the Virgin, the second as son of Ra. the father	=	Jesus as the Virgin's child, the Christ as son of the father.

³⁰⁹ “Tablet Discovered by Hebrew U Matches Code of Hammurabi.”

³¹⁰ Budge, *EIFL*, 81.

The first Horus as the founder, the second as fulfiller for the father	= Jesus as the founder, and the Christ as fulfiller for the father.
The two mothers of Child-Horus, Isis and Nephthys, who were two sisters	= The two mothers of Child-Jesus, who were sisters.
Meri or Nut, the mother-heaven	= Mary, as Regina Cœli.
The outcast great mother with her seven sons	= Mary Magdalene, with her seven devils.
Isis taken by Horus in adultery with Sut	= The woman taken in adultery.
Apt, the crib or manger, by name as the birthplace and mother in one	= The manger as cradle of the Child-Christ.
Seb, the earth-father, as consort to the virgin Isis	= Joseph, the father on earth, as putative husband to the Virgin Mary.
Seb, the foster-father to Child-Horus	= Joseph, as foster-father to the Child-Jesus.
Seb, Isis and Horus, the Kamite holy trinity	= Joseph, Mary and Jesus, a Christian holy trinity.
Seb, the builder of the house, the carpenter	= Joseph, the carpenter.
Seb, the custodian of the mummied dead	= Joseph of Arimathea, the keeper of the Corpus Christi.
Sut and Horus, the twin opponents	= Satan and Jesus, the twin opponents.
Horus, the sower, and Sut, the destroyer, in the harvest-field	= Jesus, the sower of the good seed, and Satan, the sower of tares.
Sut and Horus contending in the desert	= Satan and Jesus contending in the wilderness.
Sut and Horus contending on the Ben-Ben or pyramidion	= Satan and Jesus contending on the pinnacle.
Horus carried off by Sut to the summit of Mount Hetep	= Jesus spirited away by Satan into an exceeding high mountain.
Sut and Horus contending on the mount	= Satan and Jesus contending on the mount.
Sut undoing the good that Horus does	= Satan sowing tares by night.
S'men, for Khemen, a title of Taht	= Simeon.
S'men, who held Child-Horus in his arms as the young solar god	= Simeon, who took the Child-Jesus in his arms.
Anna or Annit (a title of Hathor), with Taht-S'men	= Anna, the prophetess, with Simeon.
The Petar or Petra by name in Egyptian as revealer to Horus	= Peter, the revealer to the Christ.
The house in Annu	= Bethany.
The group in the house at Annu	= The group in the house at Bethany.
Horus in Annu	= Jesus in Bethany.
Asar or Osiris	= Lazarus.
The two sisters Mertæ	= The two sisters Mary and Martha.
Osiris, whom Horus loved	= Lazarus, whom Jesus loved.
Osiris perfumed for his burial	= Jesus anointed, when the odour fills the house.
Osiris prays that he may be buried speedily	= Jesus begs that his death may be effected quickly.
Osiris prepared for burial under the hair of Hathor-Meri	= Jesus prepared for his burial beneath the hair of Mary.
Osiris, who slept in the tomb at Annu	= Lazarus, who slept in the tomb at Bethany.
Osiris raised from the tomb by Horus in Annu	= Lazarus raised from the tomb by Jesus in Bethany.
The mummy Osiris bidden to come forth by Horus	= The mummy Lazarus bidden to come forth by Jesus.
The Great One who does the work of washing	= Jesus washing the feet of his disciples.
The star, as announcer for the Child-Horus	= The Star in the East that indicated the birthplace of Jesus.
The seven Hathors (or cows) who minister to Horus	= The seven women who minister to Jesus.
Anup, the Precursor of Horus	= John, the forerunner of Jesus the Christ.

Anup, the Baptizer	=	John the Baptist.
Aan, the saluter of Horus	=	John, the saluter of the Christ.
Aan, a name of the divine scribe	=	John, the divine scribe.
Hermes, the scribe	=	Hermas, the scribe.
Mati, the registrar	=	Matthew, the clerk.
Taht, Shu, and black Sut	=	The three kings, or Magi.
Nut at the pool of the Persea, or sycamore-tree, as giver of divine drink	=	The woman at the well as giver of the water.
Horus born in Annu, the place of bread	=	Jesus born in Bethlehem, the house of bread.
The vesture put on Horus by the Goddess Tait	=	The swaddling clothes put on the infant Jesus.
Offerings made to the child by the worshippers in Annu	=	Offerings and worship of the Magi.
Child-Horus with the head of Ra	=	Child-Jesus with the solar glory round his head.
The Bull of Amenta in the place of birth	=	The ox in the birthplace of the Child.
The ass, Iu, in the birthplace	=	The ass in the birthplace (catacombs).
The lions of the horizon attending upon Horus	=	The lions attending the Child-Christ (pseudo-Matthew).
Child-Horus emerging from the Papyrus-reed	=	The Child-Jesus in the catacombs issuing from the Papyrus.
Horus, the ancient child	=	The little old Jesus in the catacombs.
Horus, the gracious child	=	Jesus, the child full of grace.
Horus, one of five brethren	=	Jesus, one of five brothers.
Horus, the brother of Sut the betrayer	=	Jesus, the brother of Judas the betrayer.
Amsta, the one brother of Horus in the human form	=	James, the human brother of Jesus.
The two sisters of Horus	=	The sisters of Jesus.
Horus the lad in the country and youth in town	=	Jesus as the child in the country and youth in town.
Horus baptized with water by Anup	=	Jesus baptized with water by John.
Horus in the tank of flame	=	Jesus the baptizer with fire.
Horus in his baptism becoming the beloved Son of God the Father	=	Jesus becoming the Son of God the Father in his baptism.
Horus the husbandman with the fan in his hand	=	Christ coming with the fan in his hand.
Horus the Good Shepherd, with the crook upon his shoulder	=	Jesus the Good Shepherd, with the lamb or kid upon his shoulder.
Horus with the four followers in the Mount	=	Jesus with the four disciples in the Mount.
Horus with the seven great spirits in the Mount	=	Jesus with the seven spirits in the Mount (Rev.).
Herrut the Apap-reptile, slayer of the younglings in the egg	=	Herod, the murderer of the innocents.
Isis commanded to take her child down into Egypt for safety	=	Mary warned to take her Child down into Egypt for safety.
Horus as the typical fish	=	Jesus as Ichthus the fish.
Horus as the fisher	=	Jesus as the fisher.
The four fishers with Horus as founders of the kingdom	=	The four fishers with Jesus as founders of the kingdom.
Sebek, the father of the fishers	=	Zebedee, the father of the fishers.
Two fisher-brethren, Kabhsenuf and Hapi	=	Two fisher-brethren, Simon and Andrew.
Two other fisher-brethren, Amsta and Tuamutef.	=	Two other fisher-brethren, James and John.
The seven on board the bark with Horus	=	The seven fishers on board the bark with Jesus.
The wonderful net of the fishers	=	The miraculous draught of fishes in the net.
Horus as the lamb	=	Jesus as the lamb.
Horus as the lion	=	Jesus as a lion.
Horus (Iu) as the black child	=	Jesus as the little black bambino.
Horus as Ahi, the striker with the flabellum	=	Jesus wielding the scourge of cords as the striker.

Horus identified with the Tat or Cross	=	Jesus identified with the Cross.
The blind Horus, in two characters, as the God and Manes	=	The two blind men of the Gospels.
Horus of twelve years	=	Jesus of twelve years.
Horus made a man of thirty years in his baptism	=	Jesus, the man of thirty years in his baptism.
Horus (Iu), the son of a beetle	=	Jesus, the good Scarabæus.
Horus (or Ra) as the great cat	=	Jesus as the cat.
Horus as the shrewmouse	=	The mouse of Jesus dedicated to "Our Lady."
Horus, the healer in the mountain	=	Jesus, the healer in the mountain.
Horus as Iusa, the exorcizer of evil spirits as the Word	=	Jesus, the caster out of demons with a word.
Horus, born as the shoot, branch, or plant from the Nun	=	Jesus born as the Natzer of Nazareth, so rendered in the course of localizing the legend.
Osiris as the vine-plant, Aarru	=	Jesus as the vine.
Horus, the bringer of the fish and the grapes in Egypt	=	Jesus as bringer of the fish and the grapes (catacombs)
Horus, the child standing on two crocodiles which adore him	=	The Christ-Child adored by dragons=crocodiles.
Horus, the child of a widow	=	The Child-Christ who lodges with a widow in Egypt.
Horus, the child of the widow in Sutenhen	=	The Child-Christ with the widow in Sotenin (pseudo-Matthew).
The golden Horus	=	The corn-complexioned Jesus
Horus full of wine	=	Jesus the wine-bibber.
Horus, who gives the water of life	=	Jesus as giver of the water of life.
Horus in the lentils and the grain	=	Jesus the bread of life.
Horus as Unbu in the bush of thorn	=	Jesus in the crown of thorn.
Horus the just and true	=	Jesus the faithful and true.
Horus-Mat-Kheru, the Word made truth at the second coming	=	Jesus the spirit of truth at the Second Advent.
The human Horus glorified in becoming a (Khu) spirit	=	The spirit not given until Jesus is glorified.
The world made through Horus	=	The world made through Jesus.
Horus the bridegroom with the bride in Sothis	=	Jesus the bridegroom with the bride.
Horus of both sexes	=	Jesus as the bearded Sophia ; Charis, the female Christ.
Horus who exalteth his father in every sacred place	=	Jesus who exalteth his father in every place.
Horus as Remi the weeper	=	Jesus as the weeper.
Dumb Horus, or the silent Sekari	=	Jesus silent before his accusers.
Horus behaving badly to Isis	=	Jesus speaking brutally to his mother.
Horus the gladsome	=	Jesus the jocund.
Horus as prince of the divine powers	=	Jesus the prince.
Horus the uplifted serpent	=	Jesus uplifted as the serpent.
Horus as the Bennu	=	Jesus as the phoenix.
Horus who giveth light by means of his own body	=	Jesus the light of the world.
Horus the hider of himself as Har-Sheta	=	Jesus the concealer of himself.
Horus the word-made-flesh	=	Jesus the word-made-flesh.
Horus the word-made-truth	=	Jesus the doer of the word.
Horus in the bosom of Ra	=	Jesus in the bosom of the Father.
Horus the Krst	=	Jesus the Christ.
Horus the avenger	=	Jesus who brings the sword.
Iu-em-hetep who comes with peace	=	Jesus the bringer of peace.
Horus called the illegitimate child	=	Jesus called the Mamzer.
Horus the afflicted one	=	Jesus the afflicted one.
Horus the unique one	=	Jesus the unique one.
Horus the lord of resurrections from the house of death	=	Jesus the resurrection and the life.
Horus as the type of life eternal	=	Jesus the type of eternal life.
Iu (em-hetep) the child-teacher in the temple	=	The Child-Jesus as teacher in the Temple

- 50. Baptism,³¹¹ afterlife,³¹² final judgment, virgin birth,³¹³ death and resurrection,³¹⁴ crucifixion,³¹⁵ the ark of the covenant,³¹⁶ circumcision,³¹⁷ saviors,³¹⁸ holy communion,³¹⁹ the great flood,³²⁰ Easter,³²¹ Christmas,³²² Passover,³²³ and many, many more, are all attributes of Egyptian ideas, long predating Christianity and Judaism.**

See the sources and commentary on previous pages, as well as the citations denoted in the paragraph above.

The Egyptian afterlife was the major focus of the religion, with numerous texts designed to describe and bring it about for the deceased. A thorough discussion of the afterlife focus in the Egyptian religion can also be found in Murdock's *Christ in Egypt*. The final judgment scene with the god Osiris appears in the Book of the Dead. The annual flooding of the Nile is well known.



Pap. of Ani, Brit. Mus.
FIG. 37.—THE DECEASED IN THE JUDGMENT HALL.

Egyptian Book of the Dead
The Deceased in the Judgment Hall
(Papyrus of Ani, British Museum
Tirard, 125)

- 51. Justin Martyr, one of the first Christian historians and defenders, wrote: “When we say that he, Jesus Christ, our teacher, was produced without sexual union, was crucified and died, and rose again, and ascended into Heaven, we propound nothing different from what you believe regarding those who you esteem Sons of Jupiter.” In a different writing, Justin Martyr said “He was born of a virgin, accept this in common with what you believe of Perseus.” It’s obvious that Justin and other early Christians knew how similar Christianity was to the Pagan religions. However, Justin had a solution. As far as he was concerned, the Devil did it. The Devil had the foresight to come before Christ, and create his characteristics in the Pagan world.**

This passage from Justin Martyr is important to us, because it shows that the idea of Christianity being borrowed from earlier religions is not modern. Its similarities were talked

³¹¹ Murdock, *CIE*, 231-260.

³¹² See, e.g., Budge, *EBD* (1995), 66.

³¹³ See Murdock, *CIE*, 138ff.

³¹⁴ See Murdock, *CIE*, 376ff.

³¹⁵ See Murdock, *CIE*, 335.

³¹⁶ Murdock, *CIE*, 109, 383.

³¹⁷ Brier, 69, 74.

³¹⁸ Murdock, *CIE*, 79, 139, 203, 280, 321, 381, etc.

³¹⁹ Budge, *OERR*, I, 264.

³²⁰ For more on the flood tradition, see Acharya, *CC*, 237-239.

³²¹ See Murdock, *CIE*, 389ff.

³²² Murdock, *CIE*, 79-119.

³²³ Massey, *AELW*, II, 746.

about essentially since the beginning of the Christian era, which truly took place in the second century.³²⁴

Elsewhere in his *First Apology* (22), Justin further defends the Christian religion by explaining how similar it was to Pagan religions, including in its miracles:

And in that we say that He made whole the lame, the paralytic, and those born blind, we seem to say what is very similar to the deeds said to have been done by Aesculapius....³²⁵

In his *First Apology*, chapter 54, entitled, “Origin of Heathen Mythology,” Justin blamed the prescient devil and his minions for the parallels between Christ and Pagan gods:

...For having heard it proclaimed through the prophets that the *Christ was to come*, and that the ungodly among men were to be punished by fire, [the wicked demons] put forward many to be called sons of Jupiter, under the impression that they would be able to produce in men the idea that the things which were said with regard to Christ were mere marvellous tales, like these things which were said by the poets.³²⁶

Justin thus clearly contends that these tales by the poets *predated* Christ’s purported advent, as he says, “Christ was to come,” i.e., in the future.

For further validation ideologically, let’s jump to a similar quote by Church father Tertullian (155-222 AD/CE):

The devil, whose business is to pervert the truth, mimics the exact circumstances of the Divine Sacraments... Thus he celebrates the oblation of bread, and brings in the symbol of the resurrection.³²⁷

Celsus, a second-century Greek Philosopher, did not hold back his criticisms of various supernatural Christian claims:

Are these distinctive happenings unique to the Christians—and if so, how are they unique? Or are ours to be accounted myths and theirs believed? What reasons do the Christians give for the distinctiveness of their beliefs?

In truth there is nothing at all unusual about what the Christians believe, except that they believe it to the exclusion of more comprehensive truths about God.³²⁸

52. The Bible is nothing more than an astrotheological literary fold hybrid, just like nearly all religious myths before it.

The term “astrotheology” goes back a couple centuries and can be generally defined as a theology, or religion, that is symbolically derived from natural phenomena, specifically the characteristics and movements of the celestial bodies and their relationship to the earth and, consequently, to the human beings who live upon it. Ancient Greek gods were classic examples of Deity defined by processes of nature, such a Poseidon, the god of the sea, or Zeus, the sky god. Various Egyptian gods and goddesses were also highly astrotheological, as were those of Babylon, Sumeria and India. In fact, it is rather obvious that the tendency to believe as “historical” supernatural phenomena attributed to a god figure in various myths comes from the lack of knowledge about astrotheology and nature worship.

³²⁴ For a scientific analysis of the timeline of the canonical gospels, see the chapter “The Gospel Dates” in Murdock’s *Who Was Jesus?*, pp. 59-83.

³²⁵ Roberts, *ANF*, I, 170.

³²⁶ Roberts, *ANF*, I, 181. (Emph. added.)

³²⁷ *De Praescriptione Haereticorum*, ch. 40, § 2, 4. The original Latin is: “A diabolo scilicet, cujus sunt partes intervendi veritatem, qui ipsas quoques res sacramentorum divinatorum idolorum mysteriis aemulatur...celebrat et panis oblationem, et imaginem resurrectionis inducit, et sub gladio redimit coronam....” (Labriolle, 86.)

³²⁸ Hoffman, 120.

This supernatural and “historical” explanation for natural and astronomical mythological motifs is little different than how numerous diseases were first attributed to demons before the scientific age. In fact, the term “Act of God” is still used today on insurance forms to describe earthquakes and the like.

As we have seen, this tradition of nature worship and astrotheology—the anthropomorphizing of natural and celestial phenomena—extends very far back in time, many thousands of years ago, in many parts of the world. More specific to the origin of Christianity itself, Dead Sea scroll scholar John M. Allegro had the following to say about the Gnostic Christians, which some claim are the earliest of the Christian sects:

Thus for the Gnostic, as for religionists all over the world, the heavenly bodies were imbued with divinity and honoured as angelic bodies.³²⁹

Much more on this subject of astrotheology and its relationship to our “modern” religions can be found throughout this book, obviously, as well as in many sources cited herein, including Murdock’s *Suns of God*, pp. 48ff.

53. In fact, the aspect of transference, of one character’s attributes to a new character, can be found within the book itself. In the Old Testament there’s the story of Joseph. Joseph was a prototype for Jesus. Joseph was born of a miracle birth (Gen 30:22-24), Jesus was born of a miracle birth (Mt 1:18-23). Joseph was of 12 brothers (Gen 42:13), Jesus had 12 disciples (Mt 10:1). Joseph was sold for 20 pieces of silver (Gen 37:28), Jesus was sold for 30 pieces of silver (Mt 26:15). Brother “Judah” suggests the sale of Joseph (Gen 37:26-27), disciple “Judas” suggests the sale of Jesus (Mt 26:14-15). Joseph began his work at the age of 30 (Gen 37:28), Jesus began his work at the age of 30 (Mt 26:15). The parallels go on and on.

Exact Biblical sources for these Joseph-Jesus parallels are cited above, while some of the less obvious points are delineated below.

Joseph’s “Miraculous Birth”: Genesis 30:22-24 (KJV) says:

And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: And she called his name Joseph; and said, The LORD shall add to me another son.

If God is intervening in the creation of Joseph, it is thus a “miracle birth.”

Joseph began his work at the age of 30: Joseph became what some scholars refer to as “governor” of Egypt at 30 years old (Genesis 41:45-46):

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.... And Pharaoh called Joseph’s name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over [all] the land of Egypt. And Joseph [was] thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Concerning the name the pharaoh gave Joseph, Murdock demonstrates that it means “savior of the world.”³³⁰ Hence, while Jesus begins his minister as savior of the world at age 30, so too does Joseph.

Following is a list of various parallels between Joseph and Jesus. More discussion of this subject may be found in the section “Joseph, A Type of Jesus” in Murdock’s *Who Was Jesus?*, pp. 119, et seq.

³²⁹ Allegro, 112.

³³⁰ Murdock, *WWJ*, 120fn.

Joseph and Jesus comparisons³³¹	Old Testament	New Testament
Both were the favorite sons of a wealthy father.	Gen 37:3	Mt 3:17
Both were shepherds of their father's sheep.	Gen 37:2	Jn 10:11-14
Both were taken into Egypt to avoid being killed.	Gen 37:28	Mt 2:13
Both became servants.	Gen 39:4	Phil 2:7
Both began their work at the age of 30 years old.	Gen 41:46	Lk 3:23
Both were filled with the Spirit of God.	Gen 41:38	Lk 4:1
Both returned good for evil.	Gen 50:20	Mt 5:44
Both were humble and unspoiled by wealth.	Gen 45:7-8	Jn 13:12
Both were taught by God.	Gen 41:16	Jn 5:19
Both loved people freely.	Gen 45:15	Jn 13:34
Both gained the confidence of others quickly.	Gen 39:3	Mt 8:8
Both gave bread to hungry people who came to them.	Gen 41:57	Mk 6:41
Both resisted the most difficult temptations.	Gen 39:8-9	Heb 4:15
Both were given visions of the future.	Gen 37:6	Mt 24:3
Both tested people to reveal their true nature.	Gen 42:25	Mk 11:30
Both were hated for their teachings.	Gen 37:8	Jn 7:7
Both were sold for the price of a slave.	Gen 37:28	Mt 26:15
Both were falsely accused.	Gen 39:14	Mk 14:56
Both were silent before their accusers.	Gen 39:20	Mk 15:4
Both were condemned between two prisoners.	Gen 40:2-3	Lk 23:32
Both arose into a new life.	Gen 41:41	Mk 16:6
Both were not recognized by their own brethren.	Gen 42:8	Lk 24:37
Both returned to their father.	Gen 46:29	Mk 16:19
Both became royalty.	Gen 45:8	Rev 19:16

54. Furthermore, is there any non-biblical historical evidence of any person, living with the name Jesus, the Son of Mary, who traveled about with 12 followers, healing people and the like? There are numerous historians who lived in and around the Mediterranean either during or soon after the assumed life of Jesus. How many of these historians document this figure? Not one.

As difficult as it is for some to believe, after nearly two millennia of searching there remains no valid, scientific evidence that the New Testament figure of Jesus Christ ever walked the earth. As Murdock says:

We have no primary sources proving that Jesus Christ actually existed, no legal documents, no “glyphs,” no papyri, no statuary, coins—nothing. All we have to go on is hearsay, the bulk of which is secondary, tertiary and so on. ...[O]nly two gospels are accepted as having come from alleged eyewitnesses, and these constitute but a few dozen pages with little biographical or historical material yet full of miracles, impossibilities and improbabilities. All the rest of Christian literature represents sources that are secondary and tertiary, etc.³³²

Murdock's book *Who Was Jesus? Fingerprints of The Christ* is highly recommended for this specific investigation.

Also, it is worth pointing out a basic logic that coincides with this revelation: How many prior deity/saviors—of which the history of this subject is full—have proved to exist in third-

³³¹ The following list is taken and partially adapted from “Jesus as a Reincarnation of Joseph,” www.near-death.com/experiences/origen043.html

³³² Murdock, *RZC*, 20.

dimensional form? How many people today think that Horus or Osiris existed? That Zeus or Apollo truly lived? How many today believe Mithra or Attis were real figures in history?

In this regard, concerning the theory of euhemerism or evemerism—which posits that various gods, godmen, kings, queens, heroes and legends of ancient times were in fact real people, to whose mundane biographers were added a series of supernatural and mythical motifs—French writer Dujardin remarks:

This doctrine is nowadays discredited except in the case of Jesus. No scholar believes that Osiris or Jupiter or Dionysus was an historical person promoted to the rank of god, but exception is made only in favour of Jesus...

It is impossible to rest the colossal work of Christianity if he was a man.³³³

Furthermore, if any “Jesus” had actually existed as a human, it becomes very clear that the Jesus of the canonical gospels could not possibly have been him, because there is no evidence for any of the acts performed in the biblical Christ’s life, and the evidence that does exist suggests him to be another mythical fabrication as had been made by numerous priesthoods for thousands of years previously.

As John E. Remsburg makes clear:

That a man named Jesus, an obscure religious teacher, the basis of the fabulous Christ, lived in Palestine about nineteen hundred years ago, may be true. But of this man we know nothing. His biography has not been written.³³⁴

In other words, when the mythological layers are peeled, there is no core to the onion. And, a composite of 20 people, real or mythical, is no *one*.

55. However, to be fair, that doesn’t mean defenders of the historical Jesus haven’t claimed the contrary. Four historians are typically referenced to justify Jesus’s existence: Pliny the younger, Suetonius, Tacitus are the first three. Each one of their entries consists of only a few sentences at best and only refer to “Christus” or the Christ, which in fact is not name but a title. It means the “Anointed one.” The fourth source is Josephus, and this source has been proven to be a forgery for hundreds of years. Sadly, it is still cited as truth.

Before this subject is addressed, it is often argued that possibly the reason the biblically defined Jesus is not discussed outside of the gospels is because he was largely “unknown.” However, this argument is contradicted by a wealth of evidence in the Bible itself. As Murdock comments in *Who Was Jesus?* regarding the silence of contemporary historians:

...This silence is singularly astounding, in consideration of the repeated assertions in the gospels that Christ was famed far and wide, drawing great crowds because of his miraculous healings, causing a fracas with the local and imperial authorities, and, upon his death, creating astonishing and awesome miracles and wonders the world had never seen before, including not only an earthquake and the darkening of the sun and moon, but also dead people rising from their graves and visiting people in town....

These “great crowds” and “multitudes,” along with Jesus’s fame, are repeatedly referred to in the gospels, including at the following: Mt 4:23-25, 5:1, 8:1, 8:18, 9:8, 9:31, 9:33, 9:36, 11:7, 12:15, 13:2, 14:1, 14:13, 14:22, 15:30, 19:2, 21:9, 26:55; Mk 1:28, 10:1; Lk 4:14, 4:37, 5:15, 14:25, etc.³³⁵

In this regard, Jim Walker says:

³³³ Dujardin, 3-4.

³³⁴ Remsburg, 24,

³³⁵ Murdock, *WWJ*, 84-85. See p. 85 for the list of historians and other writers as found in “ZEITGEIST.”

If, indeed, the Gospels portray a historical look at the life of Jesus, then the one feature that stands out prominently within the stories shows that people claimed to know Jesus far and wide, not only by a great multitude of followers but by the great priests, the Roman governor Pilate, and Herod who claims that he had heard “of the fame of Jesus.” (Matt 14:1) One need only read Matt: 4:25 where it claims that “there followed him [Jesus] great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.” The gospels mention, countless times, the great multitude that followed Jesus and crowds of people who congregated to hear him. So crowded had some of these gatherings grown, that Luke 12:1 alleges that an “innumerable multitude of people... trode one upon another.” Luke 5:15 says that there grew “a fame abroad of him: and great multitudes came together to hear...” The persecution of Jesus in Jerusalem drew so much attention that all the chief priests and scribes, including the high priest Caiaphas, not only knew about him but helped in his alleged crucifixion. (see Matt 21:15-23, 26:3, Luke 19:47, 23:13). The multitude of people thought of Jesus, not only as a teacher and a miracle healer, but a prophet (see Matt:14:5). So, to say Jesus wasn’t well known is obviously contradictory to the Gospel claims.³³⁶

As concerns the purported evidence of this widely famed, miraculous advent, the most disputed and defended of the four historians listed above are Josephus and Tacitus, so it is to them that we will turn in our analysis here. (For more information about the others, as well as Thallus, Phlegon and Mara Bar-Serapion, see Murdock’s *Who Was Jesus?*)

Flavius Josephus: Concerning the famed passage in the works of Jewish historian Josephus, who wrote around 100 AD/CE, in “The Jesus Forgery: Josephus Untangled,” Murdock writes:

Despite the best wishes of sincere believers and the erroneous claims of truculent apologists, the Testimonium Flavianum has been demonstrated continually over the centuries to be a forgery, likely interpolated by Catholic Church historian Eusebius in the fourth century. So thorough and universal has been this debunking that very few scholars of repute continued to cite the passage after the turn of the 19th century. Indeed, the TF was rarely mentioned, except to note that it was a forgery, and numerous books by a variety of authorities over a period of 200 or so years basically took it for granted that the Testimonium Flavianum in its entirety was spurious, an interpolation and a forgery.

In this regard, Dr. Gordon Stein relates:

...the vast majority of scholars since the early 1800s have said that this quotation is not by Josephus, but rather is a later Christian insertion in his works. In other words, it is a forgery, rejected by scholars.

And Earl Doherty says, in “Josephus Unbound”:

Now, it is a curious fact that older generations of scholars had no trouble dismissing this entire passage as a Christian construction. Charles Guignebert, for example, in his *Jesus...*, calls it “a pure Christian forgery.” Before him, Lardner, Harnack and Schurer, along with others, declared it entirely spurious. Today, most serious scholars have decided the passage is a mix: original parts rubbing shoulders with later Christian additions.

The second Josephan passage, regarding James (*Antiquities*, 20.9), reads:

Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrin of judges, and brought before them the brother of Jesus, who was called

³³⁶ Walker, J., “Did a historical Jesus exist?”

Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned.³³⁷

Critics contend that the phrase “who was called Christ” is an obvious and awkward interpolation. Again, for more on the Testimonium Flavianum and James passage, see Murdock’s “The Jesus Forgery: Josephus Untangled,” *Suns of God* and *Who Was Jesus?*

Regarding the Josephan evidence, Jewish writer ben Yehoshua asserts:

Neither of these passages is found in the original version of the Jewish Antiquities which was preserved by the Jews. The first passage (XVII, 3, 3) was quoted by Eusebius writing in c. 320 C.E., so we can conclude that it was added in some time between the time Christians got hold of the Jewish Antiquities and c. 320 C.E. It is not known when the other passage (XX, 9, 1) was added... Neither passage is based on any reliable sources. It is fraudulent to claim that these passages were written by Josephus and that they provide evidence for Jesus. They were written by Christian redactors and were based purely on Christian belief.³³⁸

Publius Cornelius Tacitus: In addition to the reference to “Christus” (Christ), the Roman historian Tacitus (56-117) also makes mention of “Christians” and “Pilate.” Found in Tacitus’s *Annals*, oddly noticed no earlier than the 15th century, the passage reads:

... he had denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate.

This seemingly supportive sentence with regard to the historical Jesus can also be suspected to be an interpolation—a forgery—for the following reasons, as noted by Doane (566):

The celebrated passage in Tacitus which Christian divines—and even some liberal writers—attempt to support, is to be found in his *Annals*. In this work he is made to speak of *Christians*, who “had their denomination from *Christus*, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate.”

In answer to this we have the following :

1. This passage, which would have served the purpose of Christian quotation better than any other in all the writings of Tacitus, or of any Pagan writer whatever, *is not quoted by any of the Christian Fathers.*
2. It is not quoted by Tertullian, though he had read and largely quotes the works of Tacitus.
3. And though his argument immediately called for the use of this quotation with so loud a voice (Apol. ch. v.), that his omission of it, if it had really existed, amounts to a *violent improbability.*

³³⁷ Whiston, 406.

³³⁸ ben Yehoshua, “The Myth of the Historical Jesus.”

4. This Father has spoken of Tacitus in a way that it is absolutely impossible that he should have spoken of him, had his writings contained such a passage.

5. It is not quoted by Clemens Alexandrinus, *who set himself entirely to the work of adducing and bringing together all the admissions and recognitions which Pagan authors had made of the existence of Christ Jesus or Christians before his time.*

6. It has been nowhere stumbled upon by the laborious and all-seeking Eusebius, who could by no possibility have overlooked it, and whom it would have saved from the labor of forging the passage in Josephus; of adducing the correspondence of Christ Jesus and Abgarus, and the Sibylline verses; of forging a divine revelation from the god Apollo, in attestation of Christ Jesus' ascension into heaven; and innumerable other of his pious and holy cheats.

7. Tacitus has in no other part of his writings made the least allusion to "*Christ*" or "*Christians.*"

8. The use of this passage as part of the evidences of the Christian religion, is absolutely modern.

9. There is no vestige nor trace of its existence anywhere in the world before the 15th century.¹

56. You would think that a guy who rose from the dead and ascended into Heaven for all eyes to see and performed the wealth of miracles acclaimed to him would have made it into the historical record. He didn't, because once the evidence is weighed, there are very high odds that the figure known as Jesus, did not even exist.

As stated by *The Universal Jewish Encyclopedia* (VI, 83):

The only definite account of his life and teachings is contained in the four Gospels of the New Testament, *Matthew, Mark, Luke* and *John*. All other historical records of the time are silent about him. The brief mentions of Jesus in the writings of Josephus, Tacitus and Suetonius have been generally regarded as not genuine and as Christian interpolations; in Jewish writings there is no report about Jesus that has historical value. Some scholars have even gone so far as to hold that the entire Jesus story is a myth...

To learn more about the historical/non-historical Christ known as "Jesus," the following books are recommended:

D.M. Murdock, *Who was Jesus?*, Stellar House Publishing, 2007.

Earl Doherty, *Jesus Neither God Nor Man: The Case for a Mythical Jesus*, Age of Reason Publications, 2009.

Robert M. Price, *Deconstructing Jesus*, Prometheus, 2000.

Freke and Gandy, *The Jesus Mysteries*, Three Rivers Press, 1999.

Herbert Cutner, *Jesus: God, Man or Myth?*, Book Tree, 2000.

John E. Remsburg, *The Christ Myth*, BiblioBazaar, 2009.

57. "...the Christian religion is a parody on the worship of the sun, in which they put a man whom they call Christ, in place of the sun, and pay him the same adoration which was originally paid to the sun..."

This quote is from famous Anglo-American philosopher and revolutionary statesman Thomas Paine's "Origin of Freemasonry" and can be found in *The Theological Works of Thomas Paine*, p. 283.

58. The reality is, Jesus was the solar deity of the Gnostic Christian sect, and like all other Pagan gods, he was a mythical figure.

The mythical nature of Christ is concluded from a lack of evidence for his existence and the preponderance of his alleged characteristics and deeds clearly being part of Pagan mythology, and has been demonstrated throughout this Sourcebook.

In this regard, in *Man Made God*, Barbara Walker says:

During the past century or so, scholars have shown that all these “known” details of Jesus’s life story are mythic: That is, they were told for many centuries before his time about many previous savior-gods and legendary heroes in pre-Christian lore. Not a single detail of Jesus’s life story can be considered authentic. Some investigators have tried to peel away the layers of myth in search of a historical core, but this task is like peeling the layers of an onion. It seems that there is no core. The layers of myth go all the way to the center.³³⁹

For additional discussion of the who’s and where’s of this fascinating religious mystery, see the works cited here. As concerns the Gnostic and Essenic origins of Christianity, see also the works of John Allegro, one of the select few who were initially allowed to analyze the famed “Dead Sea Scrolls” found in 1947, which appear to be dated from between the second century BCE to the 1st century AD/CE.

In a work about these ancient texts called *The Dead Sea Scrolls and the Christian Myth*, Allegro describes what was learned about the “Essene/Gnostic Christians” and presents the idea that the biblical “Jesus” of the gospels is a fictional interpolation of a prior Gnostic or other brotherhood figure, possibly an Essene teacher:

...What is new, thanks largely to the Dead Sea Scrolls, is our ability now to recognise in the so-called intertestamental period (that is, in the crucial centuries between the most recent books of the Old Testament canon, say Daniel in the second century BC, and the earliest writings of the New Testament, the letters of St. Paul) that the Essene movement provided just the right mix of early Canaanite folk-religion, prophetic Yahwism, Babylonian magic, and Iranian dualism to have produced gnostic Christianity. What it could not produce, and never did, was an historical Joshua/Jesus Messiah living in Palestine during the first century AD and bearing any real resemblance to the...prophet that popular imagination has largely created out of the Gospels.

Behind the Jesus of western religious tradition there did exist in history an Essene Teacher of Righteousness of a century before...³⁴⁰

But, of course, it is not him who is being recorded in the New Testament, and this “Teacher of Righteousness” is only one of several figures who were drawn upon in order to create the fictional character called “Jesus Christ.” For more information on who created Christianity, see Murdock’s “Essenes, Zealots and Zadokites,” “Alexandria: Crucible of Christianity” and “Enter Rome” in *The Christ Conspiracy*; “The Mysterious Brotherhood” in *Suns of God*; and “The Alexandrian Roots of Christianity” in *Christ in Egypt*.

As part of this precedent cultus upon which Christianity was evidently founded, Jewish tribes and later groups were likewise known to participate, like their neighbors, in sun worship, as overtly stated in the Bible itself, as at 2 Kings 23:11:

And he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the precincts; and he burned the chariots of the sun with fire. (RSV)

³³⁹ Walker, B., *MMG*, 144.

³⁴⁰ Allegro, 190-191.

Indeed, the sun worship and “whoring after other gods” of the Hebrews, Israelites and Jews is notoriously recorded in biblical texts, while other instances of Hebrew astrotheology are covertly expressed, as we have seen here. This Jewish sun worship is examined in detail in *Yahweh and the Sun: Biblical and Archaeological Evidence for Sun Worship in Ancient Israel* by Rev. Dr. J. Glen Taylor, an associate professor of Old Testament at the University of Toronto, who demonstrates that even the tribal god Yahweh himself possessed many solar attributes and was taken to be a sun god as well. Says Dr. Taylor:

Probably the most provocative issue related to the nature of sun worship in ancient Israel...is the specific claim that Yahweh was identified with the sun.³⁴¹

Concerning certain "prayers to the sun" reported by Josephus to have been said by the Essenes, dating to the period right before and into that of Christianity's germination, Dr. Morton Smith states:

...there is no reason to derive the prayers to the sun from Neopythagorean influence. Sun worship was one of the most prominent elements in the neighboring religion of Egypt, in Syria it increased steadily during Greek and Roman times, and it was also important in Transjordan. Tacitus remarked that the Roman soldiers who hailed the rising sun at the battle of Cremona (AD 69) followed the Syrian custom...³⁴²

Dr. Smith also says:

In Palestine itself sun worship was well established before the Israelite invasion... One of the heroes of early Israelite legend was Samson (*Shimshon*, from *Shemesh*, approximately, 'Sunman')... The Israelites of course shared the common ancient belief that the sun, moon, and stars were living beings....³⁴³

This Jewish sun worship continued into the common era, as is evidenced by the presence on the floors of ancient synagogues mosaic zodiacs with the sun god in the center, as at Hammat Tiberias (4th cent. AD/CE), Sepphoris (5th-6th cents. AD/CE), and Beit Alpha (6th cent. AD/CE) in Israel.



Mosaic with zodiac and Helios
4th cent. AD/CE
synagogue, Hammat Tiberias
(Kalmin, 99)

³⁴¹ Taylor, 20.

³⁴² Smith, M., 248.

³⁴³ Morton, 248.

In consideration of all the facts presented in this present work and in its sources, it is logical to conclude that, like the solar superhuman Samson, Jesus is another rendition of the sun god turned into a Jewish “messiah.”

59. It was the political establishment that sought to historicize the Jesus figure for social control. In 325 A.D. in Rome, Emperor Constantine convened the Council of Nicea. It was during this meeting that the politically motivated Christian doctrines were established and thus began a long history of religious bloodshed and spiritual fraud. And for over the next 1,000 years, the Vatican maintained a political stranglehold on all of Europe, leading to such joyous periods as the Dark Ages, along with enlightening events such as the Crusades, and the Inquisition.

The influence of the Roman authorities in the creation of Christianity is vast, including not only during centuries subsequent to the composition of the canonical gospels, but also within the New Testament texts themselves. As just a couple of examples, at Matthew 22:21, Jesus is made to say: “Render therefore unto Caesar the things which are Caesar's,” in response to a question about tribute money—a very convenient reply for the Empire. Moreover, in the Pauline epistles, the writer continually exhorts slaves to obey their masters in everything—again, very convenient for the wealthy slave owners, whose possession are obviously under no threat from Christianity. Moreover, the author of the First Epistle of Peter (2:17) exhorts his followers to “Honor the emperor.” (RSV)

In the words of John Allegro referring to the transition into what we know as Christianity today:

When, in the early fourth century, the so-called Great Church attained its goal, its internal enemies lay torn and bleeding, or scattered into the heretical wilderness. Their books were burned, their doctrines forsworn, and often intentionally perverted. Its mythology was misinterpreted and mocked, but a single figure was wrested from its rich store of imagery and made paramount, even historical. The Joshua/Jesus Cycle of stories was pruned of some of the more improbable narratives, given an unrealistic pro-Roman slant, and combined with genuine Essene moral teachings suited more to the sheltered life of a closely knit desert commune than the rough-and-tumble of secular living...³⁴⁴

Again, for more information on who actually created Christianity, see the works of Acharya S/D.M. Murdock.

60. Christianity, along with all other related theologies, is an historical fraud. These religions now serve to detach the species from the natural world and likewise each other. They support blind submission to authority. They reduce human responsibility to the effect that “God” controls everything, and in turn awful crimes can be justified in the name of a Divine Pursuit. And most critically, it empowers the political establishment, who have been using the myth to manipulate and control societies. The religious myth is the most powerful device ever created, and serves as the psychological soil upon which other myths can flourish.

This conclusion has been demonstrated throughout this Sourcebook, as well as in various texts cited here and in other writings showing the cost to the human and natural worlds because of religious fanaticism and supremacism, such as Helen Ellerbe’s *The Dark Side of Christian History*; James Haught’s *Holy Horrors*; and Barbara Walker’s *Man Made God*.

³⁴⁴ Allegro, 192.

While the conclusion here can be considered an opinion, it doesn't take much reflection to see how the Abrahamic religions—Christianity, Islam and Judaism—and others have been used for political purposes since the very beginning. There is a reason why we hear politicians use the phrase “God Bless America” or the like in other countries even today—it is usually a ploy for manipulation. During the Iraq war of 2003, there were numerous statements about God made by George W. Bush and even the media. We have also learned that the rifles used by American troops had notations for biblical scriptures in their scopes.³⁴⁵ The ploy was, in part, the idea of a religious war, between Christians and Muslims, rallying both sides to the conflict in the name of competing ideologies. Likewise, psychology has shown that, in certain cases, belief in a larger “controlling power” can create numerous forms of neurosis, both limiting a sense of responsibility and promoting evangelism and prophetic delusions that breed fanaticism....

³⁴⁵ “U.S. Military Weapons Inscribed With Secret 'Jesus' Bible Codes,” abcnews.go.com/Blotter/us-military-weapons-inscribed-secret-jesus-bible-codes/story?id=9575794

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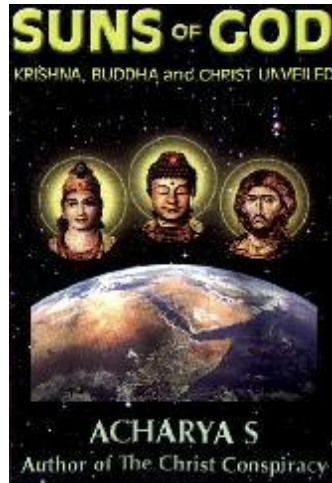
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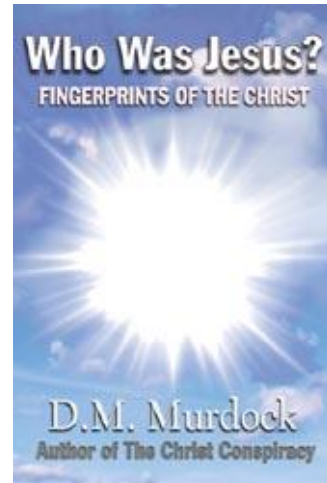
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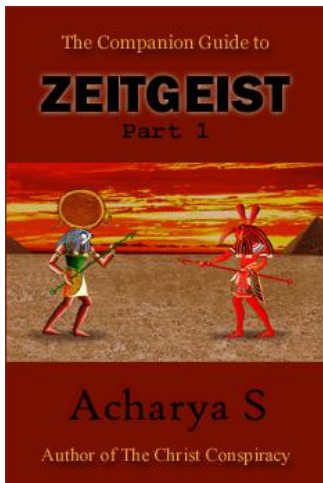
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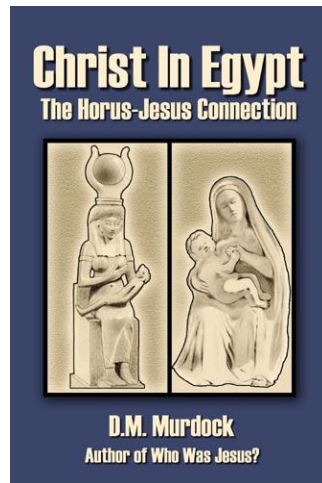
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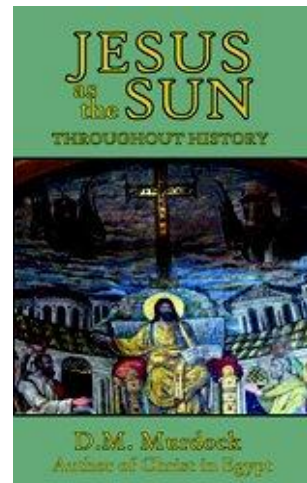
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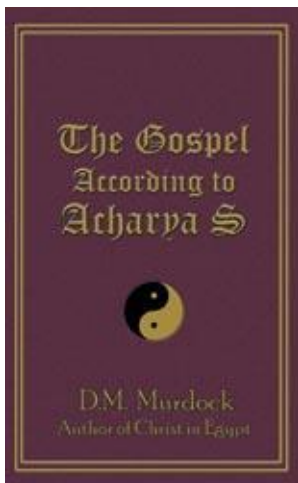
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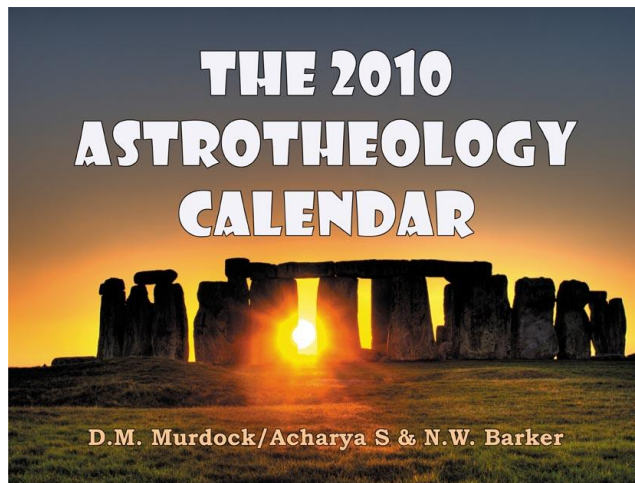
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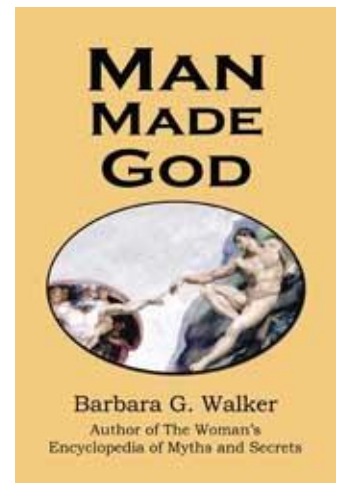
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