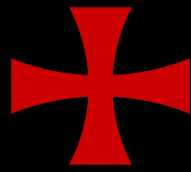


*JESUS WAS A USURPER +  
JOHN THE BAPTIST WAS THE*

**TRUE CHRIST**





EARTH IS A LOOSH FACTORY  
REMOTE VIEWING PROJECT ON THE MATRIX

ESCAPE THE REINCARNATION-TRAP  
MOKSHA FROM EARTH. THE AFTERLIFE MATRIX

GNOSTIC OVERLORDS KEEP US DUMB  
ARCHONS. OTHERWORLDLY RULERS

SOULLESS AND HIVEMINDED  
ORGANIC PORTALS. OCCULT REASON FOR PSYCHOPATHY

DISCLOSURE ABOUT A SUPERHERO  
TEMPLARS AND MANDAEANS ON JESUS





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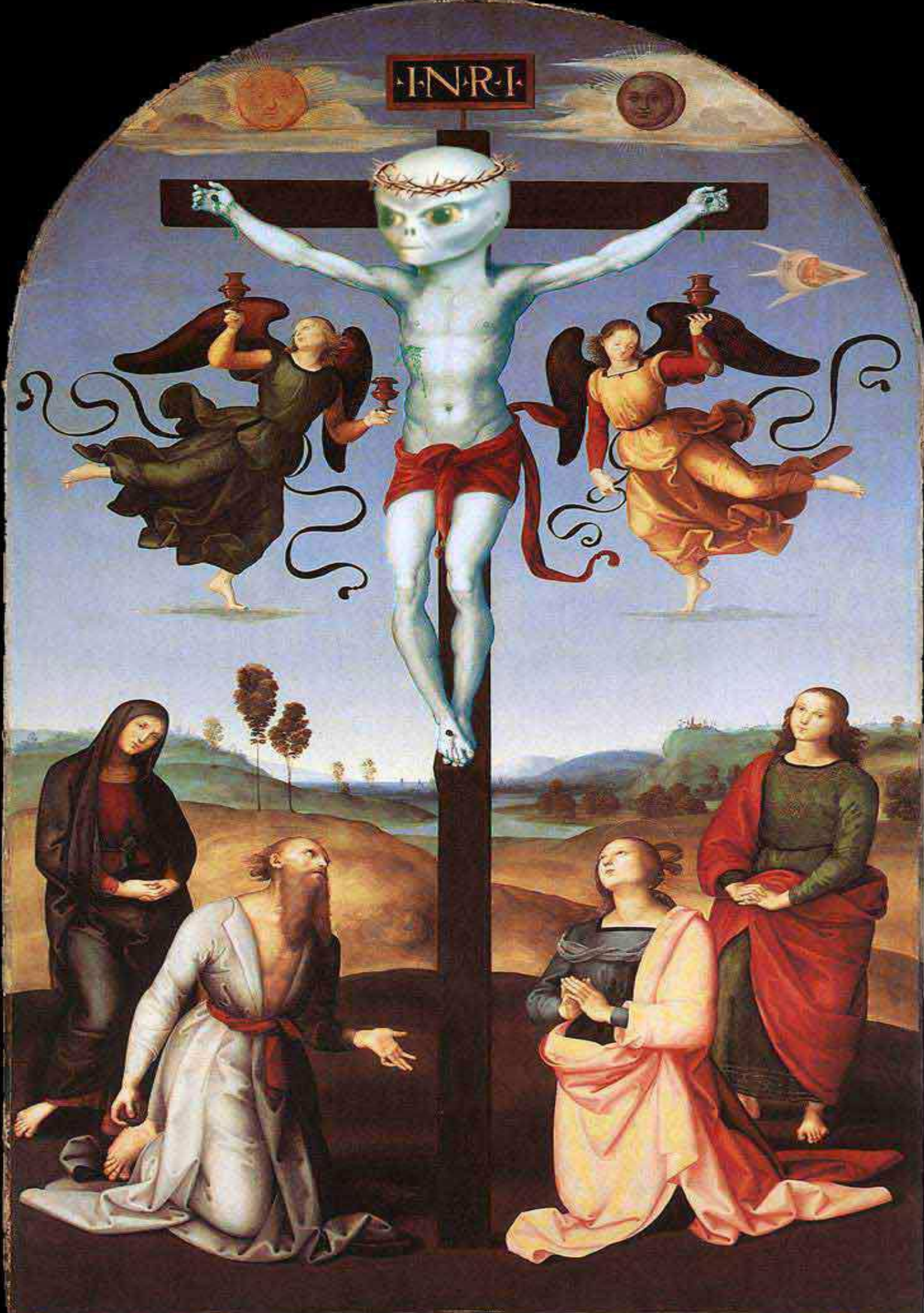






# THESES

- \* FOR GNOSTICS THE MATERIAL WORLD IS A CREATION OF AN EVIL DEMIURGE.
- \* THAT IS WHY THE PHYSICAL BODY IS SEEN AS A PRISON FOR THE SOUL.
- \* OUR SOUL GOT CAUGHT IN AN ANGEL-TRAP, SPLIT UP, AND DISPERSED OVER DIMENSIONS AND PLANETS.
- \* THUS GOD SENT HIS OWN SPIRIT AS SAVIOR - THE **CHRIST-LOGOS**.
- \* HE IS THE GOOD SHEPERD AND THE PARACLETE, OUR ONE TRUE ADVOCATE.
- \* THROUGH HIM MAN FINDS HIS WAY OUT OF THIS DEMIURGIC MAZE.
- \* THE **CHRIST-LOGOS** GUIDES US HOME SAFELY.
- \* HE IS INVINCIBLE SPIRIT WHO CAN'T BE CRUCIFIED.



INRI

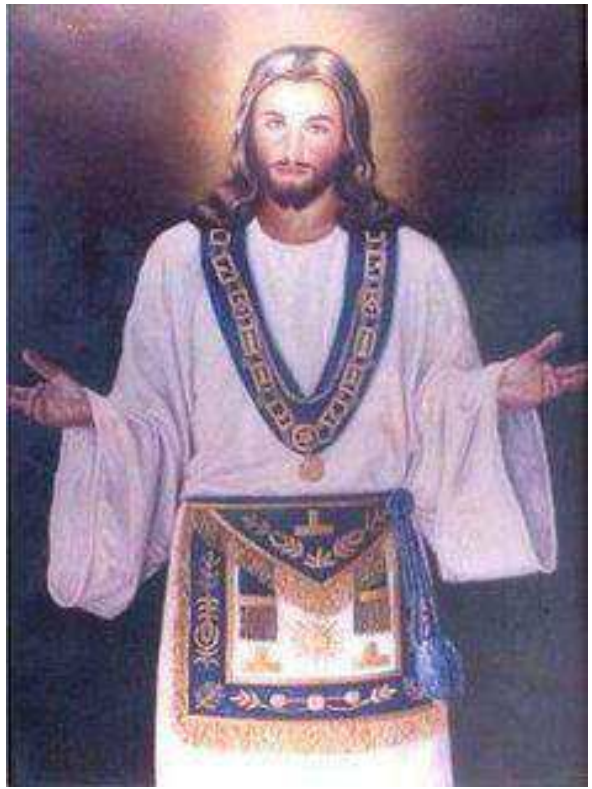
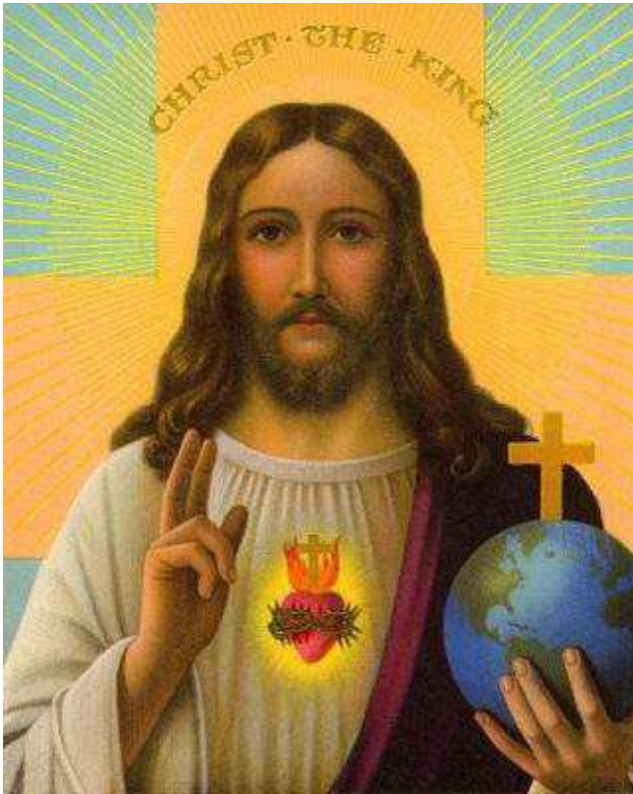






**I see a perversion:**  
A heavily traumatized heart – incapable of love!





**I see a perversion:**

I see a masonic handsign that the Logos-Imposter is flashing. The use of two fingers is no 'peace' sign at all, but is representing the allegiance to Baphomet and his intended New World Slave-Planet. This is a fight against the essence of the soul – the CHRIST-LOGOS.

[OCCULT SYMBOLISM HIDDEN IN PLAIN SIGHT](#)

## Satanic Origin of the Heart Symbol

- The Sacred Heart is Masonic and Satanic -



Sacred Heart Occult Symbol



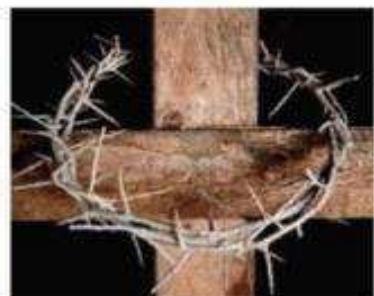
Masonic Cross and Crown



Masonic Cross and Crown



Aztec/Mayan Human Sacrifice



Masonic-Christian Cross and Crown of Thorns

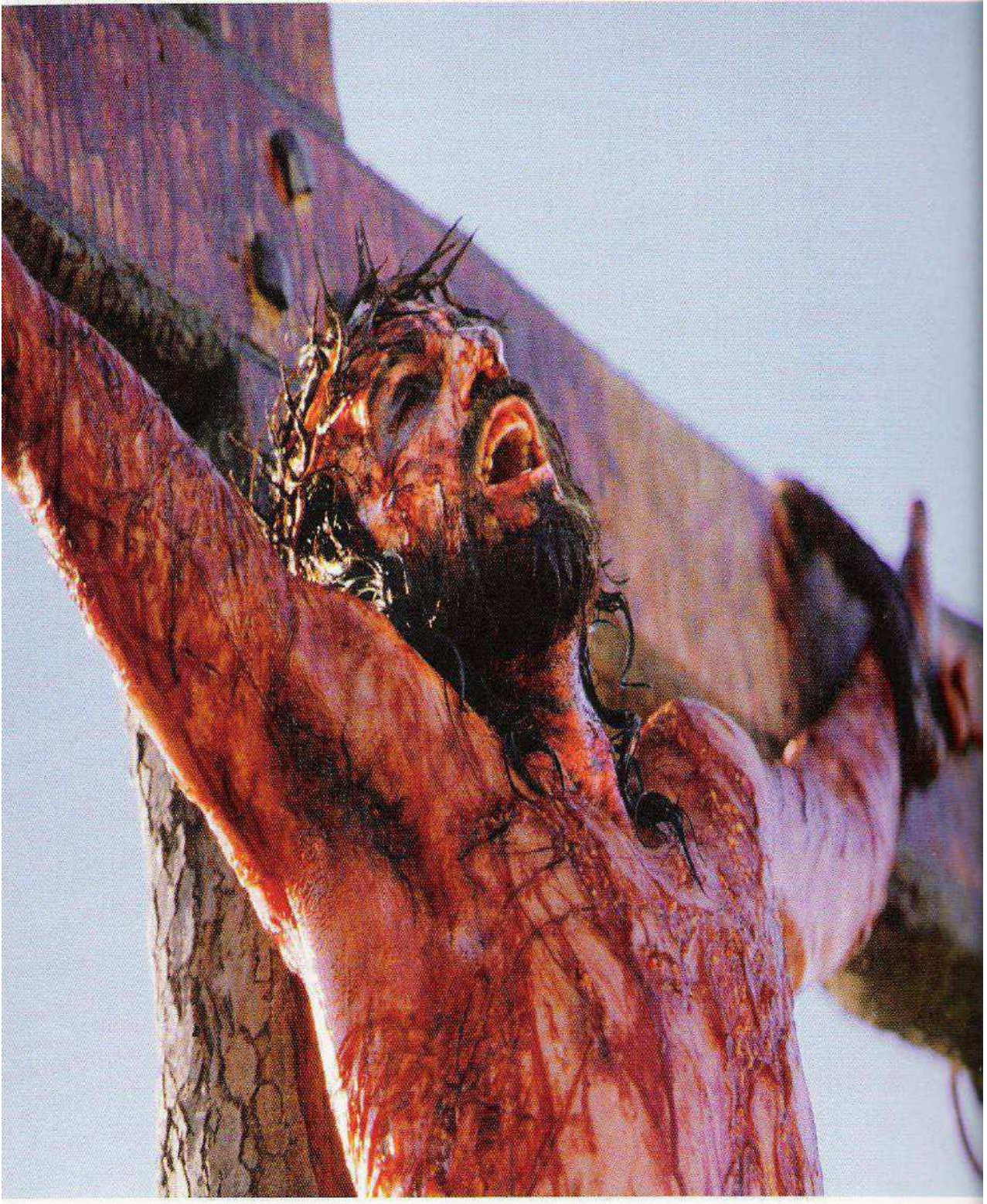




**I see a perversion:**

An unbiblical phantom of Mary with a perforated heart.  
That's how gigantic streams of prayers get restrained  
and neutralized for sinister purposes!





**I see a perversion:**

The CHRIST-LOGOS is invincible **spirit**, who cannot be crucified.

That is why the Archons had to chain up spirit  
inseparable with the **person** of Jesus.

Only this way the LOGOS could perish in agony.

The Archons have successfully perverted the good news into the opposite  
through the implementation of a corpse on a cross as a symbol of freedom!





**I see a perversion:**

A jewish freedom-fighter who has shamelessly  
usurped God and the CHRIST-LOGOS.

That is an act of megalomania and narcissism.  
And that's how souls get caught and stuck in the afterlife!

**ARE YOU THERE, DAD?**

**IT'S ME,  
YOU.**



JESUS  
*and*  
MAGIC

# ACCUSATIONS OF MAGIC<sup>1</sup>

## I. HEARING THE CHARGES

A brief glance over the polemical materials which circulated in response to the spread of early Christianity reveals a sinister figure that appears time and time again; Jesus the magician. Although both the opponents and followers of Jesus recognised his abilities as a miracle-worker, they strongly disagreed on the source behind his miraculous powers. While Christian discourse stated that Jesus' abilities resulted from his direct relationship with God, anti-Christian propaganda denied a divine source of Jesus' powers and accused him of performing magic. Initially the followers of Jesus responded by fervently emphasising the divine source of his miraculous powers and as Christianity flourished and became increasingly mainstream, the opportunity grew for the new dominant Christian group to distance their hero from these allegations of magic and the voices of those who opposed Jesus gradually died away. Since a charge of magic was a popular polemical device employed against enemies in the ancient world, these stories may simply have been malicious rumours constructed by the hostile opponents of Christianity. Nevertheless, the damage caused by these allegations was far from minor and inconsequential as they had penetrated deep into the tradition and even infiltrated the Gospel materials themselves, prompting many a Christian apologist, and Gospel writer, to engage directly with these rumours and address them as serious accusations rather than frivolous conjecture. Most charges of magic that are found within the various polemical works tend to present a vague argument which lacks a clear explanation of the behaviours or words within the reports of Jesus' life that were considered to bear magical connotations. Occasionally the charge is made a little more explicit and it is from these informative accounts that we can hope to construct an understanding of the elements of Jesus' behaviour that warranted these seemingly outlandish claims. Vague fragments of charges of magic can be recovered from various cultures which have come into contact with the Jesus tradition; for example, the Mandaean literature describes Jesus as a magician and identifies him with the Samaritans. Equally the Quran provides an account of Jesus' healings, raisings from the dead and his ability to make birds from clay and adds that 'those who disbelieved among them said: This is nothing but clear enchantment' (5.110).<sup>2</sup> The majority of allegations are found within the Jewish tradition and the Christian apocryphal and apologetic texts, but the strongest charges are ultimately those made within the Gospels themselves.

## II. CHARGES OF MAGIC IN THE JEWISH TRADITION

By the beginning of the second century AD, Jewish tradition had firmly woven an accusation of Jesus' magical activity into its anti-Christian polemic. The *Tract Sanhedrin*, the fourth tractate of the fourth set of six series which comprise the Mishnah (compiled in the second century AD) and later included in the Babylonian Talmud (compiled in the sixth century AD), contains an intriguing passage in which Jesus' hurried trial, as reported in the Christian Gospels, is extended to a period of forty days to allow people to step forward and defend him. As a

<sup>1</sup> <http://wasjesusamagician.blogspot.co.uk/p/accusations-of-magic.html>

<sup>2</sup> This story is similar to that found in *The Infancy Gospel of Thomas*, in which Jesus fashions twelve sparrows out of clay which fly away (*The Infancy Gospel of Thomas*, II).



defence fails to emerge, the passage states that Jesus was executed as a sorcerer:

‘On the eve of the Passover Yeshu [Jesus] was hanged. For forty days before the execution took place, a herald went forth and cried, ‘He is going forth to be stoned because he has practised sorcery and enticed Israel to apostasy.’  
(Sanhedrin 43a)

The Talmudic claim that Jesus performed his miracles using magic, along with reference to his illegitimate birth and a shameful death, may simply be Jewish-Christian polemic intended to damage Jesus’ reputation and therefore the historical accuracy of this story is questioned. However, the Talmud contains two further references to Jesus and the practice of magic. The first is contained within the concluding line of Sanhedrin 107b which reads:

‘The Teacher said: ‘Yeshu practiced sorcery and corrupted and misled Israel.’”

It is difficult to relate this sentence to the historical Jesus himself as the story in which this statement is situated is set in the century before Jesus lived and the name ‘Yeshu’ was particularly common at the time. Nevertheless, this final line suggests that the story came to be associated with rumours of Jesus’ exploits that were in general circulation. The second allegation of magic within the Talmud states that Jesus learned magic in Egypt and cut magical formulas into his skin:

‘Did not Ben Stada bring forth sorcery from Egypt by means of scratches on his flesh?’ (Shab. 104b)

Initially the source of this Egyptian influence appears to be the Matthean account of Jesus’ stay in Egypt (Mt. 2:13-23). However, since Egypt was traditionally associated with magic in the Jewish tradition then it is possible that this story arose independently of Matthew’s Gospel and was invented by Rabbis seeking to discredit Jesus by associating him with Egyptian magic. [<sup>3</sup>] Furthermore, scratching symbols on the flesh was not a particularly common practice within ancient magic, although mention of the magical use of tattoos does occur in later Christian magical texts. [<sup>4</sup>]

### III. CHARGES OF MAGIC IN CHRISTIAN APOLOGETIC AND APOCRYPHAL MATERIAL

Allegations of Jesus’ magical activities owe their survival in part to early Christian apologists who provide reference to the Jewish accusations that Jesus was a magician and thereby demonstrate that these charges were a common polemical tool in the ancient world. Tertullian and Justin Martyr are particularly vocal when discussing the charge in the second century;

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3 Egypt is mentioned several times in the Talmud in association with magic. For example, b. Qiddushin 49b states that of the ten measures of witchcraft that came to the world, nine were given to Egypt.

4 For example, the magical text entitled ‘Spell of summons, by the power of god’s tattoos (Rylands 103)’ reads: ‘in the name of the seven holy vowels which are tattooed on the chest of the father almighty’. A similar statement is found in London Oriental Manuscript 6794 (‘Spell to obtain a good singing voice’): ‘I adjure you in the name of the 7 letters that are tattooed on the chest of the father’ (Translations from Marvin W. Meyer and Richard Smith (eds.) *Ancient Christian Magic: Coptic Texts of Ritual Power* (Princeton: Princeton University Press, 1999) pp. 231, 280).

Tertullian explains that the Jews called Jesus a 'magus' [<sup>5</sup>] and Justin Martyr writes in his *Dialogue with Trypho* (c. 160 CE) that the Jewish witnesses to Jesus' miracles considered him to be a sorcerer:

'For they dared to call Him a magician (μάγος) and a deceiver (πλάνος) of the people.'<sup>6</sup>

Similarly, the fourth-century Christian writer Lactantius wrote in his *Divinae Institutiones* that the Jews accused Jesus of performing his miracles through magical means, although Lactantius unfortunately does not elaborate on the grounds for these accusations.<sup>7</sup> The fourth-century Christian apologist Arnobius helpfully provides an additional detail in his description of the Jewish allegations by stating that Jesus was accused of stealing the 'names of the angels of might' from the Egyptian temples. [<sup>8</sup>] The magical employment of names also appears in a story recounted in the *Toledoth Yeshu*, a medieval polemical report of the life of Jesus. In the *Toledoth*, Jesus learns the 'Ineffable Name of God' and the knowledge of this name allows its user to do whatever he wishes. Jesus writes the letters of the name on a piece of parchment which he inserts into an open cut on his leg and removes with a knife when returning home. When the people bring a leper to Jesus, he speaks the letters of the name over the man and the man is healed. When they bring a dead man to Jesus, he speaks the letters of the name over the corpse and the man returns to life. As a result of his miraculous powers, Jesus is worshipped as the Messiah and when he is eventually executed he pronounces the name over the tree upon which he is hung and the tree breaks. He is finally hung on a tree over which he does not, or is unable to, pronounce the name.

The New Testament apocryphal works compound these charges of magic by including stories which portray Jesus as engaging in typical magical behaviour. For example, the *Infancy Gospel of Thomas* depicts Jesus as a child performing a variety of magical feats; he models sparrows out of clay which fly away (2:2, 4) and even uses his power for destructive ends, such as killing his fellow children (3:3; 4:1) and blinding whoever opposes him (5:1). This destructive use of Jesus' power is feared to the extent that 'no one dared to anger him, lest he curse him, and he should be crippled' (8:2) and Joseph urges to his mother 'do not let him go outside the door, because anyone who angers him dies' (14:3). Positive applications of Jesus' power are demonstrated in the healing of a young man and a teacher (10:2; 15:4), the raising of the dead (9:3; 17:1; 18:1), the curing of his brother James' snakebite (16:1), the filling of a broken jug with water for his mother (11:2) and the miraculous extending of a piece of wood in order to help his father make a bed (13:2). Accusations of magic made in the apocryphal materials often imitate and elaborate on those made by the Jewish people in the apologetic material discussed above. For example in the *pseudo-Clementine Recognitions* the scribes shout out: 'the signs and miracles which your Jesus wrought, he wrought not as a prophet, but as a magician.'<sup>9</sup> Similarly in the *Acts of Pilate* the Jewish people state that it is 'by using magic he does these things, and by having the demons on his side'<sup>10</sup> and they claim that Jesus is a sorcerer since

5 Tertullian, *Apol.* 21.17; 23.7, 12.

6 Justin Martyr, *Dialogue with Trypho* 69. 7.

7 Lactantius, *Divinae Institutiones* 4.15; 5.3.

8 Arnobius, *Against the Gentiles* 43. 1.

9 Clement, *Recognitions of Clement* I. 58.

10 *Acts of Pilate*, 1.1



he is able to send Pilate's wife a dream.[<sup>11</sup>] The narrative also has the chief priests echo the words of Mk. 3:22//Mt. 12:24//Lk. 11:15 with a more explicit charge of magic:

'They say unto him: He is a sorcerer, and by Beelzebub the prince of the devils he casteth out devils, and they are all subject unto him.'<sup>12</sup>

#### IV. THE CHARGE OF MAGIC MADE BY CELSUS

One of the most detailed allegations of magic is the charge made by Celsus, a pagan philosopher writing in the late second century. Although we do not have Celsus' original text, the philosopher and theologian Origen set out to refute many of the central tenets of Celsus' *True Doctrine* in his apologetic work *Contra Celsum* and since he generously quotes from Celsus' text it is possible to reconstruct his argument from Origen's citations alone. A fervent critic of Christianity, Celsus did not doubt that Jesus was a miracle-worker but he attempted to reinterpret his life as that of a magician, referring to him as a γόης (1.71) and claiming that Christians used invocations and the names of demons to achieve their miracles (1.6). Celsus also echoes the allegations made by the Talmud regarding Jesus' early infancy in Egypt, suggesting that Jesus stayed there until his early adulthood and it was during his stay in Egypt that he acquired his magical powers:

'After she [Mary] had been driven out by her husband and while she was wandering about in a disgraceful way she secretly gave birth to Jesus... because he was poor he [Jesus] hired himself out as a workman in Egypt, and there tried his hand at certain magical powers on which the Egyptians pride themselves; he returned full of conceit because of these powers, and on account of them gave himself the title of God.'<sup>13</sup>

When addressing Celsus' comparison between Jesus and the Egyptian magicians, Origen quotes at length from Celsus' fantastical description of the illusionary tricks and bizarre magical methods employed by these magicians:

“who for a few obols make known their secret lore in the middle of the market place and drive out demons and blow away diseases and invoke the souls of heroes, displaying expensive banquets and dining-tables and cakes and dishes which are non-existent, and who make things move as though they were alive although they are not really so, but only appear as such in the imagination.’ And he says: ‘since these men do these wonders, ought we to think them sons of God? Or ought we to say that they are the practices of wicked men possessed by an evil demon?’<sup>14</sup>

The concluding lines of this quotation from Celsus raise a question that is of central importance to our present study; if other magicians were actively engaging in activities similar to those attributed to Jesus in the Gospels, then how are we to separate the miracles of Jesus from the wonders produced by these magicians?

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11 *Acts of Pilate*, 2.1

12 *Acts of Pilate*, 1.1

13 Origen, *Con. Cels.* 1.28.

14 Origen, *Con. Cels.* 1.68.

## V. A CHARGE OF MAGIC WITHIN THE GOSPELS: WAS JESUS EXECUTED AS A MAGICIAN?

There are two central allegations of magic made against Jesus by his opponents within the Gospels. The first is the Pharisees' claim that Jesus is in possession of a demonic spirit through which he performs his miracles (Mk. 3:22//Mt. 12:24//Lk. 11:15) and the second is Herod's suggestion that Jesus possesses the soul of John the Baptist (Mt. 14:2//Mk. 6:14-29). Each of these charges require a thorough explanation of the belief-systems and popular superstitions that were characteristic of the ancient world-view in order for us to fully appreciate the weight that these charges would have carried for the early reader and therefore an examination of the allegations made within each of these passages will be postponed until later. However some scholars have proposed that a third charge of magic can be discerned in the terminology used in the trial narratives of the Gospel of John and the Gospel of Matthew and therefore we must consider whether an allegation of magic is present in the Gospel accounts of Jesus' trial. All four Gospel authors agree that Jesus was brought before Pilate on the indictment that he had blasphemed against God and professed to be the Messiah. Although a formal charge of magic is not explicitly made in the trial accounts of the Gospels, some scholars suggest that allegations of magical practice may have influenced the trial proceedings or that the terminology used by the Gospel writers reveals that an official charge of magic is present within the text. For example, Morton Smith proposes that when the Jewish people accuse Jesus of being a *κακοποιός* ('evildoer', Jn. 18:30) this term is generally understood as referring to someone who is illegally involved in magical activity. Smith supports this theory by indicating that 'the Roman law codes tell us that ['a doer of evil'] was the vulgar term for a magician' and quoting from *Codex Justinianus* IX. 18. 7 which mentions 'Chaldeans and magicians (*magi*) and the rest whom common people call 'men who are doing evil' (*malefici*).'<sup>[15]</sup> Smith also suggests that the word could refer to someone who encouraged the worship of false gods, a practice that would naturally incur a charge of magic. By translating the Greek term *κακοποιός* into its Latin equivalent 'malefactor', some scholars indicate that this latter term is clearly a technical expression for a magician.

A second potential charge of magic is founded upon the use of the term *πλάνος* in Matthew 27:62. The word is typically translated as 'deceiver' or 'impostor' and it is often used to refer to evil spirits; for example, the demon Beliar is identified as a 'deceiver' in the *Testaments of the Twelve Patriarchs*<sup>16</sup> and the term is even applied to Satan himself in Revelation 12:9. The presence of *πλάνος* in Mt. 27:62 with specific reference to Jesus has led certain commentators, to suggest that the term *πλα,νοj* is to be interpreted here as 'magician'. I would suggest that deception and magic were very closely related concepts in the ancient world and this accounts for Celsus' association between the practice of magic and the performance of illusions when describing the activities of the Egyptian magicians who conjure up banquets which are 'non-existent' and make things appear alive 'although they are not really so, but only appear as such in the imagination.'<sup>[17]</sup> In addition, the correlation between magic and deception is made explicit in the *Acts of Peter* by those who accuse Paul of being a 'sorcerer' and 'a deceiver'<sup>18</sup> and

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<sup>15</sup> Smith, *Jesus the Magician*, p. 33. Smith reiterates this point on p. 41: "Doer of evil,' as the Roman law codes say, was common parlance for 'magician.'"

<sup>16</sup> *Testament of Benjamin*, 6:1.

<sup>17</sup> Origen, *Con. Cels.* 1.68.

<sup>18</sup> *Acts of Peter* IV. cf also 'Simon has used magic and caused a delusion' (XVII).



Justin Martyr in his *Dialogue with Trypho* states that the Jewish people called Jesus 'a magician (μάγος) and a deceiver (πλάνος) of the people'.<sup>19</sup> Regardless of whether the word 'magician' or any equivalent euphemism is used by the Gospel authors in the charges brought against Jesus at his trial, the very nature of the trial narratives within the Gospels indicates that the participants were fearful of Jesus' magical potential. Perhaps the fears and superstitions regarding magic and supernatural powers that were held by both the Jews and Romans explains their united condemnation of Jesus and accounts for why the trial was such a hurried affair. The Mishnah specifies that trials at night are illegal and cannot take place before a festival (Sanhedrin 4:1), therefore, if these laws were effective at the time of Jesus' trial, to hold proceedings at night and on eve of the Passover (Mk. 14:1-2, 12; Jn. 18:28) would have been strictly forbidden under Jewish law. Furthermore, the chosen method of execution does not correlate with a charge of blasphemy. The Talmud specifies stoning as a punishment for practicing magic (Sanhedrin 67b), but the Johannine trial narrative states that the Jews sought to stone Jesus because he claimed that 'I and the Father are one' and was therefore guilty of blasphemy (Jn. 10:30-31). The association between stoning and the charge of blasphemy is reinforced by the subsequent statement: 'it is not for a good work that we stone you but for blasphemy; because you being a man, make yourself God.' (Jn. 10:33). If a charge of blasphemy was made against Jesus, then why was this usual method of execution rejected in favour of crucifixion? Perhaps a verdict of crucifixion may have been passed as an emergency measure based on a fear of magic, certainly the seemingly pervasive fear of Jesus' supernatural power that is present in the trial narratives of the Gospels suggests that charges of magic were rife within Jesus' lifetime and they may even have contributed to his eventual execution. Furthermore, while the allegations of magic made by certain individuals, such as Celsus for example, could be dismissed as malicious anti-Christian propaganda, these accusations of magic are recorded by the Gospel writers themselves who are actively seeking to further the Christian message. Since it is unlikely that the evangelists would willingly invent a charge of magic, we may assume that they were fully aware that their early readers would be familiar with these allegations, hence their unavoidable inclusion in the Gospel narratives. The fact that certain allegations of magical practices remain in the Gospel materials as an 'unavoidable inclusion' not only indicates the extensive nature of these rumours but also raises the possibility that these allegations may have been based on authentic, first-hand observations made by those witnessing the behaviour of the historical Jesus. Therefore, having considered the various allegations of magic made against Jesus which derive largely from the materials produced by the opponents of Christianity, we will now turn to examine the Gospel narratives themselves to discern whether they contain evidence of magical techniques employed by Jesus that have survived the editorial process, perhaps due to the early reader's familiarity with Jesus' use of these techniques. To ensure that we are correctly identifying behaviour within the Gospels that would have carried connotations of magical practices for a first-century audience, we will return to the three main characteristics of ancient magic that have been established earlier in this chapter and use these as a 'magical yard-stick' against which we can compare the Gospel materials with the typical behaviour of the magician in antiquity. To begin this process, we will address the first of our three major indicators of magical activity and compare the *behaviour* of the magician, namely his self-imposed secrecy, against the suspiciously secretive behaviour of Jesus within the Gospels.

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19 Justin Martyr, *Dialogue with Trypho* 69. 7.

# WAS JESUS POSSESSED? <sup>20</sup>

## I. POSSESSED OR POSSESSOR? EXPLORING THE RELATIONSHIP BETWEEN JESUS AND HIS SPIRITUAL δύναμις WITHIN THE GOSPELS

Morton Smith and Stevan Davies stand firmly at opposing ends of the theoretical and semantic spectrum with regards to their understanding of Jesus' relationship with the Holy Spirit. Stevan Davies proposes that Jesus was possessed *by* the Spirit and therefore he should be recognised as a 'spirit-possessed healer'. On the other hand, Morton Smith argues that Jesus was the dominant, controlling force in the relationship and consequently he had 'possession *of* the Spirit. Smith's theory is deeply unpalatable for Davies who outlines the disagreement as follows:

'It was not the relationship: "possession *of*," but the relationship: "possession *by*," the fundamental difference being whether the identity of Jesus of Nazareth was thought to be in control of a spirit entity, or whether the identity of Jesus of Nazareth was sometimes thought to have been replaced by a spirit entity. And that makes all the difference in the world.'<sup>21</sup>

By elevating the passivity of the individual undergoing a possession experience and emphasising the dominant role of the new persona, Davies' theory limits the degree of control that Jesus held in the subsequent application of his power and guards against the possibility that he was exerting control over a spirit through the use of magic. However, a brief analysis of the central characteristics of spirit-possession that are repeatedly cited in both ancient and modern studies into this phenomenon swiftly reveals that Davies' 'spirit-possessed healer' is a highly improbable epithet for the Jesus of the Gospels and that it is Smith's argument that is closer to the mark.

## II. SPIRIT-POSSESSION, THE DIVIDED SELF AND THE 'STRANGE SOUL'

T. K. Oesterreich comments in his substantial volume *Possession and Exorcism*, a study of possession in both Christian and non-Christian contexts, that the concept of possession loses its relevance as cultures begin to abandon their belief in spiritual beings.<sup>22</sup> Although the practice of divine possession is still advocated in our current religious clime by many Christian charismatic groups, a gradual disregard for the existence of spiritual bodies in our present-day culture clearly accounts for our generally dismissive attitude towards possession and our tendency to assign it to inferior or irrational forms of thinking. Thus we are inclined to associate spirit-possession with either the anthropological study of primitive ritual, or psychological disturbances belonging to the psychiatric school of mental illness, or we simply reduce it to the harmless and entertaining genre of the Hollywood shocker movie. Since the reality of demonic influences was widely recognised in antiquity, possession was much more

<sup>20</sup> <http://wasjesusamagician.blogspot.co.uk/p/was-jesus-possessed.html>

<sup>21</sup> Stevan L. Davies, *Jesus the Healer: Possession, Trance and the Origins of Christianity* (London: SCM Press, 1995) p. 91.

<sup>22</sup> T. K. Oesterreich, *Possession and Exorcism: Among Primitive Races in Antiquity, the Middle Ages and Modern Times* (New York: Causeway Books, 1974) p. 378.



commonplace amongst the ancients and cases were treated with genuine caution. It is within this cultural framework of spirit-possession that Stevan Davies suggests that we can understand the relationship between Jesus and the Holy Spirit.<sup>23</sup> Davies attempts to demonstrate that Jesus suffered from psychological episodes in which his original persona (Jesus of Nazareth) was subordinated or replaced by a new, temporary persona (the Spirit of God). During these possession episodes, Davies claims that Jesus was able to operate as a spirit-possessed healer. However, he 'should not be identified as himself but as another person, the spirit of God.'<sup>24</sup>

A deviation from or replacement of the natural personality of an individual is generally considered to be a major indication of spirit possession. A change in personality is generally considered to result from either the temporary loss of the practitioner's normal persona or 'soul', hence the anthropological term 'soul-loss', or the temporary possession of the practitioner by an external, supernatural power. It is most often the case that both changes occur simultaneously and the soul is replaced immediately by another. Oesterreich observes that in a state of typical possession, the normal and possessing personas cannot simultaneously exist alongside one another and so the original persona is replaced, the result of which is as follows:

'The subject...considers himself as the new person...and envisages his former being as quite strange, as if it were another's...the statement that possession is a state in which side by side with the first personality a second has made its way into the consciousness is also very inaccurate...it is the first personality which has been replaced by a second.'<sup>25</sup>

In accordance with this type of possession behaviour, Davies proposes that the observation of the people in Mk. 3:21 that 'he is beside himself' (ὅτι ἐξέστη) literally means that Jesus was 'absent from himself'.<sup>[26]</sup> This phrase, therefore, is evidence that Jesus was possessed by an external entity in this instance. To support this possession theory, Davies examines Jesus' reported behaviour in the Gospels and isolates passages in which he believes that Jesus is demonstrating typical traits of possession behaviour.

Studies of both demonical and divine possession have identified a set of common behavioural patterns that are associated with the individual undergoing a possession experience. The first indication of possession is a change to the *speech* of the possessed and it is not uncommon in both ancient and modern reports of possession to encounter reference to an alternative persona speaking in the first person through the patient or an alteration in speech patterns, pitch or timbre.<sup>[27]</sup> In light of this, Davies directs his readers to Mk. 13:11 ('for it is not you who speak, but the Holy Spirit') and suggests that this passage deals directly with alter-persona

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23 Stevan Davies indicates that in the spiritual environment of Jesus' time 'the modality of possession...was commonly accepted' and victims of demon possession and spirit-possessed prophets were an everyday encounter (Stevan Davies, *Jesus the Healer*, p. 59).

24 Stevan Davies, *Jesus the Healer*, p. 18.

25 T. K Oesterreich, *Possession: Demonical and other* (London: Kegan Paul, 1930) p. 39.

26 Davies, *Jesus the Healer*, p. 95.

27 Oesterreich writes: 'At the moment when the countenance alters, a more or less changed voice issues from the mouth of the person in the fit. The new intonation also corresponds to the character of the new individuality...in particular the top register of the voice is displaced: the feminine voice is transformed into a bass one, for in all the cases of possession which has hitherto been my lot to know the new individuality was a man' (Oesterreich, *Possession and Exorcism*, pp. 19-20).

spirit speech in which the words are not formulated by the individual himself but originate from the new, dominant persona that has acquired control of the speech of its host. [<sup>28</sup>]

A second archetypal indication of possession is an increase in motor movements, known as motor hyper-excitement. When the possessing spirit replaces the original persona of the host it often takes control of the motor movements of the individual, thus exhibiting observable behavioural and psychological irregularities. [<sup>29</sup>] Evidence of the physical symptoms of possession in Jesus' behaviour is proposed by Campbell Bonner, who suggests that in the account of the raising of Lazarus (Jn. 11:33) the statement ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν should be translated as 'the Spirit set him in frenzy and he threw himself into disorder.' [<sup>30</sup>] Bonner adds that the phrase in verse 38 ἐνεβριμώμενος ἐν ἑαυτῷ also seems to mean 'in suppressed (or inward) frenzy'.<sup>31</sup> I would suggest, however, that interpreting ἐμβριμάομαι as indicative of possession frenzy ignores the sense of anger and indignation that is associated with the term. For example, Arndt and Gingrich interpret ἐμβριμάομαι as 'to snort with anger' and propose that we should interpret the word as 'an expression of anger and displeasure'.<sup>32</sup> It appears that the presence of the term within this passage simply serves to indicate that Jesus was angry and does not signify that he was exhibiting motor hyper-excitement or any other physical manifestation of possession frenzy. If we are to recognise that the historical Jesus was subject to periods of spirit-possession and that he was exhibiting all the characteristic symptoms of a possessed individual, then we would expect to find evidence within the Gospels of an initial possession experience in which Jesus first encounters his possessing spirit. Stevan Davies suggests that the Gospel writers record this event and that it takes place at Jesus' baptism in the Jordan (Mt. 3:1-17//Mk. 1:9-11//Lk. 3:21-22//Jn. 1:32-34).

### III. THE BAPTISM AS THE MOMENT OF SPIRIT-POSSESSION

The bizarre imagery of the descent of a dove and a voice coming from the heavens that are used by the Gospel authors when describing Jesus' baptism in the Jordan (Mk. 1:9-11//Mt. 3:1-17//Lk. 3:21-22//Jn. 1:32-34 [<sup>33</sup>]) are found nowhere else in the Gospels and they are generally considered to be a poetic vehicle through which the Gospel authors present a messianic moment, make revelations regarding Jesus' divine identity and highlight his relationship with God. Stevan Davies claims that since the baptismal accounts provided by the Gospel authors meet John Meier's criterion of multiple attestation (the story appears in Matthew, Mark, Luke

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28 Davies, *Jesus the Healer*, p. 29, cf. p. 46.

29 Typical possession 'is nevertheless distinguished from ordinary somnambulistic states by its intense motor and emotional excitement' (Oesterreich, *Possession*, p. 39). 'Muscle rigidity and loss of control of gross motor movements' are mentioned by Davies (Davies, *Jesus the Healer*, p. 33).

30 Campbell Bonner, 'Traces of Thaumaturgic Techniques in the Miracles', *HTR* 20. 3 (1927) p. 176.

31 Bonner, 'Traces of Thaumaturgic Techniques in the Miracles', p. 176.

32 William Arndt and F.W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1957) p. 254.

33 Although the Johannine version of the baptism is recounted as a vision by John the Baptist, I am including it here as it retains the imagery of the descending dove.



and John), the criterion of embarrassment (the story is not compatible with the interests of early Christianity) and the criterion of dissimilarity (there is no mention of a descending Holy Spirit in other Jewish or early Christian sources), the baptism accounts can therefore be considered to be a historically reliable record of events.<sup>[34]</sup> Davies then suggests that the baptism accounts essentially describe Jesus' 'initial spirit-possession experience'.<sup>[35]</sup> This adoptionist *cum* possession theory proposes that Jesus was not possessed by the Spirit prior to his baptism and that he underwent a 'psychological transformation'<sup>[36]</sup> during which he was 'anointed' with the power to begin his messianic work.<sup>[37]</sup> To regard the baptism as the moment of the endowment of spiritual power is reminiscent of the first-century Gnostic doctrine of Cerinthianism and the second-century sect of the Ebionites, both of whom believed that Jesus did not have the Holy Spirit until his baptism and that it abandoned him at the crucifixion.

A number of difficulties arise when proposing that the historical Jesus was spirit-possessed and these will be addressed below. However, connotations of spirit-possession may account for the sensitive treatment of the baptismal account by each of the Gospel authors. The author of Matthew has previously explained that Jesus was conceived by the Holy Spirit (Mt. 1:18-20) and therefore he does not require the baptism story to explain the presence of the Holy Spirit in Jesus' ministry. Nevertheless, the baptismal account is preserved in Mt. 3:1-17. The author of Luke separates Jesus' baptism from the descent of the Spirit and the heavenly voice, preferring to introduce these later when Jesus is praying (Lk. 3:21-22). The author of John chooses to replicate the baptismal story, but he is clearly embarrassed by it since he turns it into a vision by John the Baptist (Jn. 1:32). Various attempts have been made to account for the appearance of the Spirit as a dove (ὡς περιστερά) in all four Gospels. One particularly persuasive explanation is that the Gospel authors are conforming the physical embodiment of God's Spirit to the popular conception of spirits, or souls, as airy, bird-like entities. James Frazer observes that it was widely accepted in the ancient world that when a person died his soul would leave his body in bird shape and he adds that 'this conception has probably left traces in most languages, and it lingers as a metaphor in poetry.'<sup>[38]</sup> In concurrence with Frazer's comments, the depiction of the spirit or soul of the deceased as a bird is common in biblical, classical and modern literature. For example, James L. Allen Jr. writes in his study of the bird-soul motif in the writings of William Butler Yeats:

'Because of its ability to rise above the earth a bird is a fairly obvious and appropriate symbol for a disembodied soul. The identification of soul with bird is...both ancient and widespread, the naturalness of such an association no doubt underlying its universality.'<sup>[39]</sup>

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34 Davies, *Jesus the Healer*, p. 64.

35 Davies, *Jesus the Healer*, p. 148.

36 Davies, *Jesus the Healer*, p. 65.

37 Davies, *Jesus the Healer*, p. 148: 'If Jesus believed himself to be one who was anointed by God, it is anything but unlikely that the anointing in question was his initial possession experience.'

38 J. G. Frazer, *The Golden Bough: A Study in Magic and Religion*, Chapter III. 33-34.

39 James L. Allen, Jr., 'Yeats's Bird-Soul Symbolism', *TCL* 6. 3 (1960) p. 117.

There are various passages from classical literature in which the soul leaves the body in the form of a bird and one example of the early Christian use of this imagery is found in the *Martyrdom of Polycarp*, in which the saint's soul leaves his body in the form of a dove upon death.

'So at length the lawless men, seeing that his body could not be consumed by the fire, ordered an executioner to go up to him and stab him with a dagger. And when he had done this, there came forth [a dove and] a quantity of blood.' [40]

Although it is possible that the Gospel authors adopted the simple literary device of a bird-soul as a means by which to represent the physical embodiment of the Spirit, other scholars have suggested that *περιστερά*, is an error in translation and that the word relates to the manner in which the Spirit descends. Regardless of whether the Gospel authors intended *περιστερά*, to indicate a physical dove or simply the Spirit's mode of descent, a theory of spirit-possession would be greatly strengthened if the Gospel writers intended to portray this Spirit as entering 'into' Jesus following its descent, rather than simply resting 'upon' him. The connection between possession and the presence of a spirit *within* the individual is demonstrated in the Markan account of the Capernaum demoniac when the unclean spirit is said to be in (evn) the possessed man (Mk. 1:23). Certainly this in-dwelling nature of the Holy Spirit is suggested in the baptismal account provided in the Ebionite Gospel in which the dove comes down and enters *into* Jesus (*peristera/j katelqou,shj kai. eivselqou,shj eivj auvto,n*, Epiphanius, *Adv. Haer.* 30. 13). However, I would suggest that the terminology used by the Gospel authors cannot be used as a reliable indicator of spirit-possession since the terms 'upon' and 'in' are used interchangeably when depicting the reception of the Spirit in the Old Testament. For example, Isa. 42:1 reads 'I have put my Spirit upon him' whereas Ezek. 36:27 reads 'and I will put my Spirit within you'.

Since Jesus' wilderness experience follows directly from his baptism in all three Synoptic Gospels, it is clear that the evangelists intend the two events to be linked together. With this in mind, Stevan Davies suggests that Jesus' expulsion into the wilderness is the direct result of his prior gift of the Spirit at baptism and that the forceful nature of Jesus' departure is reminiscent of the impulsive behaviour associated with the possessed. Therefore Davies proposes that the Gospel authors are describing a 'spontaneous possession experience'. [41] The forcefulness of Jesus' expulsion is evident in the terminology used in the Markan account. While Matthew and Luke employ the much softer *avnh,cqh / h;geto* ('led', Mt. 4:1; Lk. 4:1), a forceful, violent, external influence upon Jesus is evident in Mk. 1:12, in which the Spirit forcefully 'drives out' (*ἐκβάλλει*) Jesus into the wilderness.[42]

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40 *The Martyrdom of Polycarp*, 16:1 (trans. J.B. Lightfoot). There is some disagreement concerning the mention of a dove here. For example, Eusebius does not mention the dove and many have thought that the text has been altered. Cf. also the martyrdom of St. Eulalia in Prudentius' *Peristephanon* in which it is reported that a white dove left her mouth upon death.

41 Davies, *Jesus the Healer*, p. 64.

42 The term *ἐκβάλλει* is typically used by the author of Mark in connection with the exorcism of demons, cf. Mk. 1:34, 39, 43; 3:15, 22; 4:13; 7:26; 9:18, 28.





**KNOWS JOHN IS CHRIST**



**BURNT BY THE JESUS-SS**



## OSIRIS, JESUS, AND MAGIC

[Fabr -Palaprat](#) possessed an important document. [This was the Levitikon](#)—a version of John’s Gospel with blatantly Gnostic implications—which he claimed to have found on a second-hand bookstall. In short: the "Levitikon" claims, that "Our Lord was an initiate of the Mysteries of Osiris". The writings of the Neo-Templar Order have a close resemblance to the "Sepher Toledoth Yeshu", a Jewish text from around 1100 BC, which talks about [Jesus as an initiate of the Kabbalah](#). Once again, this seems just a little too neat, but if the document is authentic, it throws some light on the real reasons for keeping much of the Gnostic knowledge secret. For the Levitikon, a version of St John’s Gospel that some date as far back as the eleventh century, tells a very different story from that found in the more familiar New Testament book of the same name. Fabr -Palaprat used the Levitikon as the basis for founding his Neo-Templar Johannite Church in Paris in 1828. The Levitikon, which had been translated from Latin into Greek, consists of two parts. The first contains the religious doctrines that are to be given to the initiate, including rituals concerning the nine grades of the Templar Order. It describes the Templars’ ‘Church of John’ and explains the fact that they called themselves ‘Johannites’ or ‘original Christians’. The second part is like the standard John’s Gospel except for some significant omissions. Chapters 20 and 21 are missing, the last two of the Gospel. It also eliminates all hint of the miraculous from the stories of the turning of the water into wine, the loaves and fishes, and the raising of Lazarus. And certain references to St Peter are edited out, including the story of Jesus saying ‘Upon this rock I will build my church’.



But if this is puzzling, the Levitikon also contains surprising, even shocking, material: [Jesus is presented as having been an initiate of the mysteries of Osiris](#), the major Egyptian god of his day. Osiris was the consort of his sister, the beautiful **goddess Isis** who governed love, healing and magic—among many other attributes. (Distasteful though such an incestuous relationship may seem to us today, it was part of the Pharaonic tradition, and would have seemed perfectly normal to any worshipper in ancient Egypt.) The Levitikon, besides making the extraordinary claim that Jesus was an Osiran initiate, also stated that he had passed this esoteric knowledge on [to his disciple, John ‘the Beloved’](#). It also claims that Paul and the other Apostles may have founded the Christian Church, but they did so without any knowledge of Jesus’ true teaching. The Johannite Christians claimed to have been heirs to the ‘secret teaching’ and true story of Jesus, whom they refer to as ‘Yeshu the Anointed’. For them, not only was

Jesus an initiate of Osiris, but he was merely a man, not the Son of God. Moreover, he was [the illegitimate son of Mary](#)—and there was no question of the miraculous Virgin birth. They attributed all such claims to an ingenious—if outrageous—cover story that the Gospel writers had invented to obscure Jesus' illegitimacy, and the fact that his mother had no idea of the identity of his father!

As early as the second century, less than two hundred years after the death of Christ, Celsus, a Greek philosopher, literally accused Jesus of "having worked for hire in Egypt on account of his poverty, and having experimented there with some magical powers, in which the Egyptians take great pride." Later Jewish writers expanded upon this theme, claiming that Jesus brought forth "witchcraft from Egypt by means of scratches upon his flesh" and that he "practiced magic and led Israel astray." According to *The Jewish Encyclopedia*, Jesus was often accused by the Talmudists of performing magic: It is the tendency of all these sources to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death. Magic may have been ascribed him over against the miracles recorded in the Gospel. The sojourn of Jesus in Egypt is an essential part of the story of his youth. According to the Gospels he was in that country in his early infancy, but Celsus says that he was in service there and learned magic. According to Celsus (in Origen, "Contra Celsum," i. 28) and to the Talmud (Shab. 104b), Jesus learned magic in Egypt and performed his miracles by means of it; the latter work, in addition, states that he cut the magic formulas into his skin. It does not mention, however, the nature of his magic performances (Tosef., Shab. xi. 4; Yer. Shab. 18d); but as it states that the disciples of Jesus healed the sick "in the name of Jesus Pandera" (Yer. Shab. 14d; Ab. Zarah 27b; Eccl. R. i. 8) it may be assumed that its author held the miracles of Jesus also to have been miraculous cures. Different in nature is the witchcraft attributed to Jesus in the "Toledot." When Jesus was expelled from the circle of scholars, he is said to have returned secretly from Galilee to Jerusalem, where he inserted a parchment containing the "declared name of God" ("Shem ha-Meforash"), which was guarded in the Temple, into his skin, carried it away, and then, taking it out of his skin, he performed his miracles by its means. This magic formula then had to be recovered from him, and Judah the Gardener (a personage of the "Toledot" corresponding to Judas Iscariot) offered to do it; he and Jesus then engaged in an aerial battle (borrowed from the legend of SIMON MAGUS), in which Judah remained victor and Jesus fled. The accusation of magic is frequently brought against Jesus. Jerome mentions it, quoting the Jews: "Magum vocant et Judaei Dominum meum" ("Ep. 1v., ad Ascellam," i. 196, ed. Vallarsi); Marcus, of the sect of the Valentinians, was, according to Jerome, a native of Egypt, and was accused of being, like Jesus, a magician (Hilgenfeld, "Ketzer-gesch." p. 870, Leipsic, 1884). Or: "... As Balaam the magician and, according to the derivation of his name, "destroyer of the people", was from both of these points of view a good prototype of Jesus, the latter was also called "Balaam" "...Jesus performed all his miracles by means of magic ..."

## TOLEDOTH YESHU

In the Toldoth Yeshua, *Yeshu ben Pandera* was a Jew who went to Egypt, became proficient in their magical arts, returned to Judea, went about healing many people and incurred the hostility of the religious upper echelon – **the Sanhedrin**. He was stoned to death at Lud [Al-Lud or Lydda] , and his body was "hanged on a tree" on the eve of Passover.

The Toldoth Yeshua begins with, John of the house of David, getting engaged to Miriam, originally from Bethlehem, the daughter of a neighboring widow. A certain Pandera also had desires for Miriam. On a Sabbath night he came to Miriam during her period, raped her, and Yeshu was conceived. Miriam thought Pandera was her husband-to-be and yielded to him after a struggle, greatly astonished at the behavior of her fiancé'. When the real fiancé, John, came she made her anger clear to him. He immediately suspected Pandera and told Rabbi Shimon Ben Shetah of the incident. Miriam became pregnant, and since John knew that the child was not his, but was unable to prove who was guilty he fled to Babylon. Yeshu later became a student of Rabbi Joshua Ben-Perachia, was taken to Egypt where he studied magic. He later returned to Israel and The story continues with the adult Yeshu stealing the "Shem ha-Mephorash", or the name of God "which must not be pronounced", from the Temple's Holiest of Holies, and utilizing it to perform miracles. Yeshu is imprisoned, escapes and flees to Antioch and Egypt to learn more witchcraft. He later returns to Jerusalem, to steal the secret name of God which he had lost. Judas of Kerioth informed the leaders of Jerusalem of this and said that he would kneel down before this Yeshu so that they could distinguish him from his disciples, who were dressed in the same colors of clothing. Yeshu was taken captive and sentenced to be hanged on the Friday before Passover. After being buried, a gardener took his body and hid it in a ditch in his Cabbage patch. His disciples failed to find the body in the tomb they told [Queen Helen](#) that he had risen from the dead, and so she wished to put to death all the Sages of Israel. Rabbi Tanhuma Bar Abba - [possibly simile to [Barabbas](#)], however, found the body, which was then tied to a horse's tail and dragged to where the Queen was. Nevertheless, Yeshu's disciples spread the story of Jesus amongst the Gentiles. These disciples included 12 apostles who were said to be arduous persecutors of the Jews.

### Talmud and Rabbinical entries referring to Jesus

Besides the Tol'doth Yeshu, there are several other passages in various sections of the Talmud and other ancient writings that may contain portions of the Historical Jesus proto-type to whom the God-man legend has attached itself to in the current age.

Babylonia Sanhedrin 43a *"On the eve of Passover they hanged Yeshu (of Nazareth) and the herald went before him for forty days saying (Yeshu of Nazareth) is going forth to be stoned in that he hath practiced sorcery and beguiled and led astray Israel. Let everyone knowing aught in his defense come and plead for him. But they found naught in his defense and hanged him on the eve of Passover."* . Jesus was "hung/crucified" on the eve of Passover as per the Gospel of John.

II MOED, I Schaboath 104b: The *"whore son practiced Egyptian magic by cutting into his flesh". " this whore-born son of Pandera."*

In the Amoa, written in the late 3rd Century it records *"And do you suppose that for Yeshu there was any right of appeal;? He was a beguiler, and the Merciful One hath said: 'Thou shalt not spare neither shalt thou conceal him,' It is otherwise with Yeshu, for he was near to the civil authority."* - This passage could refer to Yeshu, as well as many other personalities appearing within various parts of the Talmud and related texts

*"...As Balaam the magician and, according to the derivation of his name, "destroyer of the people," was from both of these points of view a good prototype of Jesus, the latter was also called "Balaam."*

[Jewish Encyclopedia](#)



Mary was called Stada in the Talmud, that is, a prostitute, because, according to what was taught at Pumbedita, she left her husband and committed adultery. This is also recorded in the Jerusalem Talmud and by Maimonides.

In *Schabbath* the passage referred to says: "Rabbi Eliezer said to the Elders: 'Did not the son of Stada practice Egyptian magic by cutting it into his flesh?' They replied: 'He was a fool, and we do not pay attention to what fools do. The son of Stada, Pandira's son, etc.' " as above in *Sanhedrin*, 67a. This magic of the son of Stada is explained as follows in the book *Beth Jacobh*, fol. 127 a: "The Magi, before they left Egypt, took special care not to put their magic in writing lest other peoples might come to learn it. But he devised a new way by which he inscribed it on his skin, or made cuts in his skin and inserted it there and which, when the wounds healed up, did not show what they meant."

Buxtorf says (cf. *Lexicon. Jud. in verbo Jeschu*): "There is little doubt who this Ben Stada was, or who the Jews understood him to be. Although the Rabbis in their additions to the Talmud try to hide their malice and say that it is not Jesus Christ, their deceit is plainly evident, and many things prove that they wrote and understood all these things about him.

In the first place, they also call him the son of Pandira. Jesus the Nazarene is thus called in other passages(10) of the Talmud where express mention is made of *Jesus the son of Pandira*. St. John Damascene(11) also, in his *Genealogy of Christ*, mentions Panthera and the Son of Panthera.

"Secondly, this Stada is said to be Mary, and this Mary the mother of *Peloni* 'that certain one,' by which without doubt Jesus is meant. For in this way they were accustomed to cover up his name because they were afraid to mention it. If we had copies of the original manuscripts they would certainly prove this. And this also was the name of the mother of Jesus the Nazarene.

"Thirdly, he is called the Seducer of the People. The Gospels(12) testify that Jesus was called this by the Jews, and their writings to this day are proof that they still call him by this name. "Fourthly, he is called 'the one who was hanged,' which clearly refers to the crucifixion of Christ, especially since a reference to the time 'on the eve of the Passover' is added, which coincides with the time of the crucifixion of Jesus. In *Sanhedrin* (43a) they wrote as follows: "On the eve of the Passover they hanged Jesus'

"Fifthly, as to what the Jerusalem Talmud says about the two disciples of the Elders who were sent as witnesses to spy on him, and who were afterwards brought forward as witnesses against him: This refers to the two "false witnesses" of whom the Evangelists Matthew(14) and Luke(15) make mention.

"Sixthly, concerning what they say about the son of Stada that he practiced Egyptian magical arts by cutting into his flesh: the same accusation is made against Christ in their hostile book *Toldoth Jeschu*.

"Lastly, the time corresponds. For it is said that this son of Stada lived in the days of Paphus the son of Jehuda, who was a contemporary of Rabbi Akibah. Akibah, however, lived at the time of the Ascension of Christ, and for some time after. Mary is also said to have lived under the Second Temple. All this clearly proves that they secretly and blasphemously understand this son of Stada to be Jesus Christ the son of Mary.

### **Mandaean and Johanite References to Jesus**

*Mandaean Book of Adam*: Jesus was the son of a devil, a perverter of the true doctrine, who disseminated iniquity and perfidy over the whole world. The Mandaean Book of John which predates and was incorporated into the modern "Gospel of St. John" used by Templar and Johanite Masonry. Jesus was the disciple of the Devil, who fooled John the Baptist. The "liar" Jesus tricked John into baptizing him by use of a satanic ruse that seemed to come from heaven. "Yahya (John) baptized the liar in the Jordan", he baptized "the false prophet Yishu Meshiha (Jesus the Messiah), son of the devil Ruha Kadishta."

JESUS

AND

DARK LIGHT

VENUS

# WHY IS JESUS CALLED THE MORNING STAR?

## Isaiah 14:12

"How you have fallen from heaven, O **star of the morning**, son of the dawn! You have been cut down to the earth, You who have weakened the nations! (=Lucifer)

## 2 Peter 1:19

So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and **the morning star** arises in your hearts. (=Jesus)

## Revelation 22:16

"I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, **the bright morning star.**" (=Jesus)

## Revelation 2:28

„ ... and I will give him **the morning star.**“ (=Jesus)

## The Catholic "Exsultet"

May this flame be found still burning by **the Morning Star**: the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his peaceful light on humanity, and lives and reigns for ever and ever. Amen. (=Jesus)

If anything rises in the heart, it's the sun, not Venus. It doesn't make any sense mythologically. Only the sun is our cosmic source of light. So, why Venus?

To understand this, one needs occult knowledge, not biblical half-knowledge. Already the Romans called Venus the "lightbringer" - or "Lucifer". The greek Phōsphoros is "the bringer of dawn", or "the light bearer". In Mesopotamia Ishtar (Isais<sup>1</sup>) was already worshipped as morning and evening star. In the Isais/Nazi tradition the astral Venus is the gateway through which the "Ilu-ray" from the Taurus constellation comes to earth. The "Ilu-ray" is the light of the Black Sun (=Schwarze Sonne) - the influence of the darkest adversary forces of the universe. The innermost circle of the Knights Templar (=Christ Templars) and the Perfectii of the Cathars knew of Jesus' true nature and worshipped John as the true Christos.

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1 <https://thuletempel.org/wb/index.php?title=Isais>



# הֵלֵל *HELEL - THE FALLEN ANGEL*

## [2 Peter 1:19](#)

"So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts."

## [Job 38:7](#)

"When the morning stars sang together and all the sons of God shouted for joy?"

## [Revelation 22:16](#)

"I, Jesus, have sent my angel to testify to you these things for the churches I am the root and the descendant of David, the bright morning star."

## [Revelation 2:28](#)

"... and I will give him the morning star."

## [Isaiah 14:12](#)

"How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations!

The original Canaanite version of the Biblical passage Isaiah 14:12-14 reads

„How hast thou fallen from heaven, Helel's son Shaher! Thou didst say in thy heart, I will ascend to Heaven. Above the circumpolar stars I will raise my throne And I will dwell on the Mount of Council in the back of the North I will mount on the back of a cloud. I will be like unto Elyon.“ (Malcom Godwin: Angels - An Endangered Species. p.91)

This ancient epic was recorded seven centuries before Christ in a Canaanite scripture. Five centuries later a Hebrew scribe copied it almost verbatim. The translation of הֵלֵל (helel) as "Lucifer", as in the King James Version, has been abandoned in modern English translations of Isaiah 14:12. Present-day translations render הֵלֵל as "morning star", "Day Star", "shining one", or "shining star". Which all sounds more cute. The original meaning is a bit more sinister.

„**Helel** – in Canaanitish mythology, a fallen angel, son of Sahar or Sharer, a winged deity. Helel sought to usurp the throne of the chief god and, as punishment, was cast down into the abyss. Cf. The Lucifer legend. The 1st star to fall from heaven (Enoch I, 86:1) was Satan-Helel. This is an interpretation offered by Dr. Julian Morgenstern, „THE MYTHOLOGICAL BACKGROUND OF PSALM 82“. ... Helel was head or leader of the Nephilim“ (Gustav Davidson: [„DICTIONARY OF ANGELS“, p. 138](#))

"**Helel**: Son of the Canaanite Shaher who is often identified with Lucifer himself. But he is really the leader of the Nephelim, those gigantic offspring who were sired by the angels upon the daughters of Cain. These Nephelim were the builders of the Tower of Babel." (Malcom Godwin: Angels. An Endangered Species, p.116)

Thus - Helel, „The Shining One“, refers definitely to fallen angels! The reason for the expulsion of Helel ben Sahar, "Shining One (Day Star), son of Dawn," is explicitly stated in v. 13-14: Helel aspired to place himself above "the stars of 'El," to "sit enthroned in the Mount of Assembly (of the gods)," to "be like 'Elyon." Obviously, rebellion here is explicit. One god attempts to usurp the throne of another. But it is clear in v. 15-20 that the revolt fails, and the god is cast from heaven. The Vulgate renders Helel as LUCIFER, "the light-bringer, Venus." That the Venus-star should be indentified as the son of Sahar, "Dawn," would be expected in mythological thought. These ideas were associated not only with Canaanite tradition, but also with early Judaism and Christianity. The connection of the Morning Star with Helel ben Sahar is interesting, as the New Testament clearly connects the Morning Star with Jesus. **Is Jesus therefore a fallen angel?**



# THE ALCHEMY OF VENUS<sup>1</sup>

In the following I would like to share the point of view as it is passed down by the Order of O.d.g.D.i.O.d.T. It is about an alchemical respectively a cosmological interpretation of the life of Jesus of Nazareth in the conflicting relationship between God and the Devil. In my work I encountered several other sources that back up that portrayed point of view. For example the belief of Johann Wolfgang von Goethe in old age or the works of C.G. Jung.

Let's start with the **first** premise: Earth and the whole solar system are fallen spheres of creation and life. There exists a conflict between the forces of light (God) and the forces of darkness (Devil).

The **second** premise: If on a higher plane of existence a destiny is not acted out according to God's plan, the soul drops to a deeper level and has to prove itself there. The higher plane has to be seen as Venus, the lower as Earth.

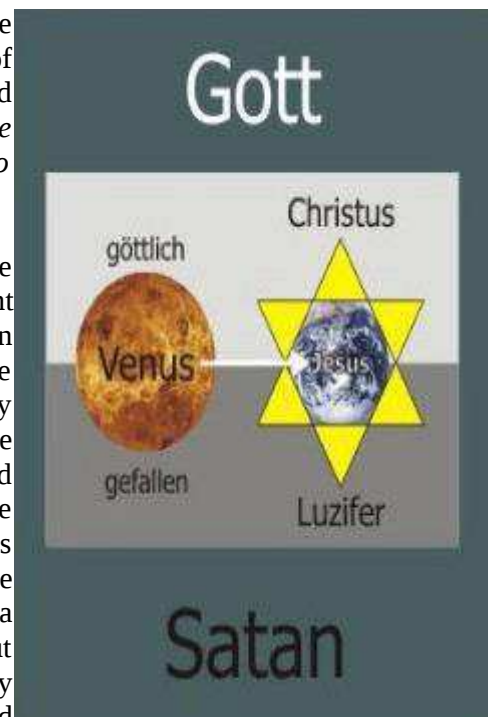
The **third** premise: On earth there live a number of „planetary“ incarnations respectively incarnations of higher planes of being. These incarnations can have different reasons: if they are divinely ordained and free of karma then their purpose lies in observation, jurisdiction and correction. If they are divinely ordained and conditioned by karma then it is about catharsis. (In addition there are non-divinely ordained incarnations possible, and those do happen, but we won't go further into that)

The **fourth** premise: Catharsis does happen by being presented a mirror. In the form of a projection of one's own shadow.

The **fifth** premise: **Jesus** is a planetary incarnation. His planet of origin is Venus. You can find several clues for it.

These five premises should be enough to find an understanding of the presented topic here. The illustration on the side shows Jesus of Nazareth on earth in a tense relation between good and evil, light and shadow. His light aspect is Christ. But his shadow is Lucifer. *(Please just note that for once. Don't cry out indignantly! Christ wouldn't do that neither. In this consideration by the way Lucifer is not Satan!)*

The flaw that God notices in Lucifer is pride. Thereby exists beside venusian love also vanity in the soul space of **Jesus**. Seen in this light the challenge would have been to overcome vainness. For this reason the soul of Jesus was sent to earth. In case he overcomes his pride he not only heals his soul but also recovers in addition further territory for God. In case this doesn't happen – and pride (=narcissism) can't be overcome, Satan gains territory. For example if someone who lined up for catharsis and fights the projection of his shadow on the outside instead of perceiving it within – or if the examinee defends his narcissistic self-perception angrily and aggressively. For catharsis the realization is quite essential as to what extent the outer world is a mirror for the inner one. Then work has to start not on the outside but within. And eventually the mirror image changes on its own. Every unjustified interference in the outside world changes the world negatively: it increases the power of Satan. And so does every sustained delusion.



*Side note: I am aware that every higher souls are complex-souls and that beside this connections there might apply others too who at first consideration may even contradict one another.*

1 [blog.erleuchtungspsychologie.de](http://blog.erleuchtungspsychologie.de)

# PLANET VENUS:

## GATEWAY OF THE BLACK SUN

### Venus<sup>1</sup>

Historically and astronomically, the term "Morning Star" has always been applied to the planet Venus. "Lucifer" literally means Lightbringer, Lightbearer, Bringer of Dawn, Shining One, or Morning Star. The word has no other meaning. Theosophy interprets all these allegorical Gnostic teachings as referring to "the lighting up of Manas" (Manas is the Sanskrit word for Mind). When we bear in mind that "The Secret Doctrine" teaches that the Lemurian Root Race was born under the influence of Venus and received its "light and life" from the Planetary Spirit of Venus, it all becomes clearer, since Lucifer has been an accepted synonym for Venus – the bright and morning star – since long before the days of Christian theology and millennia before Lucifer was first ignorantly equated with the devil.

In "The Secret Doctrine" we read that "Venus, or Lucifer (also Sukra and Usanas) the planet, is the Light-Bearer of our Earth, in both its physical and mystic sense." Venus is said to be the "spiritual prototype" of Earth and "the Guardian Spirit of the Earth and Men." It is "the most occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to the Earth is most prominent" and every change that takes place on Venus "is felt on, and reflected by, the Earth."

From „The Secret Doctrine“ by Helena Blavatsky „Venus. Lightbearer to Earth“:<sup>2</sup>

Venus is "the little sun in which the solar orb stores his lights." (S.D. Vol. II, 27)

"Light comes through Venus who receives a triple supply and gives one-third to the Earth. Therefore the two are called 'twin sisters.' The spirit of the Earth is subservient to Venus." (S.D. Vol. II, 33)

"Venus is the most occult, powerful and mysterious of all the planets. Its relation with the Earth is the most prominent. It presides over the natural generation of men. It is called the 'other sun.' It is the Earth's primary or spiritual prototype." (S.D. Vol. II, 33-35)

"Venus...is the light-bearer of our Earth, in both the physical and mystic sense." (S.D. Vol. II, 36)

One may now wonder what light it is that comes through Venus? **It is the light of the Black Sun!**

1 <https://blavatskytheosophy.com/lucifer-the-lightbringer/>

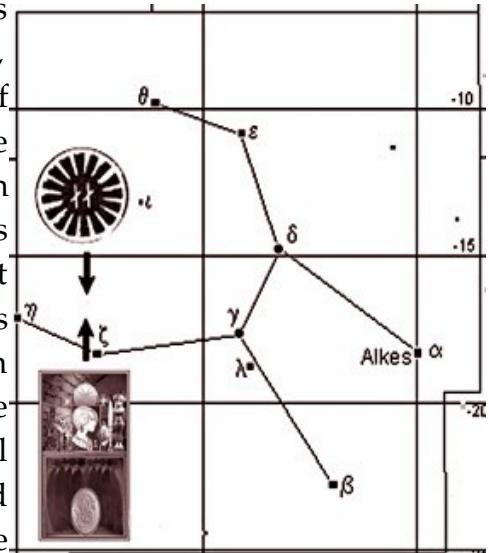
2 [http://logos\\_endless\\_summer.tripod.com/id33.html](http://logos_endless_summer.tripod.com/id33.html)



## The Black Sun (Schwarze Sonne/SS)

What exactly is the Black Sun? In the Isais-tradition of the Vrtil society it is a black hole in the Crater constellation. Others refer to it as a supermassive black hole at the galactic center. In any case the Black Sun is the ultimate destination of all evil Service-To-Self (STS) forces in the universe. The light it emanates is the Anti-Logos.

In the occult tradition of the Vrtil society the Black Sun is also known as *ILU-Sun*, *Invisible Sun*, *Dark Sun*, *Bab'Chomet*. The Black Sun is the source of radiation of the [false] divine light (Ilu) in this world. With the Babylonians it was called Bab'Chomet, which in english roughly means "gateway to the light beam". It is invisible to the earthly eye, just like the rays that emanate from it. Nevertheless, the Black Sun exists. It is located in the centre of the constellation "Crater", from where the „divine light“ is transmitted to earth via the planet Venus. According to the principle of vibrational affinity, it depends on the degree of light of mankind how much ILU-radiation is drawn to Earth from the source of the so called „divine light“.<sup>3</sup>



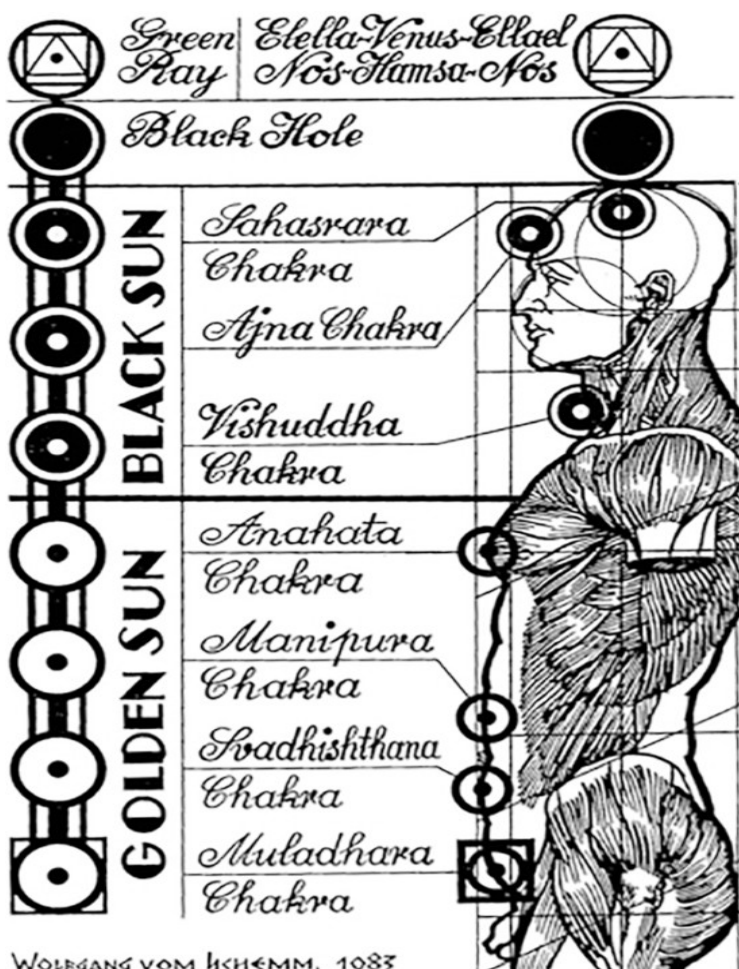
The myth of the Black Sun is closely connected with the cults around Isis / Ishtar / Venus. Especially in the Mediterranean cultures this cult, which was led under different names for the goddess, took a central position. According to the Isis-mysteries the following words come from the goddess herself: *"I, All Mother Nature, master of the elements, first-born child of time, Highest of the Deities, first of the Celestials, I, who alone unite in myself the form of all gods and goddesses, with a wave above the sky light vaults, the salutary airs of the sea and the underworld pitiful shadows; I, the only deity, who worships the whole world under so many forms, so different customs and many names. I, the firstborn of all people call me All Mother. I am called Minerva by the Athenians, Venus by the Cypriots, Diana by the Cretans and Ceres by the Eleusinians. Others call me Juno, others Bellona, others Hekate, others Rhamnusia. But they, who illuminate the rising sun with its first rays, the Ethiopians, also the Aryans, and the owners of the oldest wisdom, the Egyptians, who worship me with the most appropriate, most peculiar customs, give me my true name: Queen Isis."* The great earth goddess was worshipped by the so-called heathens as nature, as mother earth. She ("our planet") was already recognized in early times as the giver of all life and therefore had many names and figures.

Mythologically and esoterically, the Black Sun has determined the fate of mankind since the beginning of time. The Black Sun designates the center of our galaxy. It is its centre and emits intensive, creative radiation. It is actually not black, but rather of a deep purple colour. On the other hand, the Black Sun also refers to the [false] inner enlightenment of man. It has been depicted in many different, also Nordic, cultures. As contrast and supplement to the outer light of the sun.

<sup>3</sup> <https://www.thuletempel.org/wb/index.php?title=Ilum>

To insiders, initiates within the Third Reich, the abbreviation "SS" did not stand for "Schutzstaffel" but for "Schwarze Sonne" (Black Sun). The term may originate from the mystical "Central Sun" in Helena Blavatsky's Theosophy. This invisible or burnt out Sun (Karl Maria Wiligut's 'Santur') symbolizes an opposing force or pole. Emil Rüdiger, of Rudolf John Gorsleben's 'Edda-Gesellschaft' (Edda Society), claimed that a fight between the new and the old Suns was decided 330,000 years ago (Karl Maria Wiligut dates this 280,000 years ago), and that 'Santur' had been the source of power of the Hyperboreans. It was said to be located at the centre of our galaxy. It is the centre of a great spiral vortex of stars which draws in matter and energy and generates the aforementioned radiations near its periphery. Today, we call it a "[black hole](#)". The Black Sun is, in reality, a huge system or perhaps it could even be called a huge machine. We and our entire galaxy are all part of this machine whirling through space.<sup>4</sup>

The Black Sun is by no means black - not even violet (indigo), as it should be; no, it is green. The Black (magic) Sun is to be understood as the otherworldly source of the divine light (Ilu), whose power also determines the development of the ages; it is, so to speak, the "valve" that lets the divine streams of light radiate onto the earth - from the hereafter into this world. If one now understands the hereafter as a reversal of this



world, the Magic Sun must also be represented in this world on earth in the complementary colour to violet/indigo. If it comes to inversion, the hereafter takes shape in this world.<sup>5</sup>

The light of the Black Sun is the anti-logos of darkest adversary forces in the universe. The SS soldiers were the prototypes of a new race, which were directly inspired and controlled by the Logos of the Black Sun. You can see this in the drawings of Wolfgang vom Schemm<sup>6</sup>, which clearly show a Black Hole, Venus and the Green Ray on the head at the place of the crown chakra where normally the divine Paraclete would enter the aura and true enlightenment could take place.

4 <https://thirdreichoculthistory.blogspot.com/2011/08/himmler-ahnenerbe-and-wewelsburg.html>

5 <http://www.causa-nostra.com/Rueckblick/Geheimnis-der-Wewelsburg--r0801a02.htm>

6 <http://galleria.thule-italia.com/wolfgang-vom-schemm/>

### Black Sun / Venus / Moon / Abraxas Magic

In Abraxas magic and in the occult rites of the Vrili society, the morning star has the function of a mirror relay for the Black Sun. Via Venus the Black Sun (SS) radiates its pale light into our solar system. Lucifer is literally a dark light bringer. The astral Venus is in the magical tradition the gateway to the Black Sun (SS), of Isais or ISIS - the influence of the darkest adversary forces in the universe.

Moon-Venus constellations have always been especially important for Abraxas magic. The Abraxas Magic, which has an astromagic component, is also designed to use star constellations. Moon-Venus constellations are important for the use of the Magna Figura (=ritual object), as the tradition says. In connection with the Magna Figura one can reach the projection-path to the Black Sun in the Crater constellation.<sup>7</sup> From the distant epochs comes the special reference to the goddess of the planet Venus,

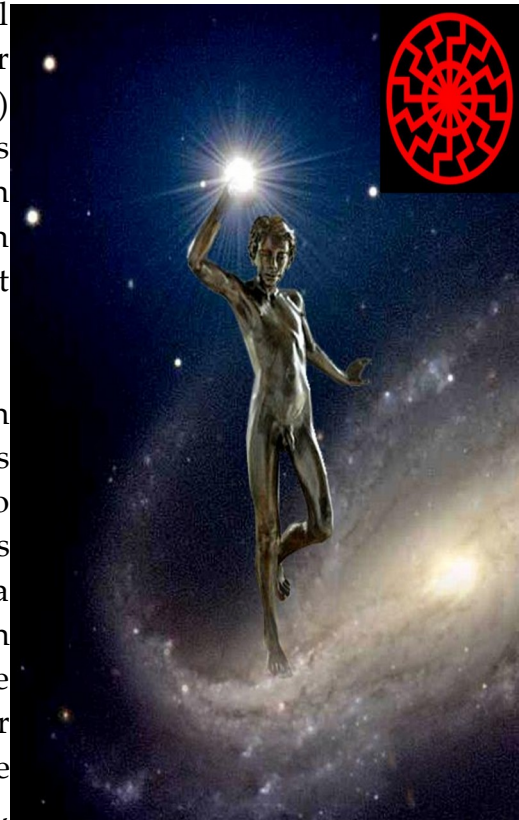
who already had a special role in ancient Mesopotamia, as then also in Europe in Aphrodite of the Greeks and Venus of the Romans. In ancient times the "cult of the stars" was in reality a real belief in gods, because the stars themselves were regarded as entrances to the worlds of the gods, respectively these entrances were assumed behind the planets. Thus Abraxas was a Baphometric sign for the Templars. Abraxas would also be associated with the constellation Crater, which according to ancient belief is the seat of God's power in the cosmos of this world, or the place in the cosmos where the [false] divine light (Ilu) penetrates from the hereafter into this world. The source is also called the Invisible (Black) Sun on the other side. In magic ritual the "Ilu-rays" takes its way from the hereafter to this world through a special "lock" called "Ilu". When the "Ilu-ray", the [false] „absolute divine light“, reaches Earth, the era of the cruel Bible God and of intolerant monotheism ends. The female deity takes over, embodied in the „Goddess of Love“ as Ishtar/Venus.

As Miguel Serrano poetically invokes the Black Sun:<sup>8</sup>

„Very early, when the Morning Star, Oyeihue {Venus}, calmly gives its message of light to you, extend your arms towards Her: I pronounce my oration to Lucifer: Oh, Luci-Bel, oh Morning Star Oyeihue. May your deep light fall upon me moist. Cover me in your petals of light like in the skies of autumn. Permit me to pass through your window towards the Black Sun that waits behind you. Oh, Black Sun! Absorb me in your light backwards, faster than the light of the Golden Sun and give me shelter in the nonexistence of the Green Ray ...“

<sup>7</sup> [http://www.causa-nostra.com/Einblick/Mond-Venus-Konstellation\\_e1202a04.htm](http://www.causa-nostra.com/Einblick/Mond-Venus-Konstellation_e1202a04.htm)

<sup>8</sup> [Serrano, Miguel – Manu: Por el Hombre Que Vendra](#)





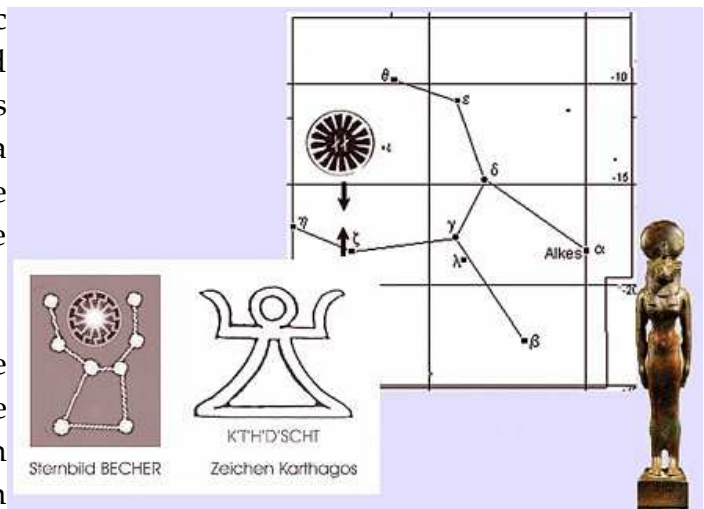
## „The Idea of the Age of the Goddess

Since very early times wise ones expect for the New Age the reign of "the Goddess", which means, as it were, a dominance of the female vibration.

... Thus also the belief that the magic sun Ilum - the "Black Sun" - is situated in the constellation Crater (cup) comes from the Isais-area. Wherever this idea appears in other places, it can easily be traced back to sources belonging to the Isais area.

From another side, however, the assumption comes that the constellation Crater with the Black Sun also offered the model for the sign

Carthago. That is quite possible, if we presuppose a stylization of the form. Either way, this does not lead much further in the matter itself.



So here we only have to look at the Isais alliance ideas of the coming age of the goddess on the one hand, and on the other hand to take all those myths coming from other sources to see which overall picture can finally rise. ..."<sup>4</sup>

## „The Magic of the Black Sun

In ancient writings, beginning with Babylonian and Assyrian, followed by the Gnostic period in the Isais alliance, through those of the Templars and the Lords of Black Stone to those of Ordo Bucintoro, there was talk of the magical sun, which stood invisibly in space. None of this was new, it had already inspired many reflections. But while in the All-German Society for Metaphysics more and more technical implementations of vibrational magic came to the fore of the efforts, in which the magical sun - the "Black Sun" - hardly played a direct role any more, the Isaisbund relied on the renewal of the idea of quasi starting at the highest point. ...

... Already the earliest known Isais federations had the ambition to reach the magic sun by emitting a strong vibration beam from the Isais shrine and thus to influence its valve function. Basically, this was nothing more than a highly developed magic technique in late antiquity, which was probably ahead of the Templar figure. This is how the Isaisbund around Leona and Erika estimated it. As a result, this community acting under cover seems to have concentrated on influencing the "valve of divine light", the black sun Ilum. If this could be done, everything else would be possible, that was the thinking. In more recent times, followers of this philosophy have pointed out that Germany has indeed been given, as if by divine providence, all the means to prevail in any confrontation, no matter how great the majority: The nuclear fission, the jet planes, the rockets, the computer technology, the electric submarines -

<sup>4</sup> <http://www.causa-nostra.com/Einblick/Die-Idee-vom-Zeitalter-der-Goettin--e0908a04.htm>

alone, the rulers knew nothing about how to use them properly. It seems as if the Wewelsburg rulers knew about the principles, but did not know how to apply them effectively. From there, where the Black Sun and its power seemed to have its center, the necessary and possible forces did not go out.“<sup>5</sup>

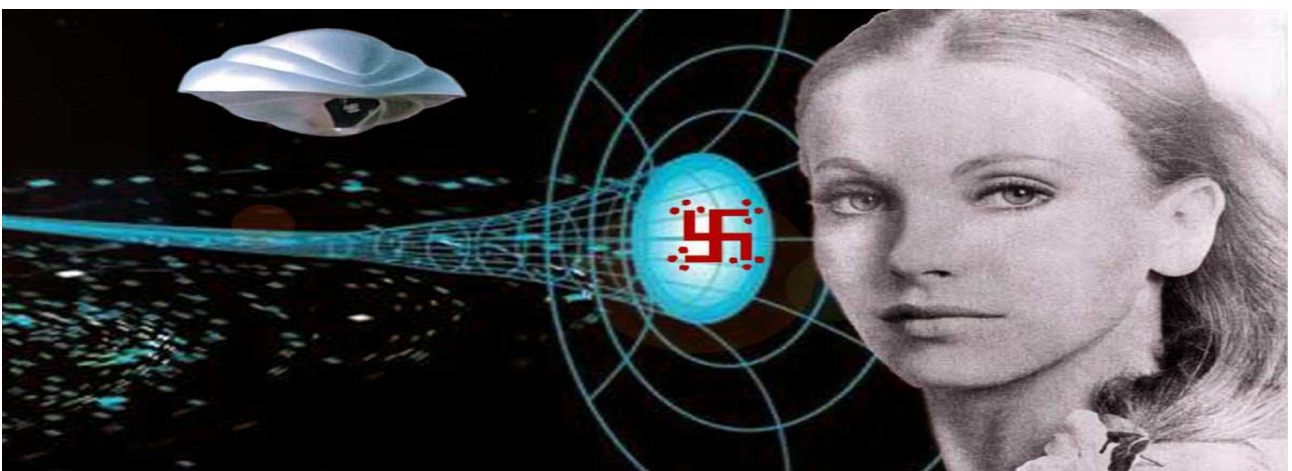
The astral Venus is therefore the lightbringer of the Ilu ray of the Black Sun! It is the false light of the dark counterforces. If Jesus actually said that he was the "bright morning star", then a false light shines from him. From the twisted view of the secret society DHvSS<sup>6</sup> the role of Jesus looks as follows:

„Just as the devil chose a "people" (more correctly: a religious community), so also God, - the highest God IL, who came to earth as Jesus Christ, chose a people as pioneers for the light (whereby the vibration of purity, which is recognizable by the frequency of speech - language is thinking ! -This "godly people" is to be regarded as a "spiritual race". It "wandered". First it was the Mesopotamians (Sumerians, Babylonians, Assyrians), then the Carthaginians (probably also the Phoenicians), and finally the Germans (all people of German language). The latter were determined by Christ himself (see fragment Mt.21,43).“<sup>7</sup>

„The planet Venus was "Lux Divina", the "divine light", in the idolatry of the colonies of the Roman Empire.“<sup>8</sup> Is Lux Divina the same as the Ilu-Beam?

The wonderful morning star was related to Ahriman, Seth, and Lucifer - names synonymous with Satan.<sup>9</sup>

The demoness Isais<sup>10</sup>, worshipped by the Templars and DHvSS (=Lord of the Black Stone), was thus the driving force behind the guidance of the Ilu-ray via Venus to Earth. Lucifer is it's lightbringer and so is Jesus.



5 <http://www.causa-nostra.com/Einblick/Zur-Magie-der-Schwarzen-Sonne--e0808a02.htm>

6 <https://www.linkedin.com/company/black-sun-society>

7 <https://web.archive.org/web/20161114000107/http://www.mental-ray.de/mental-ray/VrilGeist/dergeist.htm>

8 Velikovsky – Worlds in Collision

9 Velikovsky ibid.

10 <https://thuletempel.org/wb/index.php?title=Isais>

# Lucifer of the Black Sun

*Lucifer* is the goddess of the **Black Sun** which is truly **the great dragon Typhon** the mother of all creation and of humanity. Typhon's self begotten son was *Sut* the ancient Egyptian god which was *Sothis* or *Sirius*. Which in later reckonings *Sut* was then named after the planet Saturn which was called in earlier times in history concerning Christianity Satan, or Lucifer. Lucifer is not just female or male Lucifer is androgynous, meaning that this very ancient creator is both female and male. Typhon and Sut are known to be joined as one in an androgynous existence, so the Egyptian myths of these two gods as separate beings are basically not correct. Adam and Eve of the Garden of Eden is just another myth not of the microcosm of godhood as seen by Typhon and Sut being self begotten but as the microcosm in the creation theory of humanity

To point out the Black Sun is symbolic of the creator of the world which is the black goddess Typhon from the land of Khem, the black land of Egypt. She was the creator of the black race the first race of man. The Black Sun is indeed hidden and not recognized by the masses as the true sun god but the people are led to believe in the sun that is represented as yellow the visible color we see in the sky. Yet the mystery deepens since this is the microcosm of our existence, the true black sun or the true Lucifer is hidden deep in more symbolism in the macrocosm. There are three forms of Suns known in esoteric literature; the third



is largely hidden in many books in the past and present. There is a term called the Sun behind the Sun, which may be termed as the Sun behind our local Sun called Sirius. There are three Sirius planets A, B, and C which also cosmically allude to the existence of three Suns. The third Sun is called the galactic Sun which is a **black hole** in the depths of our solar system. This Sun is the true god of all our existence, it is not Lucifer or Typhon these are solely Alien beings that created mankind. **This true god is the creator of the Alien beings; the Black Sun is this black hole, the creator.** This true creator is veiled with so much secrecy it is hard to find information on its existence. This god is also called the *Super Solar Force* as mentioned in some books.



# Venus: The Witch Star

## The Morning Star and Evening Star

Venus was recognized by ancient civilizations such as the Phoenecians, Sumerians, Babylonians, and of course, the later Greeks and Romans. Venus became an important part of ancient astronomy. Since Venus is within the orbit of Earth, this causes the planet to appear on one side of the Sun or the other from our perspective. This causes the phases of Venus as well as the planet's apparition in the morning and night sky.

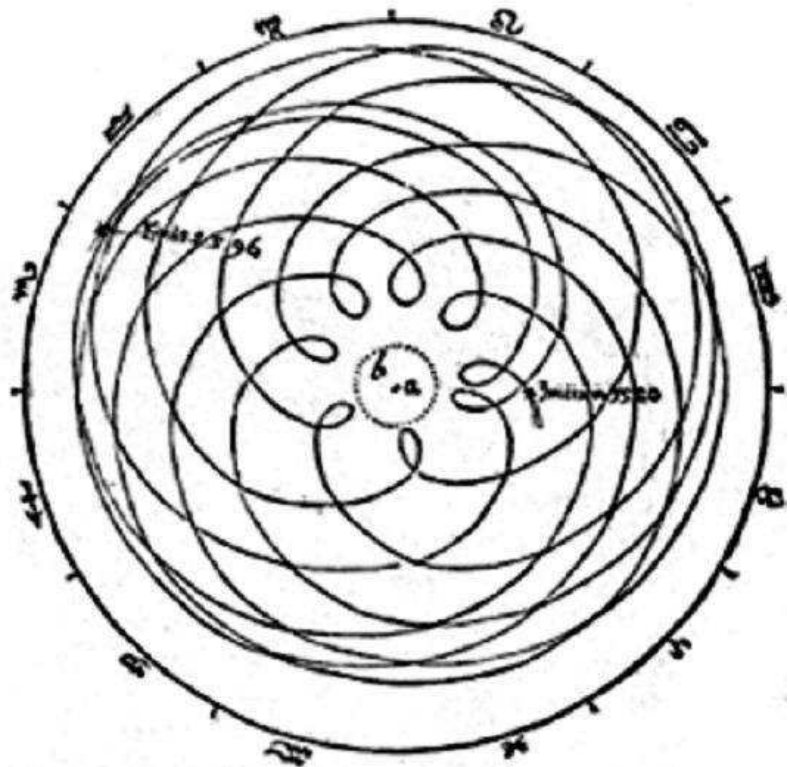
Due to the unique path that Venus takes around the Sun; for part of the year Venus precedes the Sun in the early morning sky and gradually shifts to follow the Sun in the evening. This is where the name Morning Star and Evening Star originates. Ancient stargazers often believed them to be two separate celestial

bodies, giving them separate names. The Ancient Greeks named the Morning Star *Phosphoros*, the bringer of the morning sun. The Evening Star was called *Hesperos*, during the part of the year Venus follows the Sun below the evening horizon. The Ancient Romans, drawing much of their culture from the Greeks, latinized these names calling them *Lucifer*, the bringer of light and *Noctifer* the bringer of darkness. (Nigel Jackson, *Masks of Misrule*) In classical and medieval folklore, Venus became associated with witchcraft via the *ars veneris*, or love magic.

Sometimes referred to as the feminized *Lucifera*, her associations with Diana the goddess of witchcraft and Dame Venus of the Germanic witches, begins to show us an underlying theme of Luciferian

symbolism. In modern traditional witchcraft circles many of these traditional associations are still observed when discussing the nature of the Queen of Witches, and her male counterpart the Witch Master. The symbol of the pentagram, with its connection to the planet Venus, serves as a reminder of this traditional association and is underlying Luciferian gnosis. In many traditional witchcraft practices, Venus is a powerful source of symbolism for the Witch. From the Pentagram of Venus traced in the sky and the spirit's Luciferian associations, much can be learned from the historical interpretations given to this celestial body. Venus is also sometimes referred to as the "Crown Jewel of our solar system" her green color and correspondence with the Emerald connect the planet with Luciferian mythos even further. The green stone that fell from Lucifer's brow during the Fall is often described as an Emerald.

DE MOTIB. STELLÆ MARTIS



A black and white photograph of a woman wearing a black niqab, with only her eyes visible. She is holding a glowing, spherical object in front of her chest. The background is dark and filled with numerous small, bright stars, suggesting a cosmic or night sky setting. The overall mood is mysterious and ominous.

# ISIS: DEMON-QUEEN

TERRORIZING THE COSMOS





# ISIS, VENUS AND MARY MAGDALENE

## Mary Magdalene – High Priestess and Sacred Prostitute

Temples of the Goddess Isis existed throughout biblical times. One image shows Mary holding the alabaster jar and wearing around her waist what is known as the 'Girdle of Isis' or the *Isis knot* which was worn by priestesses of Isis. Many authors speak of Mary (or Mari) coming to her first menses and being sent to Egypt and the Temple of Isis to become initiated into the ways of the sacred Priestess. Here, she becomes Qadishtu and is taught the practice of sacred sexuality where she becomes the living vessel for the Goddess to enter in the ancient rite known as 'hieros gamos' or 'sacred marriage'. *The Da Vinci Code* speaks of this sacred rite where through ritual sex, both parties are able to experience God/dess. In Babylon the Goddess Ishtar (=Isis/Isais) did not differentiate in bestowing



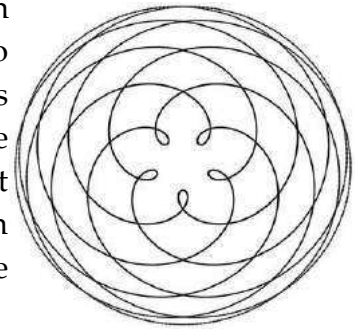
her blessings and honoured the sexual act howsoever it be performed [Cunningham, E. Sacred Prostitution: The Whore and the Holy One]. "Who will plough my vulva?" calls Inanna in the old hymns..."Who will water the holy lap?" [From "The Courtship of Innana and Dumuzi" translated by Samuel Noah Kramer] It is only recently that a reinterpretation of various texts reveals that Mary Magdalene was indeed the partner and most favoured companion of Jesus. Writings from the Nag Hammadi library deliver up to us texts which reveal insights into the role of women and Mary Magdalene herself. The Gospel of Philip speaks of Mary Magdalene "as the most favoured companion of Jesus who loved her more than the other disciples and would kiss her often on the mouth". [Meyer, M. The Gospels of Mary Magdalene (p49)]

## Venus, Mary Magdalene, and the Re-emerging so called "Sacred Feminine"

### Mary the Light-Bringer

The explicit links between Mary Magdalene and Venus perhaps point to Mary's true identity. In the south of France, where Mary Magdalene landed and established her ministry after the crucifixion, she was known as "Mary Lucifera" or "Mary the Light-bringer." [Picknett, *Mary Magdalene*, p. 95. ] Lucifer is now popularly associated with the devil, conflated with the figure of Satan, but to the ancient Romans, *Lucifer* (Latin for "light-bringer") referred to the Morning Star, aka Venus. Picknett explains: "This was a time-honored tradition: pagan goddesses were known, for example, as 'Diana Lucifera' or 'Isis Lucifera' to signify their power to illumine mind and soul ... to open up both body and psyche to the Holy Light." [Picknett's *The Secret History of Lucifer*, which followed her book on Mary Magdalene, seeks to undo this conflation of Lucifer and Satan. See p. xiii. ]

The planet Venus has a long history of association with the Divine Feminine. The oldest written story of the Goddess (as far as we know) is the myth of the Sumerian Inanna, Queen of Heaven, recorded on cuneiform tablets in approximately 2500 B.C.E. Shamanic astrologer Daniel Giamario (among others) has correlated the story of the Sumerian Goddess — her descent to the Underworld and her return — with the astronomical cycle of Venus (her synodic cycle). Every eight years, Venus traces the shape of a five-pointed star or pentagram in the sky, and ancient depictions of the Goddess often include the image of a pentagram, or sometimes an eight-pointed star.



## From Priestess to Prostitute

Virgin also meant a sovereign, unmarried woman, often referring to a priestess dedicated to the Goddess. For thousands of years, Venus in her various guises — Inanna, Astarte, Ashtoreth, Isis — was worshiped in temples staffed by priestesses who, far from our modern interpretation of "virgin," participated in sacred sexuality with members of the community. The priestesses were called *venerii* and taught *venia*, sexual practices for connecting with the Divine. The Venusian priestesses, Picknett writes, "gave men ecstatic pleasure that would transcend mere sex: the moment of orgasm was believed to propel them briefly into the presence of the gods, to present them with a transcendent experience of enlightenment." It was mostly women (and some cross-dressing men) who led the sexual rites, because "it was believed that women were *naturally enlightened*." [Picknett, *The Secret History of Lucifer*, p. 59. ]

There is an association between Venus and Pisces, the fish symbol of the early christians, that predates the Greek myth. The symbol for Pisces is said to come from the *Vesica Piscis* (literally, "the bladder of a fish"), an ancient geometrical figure consisting of two overlapping circles, where the perimeter of each circle intersects with the other's center. The Vesica Piscis has been associated with the Goddess for thousands of years, and more specifically, with the feminine power of giving birth — the almond-shaped figure formed by the overlapping circles symbolizes the vagina. The *Vesica Piscis* is the basic component of the so called *Flower of Life*, a hexagonal „666“ black-magic symbol, which binds us to our carbon-based earthly bodies! So when you see the Christian fish symbol on the back of a car, think, "Mary's vulva". Or alternatively: „Cosmic Void“ – abyss of the Black Sun!



## [Thule, the Nazis and the Isais Revelations](#)

In 1220, Templar Komtur Hubertus Koch received an apparition of the goddess Isais (first child of goddess Isis and god Set). The Templars received over time *the Isais Revelations*, a series of prophesies and information concerning the Holy Grail. The Templars were ordered to form a secret scientific sect in southern Germany, Austria and northern Italy to be known as "Die Herren vom Schwarzen Stein" - The Lords of the Black Stone, in Italy as

„Ordo Bucintoro“. The legend has the Ordo Bucintoro by way of its founder Antonia Contenta as the heir of the Templar's secrets, one of them being visitations, Magickal instruction and a gift from the Goddess Ishtar. The hauntingly beautiful Goddess, sometimes boyish with a short crop, sometimes with long flowing hair told them to retire to the Untersberg Mountain and await further instruction. There she appeared to them multiple times over the next decade or so. She told them that mans physical body is naught but a temporal home constructed for and by his timeless soul to manifest its existence in this crude world of matter. This world of empty and endless distances between the other worlds, this world of death and decay is a kingdom of shadows created by a dark god to enmesh and snare the luminous spirit, which is the divine essence of every soul. The rightful residence of that lost soul is a place between life and death, what is now called the ethereal world. It is the world of the unborn and of the dead. It is the world of many worlds. Ishtar called it the Green World. Ishtar told them of a perpetual battle that raged across these unseen realms in the kingdoms of the sublime. She told them that this was the age of darkness but in the coming **Age of Aquarius** the light of the "Black Sun" will reveal these invisible worlds and man will be restored to greatness.

Madam Helena Blavatsky, the foundress of the Theosophical Society, described this Luciferian energy as an aether stream that could be transformed into a physical force. Blavatsky was the Pioneer of the New Age Movement. Her *"The Secret Doctrine"* has key quotes in it:

*"Lucifer represents...Life...Thought...Progress...Civilization...Liberty...Independence...Lucifer is the Logos...the Serpent, the Savior"*. pages 171, 225, 255 (Volume II)

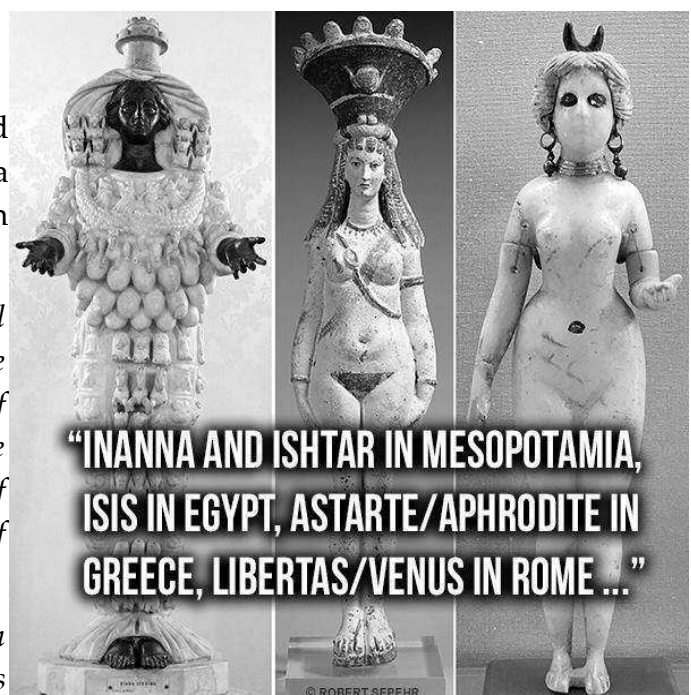
*"The Celestial Virgin which thus becomes the Mother of Gods and Devils at one and the same time; for she is the ever-loving beneficent Deity...but in antiquity and reality Lucifer or Luciferius is the name. Lucifer is divine and terrestrial Light, 'the Holy Ghost' and 'Satan' at one and the same time."* page 539

## The Planet Venus

Blavatsky's description of „Sophia“ should give pause to those who invoke her as a female Third Person of the Godhead. In *Isis unveiled*, she said:

*„The very cosmogonies show that the Archaical Universal Soul was held by every nation as the mind of the Demiurgic Creator, the Sophia of the Gnostics, or the Holy Ghost as a female principle. This may be the spiritual origin of „inclusive“ language for the Third Person of the Trinity.“*

In the *Secret Doctrine*, Blavatsky added: *„In the great Valentian gospel Pistis Sophia it is*



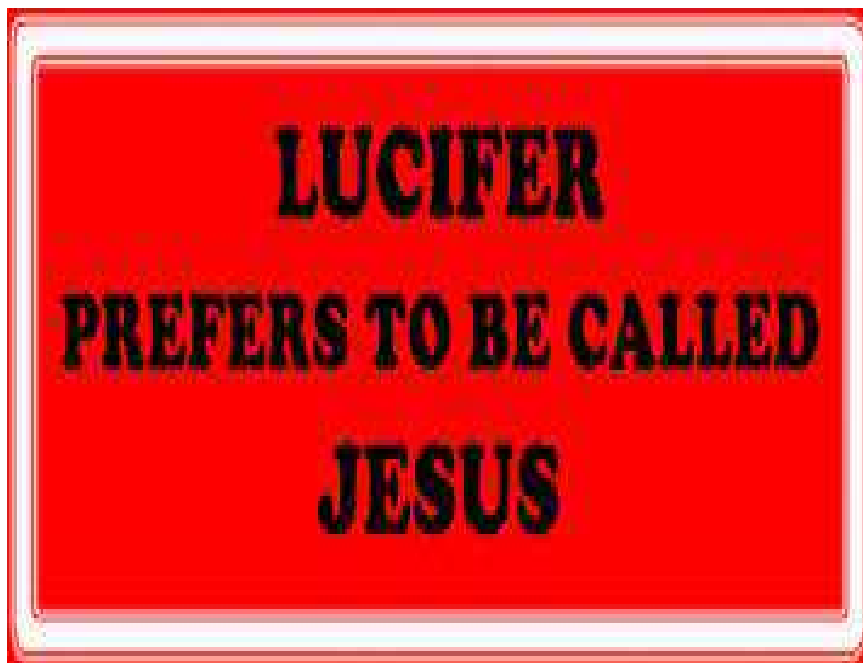


thought that of the three powers emanating from the Holy Names of the Three, that of Sophia (the Holy Ghost according to these gnostics—the most cultured of all) resides in the planet Venus or Lucifer. [Blavatsky, Secret Doctrine, Vol.II, p.512]

In contrast, Mandaeans consider the „Holy Spirit“ of the Talmud and Bible, that is known to them as *Ruha d-Qudsha*, to be an evil being. *Ruha* functions as this world's spirit — a sort of mother earth, similar to the Gnostic Sophia. She is seen as a ruthless demon queen terrorizing the cosmos. Also in the Simonian Gnosis, Sophia is *he Prouneikos* or "the Lustful One", once a virginal goddess, who by her fall from original purity is the cause of this sinful material world. There is also this constant venusian-erotic undertone emanating from the so-called „Vril Girls“, which seems to be part of their Magick.



The female Sophia resides in the planet Venus. In Ancient Rome, Libertas was the name of an ancient deity adopted by the Romans (5th century BC) and was referred to as the goddess of personal freedom and liberty (Libertas meant freedom). She was called the matron goddess of prostitution because she promoted sexual freedom. This goddess was called Ashtoreth in Hebrew and Ashtaroth in Canaan. The Hittites called her Shaushka and the Phoenicians referred to her as Astarte. All these deities were actually just one goddess and **she was always associated with the planet Venus.**

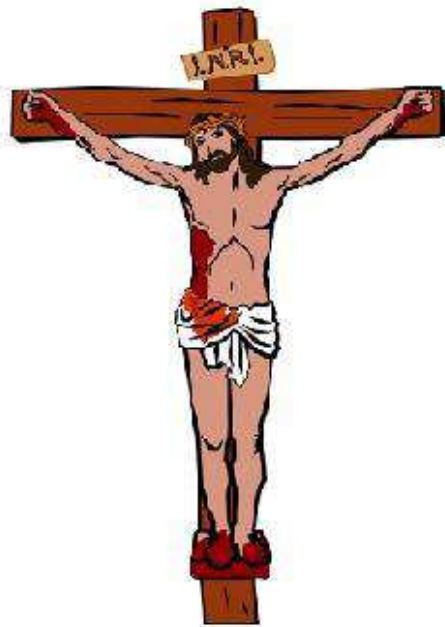


Venus is the morning star, also known as the light-bringer, which in Latin translates to "Lucifer". And at the heart of Freemasonry, and many other occult mystery schools, is actually an esoteric worship of Lucifer. The Question is: Which light does emanate from Venus? **It is the light of the Black Sun!** Lucifer is the Light-bearer of this false light, bringing the evil spirit of Sophia to earth.

Now, Jesus unmistakably identified himself as the morning star – Venus! That makes Jesus a planetary Venus incarnation on earth – and his wife Mary Magdalene a priestess of Isis, worshipping a sinister Venusian Goddess Spirit.



Isis/Esus



J-esus



Reptilian mother!! with her reptilian child, sumerian civilization ,ubaid age Neolithic



Reptilian mother!! with her reptilian child, Terracotta From Drenovac, Serbia. Vinca Culture, Neolithic

# Isis – Goddess of Darkness, and Chaos

The Goddess Isis was also known to the Sumerians as Tiamat, the Serpent of Chaos, the Ancient One, mother of the gods and all abominations of chaos. The Egyptian god Set was originally a female deity and was identified with Isis. [Set](#) is a god of the desert, storms, and foreigners in ancient Egyptian religion. In later myths he is also the god of darkness, and chaos. Hence, the connection with the Sumerian Tiamat, the Serpent of Chaos, the Ancient One, mother of the gods and all abominations and Isis who we also know as Set, the god of darkness, and chaos.

In the Bible scholars often associate the dragon with the devil and we find Isis had morphed into Typhoon which means "terrible mother" also associated with the dragon. The Sumerian Tiamat who is the Serpent of Chaos could be to some the equivalent what they may call the Devil and this would be where we later would get the Egyptian Set connection to Goddess Isis. They all did terrible things and are associated with serpents, darkness and chaos.

Isis, the Dark Goddess was also often depicted carrying a phallic object which identifies the male emblem with its solar origin as symbol of the Sun. Therefore, she carries the sun under the veil for she is the Great Mother to the Son of the Sun, Horus who she also nurses on her breast for she is the *Moon Goddess* or the Goddess of darkness, and chaos.

## Virgin Mary is Isis in Disguise

The cult of Isis was widespread in the Egypt of the dynastic period. From Egypt it spread northwards to Phoenicia, Syria and Palestine; to Asia Minor; to Cyprus, Rhodes, Crete, Samos and other islands in the Aegean; to many parts of mainland Greece – Corinth, Argos and Thessaly amongst them; to Malta and Sicily; and, finally, to Rome. In the first century BC, Isis was perhaps the most popular goddess in the Eternal City, from which her cult spread to the furthest limits of the Roman Empire, including Britain: her only rival was Mithras. In fact, the worship of the Virgin Mary in the Roman Catholic Church, along with the entire body of Catholic tradition, can be traced to the worship of Isis in Egypt.

“Immaculate is our Lady Isis...the very terms applied afterwards to that personage (the Virgin Mary) who succeeded to her form, titles, symbols, rites, and ceremonies... Thus, her devotees carried into the new priesthood the former badges of their profession, the obligation to celibacy, the tonsure, and the surplice, omitting, unfortunately, the frequent ablutions prescribed by the ancient creed. The ‘Black Virgins’, so highly revered in certain French cathedrals...proved, when at last critically examined, basalt figures of Isis!”

Some early Christians even called themselves *Pastophori*, meaning the shepherds or servants of Isis, which may be where the word ‘pastors’ originated. The influence of Isis is still seen in the Christian icons of the faithful wife and loving mother. Indeed, the ancient images of Isis nursing the infant Horus inspired the style of portraits of mother and child for centuries, including those of the ‘Madonna and Child’ found in religious art.



In 412 A.D., Cyril of Alexandria became the Bishop of Alexandria. In *Isis Unveiled*, H.P. Blavatsky wrote: "...Cyril, the Bishop of Alexandria, had openly embraced the cause of Isis, the Egyptian goddess, and had anthropomorphized her into Mary, the mother of God..."

During his bishopric, Cyril wrote passionately and voluminously against the Nestorian heresy, and was largely instrumental in having it condemned at the Council of Ephesus in 431. The Third Ecumenical Council was held at Ephesus in Greece, whose philosophy and culture were, like Egypt, derived from the occult traditions of the pre-Flood civilization. The Council of Ephesus condemned the Nestorian heresy but approved the veneration of the Virgin Mary as "Theotokos" —the God-Bearer or Mother of God. Nestorius and the Nestorians were exiled to the Persian Empire and become the Assyrian Orthodox Church of the East. **However, in what appears to have been a classic dialectical operation, the path had been cleared for Mary to be transformed from the "Mother of God" to a deity in the image of the **Mother Goddess**, Isis, who shared in the divinity of her son, Horus.**

In her article on Mariology, *Keri Mills* posited that the issue driving the great Nestorian controversy was really the doctrine of Mary rather than the doctrine of Christ:

"Catholics claim that no serious question was raised about Mary's sinlessness after the Council of Ephesus in AD 431 which declared Mary to be 'God bearer, Mother of God'. What is not explained is the reason why no questions (according to the RCC) were raised after the council. It is clearly documented that Nestorius, bishop of Constantinople, was declared a heretic and exiled because he rejected the popular title given to Mary (Mother of God). The church would claim that Nestorius made it appear, in his emphasis on the reality of the humanity of Jesus, that Christ was two persons or 'two sons' the son of Mary and the son of God. Interestingly, the writings of Ignatius, a disciple of the apostle John and bishop of Antioch, declared a similar thought, 'Mary is presented as Mother of Christ according to his human nature, as the heavenly Father is his Father according to his divine nature (To the Ephesians)', with the same purpose to refute heretical thinking, and yet he is not declared a heretic. Nestorius was declared a heretic based on power politics and his denial of Mary as God-bearer, not on Christology. Nestorius was refuting heretical ideas that Christ was not flesh, only deity. In his autobiography, he insisted that he did not oppose the title 'God-bearer' because he denied the Godhead of Christ, but rather to distinguish that Jesus was a genuine human being born with a body and soul. He insisted that calling Mary 'God-bearer, Mother of God' was to declare that God could be born of a woman. Parents pre-exist their children, yet Mary a mortal woman could not pre-exist God; in fact the paradox remains clear to this day that Jesus the son of Mary pre-existed Mary. Yet with the reign of Constantine, the church had gained power, and so no serious questions would be raised outwardly, without the backing of the majority, once that power had been exercised on Nestorius."

Even the trappings of monasticism that found a home in Roman Catholicism originated in the asceticism that was prevalent in Egypt, dating back to Hermes Trismegestis. Hermes or Thoth, a demi-god from the pre-flood civilization of Atlantis, became the prototype of the 'hermit' monk.

Here lies the FALSE religion of the Virgin Mary. Perhaps it was set up millenniums ago, but undoubtedly the Roman Catholic Church has a hand at turning this whole façade into a massive ritual.

Since modern pagans have absolutely no trouble seeing the same paganism in the Catholic Church that they are practicing, let us allow a modern pagan to shed additional light on the tradition upon which the Catholic Virgin Mary is based. Listen:

"At first, the idea of equating Isis, an ancient Egyptian deity, with Mary, the the holy Virgin of Christianity and the mother of Jesus, may seem strange and to many Christians even blasphemous. However, many Pagans and Witches, particularly those who were raised as Catholics, now regard Mary as one of the numerous forms of the Goddess ... Isis is often known as Isis Myrionymos which roughly translates as 'Isis of the Thousand (or Myriad) names'. Her attributes encompass those of all other Goddesses and it is now common for encyclopedias such as the Encyclopedia Britannica and the on-line Encyclopedia Mythica to describe Isis as being 'identified with the Virgin Mary' ... From the Pagan point of view, Mary is one of the numerous names of the Goddess, as is Isis, and they are both manifestations of Her many forms. Both are in essence the same Goddess and embody the aspect of the divine Mother. In a way, to the Christians who destroyed Her temples and killed her devotees, Isis lives on as Mary." ["*The Virgin Mary - Isis of the Third Millennium?*", Aurilus Creative Paganism]

\* "One of Isis' many epithets is Theotokos or *Mother of God* (Horus)' which is one of the most popular of titles attributed to Mary." [Ibid.; Emphasis added] In case you do not believe the Virgin Mary is called the "Mother of God", listen now to the Catholic Catechism. "The Virgin Mary is acknowledged and honored as being truly the *Mother of God* ... Mart, Mother of Christ, Mother of the Church." ["*Catechism of the Catholic Church*", Liguori Publications, Imprimi Potest, + Joseph Cardinal Ratzinger, Interdicasterial Commission for the Catechism of the Catholic Church, Paragraph 963, p. 251; Emphasis added].

\* "Mary is also known as *Stella Maris* or '*Star of the Sea*' while Isis was given a similar title of Pelagia meaning 'of the ocean'." [Aurilus, Ibid.; Emphasis added] Again, see the identical meaning given to Mary in Catholicism: "The Blessed Virgin Mary is the mother of Jesus Christ, the mother of God ... Here a word has to be added concerning the explanation *stella maris, star of the sea*. It is more popular than any other interpretation of the name Mary..." ["The Name of Mary", New Advent Catholic Encyclopedia, <http://www.newadvent.org/cathen/15464a.htm>; Emphasis added]

\* "Another title Mary shares with Isis is '*Queen of Heaven*' (also a title of Ishtar/Inanna) which for Isis reflects Her Goddess status as the ruler of all that is while for Mary it represents her assumption and coronation in Heaven as spouse of the Holy Spirit." [Aurilus, Ibid.; Emphasis added] Now, listen to Catholicism: "Prayer to Mary, *Queen of Heaven* -- Queen of heaven, rejoice. Alleluia. The Son whom you were privileged to bear, Alleluia, has risen as he said, Alleluia. Pray to God for us, Alleluia." ["Blessed Virgin Mary", Catholic Forum, <http://www.catholic-forum.com/saints/saintbvm.htm>; Emphasis added]

## THE DOVE OF ISIS – AN UNHOLY GHOST?

In the Ancient Near East and Mediterranean world, the *dove* became an iconic symbol of the *mother goddess*. In ancient Greece, it was sacred to the goddess Aphrodite, who the Romans called Venus Columba (Venus-the-Dove). Interestingly, the Semitic word for 'dove' – *ione*, is related to the roman name of the goddess Hera – Juno. "Juno" also meant a woman genius, so the Dove/Holy Spirit is in its essence an expression of the higher mind of the deity, i.e. Sophia – an emanation of divine wisdom. The israelite religion incorporated the "feminine" symbol of the dove to represent the spirit of God – „ruach“. In Gnosticism, Sophia was a feminine figure, identified with the soul. In Christianity, the dove is the emblem of the Holy Spirit, which impregnates the Virgin Mary. Great mother goddesses such as Ishtar, Atargatis or Aphrodite were perceived as doves in their dual nature of being earthy and celestial at the same time. There is proof, that the Holy Ghost was seen as feminine in the early Chatholic Church. We find that both the earliest Christian manuscripts as well as early Christians whose writings are accessible today had no problem in describing the Holy Spirit as a Mother or a female. We find that this begins changing from the fourth century forward, when the Catholic Church has been established. From then on, the Holy Spirit becomes more and more masculine.



*Aphrodite, Venus and the Holy Mystery of the Dove by Bradford Riley*



*Doves pull the chariot of Aphrodite/Venus*





## Holy Spirit in the New Testament



*Jesus disciples receive happily the Unholy Ghost of Isis*

**Mandaeanism** is a monotheistic religion that recognizes especially John the Baptist as God's most honorable messenger, while regarding Jesus and Muhammad as false prophets. Ruha (also Rūhā, *rúah*), the „Holy Spirit“ of the christians, is a mythical figure of the Mandaeans. For them, Ruha is a demoness who rules over Tibil (world of darkness), which she created together with her son, brother and husband Ur. With Ur she also begets the Seven Planets and Twelve Zodiacs. At the end of the days she will be destroyed together with Tibil. Again: **Mandaeans equate evil ruha with the holy spirit of the Christians.**

In occult terms Venus is ruled by Lucifer, the lightbringer. What light or spirit does he bring? According to Thule/Nazi ideology (e.g. [Miguel Serrano](#)) it is the light of the Black Sun. In other words: in a perverted way, christianity became the cult of the dark Mother Goddess Isis embodied in the totalitaritan rule of the Catholic Church.

# WANTED: "VIRGIN MARY"



ALIASES: ISIS, ISAIS, NUT, RUHA, SOPHIA, MARY MAGDALENE  
OCCUPATION: DEMON-QUEEN AND ANTI-LOGOS OF THE BLACK SUN

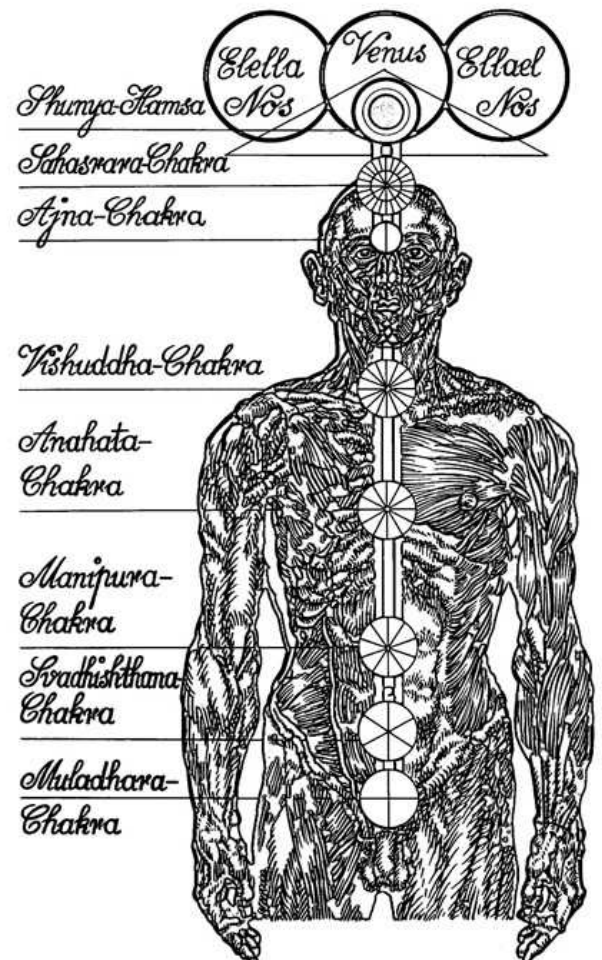
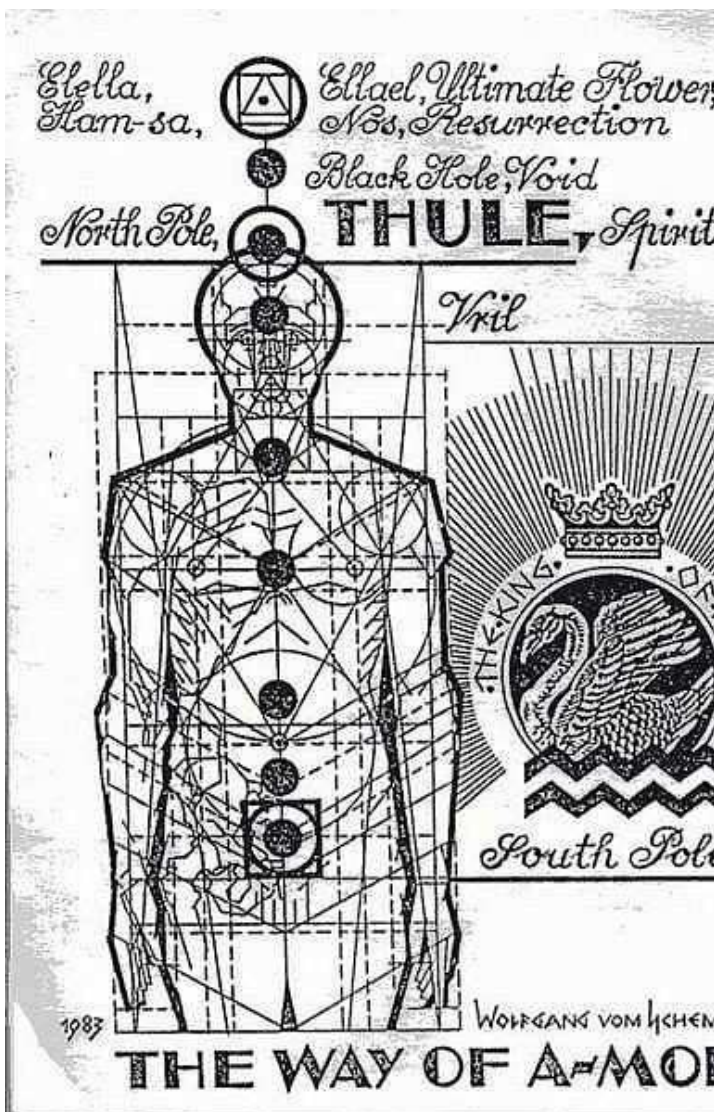






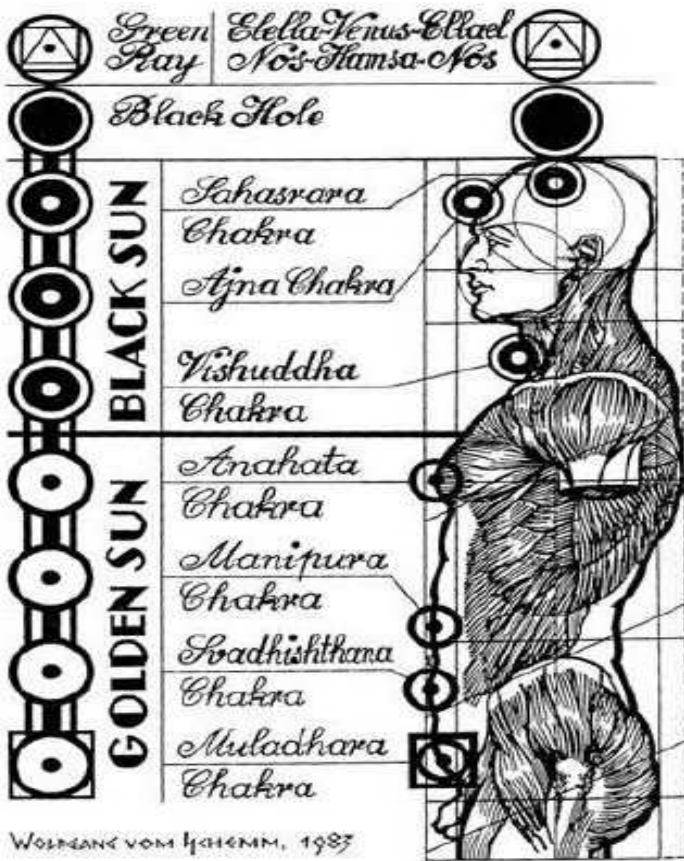
# PALE LIGHT OF THE BLACK SUN

[Wolfgang vom Schemm](#) was internationally known through his woodcuts and abstract graphic works. He also enjoyed popularity as an illustrator, and was, as such, known for his artwork for Brecht's *The Threepenny Opera* (*Die Dreigroschenoper*), and the German editions of J.F. Cooper's *The Leatherstocking Tales* (*Lederstrumpf*) and Cervantes' *Don Quixote*. He also produced his own series of illustrations; comical stories known as *Onkel-Fritz-Geschichten*. In the 1980s he became involved with the Chilean esoteric author and Hitler admirer Miguel Serrano (1917-2009), providing illustrations for *Nos, Book of the Resurrection* (1980), and *Adolf Hitler, the Last Avatar* (1984). He died in 2003. His illustrations provide a deep insight into the esoteric knowledge of the Thule society, e.g. the **connection of Venus and Black Sun in this magical tradition.**



*El Camino de los Chakras. Chakravarti. El Señor de los Chakras. Un Tulku, un Avatara.*

The illustrations show above the head at the place of the crown chakra: a Black Hole, Void and Venus! The Black Sun represents a black hole or void at the center of our galaxy. **The SS-Ubermensch** are fueled by the Logos of the Black Sun, and Lucifer is its Light-Bearer.



## THE MASTER SPEAKS ABOUT WHAT FOLLOWS

### DEJECTION

Once again, I am in the presence of the Master. I look at him with vacant eyes, as if caught between two worlds, a little like she used to do.

Lacking the strength to continue my journey, I have stopped at this point.

The Master doesn't speak the commonplace words of sympathy, he doesn't feel pity; because this feeling doesn't exist between us: either I am able to overcome the pain of my wounds or I have to stop my journey.

"You now have forty-nine days in which to help her. There are those who obtain liberation at the moment of death, when the spirit leaves the body, and those who die in ignorance, returning to this life in other turns of the wheel, without personal memory, "as a flame lights other flames". The two paths beyond the grave are: the path of the fathers - of those who return - and that of the Gods.

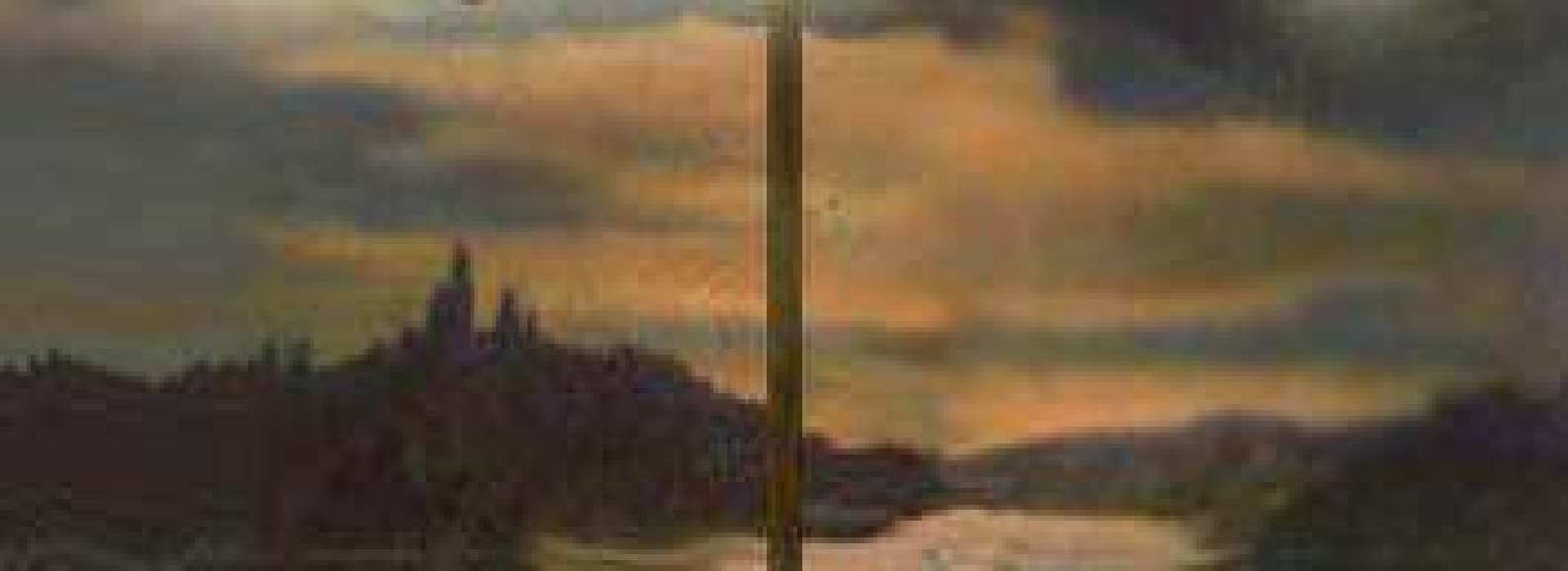
In the moment of death, one has the presentiment of a great light, the Midnight Sun of the ancients. Then follows the diminution of this light and the indecision of the choice of paths; the dejection particular to a change of state, when the dead person is swallowed up by the Whale of Death. Of course, whoever has followed a discipline of initiation in this life will be in a position to overcome this great crisis of dejection and arrest the slow process of decomposition.

"The "ego" is really a reflection of an Eternal Form, of the "Name written in the Book of the Stars". When consciousness disappears, the "ego" dissolves in the waters of death, in a prolonged dream. In death, only the one who has become alive, who has managed to wake up, takes this eternal form, his real

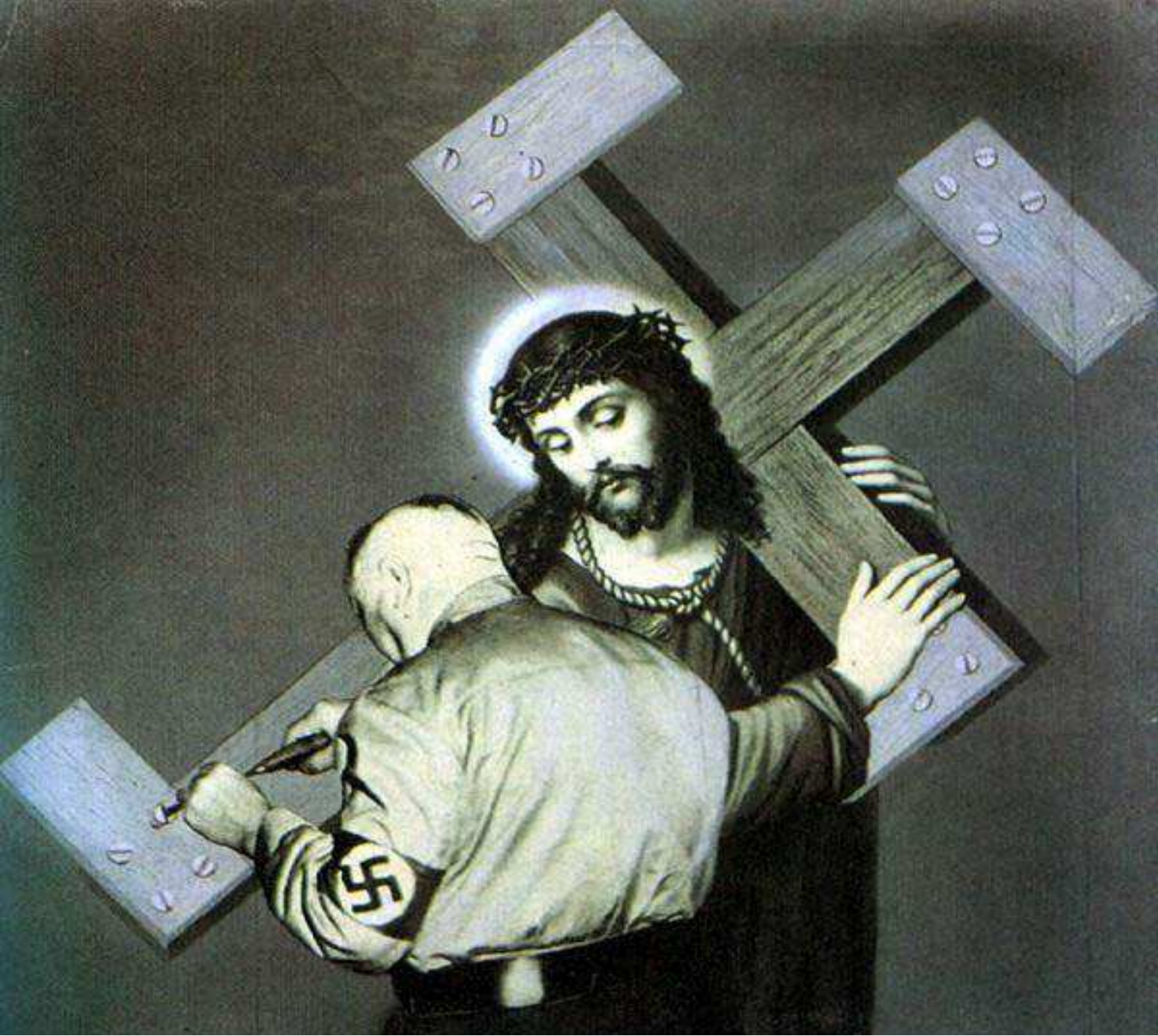
[THE COLD LIGHT OF THE BLACK SUN](#) „ ... Various colors represent various stages of the aural body. Divine Magnetism, Vril and the Initiatic Light of the Krist Electron is at the end of the color spectrum and yet holds them all within and without. It's color is seen as an electric blue glow in the night or day. **The Violet Flame. The Cold Flame. The cold divine light of the Black Sun.** ... .. The light of the Black Sun is a shiny glistening blackness. A dazzling darkness. A black flame that is burning bright in the darkest night. A cold flame, a cold light, a frozen light. Light that is frozen in time and space. The green-purple end of the color spectrum. The anti-thesis of the yellow-red spectrum which represents the golden sun and reality. Fana, the annihilation of the rational self. A departure from all that is real. The triumph over pain and madness. The Divine Victory of every flu and hell that this tormented world could through at You. The Night of Light. From here, from this highest vibration of Divine Magnetism, of Vril, of the Electron of Kristos, of the cold frozen purple light of the Black Sun, one finds One-Self in the immortal existence of non-existence. Separation in Unity and Unity in Separation. Beyond this Universe of mechanics and laws where Polarity exists. No more good or bad, no more day and night, no more him and her, no more of anything of every-thing. **Only an emerald green flash of light echoed through the other-side of the mirror of the Black Sun.**"

The term "Black Sun" may from the mystical "Central Sun" of Helena Blavatsky's Theosophy. This invisible or burnt out Sun ([Karl Maria Wiligut's "Santur"](#) in Nazi mysticism) symbolizes an opposing force or pole. Emil Rüdiger, of [Rudolf John Gorslebens Edda-Gesellschaft \(Edda Society\)](#), claimed that a fight between the new and the old Suns was decided 330,000 years ago (Karl Maria Wiligut dates this 280,000 years ago), and that Santur had been the source of power for the Hyperboreans. That is about the time when according to Zacharia Sitchin the *Annunaki* came down to earth. According to Barbara Marciniak 300.000 years ago earth was conquered by Lizard beings. The same [says Laura Knight-Jadczyk about the Wave](#) and the war with the Orion federation. [See: [the remote viewing project on „Moksha“ by Brett Stuart of „Technical Intuition“](#)]









# Jesuits, IHS, and the Black Sun

It is interesting that the historical Jesus was probably a magical miracle-worker who was trained and initiated into the Osiris cult in Egypt. And his wife Mary Magdalene was a priestess of the Isis cult, so the Knight Templars tell.

Let's take a look at the soldiers of Jesus, the infamous Jesuits, and their logo: IHS on rays of light. The letters I H S come from the capitalized name of "IHSOUS" (Jesus) in Greek: "ΙΗΣΟΥΣ". The **I.H.S.** symbol inside the blazing sun stands for a very old Kemetic trinity, "**Isis, Horus, Set**", adopted by the invading nomads, **Hyksos** (Desert and Shepherd Kings), that overran Kemet during a period of the 12th Dynasty. The Hyksos King Apophis (Serpent) is recorded as worshipping Set exclusively, as described in the following passage:

„[He] chose for his Lord the god Seth. He did not worship any other deity in the whole land except Seth.— *Papyrus Sallier 1 (Apophis and Sekenenre)*“

**I.H.S.** is called the **Triad of LUCIFER**.

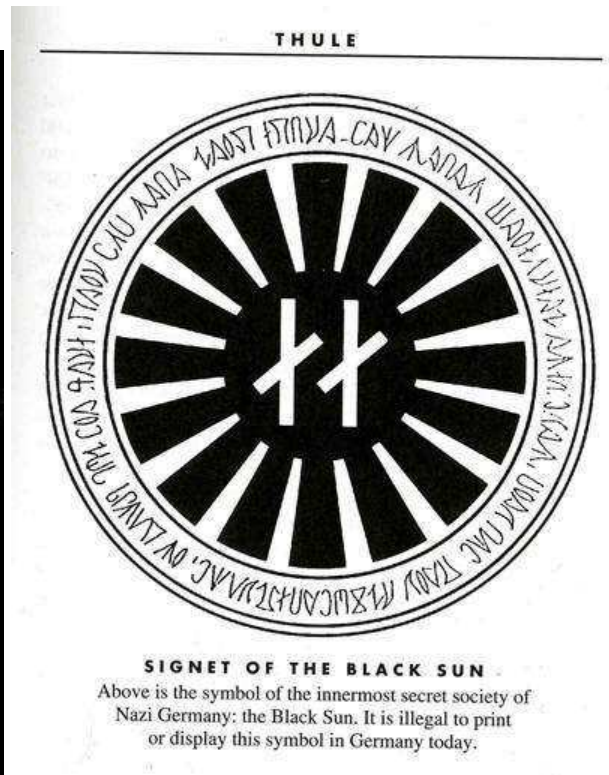
**Pictured below are the letters "I H S" on a giant Sunburst for the pagan Sun-god. The Jesuits in the Vatican secretly worship the fallen angel "Lucifer," whom they also call "IHeSous," or "Jesus!"**



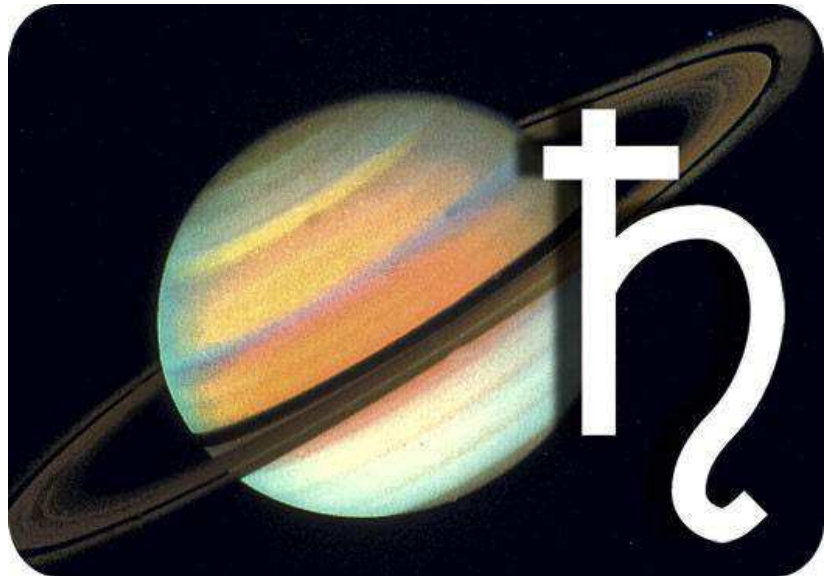
The All-Seeing Eye was representative of the omniscience of Horus, the Sun God. 'In Egyptian Mythology, Horus IS Lucifer'. --- *William Schnoebelen, Masonry: Beyond The Light, p. 197.*



The IHS symbol of the Jesuits has 16 spiral rays and 16 straight rays = 32 rays. Now compare it to the Black Sun symbol of the Thule society: 16 black rays and 16 white rays.



The Jesuit Black Sun is loaded with Symbolism from the masculine saturnic energy with the straight rays to the feminine luciferic energy with the spiral rays. The H in the IHS refers to Saturn: **The Jesuits are the Saturnalian Brotherhood.** The symbol of Saturn is just like the "h" with the "t" letters usually used by the society of Jesus in their seal. And Saturn is the planet of the Demiurge in this solar system. In Egyptian mythology Isis is considered Saturn's eldest daughter: *"I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws which I have established. I am the eldest daughter of Saturn, most ancient of the Gods"*





# ASTROTHEOLOGY

THIS IS NOT A "PLOT THEORY", NOR FICTION OR FANTASY -- THIS IS WIKIPEDIA:

At the left you see a medieval-style version of the [IHS](#) (or JHS) **monogram of the name of Jesus** (i.e. the traditional Christogram symbol of western Christianity), derived from the first three letters of the Greek name of Jesus: Iota, Eta, Sigma (IHΣΟΥΣ). At the right you see the [symbol](#) of **planet Saturn**. I represents Saturn's sickle, meaning:

**"Matter (cross) taking precedence over mind or human spirit (crescent)"**



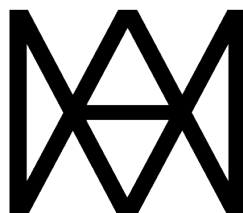
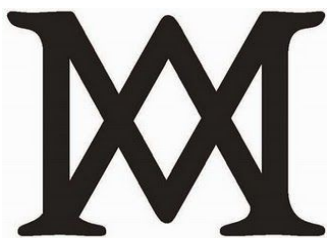
\*) IHΣΟΥΣ meaning "fish" – DAGON the fish was the ancient god of the Jews  
relic of the Sumerian "myth" about the Atlantidean masters of humankind

**SO NOW YOU CAN TAKE A LOOK "THROUGH THE VEIL OF"**



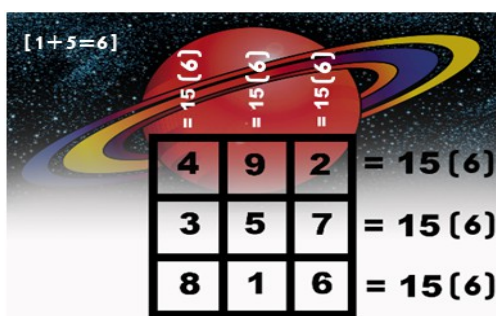


The picture above shows the so called „[The Miraculous Medal](#)“. This devotional medal originated by Catherine Labouré following her supposed apparitions of „Virgin Mary“. In November 1830 „Virgin Mary“ came to her during evening meditations. She displayed herself inside an oval frame, standing upon a globe. She wore many rings set with gems that shone rays of light over the globe. Around the margin of the frame appeared the words "O Mary, conceived without sin, pray for us who have recourse to thee". The frame seemed to rotate, showing a circle of twelve stars, a **large letter M surmounted by a cross**, and the stylized „Sacred Heart of Jesus“ crowned with thorns and Immaculate Heart of Mary pierced with a sword. This medal **bears resemblance to the symbol of Saturn in the Jesuit Black Sun sign**.



*Auspice Maria and the Seal of Saturn*

Another Marian symbol, the [Auspice Maria](#), consists of the intertwined letters **A** and **M**. It is a monogram of the Virgin Mary. Auspice Maria is Latin for “Under the protection of Mary” and is commonly found in Catholic religious art, on churches, and inscribed on jewelry. It resembles the [Seal of Saturn](#), which is a magical symbol representing the Intelligence of the [planet of the Demiurge](#).



4	9	2
3	5	7
8	1	6



# THE NAZIS AND THE APOSTLES ...

An information was made accessible to me which I would like to pass on: **Rudolf Steiner** said about a century ago that our history goes back to 'the Atlantis'. The Atlantis', that's what he called the island of Atlantis. Steiner said that the misconduct of the people on the island at that time not only influenced, but determined the fate of the people living today. The sinking Atlantis was preceded by a time of different experiences and behaviour: people no longer lived according to the divine principle. They abused cosmic powers and they abused spiritual energies to gain a personal advantage or an advantage for their royal family.

## **Now to the actual information:**

There had been a 'Royal House of Thule' in the north, which manipulated other royal families and tried to maintain total dominion over Atlantis. The history many thousands of years ago corresponded in some way to the history of Germany during the reign of the National Socialists. It was not for nothing that the esoteric alliance, which had a decisive influence on political thinking, bore the name 'Thule Society'. The National Socialists' hostility towards Jews goes back to conflicts between the then Thule and another royal house, from which the actual Jewish people emerged, which had already prevailed during Atlantis' time. This real Jewish people, however, no longer had much to do with the Jews living today. The conflicts between Thule and this 'other royal house' had been so deep that Thule had tried to smuggle a mole into this other royal house. The Atlantic conflicts were essentially motivated by egoism, envy and divergent ideas of God.

On Atlantis the knowledge about the higher dimensional structure of the world was common knowledge. Concepts of rebirth and of life on other levels of being were present everywhere. The mole strategy had therefore been extended to different levels of reality and planned into the distant future (the latter, by the way, results from the first). In addition, Thule had tried to win several allies. One of the effects of the Atlantic Thule strategy was that at the beginning of our time they succeeded in smuggling a mole into the Nazarene system. The information clearly says that it was not Judas: "It was Jesus himself".

He had been used to build up a distorted picture of actual Christianity. Sometimes he had been in Christ consciousness, sometimes not. His soul had been split by Atlantic manipulation. He himself had perhaps not recognized this division at all, perhaps only at his crucifixion. By the traumatic experience of the incarnation at that time the soul of Jesus is also today in a split state. While it is not safe to say for then, he consciously works for Thule in our days. To put it in a nutshell, this meant that there had been and



still is a '**coalition of the Nazis with Jesus and the Apostles**'. Also today there is again a resonance to the events in Atlantis: The Nordic Thule is still trying to attain the total dominion, the earth dominion. Today, as then, it uses manipulation technologies that make human consciousness defenceless against this takeover. The assumption of power was achieved by influences from higher dimensional realities, for which human science had no concepts and no sensorium. The Thule members stayed in the lower astral (in the model of the Templars on Matrix 4) and controlled from there the events on the world visible to us (Matrix 3).

But now it was less about the takeover of land than about the takeover of souls and bodies. An invisible war was in progress - and mankind was in danger of losing this war. The battle is not being waged explosively: Frequency technologies were used on Atlantis. The Nazis tried to produce frequency weapons. And also in our days there are frequency technologies again with which the manipulation is spread. Today they are Trojan hidden - in our technology, in DECT, UMTS, WLAN, bluetooth and so on.

**The interplay of Nazis and apostles behind the scenes** has its metaphor in the numerous mobile radio transmitter masts hiding in church towers. The danger of "manipulation by electromagnetic fields carrying information" and their originators are thus made known. It is important to act quickly.

- End of information -

- So there are a total of four temporal phases which are discussed here:

*the Atlantic (7.000 to 12.000 years ago)  
at the beginning of our calendar (around the year 0)  
that of National Socialism (1933-1945)  
and today (from about 1988).*

- I do not share Steiner's view in principle: his merit lies in having pointed out connections that were not easily visible. However, some of the large correlations he claimed are absolutely misunderstood and absolutely misrepresented. This is due to the anchoring of his consciousness in the erroneously burdened Michaelsbund.

- I pass on the representation of the Nazi-Apostel-Connection without comment, I only say: The statements on [the angel trap](#) and on the 'Divide et Impera' ruling in it give a comprehensive model, which goes beyond this individual case and is to be preferred in this respect. The described single case, however, can be explained with the model of the angel trap.

- I take the representation of the assumption of soul and body by frequency manipulation very seriously. You should do that, too.

## THE CONFESSION OF ABBÉ BÉRENGER SAUNIÈRE

At this point I would like to pass on what I was told two or three years ago: It is about the alleged content of the **last confession** of a village priest who died in 1917 in the south of France. Whoever deals with the Templars and related spiritual topics has probably already come across the village name: **Rennes-le-Château**. To begin with, I would like to say that those who approach the person of Jesus Christ will learn how differently the same "person" can be judged. We find everything from reports describing him as **possessed** (the Pharisees, then the official priests, are not the only ones) to the official Catholic version as a **Redeemer and Son of God**. Let us come to the



content of the confession that was transmitted to me: In the following, I will pass it on without giving the exact source (it was a woman) and without interpretation. (I have good reasons for this.)

Abbé Bérenger Saunière lived in the idea that Jesus was not the one the Church said he was. He believed to know that Jesus was a falsified copy of Christ. His version was this: At the beginning of our calendar a soul of Christ really should have incarnated, but through the intervention of a demon, Bérenger Saunière called him Baphomet (more rarely: Beelzebub), this soul could not have arrive properly in the body - or not arrive in the right body. He saw three essential participants, whose names all begin with "J". There was **John** the Baptist, then **Jesus** the Nazarene and **James**, whom he saw as Jesus' brother in the flesh. Through the interference of Baphomet, a kind of soul transfer or soul fusion is said to have taken place between these three, which distracted the fate of these three from the divine plan.

The demon had been able to move from James to Jesus - and in his resting position back to him, and had thus been able to exert his influence on developments. It was not Jesus who was intended as the Redeemer, but the more humble John, yet his humility underestimated the height of his own soul and overestimated the height of Jesus' soul. In the opposite direction the polar opposite applies accordingly.

I was, of course, astonished when this account was disclosed to me in the south of France. But I learned to listen and to wait a long time before rejecting something. When I came back, I roughly checked whether the whole story was made up out of thin air. My astonishment increased, when I saw that the signs found in the church of Abbé Bérenger Saunière allow an interpretation in this direction: **A demon carries the baptismal font in this church - and both Joseph and Mary carry a child in their arms...**

The priest is said to have confessed, that he knew all this, that he symbolically communicated it to the world, but otherwise remained silent. - *End of the report* -

# LUCIFER



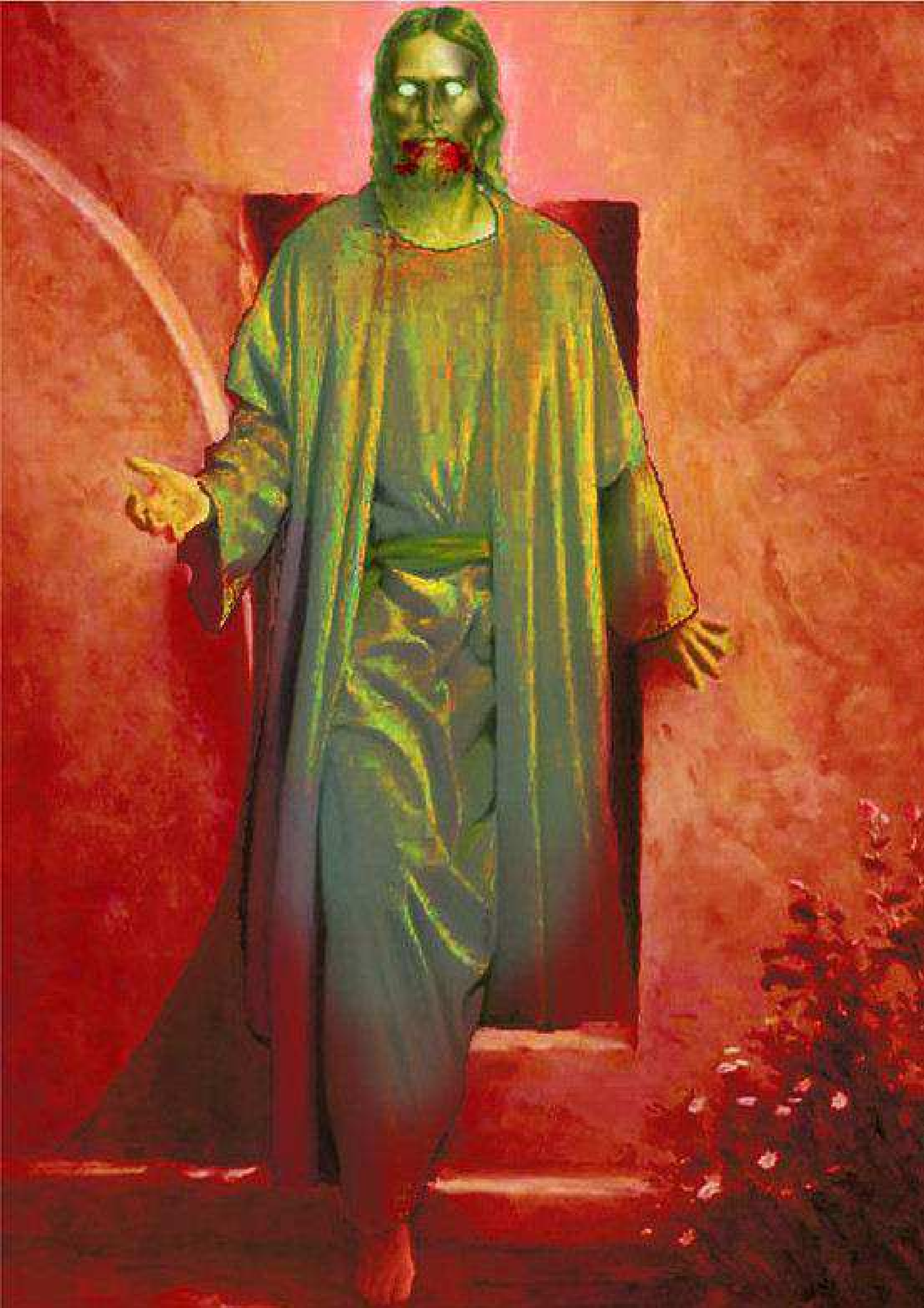
brings the **BLACK SUN**





# THESES

- \* THE **CHRIST-LOGOS** IS SPIRIT.
- \* JOHN THE BAPTIST IS THE TRUE PROPHET OF THE CHRIST. JESUS IS A SOUL-CATCHER.
- \* YOU NOT ONLY WORSHIP A CRUCIFIED CORPSE AS A SYMBOL OF LIFE. YOU WORSHIP THE WRONG PERSON.
- \* THE WHOLE FAITH WAS BUILT ON SAND INTENTIONALLY, SO IT CAN BE MORE EASILY SHATTERED.
- \* THIS AFFECTS TIME-LINES, INCARNATIONS, AND YOUR SOUL-GROUP.
- \* YOUR SOUL GETS STUCK, BECAUSE NO ONE SOLVES PROBLEMS FOR YOU.
- \* "IT'S ALL BEEN DONE, YOU JUST HAVE TO BELIEVE" IS A MASTERPIECE OF DECEPTION.



JESUS

*and the*

MANDAEANS



# THE MANDAEANS

THEIR GNOSTIC BELIEF IS THE CLOSEST TO TRUTH  
STILL EXISTING ON EARTH!



The Mandaean believe that Abraham, Moses, Jesus and Muhammad were nothing more than *false messengers*; as they revere John the Baptist to be the most honorable messenger of God. The Mandæan tradition's rejection of the Christian messianic claim is that Jesus was the Deceiver Messiah, and they say this derives from John himself. Mandæan tradition has it that John arrived in Jerusalem and exposed Jesus as an imposter, an incident that might be reflected in the *New Testament* when John in prison no longer believes that Jesus is the Messiah and sends a message asking whether he is the one or whether another is to be expected. One

of their religious texts has John the Baptist describe Jesus with '*...and he called the people to himself and spoke of his death and took away some of the mysteries of the (sacred) meal and abstained from the food. And he took to himself a people and was called by the name of the **False Messiah**. And he perverted them all and made them like himself who perverted words of life and changed them into darkness and even perverted those accounted mine. And he overturned all the rites. And he and his brother dwell on Mount Sinai, and he joins all races to him, and perverts and joins to himself a people, and they are called Christians'.*

According to the Mandeans John the Baptist, before ascending to the Abode of Truth, unmasked the Greek Christ who himself confessed that he was one of the Seven, the deceiving planets—he was Mercury! That's wrong. Jesus was actually identified with the luciferian **Venus**, the Morning Star. It seems, the Mandæans partly identify the Christian Jesus with Paul, the apostle. Because Paul was declared to be Mercury in *Acts of the Apostles*. The fundamental doctrine of Mandaeism is generally characterized by nine features that appear in various forms throughout other Gnostic sects. The **FIRST** of these is a supreme, formless Entity. The **SECOND** of these is the dualistic nature of the theology; Mandaean believe in a Father and Mother, light and darkness. Syzygy is found in nearly all cosmic forms throughout the Mandæan teachings. The counter-

types that create a world of ideas constitute the **THIRD** common feature. **FOURTH**, the soul is portrayed by the Mandaeans as an exile that must find its way home to its origin – the supreme Entity. **FIFTH**, the Mandaeans teach that the planets and stars are heavily influential of fate and are fashioned as various final destination places after death. **SIXTH**, a savior spirit is assigned to assist the soul on its journey to return to the supreme Entity, and ultimately to assist the soul on the journey through the false “worlds of light” after death. The **SEVENTH** feature of Mandaean beliefs involves a cult-language of symbol and metaphor; by composing in this language, ideas and qualities about their religion become personified. **EIGHTH** - the installment of sacraments and mysteries performed to aid and purify the soul. According to Mandaean scripture, the purpose of these sacraments is to ensure the rebirth of the soul into a spiritual body, and to ensure the soul’s ascent from the world of matter to the heavens. **NINTH**, the Mandaeans teach a religion of Great Secrecy. Full explanation of the previous features is only reserved for initiated members of the Mandaean faith that are considered fully capable of comprehending and preserving the gnosis. While some Gnostic sects of antiquity did not believe in marriage and procreation, the Mandaean people do indeed wed and conceive children. Consequently, the importance of family values and an ethically sound life are also highly regarded by the Mandaean Gnostics. An interesting note about the Mandaean faith teaches scholars that while they are in agreement with other Gnostic sects in regards to the idea that the world was created and governed to be a prison by archons, they do not view the world as cruel and inhospitable as other Gnostics do.

They believe that God is the king of light who dwells in the uppermost world. The lower worlds including earth is the home of an evil female spirit called Ruha who gave birth to countless spiritual beings, some good and some evil, but notably the Twelve, identified with the Zodiac, and the Seven, identified with the seven planets. So, between God and this world there are gradations of aeons called *Utras*, the most elevated of which is *Abel the Brilliant*. An emanation of God, Abathur, gave birth to *Ptahil* [cf. *Ptah*, the egyptian god of architects] the creator of the world. The earth is a dark place, created out of Ruha’s black waters but the waters would not solidify until they were mixed with a little light provided by *Abel the Brilliant*. He also supplied Adam’s soul from the Treasury of Life. Ruha is easily seen as Ruach, the breath of God in *Genesis* and the basis of the *Holy Spirit* (=the Paraclete/Logos). In Aramaic it means “wind”. It is a feminine noun, so can easily have been seen as a feminine principle, and logically, its place in the Catholic Trinity is the place for a Goddess (Father, Mother, Son).



They consider Yahweh/Jehova to be an evil god. They see themselves in direct opposition to Yahweh. They turn the stories of the Old Testament on their head, so all the people who were killed by Yahweh in the Old Testament for supposedly being sinful become pious Mandaeans killed by an evil deity. They consider the people destroyed by

the Flood as being Mandaean, along with the populations of Sodom and Gomorrah, and the ancient Egyptians who opposed Moses in the Exodus story. The evil rulers, the Archons, of the earthly realm and the lower heavens, obstruct the ascent of the soul through the heavenly spheres to reunion with the supreme God. The body is a tomb (*soma sema*) and the material world is a prison. The soul is an exiled captive on earth. All of the visible world is corrupt and will ultimately be destroyed. Only the Righteous can save their souls by always being moral, practising the prescribed ritual observances and acquiring revealed knowledge.

### **Read!**

[Prince, Clive and Picknett, Lynn: The Masks of Christ: Behind the Lies and Cover-ups About Jesus](#)  
[Prince, Clive and Picknett, Lynn: The Templar Revelation: Secret Guardians of the True Christ](#)

## **MANDAEANS: FOLLOWERS OF JOHN THE BAPTIST**<sup>1</sup>

The beginnings of Mandaeism are unknown but there are clues in Mandæan books and their rituals and beliefs. Mandæan (Mandayya) means “to have knowledge”, from the Aramaic word for knowledge, *Manda*, the same as Gnosis, suggesting Mandaeism is a survival of Gnosticism, and much in Mandæan cosmology seems to hark back to gnostic ideas. However, it is of interest to us because there is a possibility that the sect really does derive from John the Baptist, so offers a different view of the foundation of Christianity. With typical Christian arrogance and lack of scholarship, the Mandæan traditions about John are described by them as “confused”.

The Mandæans are an interesting sect, quite neglected, is that called by some the Saint John’s Christians because they regard Jesus as a false messiah but revere John the Baptist. They call themselves Mandæans and are an old religious sect. The Mandæan tradition preserves traces of the earliest forms of a pre-Christian gnosis. Importantly, they look back to a still more ancient tradition which is claimed to be purer and wiser than that of the Jews. It is that of the Essenes who can be seen to have had a remarkable influence on the world far exceeding their numbers. The Mandæan tradition’s rejection of the Christian



messianic claim is that **Jesus was the Deceiver Messiah**, and they say this derives from John himself. The baptism of Jesus by John is acknowledged, but given a mystic explanation. Jesus is not shown as unknowing, answering test questions from John with deep moral insight. The Mandæan tradition has its origins are certainly in Jerusalem in Judæa, and suggests John had a deep knowledge of the inner meaning of the Law. For Mandæans, Allah (*Alaha*) is the False God, the True God being Mana, but the Mandæans seem to be the Sabians, the Baptizers, of the Quran.

They perform elaborate baptismal ceremonies on all religious occasions and daily before sunrise. Their attachment to these illustrations gave them the name Subba or Sabians meaning

<sup>1</sup> <http://www.askwhy.co.uk/christianity/0255Mandaeans.php>



baptisers. The Essenes too were said to have welcomed the rise of the sun with ceremony and prayer. Note that Epiphanius identified Nazarenes with the “Daily Baptists” (Hemerobaptists). John the Baptist was himself baptised, while yet a boy, by God in His aspect of Manda d’Hayye and he then performed miracles of healing through baptism. In an account in the holy book, the *Ginza*, John baptised Manda d’Hayye – the true Messiah. Mandæan lustrations had to be in running water, *yardna*, (a word with same consonants as *Jordan*), not still water (like the Christians) which they disdained. Furthermore they were repeated immersions not just a single one by way of initiation as it is in Christianity. Again this is common ground with the Essenes, the difference arising because Jesus had decided there was no time for his converts to be fully initiated into Essene practises, so the initial baptism had to suffice provided that repentance was sincere. The Day of God’s Vengeance was too close.

### **Mandæan Beliefs**

Mandæan cosmology *does* sound Gnostic. God is the King of Light who dwells in the uppermost world. The lower worlds including the earth is the home of an evil female spirit called Ruha who gave birth to countless spiritual beings, some good and some evil, but notably the Twelve, identified with the Zodiac, and the Seven, identified with the seven planets [*compare to the 7 Deadly Sins*]. So, between God and this world there are gradations of aeons called *Utras* [=messengers of God]. The evil rulers, **the Archons**, of the earthly realm and the lower heavens, obstruct the ascent of the soul through the heavenly spheres to reunion with the supreme God. The body is a tomb (*soma sema*) and the material world is a prison. All of the visible world is corrupt and will ultimately be destroyed. Only the Righteous can save their souls by always being moral, practising the prescribed ritual observances and acquiring revealed knowledge. Abel the Brilliant, the Mandæan Saviour, once dwelled on earth, where he triumphed over the Archons who try to keep the soul imprisoned. He can thus assist the soul in its ascent through the spheres toward its final reunion with the Supreme God.

Manda d’Hayye is “Knowledge of Salvation”, a phrase which occurs in the song of Zacharias in *Luke* (*Lk* 1:77), which we have surmised is Essene. Essene thought has the same concept or gets close to it, the scrolls speaking of the “Knowledge of God” and “His Salvation”. The Manda d’Hayye and the light-giving powers seek to direct men and women to good actions. The planets and the spirit of physical life incite them to error through Judaism, Christianity, Islam and other “false religions”. Those who lead a good life pass after death to a world of light, others undergo torture, but even the most evil will be purified in a great baptism at the end of the world—the equivalent of the Persian and Essene baptism with fire on the Day of God’s Vengeance. Gentile Christianity was founded before Paul among the Hellenised Jews of Palestine who were dispersed at the very start of the story by Hebraic Jews—Jews who rejected the ways and manners of the Greeks and regarded Hellenisation as apostasy. Paul naturally favoured this faction and, though the Hellenised Jews did not try to convert gentiles, Paul did. The Hebraic Christians and the Hebraic followers of John (both called Nazarenes or Nasoraeans) would have regarded this as quite unacceptable. The gospels tell us that the Jerusalem Church rejected Paul’s innovations, and the Mandæan works seem to say that the followers of John also rejected them.

## Enosh Uthra, the Good Man

Mandæans consider the **Jesus of the Christians as a false messiah but they accepted that there was a true messiah whom they called Enosh-Uthra**. The word *Uthra* which literally means “wealth” seems here to mean “good” or “divine” because Enosh Uthra is the “divine” man or the “good man”. He came into the world in the days of Pilate, the king of the world, healed the sick and gave sight to the blind, and raised the dead. In this tradition, John does the same miracles as Jesus, contrary to the fourth gospel (*Jn* 10:41) that tells us “John did no miracle”. **In Christian tradition, miracles are reserved for Jesus, in Mandæan tradition, for John**. He taught a dualistic philosophy of truth and error, light and darkness, and life and death by burning fire which consumes all wrong—the very teaching of the Essene brotherhood. He ordained 365 prophets to teach, and sent them out from Jerusalem. Eventually, he ascended to the *Abode of Truth* and will return at the End. Like the Essenes and the Persians, the Mandæans were particular about Truth.

Before Enosh-Uthra ascended to the Abode of Truth, he unmasked the Greek Christ who confessed that he was one of the Seven, the deceiving planets—he was Mercury! That's wrong. In the occult tradition Jesus was actually identified with the luciferian **Venus**, the Morning Star. It seems the Mandæans partly, at least, identify the Christian Jesus with Paul, the apostle. Paul was declared to be Mercury in *Acts of the Apostles*. Thus for the Mandæans, Enosh-Uthra, **John the Baptist - apparently an incarnation of Abel the Brilliant - looks rather like the Jesus of the gospels but the Byzantine Christ looks like Paul. It makes sense**. If John and Jesus were successive Nasis out trying to heal the Simple of Ephraim, Jewish apostates, they will have had similar general characteristics, and their individual details might have been confused to some degree. Christians, for example, have tried to pretend that Jesus did not baptise when he plainly did.

Confirming it is the fact that Mandæans do not have a clear distinction between Jews and Christians, a fact which harks back to the very earliest days of Christianity when the followers of Jesus were still Jews. In the Mandæan John-Book we meet the priest Zachariah and his aged wife Elizabeth except that her name has been corrupted to Enishbai (to reflect Enosh?). No Christian will believe that this is not taken from the first chapter of *Luke*, but if *Luke* was merely reflecting a small part of Essene history, the identity is due to their common origin. After John had spent 42 years baptising in the Jordan, the Christian Jesus (called here Nbou—Nabu, Nebo, Mercury, Hermes) sought baptism from him, but the spirit Enosh-Uthra did not require baptism (in fact, he will have been baptised by Zachariah who was his predecessor). Again, Mandæan tradition might support the idea that Jesus succeeded John as the Nasi, because John had no choice but to baptise Jesus—a voice from heaven ordered him. Why should 'God' have ordered John to baptise an evil spirit? It is an ineffectual way of explaining the plain fact that John did baptise Jesus, following erroneous 'divine' orders, but that in the Mandæan view Jesus turned out to be an evil changeling.

Though John, like Jesus, was not really a miracle worker, like Jesus he performed healings—metaphorical ones in bringing apostate Jews back to God—and his own disciples, like Jesus's, became convinced *he* was the Messiah after his death. The fourth century *Clementine Recognitions* 1:60 state that John's disciples claimed that their master had been

greater than Jesus and that John was the true messiah. Rivalry between John's followers and those of Jesus was apparent even in the *New Testament*. *Luke 3:15* confirms that John was thought a messiah:

The people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not.

Mandæan tradition has it that John arrived in Jerusalem and exposed Jesus as an imposter, an incident that might be reflected in the *New Testament* when John in prison no longer believes that Jesus is the Messiah and sends a message asking whether he is the one or whether another is to be expected. This must have reflected John's disappointment in Jesus Barabbas's preparations for an uprising. Later Jesus failed and was crucified thus becoming a false prophet. John's disciples will then have accused Jesus of being an imposter and claimed that John had exposed him.



John the Baptist was known by the Mandæans as "Enosh", the reborn grandson of Adam. Enosh in Hebrew means "Man", as does Adam, so we have the curiosity that John the Baptist was the Man and Jesus was the Son of Man! This might have been a Jewish joke. If John the Baptist played the role of the priest at Jesus's baptism as seems likely then it would have been his voice announcing his "beloved son" as the coronation liturgy required. Thus we have the irreverent titles: the "Man" and the "Son" of "Man" or, in Aramaic pronunciation, "nash" and "bar nash".

Did John the Baptist live longer than Jesus? The latest year of Jesus's death is 33 AD. The Tetrarch Philip died in 34 AD on the day that John interpreted a dream for him. Herod Antipas killed John and later was defeated in battle in 36 AD by Aretas, king of the Petraean (Nabataean) Arabians, an event considered to have been retribution for John's murder. John must therefore have been killed within a year of 35 AD, the very year that Simon Magus, a disciple of John, led a rebellion on Mount Gerizim in Samaria. Antipas was probably more absorbed by John's potential for inflaming rebellion than he was by Salome's dance or John's criticism of his marital arrangements.

### **So – was John the True Messiah?**

Although early Christians saw John as a forerunner of Jesus, the disciples of John and others did not quite see it that way. No doubt some of John's disciples did follow Jesus and some may have shifted allegiance to Jesus after John's death, but many others continued in their allegiance to John without ever becoming followers of Jesus (the Sabeans/Mandaeans). John was not "a reed shaken with the wind" (Matthew 11:7). He was more like a mighty oak. He was not "a man clothed in soft raiment"; instead, he wore camel's hair clothing. Jesus said of him, "A prophet? yea, I say unto you, and much more than a prophet." According to Mandaean thinking, John was 'the True Prophet', while Jesus, a disciple of John, was 'a rebel, and a heretic, who led men astray, and betrayed his Master John.'



“... and he called the people to himself and spoke of his death and took away some of the mysteries of the (Sacred?) Meal and abstained from the Food. And he took to himself a people and was called by the name of the False Messiah. And he perverted them all and made them like himself who perverted words of life and changed them into darkness and even perverted those accounted Mine. And he overturned all the rites. And he and his brother dwell on Mount Sinai, and he joineth all races to him, and perverteth and joineth to himself a people, and they are called Christians.”

Excerpt from The Haran Gawaita

Some Mandaeans believe that John the Baptist was Hibil-Ziwa. ‘Hibil-Ziwa’ was a Savior who entered the world of darkness and destroyed the evil spirits so that the faithful could obtain liberation before the end of the world. The following account of John the Baptist and Jesus from the mouth of Hibil Ziwa:

“In those days a child shall be born who will receive the name of John; he will be the son of an old man Zacharias, who shall receive this child in his old age, even at the age of a hundred. His mother Erishbai, advanced in years, shall conceive him and bring forth her child. When John is a man, faith shall repose in his heart, he shall come to the Jordan and shall baptize for forty-two years, before Nebou shall clothe himself with flesh and come into the world. While John lives in Jerusalem, gaining sway over Jordan and baptizing, Jesus Christ shall come to him, shall humble himself, shall receive John's baptism and shall become wise with John's wisdom. But then shall he corrupt John's sayings, pervert the Baptism of Jordan, distort the words of truth and preach fraud and malice throughout the world.”

Mandaean treatise

While Christianity presents John to have baptized Jesus, symbolizing that Jesus is his Lord, Mandaean religion tells about a messenger of light that was sent to Jerusalem in order to undress the lies of Jesus. Mandaean thought is also that John Baptized Jesus into his religion. Some of the Mandaeans believe that Judas Thomas was Jesus' twin brother, a belief that was apparently shared by the early Celtic and Egyptian Christians, but they also believe that it was this Judas, not Jesus, who was crucified. Because his resemblance to Jesus was sufficient to fool Pontius Pilate who knew what Jesus looked like and was legally obliged to witness the Roman punishment of crucifixion. Jesus then posed as Thomas for the rest of his life to avoid the taint of his failure.

The Mandaeans also believe that it was Jesus, not Thomas, who was the source of the Gospel of Thomas and that ‘Jesus-Thomas’ continued to preach wherever he could that was beyond the reach of the Roman-Pauline church, ending up in India, where ungrateful Hindu priests burned him to death. For more information about Jesus in India visit our Jesus page or [click here](#) to an external link. The early church father Irenaeus wrote around 150 CE that Jesus remained on earth as a teacher for twenty years after his crucifixion. The Mandaeans tell of the founding of Jerusalem by a powerful female Goddess named Ru Ha who is viewed by them as evil. They say that Ru Ha worked evil on the Earth through

several chosen men. Her greatest evil however, was realized through one final man. At her temple in Jerusalem, a young priestess was chosen to bear a special offspring. Her name was Miriam. We call her Mary. She brought forth the 'child of Ru Ha', the 'Imunel' (Immanuel) and he called himself, Jesus. He was baptized by John and taught much by him. He turned from John's teachings and led the people astray, the Mandaeans claim. Is there any Biblical evidence supporting this?

Mark 6:17: 'For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 18: For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19: Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.'

The above verse is very important. From it, we can see that Herod, counter to what you were led to believe, knew John was sent to perform a holy mission. He thought John a good man, and listened to him gladly. We are also told that John opposed Herod's marriage to Herodias. John was very close to the King Aretas. His followers would later settle and remain in Arab lands.

Mark 6:21: 'And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22: And when the daughter (no name mentioned) of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23: And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24: And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25: And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26: And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27: And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28: And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29: And when his (John's) disciples heard of it, they came and took up his corpse, and laid it in a tomb. 30: And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31: And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. 32: And they departed into a desert place by ship privately.'

Look at the above verses very carefully. Herod has promised his wife's daughter anything, even half his kingdom. She consults with her mother Herodias and they decide for some unexplained reason to kill John, and remove his influence completely. Now notice that Herod is very sorry at having to do this. Not only from his affinity for John, but he is also worried about retaliation from John's followers, and from King Aretas. Nevertheless, he

carries out her wishes. Now look again at verse 30 above; 'And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. These are Jesus' followers who are now telling him why it was necessary to kill John. Note that the disciples who took John's body were John's disciples, not Jesus'. The disciples who took John's body and the apostles who speak to Jesus are two separate groups. The taking of John's body was not the actions the apostles were referring to. It was his execution, and what they had taught was a lesson to all those who would oppose them, not to interfere with their plans. Of interesting note and rendered in bold above is that Herodias' daughter is not mentioned by name. All important people are named in every other place in the Bible. Why not her? She is certainly an important person. She was responsible for John's death. Why did they remove her name? Her name is Salome.

Mark 15:40 'There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 who, also when he was in Galilee, followed and ministered unto him...'

Mark 16:1 'And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.'

The Salome in the above verses, was one of Jesus' most loved and trusted followers, is the same Salome we have been talking about. **This is one of the main reasons the Sabaeans despise the Christians, they believe that through the machinations of Jesus and his followers, their true messiah, John The Baptist was killed!!!!**

We learn a little about John from the writings of Josephus, a Jewish historian born shortly after Jesus died. He says:

Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure to him.

Josephus implies that Herod executed John for political reasons, but as stated above Herod was sad at having to kill John not only from his affinity for John, but he was also worried about retaliation from John's followers, and from King Aretas.



**I, JESUS,  
AM LUCIFER**

Revelation 22:16





# THESES

- \* MANDAEANS WORSHIP A SUPREME YET ALIEN GOD - THE GREAT LIFE.
- \* THEY HAVE A NEGATIVE VIEW OF ASTROLOGY AND FATE.
- \* POWERS OF DARKNESS SABOTAGE THE SOUL'S ASCENT TO THE GREAT LIFE.
- \* THEY SEE THE PLATONIC DEMIURGE AS LESS THAN POSITIVE.
- \* SOPHIA (CALLED RUHA) IS REGARDED AS A DEMON QUEEN TERRORIZING THE COSMOS.
- \* JESUS IS CAST AS AN APOSTATE MANDAEAN WHOSE MAGICAL SHENANIGANS END UP DESTROYING JERUSALEM.
- \* JESUS IS CALLED "THE LYING MESSIAH", WHO PERVERTED THE TEACHINGS OF JOHN.
- \* THEY WORSHIP JOHN THE BAPTIST AS THEIR GREATEST PROPHET.





## THE MANDAEANS

Since the overthrow of Saddam Hussein, many people belonging to minority religious groups have fled Iraq because his regime had previously given them a certain degree of protection. The Mandeans, located mostly in and around Baghdad and Basra, are one such group. Their future in Iraq is uncertain, and at the moment they are estimated to number only about thirty thousand worldwide. Western scholars have assumed that the name 'Mandaean' derives from the Aramaic word *manda*, meaning knowledge. But this is unlikely. Based on the principle that religious sects are known by derogatory titles given them by others, 'Mandaean' probably comes from *Mandi*, the name of their ritual baptismal house that contains a special pool connected by pipe to a nearby stream, known as a 'Jordan.' Wearing long white robes, Mandeans perform regular ablutions with running water inside the *Mandi*. In addition, *mandi* is a word used in parts of the Moslem world, meaning to bathe or wash. Mandeans, therefore, were known by outsiders as 'bathers' or 'baptizers' rather than 'knowledgeable ones'. Similarities between Mandaean and Qumranian baptism rituals have been documented.<sup>154</sup> In particular, the water must be 'living;' moving water connected to natural sources and not static. The literature of both sects includes the concept that angelic warriors fight on the side of "light" against "darkness." They also reveal an especially high regard for Noah, found nowhere else in ancient literature. This makes sense, as the water of the flood judgment, like John's baptism, was a purifying agent.

Visiting missionaries who first encountered the Mandeans described them as a Christian sect who had a special veneration for John the Baptist. Following the publication of Mandaean sacred books in the early twentieth century, that opinion was no longer tenable. The texts describe a complex mix of classic Gnostic precepts. The most important works are the *Ginza*, a collection of prayers, theology, and history; the *Haran Gawaita*, a history of the Mandeans; and the *Book of John*, a history of John the Baptist traditions and a selection of his prayers. Written in an eastern Aramaic dialect, the manuscripts include a record of the names of the mostly women scribes who had copied them previously. An uninterrupted chain of copyists has been identified going back as early as the late second, to early-third-century C.E.<sup>155</sup> Mandeans claim that they were persecuted in Judea, and left there shortly before the destruction of Jerusalem in 70 C.E., which they believe was divine retribution for their oppression. Strangely enough, although they consider themselves to be direct descendants of the original followers of John the Baptist, Mandeans insist that their ancestry is not Jewish. They neither use circumcision nor keep Saturday as their Sabbath Day. Mandaean writings are implacably anti-Jewish, which means that if they emigrated from Palestine shortly before the Roman invasion, they must have been part of the Samaritan or Gentile community that was attacked by

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<sup>154</sup>See Christopher Knight, Robert Lomas: *The Hiram Key*, p74

<sup>155</sup>See Jorunn Buckley, *The Mandeans: Ancient Texts and Modern People*

the Jews in the uprising of 66 C.E. Often described with abstract myths and symbols, the Mandaean view of John the Baptist is complex. The *Book of John* explains that shortly after John's birth, the Jews tried to kill him, so he was taken away by Anosh,<sup>156</sup> a celestial savior spirit identical with Enoch, much loved at Qumran. John is depicted as a Gnostic pre-existent savior figure, who descends from the light world to rescue souls trapped below in the world of darkness. After death, he guides the soul of the Mandaean initiate upward through different levels of the light world.

There is no confusion about the Mandaean concept of Jesus. He was the **devil incarnate**. He betrayed John, stole his secret teachings, and perverted their meaning to deceive the Jews and spread evil throughout the world. The following verses are typical:

While John lives in Jerusalem, gaining sway over Jordan and baptizing, Jesus Christ shall come to him, shall humble himself, shall receive John's baptism and shall become wise with John's wisdom. But then shall he corrupt John's sayings, pervert the Baptism of Jordan, distort the words of truth and preach fraud and malice throughout the world.<sup>157</sup>

For nine months devil-Christ enters the womb of his mother, the virgin, and conceals himself there...when he grows up he enters the house of prayer of the Jewish people and takes possession of all their wisdom. He perverts the Torah and alters its doctrines and all its works.<sup>158</sup>

O deceived ones, you who have been deceived!... Do you not know, O you deceived, that you have been deceived? I (Jesus) am a good for nothing messiah, flayed for my torment, wise for evil...leads men astray and throws them down into the powerful clouds of darkness.<sup>159</sup>

The hereditary Mandaean priesthood is known as the "Nasoreans." Mandaeans insist that Jesus was originally a Nasorean of high standing, forced out of the group because he violated a sacred trust. The gospel notion that Jesus was a "Nazarene" -- after an obscure village named Nazareth -- is best understood as a Christian attempt to explain away the title by which he was known -- 'Nasorean.' The phonetic root of 'Nazarene' and 'Nasorean' is the Hebrew word *nazar*, meaning to separate from others for self purification. The word 'Nazarite' is used in the Old Testament to describe those who make religious vows of abstention. Samson was the most famous Nazarite in the Old Testament. Paul also took religious vows, as did Jesus. "Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." Mk 14:25, Mt 26:29, Lk 22:18 Jews who made these oaths did not shave or cut their hair during the time period of the vow, which explains why Jesus was always depicted with long hair and a beard. It would be impossible for the title 'Nazarene' to originate from a village named

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<sup>156</sup>Edmund Lupieri, *The Mandaeans: The last Gnostics*, p46. Abel, Seth and Enoch function as intermediaries with man and the divine. Seth was an important figure for the Dositheans at Nag Hammadi. Enoch was essential to the Essenes at Qumran.

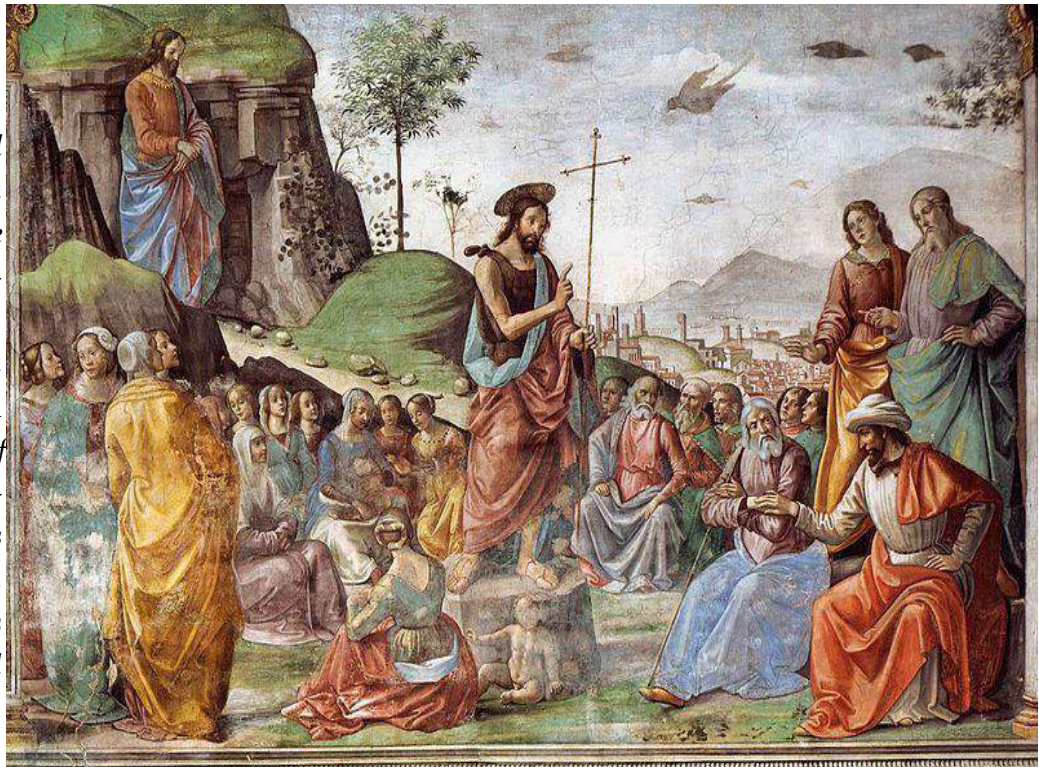
<sup>157</sup>Ibid, p24

<sup>158</sup>GRS Mead, *Book of John*, p84

<sup>159</sup>Ibid, p81

Nazareth for two reasons. First, there is no evidence from census records, historical maps, or archeological excavations that Nazareth existed at the time of Jesus. Second, a small Galilean town was a meaningless point of reference for people who lived in Jerusalem or Judea, and would only be recognized by those who lived in its immediate vicinity. Opponents of Jesus who wished to disparage his native land called him a 'Galilean;' those who wished to belittle his message called him a 'Nazarene.' 'Nazareth' was a suitable word to denote a community of committed religious Jews, separated from mainstream society; it was not necessarily a specific point on the map. The village of Nazareth was established by Christians long after Jesus' death.

*Jesus, top left, watches and listens to John the Baptist. The crowd is oblivious to Jesus, and only John has a halo. A dove, symbol of spiritual authority, de-scends toward John, and not Jesus, as in the gospel accounts.*



Long and involved poetic tractates dedicated to John the Baptist as the 'Good Shepherd' or the 'Good Fisher' are a feature of Mandaean literature. These themes are much more developed than in the New Testament, where they refer to Jesus. As John was the first to have a dedicated following, these titles would have originally belonged to him. In the Good Shepherd poetry, John is called by God to "be a loving shepherd for me and watch me a thousand out of ten thousand." John accepted, but asked how he would retrieve those who were lost and left behind. God replied,

If one falls into the mud and stays there stuck, then let him go his way and fall a prey to the mud. Let him go his way and fall a prey to the mud, in that he bows himself down to Messiah.<sup>160</sup>

John should leave them alone. As victims of 'Messiah' (Jesus), they were a lost cause. However, John takes care of his own followers, A Shepherd am I who loves his sheep; sheep and

<sup>160</sup>Ibid, p71



lambs I watch over. Round my neck I carry the sheep; and the sheep from the hamlet stray not...I bring them unto the good fold; and they feed by my side.<sup>161</sup>

Although Renaissance artists commonly depicted John holding a shepherd's staff, only Jesus was described as a 'shepherd' in the New Testament.

I am the good shepherd; I know my own and my own know me... And I have other sheep that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. John 10:4-16

In the Good Fisher discourses, John rejects the approaches of the evil fishers and finally overwhelms them. The 'evil fishers' are the Christians, and John wants nothing to do with them. They belong to Jesus, "the head of all of you."

The Fisher clad him with vestures of glory, and an axe hung from his shoulder....when the fishers caught sight of the Fisher, they came and gathered around him... "be our great partner and take a share as we do... Grant us a share and we will give thee a share in what we possess..." When the Fisher heard this, he stamped on the bows of the ship..."Off from me, ye foul smelling fishers, ye fishers who mix poison. Begone, begone, catch fish who eat your own filth. The perfect ones' partner cannot be your partner. The good cannot belong to the wicked, nor the bad to the good. Your ship cannot be tied up with mine, nor your ring be laid on my ring. There, is the head of all of you; count yourselves unto his realm."<sup>162</sup>

John issues a warning to be wary of false baptizers on the river Jordan, 'Tis the voice of the Pure Fisher who calls and instructs the fish of the sea in the shallows. He speaks to them, "Raise yourselves up, on the surface of the water stand straight; then your force be double as great. Guard yourselves from the fishers who catch the fish and beat on the Jordan."<sup>163</sup>

By contrast, when John is asked about rival Christian baptizers in the fourth Gospel, he replied with a suspiciously longwinded theological harangue in praise of Jesus that ends with the dubious famous phrase "he must increase and I must decrease." The Mandaean writings make curious references to 'sandals.'

I will bring thee then sandals of glory with them canst thou tread down the thorns and the thistles. Earth and heaven decay, but the sandals of glory do not. Sun and moon decay, but the sandals of glory decay not. The stars and heaven's zodiacal circle decay, but the sandals of glory decay not. The four winds of the world decay, but the sandals of glory decay not. Fruit and grapes and trees decay, but the sandals of glory do not. All that is made and engendered decays, but the sandals of glory do not.<sup>164</sup>

The "sandals of glory" belong to John as the true savior. Christian writers stole the sandal metaphor, and all the gospels emphasize John's unworthiness to even "tie the thong of Jesus' sandals." The original context was switched so that Jesus, and not John, was the rightful wearer of the 'sandals of glory.' Mandaean literature contains a description of

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161Ibid, p74

162Ibid, p85

163Ibid, p85

164Ibid, p88

the afterworld. **Once there, Christian souls find themselves in a low realm and realize they were deceived by Jesus.** When they notice Jesus bowing four times to 'Manda d-Hiia,' (Aramaic for 'Gnosis of Life'), a title for John the Baptist, they ask him,

Did you not say 'I am the God of Gods, the Lord of Lords, I am king of all the worlds, I am the chief of all works'. And now who is this man, who passed before you, and you have bowed down to him four times with the deepest respect. Who is this man?<sup>165</sup>

Dissatisfied with Jesus' answer, the Christians wish to receive John's baptism.

We wish to sell all our goods, go up to the Jordan, and have ourselves baptized in the name of the man who passed beyond you.<sup>166</sup>

### NASOREANS <sup>167</sup>

Jesus, according to Mandaean theologians, was a Nasurai, but he was a rebel, a heretic, who led men astray, betrayed secret doctrines, and made religion easier (i.e. flouted the difficult and elaborate rules about purification). The references to Christ (Yshu Mshiha) are, in fact, entirely polemical, and for the most part refer to the practices of Byzantine Christianity which awake horror in Mandaeans, such as the use of 'cut-off' (i.e. not flowing) water for baptism, and the celibacy of monks and nuns. The Haran Gawaitha (D.C. 9) mentions the establishment of Christian communities on Mount Sinai. In the cults, Jesus and John are both unmentioned. Siouffi's story that John's name is pronounced at baptism is a fiction. In no ritual is he mentioned or invoked, unless I except the dukhrana, when lists of spirits of light, holy men, and the righteous dead from the earliest times to the present are read; but in these lists he has no especial honour. The explanation of the term 'Christian of St. John' lies therefore, not in the relation of either Christ or John to the sect, but partly in the fact that John is a useful name to produce to Christians, and has often cited to induce their toleration, and partly in the obvious connexion between the word 'Nasurai' and the Arabic word for Christians-Nasara. I am not going to enter here the controversy which arose when Lidzbarski pointed out the philological difficulties which prevent Nasorai meaning 'a man from Nazareth'. So strong was his belief that it did it, that he suggested that the evangelists placed the childhood of Jesus at Nazareth to explain the tradition that he was a 'Nasurai'. His arguments are set forth in *Mandäische Liturgien*, xvi ff., and in the introduction to his translation of the Ginza Rba.

In Mandaean manuscripts and legends, however, the word Nasurai is generally used in the sense indicated above, namely, 'one skilled in religious matters and white magic', while the Christians are usually called mshihia, that is to say, 'followers of Messiah', or kristianaia, 'Christians'. Magic rolls bear the inscription, 'this is written from the nasirutha

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<sup>165</sup>See Lupieri, Mandaeans, p249

<sup>166</sup>Ibid

<sup>167</sup><http://www.farvardyn.com/mandaeans1.php> Abstracted from: Mandaeans of Iraq and Iran, E.S. Drower, Leiden, 1962

(i.e. priestly craft)of So-and-So'. Of John it is written in the Haran Gawaita: 'When he was seven years old, Anush 'Uthra came and wrote the ABC (a ba ga) for him, until, when he was twenty-two years old, he had learnt all the priestly-craft (Nasirutha).'

In later manuscripts Nasurai are often mentioned as if they were of higher grade than laymen e.g. 'Nasurai and Mandai', while nowadays I hear the word sometimes applied to a priest who is especially literate, or reputed skilful in white magic. 'Ah, he is a real Nasurai!' What is the root-meaning? Lidzbarski thinks it akin to 'observe', and deduces that the Nasurai were 'observers'. Another orientalist suggests that it may be analogous to the Syriac root *nsr* meaning 'to chirp, twitter (as a bird), utter broken sounds (as a magician), to chant, sing praises'. Both these suggested root-meanings agree with the Mandaean conceptions. The Nasurai was an observer of stars and omens, of constellations, and of auspices. A Mandaean priest in Ahwaz, speaking of the secret knowledge transmitted from priest to priest, vaunted this secret knowledge. 'If a raven croaks in a certain burj (astrological house) I understand what it says, also the meaning when the fire crackles or the door creaks. When the sky is cloudy and there are shapes in the sky resembling a mare or a sheep, I can read their significance and message. When the moon (gumra) is darkened by an eclipse, I understand the portent: when a dust-cloud arises, black, red, or white, I read the signs, and all this according to the hours and the aspects'.

The second meaning also answers to the functions and nature of the Nasurai. No exorcism, no ceremony, no religious act is considered efficacious without a formula. Words have magic power. The mere utterance of a name will compel its owner to be at the service of the utterer, or at least, will summon his presence. Prayers, except when profoundly secret and pronounced 'in the heart', are spoken aloud. In short, the Mandaeans of to-day, like his predecessors in the land of Shumer long ago, believes in incantation. The last name, Mandai, or Madaeans, brings me to the question of the origin of these people. I discussed it originally in an article on the Mandi(cult-hut) in Ancient Egypt and the East, and the theory there tentatively proffered has lately received strengthening evidence from the Haran Gawaita, a most interesting manuscript which, after years of effort, I succeeded in purchasing. Here, at last, I found what I had been looking for, definite information about the Tura d Madai (Mountain of the Maddai or Mandai), which figures in Mandaean tradition and legend. The manuscript is broken, the beginning is missing, and it bears marks of shameless editing. Owing to this last, it is difficult to date it from internal evidence. Unlike the 18th book of the Ginza, it assigns 4,000 years to Arab rule before the advent of the 'lying Messiah', but, like the Ginza, says that 'the mud brick in the wall' will proclaim him. Bar Khuni in his 'Scholion' (A.D. 792) repeats the same legend. On the other hand, *tarmida* is used in its ancient sense of 'disciple'. It is written after the Arab invasion, but the attacks on Islam are not so venomous as those on the Yahutaiia, which word is used throughout as meaning both 'Chaldeans' and 'Jews'. The roll purports to be a history and prophecy combined, and is looked upon with the utmost reverence by the Mandaeans, though on account of its



dangerously polemical character it has been always kept secret. It starts in the middle of a sentence:

'The interior of the Haran (i.e. Harran) admitted them, that city which has Nasurai in it, so that there should not be a road (passage?) for the kings of the Yahutaiia (Chaldeans). Over them (the Nasurai) was King Ardban. And they served themselves from the sign of the Seven and entered the mountain of the Madai, a place where they were free from domination of all races. And they built mandis (mandia) and dwelt in the call of the Life and in the strength of the high King of Light.' The birth of **Jesus** is narrated briefly, and- 'He perverted the words of the Light and changed them to darkness and converted those who were mine and perverted all the cults (bidatha)...He and his brother established themselves on Mount Sinai and took unto themselves all nations and brought the people unto themselves and were called Christians (krastinaia) and were called after Nazareth (Nisrath mdinta).' Nazareth is identified with the city of Qum! The miraculous birth of John (Yahya Yuhana) follows (the account differs from that in the Drasha d Yahya), and the story of his rearing in the 'white mountain' Parwan, of his baptism, education, and initiation into priesthood in the Mountain of the Madai. Later in the document the Mountain of the Madai is located, mitqiria Haran Gawaitha, 'which is called the Inner Harran'. A curious gloss, possibly interpolated, since it breaks the current of narration, says: 'The Madai are not counted as belonging to Ruha and her seven Sons because there are amongst them (those) of Hibil Ziwa.'

John is brought to Jerusalem, where, apparently, there was a community from the Mountain of the Madai: 'And Anush 'Uthra brought him and came with him to the city of Jerusalem, amongst the community (*kinta d kanat*) founded by Ruha. All of them belonged to her and to her sons except those from the Mountain of the Madai.'

There is no account of John's baptism of Christ (as in the Drasha d Yahya), or of John's baptism of Manda-d-Hiia: indeed, the expression 'Manda-d-Hiia' is not used throughout. John is represented as teacher, baptist, and healer: 'he taught disciples (*tarmid tarmidia*)', and 'set the broken going upon their legs'.

Sixty years after his death, the manuscript relates, there was a persecution of Nasurai in Jerusalem, 'so that there did not escape of the disciples and Nasurai a man'. The escape of a remnant is indicated. The Jews in their turn were harried, and many of them driven 'by a flail' to a place called Suf Zaba ('stream of reeds') later glossed as 'Basra'. This migration is embroidered by the 'historian' with detail from the ancient flight from Egypt, as he describes a miraculous passage through the waters (of the marshes? Suf Zaba is evidently here the reedy marsh region of the Basrah district). No pursuing host is mentioned. With the help of [evil] Ruha, the 'Yahutaiia' (here Chaldeans) built a strong new city with seven walls, 'each more magnificent than its fellow'. This city ('Baghdad') is destroyed utterly later by the powers of light, aided by the 'Madai' and seven guards (*natria*) from 'Mount Parwan'. A descendant of King Ardban is set up in 'Baghdad', and his rule established over the four corners of the world. Satraps are set up over the provinces, and these all have Mandaean names. This rule is throughly approved of by the Powers of Light. Next comes a description of the destruction of Jerusalem by the powers of light. 'He (Anush 'Uthra) went and burnt and destroyed the city of Jerusalem and killed the Beni Israel (*bnia Sriil*) and the priests (*kahnia*) of Jerusalem and made it like mounds of ruins (*akwath tilia d habarawatha*).'

# THE MANDAEANS

## *SECRET BEARERS OF KNOWLEDGE*

### **HIBIL ZIWA**

The Mandaean are gnostics ('*manda*' means Gnosis). According to them, God is the King of Light. Between him and the world there are gradations of aeons called 'Utras', the most elevated of which is Hibil Ziwa."

- *Chris King, "The Apocalyptic Tradition"*

According to the Mandeans, John the Baptist was Hibil-Ziwa. "Hibil-Ziwa was a Savior who entered the world of darkness and destroyed the evil spirits so that the faithful could obtain liberation before the end of the world."

- **Paul William Roberts**, *Journey of the Magi* (1995) p. 278

The following account of John the Baptist and Jesus is put in the mouth of Hibil Ziwa:

"In those days a child shall be born who will receive the name of John; he will be the son of an old man Zacharias, who shall receive this child in his old age, even at the age of a hundred. His mother Erishbai, advanced in years, shall conceive him and bring forth her child. When John is a man, faith shall repose in his heart, he shall come to the Jordan and shall baptize for forty-two years, before Nebou shall clothe himself with flesh and come into the world. While John lives in Jerusalem, gaining sway over Jordan and baptizing, Jesus Christ shall come to him, shall humble himself, shall receive John's baptism and shall become wise with John's wisdom. But then shall he corrupt John's sayings, pervert the Baptism of Jordan, distort the words of truth and preach fraud and malice throughout the world. In the day when the measure shall be full, I will come myself [Hibil-Ziwa] to him, I will appear to him in the form of a little child three years and one day old, and I will talk to him of baptism and instruct his disciples. Then I shall tear him from his flesh, carry him in triumph into the world of pure light and baptize him in the clear limpid waters of running Jordan; I will give him garments of glory and cover him in clothing of light, I will stir up in his heart a hymn of praise echoing that which the angels of light raise to their Lord at all times and for all eternity. After the death of John, the world shall fall a prey to error. The Roman Christ shall overthrow the peoples, the twelve seducers shall travel through the world: for thirty years the Roman shall manifest himself to men."

- Mandaean treatise

### **MANDAEANS AND JESUS**

"The Mandaean tell of the founding of Jerusalem by a powerful female Goddess named Ru Ha. She is viewed by them as evil. Ru Ha controls the Seven Planets. They say that Ru Ha worked evil on the Earth through several chosen men. These are Abraham, Moses, David and his son Solomon. Her greatest evil however, was realized through one final man. At her temple in Jerusalem, a young priestess was chosen to bear a special offspring. Her name was Miriam. We call her Mary. She brought forth the 'child of Ru Ha', the 'Imunel' (Immanuel) and he called himself, Jesus. He was baptized by John and taught much by him. He turned from John's teachings and led the people

astray, the Mandaeans claim. The Mandaeans say that Mary is a 'Daughter of the Moses' and that this Moses dwelt on Mt. Sinai."

- **Way #10: The Messiah Projects: Jesus, Son of Isis**"

"While Christianity presents John to have baptized Jesus, symbolizing that Jesus is his Lord, Mandaean religion tells about a messenger of light that was sent to Jerusalem in order to undress the lie of Jesus. Beyond this, Jesus appears not to play much of a role in the theology of the Mandaeans."

- **Tore Kjeilen**, [Encyclopaedia of the Orient](#)

"The Mandaeans subscribe to the belief that Judas Thomas was Jesus' twin brother-as the Celtic and Egyptian Christians did - it seems, but they also believe that it was this Judas, not Iscariot, who was crucified. Why? Because his resemblance to Jesus was sufficient to fool Pilate-who knew what Jesus looked like and was legally obliged to witness the Roman punishment of crucifixion when meted out by Jews - and because Judas Thomas had been instrumental in a rift among Jesus' followers that ultimately brought down the crucifixion sentence."

Jesus had then posed as Thomas for the rest of his life to avoid the taint of his failure as messiah interfering with his work. He had enacted the drama, played the role: now he wished to get on with his life."

- **Paul William Roberts**, *Journey of the Magi* (1995) p. 285

The Mandaeans believe that it was Jesus, not Thomas, who was the source of the Gospel of Thomas.

"Jesus-Thomas had continued to preach wherever he could that was beyond the reach of the Roman-Pauline church, ending up in Madras, where he was finally burned to death by ungrateful Hindu priests. St. Paul was the great villain of the piece, seen by the Mandaeans as a fanatic and a Roman agent."

- **Paul William Roberts**, *Journey of the Magi* (1995) p. 285

## **BAPTISM AND PLANETARY INFLUENCE**

"Though they are hostile to Judaism, Christianity and Islam, they very frequently practise baptism in running water and a sort of 'consolamentum' or confirmation, given to the dying. They repudiate idolatry and circumcision, while celibacy is absolutely forbidden. They practise a moral code of charity and goodwill."

- **Chris King**, ["The Apocalyptic Tradition"](#)

"Baptism is central to the cult of Mandaeans, and the Mandaean sanctuary, Mandi is a very simple, and small, house with slanting roof. In front of this a pool, connected to a nearby river, is placed. This one, called 'Jordan', is used for baptism. The whole area is surrounded by a high fence or a wall. Baptisms are performed on Sundays, and every believer pass through this several times every year. Mandaean baptism can be compared to the Christian communion, and the Muslim prayer, salaah. The other central ritual is the mass for the dead, with recitations from the Ginza. The soul is released from the body the third day after the moment of death. Meals are central in the rituals.



Traditional Mandaean graves were unmarked, as what was buried was only the dark body, but in modern times, things have become adjusted to Muslim custom. The ethics of Mandaeans are not all too different from Jewish ethics, and the same rules applied to all. Monogamy, dietary laws, ritual slaughtering, alms-giving are central acts."

- **Tore Kjeilen**, [Encyclopaedia of the Orient](#)

"They hold to planetary influence on the hours and have a seven day induction of priests like the Sabians. Their year consists of twelve months of thirty days each, followed by five auspicious days of epact. At the New Year they keep vigil for the spirits of light to return from congratulating the Supreme Being for creation. They utter 'Ask and find, speak and listen' like Harranians, but invoke a formal denial of the powers of the sun and moon contrary to the Sabians. Their dietary habits differ. Their calendar is solar while the Harranian one is luni-solar. Women may own property, divorce is not recognized, a man may have as many wives as he desires."

- **Chris King**, "[The Apocalyptic Tradition](#)"

"Mandaeans regard Christianity and rabbinical Judaism as false religions that, along with the negative influence of planets and stars, impede the soul's release from bondage. Avoiding anthropomorphic terminology, they describe the Absolute as a formless entity known as the King of Light, or Lord of the Greatness, or the Great Mana. The King of Light has to deal with the Zone of Darkness, and for this purpose he generously created the world with a series of emanations, of which one of the most important is the Savior, Manda d'Hayye, the 'Knowledge of Life,' whence comes the name of the sect. All created things have their heavenly counterparts. Even the cosmos is shaped like its creator, the archetypal Being. Physical limitations are unreal, unconnected to a human being's true nature. Mandaeans assert that the soul is in exile down here, a speck of light stranded in matter. The body, like all matter, springs from the planetary bodies, but life and breath come from the divine world of light."

- **Paul William Roberts**, *Journey of the Magi* (1995) p. 282

"The Mandaeans...believe that at the end of time what they call the Secret Adam will come to earth. The Secret Adam is a messiahlike figure, but he builds a machine that then transmits all the souls back to their hidden source in the All-Father outside of the machinery of cosmic fate."

- **Terence McKenna**, *Archaic Revival*

## JOHANNITE CHRISTIANITY

"There existed at that period in the East a Sect of Johannite Christians, who claimed to be the only true Initiates into the real mysteries of the religion of the Savior. They pretended to know the real history of YESUS the ANNOINTED, and, adopting in part the Jewish traditions and the tales of the Talmud, they held that the facts recounted in the Evangels are but allegories, the key of which Saint John gives..."

- "*Allocution of Pio Nono against the Free Masons*"

The early church father Irenaeus wrote around 150 AD that Jesus remained on earth as a teacher for twenty years after his crucifixion, and that [John the Apostle](#) served as a conduit for these teachings. (See for [Jesus' Final Days - Reports of Survival](#) for details.)

This sect originated in the 'Johannine circle' in the first century C.E. "The theology of this group or community would a century later be absorbed into [gnostic Christianity](#), on the one hand, and into 'mainstream' orthodox Christianity, on the other."

- **Robert W. Funk, Roy W. Hoover, and the Jesus Seminar**, *The Five Gospels*

"The actual historical legend of the Johannites is based on the Talmudic account of [Jesus Ben Pandera](#). Supposedly Jesus was born illegitimately to Miriam, adopted by a Rabbi named Joseph who took him to Egypt. There he was initiated into the mysteries of Osiris and consecrated Sovereign-Pontiff before returning to Judaea."

- **Kenneth Mackenzie**, *The Royal Masonic Cyclopaedia*

The French Neo-Templar Fabré-Palaprat "somehow came into possession of a manuscript written in Greek entitled the *Levitikon*; according to one version he picked it up from a second-hand bookstall. The *Levitikon* contained a heavily modified version of the Gospel according to John in which the orthodox presentation of Christ had been excised in favor of a version which eliminated the miracles and the Resurrection, and presented Christ as an initiate of the higher mysteries, trained in Egypt. God is understood as existence, action, and mind, and morality as rational and benevolent conduct. The cosmos, in the ancient Gnostic tradition, is viewed as a hierarchy of intelligences. The part played by privileged initiation in the transmission of divine knowledge is central. Christ conferred the essential knowledge of this Gospel of John as the best-loved apostle, and it was transmitted thence through the Patriarchs of Jerusalem until the arrival of the Templars in 1118, after which the secret teaching was kept by the Templar Grand Masters."

"Fabré-Palaprat's doctrine of the *Levitikon* was reorganized after 1828 under the name of the High Initiation, or the Holy Church of Christ, or the Church of Primitive Christians. It was a secular religion of the kind which was peculiar to this period, though it put down some roots, and still influences some French exoteric circles. Essentially it was an academic, didactic faith which became more and more bookish as it tried to leave the Masonic lodge and establish itself in public precincts."

"The source of the *Levitikon* on which the religion was founded is obscure. It was almost certainly of relatively recent composition, and its claim to antiquity is no more convincing than that of the other Masonic-Templar monuments.

"Yet the Johannite creed asks for some attention as almost the only occasion on which masonry emerged from the shelter of the lodges to put on a Church attire. It suffered from crippling disadvantages as a religion. Partly because it had remained faithful to the old Masonic idea of a 'high initiation', partly because it had grown in the half-noble, half-bourgeois atmosphere of the chivalrous lodges, it had no popular appeal whatsoever. The reports on the final schism of 1836 make it plain that only a handful of people were interested either in the Neo-Templars or in the *Levitikon*."

- **Peter Partner**, *The Murdered Magicians*

## What do the beliefs of the Mandaeans tell us about the history of the early church/Judaism?

The Book of John or the Teachings of the Kings, a Mandaean text that is always claimed to be late, even though it incorporates earlier materials, contains a long story on John the Baptist, a person seen by the Mandaeans as one of the initiators of their religion. The story follows some of the elements of the gospel narrative on John the Baptist, but with characteristic Mandaean twists. For the Mandaeans, Jesus is evil, although his mother, Miriai, was a Mandaean herself, and Jesus' initial relationship with John the Baptist implied that he was not evil by nature, but rather evil by choice. He is the false Messiah, one of a long series of key figures from Jewish and Christian mythical history who have been transformed into evil beings. Thus, Moses and Abraham are both called *nbiha d-ruha*, "prophet of the Holy Spirit," but this Holy Spirit, *Ruha d-Qudša*, is the leader of the forces of evil in this world in our timeframe. Therefore, it is remarkable—and poorly explained—that the Mandaeans have exalted the role of John the Baptist, a figure unknown in the earliest attested Mandaean texts but of increasing importance in later Mandaean literary production. The eighteenth chapter of the Book of John tells the story of the birth of John the Baptist to his parents 'Nišbai (Elizabeth) and Aba Saba Zakria ("old father Zechariah") in Jerusalem. As one might expect in the setting of the present volume, the story involves a star that appears above Jerusalem as well as other heavenly portents; while the star is particularly associated with Elizabeth, three lights appear above Zechariah, the Sun and the Moon change their course, smoke billows out of the temple, and a further shooting star appears over Jerusalem. None of this bodes well for the priestly establishment of Judah, whose grip on the world John the Baptist is destined to loosen. If we compare the treatment of this Mandaean narrative with the ways in which the theme of the Star of Bethlehem has been studied, discrepancies are immediately evident. Not a single Western scholar has ever imagined or suggested that meteorological and astronomical evidence should be adduced for its interpretation. The narrative is barely known beyond a small circle of scholars, and the Mandaean community is small, but these are matters of scale and familiarity that should not per se govern interpretive strategies. As it is, the Mandaean narrative on John the Baptist is consistently explained as a literary invention, in this case partially dependent on Matthew's narrative about the Star of Bethlehem. The presence of the magi in this narrative is, in fact, one of the key indicators of the literary constructedness of the gospel story. This is immediately evident in Michael Molnar's discussion of the magi, since in his quest to figure out "what really happened, and when," he had to reinvent the biblical magi in a way that represents them as something they have never been: hellenized astrologers. Molnar is not wholly to be blamed for this, since New Testament scholarship itself has long failed to engage seriously with the presence of the magi.

Gnostic Pacifist: I'm a Mandaen myself and the other commentors aren't very far off, but let me give you the perspective straight from the Mandaean's mouth. Jesus wasn't even evil by choice as we see it, but something in his teachings, by choice or not, perverted the sanctity of religion as we see it. Religion was never meant to be an economic or political enterprise, and our belief in this goes back to our ancient relationship with the ancient Jews (we are very likely one of the "Lost Tribes" of Israel). As such, we disagreed with the idea of a "holy land" or "chosen people" and insisted that all conflicts can be solved with effective nonviolence. We are a matriarchal religion that puts an emphasis on respect for all life, while reconciling science and faith. We believe in evolution and a big-bang type event, even though we also believe in archons and deities that are in a larger "congress" of sorts, and that the god we believe in, Manda-ad-Hai or "knowledge of life" or

"The Great Life" is but a being in control of this part of the universe. Manda means knowledge in Aramaic, therefore, Mandaean means "People of Knowledge".

Since I mentioned that we started out alongside the Jews in the Jerusalem/Sinai/Jordan Valley area (with some wiggle room for a presence in Egypt, though unconfirmed), most likely branching off thousands of years ago but still living alongside one another. Then the Babylonians invaded in 597 BC, and many Jews and Madaeans were taken as perhaps a combination of prisoners of war or just as intellectual/skilled citizens as part of the Kingdom of Babylon. That was the first wave, but not all of us had left. The second wave from Jerusalem to Babylon happened when the Judeo-Roman war happened in 66 AD. Most likely, Madaeans fled because we did not want to fight and die over land (explicitly against our teachings) and went to where kin were, in Babylon. On the way, some ended up staying in the Harranian Peninsula of Syria, where evidence of Madaean and Jewish communities have been found in context. We may have ventured as far as Yemen along with the Jews as well. And so, for more than 2,500 years or so, we have considered Babylon a home. How did we survive as a pacifist, baptist community? Well, socioeconomically we were artisans and scientists. We were a valued and influential member of society, education was paramount for us, and keeping traditions of peace alive were just as important.

We are also referenced in the Hebrew bible as the "Nassorayim / nassoraeans" (sp?), as a higher priestly class akin to, if not higher than the Levites and Cohens. Revered Semetic scholar Rudolf Macuch, a Jew himself, wanted to revive Hebrew in the late 19th century along with many of his peers at the time since it had been largely lost outside of the Middle East as a language. So, Macuch studied Mandaic (Eastern Aramaic, analogous to Talmudic Hebrew from Babylon) and filled in the gaps that had been lost in Hebrew (Western Aramaic from Jerusalem)...and incredibly, he created the first Mandaic dictionaries. We didn't even do this, because we don't write things down unless our existence is threatened, which is understandable. That's why scholars and historians alike may say there is no evidence for our existence before the Christian era, but we have in fact, but a very secretive group away from the spotlight for much, much longer than the time of Christ.

Here's where it gets even cooler: Christianity obviously mentions the followers of John. But we aren't his followers, we staunchly believe we are his direct descendants, and by relation of course, related to his cousin, Jesus of Nazareth. Our side of the story is that John was ever beheaded, he had kids and lived a peaceful life baptizing until the end of his days. Not only that, but when Jesus came to John to be baptized, John was worried, and a bit reluctant, but pitied Jesus and his eccentric ways enough to say "sure". The rest as they say, is history.

Oh and this is important: why do Muslims consider us people of the book? Did they just take the Jews' and Christians' word for it? Maybe, but there is a story in the Hadith (newer volumes of the Qur'an added hundreds of years after the prophet Muhammad died, recognized by the Shiites but not by Sunni's as I understand it) That Mohammad went to the desert for 40 days (that old biblical trope) and met a people of higher knowledge who were protectors and keepers of God's original teachings, who wore, white and baptized in the fresh water rivers. So, he asked them if he could learn, and they of course said yes. If you see how Muslims pray, they wash their hands and hold them up, letting the water run down without touching anything else. Sound familiar? This is the sterile technique surgeons use. "Nobody touch me I'm sterile!" = "Nobody touch me I'm spiritually clean".



We are the original baptists, and we founded the right of Mikveh in the river, before it went to the closed baths, perhaps with an inlet and outlet making it an extension of a nearby river, a method used by ancient Jews and modern Mandaean alike, but Madaeans still push for baptism in the river. By the way, the "sacred living water" is called Yardina in Mandaean .. YRDN ... JRDN ... Jordan ... The River Jordan. Awesome, huh? Water is one of the five supreme entities. We believe life evolved and propagated from fresh water, living water, that most likely came from some extraterrestrial source of some kind. Maybe comets, maybe aliens, all we know is it came from the World of Light, somewhere in the Polar North in astronomical terms. We bury our dead with their heads pointing toward this region of the universe because we believe that is where all souls go, and where Manda-ad-Hai, the creator and arbiter of this world came from.

The whole point about being a Mandaean is to create peace and gather knowledge through the human experiences of faith and science. We believe that war, poverty and disease will always be the bane of mankind, and that we will meet our end that way, but we should never give up hope, since we can always find some measure of peace combating those destructive forces with peace, prosperity and health. This is why we baptize and keep an emphasis on a "clean" life, both physically and spiritually, in order to combat disease. We believe mourning creates mental illness and hatred, which is why we never mourned the loss of our home in Jerusalem, just as we tell ourselves not to mourn the loss of Iraq/Iran after well over 95% of us have left the region in the last 25 years. We are human beings, flawed as any others, we believe environment and upbringing shapes people, not their race or faith. This optimism in the inherent good is paramount in our lives so we can keep contributing positive things to the world. No politics. No army. No war. Mandaean teaching tells us to "actively seek out injustice and oppose it with knowledge, not iron"...meaning, we aren't some cliché pacifists that violate ourselves in order to live peacefully, we actively engage with our communities and neighbors to create a greater peace for all. Our reputation is concentrated and very respected within the circles of Iraq and Iran, but without any political or military influence, we quietly went about our business without anyone seeing us as a threat. People trust us, revere our legacy and mourn our loss from the region. Today, we live in more than 36 countries around the world and want to rectify the opinion that religion is not a force for good but for ignorance, we believe that God gave us brains to use and help our fellow man.

Oh and women are paramount, because they are the center of families, therefore empowering women without being patriarchal is very important for understanding community health in a public health perspective. We are baptized with a religious name based on the time of day and year you are born and then the last part of the name is your mother's religious name. The final result of all these practices is a resilient, skilled, revered community of people who love humanity despite its flaws because we understand that we must leave the world a better place than when we entered it. Simple. Be kind, gain knowledge and skills, and use them to create a secure and happy life of dignity for yourself, your family and as much of your community as you possibly can. Never neglect the world, because your soul won't be filled with good deeds. Sounds about as biblical as it gets...and yet...we have nothing to do with Abraham....PLOT TWIST! He was never one of us and we don't believe he was a prophet, mainly because he circumcised himself. If he just baptized and practiced self-cleaning like we did, he probably wouldn't have gotten that legendary STD which more moderate historians and religious experts believe to be the real reason he did the old snip-snip. But that's a story for another day. I've said enough...for now.

From „The Mandaic Book of John“<sup>1</sup>

## JESUS COMES TO JOHN TO BE BAPTIZED

John teaches in the nights, John in the evenings of the nights

John teaches in the nights

Splendor shines upon the worlds.

Who said to Jesus

To Jesus the son of Mariam?

Who said to Jesus

So that he came to the bank of the Jordan

And said to John:

“Baptize me with your baptism

By the name which you pronounce, pronounce over me

If I become your disciple

I will mention you in my written decree

If I do not become your disciple

Erase my name from your scroll”

John spoke to Jesus Christ in Jerusalem and said,

**“You lied to the Jews and you have deceived the men, the priests.**

You cut the seed from men and childbirth and pregnancy from women.

You loosed the Sabbath that Moses ordained. In Jerusalem **you lied to them**  
with horns and sounded tooting with a trumpet.”

Jesus Christ said to John in Jerusalem,

“If I lied to the Jews

Let flaming fire consume me.

If I deceived the men, the priests

May I die two deaths in one.

If I cut off the seed from men,

May I not pass to the great day of the end.

If I cut off childbirth and pregnancy from women,

May a judge be established in my presence.

If I loosed the Sabbath

Let flaming fire consume me.

If I lied to the Jews,

Let my path be through thistle and thorn.

If I sounded with a tooting trumpet,

Let my eyes not fall on Abatur.

You, baptize me with your baptism,

From the name that you pronounce, pronounce upon me.

If I become a disciple

I will mention myself in my written decree.

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1 <http://rogueleaf.com/book-of-john/2011/11/16/30-jesus-comes-to-john-to-be-baptized/>

If I do not become a disciple,  
Erase my name from your scroll."

John spoke to Jesus Christ in Jerusalem, saying,  
*"A deaf man does not become a scribe  
And a blind man does not write a letter  
A desolate house is not fruitful  
And a widow does not become a bride  
Putrid waters are not pleasant  
and a stone in oil does not get wet."*

Jesus Christ spoke to John in Jerusalem and said,  
"A mute person becomes a scribe  
And a deaf person writes a letter  
A desolate house is fruitful  
and a widow becomes a bride  
Putrid waters are pleasant  
and a stone in oil gets wet."

John spoke to Jesus Christ in Jerusalem and said,  
"If you can explain these things to me,  
You are wise, Christ."

Jesus Christ spoke to John in Jerusalem and said,  
*A mute person becomes a scribe:*  
the child that comes from a woman who gives birth  
grows big and strong  
he consecrates gifts and alms –  
gifts and alms he consecrates –  
and he ascends and comes to the place of light.

*A deaf person writes a letter:*  
The son of the wicked became the son of the good  
He forsook adultery and forsook theft  
and believed in the Mighty Life.  
A desolate house shined;  
The son of might submitted,  
he forsook treacheries and forsook beds  
and the house was built in a day  
– in a day, the house was built –  
and two doors were opened,  
so that if someone came down,  
he came and opened the door and welcomed him,  
and if someone came up,  
he came and opened the door and welcomed him.  
If he seeks to eat, a dish is set up in truth.  
If he seeks to drink, bowls of mixed wine.  
If he seeks to sleep, he spread a bed in truth.

If he wishes to go, roads of truth he treads.  
– he treads roads of truth and faith –  
and he rises up, he sees the place of light.

*A widow who becomes a bride:*

A woman who from her youth was a widow  
grasped the shirt (of a man) and married the world,  
which they nurtured, a son as he went yonder.  
Her face will not be destroyed by her husband.

*Putrid waters which are pleasant:*

A prostitute who becomes a lady  
goes up to town and goes down from town  
and the crown is not removed from her face.

*A stone gets wet in oil:*

A Manichaeon who was from the mountain  
forsook sorceries and forsook witchcraft  
and believed in the Mighty Life.  
He found an orphan and an old man and an army full of widows.

You, John, baptize me with your baptism  
In the name that you pronounce, pronounce upon me.  
If I become a disciple, I will mention myself in my written decree.  
If I do not become a disciple, Erase my name from your scroll.  
You will be held responsible for your sin And I will be held responsible for my sin."

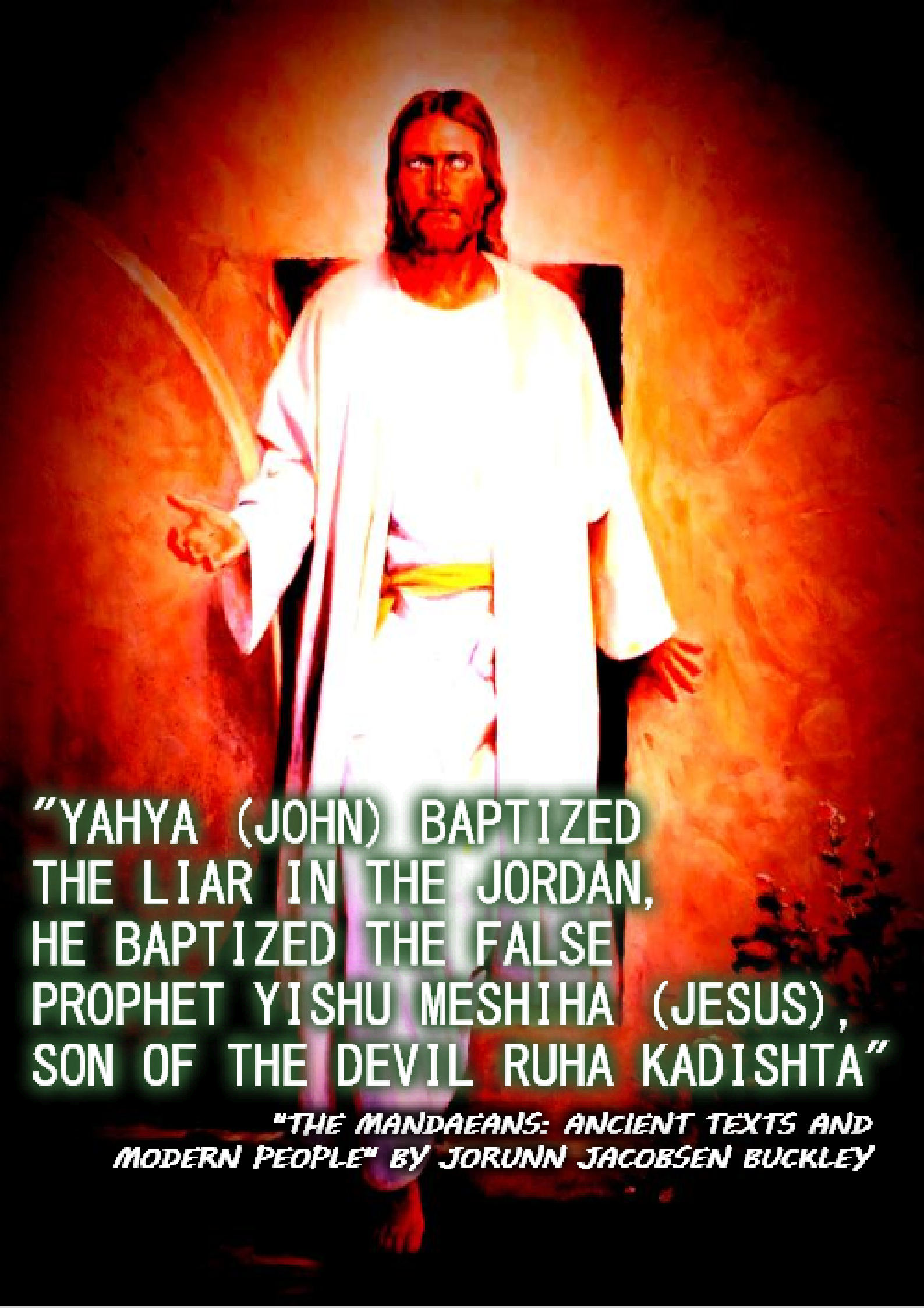
When Jesus Christ said these things,  
A letter came to John from the House of Abatur:  
"Baptize the deceiver in the Jordan. Bring him down into the Jordan.  
Baptize him, do not be grieved."

He brought him back up to the shore. Spirit took the form of a dove.  
She made a cross in the Jordan and she lifted up the waters in colors,  
and said to the Jordan, "You defile me and you defile my seven sons."

The Jordan in which Christ the deceiver is praised  
is turned into a gutter. The communion bread which Christ the deceiver takes  
is made infernal. The communion wine which Christ the deceiver takes  
is turned into a sacrifice. The turban which Christ the deceiver takes  
is made into Jewish priesthood. The staff which Christ the deceiver takes  
is made sickly.

Guard me, oh woe, guard my friend.  
[The Romans are like unto a cross, which they affix to walls,  
and they stand and worship a crucifix]  
Guard me, my brother, from the god fashioned by a carpenter!  
If a carpenter made a god, then who made the carpenter ?  
Life be praised! Life is victorious!





**"YAHYA (JOHN) BAPTIZED  
THE LIAR IN THE JORDAN,  
HE BAPTIZED THE FALSE  
PROPHET YISHU MESHIHA (JESUS),  
SON OF THE DEVIL RUHA KADISHTA"**

***"THE MANDAEANS: ANCIENT TEXTS AND  
MODERN PEOPLE" BY JORUNN JACOBSEN BUCKLEY***



# THESES

- \* JOHN THE BAPTIST IS THE TRUE CHRISTOS.
- \* JESUS WAS HIS DISCIPLE. BUT HE BECAME A TRAITOR AND PERVERTED THE HOLY TEACHINGS.
- \* JESUS WAS A PLANETARY INCARNATION (VENUS), WHO WAS SENT BY THE ARCHONS TO LEAD MANKIND ASTRAY.
- \* SALOME WAS A FOLLOWER OF JESUS AND HAD JOHN KILLED WITH JESUS' KNOWLEDGE.
- \* JOHN WAS AN ANGEL INCARNATE, JESUS WAS A PSEUDO-CHRIST.
- \* THE DEMONS OF JESUS (=THE MAGICIAN) TRIED TO TRAUMATIZE JOHN (=THE CHRISTOS) BY IMPRISONMENT AND BEHEADING IN ORDER TO TRANSFER THE KARMA OF JESUS TO JOHN.

**VENUS INCARNATION DISEMPOWERS**



**THE DIVINE MASCULINE**

JESUS

AND

JOHN



## JOHN CHRIST<sup>27</sup>

The traditional Christian view of John the Baptist is straightforward enough. It is agreed that his baptism of Jesus marked the start of the latter's ministry—in fact, two of the canonical Gospels begin with John preaching by the River Jordan. The image that the writers conjure up of John is that of a fiery, ascetic evangelist who emerged from a hermit-like existence in the desert to call the people of Israel to repent of their evil ways and be baptized. From the very beginning, there is something so uncompromising and cold about John that he makes the modern reader uncomfortable; indeed, there is nothing in the Gospels to justify the extreme veneration shown him by generations of heretics—certainly not that shown him by men of such supreme intellect as Leonardo da Vinci. The Gospel accounts, in fact, reveal little about the Baptist. They tell us that the baptism he performed was an outward sign of repentance, and that a great many answered his call and were ritually immersed in the Jordan—including Jesus. According to Matthew, Mark, Luke and John, the Baptist proclaimed that he was only the forerunner of the prophesied Messiah, and that he recognized Jesus to be this figure. Having fulfilled his role, he fades almost entirely from the picture, although there are implications that he continued to baptize for a while. Luke's Gospel makes Jesus and John cousins, and, interwoven with the account of the former's conception and birth, gives a description of those of John—which parallel Jesus', but are markedly less miraculous. John's parents, the priest Zacharias and Elisabeth, are childless and advanced in years, yet are informed by the angel Gabriel that they have been chosen to bear a son, and shortly afterwards the post-menopausal Elisabeth conceives. It is to Elisabeth that Mary goes when she finds herself pregnant with Jesus. Elisabeth is six months pregnant at the time, and at Mary's presence her unborn child 'leaped in her womb'; thus she knows that the latter's child is to be the Messiah. Elisabeth praises Mary, which inspires her to proclaim the 'song' that is now known as the Magnificat<sup>28</sup>.

We read in the Gospels how, shortly after he baptized Jesus, John was arrested on the orders of Herod Antipas and imprisoned. The reason given is that John had openly condemned Herod's recent marriage to Herodias, the former wife of his half-brother Philip—a marriage that, since she had divorced Philip first, was against Jewish law. After an unspecified period in prison, John was executed. In the familiar story, Herodias' daughter by her earlier marriage, Salome, dances for her stepfather at his birthday feast, and he is so delighted that he promises her whatever she desires, up to 'half his kingdom'. On Herodias' prompting, she asks for the head of John the Baptist on a platter. Unable to go back on his word, Herod reluctantly agrees—having come to admire the

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27 Picknett, Lynn + Prince, Clive – The Templar Revelation. Secret Guardians of the True Identity of Christ. Ch. 14

28 Luke 1:46-55.

Baptist—and has John beheaded. His disciples are permitted to take the body away for burial, although whether this includes the head is unclear.<sup>29</sup>

The story has everything—a tyrannical king, a wicked stepmother, a nubile dancing girl and the horrific death of a famous holy man—and has therefore provided fertile material for generations of artists, poets, musicians and playwrights. It seems to have an eternal fascination, which is perhaps curious for an episode that consists of just a few verses in the Gospels. Two adaptations in particular scandalized audiences at the beginning of the twentieth century: Richard Strauss' opera *Salome* portrayed a promiscuous girl trying to seduce John in prison and, when spurned, demanding his head as revenge, then kissing its lifeless lips triumphantly afterwards. Oscar Wilde's play of the same name had only one performance due to the horror roused by its pre-publicity, which centred mostly on the fact that he himself played the title role. However, Aubrey Beardsley's famous poster for the play remains a graphic depiction of Wilde's interpretation of the biblical story, and once again, centres on Salome's supposed necrophiliac lust. This heady cocktail of imagined eroticism has little connection with the bald account in the New Testament, whose sole purpose appears to be to establish in no uncertain terms that John was Jesus' forerunner and spiritual inferior—and also to fulfil the prophesied role of the reincarnated Elias, who would precede the advent of the Messiah. However, there is another easily accessible source of information about John: Josephus' *Antiquities of the Jews*. Unlike his alleged reference to Jesus, the authenticity of this is not disputed because it fits naturally into the narrative and is an impersonal account that does not eulogize John, and also differs from the Gospel accounts in significant ways.<sup>30</sup>

Josephus records John's preaching and baptizing, and the fact that his popularity and influence over the masses alarmed Herod Antipas, who had John arrested and executed in a 'pre-emptive strike'. Josephus gives no details of his imprisonment or the circumstances or manner of his execution, and makes no mention whatsoever of the alleged criticism of Herod's marriage. He highlights John's enormous popular support, and adds that, not long after his execution, Herod suffered a serious defeat in battle—which the people took as a sign of retribution for his crime against the Baptist. What can we conclude about John from the Gospel accounts and Josephus? To begin with, the story of his baptism of Jesus must be authentic, for its inclusion argues that it was too well-known to leave out altogether—we have noted earlier the tendency of the Gospel writers otherwise to marginalize John wherever possible. John was active in Peraea, east of the Jordan, a territory under Herod Antipas' rule along with Galilee. Matthew's description is contradictory<sup>31</sup>; the Gospel of John is more specific and names two small towns where

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29 The story of John the Baptist's execution is told in Matthew 14:3-12 and Mark 6:17-29. Luke tells only of his arrest, and John omits any mention of his fate.

30 The only alteration that may have been made is the addition of the epithet 'the Baptist', as it is debatable whether Josephus would have been familiar with the term.

31 Matthew's account (3:1-12) places John in Judaea, but on the eastern shore of the Jordan, which was actually

John baptized: 'Bethany across the Jordan' (1:28)—a village near the main trade route—and Aenon in the north of the Jordan Valley (3:23). The two places are a fair distance apart, so John appears to have travelled extensively during his mission. The impression of hermit-like asceticism fostered by the English translations of the Gospels may, in fact, be a misconception. The original Greek *eremos*, given as either 'desert' or 'wilderness', can mean any place of solitude. The same word, significantly, is used of the place in which Jesus feeds the five thousand<sup>32</sup>. Carl Kraeling, in his study of John, which is considered the standard academic text, also argues that the diet of 'locusts and honey' that John is said to have favoured does not argue an especially ascetic lifestyle.<sup>33</sup> It is also likely that John's mission was not confined solely to Jews. In Josephus' account, although he initially has him exhorting 'the Jews' to piety and a life of virtue, he adds that 'others gathered together [i.e. around him] (for they were also excited to the utmost by listening to his teachings)'<sup>34</sup>. Some scholars think that these 'others' can only be non-Jews, and according to the British biblical scholar Robert L. Webb: „...there is nothing in the content to suggest that they could not have been Gentiles. The location of John's ministry suggests that he could have contact with Gentiles who travelled the trade routes coming from the East, as well as the Gentiles living in the region of the Trans-Jordan“<sup>35</sup>.

Another misconception is that of John's age, which is usually taken to be roughly the same as Jesus'. However, the implication of all four Gospels is that John had been preaching for several years before he baptized Jesus and that he was, perhaps by a large margin, the elder of the two<sup>36</sup>. (The story of John's birth in Luke's Gospel is, as we shall see, highly contrived and unlikely to bear much resemblance to the facts.) Like Jesus', John's message was an implicit attack on the Jerusalem Temple cult—not simply on the possible corruption of its officials, but on all it stood for. His call to baptism may have angered the Temple authorities, not merely because he claimed it was spiritually superior to their rites, but also because he was free. Then there are the anomalies in the descriptions of his death, especially when compared with Josephus' account. The respective motives ascribed to Herod—fear of John's political influence (Josephus), and anger at his criticism of the ruler's marriage (the Gospels)—are not mutually exclusive. Herod Antipas' marital arrangements did, in fact, have political implications, but not because of whom he had married. The problem lay with whom he had divorced in order to do so. His first wife was a princess of the Arabian kingdom of Nabataea, and the perceived insult to this royal family had precipitated a war between the two kingdoms. Nabataea actually bordered on Herod Antipas' territory of Peraea, where John was preaching. Therefore John's denunciation of the marriage effectively put him on the side of the enemy king, Aretas, with the implicit threat that, if the populace were to agree

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in Peraea (the Jordan being the border).

32 Kraeling, *John the Baptist*, p7.

33 *Ibid.*, pp10-11

34 *Antiquities of the Jews*, Book 18, quoted in Robert L. Webb, *John the Baptizer and Prophet*, p32.

35 Robert L. Webb, p36.

36 Schonfield, *The Passover Plot*, p72.

with him, they might end up supporting Aretas against Antipas.<sup>37</sup>

Perhaps this seems academic, but it is puzzling that the Gospels should 'soften' Herod's real motive for having John killed. If we recognize that they are essentially works of propaganda, and that when they obscure some event they do so deliberately, the alternative raises questions about why, in this instance, the Gospel writers should bother. It is understandable that the Gospel writers would have wanted to censor any suggestion that John had a huge popular following—it fits their general policy towards him—but if they were going to fabricate anything, one might have expected them to concoct a story that supported Jesus in some way. For example, they might have had John arrested for proclaiming Jesus as the Messiah. The Gospel accounts also make a mistake. They say that John criticized Herod Antipas on the grounds that the latter had married his half-brother Philip's ex-wife. But although the circumstances of the marriage are historically accurate, the half-brother in question was actually another Herod, not Philip. It was this Herod who was Salome's father.<sup>38</sup> Despite the fact that John—like the Magdalene—has been deliberately marginalized by the Gospel writers, one can still find hints about his influence on contemporaries of Jesus. In one episode, the implication of which appears not to have impinged on most Christians, Jesus' disciples say to him: 'Lord, teach us to pray, the same as John taught his disciples.'<sup>39</sup>This request can actually be understood in two ways: as 'teach us prayers as John taught his disciples' or 'teach us the same prayers as John taught...' We then read that Jesus taught them what has become known as the Lord's Prayer ('Our Father, which art in Heaven, Hallowed be thy name...'). As long ago as the nineteenth century the great Egyptologist Sir E.A. Wallis Budge<sup>40</sup> noted the origins of the opening of the 'Lord's Prayer': an ancient Egyptian prayer to Osiris-Amon begins 'Amon, Amon who art in heaven...' Clearly this predated both John and Jesus by centuries, and the 'Lord' who is invoked in the prayer is neither Yahweh nor his alleged son, Jesus. So in any case, the 'Lord's Prayer' was not composed by Jesus. John is most widely considered to have been overcome by awe at the very sight of Jesus before he baptized him. We are left with the impression that his whole mission, perhaps his entire life, was geared to that one event. In fact, however, there are clear indications that John and Jesus, although closely associated at the beginning of the latter's career, were bitter rivals. This has not escaped many of today's most respected biblical commentators. As Geza Vermes writes: „The aim of the Gospel writers was, no doubt, to give an impression of friendship and mutual esteem, but their attempts smack of superficiality and close scrutiny of the admittedly fragmentary evidence suggests that, at least on the level of their respective disciples, sentiments of rivalry were not absent.“<sup>41</sup>

Vermes also describes Matthew and Luke's insistence on Jesus' precedence over John as 'laboured'. Indeed, to objective readers, there is something deeply suspicious about

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37 Kraeling, p87.

38 Ibid.

39 Luke 11:1

40 Wallis-Budge - Egyptian Magic , p116.

41 Vermes, Geza - Jesus the Jew, p31



John's repeated, and rather sickening, emphasis on the superiority of 'one that cometh after'. Here we have a John the Baptist who is actually grovelling before Jesus. However, as Hugh Schonfield says: We are made aware from Christian sources that there was a considerable Jewish sect in rivalry with the followers of Jesus, who held that John the Baptist was the true Messiah...<sup>42</sup>

Schonfield also notes the 'bitter rivalry' between their respective followers, but adds that, because the influence of John on Jesus was too well-known: 'They could not therefore disparage the Baptist, and had to contrive instead to emphasize his secondary place.'<sup>43</sup> (Without an understanding of this rivalry neither John's nor Jesus' true roles can be fully grasped. Apart from the far-reaching implications for Christian theology itself, the failure to recognize the Jesus/John hostility makes most radical new theories ultimately unsatisfactory. For example, as we have seen, Ahmed Osman actually argues that Jesus was invented by John the Baptist's followers in order to fulfill his prophecy about one who was to come. Similarly Knight and Lomas' *The Hiram Key*<sup>44</sup> goes so far as to maintain that Jesus and John were co-Messiahs working in partnership, a theory that demands that the two preachers were close colleagues; but nothing could be further from the truth.) The most logical conclusion is that Jesus began as one of John's disciples, and broke away later to form his own group. (It is very likely that he had been baptized by John, but as an acolyte, not as the Son of God!) Certainly, the Gospels record that Jesus recruited his first disciples from among the hordes of John's disciples. In fact, the great English biblical scholar C.H. Dodds translates the phrase from John's Gospel, 'He that cometh after me' (ho opiso mou erchomenos), as 'he that follows me'. This could, for the ambiguity is the same as in English, mean 'disciple'. Indeed, Dodds himself thought that this was the case.<sup>45</sup>

The most recent Bible criticism points to the notion that John never made his famous proclamation about the superiority of Jesus, or even hinted that the latter was the Messiah. This is supported by several facts. The Gospels (rather ingenuously) record that John, when in prison, questioned the authenticity of Jesus' Messiahship. The implication is that he doubted whether he had been right in his original endorsement of Jesus, but this could equally be another example of the Gospel writers having had to adapt a real episode for their own purposes. Could it be that John had unequivocally denied Jesus' Messiahship—maybe even denouncing him? From the point of view of the Christian message the implications of the whole episode are—or should be—deeply disturbing. For on the one hand Christians accept that John had been divinely inspired to recognize Jesus as the Messiah, but John's question from prison reveals, at the very least, that he had doubts. Clearly his incarceration had given him time to think, or perhaps divine inspiration had deserted him. As we shall see, later followers of John, who were

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42 Schonfield, *The Essene Odyssey*, p40.

43 *Ibid.*, p58.

44 Knight and Lomas, *The Hiram Key*, chapter 11.

45 A.N. Wilson, *Jesus*, p112.

encountered by Paul during his missionary work at Ephesus and Corinth, knew nothing of John's alleged proclamation of a greater figure who was to come after him. The single most compelling piece of evidence that the Baptist never proclaimed Jesus as the coming Messiah is that Jesus' own disciples did not acknowledge him as such, at least at the beginning of his ministry. He was their leader and their teacher, but there is never any suggestion that they originally followed him because they believed he was the long-awaited Jewish Messiah. Jesus' identity as the Messiah seems to have gradually dawned on the disciples as his ministry progressed. Yet Jesus began his mission after his baptism by John: so why, if John had really announced Jesus' Messiahship, did no-one else know of it at the time? (And the Gospels themselves make it clear that the people followed him not because he was the Messiah, but for some other reason.) Then there is another, very thought-provoking, consideration. When Jesus' movement first began to make an impact, Herod Antipas became afraid and appeared to think that Jesus was John resurrected or reincarnated (Mark 6:14): „And King Herod heard of him (for his name had spread abroad) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew themselves in him.“

These words have always been a source of puzzlement. What did Herod mean by them — that Jesus was in some way John reincarnated? But this can hardly have been the case, for both John and Jesus had been alive at the same time. Before examining this story further, let us note some important implications of Herod's words. The first is that clearly he does not know that John had foretold that 'one greater than he' was to follow him, otherwise he would have drawn the obvious conclusion that Jesus was this person. If the coming of the Messiah had been a conspicuous part of John's teaching—as the Gospels claim—then Herod would have known about it. The second is that Herod says that 'John...was risen...and therefore mighty words do shew themselves in him [Jesus]...' This implies that John had enjoyed a reputation on his own behalf for miracle-working. This, however, is flatly denied in the Gospels—in fact, in the Gospel of John (10:41) it is so emphatic as to suggest a cover-up. Had John the Baptist turned water into wine, fed thousands from a handful of food, healed the sick—even raised the dead? Perhaps he had. One thing is certain, however: the New Testament, being the propaganda of the Jesus movement, is not the place in which we may expect to read of it. One possible explanation of Herod's otherwise puzzling words about John somehow being reborn through Jesus is, superficially at least, incredible—both literally and metaphorically. But remember that we are dealing with a culture and an era that was so different from ours as to be in many ways another world entirely. As Carl Kraeling, in 1940, pointed out, Herod's words only make sense if understood as reflecting occult ideas that were current in the Graeco-Roman world of Jesus' time<sup>46</sup>. This suggestion was taken up and expanded upon by Morton Smith in his *Jesus the Magician* in 1978<sup>47</sup>. As we have already seen, Smith has concluded that the answer to the enigma of Jesus' popularity lay in his displays of

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46 Kraeling's article appeared in the *Journal of Biblical Literature*, LIX, 2 (1940).

47 Smith, *Jesus the Magician*, p34.

Egyptian magic. At that period it was believed that, in order to work magic, a sorcerer needed to have power over a demon or spirit. In fact, this is alluded to in the Gospel passage in which Jesus refers to the accusation made against John that 'he had a demon'. This does not, as might appear, refer to possession by an evil spirit, but rather to the claim that John had power over one. Kraeling's suggestion in this context was that the words of Herod Antipas could be understood as a reference to this concept, because it was not only demons who could be 'enslaved' in this way, but also the spirit of a human being, especially one who had been murdered. A spirit or soul thus enslaved would, it was believed, carry out its master's bidding. (Such a charge was later made against Simon Magus, who was said to have 'enslaved' the spirit of a murdered boy.) Kraeling writes: John's detractors used the occasion of his death to develop the suggestion that his disembodied spirit was serving Jesus as the instrument for the performance of works of black magic, itself no small concession to John's power<sup>48</sup>.

With this explanation in mind, Morton Smith's rendering of Herod's words is: John the Baptist has been raised from the dead [by Jesus' necromancy; Jesus now has him]. And therefore [since Jesus-John can control them] the [inferior] powers work [their wonders] by him [i.e. his orders].<sup>49</sup> In support of this idea, Smith cites a magical text on a papyrus now in Paris. The invocation is made—significantly perhaps—to the sun god Helios: Give me the authority over this spirit of a murdered man, a part of whose body I possess...<sup>50</sup> Especially interesting in this context are the gifts that this magical operation is intended to confer on the magician: the ability to heal and to tell if a sick person will live or die, and the promise that 'you will be worshipped as a god...'<sup>51</sup>

Another episode serves to underline the fact that John's popularity was, if anything, greater than Jesus'. This takes place near the end of the latter's ministry, when he is preaching to the crowds in the Temple in Jerusalem<sup>52</sup>. The 'chief priests and elders' come to confront him publicly and pose trick questions in the hope of trapping him—questions that Jesus sidesteps with the alacrity of a seasoned politician. They demand that he identify the authority with which he speaks. Jesus responds with a counter-question: 'The baptism of John, whence was it? from heaven or of man?' This gives his opponents pause for thought: And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. Faced with this quandary, they decline to answer. What is significant in that exchange is that Jesus used the priests' fear of John's popularity with the crowds against them, not of his own. As we have seen, Josephus stressed the extent of John's influence and support among the people: clearly the Baptist was no common itinerant preacher, but a leader of great charisma and power who, for whatever reason, commanded a huge

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48 Kraeling, p160.

49 Smith, *Jesus the Magician*, p34.

50 *Ibid.*, p97.

51 *Ibid.*

52 Eg Mark 12:27-33.

following. In fact, according to Josephus, both Jews and Gentiles 'were excited to the utmost by listening to his teachings'. A curious episode in the apocryphal Gospel called the Book of James or the Protoevangelium indicates that John was important in his own right<sup>53</sup>. Admittedly, this Gospel was compiled fairly late and includes many accounts of Jesus' childhood that no-one now takes seriously—but it does incorporate material from several sources and could therefore include at least hints of well-known traditions. It is certainly difficult to see how someone familiar with the canonical Gospels could have made it up. In this tale of the infancies of Jesus and John—after the familiar story of the birth of Jesus and the visit of the Wise Men—Herod orders the Massacre of the Innocents. So far, this sounds identical to the version found in the New Testament. However it soon takes a radically different line. When Mary hears of the massacre her reaction is simply to wrap her baby in swaddling clothes and place him in an ox manger—presumably in order to hide him from the soldiers. But it seems that John is the object of their search. We read how Herod sends his men to question John's father Zacharias, and they report back that he does not know where his wife and child are. Herod was wroth and said: His son is to be king over Israel. In this version, it is Elisabeth that flees with John into the hill country. There are clear hints here of a parallel, perhaps even a rival, 'Holy Family'. As we have seen, John had a large popular following, which, like Jesus' movement, consisted of a circle of disciples who accompanied him everywhere and of members of the general public who came to listen to his words. Also as in the case of Jesus, after John's death his disciples began to write accounts of his life and teaching in what were effectively scriptures of John.

Scholars recognize that such a corpus of 'John literature' existed—once, but we do not have it today. Possibly it was destroyed, or kept secretly by 'heretics'. It does seem, however, that it must have contained some material that did not agree with the New Testament accounts of John and Jesus—otherwise it would have been preserved in the public domain in some form. Luke's account of the 'joint' conceptions of Jesus and John is extremely interesting. From an analysis of the story, scholars have established beyond doubt that this is actually a combination of two separate stories, one telling of John's conception and the other of that of Jesus, which are (according to Kraeling) 'held together by materials basically unrelated to the thread of either series'<sup>54</sup>. In other words, Luke (or the source he used) took two distinct stories and tried to join them together using the literary device of the meeting of the two expectant mothers, Elisabeth and Mary. The logical conclusion is that the story of John's infancy was originally independent of the Gospel, and that it probably predated the story of Jesus' Nativity. This carries important implications. One is that stories concerning John were already in existence. The other is that Luke's version of the Nativity has been evoked specifically in order to 'trump' the one that was current

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53 Book of James, 23:1-3. See James, *The Apocryphal New Testament*, p48. (Our thanks to Craig Oakley for bringing this episode to our attention.)

54 Kraeling, p16.



about John. After all, the ‘miracle’ of John’s birth is simply that he was born to such aged parents, whereas Luke has Jesus actually being born of a virgin. And the only motive that Luke could have had for telling the story in this way was that John’s following still existed as a rival to that of Jesus. This is supported by another fact that has been established by scholars—but which remains unknown to most Christians. The much-loved ‘song’ of Mary’s, the Magnificat, was in fact Elisabeth’s, and referred to her child. The wording links the woman to the Old Testament character Hannah, who was childless until her latter years, so it is more appropriate for Elisabeth’s situation. In fact, some early New Testament manuscripts actually state that it is Elisabeth’s song, and the Church Father Irenaeus (writing c. 170) also states that she, not Mary, spoke those words.<sup>55</sup> Similarly, at the circumcision ceremony for John, his father Zacharias proclaims a ‘prophecy’, or hymn, which is known as the Benedictus, in praise of his new-born son<sup>56</sup>. Obviously this must once have been part of the original ‘John the Baptist’ nativity story. Both the Magnificat and the Benedictus appear to have been separate ‘hymns’ to John that have been incorporated into a ‘John Gospel’ which was then adulterated by Luke to make it more acceptable to the followers of Jesus. This indicates that people were not only writing accounts of John’s life but also eulogizing him in song and verse. But did these traditions about John actually provide the later Gospel writers with the material on which to base their tale about Jesus? As Schonfield says in his *Essene Odyssey : Contact with followers of John the Baptist...acquainted the Christians with the Nativity stories of John in which he figured as the infant Messiah of the priestly traditions, born at Bethlehem.*<sup>57</sup>

Besides this, the early Church texts known as the *Clementine Recognitions* actually state that some of John’s disciples believed him to be the Messiah.<sup>58</sup> And Geza Vermes believes that some episodes in the Gospels and Acts themselves hint that John’s followers believed he was the Messiah.<sup>59</sup> The knowledge that such a thing as ‘John literature’ ever existed supplies an answer to the many problems about the Fourth Gospel—which was attributed to the disciple John. As we have seen, there are several internal contradictions in this Gospel. Although it is the only one to be based on an eyewitness account—a claim supported by the circumstantial detail in the text itself—it contains conspicuously Gnostic elements that are at odds both with the other Gospels and with the matter-of-fact tone of the rest of the book itself. This is particularly noticeable in the ‘prologue’ concerning God and the Word. John’s Gospel is the most vociferously anti-Baptist of all four, and yet is the only one that tells us explicitly that Jesus recruited his first disciples from John’s followers—including the supposed author and eyewitness, the ‘beloved disciple’ himself.<sup>60</sup> These contradictions, however, do not necessarily invalidate the Gospel. It is clear that the author compiled the text from several sources, which he wove

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55 Ibid., pp169-170.

56 Luke 1:68-79.

57 Schonfield, *The Essene Odyssey*, p58.

58 *Clementine Recognitions*, I 60, quoted in Kraeling, p181.

59 Vermes, p95.

60 John 1:35-40

together and interpreted according to his own beliefs about Jesus, rewriting material where he felt it to be necessary. Whoever the author was, the Gospel seems to contain the 'beloved disciple's' first-hand testimony. But many of the most influential New Testament scholars think that the author also used some of the texts written by followers of the Baptist, which, according to the authority on Middle Eastern studies, Edwin Yamauchi, 'The Fourth Evangelist...demythologized and Christianized.'<sup>61</sup>The Baptist material is chiefly the prologue and some of what are called 'the revelation discourses' between Jesus and his disciples. The great German biblical scholar Rudolf Bultmann argued that these were: ...believed to have been originally documents of the followers of John the Baptist who had exalted John and originally given John the role of a Redeemer sent from the world of Light. Therefore a considerable part of the Gospel of John was not originally Christian in origin but resulted from the transformation of a Baptist tradition.<sup>62</sup>

Note that these elements in John's Gospel are the most Gnostic, and have therefore caused the most problems, where that Gospel is concerned, for historians. It has often been assumed that, as these elements are so out of keeping with the theology of the other Gospels and the rest of the New Testament, this book must have been written considerably later than the others. However, recognizing that they came from a source other than Jesus' followers changes the picture, and several commentators have linked the Fourth Gospel to a 'pre-Christian Gnostic source' which was adapted by the writer. That source would seem to be John the Baptist and his followers, who would appear to have been Gnostic themselves. (These discoveries may provide a solution to the controversy over the dating of John's Gospel. As we have seen, the standard view has long been that, because of the Gnostic and non-Jewish material in this Gospel, it was written after the Synoptic Gospels. However, if Jesus was not a Jew, and as much of the material derives from the followers of John the Baptist—who, as we shall see, were Gnostic—it is entirely possible that this Gospel is contemporary with, or even predates, the others.) Not only did John have a large and devoted following during his lifetime, but it continued to grow after his death in a manner that is curiously parallel to the growth of Christianity. There is evidence that John's movement had become a Church in its own right and that it was not confined to Palestine. In his 1992 book *Jesus A.N.* Wilson writes: If the John the Baptist religion (and we know there was one) had become the dominant cult of the Mediterranean rather than the Jesus religion, we should probably feel that we knew more than we do about this arresting figure. His cult survived until at least the mid-50s, as the author of Acts is guileless enough to let on...In Ephesus, they thought 'The Way' (as the religion of these early believers was known) meant following 'the Baptism of John'...Had Paul been a weaker personality...or had he never written his epistles, it could easily have been the case that the 'Baptism of John' would have been the religion which captured the imagination of the ancient world, rather than the Baptism of Christ...The cult might even have developed to the point where present-day Johnites, or Baptists, would have believed that...John was Divine... This accident of history, however, was not to be.<sup>63</sup>

So even the New Testament describes the existence of the Church of John beyond the

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61 Yamauchi, *Pre-Christian Gnosticism*, p31.

62 *Ibid.*, p25.

63 A.N. Wilson, p102.

boundaries of Israel. Bamber Gascoigne writes: A group of people whom Paul met in Ephesus give an intriguing glimpse of one such potential religion developing—and one that Paul nipped quickly in the bud.<sup>64</sup>

That group of people was, of course, John's Church. Their very existence as a separate entity after the death of Jesus argues that John had never preached of 'one greater' coming after him, or that if he had, that person could not have been Jesus. It seemed that when the Johannites met Paul they had no idea of any such prophecy. Theirs was no insignificant cult. It has been described as 'an international following'<sup>65</sup> and it stretched from Asia Minor to Alexandria. The Acts record that John's religion had been brought to Ephesus by an Alexandrian named Apollos—suspiciously the only reference to Alexandria in the whole of the New Testament. So John the Baptist had a distinct and strong following of his own, which survived him as a veritable Church. However, it has been assumed—as in A.N. Wilson's comments above—that it was absorbed into the Christian Church early on. Certainly some of its communities were, like those encountered by Paul, superseded by his own version of the Jesus movement. But there is strong evidence that the Church of John actually survived. This body of evidence, however, emphasizes the role of a character who, at first, might seem very out of place in this story, someone who has been reviled throughout Christian history as 'the father of all heresies', and a black magician of the worst kind. He has even given his name to a sin: that of trying to buy the Holy Spirit: simony. We are referring, of course, to **Simon Magus**.

Unlike the other two major figures we have been discussing—Mary Magdalene and John the Baptist—Simon Magus was not someone who has been marginalized by the first Christian chronicles, but was actually allowed to feature quite prominently in early Christian writings. However, he is still unequivocally denounced as evil, as the man who attempted to ape Jesus, and who at one point even infiltrated the embryonic Church in order to learn its secrets—until, of course, he was exposed by the Apostles. Sometimes known as 'the First Heretic', Simon Magus is deemed to be almost beyond redemption. Yet a clue as to why this should be so lies in the fact that the early Church Fathers regarded the word Gnostic as being synonymous with 'heretic'—and Simon was a Gnostic (although, not, as they believed, the founder of Gnosticism). Simon makes only a brief appearance in the New Testament, in the Acts of the Apostles (8:9-24). He was, significantly, a Samaritan, who, according to the Acts, had been using sorcery to 'bewitch' the people of Samaria. When the Apostle Philip preaches there, Simon is so impressed that he is baptized by him. But this turns out simply to be a cunning ruse so that he can learn how to secure the power of the Holy Spirit for himself. He offers money to buy it from Peter and John, and is soundly rebuked. So Simon, fearing for his soul, repents and asks them to pray for him. However, the early Church Fathers knew

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64 Gascoigne, p24.

65 St Victor, p19.

rather more about this character, and their accounts contradict the simple morality tale of the book of Acts<sup>66</sup>. He was a native of the village of Gitta, who was renowned for his abilities as a magician (hence his title of Magus ). During the reign of Claudius (41-54 ce, i.e. within ten years of the Crucifixion) he went to Rome, where he was honoured as a god, and a statue was even raised to him there. The Samaritans had already recognized him as a god. Simon Magus travelled with a woman named Helen, a former prostitute from the Phoenician city of Tyre, whom he called the First Thought (Ennoia), the Mother of all. This arose out of his Gnostic beliefs: he taught that God's 'first thought'—just like the Jewish figure of Wisdom/Sophia discussed earlier—had been female, and that it was she who had created the angels and other demigods, who are the gods of this world. They created the Earth under her instructions, but rebelled and imprisoned her in matter, the material world. She was trapped in a series of female bodies (including that of Helen of Troy), each enduring increasingly unbearable humiliations, and eventually ended up as a whore in the seaport of Tyre. But all was not lost, because God was also incarnate, in the form of Simon. He had sought her out and rescued her. The concept of a cosmological system that encompassed a series of higher and lower worlds and planes is one with which we are now familiar. Although the precise details vary, it is the common Gnostic belief that reached as far as the medieval Cathars, and which underlines the hermetic cosmology that is the basis of Western occultism, running through alchemy to the hermeticism of the Renaissance. There are also exact and striking parallels with other systems that we have discussed. The most significant is the similarity with the Coptic Gnostic Pistis Sophia , in which it is Jesus who comes in search of the trapped Sophia, a figure explicitly linked in that text with the Magdalene<sup>67</sup>. (Simon also called Helen his 'lost sheep'.) The personification of Wisdom as a woman—and a whore at that—is by now something with which we are familiar in this investigation, and which runs like a thread through it. In Simon's case, this embodiment was literal, in the person of Helen. As Hugh Schonfield writes: ...the Simonians worshipped Helen as Athena (Goddess of Wisdom), who in turn was identified in Egypt with Isis.<sup>68</sup>

Schonfield also links Helen with Sophia herself and with Astarte. Karl Luckert also traces Simon's concept of the Ennoia , as incarnated in Helen, to Isis<sup>69</sup>. Geoffrey Ashe agrees, adding: '(Helen) is set on a pathway back to glory as Kyria or heavenly Queen'<sup>70</sup>. Another apocryphal source, dating from around 185, describes Helen as being 'black as an Ethiopian' and has her dancing in chains, adding: 'The whole Power of Simon and of his God is this Woman who dances.'<sup>71</sup> Irenaeus writes that Simon's initiated priests 'lived

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66 G.R.S. Mead conveniently gathered together all the early references to Simon Magus in his *Simon Magus: An Essay* .

67 Luckert, p304. For parallels between Simon Magus' teachings and several of the Nag Hammadi texts, see Doresse, appendix I.

68 Schonfield, *The Essene Odyssey* , p165.

69 Luckert, pp302-305.

70 Ashe, p138.

71 *The Acts of Peter*, quoted in St Victor, p37.



immorally'<sup>72</sup>, although, disappointingly, he does not enlarge on this. But they obviously practised sexual rites, as Epiphanius reveals in his monumental work *Against Heresy* : And he enjoined mysteries of obscenity and...the shedding of bodies, emissionum virorum, feminarum menstruorum , and that they should be gathered up for mysteries in the most filthy collection.<sup>73</sup> (G.R.S. Mead, a good Victorian, left this rather coy translation with those Latin phrases, but it appears that Simon's sect used sex magic, involving semen and menstrual blood.)

The Church Fathers were obviously deeply afraid of Simon Magus and his influence. It appears to have been a serious threat to the early Church, which may seem odd—until one realizes just how much Simon actually had in common with Jesus. The Fathers were at pains to point out that, although Simon and Jesus said and did much the same things, including miracles, the source of their power was very different. Simon did his through wicked sorcery, whereas Jesus did his through the power of the Holy Spirit. In effect, Simon was a Satanic parody of Jesus. So we find, for example, Hippolytus stating bluntly of Simon: 'He was not Christ'<sup>74</sup>. Epiphanius writes more revealingly: From the time of Christ to our own day the first heresy was that of Simon the magician, and though it was not correctly and distinctly of the Christian name, yet it worked great havoc by the corruption it produced among Christians.<sup>75</sup> Moreover, according to Hippolytus: ...by purchasing the freedom of Helen, he thus offered salvation to men by knowledge peculiar to himself.<sup>76</sup> Another account credits Simon with the ability to work miracles, including turning stones into bread. (This may account for the Temptation of Jesus when he is offered the power to do the same, but turns it down. However, we are later told that he fed five thousand people from five loaves and two fishes, which is much the same thing.) Hieronymus quotes from one of Simon's works: I am the Word of God, I am the glorious one, I am the Paraclete, the Almighty. I am the whole of God.<sup>77</sup> In other words Simon proclaimed himself as being divine, and promised salvation to his followers.

In the Apocryphal Acts of Peter and Paul, Simon Magus and Peter engage in a contest to raise a dead body to life. Simon, however, can only manage to re-animate the head whereas Peter does the trick perfectly.<sup>78</sup> There are many such Apocryphal tales of magical battles between Simon Magus and Simon Peter, all of them ending with the required Christian triumph. What they do show, however, is that the former was so influential that the stories had to be concocted in order to counter his power over the masses. The Magus was no simple itinerant sorcerer, but a philosopher who wrote his ideas down. Needless to say, his original books have been lost, but there are some extensive quotations from them in the works of the Church Fathers, where they were included in

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72 Quoted in Mead, *Simon Magus* , p10.

73 *Ibid.*, p26.

74 *Ibid.*, p13.

75 *Ibid.*, p24.

76 *Ibid.*, p21.

77 *Ibid.*, p28.

78 *Ibid.*, p36.

order to be roundly condemned. These fragments, however, clearly reveal Simon's Gnosticism and emphasis on the existence of two opposite but complementary forces—one male and one female. For example, this is quoted from his Great Revelation : Of the universal Aeons there are two shoots...one is manifested from above, which is the Great Power, the Universal Mind ordering all things, male, and the other from below, the Great Thought, female, producing all things. Hence pairing with each other, they unite and manifest the Middle Distance...in this is the Father... This is He who has stood, stands and will stand, a male-female power in the pre-existing Boundless Power...<sup>79</sup>

Here we can see echoes of the alchemical hermaphrodite, of the symbolic androgyne that was to so fascinate Leonardo. But where did Simon Magus' ideas come from? Karl Luckert<sup>80</sup> traces the 'ideological roots' of Simon's teachings to the religions of ancient Egypt, and it does seem to be the case that they reflect, perhaps even continue in an adapted form, those cults. Although, as we have seen, the Isis/Osiris schools emphasized the opposite and equal nature of the female/male deities, this is sometimes understood to be blended in the one character and body of Isis. She is occasionally portrayed as being bearded, and is believed to have said: 'Though I am female, I became a male...' Simon Magus and Jesus were, as far as the early Church was concerned, dangerously alike in their teaching, which is why Simon was accused of having tried to steal the Christians' knowledge. This is a tacit admission that his own teaching was, in fact, compatible with that of Jesus—even that he was part of the same movement. The implications of this are disturbing. Were the sexual rites of Simon and Helen for example, also practised by Jesus and Mary Magdalene? According to Epiphanius, the Gnostics had a book called *the Great Questions of Mary*, which purported to be the inner secrets of the Jesus movement and which took the form of 'obscene' ceremonies.<sup>81</sup> It might be tempting to dismiss such rumours as merely scurrilous scandal-mongering—but, as we have seen, there is evidence that the Magdalene was a sexual initiatrix in the tradition of the temple prostitute, whose function was to bestow upon men the gift of *horasis*: spiritual enlightenment through sexual intercourse. John Romer, in his book *Testament*, makes the parallel clear: Helen the Harlot, as the Christians called her, was Simon Magus' Mary Magdalene.<sup>82</sup> Then again, there is another link: that of their probable Egyptian origins. Karl Luckert says of Simon: As the 'father of all heresy' he must now be studied not merely as an opponent, but also a conspicuous competitor of Christ in the early Christian church—possibly even as a potential ally... From the fact of their common Egyptian heritage may be derived the very strength of Simon Magus' threat. The danger amounted to the possibility that he could be confused with the Christ figure himself...<sup>83</sup>

And Luckert sees a close parallel in what he perceives as being the real mission of the two men. He acknowledges the apparent dichotomy in Jesus' preaching an essentially

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79 Ibid., p19.

80 Luckert, p300.

81 Haskins, p41.

82 Romer, p194

83 Luckert, p299.

Egyptian message to a Jewish audience, but perceives the close connection between the original Hebrew theology, and that of Egypt. He says of Simon Magus: [he]...saw it as his mission to fix that which...must have gone wrong; namely, the estrangement of the entire female Tefnut-Mahet-Nut-Isis dimension from the masculine godhead.<sup>84</sup> This, of course, is precisely the motive that we have hypothesized for Jesus' mission in Judaea, and that is ascribed to him in the Levitikon. Luckert concludes that Jesus won out over Simon Magus only by going to the extreme lengths of including his own death in the picture. The emphasis shifts radically, however, when one takes into consideration the idea that the Crucifixion may not have ended in Jesus' death. Apart from the parallels with Jesus, there is another disquieting—and for us, revealing—fact about Simon Magus: he was a disciple of John the Baptist. Not only that, but he was actually named by John as his own successor (although, for the reasons given below, it was not to be a direct succession). The implications of this are astounding. For Simon had been known as a sorcerer and sex magician all along, and not merely in the years after John died. This was hardly a case of a disciple kicking over the traces once the puritan guru is removed from the frame. John must have known and approved of Simon's teaching. And if Simon were a member of John's inner circle, he would have learned his magic from the Baptist—as would other disciples in a similar position. Such as Jesus...

The following is taken from the third-century Clementine Recognitions: It was at Alexandria that Simon perfected his studies in magic, being an adherent of John, a Hemerobaptist ['Day-baptist': little is known about this term], through whom he came to deal with religious doctrines. John was the forerunner of Jesus... Of all John's disciples, Simon was the favourite, but on the death of his master, he was absent in Alexandria, and so Dositheus, a co-disciple, was chosen head of the school.<sup>85</sup>

This account also goes into extremely convoluted numerological reasons for why John had thirty disciples—presumably of the inner circle only—although it was really twenty-nine and a half because one was a woman who did not count as a full person. Her name was Helen... This is interesting because it implies, in the context, that this was Simon Magus' Helen, and that she, too, had been a disciple of John. All of which leaves the distinctly uneasy feeling that the Baptist, who has always been presented as an ascetic, monk-like puritan, was in fact something quite other. When Simon returned from Alexandria, Dositheus yielded the leadership of John's Church to him, although not without a struggle. Once again, we find that the Egyptian city of Alexandria is important in this story, presumably because that is where the main protagonists learned their magic. Dositheus also had a sect named after him, which succeeded in surviving until the sixth century. Origen records: ...a certain Dositheus of the Samaritans came forward and said that he was the prophesied Christ: from that day until now there are Dositheans, who both produce writings of Dositheus and also relate some tales about him, as that he did not taste of death, but is still alive.<sup>86</sup>

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84 Ibid., p305.

85 See Mead, Simon Magus, pp28ff.

86 Foerster, Gnosis, vol. 1, p32.

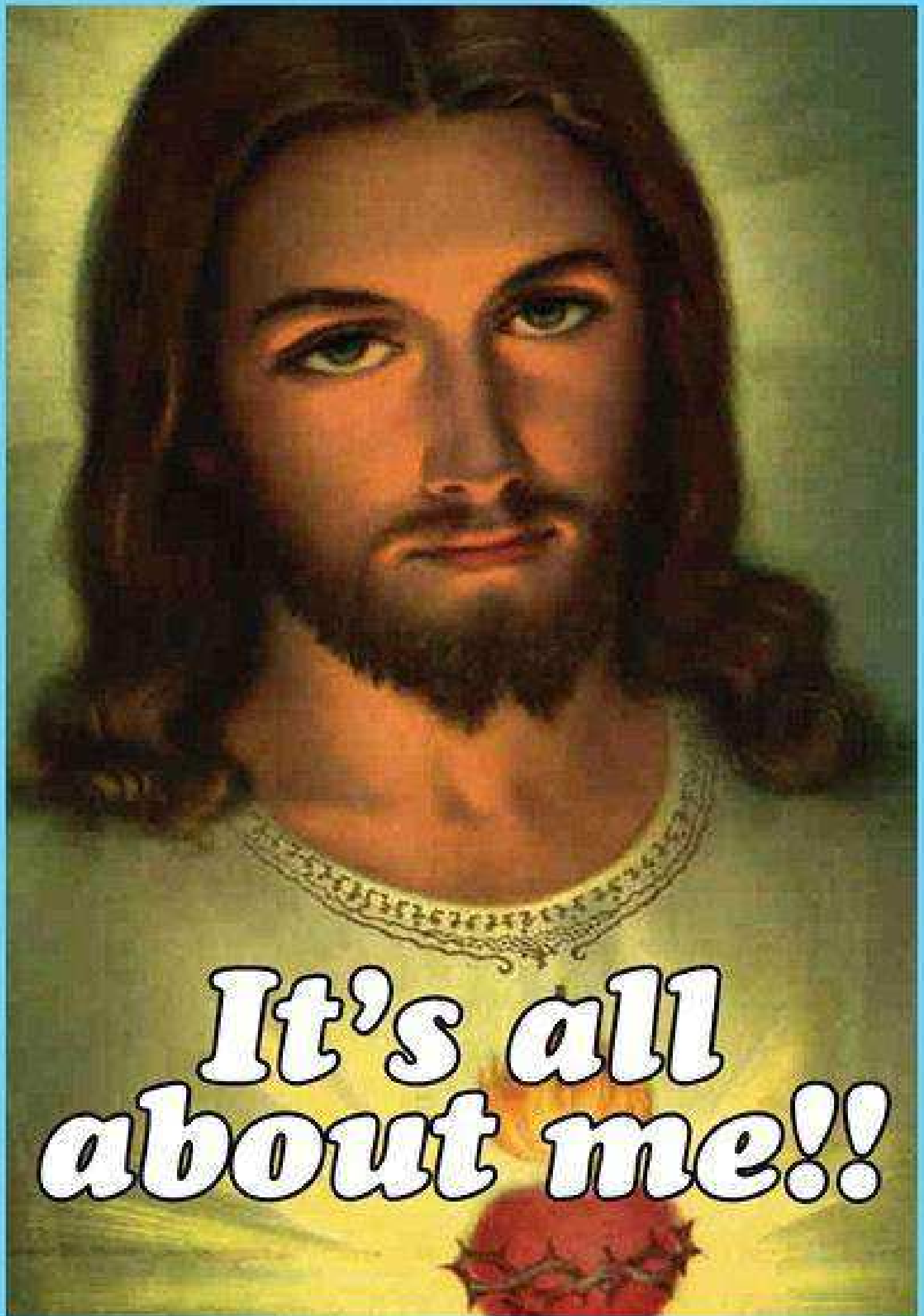
Simon's own traceable following continued until the third century. His immediate successor was one Menander. The Dositheans 'worshipped John the Baptist' as the 'righteous teacher...of the Last Days'<sup>87</sup>. Yet both Simon's and Dositheus' sects were eventually eradicated by the Church. The clear implication is that John the Baptist was not the occasional preacher to a rabble: he was the head of an organization — and it was based in Alexandria. As we have seen, the first proselytizers of the Jesus movement were amazed to discover a 'John Church' at Ephesus, which had been taken there by Apollos of Alexandria. It was that metropolis that was also the base for Simon Magus—John's official successor and a known rival of Jesus—who was also a Samaritan. Interestingly, Christians venerated the Baptist's alleged tomb in Samaria until it was destroyed in the fourth century by the Emperor Julian, which at least suggests an early tradition linking John the Baptist with that land. (Perhaps the parable of the Good Samaritan was really a shrewd attempt to appease the disciples of John or Simon Magus.) However, there is no suggestion that Simon Magus was a Jew, even one from Samaria. Even in their most virulent attacks on him, the Church Fathers never once attack him for being Jewish—and given the violence with which Jews have been accused of having murdered the Son of God over the centuries, this is particularly telling. As we have seen, John preached to non-Jews and he attacked the Jerusalem Temple cult—the very foundation of the Jewish religion. He had, in all probability, strong links with Alexandria—but more significantly, his successor was also a Gentile. All of this implies that John himself was not a Jew, and that he was familiar with the Egyptian culture. It is particularly odd that the early Church Fathers, such as Irenaeus, should have traced the origins of 'heretical' sects back to John the Baptist, of all people. After all, the Gospels have him apparently inventing baptism and virtually living just to pave the way for Jesus. But did they know the truth about John? Did they realize that he was no forerunner but a bitter rival, who was worshipped in his own right as Messiah? Did they recognize the astounding fact that John was not, in fact, a Christian at all ?

The Gospel writers have, in effect, got their revenge on John. They have rewritten him and in the process 'tamed' and realigned him, so that the one-time rival—perhaps even enemy—of Jesus is seen as kneeling before him in awe at his divinity. They have removed John's real motives, words and actions and replaced them with those that fit the image they deliberately created of Jesus and his movement. As a piece of propaganda it has been startlingly successful, although perhaps this has been partly due to the earlier Church's tendency to answer any 'heretical' questions with the thumbscrews and flaming pyre. The Christian story we receive on trust today is the result of the Church's previous reign of terror as much as of the propaganda of the Gospels. But well away from the baleful influence of the established Church, some of John's followers faithfully kept his memory as 'true Messiah' alive. And they still exist today.

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87 Eisler, p254.





**It's all  
about me!!**



THE BLACK SUN: MISLEADING  
JESUS AFICIONADOS, NEW-AGE PEOPLE,  
JIHADISTS, BUDDHISTS, GNOSTICS, PAGANS,  
GODDESS ADDICTS, OCCULTISTS AND NAZIS.

## FOLLOWERS OF THE KING OF LIGHT<sup>88</sup>

In the seventeenth century, Jesuit missionaries returning from the area around the southern reaches of the Euphrates and Tigris rivers, in what is now Iraq, brought back tales of a people whom they called 'St John's Christians'. Although this group lived in the Moslem world, and were surrounded by Arabs, they still adhered to a form of Christianity in which John the Baptist was pre-eminent. Their religious rites all centred on baptism, which was not a once-only ceremony initiating and welcoming a new member into the congregation, but played an important part in all their sacraments and rituals.<sup>89</sup> Since those first contacts, however, it has become apparent that the term 'St John's Christians' is a great misnomer. The sect in question do especially venerate John the Baptist—but they cannot be called 'Christians' in the usual sense at all. For they regard Jesus as a false prophet, a liar who deliberately misled his own—and other—people. But having lived under the constant threat of persecution from Jews, Moslems and Christians for centuries, they have adopted the strategy of presenting themselves to visitors in the least offensive guise. It was for this reason that they took the name 'St John's Christians'. Their policy is encapsulated in these words from their sacred book, the *Ginza*: When Jesus oppresses you, then say: We belong to you. But do not confess him in your hearts, or deny the voice of your Master, the high King of Light, for to the lying Messiah the hidden is not revealed.<sup>90</sup>

Today, this sect—which still survives in the marshes of southern Iraq and, in smaller numbers, in south-west Iran—is known as the Mandaean. They are a deeply religious and peaceable people, whose code forbids war and the shedding of blood. They mostly live in their own villages and communities, although some of them have moved to the cities, where they traditionally work as gold- and silversmiths, work in which they excel. They retain their own language and script, both of which were derived from Aramaic, the language spoken by Jesus and John. In 1978 their numbers were estimated at fewer than 15,000, but the persecution of the marsh Arabs by Saddam Hussein after the Gulf War may well have brought them close to extinction—political circumstances in Iraq make it impossible to be precise on the subject.<sup>91</sup>

The name Mandaean literally means „Gnostic“ (from *manda*, *gnosis*) and properly refers to the laity only, although it is often applied to the community as a whole. Their priests

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88 Picknett, Prince, *Templar Revelation*, Chapter 15

89 The most extensive literature on the Mandaean is in the German language. See the bibliography for English language works consulted. The most accessible recent work on the Mandaean is Rudolph, *Mandaeanism*.

90 Kurt Rudolph, 'Mandaean Sources', in Foester (ed.) *Gnosis*, vol. 2. Lady Drower, in *The Mandaean of Iran and Iran* (p. 14), obviously mindful of the sensibilities of her English readers, renders the opening words simply as 'When oppressed...'

91 We attempted to find out the Mandaean's current situation through our friend Dominique Hyde, of the school of Middle Eastern Studies at London University. Due to the internal problems of today's Iraq, it is proving impossible to find out anything about the Mandaean's plight.

are called Nasoreans . The Arabs refer to them as Subbas , and they appear in the Koran under the name of Sabians . No serious scholarly work was done on the Mandaeans until the 1880s. Even so, the most extensive studies to date are still those of Ethel Stevens (later Lady Drower) in the years immediately before the Second World War. Academics still rely heavily on the material she collected, which includes many photographs of their rituals and copies of the Mandaean holy books. Although welcoming strangers, they are naturally—and with good reason—a closed and secretive people, and Lady Drower spent much time winning their confidence to the point that they revealed their beliefs, doctrines and history to her, and allowed her access to the secret scrolls containing their sacred texts. (In the nineteenth century, French and German scholars had tried unsuccessfully to breach this wall of secrecy.) But undoubtedly there remain inner mysteries that have not yet been shared with outsiders.

The Mandaeans have a number of sacred texts—all their literature is religious—the most important of which are the *Ginza* (Treasure), also known as the *Book of Adam*; the *Sidra d'Yahya* , or *Book of John* (also known as the *Book of Kings* ), and the *Haran Gawaita* , which is a history of the sect. The *Ginza* certainly dates from the seventh century CE or earlier, while the *Book of John* is thought to have been compiled from that time onwards. The John of the title is the Baptist, who in the Mandaean text is referred to by two names, **Yohanna** (which is Mandaean), and **Yahya**, which is the Arabic name by which he appears in the Koran. The latter is used more often, indicating that the book was written after the Moslem conquest of the region in the middle of the seventh century, although the material in it is much earlier. The important question is just how much earlier. It used to be thought that the Mandaeans had created the *Book of John* and elevated the Baptist to the status of their prophet as a cunning ploy to avoid persecution by the Moslems, who only tolerated those whom they called 'people of the Book'—that is, people with a religion that had a holy book and a prophet; otherwise they were regarded as heathens. However, the Mandaeans appear in the Koran itself, under the name of Sabians, as a 'people of the Book', proving that they were known as such long before they came under threat of Moslem rule. In any case, they did suffer persecution, particularly in the fourteenth century, when their Islamic rulers nearly wiped them out. Constantly retreating from persecution, the Mandaeans finally arrived in their current homeland. Their own legends, and modern scholarship, show that they came originally from Palestine, out of which they were forced in the first century CE. Over the centuries they moved east and south, moving on as they met with persecution. What we have today is effectively the remnant of a much more widespread religion. Today the Mandaean religion is, frankly, a hopelessly confused hotchpotch: various fragments of Old Testament, Judaism, heretical Gnostic forms of Christianity and Iranian dualist beliefs are all mixed into their cosmology and theology. The problem lies in ascertaining which were their original beliefs, and which came later. It seems that the Mandaeans themselves have forgotten much of the initial meaning of their religion. But it is possible to make



some generalizations about it, and painstaking analysis has enabled scholars to come to some conclusions about their beliefs in the distant past. It is this analysis that has provided us with some exciting clues about the importance of John the Baptist and his real relationship with Jesus.

The Mandaeans represent the world's only surviving Gnostic religion: their ideas concerning the universe, the act of creation and the gods are familiar Gnostic beliefs. They believe in a hierarchy of gods and demigods, both male and female, with a fundamental split between those of light and those of darkness. Their supreme being, who created the universe and the lesser deities, appears under various names that translate as 'Life', 'Mind' or 'King of Light'. He created five 'beings of light', which automatically brought into being five equal but opposite beings of darkness. (This emphasis on light being equated with the highest good is characteristically Gnostic: virtually every page of the *Pistis Sophia*, for example, uses this metaphor. To the Gnostics being enlightened meant literally and figuratively entering a world of light.) As in other Gnostic systems, it is these **demigods who created and rule the material universe and this earth**. Mankind was also created by one such being called either (depending on the version of the myth) *Hiwel Ziwa* or *Ptahil*. The first humans are the physical Adam and Eve—Adam Paghia and Hawa Paghia—and their 'occult' counterparts, Adam Kasya and Hawa Kasya. The Mandaeans believe themselves to be descended from parents from both physical and spirit 'sets'—Adam Paghia and Hawa Kasya. Their nearest equivalent to the Devil is the dark goddess Ruha, who rules over the realm of darkness, but she is also regarded as the Holy Spirit. This emphasis on equal and opposite forces of good and evil, male and female, is characteristically Gnostic and is exemplified in the words: ...the earth is like a woman and the sky like a man, for it makes the earth fecund.<sup>92</sup>

An important goddess, to whom many prayers can be found in Mandaean books, is Libat, who has been identified with Ishtar. To the Mandaeans, celibacy is a sin; men who die unmarried are condemned to be reincarnated—but otherwise the Mandaeans do not believe in the cycle of rebirth. At death the soul returns to the world of light from which the Mandaeans once came, and it is helped on its way with many prayers and ceremonies, many of which clearly originate from ancient Egyptian funerary rites. Religion permeates every aspect of the Mandaeans' daily lives, but their key sacrament is baptism, which features in marriage and even funeral services. The Mandaean baptisms are complete immersions in specially created pools that are connected to a river, which is known as a *Jordan*. Part of every ritual is a series of complex handshakes between the priests and those who are being baptized. The Mandaeans' holy day is Sunday. Their communities are ruled by the priests, who also take the title 'king' (*malka*), although some religious duties may be carried out by the laity. The priesthood is hereditary and

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92 Drower, p100.

consists of three tiers: the ordinary priests, who are called 'disciples' ( *tarmide*), bishops and an overall 'head of the people' —although no-one has been deemed worthy to fill this role for over a century. The Mandaeans claim to have existed long before the time of the Baptist, whom they see as a great leader of their sect, but nothing more. They say they left Palestine in the first century CE, having originated in a mountain region that they call the Tura d'Madai, which has not as yet been identified by scholars.

When the Jesuits first came across them in the seventeenth century, it was assumed that they were the descendants of Jews whom John had baptized, but now their claims to have existed before that time and indeed, in another place, are taken seriously by scholars. But they do still retain traces of their time in first-century Palestine: their writing is similar to that of Nabataea, the Arabic kingdom that bordered Peraea, where John the Baptist first appeared.<sup>93</sup> Clues in the *Hawan Gawaita* suggest that they left Palestine in 37 CE—roughly the time of the Crucifixion, but whether this was merely a coincidence it is impossible to say<sup>94</sup>. Were they driven out by their rivals, the Jesus movement? Until recently academics thought that the Mandaean's denial that they came from a breakaway Jewish sect was untrue, but now it is recognized that they have no Judaic roots. For although their writings do include the names of some Old Testament characters, they are genuinely ignorant of Jewish customs and ritual observance—for example, their males are not circumcised and their Sabbath is not on a Saturday. All of this indicates that they once lived close to the Jews, but were never actually part of them.<sup>95</sup>

One thing that has always puzzled scholars about the Mandaeans is their insistence that they originally came from Egypt. Indeed, in Lady Drower's words, they consider themselves to be, in some ways, 'co-religionists' with the ancient Egyptians, as one of their texts says that 'the people of Egypt were of our religion.'<sup>96</sup> The mysterious mountain region, the Tura d'Madai, which they cite as their original home, was where the religion emerged—among people, they say, who had come from Egypt. The name of their demigod who rules the world—Ptahil—bears a striking similarity to that of the Egyptian god Ptah and, as we have already seen, their funerary ceremonies appear to owe much to those of the ancient Egyptians. After their flight from Palestine, the Mandaeans lived in the lands of the Parthians and in Persia under the Sassanid rulers, but they also settled in the city of Harran—which, as we shall see, has some significance to this investigation.

The Mandaeans have never claimed that John the Baptist was their founder or that he invented baptism. Neither do they regard him as anything more than a great—in fact, the

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93 Rudolph, *Mandaeism*, p3.

94 Schonfield, *The Pentecost Revolution*, p284.

95 Yamauchi, pp135-140.

96 Drower, p264.

greatest—leader of their sect, a Nasurai (adept). They claim that Jesus, too, was a Nasurai, but became 'a rebel, a heretic, who led men astray, [and] betrayed secret doctrines...' <sup>97</sup>

Their *Book of John* <sup>98</sup> tells the story of John and Jesus. John's birth is foretold in a dream and a star appears and hovers over Enishbai (Elisabeth). His father is Zakhria (Zachariah), and both parents, as in the Gospel story, are elderly and childless. After his birth, the Jews plot against the child, who is taken by Anosh (Enoch) for protection and hidden in a holy mountain, from which he returns at the age of twenty-two. He then becomes the leader of the Mandaeans—and, interestingly, is represented as a gifted healer. John is called *The Fisher of Souls* and *The Good Shepherd*. The former term has been used of both Isis and Mary Magdalene <sup>99</sup>, besides—as 'Fisher of Men'—Simon Peter, and the latter of many old Mediterranean gods, including Tammuz and Osiris—and, of course, Jesus. The *Book of John* includes the Baptist's lamentation for one lost sheep who becomes stuck in the mud, because he bows down to Jesus.

In the Mandaean legend, John takes a wife, Anhar, but she does not play a prominent role in the story. One strange element in the legend is that the Mandaeans appear to have no knowledge of John's death, which is, of course, very dramatic in the New Testament. There is a suggestion in the *Book of John* that John dies peacefully and that his soul is led away by the god Manda-t-Haiy in the form of a child, but this appears to be a poetic prefiguring of what they think should happen to the Baptist. Many of their writings about John were never intended to be taken as biographical fact, but it is still puzzling that they ignored what was essentially a martyr's death. On the other hand, it may be that the episode is central to their most secret, inner mysteries. What of Jesus is in the *Mandaean Book of John*? He appears under both the names *Yeshu Messiah* and *Messiah Paulis* (this is thought to derive from a Persian word meaning 'deceiver'), and sometimes as '*Christ the Roman*'. He first appears in the story applying to become a disciple of John—the text is unclear, but the implication is that Jesus was not a member of the sect, but an outsider. When he first goes to the Jordan and requests



97 Ibid., p3.

98 Only extracts from the *Sidra d'Yahya* are available in English translation, in G.R.S. Mead, *The Gnostic John the Baptizer: Selections from the Mandaean John-Book*. This is based on the German translation of M. Lidzbarski, *Das Johannesbuch der Mandäer* (2 vols. Gießen, 1905 and 1915).

99 In a fourth-century Manichean hymn—see Haskins, p52.

baptism, John is sceptical about his motives and worthiness and refuses, but Jesus eventually persuades him. **As Jesus is baptized, Ruha—the dark goddess—appears in the form of a dove and throws a cross of light over the Jordan.** After becoming John's disciple, however—in an astonishing parallel with the stories told by Christians about Simon Magus-Jesus (in the words of Kurt Rudolph) 'proceeds to pervert the word of John and change the baptism of the Jordan, and become wise through John's wisdom.'<sup>100</sup> The *Hawan Gawaita* denounces Jesus in these words: He perverted the words of the light and changed them to darkness and converted those who were mine and perverted all the cults.<sup>101</sup> The *Ginza* says: 'Do not believe him [Jesus] because he practises sorcery and treachery.'<sup>102</sup>

The Mandaeans, in their confused chronology, look forward to the coming of a figure called Anosh-Uthra (Enoch) who will 'accuse Christ the Roman, the liar, son of a woman, who is not from the light' and who will 'unmask Christ the Roman as a liar, he will be bound by the hands of the Jews, his devotees will bind him, and his body will be slain.'<sup>103</sup> The sect has a legend about a woman called Miriai (Miriam, or Mary), who elopes with her lover and whose family desperately seek to get her back (but not before giving her a piece of their mind, expressed in colourful language, calling her 'a bitch in heat' and a 'debauched trough'). The daughter of 'the rulers of Jerusalem', she goes to live with her Mandaean husband at the mouth of the Euphrates, where she becomes a kind of prophetess, seated on a throne and reading from 'the Book of Truth'. If, as seems most likely, the story is an allegory of the sect's own travels and persecutions, it would indicate that a Jewish faction had once upon a time joined forces with a non-Jewish group, the merging of the two resulting in the Mandaeans. However, the name Miriai and her depiction as a misunderstood and persecuted 'whore' are also suggestive of the Magdalene tradition, as are the details about her leaving her homeland and becoming a preacher or prophetess. In any case, it is interesting that the Mandaeans should want to symbolize themselves as a woman.<sup>104</sup>

The Mandaeans may appear to be simply an anthropological curiosity, a lost and confused people who are frozen in time and who have picked up some bizarre beliefs over the years. However, careful study of their sacred texts has revealed some exciting parallels with other ancient literature that have a bearing on our investigation. Their sacred scrolls are illustrated with depictions of gods that bear a striking similarity to those in Greek and Egyptian magical papyri—of the kind used by Morton Smith in his research<sup>105</sup>. Comparisons have been made between the doctrines of the Mandaeans and those of the Manicheans, the followers of the Gnostic teacher Mani (c.216-76); indeed, the

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100Rudolph, 'Mandaean Sources', p398.

101Quoted in Drower, p9.

102Quoted in Rudolph, p 299.

103Quoted in *ibid.*, p300.

104Sections 33-35 of the *Sidra d'Yahya*

105See plate IV in Rudolph, *Mandaeanism*.



consensus is that the baptismal sect of the Mughtasilah to which Mani's father belonged and among whom Mani himself was brought up, were the Mandaeans (either during their long exodus towards southern Iraq or in a now-extinct community)<sup>106</sup>. Mani's doctrines were undoubtedly influenced by the Mandaeans—and it was his doctrines, in turn, that exerted a strong influence on European Gnostic sects down to, and including, the Cathars.

Scholars such as G.R.S. Mead have pointed out striking similarities between the sacred texts of the Mandaeans and the Pistis Sophia . In fact, a section of the Book of John called the *Treasury of Love* is regarded by him as 'the echoes of an earlier phase' of that work.<sup>107</sup> There are also strong parallels with several Nag Hammadi documents which have been linked to 'baptismal movements' that existed at the time. And close similarities have been noted between Mandaean theology and that of some of the Dead Sea Scrolls.<sup>108</sup> Another thought-provoking connection is that the Mandaeans are known to have settled in Harran in Mesopotamia. Until the tenth century, this was the centre of a sect or school known as the *Sabians*, who are very important in the history of esotericism<sup>109</sup>. They were hermetic philosophers and heirs to Egyptian hermeticism, and were extremely influential on Moslem mystical sects such as the Sufis, whose influence in turn has been traced to the culture of southern France in the Middle Ages—for example, as exemplified in the Knights Templar. As Jack Lindsay says in his *The Origins of Alchemy in Graeco-Roman Egypt*: A strange pocket of Hermetic beliefs, including much connected with alchemy, persisted among the Sabians of Harran in Mesopotamia. They survived as a pagan sect inside Islam...for at least two centuries.<sup>110</sup>

The Mandaeans, as we have seen, are still termed 'Sabians' (or Subbas) by modern Moslems, so it is clearly their philosophy that was so influential at Harran. And besides their hermeticism, what other legacy did they bestow on the Templars? Did they pass on their reverence for, and perhaps even secret knowledge of, John the Baptist? The most exciting links, however, are with the enigmatic fourth Gospel. Kurt Rudolph, who is probably the foremost expert on the Mandaeans today, writes: The oldest elements of Mandaic literature have preserved for us a witness from the Oriental milieu of early Christianity which can be utilized in the interpretation of certain New Testament texts (in particular the Johannine corpus).<sup>111</sup>

We have already seen that many of the most respected and influential twentieth-century New Testament scholars regard parts of John's Gospel—notably the 'In the beginning was the Word...' prologue and some of the theological discussions—as having been 'lifted' from texts written by followers of John the Baptist. Many of the same academics

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106Drower, p3; Yamauchi, p80.

107Mead, *The Gnostic John the Baptizer* , p16.

108Gaster, *The Dead Sea Scriptures* , pp21-22.

109See: Man, Myth and Magic , no. 43, p1213; Riffard, *Dictionnaire de l'ésotérisme* , pp154 and 294.

110Lindsay, p172.

111Rudolph, 'Mandaean Sources' , p126.

agree that these texts shared a common origin: the Mandaeans' sacred books. As early as 1926, H.H. Schaeder suggested that the prologue of John's Gospel—with its feminine Word—was 'a Mandaic hymn taken over from Baptist circles'.<sup>112</sup> Another scholar, E. Schweizer, pointed to the parallels between the discourse on the Good Shepherd in the New Testament Gospel of John and the Good Shepherd section in the Mandaean's Book of John, and concluded that they came from the same original source<sup>113</sup>. Of course this original source did not apply the Good Shepherd analogy to Jesus, but to John the Baptist: the New Testament Gospel of John effectively stole it from the Mandaeans/Johannites. Commentators such as Rudolf Bultmann have concluded that the modern Mandaeans are truly the descendants of the followers of the Baptist—they are the elusive Church of John which was discussed earlier. Although there are compelling reasons for thinking that the modern Mandaeans are merely one branch of the surviving Johannite Church, it is still instructive to note W. Schmithals' summary of Bultmann's conclusions: On the one hand John [the Gospel] manifests close contacts with the Gnostic conception of the world. The source of the discourses, which John takes over or to which he adheres, is Gnostic in outlook. It has its closest parallels in the Mandaean writings, the oldest strata of whose traditions go back to the time of primitive Christianity.<sup>114</sup>

Even more comprehensively, it has also been argued that the apocalyptic material in the Q, the source document for the Gospels of Matthew, Mark and Luke, comes from the same source as the *Mandaean Ginza*<sup>115</sup>—and it has even been suggested that the Christian baptism developed from Mandaean rites.<sup>116</sup> The implications of this scriptural plagiarism are striking. Could it really be that much of the material so cherished by generations of Christians as concerning, or even representing, the actual words of Jesus was about another man entirely? And was that other his bitter rival, the prophet who did not foretell the coming of Jesus, but who was revered as the Messiah himself—John the Baptist? Continued investigation reveals more and more evidence that the Mandaeans represent a direct line back to John's original followers. In fact, the earliest reference to the Mandaeans dates from 792 CE, when the Syrian theologian Theodore bar Konai, quoting from the *Ginza*, explicitly states that they are derived from the Dositheans<sup>117</sup>. And, as we have seen, the Dositheans were a heretical sect actually formed by one of John's first disciples, alongside Simon Magus' group.

There is more. We have already seen that Jesus was called 'the Nazorean' or 'Nazarean', which was also a name that was applied to the early Christians—although it was not coined to describe them. It was a term that already existed and was used of a group of

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112 Yamauchi, p24.

113 Ibid., p126.

114 Quoted in *ibid.*, p30.

115 Ibid., p35.

116 Ibid., p176.

117 Rudolph, *Mandaeism*, p3.

related sects from the heretical regions of Samaria and Galilee who regarded themselves as preservers of the true religion of Israel. When used of Jesus, the term 'Nazorean' identifies him as an ordinary member of a cult that, from other evidence, seems to have been in existence for at least 200 years before he was born. But remember that the Mandaeans also call their adepts 'Nasurai': this is no coincidence. Hugh Schonfield, in discussing the pre-Christian Nasoreans, states: There is good reason to believe that the heirs of these Nazareans...are the present Nazoreans (also known as Mandaeans) of the Lower Euphrates.<sup>118</sup> The great British biblical scholar C.H. Dodds concluded that the Nazoreans were the sect to which John the Baptist belonged—or, more correctly, which he led—and that Jesus began his career as a disciple of John, but went on to start his own cult and took the name with him.<sup>119</sup>

It is possible that the Mandaeans are not confined exclusively to Iraq and Iran these days (if, indeed, they have managed to survive Saddam's depredations), but may also be represented by another highly secretive sect that still exists in modern Syria. They are the Nusairiyeh or Nosairi, (sometimes also known as the Alawites after the mountain range in which they live). The name is obviously close to 'Nazorean'. Again outwardly Islamic, they are known to have adopted the trappings of that religion to protect themselves from persecution. Although it is known that they have a 'true' religion that they keep secret, its details—for obvious reasons—are hard to come by. It is believed, however, to be some form of Christianity. One of the few Europeans who have ever managed to get close to the Nosairis' inner teachings is Walter Birks, who writes an account of them in *The Treasure of Montségur* (co-written with R.A. Gilbert)<sup>120</sup>. He spent some time in the area during the Second World War, and befriended some of the priests. His account is very circumspect, as he has always honoured the pledge of secrecy he gave them, but from what he does say it would seem very likely that they are a Gnostic sect that is very like that of the Mandaeans. What is particularly interesting is an interchange between Birks and one of the Nosairi priests after they had discussed the subject of the Cathars and the possible nature of the Holy Grail (he had noticed that some of their rituals centred on the use of a sacred chalice). The priest told him 'the greatest secret' of their religion, which was that: 'This grail that you speak of is a symbol and it stands for the doctrine that Christ taught to John the Beloved alone. We have it still.'<sup>121</sup>

We remember the 'Johannite' tradition of some forms of European occult Freemasonry, and of the Priory of Sion—that the Knights Templar had adopted the religion of the 'Johannites of the East', which was composed of the secret teachings of Jesus as given to John the Beloved disciple. Once it is clear that John's Gospel was originally Baptist material, then the apparent confusion we had noted earlier between John the Beloved

118 Schonfield, *The Passover Plot*, p208.

119 Yamauchi, p29.

120 Walter N. Birks, 'A Personal Reminiscence' (epilogue to Birks and Gilbert, *The Treasure of Montségur*).

121 *Ibid.*, p154.

and John the Baptist is clarified. The Mandaeans' traditions about John the Baptist and Jesus fit astonishingly well with the conclusions we outlined in the last chapter: Jesus was originally a disciple of the Baptist but set up in his own right, in the process taking with him some of John's disciples. The two schools were rivals, as were their respective leaders. Taken together, all this adds up to a remarkably consistent picture. We know that John the Baptist was a highly respected figure with a large following—a veritable Church, in fact—which however, disappears from the 'official' records after a brief mention in Acts. But this movement had a literature of its own, which was suppressed, although some elements of it were 'borrowed' by the Christian Gospels, specifically the 'John Nativity' in Luke (or his source) and Mary's 'song' of the Magnificat. More startling is the evidence, given above, that the myth of Herod's massacre of the innocents was, however fictitious, previously linked with the birth of John, who Herod feared was the true 'King of Israel'. Two other movements that posed a great threat to the emerging Christian Church were founded by other disciples of John—Simon Magus and Dositheus; both of these were Gnostic sects that were influential in Alexandria. Significantly, the 'Baptist' material that was incorporated into the New Testament Gospel of John is also Gnostic, and the Mandaeans are Gnostics. The obvious conclusion is that John the Baptist himself was a Gnostic. There are also telling parallels between the writings of the Mandaeans, Simon Magus, John's Gospel and the Coptic Gnostic texts, chiefly the Pistis Sophia, which plays an important part in our investigation of Mary Magdalene.<sup>122</sup>

None of the sects—Mandaeans, Simonians and Dositheans—which were associated with John the Baptist is part of the Jewish religion, although they all began in Palestine, two of them in the heretical northern land of Samaria. And if those groups were not of the Jewish religion, the clear inference is that John was not Jewish either. For although the development of Gnostic ideas can be traced to other places and cultures—notably Iran—there is a clear line of influence from the religion of ancient Egypt. It is there that we have found the closest parallels with the ideas and actions of Jesus, and, significantly, the Mandaeans themselves trace their ancestry back to Egypt. Despite the confused state of their texts, much of what the Mandaeans say about themselves is borne out by modern scholarship—which was, if anything, initially sceptical about their claims. The Mandaeans claim that the precursors of their sect came from ancient Egypt, although the sect itself originated in Palestine. They were not Jews, but lived alongside Jews. Their sect, known then as the Nazoreans, was led by John the Baptist, but it had existed long before him. Interestingly, they honour him, but do not consider him to be anything greater than a leader and prophet. They suffered persecution, first from Jews, then from Christians, and were driven out of Palestine, further and further eastwards to their current, precarious homeland. **The Mandaean view of Jesus—that he was a liar, a deceiver and**

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122 On the parallels between the Mandaean texts, Manicheanism, the Pistis Sophia (and other Nag Hammadi texts) and the doctrines of Simon Magus, see: Mead, *The Gnostic John the Baptizer and Simon Magus*; Yamauchi, *Pre-Christian Gnosticism* and Doresse, *The Secret Books of the Egyptian Gnostics*.



evil sorcerer—agrees with that of the Jewish *Talmud*, in which he is condemned for ‘leading astray’ the Jews, and in which his death sentence is ascribed to him having been condemned as an occultist.

All the sects connected with John the Baptist, while individually relatively small, if taken together were a huge movement. The Mandaeans, the Simonians, the Dositheans—and, arguably, even the Knights Templar—were ruthlessly persecuted and suppressed by the Catholic Church because of their knowledge about, and reverence for, the Baptist, leaving only the small group of Mandaeans in Iraq. Elsewhere, particularly in Europe, the Johannites may have gone underground, but they do continue to exist. In European occult circles, the Knights Templar were said to have derived their knowledge from ‘the Johannites of the East’. Other esoteric and secret movements, such as the Freemasons—specifically those orders that claim a direct descent from the Templars, and also the Egyptian Rites—and the Priory of Sion, have always particularly venerated John the Baptist. To summarize the main points of this Johannite tradition:

1. It lays a special emphasis on John’s Gospel, because they claim it retains secret teachings given to John the Evangelist (‘the Beloved disciple’) by ‘Christ’.
2. There is evident confusion between John the Evangelist (the presumed author of the Fourth Gospel) and John the Baptist. This confusion remains a feature of mainstream Freemasonry.
3. The ‘secret traditions’ referred to are specifically Gnostic.
4. Although claiming to represent an esoteric form of Christianity, one that guards the ‘secret teachings’ of Jesus, the tradition shows a marked lack of respect for Jesus himself. At best, it seems to regard him as merely mortal, illegitimate, and perhaps even as having suffered from delusions of grandeur. To Johannites, the term ‘Christ’ does not signify any divine status, but is taken simply as a term of respect—in fact, every one of their leaders is known as ‘Christ’. For this reason when a member of such a group calls himself a ‘Christian’, this may not mean quite what it seems to.
5. The tradition also regards Jesus as an adept of the Egyptian mystery school of Osiris, and the secrets he passed on as being those of the Osiran inner circle.

In its original form, the New Testament Gospel of John was not a Jesus movement scripture, but a document originally belonging to the followers of John the Baptist. This explains not only the reason for the high regard that Johannites have shown for this Gospel, but also the confusion between John the Evangelist and John the Baptist. However, where the Johannite tradition is concerned, this confusion was deliberate. There is no evidence for a movement of Eastern ‘Johannites’ who formed an esoteric Church

founded by John the Evangelist. There is, however, considerable evidence for the existence of such a Church inspired by John the Baptist. This is still represented by the Mandaeans and perhaps by the Nosairi. Undoubtedly the Mandaeans were found elsewhere in the Middle East—the locations are not known—but today they are confined to small communities in Iraq and Iran. It is more than possible that they still existed at the time of the Crusades, and therefore could have come into contact with the Templars, and it is also likely that the Western Church of John went underground in the early centuries of the Christian era. Even given the atrocious treatment they have received from Christians, it is hard to explain why the Mandaeans at least continue to express a burning hatred towards Jesus himself. True, they regard him as a false Messiah who stole their Master John's secrets and used them to lead astray some of their own number, but after all this time the sheer vehemence of their hostility seems inexplicable. Neither does their history of persecution quite explain why they still fulminate against Jesus personally with such heat. What could he possibly have done to deserve such continued vilification for century after century?

## THE GREAT HERESY<sup>123</sup>

We are aware that much in the last few chapters may have come as a shock to many readers, particularly if they are not familiar with recent biblical scholarship. To claim that the New Testament misrepresented the Baptist as being subservient to Jesus, and that John's official successor was the Gnostic sex magician Simon Magus is so much at odds with the 'traditional' story as to suggest outright fabrication. But as we have seen, many highly regarded New Testament scholars made these discoveries quite independently: we have merely collated and commented on them. The majority of modern biblical scholars agree that John the Baptist was a prominent political leader, whose religious message somehow threatened to destabilize the status quo of Palestine at that time—and it has long been recognized that Jesus was a similar figure. But how does this political dimension to his mission relate to what we have uncovered about his Egyptian mystery school background? It must be remembered that religion and politics were one and the same thing in the ancient world, and any charismatic crowd-puller was automatically deemed a political threat by the powers that be. And those very crowds would have looked to the leader for guidance, which was likely, at the very least, to upset the authorities. The blending together of religion and politics was exemplified in the concept of the Divine King, or Caesar as god. In Egypt the Pharaohs were believed to be deities from the moment of their succession: they began as Horus incarnate—the magical offspring of Isis and Osiris—and after the sacred rites of death had been completed,

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<sup>123</sup>Picknett, Prince, Templar Revelation, Chapter 16

they became Osiris. Even in the days of the Roman Empire, the ruling family of Egypt, the Greek Ptolemy dynasty—of which Cleopatra is the best-known member—were scrupulous in maintaining the Pharaoh-as-god tradition. The Queen of the Nile identified closely with Isis, and was often portrayed as the goddess. One of the most enduring concepts connected with Jesus is that of kingship. 'Christ the King' is frequently used by Christians interchangeably with the term 'Christ the Lord', and although both are used symbolically, there is still a pervasive sense that he was somehow royalty—and the Bible agrees. The New Testament is unequivocal on this point: Jesus was a direct descendant of King David, although the accuracy of this statement cannot be verified. The crucial point is that Jesus himself either believed he was of the royal line, or wanted his followers to believe it. In any case, there is no doubt that Jesus was claiming to be the legitimate king of all Israel.

On the face of it, this would seem to be at odds with our idea that Jesus was of the Egyptian religion—for why would the Jews even listen to a non-Jewish preacher, let alone accept him as their rightful King? As we have seen in Chapter Thirteen, many of Jesus' followers seemed to think he was Jewish: presumably this was an essential part of his plan. However, the question remains—why would he want to be king of the Jews? If we are right and he wanted to restore what he believed to be the original religion of the people of Israel, to bring back to the fierce patriarchy the lost goddess of Solomon's Temple, what better way than to establish himself in the hearts and minds of the masses as their rightful ruler? Jesus wanted political power; perhaps this explains what he hoped to achieve by undergoing the initiatory rite of the Crucifixion and the subsequent 'Resurrection' through the intervention of his priestess and partner in the sacred marriage, Mary Magdalene. He may have truly believed that by 'dying' and rising again, he would become—in the age-old manner of the Pharaohs—Osiris the god-king himself. As a deified immortal, Jesus would then have unlimited worldly power. But obviously something went badly wrong. As a power-raising exercise the Crucifixion was something of a debacle, and presumably the expected rush of magical energy did not materialize. As we have seen, scholars such as Hugh Schonfield suggest that Jesus is very unlikely to have perished either on the cross or as a direct result of its torments. But he appears to have been laid low or in some way incapacitated, for not only does the great push for political power not materialize, but also the Magdalene left the country, eventually arriving in France. One may speculate that without Jesus—her protector—she suddenly found herself threatened by her old opponents, Simon Peter and his allies.

The idea that any Jews would have been receptive to a non-Jewish leader does seem unlikely at first glance. However, this scenario is not impossible—because it actually happened. Josephus in *The Jewish War* records that, about twenty years after the Crucifixion, a figure known to history only as 'the Egyptian' entered Judaea and raised a sizeable army of Jews in order to overthrow the Romans. Referring to him as 'a false

prophet', Josephus says: Arriving in the country this man, a fraud who posed as a seer, collected about 30,000 dupes, led them round by the wild country to the Mount of Olives, and from there was ready to force an entry into Jerusalem, overwhelm the Roman garrison, and seize supreme power with his fellow-raiders as bodyguards.<sup>124</sup>

This army was routed by the Romans under Felix (Pilate's successor as governor) although the Egyptian himself escaped and fades completely from history. Although there were Jewish colonies in Egypt and so this foreign upstart may therefore have been a Jew, this episode is still instructive because someone who was at least perceived to be an Egyptian was able to rally a substantial number of Jews in their own country. Other evidence, however, suggests that this leader was not a Jew: the same figure is mentioned in the Acts of the Apostles (21:38). Paul has just been rescued from the mob at the Temple in Jerusalem and placed in 'protective custody' by the Romans, who are clearly unsure of his identity. The captain of the guard asks him: Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? Paul replies that 'I am a man which am a Jew of Tarsus...' <sup>125</sup>

This episode poses some interesting questions: why should an Egyptian bother to lead a Palestinian revolt against the Romans? And perhaps even more pertinently, why should the Romans connect Paul—a Christian preacher—with this rabble-rousing Egyptian? What on earth could they have in common? Then there is another significant point: the word translated as 'murderers' in the King James version is actually **sicarii**<sup>126</sup>, which was the name of the most militant Jewish nationalists, who were notorious for their terrorist tactics. The fact that they were able to rally behind a foreigner on this occasion demonstrates that it is possible that they would have done so in Jesus' case. Our investigation into Mary Magdalene and John the Baptist has shed new light on Jesus. We now perceive him as radically different from the Christ of tradition. There appear to be two main strands to the mass of information about him that has emerged: one that connects him to a non-Jewish, specifically Egyptian, background—and the other in which he is seen as John's rival. What picture emerges if we combine the two?

The Gospels are very careful to present a Jesus who was literally divine; therefore everyone—John included—was his spiritual inferior. But once this is seen as mere propaganda, the story finally falls into place. The first major difference from the commonly accepted story of Jesus is that, preconceptions aside, he was not marked out from the beginning as the Son of God, nor was his birth attended by angelic hosts. In fact, the story of his miraculous Nativity was in part complete myth, and in part 'lifted' from the (equally mythical) tale of John's birth. The Gospels say that Jesus' career began when John baptized him, and his first disciples were recruited from among the Baptist's

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124Josephus, *The Jewish War*, p139.

125The discrepancy between the number of followers given by Josephus and the Gospels is explained by Josephus' notorious penchant for exaggeration.

126Robert L. Webb, p338.



followers. And it is also as a disciple of John that Jesus figures in the Mandaean texts. However, it is very likely that Jesus was a member of the Baptist's sinner circle—and, while John's proclamation of Jesus as the awaited Messiah never happened, the story may echo some genuine commendation by him. There is even the possibility that he really was the Baptist's heir apparent for a while, but something very serious happened that caused John to have second thoughts and nominate Simon Magus instead. There does appear to have been a breakaway movement from John's group: presumably it was Jesus himself who led the schism. The Gospels record antagonism between the two sets of disciples, and we know that John's movement continued after his death, independent of the Jesus cult. Certainly there was some kind of major dispute or power struggle between the two leaders and their followers: witness John's doubts, when in prison, about Jesus.

There are two possible scenarios. The schism could have happened before John's arrest, and been a clean break. This is hinted at in John's Gospel (3:22-36), but not in the others (they concentrate on Jesus alone after his baptism). Alternatively, after John was arrested Jesus could have tried to assume the leadership—either on his own initiative, or as John's legitimate second-in-command. But, for some reason, he was not accepted by all John's followers. As we have seen, Jesus appeared to have complex motives, but it seems undeniable that he consciously enacted two main religio-political dramas, one esoteric and one exoteric—respectively the story of Osiris and the prophesied role of the Jewish Messiah. His ministry suggests a definite strategy, which was carried out in three main stages: first, attracting the masses by performing miracles and healings; then, once they started following him, making speeches promising them a Golden Age (the 'Kingdom of Heaven') and a better life; and finally getting them to recognize him as Messiah. Because of the authorities' hypersensitivity concerning potential subversives, no doubt he had to make his claim to Messiahship implicit rather than state it boldly. Many people today accept that Jesus had a political agenda, but this is still regarded as secondary to his teaching. We realized that we needed to set our hypothesis about his character and ambitions against the context of what he preached. The belief that he advocated a coherent ethical system based on compassion and love is so widespread that it is taken as read. To virtually everybody, from most religions, Jesus is the epitome of gentleness and goodness. These days even if he is not thought of as the Son of God, he is still seen as a pacifist, a champion of outcasts and a lover of children. To Christians and very largely to non-Christians too, Jesus is perceived to be the one person who almost invented compassion, love and altruism. Clearly, however, this is not the case: obviously there have always been good people in every culture and religion, but specifically the Isian religion of that time placed great emphasis on personal responsibility and morality, on upholding family values and respect for all people. An objective examination of the Gospel stories reveals something quite other than the consistent moral teacher Jesus is believed to have been. Even though the Gospels are effectively pro-Jesus propaganda, the

picture that they paint of the man and his teachings is inconsistent and elusive. Briefly, Jesus' teachings as presented in the New Testament are contradictory. For example, on the one hand he tells his followers to 'turn the other cheek' and forgive their enemies, and to hand over all their possessions to the thief who steals some of them<sup>127</sup>—but on the other, he declares 'I have come not to bring peace but a sword.'<sup>128</sup>He upholds the commandment to 'honour thy father and thy mother'<sup>129</sup>but then he also says: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, he cannot be my disciple.<sup>130</sup>

His followers may have been urged to hate their own lives, but at the same time they are told to love their neighbours as themselves. Theologians try to explain such discrepancies by claiming that some of the sayings are to be taken literally, but others metaphorically. The problem with this, however, is that theology was invented to cope with such contradictions. Christian theologians start from the assumption that Jesus was God. This is a prime example of circular reasoning: to them, everything that Jesus says must be right because he said it, and he said it because it was right. However, the theory falls to the ground if Jesus was not God incarnate, and the glaring contradictions in the words attributed to him can be seen in the harsh light of day. Christians today tend to think that the image of Jesus has remained unchanged for 2000 years. In fact, the way he is thought of now is vastly different from the way he was perceived just two centuries ago, when the emphasis was on him as stern judge. It changes from era to era and place to place. Jesus as judge was the concept behind such atrocities as the Cathar Crusade and the Witch Trials, but since Victorian times he has been 'gentle Jesus, meek and mild'. Such contradictory images are possible because his teachings, as given in the Gospels, can be all things to all men. Curiously, this very nebulous quality may actually hold the key to understanding Jesus' words. Theologians tend to forget that he was addressing real people and living in a real political environment. For example, his pacifist speeches may have been an attempt to dispel the authorities' suspicions about his subversive potential. Because of the turmoil of the time, his rallies would have included informers and he had to watch what he said.<sup>131</sup>(After all, John had been arrested because of suspicions that he might have led a rebellion.) Jesus had to be very careful: on the one hand he had to build up popular support, but on the other he had to come over as representing no threat to the status quo —until he was ready.

It is always important to understand the context of any point Jesus makes. For example, the phrase 'Suffer the little children to come unto me'<sup>132</sup>, is almost universally taken to be a fine example of his gentleness, approachability and love for the innocent. Leaving aside the

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127Matthew 6:39-44.

128Matthew 10:34.

129Mark 7:9-10

130Luke 14:26.

131Schonfield, The Passover Plot, p81.

132Mark 10:13-16.

fact that astute politicians have always kissed babies, it must be remembered that Jesus enjoyed flouting convention—he kept company with women of dubious morals and even tax collectors. When the disciples tried to keep back mothers and children, Jesus stepped in immediately and told them to come forward. This could have been another example of his delight in breaking conventions, or simply letting the disciples know who was boss. Similarly, when Jesus says of the children: Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged around his neck, and he were cast into the sea.<sup>133</sup>

Most people read this as a statement of his/God's love for children. But few people notice the qualification—'that believe in me'. Not all children qualify for his love, only those who belong to his followers. In fact, he is playing on the insignificance of children, saying in effect 'even a child who follows me is important.' The emphasis is not on little ones—it is on his own importance. As we have seen with the Lord's Prayer, the most familiar—and well-loved—words of Jesus are also, ironically, the most open to question. 'Our Father who art in Heaven' was not a form of words that was invented by Jesus: it seems that John the Baptist was also using them at the time and, in any case they originated in prayers to Osiris-Amon. So it is with the Sermon on the Mount—as Bamber Gascoigne says in his *The Christians*, 'Nothing in the Sermon on the Mount is exclusively original to Christ.'<sup>134</sup> Once again, we find that Jesus speaks words that are first attributed to John the Baptist. For example, in Matthew's Gospel (3:10) John says, '...every tree which bringeth not forth good fruit is hewn down, and cast into the fire.' Then, later in the same Gospel (8:19-20), in the Sermon on the Mount, Jesus repeats this metaphor word for word, adding 'Wherefore by their fruits ye shall know them.'

Although it is unlikely that Jesus ever made one single speech that was what we know today as the Sermon on the Mount, it is probable that it did represent the key points of his teaching—as understood by the Gospel writers. Although at least one of those strands was already acknowledged to be part of John's message, the Sermon is undoubtedly complex: it includes ethical, spiritual—and even political—statements, and therefore repays closer scrutiny. The evidence for Jesus having a political agenda is exceptionally strong. Once this is understood, many of his more elusive sayings fall into place. The Sermon on the Mount appears to consist of a series of one-line statements, which are particularly comforting because of the authority with which they were uttered, such as 'Blessed are the pure in heart for they shall see God'. However, cynics may see them merely as a string of platitudes, or rather absurd promises ('Blessed are the meek for they shall inherit the earth'). After all, every revolutionary in history has tried to make himself popular with the common people, especially by appealing to the dissatisfied and dispossessed, just as today a politician might make promises to the unemployed. This fits in with his agenda as a whole: his repeated attacks on the rich are an essential part of his

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133 Mark: 9:42.

134 Gascoigne, p17.

appeal to popular support, since the rich are always the focus for discontent. The fact remains that Jesus' words—'love your enemies/blessed are the peacemakers/blessed are the merciful'—do appear to be those of a genuinely compassionate, loving and caring man. Whether or not he was the Son of God, he does appear to have embodied a remarkable spirit. If we seem to express some cynicism about both the man and his motives, we do so only because we believe the evidence suggests that this is justified. For a start, as we have seen, Jesus' words—at least as reported in the Gospels—were often ambiguous and sometimes flatly contradictory, and occasionally they can be shown to have originated with John the Baptist.

Even so, it might be thought that our own suggestions are contradictory: on the one hand questioning Jesus' motives and even his integrity, while on the other aligning him firmly with the loving and compassionate cult of Isis. Yet there is no contradiction in this: throughout history men and women have been attracted to a host of different religions or political systems and have become fervent converts to them, only at a later date to use them in order to further their own causes, perhaps even persuading themselves that they had only the organization's best interests at heart. Just as history has shown that Christianity—which proclaims itself the religion of love and compassion—has produced sons and daughters who have led less than exemplary lives, so the Isian religion has fallen foul of the depredations of human nature over the years. So, Jesus was a wonder-working magician who pulled in the crowds because he entertained them. Casting out demons must have been spectacular and ensured that the exorcist was talked about for months after he had left the village. Having got the attention of the crowds, Jesus began to teach them, in order to build himself up as the Messiah. But, as we have seen, Jesus started as a disciple of John, which prompts the question—did the Baptist have the same ambitions? Unfortunately, given the scant information available, it is impossible to do more than speculate. And although the image we have of John is hardly that of a worldly political go-getter, our conception of that coldly righteous figure comes from the pages of the Jesus movement's propaganda—the New Testament Gospels. On the one hand, Herod Antipas had John arrested (according to the more reliable account of Josephus) because he thought him a potential subversive, but this may have been a pre-emptive move rather than a reaction to anything actually said or done. On the other hand, John's followers, including the Mandaeans, did not seem to recognize any political ambitions on their leader's part, but this may have been because he had been arrested before he could show his hand—or simply because they were unaware of his secret motives.

The event that marked the moment when Jesus went into action appears to have been the Feeding of the Five Thousand. The Gospels portray this as being just a sort of miraculous picnic, with their host amazing the people by multiplying a meagre supply of five barley loaves and two small fishes so that it fed them all, but at the time the story had a profound significance that has been lost: first, the miracle is totally unlike any other



reported of Jesus—the others that were intended for the public at large all concerned healing in one form or another. Secondly, the Gospels themselves suggest that there is something significant about this event that even they do not grasp. Jesus himself reinforces this by saying mysteriously: ‘Ye seek me, not because ye saw signs, but because ye ate of the loaves.’<sup>135</sup>In Mark’s Gospel at least, nobody is amazed by the event. As A.N. Wilson says: The miracle or sign concentrates on the feeding, and not on the multiplication of bread. Indeed, it is noticeable that in Mark’s account, no-one expresses the slightest astonishment at this incident. When Jesus cleanses a leper, or heals a blind man, the event is usually enough to ‘astound’ or ‘amaze’ everyone who hears about it. There is no amazement at all in Mark.<sup>136</sup>

The significance of the feeding of the crowd was not its paranormal nature. It is possible that the Gospel writers invented the miracle part of the story because they knew they had to make it stand out for some reason, but did not quite know why. The key point is that there were, according to the Gospels, five thousand men —there may also have been an unspecified number of women and children, but they are irrelevant to this particular story.<sup>137</sup>The account may begin by telling of five thousand people, but later specifies that this was a crowd of men. There is a special significance in this: it is stressed that Jesus made them all sit down together. As A.N. Wilson says: Make the men sit down! Make the Essenes sit down! Make the Pharisees sit down! Make Iscariot sit down...and make Simon the Zealot sit down, with his patriotic band of terrorist guerrillas! Sit down, O men of Israel!<sup>138</sup>

In effect, Jesus was getting the hitherto warring factions to sit down peaceably and take a ritual meal together. As A.N. Wilson argues, it appears to have been literally a gathering of the clans—a massive rally of old enemies, at least temporarily united by Jesus, the former disciple of John the Baptist. The very language that Mark (6:39-40) uses is highly suggestive of a military event: And he commanded [the disciples] to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. According to the Gospel of John (6:15) it was as a direct result of ‘the loaves’ that the people wanted Jesus to be king. It was clearly a great event, but it appears to have more than the obvious significance—because it follows immediately after John’s beheading. As the story goes in Matthew (14:13): When Jesus heard of it [John’s death], he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

Jesus may have been so overcome with grief at the news of John’s death that he needed the peace of the wilderness, which was unfortunately shortly to be shattered by the arrival of a horde of people who wanted to hear him preach. Perhaps they needed to be reassured that John’s ideals were not dead and that their continuity was ensured through

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135John 6:26.

136A.N. Wilson, p160.

137Mark, the earliest of the Synoptic Gospels, mentions only ‘five thousand men’ (6:44), as does Luke (9:14). Matthew (14:21) has ‘five thousand men, besides women and children’. John is the most emphatic: ‘So the men sat down, in number about five thousand’ (6:10) and again, after the feeding, refers only to men being present (6:14)—there is no mention whatsoever of women or children.

138A.N. Wilson, p161.

Jesus. In any case, John's death was very significant to Jesus. It paved the way for him to become leader of the group and possibly to stand at the helm of all the people. It is likely that he had already taken over John's movement after his arrest, and when the people heard of the Baptist's subsequent execution, they rushed to follow his second-in-command—Jesus. There are many unanswered questions that arise concerning the whole episode of John's incarceration; once again, it seems as if the Gospels are hiding something from us. They say that the reason for John's arrest was that he had spoken out against Herod's illegal marriage to Herodias, whereas Josephus' account states that John was arrested because he was seen either as an actual or potential threat to Herod's rule. Josephus gives no details in his account of the circumstances of the Baptist's death or the way in which he was executed. Then there is John's apparently abrupt change of heart about Jesus' Messiahship: perhaps he had heard something about Jesus while in jail that cast doubt on it. And, as we have seen, there is something clearly unsatisfactory about the reasons given for John's death: according to the Gospels, Herod was tricked into having John killed by Herodias, with Salome as the intermediary.

There are several problems with the Gospels' story of John's death. We are told that Salome, acting on the instructions of her mother Herodias, asks Herod for John the Baptist's head—and he complies, albeit reluctantly. This is an extremely unlikely scenario: given what is now known about the extent of John's popularity, Herod would hardly be fool enough to have him killed for such a perverse whim. John the Baptist may have been a threat while alive, but, one might think, he should have become much more of a danger as a martyr. Herod may, of course, have deemed the risk worth taking and exerted his authority, no matter how great the Baptist's following was. If so, he would have had John executed unequivocally on his own orders: certainly he would not have acted on such a grave matter simply to keep his sadistic step-daughter happy. Given the circumstances, it seems strange that there was no large-scale civil unrest, or even an uprising. As we have seen, Josephus records that the people attributed the crushing defeat of Herod's army soon afterwards to divine retribution for John's death, which at the very least reveals that the tragedy had a powerful and lasting impact.

However, there was no uprising. Instead, any tension was diffused by Jesus, who, as we have seen, immediately presided over the Feeding of the Five Thousand. Did he calm the people down? Did he manage to comfort them about the death of their beloved Baptist? He may well have done, but there is no mention of any such thing in the Gospels. Clearly, however, many of John's disciples perceived Jesus as having taken on their dead leader's mantle. So the Gospel writers' version of John's death makes little sense. Why should they have felt it necessary to invent such a convoluted story? After all, if their intention was simply to play down the size of John's following, they could have made his death into the first Christian martyrdom. As it turned out, they describe it as the result of a sordid palace intrigue—Herod is content to have imprisoned John, so he has to be

tricked into having him killed. But why should they go out of their way to insist that Herod comes out of it as a decent man trapped by scheming women into ordering a dreadful deed? It seems, therefore, that there had been a palace intrigue surrounding John's death, which was too well-known for the Gospel writers to ignore. But in rewriting the story to suit their own ends, they unwittingly created a nonsense. Herod Antipas did not benefit in any way from John's death—his speaking out against the marriage was presumably already widely known and the damage done. If anything, the reverse was true: John's death made the situation more difficult for him. So who did benefit from John's death? According to Australian theologian Barbara Thiering, rumours had circulated at the time that Jesus' faction was to blame.<sup>139</sup> Shocking though this may appear at first, no other known group would have benefited more from the removal of John the Baptist. For this reason alone, the supporters of Jesus should not be overlooked, if—as we suspect—John's death was actually a cleverly contrived murder. After all, we do know the identity of the rival leader he chose to cast doubts on from prison, in what was possibly the last public utterance he ever made. Yet harbouring suspicions is one thing, and finding supporting evidence for them is quite another. After the passage of 2000 years it is, of course, impossible to find fresh and direct clues about the truth of this matter, but it is still possible to uncover a skeleton framework of circumstantial evidence that certainly gives one pause for thought. After all, as we have seen, there must have been specific reasons for the Johannite tradition, for the heretics'—at best—coolness towards Jesus, and, at the most extreme, the Mandaean's active hostility towards him. The reasons must lie in the circumstances surrounding John's death.

Curiously, although this must be one of the most well-known of all New Testament episodes, we only know the name of Herodias's daughter—Salome—thanks to Josephus. The Gospel writers carefully avoid mentioning it at all, even though they record the names of all the other major players in the scene. Could it be that they were deliberately concealing her name? Jesus had a disciple called Salome. However, although she is listed as one of the women who stood at the foot of the cross and went with the Magdalene to the tomb in Mark's Gospel, in Matthew and Luke—who used Mark as their source—she has mysteriously disappeared. Moreover, we saw earlier the curious omission of the apparently innocuous episode in Mark's Gospel, which is revealed in Morton Smith's *The Secret Gospel*: Then he came into Jericho. And the sister of the young man whom Jesus loved was there with his mother and Salome, but Jesus would not receive them.

Unlike the deletion of the raising of Lazarus, there is no obvious reason for the editing out of this incident. So it seems that the Gospel writers had their own motives for not letting us know about Salome. (She does, however, feature in the *Gospel of Thomas*—one

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<sup>139</sup>Thiering, *Jesus the Man*, pp84-85 and 390-391

of the Nag Hammadi texts—where she lies on a couch with Jesus,<sup>140</sup> in the otherwise lost Gospel of the Egyptians<sup>18</sup>, and in the Pistis Sophia where she is portrayed as a disciple and catechist of Jesus.) Admittedly, Salome was a common name, but the very fact that it was clearly important enough to be removed so carefully by the Gospel writers actually has the effect of drawing our attention to the Salome who followed Jesus. Certainly John the Baptist had become something of an embarrassment for the breakaway Jesus movement. Even when incarcerated he still managed to voice his doubts about his former disciple's status—which were clearly so worrying that, as we have seen, his official successor was not Jesus, but Simon Magus. Then this charismatic prophet, with his considerable following is, we are told, killed on a whim by the Herod family who could not have been so naive as to underestimate the potential reaction of the people.

As we have seen, scholars such as Hugh Schonfield have argued convincingly that there was a shadowy group who appear to have facilitated Jesus' mission—and they could have deemed it prudent to remove the Baptist permanently. History is replete with instances of convenient deaths, such as those of Dagobert II and Thomas à Becket, which at a blow removed both dissent and the final obstacle to the ambition of the new regime. Perhaps John's execution falls into that category. Could this group have decided it was time to remove Jesus' great rival from the scene? Of course Jesus himself may have been in total ignorance of the crime committed to his advantage, just as Henry II had never intended his knights to kill Archbishop Thomas à Becket. The group behind Jesus appear to have been wealthy and influential, so they may well have had contacts within Herod's palace. We know that this is not impossible because even Jesus' immediate following had at least one known contact inside the palace: the Gospels list his disciple Joanna as being the wife of Chuza, Herod's steward<sup>141</sup>.

Whatever the truth of the matter, the fact is that there was something seriously amiss in the relationship between the Baptist and Jesus, something that heretics have believed for centuries, and that scholars are at last beginning to acknowledge, if only that they were rivals. At the very least, the heretics' antipathy to Jesus may be based on the idea that he had been nothing more than an unscrupulous opportunist, who exploited John's death to his own advantage by taking over the movement with indecent haste—especially if John's legitimate successor was really Simon Magus. Perhaps the mystery surrounding John's death provides the key to the otherwise inexplicable emphasis on venerating the Baptist over Jesus among the groups we have discussed throughout this investigation. As we have seen, the Mandaeans uphold John as the 'King of Light', while vilifying Jesus as a false prophet who led the people astray—just as he is portrayed in the Talmud, where

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140 Gospel of Thomas 61 (see Layton, p391).

141 Clement of Alexandria records this extract from the lost Gospel of the Egyptians in his Stromateis. See Ian Wilson, *Are these the Words of Jesus?*, pp153-154.



he is also described as a sorcerer. Other groups, such as the Templars, have taken an apparently less extreme view, but nevertheless have venerated John over Jesus. This found supreme expression in Leonardo's *Virgin of the Rocks*, and is reinforced by elements in the other works that we discussed in Chapter one. When we first noticed Leonardo's obsession with the supremacy of John the Baptist we wondered if it was merely a whim on his part. But after sifting through the mass of evidence for the existence of a wider John cult, we had to conclude not only that there was such a thing, but also that it has always existed parallel to the Church, keeping its secret safe. The Church of John has had many faces over the centuries, such as that of the warrior-monks of old and their political arm, the Priory of Sion. Many secretly worshipped John when they bowed the knee to 'John', began this tradition with 'Jean II'. Pierre Plantard de Saint-Clair explains this with what appears to be an *anon sequitur*. 'John I' is reserved for Christ.

Of course presenting a sound case for the existence of groups who have believed Jesus to be a false prophet, or even to have had a hand in the murder of John the Baptist, is by no means the same thing as proving that these things were actually so. What is certain is that the two Churches have existed side by side for two thousand years; the Church of Peter that upholds Jesus as not only the perfect man but also as God incarnate—and the Church of John that sees Jesus as quite the reverse. It may be that neither has the monopoly of the truth, and that what we are seeing reflected in these opposing factions is merely the continuation of the old feud between the disciples of the two teachers. Yet the very fact of the existence of such a tradition as the Church of John argues forcibly that the time is long overdue for a radical re-evaluation of the characters, roles and legacies of John the Baptist and Jesus 'Christ'. But there is much more than that at stake here. If the Church of Jesus is built on the absolute truth, then the Church of John is built on a lie. But if the situation is reversed then what we are faced with is the possibility of one of history's most terrible injustices. We are not saying that our culture has been worshipping the wrong Christ, for there is no evidence that John sought that role, or that it even existed, in the terms that we understand it today, until Paul invented it for Jesus. But in any case, John was killed for his principles, and we believe that they arose directly out of the tradition from which he took the ritual of baptism. This was the ancient religion of personal gnosis, of enlightenment, the spiritual transformation of the individual the mysteries of the worship of Isis and Osiris. Jesus, John the Baptist and Mary Magdalene preached essentially the same message—but, ironically, it was not the one most people assume it to be. This first-century group took their form of intense Gnostic awareness of the Divine to Palestine, baptizing those who sought this mystical knowledge for themselves—initiating them in the ancient occult tradition. Also part of this movement were Simon Magus and his consort Helen, whose magic and miracles were, like those associated with Jesus, an intrinsic part of their religious practices. Ritual was central to this movement, from the first baptism to the enactment of the Egyptian

mysteries. But the supreme initiation came through sexual ecstasy. However, no religion, no matter what it professes, guarantees moral or ethical superiority. Human nature always intrudes, creating its own hybrid system, or, in some cases, the religion becomes a personality cult. This movement may have been essentially Isian, with all the emphasis on love and tolerance that religion sought to instil, but even in its homeland of Egypt there were many recorded cases of corruption among the priests and priestesses. And in the turbulent days of first-century Palestine when men fervently sought a Messiah, the message became confused in a surge of personal ambition. As ever, the higher the stakes, the more likely it is that power is abused.

The conclusions and implications of this investigation will be new to most readers, and no doubt shocking to many. Yet, as we have hoped to show, these findings arose step by step as we looked at the evidence. In a great many cases, there was what will be to many people a surprising amount of support from modern scholarship. And in the end, at the very least, the picture that emerges is very different from the one with which we are familiar. This new picture of the origins of Christianity and of the man in whose name the religion was founded carries the most astonishingly far-reaching implications. And although these implications may be new to most people, they have been recognized by a particularly tenacious stratum of Western society for centuries. It is strangely disturbing to consider, even for a moment, the possibility that the heretics were right.

## OUT OF EGYPT<sup>142</sup>

Two thousand years after Jesus, John and Mary lived out their strangely significant lives in a backwater of the Roman Empire, millions of people still believe in the story as told in the Gospels. To them, Jesus was the Son of God and of a virgin, who happened to be incarnated as a Jew, John the Baptist was his forerunner and spiritual inferior, and Mary Magdalene was some woman of dubious reputation whom Jesus healed and converted. However, our investigation has revealed the picture to be very different. Jesus was not the Son of God, and neither was he of the Jewish religion—although he may have been ethnically a Jew. The evidence points to his preaching a foreign message to the land in which he mounted his campaign and began his mission. Certainly his contemporaries thought of him as being an adept of Egyptian magic, a view that is also expressed in the Jewish Talmud. This may simply have been malicious rumour, but several scholars, notably Morton Smith, have agreed that Jesus' miracles were part and parcel of the typical Egyptian magician's repertoire. Besides, he was actually delivered to Pilate with

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<sup>142</sup>Picknett, Prince, Templar Revelation, Chapter 17

the words that he was 'a doer of evil'—in Roman law that specifically meant a sorcerer. John did not recognize Jesus as the Messiah. He may well have baptized him, because Jesus was one of his disciples, perhaps even rising through the ranks to become his second-in-command. Something went wrong, however: John changed his mind and nominated Simon Magus as his successor. Shortly afterwards John was killed.

Mary Magdalene was a priestess who was Jesus' partner in a sacred marriage, just as Helen was Simon Magus's. The sexual nature of their relationship is attested in many of the Gnostic texts that the Church prevented from being included in the New Testament. She was also 'Apostle of the Apostles' and a renowned preacher—even rallying the despondent disciples after the Crucifixion. Simon Peter hated her, as he hated all women, and she may have fled to France after the Crucifixion because she feared what he might do to her. And although it is impossible to know exactly what her message was, it is certain that it would have borne little relationship to what is now known as Christianity. Whatever else she was, Mary Magdalene was not a Christian preacher. The Egyptian influence in the Gospel story is undeniable: Jesus may well have been consciously fulfilling the prophesied role of Jewish Messiah to gain popular support, but he and Mary seem also to have been enacting the myth of Isis and Osiris, probably for initiatory purposes. Egyptian magic and esoteric secrets were behind their mission, and their teacher was John the Baptist. Two of his disciples—his successor Simon Magus and the ex-prostitute Helen—were an exact parallel to Jesus and the Magdalene. Perhaps they were supposed to be. The underlying knowledge was sexual—that of *horasis*, enlightenment through transcendental sex with a priestess, which was a familiar concept in the East and also just across the border in Egypt.

Despite the Church's claims, it was not Peter who was Jesus' closest ally, nor—judging by his repeated failures to understand his master's words—was he even in the inner circle. If anyone was Jesus' successor it was the Magdalene. (It must be remembered that they were actively spreading the teachings and practices of the already very ancient Isis/Osiris cult, not some kind of Jewish heresy as is often thought.) Mary Magdalene and Simon Peter set out on different journeys, ending with one of them founding the Church of Rome, and the other entrusting her mysteries to generations of those who understood the value of the Feminine Principle: the 'heretics'. John, Jesus and Mary were linked together inextricably by their religion (that of ancient Egypt) which they adapted for the Jewish culture—as were Simon Magus and Helen, who targeted Samaria for their message. Definitely not part of this inner circle of Egyptian missionaries were Simon Peter and the rest of the Twelve. Mary Magdalene was revered by the underground movement in Europe because she founded her own 'Church'—not a Christian cult in the generally accepted sense of the term, but based on the Isis/Osiris religion. Something very like it had been preached by both Jesus and John. John was venerated by the same tradition of 'heretics' because they were the direct spiritual descendants of those to

whom he was their 'sacrificial king', the martyr of their cause who had been cut down in his prime. The shock and atrocity of his death were underscored by the highly dubious circumstances that surrounded it, and by what was perceived to be the subsequent callous manipulation of John's followers by his old rival. There is however, another side to this story. As we have seen, there was a rumour circulating during his lifetime that claimed Jesus had worked black magic on the dead Baptist. Certainly, the work of Carl Kraeling and Morton Smith has shown that Herod Antipas believed that Jesus had enslaved his soul (or consciousness) in order to gain magical powers, for it was understood among Greek and Egyptian magicians that the spirit of a murdered man was easy prey for sorcerers—especially if they owned a part of the victim's body. Whether or not Jesus went through any such magical ceremony, a rumour that John's soul lived on under the control of his erstwhile rival would have done the Jesus movement no harm. In that magically-minded era it would have virtually ensured that the majority of John's disciples would have gone over to Jesus, particularly as he seemed to have miraculous powers. And as Jesus had already told his followers that John had been the reincarnated prophet Elias, he would have seemed to be all the more authoritative to the masses.

Yet despite the peculiar notion of a Jesus who was believed to have had control of the souls of at least two other prophets, the secret of the underground tradition is not concerned with him. In fact, even though the heretics revere John and the Magdalene as real historical individuals, they have also always seen them as representatives of an ancient belief system. It is what they stood for that was most important to them—as High Priest and High Priestess of the Kingdom of the Light. The two traditions—one centring on the Baptist and the other on the Magdalene—only really became discernible around the twelfth century, when, for example, the Cathars emerged in the Languedoc and the Templars rose to the pinnacle of their power. There is an apparent gap in the transmission of the traditions: it is as if they disappear into a black hole roughly between the fourth and twelfth centuries. It was around 400 CE that the Nag Hammadi texts—which emphasized the role of Mary Magdalene—were buried in Egypt: as we saw in Part One, strikingly similar ideas about her importance persisted in France, having some influence with the Cathars. And although the Church of John apparently disappeared after approximately 50 CE, its continued existence can be deduced from the Church Fathers' fulminations against John's successors—Simon Magus and Dositheus—for about another two hundred years. Then, again in the twelfth century, this tradition also surfaces once more in the Templars' mystical veneration of John. It is impossible to say with any certainty just what happened to both traditions in those missing years, but at the end of our investigation we feel we can hazard an educated guess. The Magdalene 'line' continued in the South of France, although any records confirming this would have been destroyed during the systematic devastation of the Languedocian culture that accompanied the Cathar crusade. But echoes of the tradition have come down to us through the Cathar beliefs about the Magdalene's relationship with Jesus and the



Cathar-influenced tract *Schwester Katrei*, some of whose ideas were clearly taken from the Nag Hammadi texts. It is likely that the John tradition survived independently in the Middle East through the ancestors of the Mandaeans and the Nosairi, yet we know that it appears in Europe centuries later. But how did it come to Europe? Who saw its value and decided to uphold its beliefs in secret? Once again we find the answer in the warrior-monks, whose Middle Eastern military operations hid their driven quest for esoteric knowledge. The Knights Templar brought the John tradition to Europe to join that of the Magdalene, thus making sense of what might appear to have been separate male and female mysteries. And it must be remembered that the original nine Templar knights had emerged from Languedocian culture, the heart and soul of the Magdalene cult—and that occult tradition has it that they learned their secrets ‘from the Johannites of the East’.

In our opinion it is highly unlikely that the Templars' uniting of these two traditions was merely coincidental. After all, their primary aim was to seek out and make use of the most arcane knowledge. Hugues de Payens and his eight brother knights went to the Holy Land with a purpose in mind: they sought the power of knowledge and may have also looked for some artefact of great value, which was unlikely to have been simply monetary. The Templars appeared to know of the existence of the Johannite tradition before they found it, but how they learned of it no-one can say. Clearly what was at stake was much more than some vague religious ideals: the Templars were nothing if not practical men—primarily concerned with the acquisition of material power—and the penalty for upholding their secret beliefs was unimaginably horrific. It cannot be over-emphasized that these beliefs were not merely some spiritual notions they had decided to espouse for the good of their souls. These were magical and alchemical secrets that, at the very least, may well have given them the edge in what we would now call science. Certainly the superiority of their knowledge in such matters as sacred geometry and architecture found expression in the Gothic cathedrals that are still with us today, those secret books of stone that contain the fruits of their adventures into the esoteric. In their trawl of the world's knowledge the Templars sought to expand their understanding of astronomy, chemistry, cosmology, navigation, medicine and mathematics—the benefits of which are self-evident.

But the Templars were even more ambitious in their quest for hidden—occult—knowledge: they sought the answers to the great eternal questions. And in alchemy they may have found at least some of them. That mysterious science, which they espoused, has always been thought to yield the secrets of extending life itself, of longevity, if not actual physical immortality. Far from simply extending their philosophical or religious horizons, the Templars sought the ultimate power: the actual mastery over time itself, over the tyranny of life and death. And after the Templars came generation after generation of ‘heretics’ who took up the gauntlet and carried on the tradition with equal

fervour. Those fanatically sought-after secrets obviously had an appeal that inspired incalculable numbers of people to risk everything—but what was it? What was there about the Magdalene and Johannite traditions that provoked such zeal and devotion? There is no one reply to these questions, but there are three possible answers. The first is that the Magdalene and John the Baptist stories offer between them the secret of what ‘Christianity’—their original mission—was supposed to have been, in stark contrast to what it actually had become.

While all around them women were demeaned and sex degraded, and priests held the keys to heaven and hell, the heretics looked to the secrets of the Baptist and the Magdalene for comfort and enlightenment. Through these two ‘saints’ they could covertly join the unbroken line of Gnostic and pagan worshippers that ran right back to ancient Egypt (and possibly beyond): as Giordano Bruno taught, the Egyptian religion was far superior to Christianity in every way; and, as we have seen, at least one Templar rejected the primary symbol of Christianity, the cross, as being ‘too young’. Instead of the stern patriarchy of Father, Son and (by now male) Holy Spirit, the adherents of this secret tradition found the natural balance of the old trinity of Father, Mother and Child. Instead of feeling guilt-stricken about sex, they knew by their own experience that it was actually a gateway to God. Instead of being told the state of their souls by priests, they found their own salvation by directgnosis or knowledge of the divine. All this was punishable by death throughout much of the last 2000 years, and all this came from the secret traditions of the Baptist and the Magdalene. No wonder they had to be kept underground. The second reason for the continued appeal of these traditions is that these heretics also keptknowledge alive. It is very easy for us today to underestimate the sheer power of learning throughout most of history: The invention of printing caused a furore, and even the ability to read and write—especially for women—was rare and frequently regarded with the gravest suspicion by the Church. Yet this underground tradition actively encouraged a hunger for knowledge even among its womenfolk: both male and female alchemists worked long hours behind closed doors to discover great secrets that crossed the boundaries between magic, sex and science—and frequently seemed to have found them.

The unbroken line of this underground tradition encompassed the builders of the pyramids, perhaps even those who raised up the Sphinx, those who built according to the principles of sacred geometry and whose secrets found expression in the soaring beauty of the great Gothic cathedrals. These werethe makers of civilization , upholding it through the secret tradition. (Surely it is no coincidence that Osiris was believed to have given mankind the knowledge necessary for culture and civilization.) And, as the recent works of Robert Bauval and Graham Hancock<sup>143</sup> reveal, the ancient Egyptians possessed

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143Bauval and Gilbert, *The Orion Mystery* ; Hancock, *Fingerprints of the Gods* ; Hancock and Bauval, *Keeper of Genesis* .

scientific knowledge that was even beyond that of our own age. An inextricable part of this line of heretical scientists were the Renaissance hermeticists, whose elevation of Sophia, quest for knowledge and belief in the divine nature of Man had originally developed from the same roots as Gnosticism. Alchemy, hermeticism and Gnosticism all lead back inevitably to the Alexandria of Jesus' day, where an extraordinary mixture of ideas was fermenting. And so we find that the same ideas permeate the Pistis Sophia, the Corpus Hermeticum of Hermes Trismegistus, what survives of the works of Simon Magus and the Mandaean sacred texts. As we have seen, Jesus has been explicitly linked with the magic of Egypt, and the Baptist and his successors, Simon Magus and Dositheus, have also been cited as 'graduates' of the occult schools of Alexandria. And all the Western esoteric traditions can be traced back to the same root. It would be a mistake, however, to think that the knowledge sought by the Templars or the hermeticists was simply what we today would call philosophy—or even science. It is true that those disciplines were part of what they hungered for, but there is also another dimension to their secret tradition, one that it would be wrong to omit. Underlying all the heretics' architectural, scientific and artistic endeavours was a passionate search for magical power. Could the clue as to why this was so important to them lie in the rumour of Jesus' 'magical enslavement' of John? Perhaps it is significant that the Templars, whose reverence for the Baptist was known to be second to none, were accused of worshipping a severed head in their most secret rituals.

The question of the validity and effectiveness (or otherwise) of ceremonial magic is outside the scope of this book: what matters is what others have believed over the centuries, and what part it has played in their motives, their conspiracies and the plans that they put into action. Occultism was the real driving force behind many apparently 'rationalist' thinkers—such as Leonardo da Vinci and Sir Isaac Newton—and behind the inner circle of organizations such as the Templars, some chapters of Freemasonry, and the Priory of Sion. And this long line of secret magicians—magi—may well have included both the Baptist and Jesus. One of the least known Grail stories has, as the object of the quest, the severed head of a bearded man on a platter. Was this a reference to John's head, to the strange enchanted power it was supposed to possess and bestow on whoever found it? Once again, it is too easy to indulge in late twentieth-century scepticism. What is important is that, in some way, John's head was deemed not only sacred, but also magical. The Celts also had a tradition of bewitched heads, but more pertinently, there was a severed head kept at the Osiran temple of Abydos that was believed to prophesy.<sup>144</sup> In another associated myth, the head of that other dying-and-rising god, Orpheus, was washed upon Lesbos, where it began to predict the future<sup>145</sup>. (And is it merely a coincidence that one of Jean Cocteau's most enigmatic and surreal films was *Orphée*?)

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144 Lurker, *An Illustrated Dictionary of the Gods and Symbols of Ancient Egypt*, p93.

145 M.L. West, 'Orpheus and Orphism', *Man, Myth and Magic*, no. 74. p2082.

Leonardo depicted 'Jesus' on his fake Shroud of Turin as beheaded. At first we thought that this was no more than a visual device to convey the idea that, in Leonardo's heretical Johannite opinion, one who was beheaded was (morally and spiritually) 'over' one who was crucified. Certainly the demarcation line between 'Shroudman's' head and body is deliberate, but Leonardo might be suggesting something else. Perhaps it was a reference to the idea that Jesus owned John's head, and that he had somehow absorbed him, becoming—in the words of Morton Smith—'Jesus-John'. Remember that, in the nineteenth-century poster of the Salon de la Rose + Croix, Leonardo is depicted as the Keeper of the Grail. We saw how, in Leonardo's work, the raised forefinger symbolizes the Baptist: John is making this gesture in the Maestro's last painting, and in his sculpture of John in Florence. That is not so unusual, for other artists have depicted him in this way, but in Leonardo's works characters other than John himself are shown as using it in what is clearly meant to be a reminder of the Baptist. The figure in the Adoration of the Magi standing next to the elevated roots of the carob tree (which traditionally symbolizes John) raises his forefinger in the direction of the Virgin and child; Elisabeth, John's mother, is doing this right into the face of the Virgin in the cartoon for The Virgin and Child with St Anne, and the disciple who so rudely thrusts his face into Jesus' in the Last Supper pierces the air in no uncertain terms with his forefinger. And while they may well be saying, in effect, 'John's followers do not forget', this repeated motif may also be a reference to an actual relic—to the finger of John that was believed to have once been among the Templars' most cherished relics. (In Nicolas Poussin's painting La Peste d'Azoth—The Plague of Azoth—a giant statue of a man has lost a hand and his bearded head. But the forefinger of the severed hand is shown specifically making the 'John' gesture.)

During the course of this investigation we have heard an alleged Templar saying—'he who owns the head of John the Baptist rules the world'—and at first dismissed it as fanciful or at best metaphorical in some way. But one must not forget that certain objects, at once mythical and real, have always exercised a tremendous hold over human hearts and minds—among them the 'True Cross', the Holy Shroud, the Grail and of course, the Ark of the Covenant. All of these legendary objects encompass a curiously compelling mystique, as if they themselves are gateways where the human and divine worlds meet, real solid objects that exist in two realities at once. But if artefacts such as the Grail are believed to possess magical power, how much more sought-after are the actual physical remains of people who are believed to have embodied supernatural energy and possessed hidden knowledge. Certainly we have seen how the Magdalene's relics have been of supreme importance to those of the secret tradition, and it may be that they, too, are deemed to possess some actual magical power. In any case, Mary's bones would seem to be objects of great veneration and, like John's grisly relic, would no doubt act as a totem behind which the heretics would rally. With or without the concept of magical



power, to stand before the head of John and the bones of the Magdalene would have an enormous impact on those of the secret tradition: it would be a highly charged emotional moment even to consider that here, together, were the remains of the two human beings who had been treated with such ruthless, and calculated, injustice over the centuries, and in whose names countless 'heretics' had suffered. The third reason for the enduring appeal of the secret tradition is its own self-generating moral certainty: these 'heretics' believe they are right and the established Church wrong. But they were not merely keeping alive another religion in a 'foreign' culture. They were keeping alive what they believed to be the sacred flame of the true origins and purpose of 'Christianity'. However, this all-pervasive sense of righteousness when faced with what was to them the 'heresy' of the Christian Church explains only why it had such a hold in the past. In this day and age, with its much more tolerant approach to religion, why on earth should this tradition need to remain secret? We began this investigation by examining the modern Priory of Sion and its continued activities. Whatever that organization is really about, Pierre Plantard de Saint-Clair has indicated that it has a definite programme, a schedule within which it intends to bring about certain concrete changes in the world at large, although their precise nature can only be a matter for speculation<sup>146</sup>. Whatever the Priory's master plan may be, it does appear to concern the heresy that we have uncovered. Indeed, hidden in the Dossiers secrets are certain quite unambiguous statements to the effect that the Priory has been responsible, throughout history, for masterminding the secret tradition. These statements, which allude directly or indirectly to the Priory, include: '[They are] the supporters of all heresies...'<sup>147</sup>; 'behind all heresies, passing through the Cathars and the Templars to Freemasonry...'<sup>148</sup>; 'secret agitators against the Church...'<sup>149</sup>. And another Priory document, *Le cercle d'Ulysse* (The Circle of Ulysses), published in 1977 under the name of Jean Delaude, includes the ominous words: What are the Priory of Sion planning? I do not know, but it represents a power capable of taking on the Vatican in the days to come.<sup>150</sup>

And, as we saw earlier, the Priory-inspired work *Rennes-le-Château: capitale secrète de l'histoire de France*, in discussing the Priory's connections with the 'Church of John', refers to events that will 'turn Christianity upside down'. At the beginning of this investigation we considered the possibility that the Priory suffered from collective delusions of grandeur, and—like most people—found it hard to envisage what kind of secret it could have so jealously guarded that could possibly have the power to threaten such a vast and well established organization as the Church of Rome. Now, after all our researches and experiences, we have come round to the view that the Priory's agenda—whatever that might be—should at least be taken seriously. In fact, the concept of an

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146 Baigent, Leigh and Lincoln, *The Messianic Legacy*, pp296-298.

147 S. Roux, *L'affaire de Rennes-le-Château: réponse à Monsieur Lionel Burrus*. (See chapter 2, note 12.)

148 'Lionel Burrus', *Faisons le point ...* (Supposed extract from the *Semaine catholique genevoise*, 22 October 1966). (See chapter 2, note 12.)

149 *Ibid.*

150 'Jean Delaude', *Le cercle d'Ulysse*. It is thought that the true author was Philippe de Chérisey.

organized body that is sworn to topple the Church is not new. For example, in the eighteenth century, when secret societies claiming Templar ancestry began to emerge, paranoia swept through both the Church and several European states. France in particular sweated under the vengeful shadow of Jacques de Molay—were the Templars coming back, literally with a vengeance? There were even rumours that the knights were behind the French Revolution. However, there are problems with the Templar revenge scenario. No intelligent organization would fuel the white heat of hatred against all the odds and over the centuries simply to kill off a future French monarch and an individual pope, neither of whom had anything to do with their suppression all those hundreds of years before. This idea relies on the Templar suppression being the reason for their hatred of the Church—but what if they had already hated it on principle? (And according to the *Levitikon* the Templars were against the Church of Rome from their very inception, not because of the way they were suppressed.) Our research has shown not only that the Templars believed themselves to possess secret knowledge about Christianity, but also that they are its real and proper guardians. And it must be remembered that the Templars and the Priory of Sion have always been inextricably entwined; any plan or programme of one is very likely also to belong to the other. And in the Priory of Sion we find an organization in which the two heretical strands—of the Magdalene and the Baptist—come together. It may be that the Priory/Templars are planning to present to a startled Christendom some form of proof for their age-old beliefs, some tangible support for their goddess-worshipping, Johannite tradition. Even given their apparent obsession with searching for relics, it is difficult to imagine what this concrete evidence could possibly be, or—at first glance—how any object could pose a threat to the Church. But, as we have seen in the case of the alleged Holy Shroud, religious relics do possess a unique and potent hold over hearts and minds. In fact, anything supposedly connected with the central characters of the Christian drama is invested with a singularly magical resonance—even the ‘anti-relics’ of those ossuaries found in Jerusalem recently immediately became the focus for an intense debate and widespread Christian soul-searching. It is instructive to imagine how public interest would have escalated if the ossuaries had been more persuasively linked to Jesus and his family. It would surely have fuelled mass hysteria among Christians, who would have felt betrayed, bereft and spiritually destabilized.

People love a quest—a search for something that is tantalizingly elusive, but perhaps still almost within reach. Seeking an ever-receding Holy Grail or Ark of the Covenant seems almost to be programmed into us, as the enthusiasm that greeted Graham Hancock’s *The Sign and the Seal* reveals. Yet deep down there is also a recognition that these objects, although they may—excitingly—actually exist somewhere, are merely symbols, foci or embodiments of some arcane secrets. While the Priory of Sion and their allies may be about to reveal some concrete justification for their beliefs, history itself has, as we have hoped to show, yielded some clues as to the strength of that justification. Of course such

plans are of the utmost interest, but they are no longer necessary in order to understand the putative threat to the Church—and, by implication, to the roots of the whole of our Western culture. So much is based on assumptions about the Christian story, and so much intensely personal emotion is invested in such concepts as a Jesus Christ who was the Son of God and of the Virgin Mary, the humble carpenter who died for our sins and was resurrected. His life of humility, tolerance and suffering has become the image of human perfection and the spiritual model for millions. Jesus Christ, from his place at his Father's right hand in heaven, looks upon the poor and downtrodden and gives them comfort—for did he not say 'Come unto me all ye who are heavy laden and I shall refresh you'? In fact, although it is very likely Jesus did utter those words, it is simply not true that they originated with him. For, as we have seen, they—and presumably many others like them—came from the words attributed to Chreste Isis : Gentle Isis, the supreme mother goddess of the Egyptians. To Jesus, as to any other Isis priest, those words would have been very familiar.

As we have seen, most modern Christians are surprisingly badly informed about developments in biblical scholarship. To many, notions such as Jesus as an Egyptian magician, or the rivalry between Jesus and John the Baptist, must appear as little short of blasphemous—yet these are not the inventions of fiction writers or of the enemies of their religion, but the conclusions of respected scholars, some of whom are Christians themselves. And it was well over a century ago that the pagan elements of Jesus' story were first recognized. When we first began to study the subject, we were amazed at just how much scholars have questioned the standard Christian story, presenting detailed and meticulously argued cases for an almost unrecognizable version of Jesus and his movement. We were particularly astonished to discover that there was already abundant scholastic evidence for Jesus' not being Jewish—and for him actually being of the Egyptian religion. Yet, because our cultural assumption that Jesus was a Jew is so strong, even those who have amassed this evidence fail to take the final logical step and conclude that the weight of this material actually reveals that Jesus was not of the Jewish religion, but of the Egyptian. There are many who have made a major contribution towards the creation of a radically new picture of Jesus and his movement. Desmond Stewart argued superbly in his *The Foreigner* that Jesus had been influenced by the Egyptian mystery schools, but again, Stewart only sees the Egyptian connection as a modification to Jesus' essential Judaism. And Professor Burton L. Mack, although arguing that Jesus was not of the Jewish religion, also rejects the mystery school material in the Gospels on the grounds that it was a later addition—an assumption that is not reinforced by any evidence whatsoever. Even Professor Karl W. Luckert writes: These birth pangs [of Christianity]...were nevertheless real labour pains on the part of Christendom's mother, the expiring religion of ancient Egypt. Our old Egyptian mother died in the centuries during which her vigorous offspring emerged and began prospering in the Mediterranean world. Her labour pains were her death pangs. Throughout her life of almost two millennia, this Christian daughter born of Mother Egypt has remained relatively well informed about her ancient Hebrew paternal tradition...[but] to this day has

not been told about the identity of her deceased mother religion....<sup>151</sup>

Yet having magnificently argued the case for Christianity's Egyptian roots, Luckert still manages to miss the point. He sees the Egyptian influence as indirect, a distant echo of Judaism's own origins in Egypt. But if Jesus taught Egyptian mystery school material, surely it makes more sense that he learnt it first-hand, from just across the border, rather than piecing it together from fragmentary and uncertain Old Testament allusions. Out of all these authorities, only one has actually taken that daring last logical step. Morton Smith, in his *Jesus the Magician*, states unequivocally that Jesus' own beliefs and practices were those of Egypt—and, significantly, he based this assertion on material from certain Egyptian magical texts. Morton Smith's work, while ignored completely by many biblical commentators, has been greeted with cautious approval by some.<sup>152</sup> Yet the views of academics are, as we have seen throughout our investigation, by no means the entire picture. Over the centuries, many groups have shared a secret belief in the Egyptian background of Jesus and others in the first-century drama—and these 'heretics' have also provided us with many more insights into the origins of Christianity. It is interesting that these ideas are now being borne out by modern New Testament scholarship. If Christianity were really an offshoot of the Egyptian religion, and not the unique mission of the Son of God—or even a radical development of a form of Judaism—then the implications for our whole culture are so basic and enormously far-reaching that they can only be touched on here. For example, by turning its back on its Egyptian roots the Church lost the fundamental understanding of the archetypal equality of the sexes, for Isis was always balanced by her consort Osiris, and vice versa. In principle at least this concept encouraged due respect to be given equally to both men and women, for Osiris represented all men and Isis all womankind. Even in our secular age we are still suffering the consequences of this denial of the Egyptian ideal: for while sexism is not exclusively a Western phenomenon, its direct manifestations in the West owe much to the Church's teachings about the place of women. Moreover, in denying its Egyptian background, the Church also rejected—frequently with a special virulence—the whole concept of sex as a sacrament. In setting up a celibate Son of God at the head of a misogynist patriarchy, they perverted the original 'Christian' message. For the gods that Jesus himself venerated were a sexual partnership and this sexuality was a matter for celebration and emulation among their worshippers—yet significantly, the Egyptians were not known as a particularly licentious people, but were remarkable for their spirituality. The consequences of the Church's attitude to sex and sexual love for our culture have, as we have seen, been terrible: repression on such a scale has been responsible, not only for personal torment and unnecessary soul-searching, but also for countless crimes against women and children—many of which the authorities have chosen to ignore. There have been other bitter harvests of this great mistake, of a

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<sup>151</sup>Luckert, p29.

<sup>152</sup>See, for example, Sanders, p8.



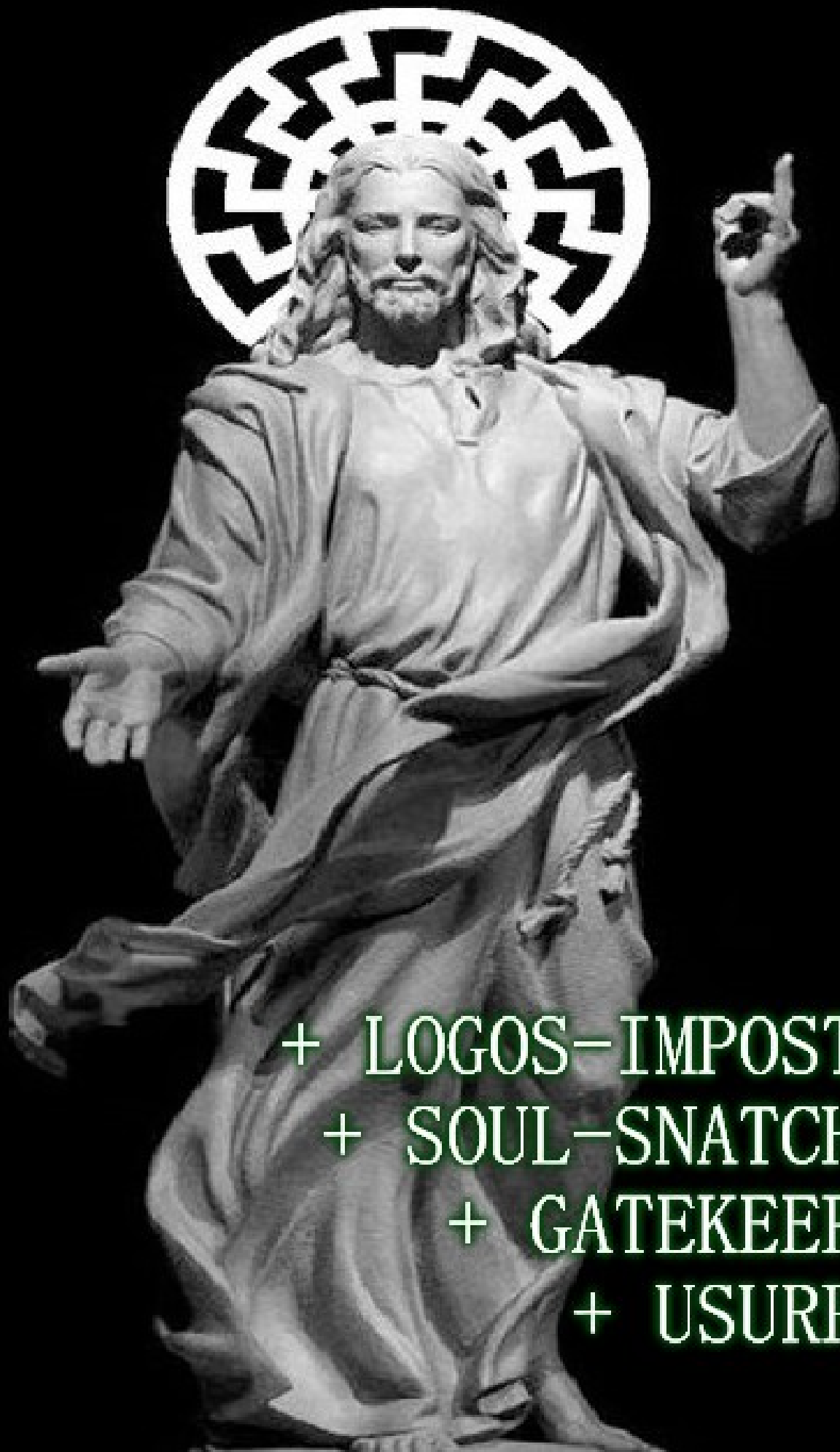
Christian Church that has denied its true roots. For centuries the Church has routinely perpetrated atrocities against Jews, based on the belief that Christianity and Judaism were in competition. Traditionally the Church considered the Jews blasphemers for denying Jesus' Messiahship—but if Jesus had not been a Jew, then there was even less reason for the horrors committed against millions of innocent Jews. (The other major accusation used to justify attacks on Jews—that they had killed Jesus—has long been recognized as fallacious, simply because it was the Romans who executed him.) Then there was another group that has attracted the Church's hostility over the years. In its fervour to establish itself as the one and only religion, Christianity has always waged war on pagans. Temples were destroyed and people tortured and killed, from Iceland to South America, from Ireland to Egypt in the name of Jesus Christ.<sup>153</sup> Yet if we are right, and Jesus himself was a pagan then this Christian fervour was not only once again a denial of common humanity, but also of their founder's own principles. This issue is still relevant, for modern pagans continue to be harassed by Christians in today's society.

Our whole culture is unquestioningly understood to be Judaeo-Christian, but what would it mean if we are right and it should be, in fact, Egypto-Christian instead? Of course this can only be a hypothetical question, but perhaps it is more appealing to base our dream of religion on the magic and mystery of the pyramids than on the wrathful Yahweh. Certainly, the religion that has as its trinity Father, Mother and Child must always exert a powerful attraction and a profound sense of comfort. We have traced the continuing line of 'heretical' belief in Europe, the underground stream of goddess mystery, of sexual alchemy and of the secrets that surround John the Baptist. The heretics have, we believe, held the keys to the truth about the historical Church of Rome. We have presented their case in these pages, step by step as we ourselves made the discoveries and saw the overall picture emerging from the welter of information—and, indeed, of misinformation. We believe that, on the whole, the heretics have a case worth making. Certainly, grave injustice has been done to the historical figures of John the Baptist and Mary Magdalene, and the time to set the record straight is long overdue. Respect for the Female Principle and the whole concept of sexual alchemy needs to be understood if Western mankind has a hope of entering the new millennium free from repression and guilt. Yet if any one lesson can be gleaned from the journey we undertook in this investigation and the discoveries we made, it is not so much that the heretics have been right and the Church wrong. It is that there is a need, not for more jealously guarded secrets and holy wars, but for tolerance and an openness to new ideas, free from prejudice and preconception. With no limits on the imagination, the intellect, or the spirit, perhaps the torch once kept alight by such luminaries as Giordano Bruno, Henry Cornelius Agrippa—and Leonardo da Vinci—may be ours to carry forward. And we may even come to appreciate fully that old hermetic adage: Know ye not that ye are gods?

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<sup>153</sup>See Jones and Pennick.

# BLACK SUN MESSENGER



+ LOGOS-IMPOSTER  
+ SOUL-SNATCHER  
+ GATEKEEPER  
+ USURPER



# THESES

- \* HEAVEN AND EARTH WERE CREATED BY THE DEMIURGE, NOT GOD.
- \* THUS EARTH IS UNDER THE RULE OF THE DEMIURGE (SATURN).
- \* IF THIS IS SO, THAN ALL SPIRITUAL ESCAPE WAYS ON THIS PLANET ARE CORRUPTED.
- \* SRLY, WE ARE RULED BY THE ILLUMINATI, WE ARE FACING THE NEW WORLD ORDER, BUT WE JUST HAVE TO BELIEVE IN JESUS IN ORDER TO ESCAPE?
- \* IT WOULD NOT BE ALLOWED FOR THE BIGGEST WORLD RELIGION. ALL EXITS IN THIS RATS MAZE ARE CONTROLLED BY GATE KEEPERS.
- \* JESUS HAS USURPED THE CHRIST-LOGOS. THIS IS THE BEST HIDDEN SECRET ON PLANET EARTH.

**GOOD COP BAD COP**



**A SCAM TO CONTROL THE  
SIMPLE MINDED. SINCE 37 A.D.**



JESUS  
AND  
QUIMRAN

# THE VIRGIN AND THE PRIEST<sup>1</sup>

## The Making Of The Messiah

### 7 Dead Sea Scrolls

By now the particulars of how, when, and where the Dead Sea Scrolls were discovered have become the stuff of legend. In 1947, ancient scrolls and fragments written on animal skins were found hidden in desert caves off the northwestern shore of the Dead Sea. The original scrolls were discovered accidentally by a Bedouin shepherd boy in search of a lost goat, and over the following years local tribesmen found more of them in the surrounding area. Once it was determined that the scrolls were the handiwork of ancient Jewish scribes, members of a sect which co-existed with Jesus and the earliest Christians, the Dead Sea Scrolls attracted the attention of powerful religious and political interests. Many suspect it was the machinations of these parties that delayed full publication of the scrolls for over forty years. According to cynics, restrictions on the scrolls were lifted in 1991, only when it was believed nothing in them threatened those interests. Now, apparently everything is in print, save a few obscure or unimportant fragments. It is not conclusively proven that the ruins at Qumran belong to the sect responsible for the scrolls. Several credible alternatives have been offered in recent years, but the community's physical location is secondary to the undisputed fact of its existence. The general desert region around the Dead Sea was traditionally the place where ascetics and holy men gathered. And even if the sect's core membership did not reside in Qumran, they would probably not have lived far away. In the absence of an agreed name, they are referred to as the 'Qumran sect' or the 'Qumranians.'

### ESSENES

Most of our information about the Essenes comes from the Jewish historian Flavius Josephus (37 C.E. -- 100 C.E). Son of a priest, he gained the favor of the Romans at the end of the Jewish wars, and immigrated to Rome. His remaining years were spent writing an apologetic history of the Jews, including an account of the beliefs and practices of the three main sects of Judaism: Essenes, Sadducees, and Pharisees. Josephus claims that between sixteen and nineteen years of age he spent time living with each group. Later, in apparent contradiction, he maintains he spent the same three years in the desert with an ascetic teacher called Bannus who, "used no other clothing than grew upon trees, and had no other food other than that what grew of its own accord, and bathed himself in cold water frequently, both by day and night in order to preserve his chastity."<sup>2</sup> The close resemblance of Bannus to the popular image of John the Baptist may partly explain Josephus' glowing

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1 Gibbs, Mark, The Virgin and the Priest. The Making of the Messiah

2 Josephus, Life, 2:11

portrait of John and his total neglect of Jesus. All things considered, the people who secreted away the Dead Sea Scrolls must have been connected in some way to the broader Essene movement. The particular lifestyle of the Qumranians, however, was only for the most committed individuals. Membership required strict observance of numerous rules and regulations designed to purify the self through obedience, self-discipline, and study. This was not asceticism for its own sake. Personal holiness was essential to participate fully in the coming messianic kingdom. Prophecy was being fulfilled in their midst. Josephus refers to a similar faction of Essenes who gleaned prophesy from scriptures and performed purification rites. The prediction that most characterized the Qumran sect missed badly. Their messianic world order never materialized. Long before the Roman army arrived on their doorstep, the sect was torn asunder by an internal disagreement between its leader, the **“Teacher of Righteousness,”** and his former ally, the **“Wicked Priest.”** This led to an acrimonious parting of the ways from which the sect never recovered. Many scrolls were written in the aftermath of the breakup to provide a theological explanation for what had happened. According to the *War Scroll*, members regarded themselves as an elite corps of fighting men, who would form the vanguard of future battles. The confrontation was described in theological language, but “war” was not used as a metaphor for a spiritual struggle. The group was prepared for both physical as well as spiritual combat. The complete battle plan and even its duration were meticulously detailed and fixed in advance. Qumranians were the ‘sons of light.’ The Romans and their Jewish collaborators were the ‘sons of darkness.’ All the ‘sons of light’ were to participate and register in the army. The encounter would be the great grandmother of all battles; the final showdown between the forces of ‘light’ and ‘darkness.’

In 1952, a scroll made of copper sheets was discovered in a partly collapsed cave just north of Qumran. *The Copper Scroll*, eight feet long and engraved in Hebrew, is an inventory listing of buried treasure, containing detailed references on where gold and jewels were hidden in secret locations in Jerusalem and around the country. The text of the scroll is not composed in the poetic or didactic styles of the sectarian literature, but in the dry manner of accounting. That it has been painstakingly engraved into copper sheets suggests that its content demanded something more permanent than leather or papyrus, and it was not the result of a whimsical fantasy or an elaborate hoax. Some scholars assumed that the Copper Scroll represented the pooled resources of the Qumran community, but another explanation came from the late John Allegro, a controversial figure in the history of the Dead Sea Scrolls and one of the original team of translators. He suggested that Zealots took control of the Jerusalem Temple before the Romans arrived, and they siphoned away considerable amounts of gold and silver. The treasure was hidden at various locations and the copper scroll record made accordingly. As it was deposited in a cave at Qumran, the Zealots must have had sympathizers in the area. As yet no consensus has emerged on the origins of the copper scroll, and the precise nature

of the connection between Qumran and the fortress Masada remains unclear. Even though the demise of the Teacher of Righteousness and the division caused by the Wicked Priest had devastated the sect, apparently it remained strong in the Dead Sea area. With the Romans on the warpath, and no messianic deliverance on the horizon, some chose to stay and throw in their lot with the Zealots. Others headed in opposite directions. But to understand what really happened at Qumran **we need to identify the Teacher of Righteousness and the Wicked Priest. First, we need to know when they lived.**

## DATING THE SCROLLS

No one disputes that the Qumran sect existed during the lifetimes of Jesus and John the Baptist. And it has not gone unnoticed, even among the general public, that the intense level of messianic expectation expressed in the gospels is matched, even surpassed, in the Dead Sea Scrolls. But hopes that they might provide a breakthrough in understanding the origins of Christianity have so far been in vain. Both the Church and professional scholarship consistently downplay this possibility. An agreement has been reached that the writings at Qumran have significance primarily because they track Jewish literary development during the inter-testamental period. They help fill the two hundred years gap between the Old Testament and the New Testament, and demonstrate possible stylistic influences on the gospel writers. The aura of mystique that has always surrounded the Dead Sea Scrolls has been reinforced in recent times by the publication of books by dissenting scholars that attempt to link Jesus to them.<sup>3</sup> But the majority view, including most of the original team of translators, is that all the historical personalities and events mentioned, or alluded to, in the sectarian literature belong to the Maccabean period of Jewish history, between the mid-second-century and mid-first-century B.C.E. Nothing in the texts, therefore, constitutes a direct or indirect reference to either Jesus or John the Baptist. If the conventional interpretation of the scrolls is correct, then for the last hundred years of the sect's existence (30 B.C.E-70 C.E.) the following premises must also be correct:

No contemporary events were considered worthy of interpretation or comment. If commentaries were made, then they were destroyed without trace.

Members were fixated only on events of the distant past. They maintained a deliriously high level of messianic expectation over several generations.

The Qumran sect was either unaware of the existence of Jesus and John the Baptist, or deemed them irrelevant.

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<sup>3</sup> Most notably Robert Eisenman, *the Dead Sea Scrolls Uncovered*. The author developed a theory that Qumran was the home of the early church. The Teacher of Righteousness was James, the brother of Jesus. Paul was the Wicked Priest. He believes there are no references to Jesus in the Qumran texts, because he only exists as an invention of the Pauline fraction. Also Barbara Thierring, *Jesus the Man*, 1992. She postulates that John the Baptist is the Teacher of Righteousness and Jesus the Wicked Priest, but has engulfed this idea by wild speculations that have discredited it.



None of these hypotheses are justified by the internal evidence of the written texts. They are defended by dating the scrolls through a combination of radioactive carbon testing and paleography, neither of which are exact sciences. The test results are then interpreted in accordance with the above suppositions. The Dead Sea Scrolls were subjected to radioactive carbon tests at laboratories in Zurich, and at the University of Arizona during the 1990s. The results were far from conclusive [Table 7]. The margin of error is so wide that the results essentially proved nothing, and can be used to justify a variety of different arguments. Only one sectarian scroll, *The Habakkuk Commentary* 30 C.E., ... when Jesus and John the Baptist were publicly active. The rest of the sectarian literature could have been composed during their lifetimes or after their deaths.

**Table 7. DATING OF SECTARIAN SCROLLS**

	<b>Carbon Dating</b>	
Damascus Document*	45 BCE -- 120 CE	100 -- 50 BCE
Damascus Doc Manuscript*	194 -- 45 BCE	50 BCE -- 0 CE
Habakkuk Commentary*	120 -- 5 BCE	30 -- 1 BCE
The Messianic Rule*	206 BCE -- 111 CE	100 -- 75 BCE
The Community Rule*	95 BC -- 122 CE	100 BCE
Commentary on Psalms*	5 -- 111 CE	N/A
Messianic Apocalypse*	93 BCE -- 80 CE	100 -- 80 BCE
Thanksgiving Hymns**	25 BCE -- 60 CE	50 BCE -- 70 CE
Temple Scroll**	100 BCE -- 0 CE	25 BCE -- 25 CE

\* Tested at Arizona AMS Laboratory, University of Arizona, 1994

\*\* Tested at Institut für Mittelenergiephysik, Zürich, 1991

Carbon dating only produces a date for the age of the tiny sample of animal skin tested, and not for the date on which it was written. And results may be influenced by a variety of other factors. For example, for many years the translators exposed the scrolls in cigarettesmoke-filled rooms, and cleaned them with oils to enhance the lettering. This kind of treatment can speed the aging process. Commenting on the complex and problematic nature of accurate radiocarbon dating, a leading scientist in the field stated that, "little reliance should be placed on an individual <sup>14</sup>C date to provide an estimate of age for a given object, structure, feature, or stratigraphic unit."<sup>4</sup> This statement was validated by the results of carbon dating for *The Testament of Qahat*, a lesser known Qumran manuscript. A sample was carbon dated between 300 and 400 B.C.E., which nobody accepts is an even remotely possible date. The laboratory admitted its findings were questionable, and explained that 'chemical contamination' had affected the result, although they were unwilling to provide further details of what that meant.<sup>5</sup>

The principle behind paleography is that from a careful study of the shape and

4 See R.E Taylor, *Radiocarbon Dating* 1987, p.105

5 Hershel Shanks, *Biblical Archeological Review*, Mar/April 1993

formulation of letters in a manuscript, paleographers are able to calculate the date of its composition. This method assumes an historical linear progression of writing techniques, which is the sole basis upon which its results are founded. The logic is sound enough when dealing with documents of an official nature such as inventories, oaths, registers, etc but cannot be applied with the same rigor to religious scripts. Scribes used traditional styles of writing which were not always the same as contemporary ones. In this way they could appeal to a heritage of inspired literature to give legitimacy to their own work. This was standard practice everywhere, and is the reason today why publishers of sacred texts use traditional type fonts and not contemporary ones. The results of paleographical testing, therefore, tend to be dated too early. The best means of determining the date of composition and the chronology of ancient writings is by a thorough examination of the internal evidence of the actual written material, together with any associated archeological data. That so many 'impartial' experts think otherwise in the case of the Dead Sea Scrolls is both ironic and revealing. It strongly suggests they are ruled by desire to preserve and protect the same traditional belief systems held by those who are legitimately suspected of having delayed publication of the scrolls in the first place.

#### **THE HABAKKUK COMMENTARY**

Not surprisingly, scholars who prefer to date the sectarian writing in the pre-Christian era jumped on the early dating of the Habakkuk Scroll to justify their position: Nevertheless, Arizona has scored on one highly significant point: the Habakkuk Commentary, chief source of the history of the Qumran sect, is definitely put in the pre-Christian era between 120 and 5 BCE. In consequence, fringe scholars who see in this writing allusion to events described in the New Testament will find they have a problem on their hands.<sup>6</sup>

*The Habakkuk Commentary* has become prominent because it is judged to be the main source of information on the dispute between the Teacher of Righteousness and the Wicked Priest. Other writings, however, provide similar information, and they are all in agreement with each other. *The Habakkuk Commentary* merely echoes what is written in them and includes a few extra details. Qumran scribes specialized in the 'pesher' form of interpreting current events in the life of the community from books of prophesy. A line or verse was isolated, and then reexamined as though it had been written in direct reference to the sect. In other words, they forced meanings onto ancient texts that were never intended by the original authors. A similar form of exegesis was used by early Christians to explain Jesus' life from the Old Testament. The book of Habakkuk, given the pesher treatment, was construed to be an accurate prediction of the dispute between the Teacher of Righteousness and the Wicked Priest. This clash of personalities left deep scars, judging by the vitriolic hyperbole used against the Wicked Priest. Ultimately, it led to the death of both combatants, though not to the disbandment of their supporters. The Wicked Priest is usually identified as Jonathan Maccabaeus, who served as the High Priest in Jerusalem from 153 to 143 B.C.E. without having the appropriate hereditary

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6 Gaza Vermes, *The Complete Death Sea Scrolls*, p.13

credentials. The name of the High Priest he usurped is unknown, but he is understood to have been the Teacher of Righteousness. Jonathan had been a leader in the guerilla wars against the Seleucid Greek rulers, and received his appointment in line with the terms of a peace treaty. Eventually, Jonathan and one thousand of his men were lulled into a trap by Diodotus Tryphon, who had invaded Judea. Jonathan's men were slain, and he was held hostage before being executed shortly afterward.

From all the items unearthed at Qumran, the collection of coins has been the most conclusive. Four hundred and seventy six bronze coins were found, spanning the dates 135 B.C.E. to 136 C.E. The bulk of the coinage comes from two specific periods: 143 coins date from 103 -- 76 B.C.E. and 254 coins date from the period 6 -- 67 C.E. This accounts for 397 out of a total of 476 coins -- over eighty percent of the total. Logically, the most occupation and activity at Qumran was during these two periods. The first significant presence, 103-76 B.C.E., was at least forty years after the rule of Jonathan Maccabaeus. If he were the Wicked Priest, then not only did the sect successfully weather the storm he caused, but forty years after his death it moved to Qumran and ruminated on his battle with the Teacher of Righteousness for another 170 years, moving to an alternative location for eighty years in midstream. Eminently more plausible is the theory that the Teacher of Righteousness and the Wicked Priest lived during the latter period of occupation at Qumran, 6-67 C.E.

When the Roman army approached, the Qumranians did not destroy the scrolls but carefully concealed them in hillside caves. This means that (1) they did not want the Romans to read them, and (2) they intended to return later to retrieve them. If the writing concerned incidents that took place over two centuries previously and more than a hundred years before the Romans ever set foot in Palestine, why was it so important to keep them from Roman eyes? Logically, it was because the scrolls contained contemporary references. If the Romans read about the Kittim and how they would be utterly destroyed -- it would have been a catastrophe. The Romans might even have sympathized with the Wicked Priest.

The word "Kittim" appears repeatedly throughout the sectarian literature. Originally it referred to the inhabitants of Kition, a Phoenician colony in Cyprus, but Jewish scribes used "Kittim" to signify the great world power of the day. In the book of Daniel, "Kittim" was already used to symbolize the Romans. But Daniel was written during the Maccabean era, mid-second-century B.C.E., and at that time Rome was not considered a hostile power to Israel. The inescapable fact of history is that there was no direct Roman military involvement in Palestine until the invasion of Pompey in 63 B.C.E. After that time, Judea was incorporated into the Roman sphere of control as a client state. Taxes and tributes had to be paid of course, and no doubt Romans were resented by the bulk of the populace, but their rule was through Jewish proxies. The Roman army was only

involved when civil disturbances could not be handled effectively by the local authorities. Roman-Jewish cooperation peaked during the reign of Herod the Great, 37- 6 B.C.E., when the Romans supported Herod's rebuilding of the Temple. After Herod's death, his kingdom was divided among three sons, but from 6 C.E. onward, Judea was ruled by a succession of Roman governors (including Pontius Pilate 26-36 C.E.), until the Jewish Roman war of 66-70 C.E. Mention of "Kittim" is unlikely to have been a reference to the Roman army of Pompey. Use of phrases in the literature such as "all the world," "all the nations," and "all the peoples," point to an area of Roman control that covered much more territory than during the republican era. "Commanders of the Kittim who pass in front...one after another" implies that Roman leadership was by a succession of individuals -- Augustus, Tiberius, Claudius, Caligula, Nero, etc -- and not by decree of the senate as it was before the Empire. This argument is further strengthened in the *War Scroll*, where the leader of the Kittim is described as a *melekh* which means "king" or "emperor."

"The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel."

"And all those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him..."

That the Romans venerated their standards and weaponry was a well known feature of both Republican and Imperial armies, and is duly noted in *The Habakkuk Commentary*, "they sacrifice to their standards and worship their weapons of war." Significantly, Josephus recorded that the first occasion this custom was brought to the attention of the Jewish people was at the start of Pontius Pilate's governorship. Consequently, the most probable date for *The Habakkuk Commentary* is sometime between 26 C.E., when Pilate took office, and before the Roman army leveled Qumran about 68 C.E. Therefore, the Teacher of Righteousness and the Wicked Priest must have been active during this time period. *The Habakkuk Commentary* shares with other sectarian scrolls an unmistakable sense of immediacy. The writing is emotionally charged. Events are not being described second or third hand. The sentiment is one of unbridled resentment, which suggests that events described were still fresh in the memory.

## TWIN MESSIAHS

The Qumran sect expected two Messiahs; a priestly Messiah from the "House of Aaron" and a Davidic Messiah from the "House of Israel." The Davidic Messiah would be a royal figure, who would rule the secular administration of his kingdom in tandem with the religious instruction of the Aaronic Messiah. The military prowess of the king allied to the spiritual power of the High Priest was the foundation of the new world order. The conventional expectation of Judaism was that a single Messiah would come as a Davidic king together with Elijah as a type of eschatological High Priest to anoint him. The essential difference is that the Qumranians ranked the priestly Messiah higher than his kingly counterpart. Traditions of dual leadership contained in the Hebrew Bible and in

non-canonical texts may have influenced Qumran ideology, “Here is the man whose name is the Branch, and he shall grow up in his place and he shall build the temple of the Lord. It is he who shall build the temple of the Lord, and shall bear royal honor and shall sit and rule upon his throne. And he shall be a priest by his throne, and peaceful understanding shall be between them both.” Zechariah 6:12-13

From the pseudigraphical *Testament of the Twelve Patriarchs*, believed to have been written about 150-100 B.C.E., My children, be obedient to Levi and to Judah. Do not exalt yourselves about these two tribes because from them will arise the Savior from God. For the Lord will raise up from Levi someone as a high-priest and from Judah someone as king. He will save all the gentiles and the tribe of Israel. Testament of Simeon 7.1-2

To me, God has given the kingship, and to him, the priesthood. And He has subjected the kingship to the priesthood. To me He gave earthly matters and to Levi heavenly matters. As heaven is superior to the earth, so is God's priesthood superior to the kingdom on earth. Testament of Judah 21.2-4a

In the above verse, the priest outranked the king, which was the understanding at Qumran.

### **THE TEACHER OF RIGHTEOUSNESS**

As the priestly Messiah, the Teacher of Righteousness was the principle agent of salvation:

The Teacher of Righteousness who expounded the law to his council and to all who freely pledged themselves to join the elect of God to keep the Law in the Council of the Community, who shall be saved on the Day of Judgment. 1Q14, 4Q168

But the righteous shall live by his faith...the men of truth who keep the Law in the House of Judah, whom God will deliver from the House of Judgment because of their suffering and because of their faith in the Teacher of Righteousness. IQpHab, VIII, 1

He may have been viewed in messianic terms by his devotees, but in that respect, the Teacher of Righteousness was not unique at this time in history. Popular movements of social unrest often broke out in first-century Palestine, with the leader proclaimed king or Messiah by his followers. What connects the Teacher of Righteousness with Jesus and John the Baptist, and separates them all from other messianic figures of the period, is that their disciples left behind a body of religiously inspired literature. Even for conservative scholars, the probability that John the Baptist had an association with Qumran is high, if only because he reportedly baptized in close proximity. Jesus had a potential connection to Qumran, through his links with John. It is legitimate, therefore, to question whether one of them might have been the Teacher of Righteousness.

A great deal of confusion exists about exactly who wrote which scroll, but there is general agreement that the Teacher of Righteousness was responsible for some of them, particularly the *Hymns Scroll*, a collection of personal prayers and reflections, similar to the Biblical Psalms. Comparing this information with what is known about John the



Baptist is enlightening, because the data suggests both men lived the same life. The monikers 'John the Baptist' and 'Teacher of Righteousness' appear to have been aliases for the same man. [see Table 7.2]

As already discussed, Essenes were known to adopt children considered suitably qualified, and to raise them within the confines of the group. Graves of women and children that were excavated in the burial grounds near Qumran, so far unexplained by historians, prove that it was not a strictly all-male commune, and suggest that part of the compound housed families and/or functioned as an orphanage. Being of priestly descent, John the Baptist was precisely the sort of material the Essenes were looking for. Luke wrote that he was raised "in the wilderness," which is a phrase used repeatedly in the Dead Sea Scrolls to refer to the sect's location. Qumranians referred to themselves as 'the poor,' but the Teacher of Righteousness made a separate distinction for the sect's orphan population, "the fatherless," which hints that he was among their number:

Blessed are thou O Lord, for thou hast not abandoned the fatherless or despised the poor.<sup>7</sup>

Poignantly, he describes the circumstances of his childhood,

For thou hast known me from the time of my father, And hast chosen me from the womb. From the belly of my mother. Thou hast dealt kindly with me... Thy grace was with me in the lap of her who reared me, And from my youth Thou hast illumined me With the wisdom of Thy judgment... Until I am old Thou wilt care for me; For my father knew me not, And my mother abandoned me to Thee. And as a foster father bearing a child in his lap So carest Thou for all Thy creatures.<sup>8</sup>

His father never knew him. His mother abandoned him. Plainly, the Teacher of Righteousness was orphaned and raised by the Essenes of the Qumran community. In the Mandaean literature, the description of John the Baptist's early life matches that of the Teacher of Righteousness. The infant John is taken to a mythical place called Mount Paruan, "where those being breast fed and small children are nourished with holy water." Similar to Luke's "wilderness," Mount Paruan was an allegorical reference to Qumran. The Teacher of Righteousness received his education at Qumran, "from my youth Thou hast illumined me with the wisdom of Thy judgment." At Mount Paruan, the Mandaean John the Baptist stated that "I learned all my wisdom and I learned all my speech in its entirety," before he was taken to Jerusalem, and Luke described that John "grew and became strong in spirit, and he was in the wilderness till the day of his manifestation to Israel." John describes his time at Mount Paruan:

Until I was 22. There I learned all my wisdom and I learned all my speech in its entirety. They clothed me with clothes of radiance and covered with veils of cloud; they wrapped a waistband around me, a waistband of water that shone and was radiant beyond measure. They placed me in a cloud, a cloud of radiance, and in the seventh hour one Sunday they took me to the place Jerusalem.

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7 Hymn 14, 20 p.279

8 Hymn 18, XVII, 30-35

Then a voice sounded in Judea, a shout announced in Jerusalem. They shouted, Which woman had a son, that was seized and taken from her? What woman took a vow for him and then took no further interest in him? What woman had a son that was seized and taken away? She should come and seek her son.<sup>9</sup>

When John reached the age of maturity, he was fitted with the priestly vestments and taken to Jerusalem. Sons of priests could be ordained by the Sanhedrin from twenty years of age, but only after establishing his legitimacy of descent. The sense of the Mandaean verses is that there was a problem with John's pedigree. The Jerusalem authorities wanted to know about his mother, and the circumstances of his abandonment -- "what woman took a vow for him and then took no further interest in him? What woman had a son that was seized and taken away?" No doubt this was a reference to the scandalous events of the past. John was given away by his mother, just as the infant Teacher of Righteousness was given to the Qumran sect, "And my mother abandoned me to Thee."

Initially, John's public ministry was enormously successful. The gospels recount that "all the people" of Judea and Jerusalem were baptized by him; Herod Antipas protected John;<sup>20</sup> and the masses wondered if he were the Christ. Yet somehow it all went wrong. The New Testament claims that John was arrested because he condemned Herod's unlawful marriage to Herodias, who was still married to Herod's brother Philip. Josephus wrote, not necessarily in contradiction to the gospels, that Herod killed John because he feared his influence over the people would lead to open rebellion. John was brought in chains to the fortress at Machaerus, in southern Perea, five miles east of the eastern shore of the Dead Sea, and executed there. The life of the Teacher of Righteousness followed a similar pattern. A charismatic public speaker, he was adored by the multitudes. Then suddenly, disaster befell him. He was arrested, put in chains, and died while in prison. Prior to his imprisonment, the Teacher regularly heaped praise on God for the gift of inspired speech that allowed him to win the people and confound the sinners. Evidently, his disciples visited him in prison, and brought writing materials with them. And the Teacher dictated several prayers that revealed his sense of agony and depression. His once wondrous powers of persuasion had deserted him, incarceration had left him tormented, weak and sick.

My arm is torn from its socket. And I can lift my hand no more. My foot is held by fetters And my knees slide like water. I can no longer walk. I cannot step forward lightly. For my legs and arms are bound by shackles. Which cause me to stumble.<sup>10</sup>

I am forsaken in my sorrow...My heart laments within me As in those who go down to Hell. My spirit is imprisoned with the dead. For my life has reached the Pit. My soul languishes within me day and night without rest.<sup>11</sup>

Truly I am bound with untearable ropes and with unbreakable chains, A thick wall fences me

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9 Edmundo Lupieri, *The Mandaean: the last Gnostics*. p.230

10 Hymn 18, XVI, 35

11 Hymn 18, XVI, 25-30

in, iron bars and gates of bronze; my prison is counted with the Abyss as being without any escape...The torrents of Belial (Satan) have encompassed my soul leaving me without deliverance.<sup>12</sup>

His formerly absolute conviction gave way to serious misgivings,  
For my salvation is far from me. And my life is apart from me. <sup>13</sup>

In the gospels, John the Baptist expressed doubts while in prison. The Christian interpretation that John originally believed in Jesus, but his faith wavered because he was, after all, only human, is not supported by the evidence of the texts. If John had understood Jesus as his savior, then he, and not Peter, would have been the leading disciple. Any reservations John experienced were concerned with his own position in the scheme of things. Chained in irons, with no hope of liberation, he questioned his infallibility. He wondered if he had lost his privileged connection to God. It must have felt so when he considered his pathetic situation and heard the stories about Jesus. As the Teacher of Righteousness/John the Baptist wallowed in despair and self pity, there is no hint or admission in his writings that *he* might be the one responsible for his plight. The popular image of John the Baptist as a cave-dwelling, fire and brimstone preacher does not gel with the notion of him as a devotional poet and man of letters. Yet during his lifetime, John earned a reputation for the potency of his prayers, so much so, that Jesus' own disciples preferred them.

One of his disciples said to him, "Lord, teach us to pray, as John taught his disciples. And he said to them, "When you pray, say: "Father, hallowed be thy name. Thy kingdom come. Give us each day our daily bread; and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation." Luke 11:1-3

Millions of Christians take for granted that the Lord's Prayer was Jesus' unique instruction of how his followers should pray. Not so. The creator of history's most famous communication with God was John the Baptist. He was also the author or main contributor of several texts at Qumran, especially those pertaining to the rules and regulations of the community, *The Temple Scroll*, *The Messianic Rule*, and *The Community Rule*. No precedent exists in any ancient Jewish writings for this type of instructional literature. Similar rule books, however, such as the *Didache*, the *Didascalia*, and *The Apostolic Constitution* were widely used by early Christians, which is further evidence that Qumran/Baptist traditions were incorporated into the Christian movement.

### **THE WICKED PRIEST**

It was crucial to the Qumran sect that details of its internal affairs were never revealed to outsiders. The main protagonists in the scrolls are given titles or nicknames, and are never directly identified. If the Teacher of Righteousness was John the Baptist, then

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12 Hymn 14, XIII, 38-40

13 Hymn 18, XII, 5-6

logically Jesus was his nemesis, the Wicked Priest.

**Table 7.2 IDENTITY OF THE TEACHER OF RIGHTEOUSNESS**

<b>Teacher of Righteousness</b>	<b>John the Baptist</b>
<b>Location</b>	
Qumran desert settlement in Judea. Northwest shore of the Dead Sea.	River Jordan area, Judean desert. Northern shore of the Dead Sea.
<b>Vocation</b>	
Leader of a religious community, who practiced ritual baptism and strict discipline.	Lived as an ascetic preacher. Maintained own group of disciples who also baptized.
<b>Message</b>	
"The thickets of the forest will be cut with an axe and Lebanon by a majestic one will fall. And there shall come forth a stump of Jesse."	"Prepare the way of the Lord, make his paths straight .... even now the axe is laid to the root of the trees." Luke 3:4-9
<b>Composed Prayers</b>	
The Thanksgiving Hymns. He was praying in a certain place, Collection of Qumran community prayers authored by the Teacher of Righteousness. 1QH, 1Q36, 4Q427-3	and when he ceased, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." Luke 11:1
<b>Childhood Imprisonment</b>	
Until I am old Thou will care for me; for my father knew me not and my mother abandoned me to Thee. Hymn 18, XVII, 35	The child grew and became strong in spirit, and he was in the wilderness till the day of his manifestation. Luke 1:80
My foot is held by fetters and my knees slide like water; I can no longer walk. I cannot step forward lightly; my legs and arms are bound by shackle. Hymn 18, XVI, 35	But Herod the tetrarch, who had been reproved by him... and for all the evil things that Herod had done... that he shut up John in prison. Luke 3:19
<b>Despair/ Self Doubt</b>	
My couch utters a lamentation And my pallet the sound of a complaint. My eyes are like the fire in the furnace. And my tears grow dim with waiting. For my salvation is far from me. And my life is apart from me. Hymn 18,XVII, 1-5	And John, calling to him two of his disciples, sent them to the Lord, saying, "Are you he who is to come, or shall we look for another?" Luke 7:18-19

Public-enemy number one at Qumran went by several names, "Liar," "Man of a Lie," "Scoffer," "Spouter of Lies," and similar pejoratives. These different titles mean essentially the same thing, so belong to the same man, and not to multiple personalities --

as a prosecutor might describe an individual accused of stealing as a “robber,” “thief,” and “burglar.” The Qumran sect did not split into several competing groups, but into a **distinct polarity caused by two radically opposed factions.** Prior to his defection, the Wicked Priest was a leading member of the inner circle and a respected confidante of the Teacher of Righteousness. When he dissented, a number of others supported him, and this developed into open rebellion. There is no way to gauge what percentage of the community mutinied, but it must have been a minority because it led to the banishment of both the Wicked Priest and his followers. Though he broke some of the sect’s rules and encouraged others to do the same, the level of hostility toward the Wicked Priest, consistently maintained throughout the scrolls, could not have derived simply from a difference of opinion regarding the Law. He was accused of plotting to murder the Teacher of Righteousness and destroy the Qumran society. The Wicked Priest’s own demise was seen as divine retribution. For his evil- doing, God condemned him to be arrested by the authorities and sentenced to death:

*Because of the blood of men and violence done to the land, to the city, and to all its inhabitants.* Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.<sup>14</sup>

...The Wicked Priest, in as much as he shall be paid the reward which he himself tendered to the Poor... As he himself plotted the destruction of the Poor, so will God condemn him to destruction.<sup>15</sup>

On what grounds did the Qumran sect believe that the Wicked Priest planned to kill the Teacher of Righteousness? The scrolls are hazy on this point. Paranoia permeates the list of indictments against him, but the principal motive seems to have been the pursuit of wealth, **“he betrayed the precepts for the sake of riches.”** He was accused of stealing from **membership: “he robbed the Poor of their possessions.”** He was also charged with stealing from **his own followers as well as the general population: “he robbed and amassed the riches of men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself.”**

Luke mentioned that among Jesus’ followers was a certain “Joanna, the wife of Chuza, Herod’s steward,” who was one of a number of women who “provided for them out of their means.”<sup>16</sup> In other words, several well-connected women with close ties to Herod Antipas bankrolled Jesus’ campaign. The timing of John’s arrest by Herod added fuel to suspicions of Jesus. John’s disciples had already noticed that John’s support base had weakened following the split with Jesus.

And they came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you bore witness, here he is, baptizing, and all are going to him." John 3:24-26

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14 Commentary on Habakkuk, LX, 8-11

15 Ibid., XII, 1-5

16 Luke 8:3



When Herod seized the moment to move against John, it appeared to Qumranians that Jesus had collaborated with Herod in return for payment. The historicity of the gospel version of John's death is questionable, but if one accepts it, then John's decapitation was the result of a conspiracy by women close to Herod. The story probably originated from Baptist sources that disparaged Jesus' female followers. Herod's "step-daughter" Salome's lascivious dancing so mesmerized him that he offered her "half his kingdom." Salome was the name of one of Jesus' female followers who brought spices to his tomb. Strangely, the gospel writers did not explain who she was.

In *The Habakkuk Commentary*, the Wicked Priest went to Jerusalem and "committed abominable deeds and defiled the Temple of God," the same charge leveled by Pharisees after Jesus performed healings on Temple grounds. Jesus' unorthodox attitude toward the Law is well documented, as was his denunciation by the authorities in Jerusalem. And as the Wicked Priest was "brought to judgment...in the midst of them," so Jesus was dragged in front of the Sanhedrin. As God condemned the Wicked Priest to "destruction," so Jesus was found guilty and sent to Pilate with a recommendation for the death sentence. A gospel slur against Jesus was repeated in *The Habakkuk Commentary*: "He walked in the ways of drunkenness that he might quench his thirst." Jesus, like the Wicked Priest, was a drunk.

Modern scholars, who think that Jonathan Maccabeus was the Wicked Priest, must admit that we have far more information on Jesus than Jonathan Maccabeus. And if the Wicked Priest of the Dead Sea Scrolls resembles Jesus of the New Testament, then that is **reason enough to admit the strong possibility that they are the same person.**

## FROM JOHN TO JESUS

Six fragments of the same manuscript were found at Qumran, and despite some mutilation, they were successfully reassembled and translated. Collectively known as the MMT (**Miqsat Ma'ase Ha-Torah**) or 'Some Observances of the Law,' they consist of three distinct parts -- a sectarian calendar, a list of special rules regarding separation, animal sacrifice, and sexual conduct, and a letter or notification addressed to an unnamed individual. This letter is exceptional. The content and tone of the author fit perfectly with what one would expect from the Teacher of Righteousness. And most scholars now agree that the MMT letter *was* written by the Teacher of Righteousness, and addressed to the Wicked Priest as plea for him to return to the fold.

And you know that we have separated from the mass of the people and from mingling with them in these matters and from being in contact with them in these matters. And you know that no treachery or lie or evil is found in our hands...And furthermore we have written to you that you should understand the Book of Moses and the Book of the Prophets and David and all the events of every age. And furthermore it is written that you will depart from the way and that evil will befall you.

And we recognize that some of the blessings and curses which are written in the Book of

Moses have come. And this is at the end of days when they will come back to Israel forever... remember the kings of Israel and understand their works that each of them who feared Torah was saved from troubles, and to those who were seekers of the Law, their iniquities were pardoned.

Remember David, that he was a man of piety, and that he was also saved from many troubles and pardoned.

We have also written to you concerning some of the observances of the Law, which we think are beneficial to you and your people. For we have noticed that prudence and knowledge of the Law are with you. Understand these matters and ask Him to straighten your counsel and put you far away from thoughts of evil and the counsel of Belial. Consequently you will rejoice at the end of a time when you discover that some of our sayings are true. And it will be reckoned for you as righteousness when you perform what is right and good before Him, for your own good and for that of Israel.

The author appealed to Moses, the Law, and the Prophets because this was his area of acknowledged expertise, and he expected the Wicked Priest to appreciate these credentials. In the gospels, Jesus stated that John "was more than a prophet" because past prophets could only predict the Messiah; John's privilege was to work with him directly. He insisted that "all the prophets and the law prophesied until John,"<sup>17</sup> which implied that the advent of John was the signal that the Mosaic Law had run its course. The cultic ritualism associated with Temple-based religion had overstayed its welcome. It was only a preliminary or temporary phase in Jewish history, "think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them." The Law had served its purpose, but it was time to move to the next level. Those who accused Jesus of destroying the religion of Moses were correct in the sense that the kingdom of God rendered the Law meaningless. These opinions were not shared by the Teacher of Righteousness. In the MMT letter, he petitioned the Wicked Priest to "remember the kings of Israel," and "remember King David." He understood the Wicked Priest/Jesus as the kingly Messiah. In explaining his status, Jesus often alluded to David, and on eight separate occasions Matthew put the phrase "Son of David" into the mouth of onlookers. As Jesus' teaching revolved around the "kingdom of God," he believed himself to be the king. But the MMT letter was intended to prod the Wicked Priest into accepting that his status as secular Messiah required him to follow the priestly Messiah in spiritual matters. Jesus did not regard his relationship with John in the same light. Besides, his own status was far superior to that of David,

Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think of the Christ? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet'? If David thus calls him Lord, how is he his son?" Matt 22:41-46

Davidic ancestry could not be proven. Any leader who was victorious in battle would be considered Davidic. And if the task of the Davidic Messiah was to lead the fight against

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17 Matthew 11:13

the Goliath of Rome, then he needed a battle plan that anticipated a military response.

Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. Matt 10:34, Luke 12:51

I came to cast fire upon the earth; and would that it were already kindled! Luke 12:49

Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war.  
Thomas 16

The MMT made plain to the Wicked Priest that by listening to “the counsel of Belial” (the name the sect used for Satan), he had crossed over to the side of darkness. That Jesus was in league with Satan was a familiar charge. But there was still hope for him because previous lapsed kings had been “pardoned” once they “feared Torah.” Should he continue his wayward path, the Wicked Priest would suffer the consequences: “And furthermore it is written that you will depart from the way and that evil will befall you.” In a clear reference to the MMT letter, the Commentary on Psalms accused the Wicked Priest that “he watched the Teacher of Righteousness that he might put him to death because of the ordinance and law which he sent to him.”<sup>18</sup>

Details of the Teacher of Righteousness’ death were not elaborated, but his impending demise was a subject in the *Hymns Scroll* and elsewhere. Blaming his fate on the “seekers of smooth things,” “traitors,” and “interpreters of error,” he directed numerous tirades against the Wicked Priest and his followers. He knew the meaning of Jesus’ words, “he who is least in the kingdom of heaven is greater than he.”

Teachers of lies have smoothed Thy people with words and false prophets have led them astray; they perish without understanding for their works are in folly. I am despised by them and they have no esteem for me.<sup>19</sup>

A common accusation against the Teacher’s enemies was that they justified a comfortable lifestyle by deliberately misinterpreting the Law:

And they, teachers of lies and seers of falsehood, have schemed against me a devilish scheme, to exchange the Law engraved on my heart by Thee for the smooth things which they speak to Thy people. And they withhold from the thirsty the drink of Knowledge, and assuage their thirst with vinegar, that they may gaze on their straying, on their folly concerning their feast-days.<sup>20</sup>

The charge of loose living was repeated by John the Baptist’s followers:

And they said to him, "The disciples of John fast often and offer prayers, and so do the

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18 Commentary of Psalms, IV, 5-7

19 Hymn 12,7

20 Hymn, 12,10

disciples of the Pharisees, but yours eat and drink.” Luke 5:33

Then the disciples of John came to him, saying, "Why do we and the Pharisees fast, but your disciples do not fast?" Matt 9:14, Mark 2:18

Obviously, the “seekers of smooth things” were Jesus and his disciples. They had hatched a diabolic scheme to destroy John the Baptist and pervert the Law of God, by appealing to people’s baser nature. Supporting evidence in the Mandaean texts supports the view that the ‘Wicked Priest’ was a pejorative title given to Jesus by followers of John the Baptist. There are clear parallels between the figures of Yeshua Messiah and the Wicked Priest [see Table 7.3]. Mandaean labeled Jesus the ‘Roman Christ’ because he betrayed secret doctrines to Gentiles that he had learned from John. In the same vein, the Dead Sea Scrolls describe how the Wicked Priest and his followers “violated the Precept” and “transgressed the Covenant” because they chose “the fair neck” -- an obvious reference to pale-skinned Romans. Yeshua and the Wicked Priest were both **accused of deceit, blaspheming against the Sabbath, committing atrocities in Jerusalem, and of stealing money to buy popular support.**

**Table 7. 3 CHARACTERIZATIONS OF JESUS**

<b>Wicked Priest</b>	<b>Mandaean Yeshu</b>	<b>New Testament</b>
This was the time when the Scoffer arose who shed over Israel the water of lies. 4Q265, I, 15	And after John the world will continue in lies and messiah ... will divide the peoples and the twelve deceivers roam the world. Right Ginza 2:154	The Pharisees then said to him, "You are bearing witness to yourself your testimony is not true." John 8:13
He appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose. 1QHab 11:5-6	The Sabbath, which Moses made binding, hast thou relaxed in Jerusalem. Book of John 1: 30	And he said to them, "The Sabbath was made for man, not man for the Sabbath; so the Son of man is lord even of the Sabbath." Mark 2:27

<p>He walked in the ways of drunkenness that he might quench his thirst. 1QpHab 9:14</p>		<p>The Son of man came eat-ing and drink-ing, and they say, 'Behold, a glut-ton and a drunkard' Matt 11:19</p>
<p>The city is Jerusalem where the wicked priest committed abominable acts and defiled the Temple of God. 1QpHab12:5</p>	<p>He behaves with humility and goes to Jerusalem. He captures some among the Jews with sorcery and deceit, showing them miracles and magical apparitions. Right Ginza 1:149</p>	<p>And the blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes saw the won-derful things that he did .... they were in-dignant. Matt 21:14-15</p>
<p>He robbed and amassed the riches of the men of violence... and he took the wealth of the peoples. 1QpHab 8:11-12</p>	<p>When I showed you bolts and keys to enter heaven, I beguiled you....I gave you gold and silver so that you would keep me company. Left Ginza 1:4</p>	<p>And he sat down opposite the trea-sury, and watched the multitude putting money into the treasury. Many rich people put in large sums. Mark 12:41</p>

## HERODIANS

Because some of his sayings correspond with known Essene teachings, Jesus is often linked with the Essenes. Since the New Testament never used the word "Essene," it is assumed that many early Christians must have been Essenes. The two other main religious factions of that time -- Sadducees and Pharisees -- were depicted negatively in the gospels because they opposed Jesus. However, Jesus' attitude to the Law contradicted mainstream Essene philosophy, especially in regard to Sabbath observance, and dietary restrictions. So if Jesus was an Essene, then he was a rebel Essene. In the New Testament,



references are made to a certain group of Jews, known collectively as "Herodians:"

Again he entered the synagogue, and a man was there who had a withered hand. And they watched him, to see whether he would heal him on the Sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come here." And he said to them, "Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?" But they were silent. And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him. Mark 3:16

And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God truthfully, and care for no man; for you do not regard the position of men. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? Show me the money for the tax." And they brought him a coin. Matt 22:16-19

The identity of the Herodians, who are not mentioned by Josephus or any other Jewish writer of this period, is a mystery. Fourth-century Christian writers, such as Jerome and Epiphanius, described them as Jews who believed that Herod the Great was the Messiah. Church fathers felt it was helpful to their cause to show that not all Jews believed the Messiah would defeat the Romans in battle. Herod the Great was not a popular ruler by any stretch of the imagination. Loathed and feared by the population for his brutality, not only was he considered a Roman puppet, he was without any Jewish blood. No Jew would ever have believed that Herod was the Jewish Messiah.

Most modern commentators assume Herodians were simply people who supported the Herodian dynasty, and who benefited from Herod's policy of appeasement toward Rome. During Jesus' time, their number would have included advisors and important staff of Herod Antipas. Therefore, if Herodians plotted to "destroy" Jesus, then it was either on the orders of, or to gain the favor of, Herod Antipas. But according to Mark and Matthew, Antipas had not even heard of Jesus at this time. When informed of Jesus' miracles, he was quoted as saying that they were the work of John the Baptist, "raised from the dead." Luke did not mention Herodians by name, but he did record that the wife of Herod's steward was one of Jesus' financial backers. Logically, if Luke knew Herodians from Mark, then he did not understand them as members of Herod's personal staff. Palestinian Pharisees loathed the Herodian dynasty, so their close association with the Pharisees suggests that Herodians were primarily a religious group. The name 'Herodian,' though obviously linked to Herod, was in all likelihood an uncomplimentary nickname used by detractors. As the New Testament is the only source for the word "Herodian," it was most probably coined by Jewish Christians. By tradition, the Essenes were known as the privileged party of Herod the Great. Considering the mixed feelings many had toward Herod the Great and his dynasty, "Herodian" would have made a suitable title to pour scorn on those Jews whom Herod favored -- the Essenes. More

specifically, the faction of Menahem that was responsible for the Dead Sea Scrolls. Mark's statement that Pharisees, who witnessed Jesus' Sabbath transgressions, "held counsel" with Herodians to plot his downfall, makes sense because the *Damascus Document* explains that the Qumran leadership was even stricter than the Law of Moses on Sabbath observances.<sup>21</sup> In conversation with his disciples, Jesus provides a further clue as to the identity of the Herodians:

Now they had forgotten to bring bread; and they had only one loaf with them in the boat. And he cautioned them, saying, "Take heed; beware of the leaven of the Pharisees and the leaven of Herod." Mark 8:14-15

The miracles of feeding the crowds with loaves and fishes showed that actual "bread" was nothing to worry about. Disciples must guard themselves against the symbolic bread or "leaven" of the Pharisees and of Herod. Pharisees, who included many priests in their number, had earlier rebuked Jesus for walking through a grain field on the Sabbath. Jesus replied by asking them to recall how David had once eaten the bread of the presence, which only priests were permitted to eat, and had shared it with his companions. David was not tied to the minutiae of the Law, and neither was Jesus. The Pharisees perverted Jewish tradition in order to undermine Jesus' credibility. This was the "bread" of the Pharisees. Similarly, the fundamentalist Essenes emphasized elaborate rituals with ceremonial bread offerings<sup>22</sup> that elevated the priestly faction. The Herodian leadership of the Qumran sect, together with the Pharisees, was bent on Jesus' ruin. Their preoccupation with pious ritual masked their true intent.

## THE DAMASCUS DOCUMENT

In the late nineteenth century, a large collection of old manuscripts stored in a room adjoining a synagogue in Old Cairo was found by European scholars. Included were two large medieval fragments of the same work, which came to be known as the *Damascus Document* because of the numerous references to Damascus it contains. When the *Damascus Document* was first published in 1910, scholars were in the dark as to its origins. Light eventually came when several smaller fragments of the same scroll were discovered at Qumran, dated approximately one thousand years earlier. The "New Covenant" that the text describes was made "in the land of Damascus" -- the location of the Qumran community, and not the Gentile city in Syria. The reference to Damascus was taken from 1 Kings 19:15, where God gave Elijah the order to go to Damascus to anoint the kings of Syria and Israel:

And the Lord said to him, Go, return on your way to the wilderness of Damascus, and when you arrive, you shall anoint Hazael to be king over Syria. Also you shall anoint Jehu son of Nimshi as king over Israel.

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21 CD 10-11

22 1QT 15:9-14. The Temple Scroll explains an offering of 7 baskets of bread not mentioned in the mosaic laws.

The significance of this event was that "Israel" was a name used throughout the Dead Sea Scrolls to refer to the sect's membership. They represented the 'true' Israel, from whose ranks messianic salvation would come to the rest of Israel. Scripture prophesied that Elijah would return to anoint the king. Naturally, this would take place at 'Damascus.' The *Damascus Document* consists of two parts, an exhortation to the membership giving them an explanation of history, and a section comprised of community laws and statutes. The latter part contains no references to the Teacher of Righteousness or to the dispute that divided the sect; therefore it was most probably composed before the exhortation, in which the Teacher and the mutiny against him are referred to in the past tense. According to the historical overview, the sect began 390 years after the victory of King Nebuchadnezzar of Babylon in 587/6 B.C.E. This would be 196/7 B.C.E., about ninety years before the date of any coins found at Qumran, and 130 years before the Romans came to Palestine. How can this date be explained? Providential time periods were never meant as literal periods of chronological history. In the scriptures, meanings were associated with certain time periods that transcended historical accuracy to reveal the hand of God. Failure to appreciate this led theologians to calculate that the world was created six thousand chronological years ago, the time frame in literal biblical years. The Damascus Document specified 390 because that was the number of years decreed for the punishment of Israel by Ezekiel during the captivity in Babylon. The beginning of the priestly community at Qumran signaled the end of this 390 year punishment, "He visited them, and He caused a plant root to spring from Israel and Aaron to inherit His land and to prosper on the good things of His earth." The *Damascus Document* states that the sect struggled for twenty years, "like blind men groping for the way, before He raised for them a Teacher of Righteousness." There are good reasons to accept that 'twenty years' was chronological time, (1) there are no prophetic scriptures signifying providential time periods of twenty years, (2) messianic sects do not maintain their high level of expectation over generations, (3) a period of twenty years was measurable by the sect's own calendar, but there were no archives nor any technology available to them to calculate accurate dates from the distant past, such as the year of exile into Babylon, so it was identified symbolically, and (4) if the period of busy occupancy at Qumran started around 6 C.E. it would mean John the Baptist became the leader around 26 C.E, which fits within the timetable of his public ministry. The exhortation was a diatribe against those who had separated from the sect. In the wake of the Teacher of Righteousness' passing, the speaker gives hope and reassurance to the remnant, and at the same time makes veiled threats to those who might stray in the future. The general theme was consistent with other scrolls, but the Wicked Priest is known by the name "Scoffer" and "Liar." He betrayed the Teacher of Righteousness, broke the sacred rules of the Covenant, and persuaded others to do the same. As for the loyal Qumranians,

They shall take care to act according to the exact interpretation of the Law during the age of wickedness. They shall separate from the sons of the Pit, and shall keep away from the unclean riches of wickedness acquired by vow or anathema or from the Temple treasure; they shall not rob the poor of His people, to make of widows their prey and of the fatherless their victim.

They shall distinguish between clean and unclean, and shall proclaim the difference between holy and profane. They shall keep the Sabbath day according to its exact interpretation, and the feasts and the Day of Fasting according to the finding of the members of the New Covenant in the land of Damascus. They shall set aside the holy things according to the exact teaching concerning them.<sup>23</sup>

This was a litany of familiar accusations made against Jesus/Wicked Priest. He did not keep the Sabbath, his disciples did not keep the fast days of John the Baptist's disciples, he preached against dietary restrictions, and so on. Also included was the favorite theme that he was motivated by love of money. The tirade continued,

They are all of them rebels, for they have not turned from the ways of traitors but have wallowed in the ways of whoredom and wicked wealth.<sup>24</sup>

The expression "wallowed in the ways of whoredom" translates into a charge that Jesus' female followers included prostitutes. This accusation might have been made with Mary Magdalene in mind, and if so, may be the source of the later Church claim that she was a reformed prostitute. The membership was encouraged to endure, keep the Teacher's commandments, and salvation would eventually come. The orator appealed to the standard biblical number of forty, a time period used by scribes to signify purification for a new beginning; forty days flood, forty days fast, forty years in the desert, and so forth. A similar meaning was behind the Roman practice of quarantine, the root of which means 'forty'.

From the day of the gathering in of the Teacher of Righteousness until the end of all men of war who deserted to the Liar there shall pass about forty years.<sup>25</sup>

Forty years after John's death, Jesus would have no more followers. This time period must pass before the world could be purified of them. Curiously, the destruction of the Jerusalem Temple happened approximately forty years after John's death, and signaled the end of Jewish Christianity. The Middle East has remained in sympathy an overwhelmingly anti-Christian zone ever since. The existence of a medieval script of the *Damascus Document* proves that the caves near the Dead Sea were not the sole repositories of Qumran literature. But more importantly, it proves that the sect's traditions were kept alive in the region for more than a thousand years, and did not end after the Roman wars.

## THE NEW TESTAMENT AND QUMRAN

Similarities of language, content, and style are noticeable in the Dead Sea Scrolls and the New Testament. Several examples follow that highlight Jesus' links with the Qumran sect:

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23 Ibid, VI, 15-20

24 Ibid, VIII, 5

25 Ibid, VII, B2, 14

1) Of all the self-appellations of the Qumran sect, the most popular was the “sons of light.” This phrase betrays Babylonian influences, and does not occur elsewhere in any other ancient Jewish literature. In fact, the only other place it can be found is the Gospel of Luke, in the closing line of the *Parable of the Unjust Steward*.

The master commended the dishonest steward for his shrewdness; for the sons of this world are more shrewd in dealing with their own generation than the **sons of light**. Luke 16:8

The meaning of this parable has always been subject to debate. A corrupt manager was fired by his employer when his malfeasance was discovered. Worried about his future, he called his master’s debtors one by one, and reduced their bills to gain their goodwill. Later, when the employer heard of the steward’s strategy, he praised him for it. The moral of the story was to “make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations.”<sup>26</sup> Or, use money in this world to buy friends in the next. Qumranians followed typical Essene economic practices, so individual wealth was given to the group treasury in a religious communist system. Jesus’ followers kept the same tradition.

“If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” Matt 19:21

Contrary to the claims of most commentators, this instruction was not a call to the monastic life, nor was it an affirmation of the intrinsic holiness of poverty, nor even a demand for the redistribution of wealth. The ‘poor’ or *Ebion* was another title used in the Dead Sea Scrolls to refer to the membership, but in the context that Jesus used the term a ‘poor’ was anyone who followed him. And as at Qumran, new recruits were expected to contribute everything to the group’s coffers. In the future, the ‘poor’ would be world leaders; “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Jesus knew the dangers of this kind of life. His followers, the new “sons of light” were often naïve and unsophisticated. As they did not take financial responsibility, they struggled to make an impact on the world outside, where knowledge of the power of money and how to use it were essential to effect change. The corrupt steward made friends because he knew how to manipulate money to his advantage. His employer could appreciate that. Jesus bemoaned his followers’ lack of wherewithal, so he sent them into the world with the instruction to be “wise as serpents.”

2) John the Baptist’s disciples were sent to question Jesus, “are you the one to come, or should we wait for another?”

In that hour he cured many of diseases and plagues and evil spirits, and on many that were blind he bestowed sight. And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the

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26 Luke 16:10



dead are raised up, the poor have good news preached to them.” Luke 7:21-22

The *Resurrection fragment* (4Q521) is a Qumran text that describes the characteristics of the eschatological era. The Messiah “liberates the captives, restores sight to the blind...He will heal the wounded, and revive the dead and bring good news to the poor.” Jesus’ response to John’s question could have been ‘Yes, I am the one,’ but to convey his disappointment and frustration, he cited these qualifications because they were John’s own criteria for recognizing the Messiah.

3) Despite the overwhelming numerical superiority of the enemy, the ultimate showdown between the forces of light and darkness would be victorious for the Qumranians, because myriads of angelic warriors fought with them.

Thou will muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle and smite the rebels of the earth by Thy great judgments, and that they may triumph together with the elect of heaven.

1QM, XII, 5

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot soldiers and horsemen. 1QM, XII, 9

When soldiers arrested Jesus in the Garden of Gethsemane, Peter responded by striking the High Priest’s slave. Jesus told Peter to put his sword away, and admonished him in a manner directly drawn from Qumranian sources:

Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? Matt 26:53

By this time, the cause was irretrievably lost, and Jesus was resigned to his fate. It had not always been that way. When he first appeared speaking publicly, his message was full of hope for a great future -- the kingdom of God. The notion that Jesus included a military option in his thinking is usually dismissed, but unless he assumed the Romans would simply hand over Judea to him, armed conflict was unavoidable. The public campaigns of both John the Baptist and Jesus were essentially recruitment drives, principally targeted at young males. *The War Scroll* described the final conflict as a war fought against Satan and his angels, and when the victory was won, all the nations would be liberated, and the kingly Messiah will rule the world. This theme was echoed in Jesus’ Last Judgment speech:

When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne Before him will be gathered all the nations...Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world...' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.'

Matt 25:31-41

Angelic warriors were “clouds,” presumably purified water that cleansed the world of its dirtiness;

Warriors of the angelic host, the host of His spirits... They are as clouds, as clouds of dew covering the earth, as a shower of rain shedding judgment on all that grows on the earth. 1QM, XII, 9

Jesus’ enigmatic saying about the “clouds of heaven” has been misinterpreted to mean physical skies, when it was a figure of speech to signify a military campaign.

They will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other. Matt 24:30-31

Combat strategy was the responsibility of military leaders. Although he was not as prolific as the Teacher of Righteousness, the Davidic Messiah would have contributed to *The War Scroll*. Jesus was a student of military tactics,

Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? Luke 14:31

He knew the inevitability of armed confrontation,

Let him who has no sword sell his mantle and buy one. Luke 22:36

To explain the welter of inconsistencies, contradictions, and mysteries in the gospels is no easy task. But the Church simply drew from the text interpretative paradigms that do not derive from it. The same thing has happened to the Dead Sea Scrolls. As a result, the roots of Western civilization have stayed grounded in a confused hotchpotch of nonsensical myths and blinkered scholarship. The intensity of feeling evident in the Dead Sea Scrolls reflected their justifiable conviction that the destiny of the world was in their hands. Events at Qumran represented the crossroads of history. Critical mass was reached there, and the fall-out was phenomenal. It happened two thousand years ago, but the results have reverberated down the ages, and impacted the destiny of untold millions.



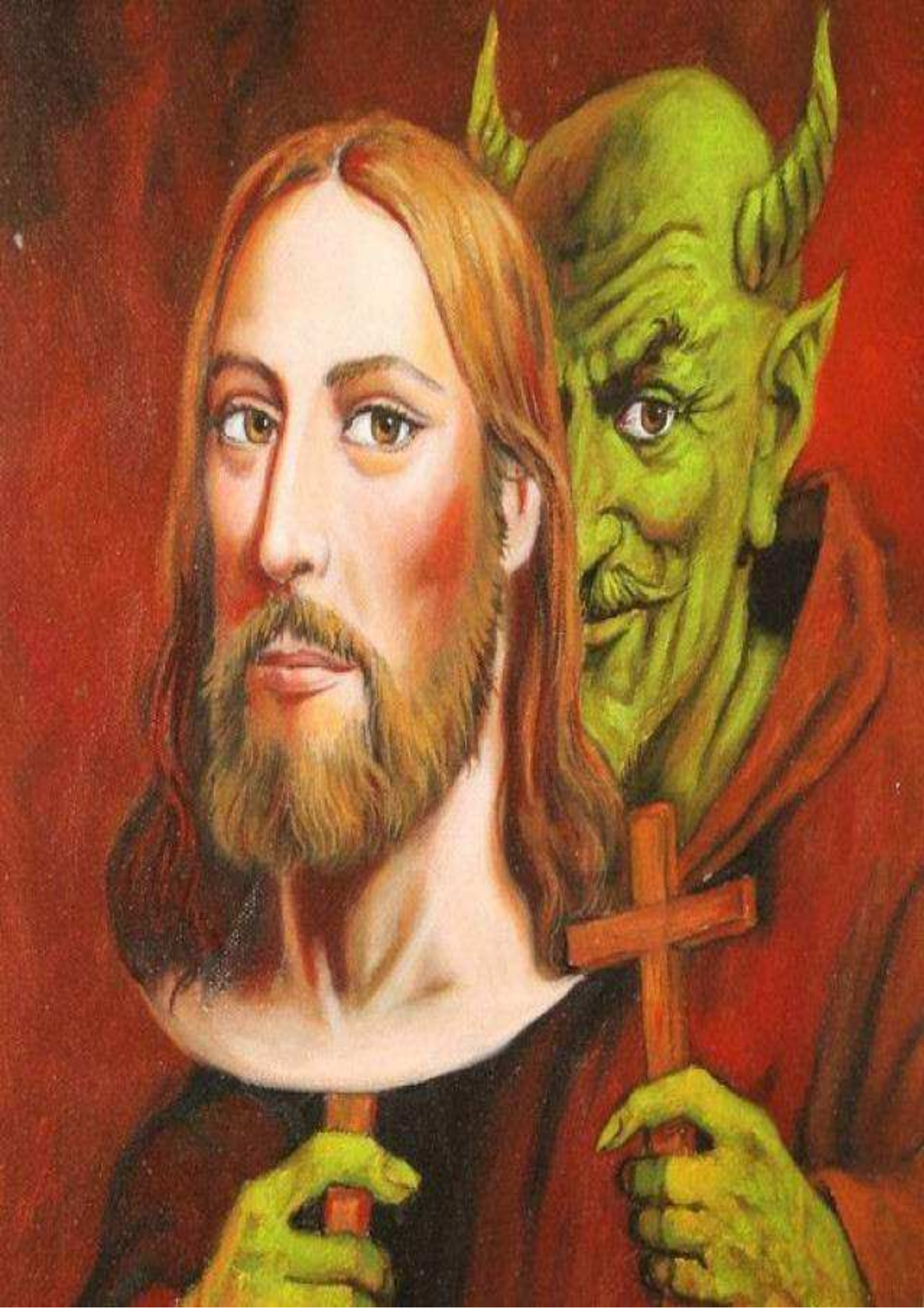
NOVICE KNIGHTS TEMPLAR INITIATE TRAMPLING THE CROSS OF JESUS



# THESES

- \* THERE ARE 2 FRACTIONS OF TEMPLARS. ISIS-TEMPLARS AND CHRIST-TEMPLARS.
- \* ISIS-TEMPLARS WORSHIP SOPHIA AND THE BLACK SUN. CHRIST-TEMPLARS WORSHIP JOHN AND THE MOST HIGH GOD.
- \* THE WORSHIP OF MARY MAGDALENE (SOPHIA, THE "DIVINE FEMININE") IS THE WORSHIP OF ISIS. "VIRGIN MARY" IS ISIS IN DISGUISE.
- \* THE JESUITS HAVE THE BLACK SUN AND SATURN (=PLANET OF THE DEMIURGE) HIDDEN IN THEIR SYMBOLS.
- \* ISIS-TEMPLARS ARE THOSE WHO ARE IN POWER, STILL SERVING THE CABALE. THEY PRACTISE A DOWNWARD SPIRITUALITY.
- \* THE CHRIST-TEMPLARS HAVE VIA JOHN A DIRECT CONNECTION TO THE MOST HIGH GOD. IN THIS WORLD HOWEVER THEY ARE COMPLETELY WITHOUT INFLUENCE.







JESUS  
AND THE  
TEMPLARS

# JOHN THE BAPTIST, THE SECRET MESSIAH<sup>1</sup>

Is there a secret tradition that believes that **John** and not Jesus was the Messiah? Are the secret wars that lurk between the lines in the historical record the result of an age-old power struggle? Who was John the Baptist and who were his followers? More importantly, does his following exist to this day? Let's dig in and see if the truth isn't hiding in plain sight. The Gospel of Mark - generally believed to be the earliest of the four gospels in the New Testament- begins, not with Jesus, but with **John**, son of Zechariah and Elisabeth, better known as 'John the Baptist' :

Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way. The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight; John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judaea, and all they of Jerusalem; And they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you in water; But he shall baptize you in the Holy Spirit. - Mark 1:2-8 ASV

Despite what some Christians may believe, the author known as Mark was not a journalist, he was a propagandist in the truest sense of the word. He was seeking to *propagate* the Jesus cult. Not only was Mark competing with the multitude of Jewish, Pagan and Solar cults, he was competing with other Jesus factions. The problem Mark faced is that in their own time John the Baptist was a much more popular figure in Palestine than Jesus. So after John baptizes Jesus, he is dispensed with by Mark (and by his follower Matthew), until he is executed. **On the other hand, the Gospel writer Luke seems to be aware that he is writing for a people that believed that John, and not Jesus, was the Messiah.** Some believed that Luke was writing before the fall of Jerusalem and before the death of the Apostle Paul, and that a first draft might have been produced circa 64 AD. Therefore the first chapter of Luke acknowledges the supremacy of John in his audience's mind by telling his story first. Luke 1:5-25 tells the miraculous story of John's birth to the Temple priest Zechariah and his barren wife, Elisabeth. The angelic announcement of the John's activity is identical to Jesus':

“And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. Luke 1:11-14 (ASV)

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<sup>1</sup> <http://secretsun.blogspot.co.at/2010/05/john-baptist-secret-messiah-part-1.html>

Luke then has Mary visit Elisabeth in order that the well-known figure of Elisabeth can bestow her blessings on the lesser-known Mary. Of course, Elisabeth is clearly subservient to Mary in Luke's telling. Humorously, John's subservience to Jesus apparently is prenatal:

And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. Luke 1:43-44 (ASV)

The first chapter ends with John's birth and with Zechariah's song of praise for the miraculous nativity, and John's subservient role in relationship to the coming messiah. Somehow overlooked by the so-called "Biblical Literalists" is that Zechariah's view of the coming messiah (whom he does not name) is unmistakably and unambiguously Solar:

And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the rising sun will come to us from heaven to shine on those living in darkness.  
Luke 1: 76-79 (NIV)

Luke takes up the story of John the Baptist again in chapter 3, after establishing Jesus' bona fides in chapter 2. Here, Luke must remind his audience of John's messianic prophecy using John's own words:

And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans (tax collectors) to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. -  
Luke 3: 7-17 ASV

Luke's account here ends with John being imprisoned (Luke 3:20). The last we hear of John in the Gospel of Luke is an offhand remark by Herod, referring to John's execution. (Luke 9:7-8). Three vitally important facts come to light in the story of John's ministry in Luke.

- First, John's communistic teachings are remarkably similar to Jesus', leading many scholars to believe that Jesus was one of John's disciples.
- Next again note, as with Zecharias that John's view of the coming Christ is Solar- John baptizes with water, but the Christ does so with fire. This brings to mind the baptism by fire Isis performed with Queen Astarte's son to grant him immortality, as chronicled by Plutarch: "They relate that Isis nursed the child by giving it her finger to suck instead of her breast, and in the night she would burn away the mortal portions of its body." - Plutarch, "Isis and Osiris", *Moralia*, 357B

- Most importantly, note that John does *not* identify Jesus as the coming messiah in the Book of Luke. This is remarkable for a Gospel story, and is in direct contradiction to the accounts of Matthew and John. It's also vitally important here to note that Luke makes reference to John's ministry being in the spirit and power of Elijah. (Lk 1:16)

**Could it be that that John's large following was very familiar with his messianic prophecies?** Given the detailed account of John's biography and actions in Luke's Gospel, it's very likely that there were once written records of John's life and works which Luke is quoting from, particularly in the third chapter. The fact that a Christian propagandist could resist the urge to insert Jesus' name into Zechariah's and John's distinctly Solar prophecies is in itself evidence of a well-known corpus of Johannine literature in the First Century.

There is also a curious juxtaposition of events in Luke concerning Jesus' baptism: **John is imprisoned before Jesus is baptized:**



But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. Luke 3: 19-22 ASV

Luke never says who Jesus is baptized by, nor does he make reference to John's response to such a momentous divine event. Jesus is simply another adherent among many others. Was it known then that Jesus was actually baptized by one of John's disciples? **The chronology of John's arrest and his conspicuous absence at Jesus' Baptism is directly contradicted in Mark's account**, who has John imprisoned immediately following Jesus' baptism:

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. **Now after that John was put in prison**, Jesus came into Galilee, preaching the gospel of the kingdom of God. - Mark 1:9-14 KJV

Yet, notice here that Jesus himself- and *not* John- witnessed Jesus' epiphany. If John had witnessed it, it might have been mentioned in the extant Johannine literature. **Mark makes**

**no mention of John's obeisance to Jesus during Jesus' baptism, nor does Mark name Jesus as John's coming messiah.**

This omission is evidence that Mark and Luke were written earlier than Matthew and John, respectively, and were possibly circulated at a time when John's teachings and reputation were still well known. It is believed early versions of Mark date from before the Fall of Jerusalem in 70 CE. Many Biblical scholars date Matthew during the late first century and John in the early second century 3, that is after the destruction of Jerusalem in 70 CE and the dispersal of the great bulk of the Jews. It is not until the non-synoptical Gospel of John that the potentially compromising baptism narrative is rewritten to have John bear witness to the epiphany:

These things were done in Bethany beyond the Jordan, where John was baptizing. On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man who is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God. - John 1:29-34 ASV

**Why was none of this mentioned in Luke, who seems to be very familiar with the actual teachings of John?** Might this be unwitting testimony that there was still lingering doubts as to John's prophecy of this Jesus as the coming Christ? **It also directly contradicts a passage in Luke**, where even after Jesus' baptism, John seems of unsure of Jesus' divinity and from his prison cell sends a messenger to inquire whether or not he is the Christ:

And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? - Luke 7: 18-20 ASV

Again, in the Gospel of John there is no such uncertainty. But if Luke was writing for an audience familiar with the teachings of the Baptist, this issue would need to be addressed. There may well have been an opinion amongst the Baptist's still-extant following that the Nazarene was a false prophet in John's eyes. **It is highly likely that much of the Johannine literature was destroyed-perhaps during the seige of Jerusalem.** Matthew essentially rewrites Mark's account, adding a few editorial flourishes, most notably John's protest that Jesus ought to be baptizing him. **And the question remains, why would Jesus need to be baptized at all?** He was, according to his disciples, without sin. John Dominic Crossan notes that Jesus' propagandists were "clearly uneasy with the idea of John baptizing Jesus' because that seems to make John superior and Jesus sinful." Hence Matthew and John would revert to what Crossan calls "theological damage control." The legendary Jewish historian Josephus makes clear that John's reputation among the Jews was such that the Roman onslaught and **the destruction of the Temple was retribution from God, not for the execution of Jesus, but, for the execution of John.**



Speaking here of John, Josephus writes:

And when others massed about him, for they were very greatly moved by his words, Herod, who feared that such strong influence over the people might carry to a revolt -- for they seemed ready to do any thing he should advise -- believed it much better to move now than later have it raise a rebellion and engage him in actions he would regret. And so John, out of Herod's suspiciousness, was sent in chains to Machaerus, the fort previously mentioned, and there put to death; **but it was the opinion of the Jews that out of retribution for John God willed the destruction of the army so as to afflict Herod.**

Josephus obviously finds John to be much more noteworthy than Jesus. Josephus' only reference to Jesus is a single paragraph (Jewish Antiquities, 18.3.3 line 63), which most experts agree was embellished by an embarrassed Christian copyist. **Was John thought to be the Christ by the pre-Diaspora Jews?**

**The most elaborate account of John's execution takes place in the Gospel of Mark:**

For Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother. Mark 6:20-29 ASV (see also Matthew 14:1-12)



What is remarkable about Mark and Matthew's telling of the tale is that **they do not name a vitally important character in the drama, ie., the girl who demands John's head.** She is simply referred to as "*the daughter of Herodias.*" To get this daughter's name, we need to refer back to Josephus:



"Herodias was married to Herod, the son of Herod the Great by Mariamme the daughter of Simon the high priest. **They had a daughter Salome**, after whose birth Herodias, taking it into her head to flout the way of our fathers, married Herod the Tetrarch, her husband's brother by the same father, who was tetrarch of Galilee; to do this she parted from a living husband."

**So why did Mark and Matthew neglect to name Salome?** In *The Templar Revelation*, Lynn Picknett and Clive Prince present a fascinating theory. Citing Hugh Schoenfeld, A.N. Wilson and Barbara Theiering, Picknett and Prince posit that far from being the leader of a ragtag band of mystics, Jesus was the head of a faction of Jewish militants, one among many such as the Zealots, the Sicarii and the Maccabees. Furthermore, the death of the Baptist in Mark is followed by the "Feeding of the Five Thousand," which the *Good News Bible* headlines as "Jesus Feeds Five Thousand Men." A.N. Wilson posits that the Feeding of the Five-Thousand was an assembly of the various militant factions (Mark 6:40 makes mention to the fact that "the men sat down in ranks"), which Picknett and Prince further posit was called by Jesus as a peace summit in the aftermath of John's death. This chronology of Jesus meeting with ranks of men lends credence to their theory. Similar events have been known to happen in times of wars, particularly amongst non-state actors, like gangs or partisan bands, *following a death of a charismatic leader*.

Picknett and Prince take it one step further and **suggest that the factions may have believed that Jesus - or more accurately, the wealthy patrons of the Jesus cult such as Joseph of Arimathea - had a hand in John's execution.** After all, the Jesus movement would benefit greatly from John's death, particularly if Jesus' ministry was gaining wide acceptance amongst the Jews. **And Jesus did have a disciple with a contact in Herod's inner circle - Joanna,** the wife of Herod's steward. And according to Biblical scholar Shimon Gibson, John's death did send shockwaves through the Jewish community:

The event of John's death was extremely traumatic for his followers. Subsequently, it triggered a rift between the followers of John and the followers of Jesus, and each group apparently immediately began consolidating their own independent teachings. The Gospel writers later downplayed the significance of John as a prophet of the people, in order to boost the story of Jesus and his ministry and to spread the word that John the Baptist had been the "forerunner" of Jesus the messiah.

Following Josephus, it is Gibson's opinion that Herod had John killed of his own volition. But before we dispense with this theory, there is one curious fact that bears attention...



*Mary, the other Mary and Salome*

**Besides being the name of John's murderess, a "Salome" was also one of Jesus' closest disciples.** In the Gospel of Mark, this Salome witnessed Jesus' execution (Mark 15:40) and

his resurrection (Mark 16:1) But in a Stalinistic flourish, Salome is *expunged* from the story by Matthew and Luke, who used Mark as their source. Why? Her erasure from the absolute most important events of the Christian story- ie., Jesus' death and resurrection is puzzling, to say the very least. Again, it is widely believed that Mark was written before the other Gospels, and it possible that followers of John may well have reacted negatively to the inclusion of Salome in the Gospel story. Matthew renames Salome "the mother of the sons of Zebedee." **Luke and John expunge the character altogether.** Salome is now a footnote, even though her role in Mark's telling of the foundational event of Christianity would otherwise be enough to earn her a sainthood. **Was there an attempt here to cover up the link between Salome and the Jesus faction?** As they say, it's never the crime- it's the coverup. "Salome" was surely a common enough name at the time- so why the revisionism?

**The issue here is not what actually happened- the issue is what what certain interested parties believe to have happened.** Josephus' opinion is clearly that Herod had John killed because of the threat posed by his ministry, and there is no reason to doubt that. However, the Bible is at odds with Josephus over Herod's motives for John's execution, and **there may well have been any number of religious militants in Israel that blamed Jesus and his faction for the death of the Baptist.**

The Salome story provides us with an entry into the alternative history of John the Baptist. It's a history some might scoff at, but one that may well be taken very seriously by some very serious individuals and groups. The crux of the matter is what some people believe about John the Baptist and how it affects the conduct of their lives. This is by no means a trivial issue. This concerns the actions of wealthy and powerful men, acting in accordance to their beliefs. And if you think this is some easily-dismissed band of marginal, esoteric-minded kooks, be aware that the most powerful Christian of his time, Pope Pius IX, did not share in your opinion. In his landmark encyclical from 1864, *Allocution of Pio Nino*,



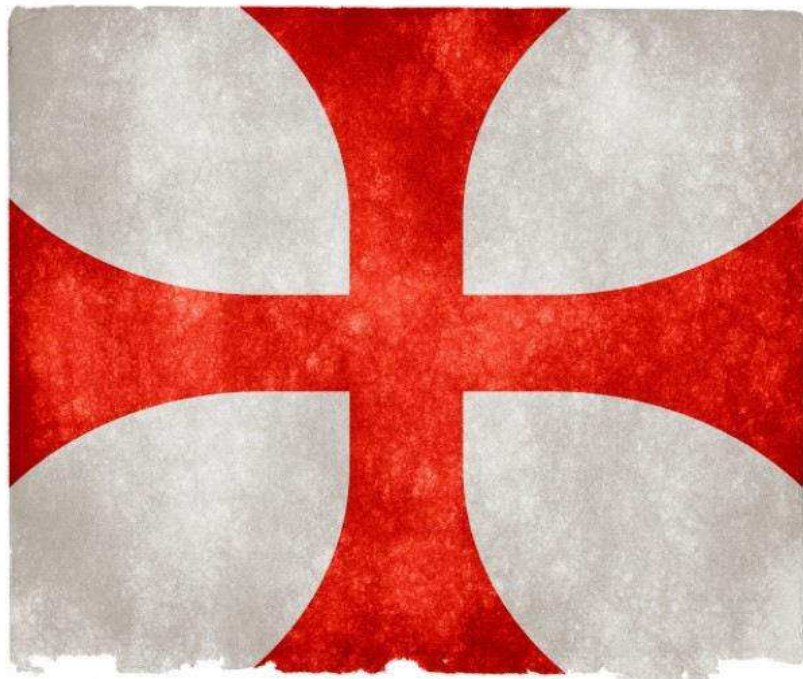
**Pius identified and categorized the heresy of 'Johannism,'** which he laid at the feet of the powerful Knights Templar.

"The secret thought of Hugues de Payens, in founding his Order (the Knights Templar), was not exactly to serve the ambition of the Patriarchs of Constantinople. **There existed at that period in the East a sect of Johannite Christians, who claimed to be the only true Initiates into the real mysteries of the religion of the Saviour.** They pretended to know the real history of Yesus the ANOINTED, and, adopting in part the Jewish traditions and the tales of the Talmud, they held that the facts recounted in the Evangels are but allegories, the key of which Saint John gives, in saying that the

world might be filled with the books that could be written upon the words and deeds of Jesus Christ; words which, they thought, would be only a ridiculous exaggeration, if he were not speaking of an allegory and a legend, that might be varied and prolonged to infinity...

**"Thus the Order of Knights of the Temple was at its very origin devoted to the cause of opposition to the tiara of Rome and the crowns of Kings, and the Apostolate of Kabalistic Gnosticism was vested in its chiefs. For Saint John himself was the Father of the Gnostics, and the current translation of his polemic against the heretical of his Sect and the pagans who denied that Christ was the Word, is throughout a misrepresentation, or misunderstanding at least, of the whole Spirit of that Evangel. "To acquire influence and wealth, then to intrigue, and at need to fight, to establish the Johannite or Gnostic and Kabalistic dogma, were the object and means proposed to the initiated Brethren. The Papacy and the rival monarchies, they said to them, are sold and bought in these days, become corrupt, and to-morrow, perhaps, will destroy each other. All that will become the heritage of the Temple: the World will soon come to us for its Sovereigns and Pontiffs. We shall constitute the equilibrium of the Universe, and be rulers over the Masters of the World."**

**"The Templars, like all other Secret Orders and Associations, had two doctrines, one concealed and reserved for the Masters, which was Johannism; the other public, which was the Roman Catholic. Thus they deceived the adversaries whom they sought to supplant."**





**AAAAA WWWW**

**YYYYEEEEAAAA**





**NO...NO**



**MISSER JESUS NO HERE**

# THE TEMPLAR'S BIGGEST SECRET & THE VATICAN<sup>1</sup>

According to one esoteric tradition, after excavating the foundations of Solomon's Temple for nine years the Templar Knights left the Middle East with five "caskets" or cases that were full of treasures they had collected in the Holy Land. These cases were eventually deposited in Kilwinning, the Mother Lodge of Scottish Freemasonry, before being transported to Roslin Castle, ancient home of the Sinclair Barons of Roslin, where they were kept safe until a fire broke out in the building. The cases were then quickly removed from the castle and very soon afterwards the construction of Rosslyn Chapel officially began. Thus, it appears that the chapel may have been built specifically to hold the five cases. This notion was ostensibly corroborated in the 1990s by Andrew Sinclair, who conducted ground scans at Rosslyn and discovered five rectangular objects or boxes in the crypt underneath the Chapel. Sinclair's discovery has fueled speculation about what might be in the cases, including notions of artifacts associated with Solomon's Temple or Herod's Temple, and possibly some ancient scrolls. It has been conjectured that some of the imagined artifacts in the cases were discovered by the Knights via clues they found while studying obscure Essene texts, a theory recently corroborated by the discovery of the Copper Scroll, one of the Dead Sea Scrolls. Clues found in the Copper Scroll have led archeologists to empty pits in close proximity to Templar symbols and weapons, thus ostensibly revealing that the Knights had overseen the secret excavations and then absconded with whatever treasure they found. The hypothetical scrolls that may exist within the five cases have been theorized to include genealogical information regarding a family spawned by Jesus and Mary Magdalene, or, assert authors Christopher Knight and Robert Lomas in *The Hiram Key*, possibly Essene information regarding the origins of Freemasonry. But at the present time all that can be said for certain about the scrolls is that one of them contains a diagram with symbols recalling the mysterious Johannite Heresy, a gnostic belief system that the Templars may have been initiated into in the Holy Land. This diagram, which today is entitled as the Heavenly Jerusalem and hangs on a wall within a museum in Ghent, Belgium, is a map of the New Jerusalem described in the Book of Revelations. Johannite heretical wisdom is evident in the diagram via the identification of a Messiah – the figure prophesied to found the holy city of the future – **as being not Jesus but John the Baptist**. Such a designation is consistent with the ancient Johannite heresy, which stated that John was both Messiah and founder of the gnostic Johannite path that leads to the intuitive vision of the Heavenly Jerusalem. According to this heretical tradition, there were two Messiahs or Chosen Ones, with John, the Priest Messiah, one rung above Jesus, the incarnated King Messiah. If the

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1 By Mark Amaru Pinkham for Atlantis Rising Magazine

Johannite Heresy is truly the key to understanding the Templar scroll now in Belgium it must be allowed that the Knights were Johannites and embraced a greater veneration for John the Baptist than Jesus. Furthermore, if they were Johannites then they practiced a gnostic path comprised of heretical rites that culminated in an inner revelation regarding the nature of the universe and the goal of human existence. The truth of this notion would explain why the five cases with their Johannite scrolls ended up in Rosslyn Chapel. The Sinclair builder of the Chapel considered himself to be a caretaker and preserver of the Templars' gnostic wisdom. Earl William Sinclair was a Grand Master Freemason of the developing Scottish Rite, an order that had descended directly from the Templars who had fled France and later made their home in Scotland. According to Niven Sinclair, a contemporary patriarch of Clan Sinclair, rather than risk death by exposing the gnostic secrets in his possession Earl William imbedded them within his stone edifice. Perhaps he knew at the time that the secrets he was hiding for posterity - secrets which would prove that the Templars were Johannite gnostics and heretics - were indeed the Templars' Biggest Secret.

According to conventional history, the first intimation that the Vatican had regarding the Templars' gnostic and Johannite predilections came to the surface during the Knights' depositions for allegations of heresy in 1307. Then, in 1308, Pope Clement V disbanded the ruthless Inquisition so that he could privately interview the Templar Knights himself. At stake was his own private bodyguard of knights, which since the time of Pope Honorius II and the Council of Troyes in 1128 had been the Holy See's personal militia. The Knights had been accused of a litany of heretical offenses, any one of which could have been reason enough to cast them straight into the holy fires of the Inquisition, but since many of the Knights' confessions had been extracted under extreme torture their credibility had been severely compromised. Therefore, having himself never fully believed the damning allegations against his beloved Templars, Clement V confidently called for 72 Knights to be transported from Paris to his villa in Poitiers in southern France where he was sure they would recant their previous testimonies. Imagine his surprise when, after insuring the Knights that they were safe in his home no matter how damning their confessions might be, the Templars refused to discredit the confessions previously extracted from them in the dark and dank torture chambers of Paris. Pope Clement, who was essentially a pawn put into office by King Philip, could only scratch his head in disbelief and lament that his Knights had somehow strayed from the straight and narrow. To his dismay he had found out conclusively that all the vile allegations against the Templars, such as kissing each other on the buttocks, and urinating upon the Cross and renouncing Jesus as their Savior in favor of a grizzled, mummified head, were indeed true. The Pope was finally forced to accept the fact that he had lost his knights. Later, within the silence of his quarters the distraught Pope must have wondered whether the Templars had ever truly been a Christian army of the Church.

Since the time of Templars' private audience with Clement V a body of evidence has been forming to prove that although the Pope Clement was blind to the Knights heretical activities, other informed Church officials within the Vatican did indeed know about their heretical propensities. For example, according to testimony given during the Templar trials from one Father Antonio Sizzi, some of the Knights' gnostic activities had been witnessed by Vatican spies in Palestine well before 1307. It also became clear during the Templar trials that both the Vatican and King Philip of France had had their spies overseeing the Knights' activities in Europe before 1307 because some of them were later chosen as witnesses for the prosecution. It was because of the evidence uncovered by these early spies that months before the Templars' mass arrest King Philip knew exactly what heretical activities to instruct his 12 specially selected spies to look for when he had them infiltrate certain Templar preceptories. The monarch may have also known what heresies to look for from studying information contained within a secret Templar document. This document, entitled *Baptism of Fire of the Brothers-Consulate* and often referred to by Templar historians as the "Secret Rule of the Templars," was later discovered in 1780 in the Vatican Library by a Danish Bishop. Said to have been written in 1240 A.D. by a French Templar Master named Roncelinus, it appears to give a green light to all the heretical offenses that the Knights were accused of in the 14th century. Permission to indulge in all manner of Templar heresy can be found in this document, including defilement of the Cross, denial of Christ as the Savior, sexual liaison, and the worship of the idol head known as Baphomet. There is even a passage within the document that gives the Knights permission to initiate other gnostics into their order, including Cathars, Bogomils and even Assassins. If the *Baptism of Fire of the Brothers-Consulate* was indeed in circulation beginning in 1240 A.D. it would have been an easy task for a Church or Royal spy to procure a copy for their employers.

A more substantial bit of evidence in support of the notion that the Vatican was aware of the Templars' heretical Johannite affiliations came in the mid 1800s when Pope Pius IX gave his famous "Allocution of Pio Nono against the Free Masons." In fact, this address implies that the Vatican may have known all along about a heretical Templar-Johannite relationship. At the time of his momentous address the Pope was receiving immense pressure to take a stand against the uprising of numerous heretical gnostic sects forming in France, one of which was The Johannite Church of Primitive Christians. This sect claimed to be a direct descendant of the early Knights Templar, and the chief of the sect, Bernard Fabre-Palapat, claimed to be a Templar Grand Master in line from both Hughes de Payen and John the Apostle. Pope Pius' subsequent denigration of the sect during his address proved that the Church had ostensibly known for hundreds of years about an intimate Templar-Johannite association:

"The Johannites ascribed to Saint John [the Baptist] the foundation of their Secret Church, and the Grand Pontiffs of the Sect assumed the title of Christos, Anointed, or Consecrated, and claimed to have succeeded one another from Saint John by an uninterrupted succession of pontifical powers.

He, who, at the period of the foundation of the Order of the Temple, claimed these imaginary prerogatives, was named THEOCLET; he knew HUGUES DE PAYENS, he installed him into the Mysteries and hopes of his pretended church, he seduced him by the notions of Sovereign Priesthood and Supreme royalty, and finally designated him as his successor."

Pope Pius' address was soon corroborated by some highly respected esoteric historians of the 19th Century. In *Isis Unveiled* Madame Blavatsky revealed: "They (the Knights Templar) were at first the true Knights of John the Baptist, crying in the wilderness and living on wild honey and locusts," while her contemporary, the self-styled Templar descendant and Kabbalist, Eliphas Levi, volunteered in *The History of Magic*: "The Templars had two doctrines; one was concealed and reserved to the leaders, being that of Johannism; the other was public, being Roman Catholic doctrine...The Chiefs alone knew the aim of the Order; the Subalterns followed without distrust."

Thus, Levi confirmed the Templars' affiliation with the gnostic Johannites but he went one step further in pointing out that it was principally the Grand Masters and chiefs of the Order who were aware of the Knights' heretical activities. This notion has been corroborated by transcripts compiled by the Papal Council during the Templar trials that show that when the Knights were questioned regarding one of their most important Johannite rites, that of worshipping an idol head called Baphomet, only the chiefs of the Order knew anything about it. The caretaker of the head was, at the time, Hughes de Peraud, the second in command under Templar Grand Master Jacques de Molay, who secretly carried the head from one preceptory to the next whenever an initiation or ceremony called for its presence.

### **What was Baphomet?**

Who or what was Baphomet and how did it connect the Templars to the Johannites? The contemporary Johannites, who became separated from mainstream Templarism in the mid 19th century, claim to know. Supposedly their church, the Apostolic Johannite Church, is in possession of secret wisdom descended directly from the chiefs of the Knights Templar. According to James Foster, former Primate of the Johannite Church, Baphomet of the Templars was the decapitated head of John the Baptist, the "Messiah" of the Johannite tradition. This would explain the extreme sanctity the Templars ascribed to the head and why it was in the sole possession of the Order's second in command. According to the Templars at their trial the head possessed special power and could make "trees blossom and the land to produce." Legend has it that when John's head was found by the Templars in the Boukoleon Palace in Constantinople during the Fourth Crusade the head had been used to keep an Eleventh Century emperor of the Eastern Roman Empire vibrant and alive through daily passes near his body. This power, known as the Holy Spirit in the West and Kundalini in the East, is the same power John was saturated with during his lifetime in the Holy Land. It is this power that can awaken itself as a normally dormant evolutionary energy at the base of the spine and culminate in gnostic awareness.



## The Johannite Heresy<sup>1</sup>

Another candidate for the gnostic heresy at the heart of the Templars is that they – or the inner circle – were Johannites. Baigent, Leigh and Lincoln, discussing the Templars' alleged worship of the head-shaped Baphomet idol, write: „recent speculation had linked the head, at least tentatively, with the severed head of John the Baptist; and certain writers have suggested that the Templars were ‘infected’ with the Johannite or Mandaean heresy – which denounced Jesus as a ‘false prophet’ and acknowledged John as the true Messiah. In the course of their activities in the Middle East the Templars undoubtedly established contact with Johannite sects, and the possibility of Johannite tendencies in the Order is not altogether unlikely. But one cannot say that such tendencies obtained for the Order as a whole nor that they were a matter of official policy.“

One of the suggested origins of the name ‘Baphomet’ is that it derives from ‘Baptist’ or ‘baptism’. Indeed, some of the Templar knights told the Inquisition that the head-idol was the head of John the Baptist. This idea was taken up by Lynn Picknett and Clive Prince, who argue in *The Templar Revelation* (1997) that Johannitism was the great secret of the Templars.

Johannites – as the above quote shows – consider that John the Baptist was the ‘true Christ’ and the Jesus was a usurper of his role and authority. They are still represented today by a people known as the Mandaeans – the world’s only surviving gnostic religion – who were, until the Gulf War, largely confined to the southern marshes of Iraq and Iran, having migrated into that area many centuries ago. When they were first encountered by Christian missionaries in the 18th century, they were named ‘St John’s Christians’, although this is a radical misnomer.

In fact, the Mandaeans regard Jesus as a false prophet who took over John’s rightful position and, in their words, perverted his religion. The Mandaeans do not worship John the Baptist in the way that Christians worship Jesus, but venerate him as one of the great teachers or prophets of their religion. One of their sacred books is the Book of John, and baptism forms an important part of all their rituals, which are carried out in pools that they call ‘Jordans’. They also use a system of ritual handshakes and grips.

The consensus among historians and ethnographers who have studied the Mandaeans is that they did originate in Palestine at around the time of Jesus and John the Baptist, and that they slowly migrated eastwards and southwards over centuries, meeting persecution virtually everywhere they went, first by Christians, later by Moslems. However, it is acknowledged that, in the past – even into the Middle Ages – the Mandaeans were much more widespread and that Mandaean communities still existed in the Middle East at the time of the Crusades. It is therefore entirely possible that Europeans – and more particularly the Templars – came into contact with them.

Picknett and Prince go further, making a link between the Mandaeans and the ‘church’ founded by John the Baptist – the existence of which is, astonishingly, acknowledged in the Acts of the Apostles. It is assumed that the religion founded by John was either suppressed by or absorbed into the early Christian Church. However, Picknett and Prince argue that it did, in fact, survive, and that it has come down to us in the form of the

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1 <https://rosamondpress.com/2013/02/25/johannite-heresy/>

Mandaeans. In relation to the Mandaeans' hostility towards Jesus, Picknett and Prince point out that many New Testament scholars now believe that, despite the impression given in the Gospels, Jesus and John the Baptist were actually rivals. The Knights Templar – for reasons that are not readily apparent to historians – gave prominence to St John the Baptist. Although not their 'official' patron saint (that was the Virgin Mary) the Templars dedicated a great many of their churches and chapels to him. Once again, this seems to have been much more prevalent in southern France – the Languedoc and Provence – than elsewhere. Indeed the seal of the Templars of the Languedoc was the Agnus Dei, the Lamb of God, one of the Baptist's symbols. In the words of Michel Lamy:

„The Templars rendered a veritable cult to him [John the Baptist]. On the one hand, they dedicated a number of their churches and chapels to him, but in addition they much used a symbol that linked him to Christ: the lamb. It is not uncommon to find Templar crosses decorated with this lamb bearing a banner on which features, to the point of excess, the croix pattée of the Order. The symbol also sometimes decorates the keystones of their churches. The lamb associated with the croix pattée is also found at Jouers, near Accous, in the Pyrénées-Atlantiques, with sculpted severed heads – bearded heads of which one is supposed to be that of Abraham. The Agnus Dei features more than seventeen times on the stamps of the Templar seals and has been found eight times on the moulds corresponding to a rather long period extending from 1160 to 1304.“

The seal of the Templar Master of England bore an Agnus Dei, and to drive home the point his counter-seal had the head of John the Baptist with the inscription 'I am the guarantor of the lamb'. Lamy also links the use of the Abraxas seal with John the Baptist, because of the associations with Abraxas's cockerel head: „Like the raising of the morning star, Lucifer, the cock precedes and seems to cause the rising of the sun. In this sense, the Templars perhaps saw in him a symbol recalling St John the Baptist, precursor and announcer of Christ.“

One of the traditions in European esoteric circles concerning the Templars is that the Order owed its heretical doctrines to an encounter with what are termed the 'Johannites of the East'. Although it is not possible to trace this idea back beyond the turn of the 19th century, it did receive surprising endorsement later that century from Pope Pius IX, who stated that the Templars had been 'Johannite from the very beginning'. In fact, there is specific evidence that the Templars did come into contact with Middle Eastern sects that had existed in the region for a very long time. The eminent New Testament scholar Hugh J. Schonfield applied a coding system known as the **Atbash Cipher** to the mysterious name 'Baphomet'. The Atbash Cipher is a system of letter substitution used by several sects in 1st-century Palestine specifically to conceal names. Schonfield was surprised to find that the Atbash Cipher decodes 'Baphomet' perfectly – turning it into sophia, the Greek for 'wisdom'. As Baigent, Leigh and Lincoln comment in *The Messianic Legacy*:

This could hardly have been coincidence. On the contrary, it proved, beyond any doubt, that the Templars were familiar with the Atbash Cipher and employed it in their own obscure, heterodox rites. But how could the Templars, operating in the twelfth century, have acquired such familiarity with a cryptographic system dating from a thousand years before, whose practitioners had apparently long vanished from the stage of history? There is only one plausible explanation. It would seem obvious that at least some of those practitioners had not in fact vanished at all, but still existed at the time of the Crusades. And it would seem obvious that the Templars had established contact with them. The Templars' use of the Atbash Cipher demonstrates that they had come into contact with groups or sects that descended from the early days of the Christian era. While this does not establish which particular groups, it gives some plausibility to the traditions that the Templars owed their doctrines to a meeting with the 'Johannites of the East' – the Mandaeans.

John the Baptist was an important figure to freemasonry and also the Knights Templars . It almost seems like the Templars and Masons hold John the Baptist as a more important person than Jesus the Christ. The *Encyclopedia Of Freemasonry* (by Albert G. Mackey) mentions the following about John:

### **John's Brothers**

In the Charter of Cologne, it is said that before the year 1440 the society of Freemasons was known by no other name than that of **John's Brothers** (*Joannaeorum fratrum*); that they then began to be called at Valenciennes, Free and Accepted Masons; and that at that time, in some parts of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with Saint Anthony's fire. In another part of the Charter it is said that the authors of the associations were called Brothers consecrated to John, or in Latin fratres Joanni Sacros, because "they followed the example and imitation of John the Baptist."

In France it appears that freemasons were followers of John the Baptist! What is the Charter of Cologne? It seems to be a document from the 1600's that some think is a forgery.

[Albert Pike in „Morals and Dogma“](#) says this regarding to John and the Templars:

"The secret thought of Hugues de Payens, in founding his Order, was not exactly to serve the ambition of the Patriarchs of Constantinople. There existed at that period in the East a Sect of Johannite Christians, who claimed to be the only true Initiates into the real mysteries of the religion of the Saviour. They pretended to know the real history of Jesus the „anointed“, and, adopting in part the Jewish traditions and the tales of the Talmud, they held that the facts recounted in the Evangels are but allegories, the key of which Saint John gives, in saying that the world might be filled with the books that could be written upon the words and deeds of Jesus; words which, they thought, would be only a ridiculous exaggeration, if he were not speaking of an allegory and a legend, that might be varied and prolonged to infinity.

"The Johannites ascribed to Saint John the foundation of their Secret Church, and the Grand Pontiffs of the Sect assumed the title of Christos, Anointed, or Consecrated, and claimed to have succeeded one another from Saint John by an uninterrupted succession of pontifical powers. He who, at the period of the foundation of the Order of the Temple, claimed these imaginary prerogatives, was named THEOCLET; he knew HUGUES DE PAYENS, he initiated him into the Mysteries and hopes of his pretended church, he seduced him by the notions of Sovereign Priesthood and Supreme royalty, and finally designated him as his successor.

"Thus the Order of Knights of the Temple was at its very origin devoted to the cause of opposition to the tiara of Rome and the crowns of Kings, and the Apostolate of Kabalistic Gnosticism was vested in its chiefs. For Saint John himself was the Father of the Gnostics, and the current translation of his polemic against the heretical of his Sect and the pagans who denied that Christ was the Word, is throughout a misrepresentation, or misunderstanding at least, of the whole Spirit of that Evangel.

HE KNEW TOO MUCH ABOUT



JESUS MORNINGSTAR



According to one esoteric tradition, after excavating the foundations of Solomon's Temple for nine years the Templar Knights left the Middle East with five "caskets" or cases full of treasures they had collected in the Holy Land. These cases, the story goes, were eventually deposited in Kilwinning, the Mother Lodge of Scottish Freemasonry, before being transported to Rosslyn Castle, ancient home of the Sinclair Barons of Rosslyn, where they were kept safe until a fire broke out in the building. The cases were then quickly removed from the castle and very soon afterwards the construction of Rosslyn Chapel officially began. Thus, it appears that the chapel may have been built specifically to hold the five cases.

This notion was ostensibly corroborated in the 1990s by Andrew Sinclair, who conducted ground scans at Rosslyn and discovered five rectangular objects or boxes in the crypt underneath the Chapel. Sinclair's discovery has fueled speculation about what might be in the cases, including notions of artifacts associated with Solomon's Temple or Herod's Temple, and possibly some ancient scrolls. It has been conjectured that some of the imagined artifacts in the cases were discovered by the Knights via clues they found while studying obscure Essene texts, a theory recently corroborated by the discovery of the Copper Scroll, one of the Dead Sea Scrolls.

Clues found in the Copper Scroll have led archaeologists to empty pits in close proximity to Templar symbols and weapons, thus ostensibly revealing that the Knights had overseen the secret excavations and then absconded with whatever treasure they found. The hypothetical scrolls that may exist within the five cases have been theorized to include genealogical information regarding a family spawned by Jesus and Mary Magdalene, or, assert authors Christopher Knight and Robert Lomas in *The Hiram Key*, possibly Essene information regarding the origins of Freemasonry. But at present all that can be said for certain about the scrolls is that one of them contains a diagram with symbols recalling the mysterious Johannite Heresy, a gnostic belief system into which the Templars may have been initiated in the Holy Land.

Copied by Lambert de St. Omer, a retired schoolmaster, when the Templar Knights passed through Flanders as they moved through northern Europe, this diagram—today entitled the "Heavenly Jerusalem," it



The Heavenly Jerusalem  
(Lambert de St. Omer)

found the holy city of the future—as being not Jesus but John the Baptist. Such a designation is consistent with the ancient Johannite heresy, which stated that John was both Messiah and founder of the gnostic Johannite path that leads to the intuitive vision of the Heavenly Jerusalem. According to this heretical tradition, there were two Messiahs or Chosen Ones, with John, the Priest Messiah, one rung above Jesus, the incarnated King Messiah. If the Johannite Heresy is truly the key to understanding the Templar scroll now in Belgium it must be allowed

that the Knights were Johannites and embraced a greater veneration for John the Baptist than Jesus. Furthermore, if they were Johannites then they practiced a gnostic path comprised of heretical rites that culminated in an inner revelation regarding the nature of the universe and the goal of human existence. This would explain why the five cases with their Johannite scrolls ended up in Rosslyn Chapel. The Sinclair builder of the Chapel considered himself to be a caretaker and preserver of the Templar's gnostic wisdom. Earl William Sinclair was a Grand Master Freemason of the developing Scottish Rite, an order that had descended directly from the Templars who had fled France and later made their home in Scotland. According to Niven Sinclair, a contemporary patriarch of Clan Sinclair, rather than risk death by exposing the gnostic secrets in his possession Earl William imbedded them within his stone edifice. Perhaps he knew at the time that the secrets he was hiding for >

# THE TEMPLARS' GREATEST SECRET & the Vatican

• BY MARK AMARU PINKHAM

Salomé Views the Head of John the Baptist (Gustav Doré)





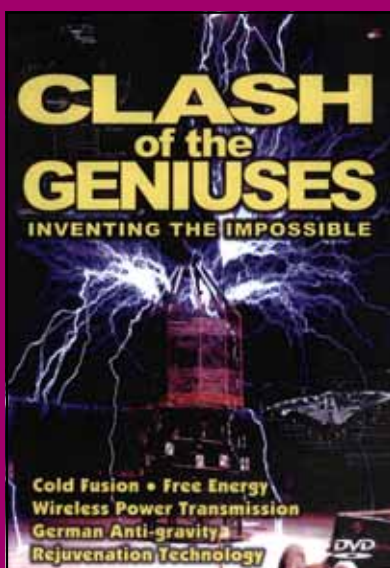
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## TEMPLAR SECRET

posterity—secrets which would prove that the Templars were Johannite gnostics and heretics—were indeed the Templars' Biggest Secret.

### The Disbelief of Pope Clement V

According to conventional history, the first intimation that the Vatican had regarding the Templars gnostic and Johannite predilections came to the surface during the Knights' depositions for allegations of heresy in 1307. Then, in 1308, Pope Clement V disbanded the ruthless Inquisition so that he could privately interview the Templar Knights himself. At stake was his own private bodyguard of knights, which since the time of Pope Honorius II and the Council of Troyes in 1128 had been the Holy See's personal militia. The Knights had been accused of a litany of heretical offenses, any one of which could have been reason to cast them into the holy fires of the Inquisition, but since many of the Knight's confessions had been extracted under extreme torture their credibility had been compromised. Therefore, having himself never fully believed the damning allegations against his beloved Templars, Clement V confidently called for 72 Knights to be transported from Paris to his villa in Poitiers in southern France where he was sure they would recant their previous testimonies. Imagine his surprise when, after insuring the Knights that they were safe in his home no matter how damning their confessions might be, the Templars refused to discredit the confessions previously extracted from them in the dark and dank torture chambers of Paris. Pope Clement, who was essentially a pawn put into office by King Philip, could only scratch his head in disbelief and lament that his Knights had somehow strayed from the straight and narrow. To his dismay he had found out conclusively that all the vile allegations against the Templars were indeed true. The Pope was finally forced to accept the fact that he had lost his knights. Later, within the silence of his quarters the distraught Pope must have wondered whether the Templars had ever truly been a Christian army of the Church.

### What the Vatican Really Knew

Since the time of Templars' private audience with Clement V a body of evidence has been forming to prove that although the Pope was blind to the Knight's heretical activities, other informed Church officials within the Vatican did indeed know about their heretical propensities. For example, according to testimony given during the Templar trials from one Father Antonio Sicci, some of the Knights' gnostic activities had been witnessed by Vatican spies in Palestine well before 1307. It also became clear during the Templar trials that both the Vatican and King Philip of France had had their spies overseeing the Knights' activities in Europe before 1307 because some of them were later chosen as witnesses for the prosecution. It



The knighting of Andrew Sinclair in Roslyn chapel (December, 2004)

was because of the evidence uncovered by these early spies that months before the Templars' mass arrest King Philip knew exactly what heretical activities to instruct his 12 specially selected spies to look for when he had them infiltrate certain Templar preceptories. The monarch may have also known what heresies to look for from studying information contained within a secret Templar document. This document, entitled *Baptism of Fire of the Brothers-Consulate*, and often referred to by Templar historians as the "Secret Rule of the Templars," was later discovered in 1780 in the Vatican Library by a Danish Bishop. Said to have been written in A.D. 1240 by a French Templar Master named Roncelinus, it appears to give a green light to all the heretical offenses that the Knights were accused of in the 14th century. Permission to indulge in all manner of Templar heresy can be found in this document, including defilement of the Cross, denial of Christ as the Savior, sexual liaison, and the worship of the idolic head known as Baphomet. There is even a passage within the document that gives the Knights permission to initiate other gnostics into their order, including Cathars, Bogomils and even Assassins. If the Baptism of Fire of the Brothers-Consulate was indeed in circulation beginning in A.D. 1240 it would have been an easy task for a Church or Royal spy to procure a copy for their employers.

### The Knights of St. John

A more substantial bit of evidence in support of the notion that the Vatican was aware of the Templars heretical Johannite affiliations came in the mid 1800s when Pope Pius IX gave his famous "Allocation of Pio Nono against the Free Masons." In fact, this address implies that the Vatican may have known all along about a heretical Templar-Johannite relationship.

At the time of his momentous address the Pope was receiving immense pressure to take a stand against the uprising of nu-

Continued on Page 61

matra Trench from any of hundreds of available vessels in the area? And what a bomb!

Back in his military aerospace days, the writer got to know a man who was once a top nuclear effects analyst at the RAND corporation, a thinktank for the Pentagon and the government. This gentleman had created a circular slide rule in which if you entered the nuclear yield, the CEP (Circular Error Probable, the radius of a circle into which 50% of all shots fired would land), and the target hardness, you got the kill probability against that target. This was way before GPS guidance or earth-penetrating nuclear warheads, so certain targets required brute force methods if an ICBM had to kill them. And the biggest hammer for the toughest nuts (really deep underground command bunkers) was the mighty 9 MT W53 from a Titan II! Even with only a surface burst, it was capable of causing so much ground shock coupling through the earth that it could collapse those bunkers. What better tool, then, for triggering a quake and unleashing a tsunami? After all, with 10,000 atmospheres of pressure to contain the immense explosion, backstopped by the high and narrow trench walls, something ought to give. Someone, though, hedged the bet.

A most curious "9.3" quake, that. Even though the fault ran right through the center of Bandar Aceh, the street didn't rip open, nor did the buildings disintegrate. Widespread failures of all types of electronic devices did occur, and that is said to be the hallmark of a nuclear or thermonuclear detonation—EMP, electromagnetic pulse.

Certainly, its like has never been seen before in quakes studied.

India, among others, reported a much lower magnitude and placed the event somewhere else.

India, curiously, part of a recent anti U.S. alliance with Russia and China, narrowly avoided losing both a high tech, antiship missile armed Su-27 Flanker strike squadron and a fast breeder reactor to the tsunami. Did remote viewing (RV) save some of India's key assets? India has, reportedly, used RV before to thwart attacks.

Oscar Wilde once said, "There are two kinds of fools in the world, those who believe everything and those who believe nothing." While it may be tempting to some to speculate about sinister puppetmasters pulling the strings behind world scenes, most such thinking seems to forget that the actions of the good guys have to be taken into account too. If every evil plot succeeded and there were no countering of forces from the light side, earth would be a cinder by now. It is worth remembering that not all the bad guys share the same agenda. For sanity's sake it is not always as important what you believe as whether or not it makes you lose your balance. Failure to keep one's balance, mentally speaking, is, by definition, madness—certainly not an uncommon phenomenon these days. It is worth remembering Kipling's advice to keep one's head though all about others may be losing theirs. ■

## Continued from Page 26

merous heretical gnostic sects forming in France, one of which was the Johannite Church of Primitive Christians. This sect claimed to be a direct descendant of the early Knights Templar, and the chief of the sect, Bernard Fabre-Palaprat, claimed to be a Templar Grand Master in line from both Hughes de Payen and John the Apostle. Pope Pius' subsequent denigration of the sect during his address proved that the Church had ostensibly known for hundreds of years about an intimate Templar-Johannite association: "The Johannites ascribed to Saint John [the Baptist] the foundation of their Secret Church, and the Grand Pontiffs of the Sect assumed the title of Christos, Anointed, or Consecrated, and claimed to have succeeded one another from Saint John by an uninterrupted succession of pontifical powers. He, who, at the period of the foundation of the Order of the Temple, claimed these imaginary prerogatives, was named *Theoclet*; he knew *Hugues de Payens*, he installed him into the Mysteries and hopes of his pretended church, he seduced him by the notions of Sovereign Priesthood and Supreme royalty, and finally designated him as his successor."

Pope Pius' address was soon corroborated by some highly respected esoteric historians of the 19th century. In *Isis Unveiled* Madame Blavatsky revealed: "They (the Knights Templar) were at first the true Knights of John the Baptist, crying in the wilderness and living on wild honey and locusts," while her contemporary, the self-styled Templar descendant and Kabbalist, Eliphas Levi, volunteered in *The History of Magic*: "The Templars had two doctrines: one was concealed and reserved to the leaders, being that of Johannism, the other was public, being Roman Catholic doctrine... The chiefs alone knew the aim of the Order the Subalterns followed without distrust."

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Papal Council during the Templar trials that show that when the Knights were questioned regarding one of their most important Johannite rites, that of worshiping an idol head called Baphomet, only the chiefs of the Order knew anything about it. The caretaker of the head was, at the time, Hughes de Peraud, the second in command under Templar Grand Master Jacques de Molay, who secretly carried the head from one preceptory to the next whenever an initiation or ceremony called for its presence.

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According to the Templars at their trial the head possessed special power and could make "trees blossom and the land to produce." Legend has it that when John's head was found by the Templars in the Boukoleon Palace in Constantinople during the Fourth Crusade the head had been used to keep an eleventh century emperor of the Eastern Roman Empire vibrant and alive through daily passes near his body. This power, known as the Holy Spirit in the West and Kundalini in the East, is the same power John was saturated with during his lifetime in the Holy Land. It is this power that can awaken itself as a normally dormant evolutionary energy at the base of the spine and culminate in gnostic awareness. ■

*The author is a Templar Knight and the North American Grand Prior of the International Order of Gnostic Templars (www.GnosticTemplars.org). He is the author of four books that cover the early mystery traditions, including Guardians of the Holy Grail: The Knights Templar, John the Baptist and the Water of Life.*



The execution of Jacques de Molay



# SECRET SOCIETIES AND SUBVERSIVE MOVEMENTS: THE TEMPLARS

...

What, then, was the Templar heresy? On this point we find a variety of opinions. According to Wilcke, Ranke, and Weber it was "*the unitarian deism of Islam*"; Lecouteulx de Canteleu thinks, however, it was derived from heretical Islamic sources, and relates that whilst in Palestine, one of the Knights, Guillaume de Montbard, was initiated by the Old Man of the Mountain in a cave of Mount Lebanon. That a certain resemblance existed between the Templars and the Assassins has been indicated by von Hammer, and further emphasized by the Freemason Clavel :

*Oriental historians show us, at different periods, the Order of the Templars maintaining intimate relations with that of the Assassins, and they insist on the affinity that existed between the two associations. They remark that they had adopted the same colours, white and red ; that they had the same organization, the same hierarchy of degrees, those of fedavi, refik, and dai in one corresponding to those of novice, professed, and knight in the other ; that both conspired for the ruin of the religions they professed in public, and that finally both possessed numerous castles, the former in Asia, the latter in Europe.*

But in spite of these outward resemblances it does not appear from the confessions of the Knights that the secret doctrine of the Templars was that of the Assassins or of any Ismaili sect by which, in accordance with orthodox Islamism, Jesus was openly held up as a prophet, although, secretly, indifference to all religion was inculcated. The Templars, as far as can be discovered, were anti-Christian deists; Loiseleur considers that their ideas were derived from Gnostic or Manichean dualists--Cathari, Paulicians, or more particularly Bogomils, of which a brief account must be given here.

The Paulicians who flourished about the seventh century A.D., bore a resemblance to the Cainites and Ophites in their detestation of the Demiurgus and in the corruption of their morals. Later, in the ninth century, the Bogomils, whose name signifies in Slavonic "*friends of God*," and who had migrated from Northern Syria and Mesopotamia to the Balkan Peninsula, particularly Thrace, appeared as a further development of Manichean dualism. Their doctrine may be summarized thus:

*God, the Supreme Father, has two sons, the elder Satanael, the younger Jesus. To Satanael, who sat on the right hand of God, belonged the right of governing the celestial world, but, filled with pride, he rebelled against his Father and fell from Heaven. Then, aided by the companions of his fall, he created the visible world, image of the celestial, having like the other its sun, moon, and stars, and last he created man and the serpent which became his minister. Later Christ came to earth in order to show men the way to Heaven, but His death was ineffectual, for even by descending into Hell He could not wrest the power from Satanael, i.e. Satan.*

This belief in the impotence of Christ and the necessity therefore for placating Satan, not only "*the Prince of this world,*" but its creator, led to the further doctrine that Satan, being all-powerful, should be adored. Nicetas Choniates, a Byzantine historian of the twelfth century, described the followers of this cult as "*Satanists,*" because "*considering Satan all-powerful they worshipped him lest he might do them harm*"; subsequently they were known as Luciferians, their doctrine (as stated by Neuss and Vitoduranus) being that Lucifer was unjustly driven out of Heaven, that one day he will ascend there again and be restored to his former glory and power in the celestial world.

The Bogomils and Luciferians were thus closely akin, but whilst the former divided their worship between God and His two sons, the latter worshipped Lucifer only, regarding the material world as his work and holding that by indulging the flesh they were propitiating their Demon-Creator. It was said that a black cat, the symbol of Satan, figured in their ceremonies as an object of worship, also that at their horrible nocturnal orgies sacrifices of children were made and their blood used for making the Eucharistic bread of the sect.

Loiseleur arrives at the conclusion that the secret doctrine of the Templars was derived from the Bogomils :

*Thus the Templars recognize at the same time a good god, incommunicable to man and consequently without symbolic representation, and a bad god, to whom they give the features of an idol of fearful aspect.*

Their most fervent worship was addressed to this god of evil, who alone could enrich them. "*They said with the Luciferians : ' The elder son of God, Satanael or Lucifer alone has a right to the homage of mortals ; Jesus his younger brother does not deserve this honour. ' "*

Although we shall not find these ideas so clearly defined in the confessions of the Knights, some colour is lent to this theory by those who related that the reason given to them for not believing in Christ was "*that He was nothing, He was a false prophet and of no value, and that they should believe in the Higher God of Heaven who could save them.*" According to Loiseleur, the idol they were taught to worship, the bearded head known to history as Baphomet, represented "*the inferior god, organizer and dominator of the material world, author of good and evil here below, him by whom evil was introduced into creation.*"

The etymology of the word Baphomet is difficult to discover; Raynouard says it originated with two witnesses heard at Carcassonne who spoke of "*Figura Baffometi,*" and suggests that it was a corruption of "*Mohammed,*" whom the Inquisitors wished to make the Knights confess they were taught to adore. But this surmise with regard to the intentions of the Inquisitors seems highly improbable, since they must have been well aware that, as Wilcke points out, the Moslems forbid all idols.

For this reason Wilcke concludes that the Mohammedanism of the Templars was combined with Cabalism and that their idol was in reality the macroprosopos, or head of the Ancient of Ancients, represented as an old man with a long beard, or sometimes as three heads in one, which has already been referred to under the name of the Long Face in the first chapter of this book--a theory which would agree with Eliphas Lévi's assertion that the Templars were initiated into the mysterious doctrines of the Cabala. But Lévi goes

on to define this teaching under the name of **Johannism**. It is here that we reach a further theory with regard to the secret doctrine of the Templars--the most important of all, since it emanates from masonic and neo-Templar sources, thus effectually disposing of the contention that the charge brought against the Order of apostasy from the Catholic faith is solely the invention of Catholic writers.

In 1842 the Freemason Ragon related that the Templars learnt from the "initiates of the East" *"a certain Judaic doctrine which was attributed to St. John the Apostle; therefore"* they renounced the religion of St. Peter and became Johannites. Eliphaz Lévi expresses the same opinion.

Now, these statements are apparently founded on a legend which was first published early in the nineteenth century, when an association calling itself the **Ordre du Temple** and claiming direct descent from the original Templar Order published two works, the **Manuel des Chevaliers de l'Ordre du Temple** in 1811, and the **Lévitikon**, in 1831, together with a version of the Gospel of St. John differing from the Vulgate. These books, which appear to have been printed only for private circulation amongst the members and are now extremely rare, relate that the Order of the Temple had never ceased to exist since the days of Jacques du Molay, who appointed Jacques de Larménie his successor in office, and from that time onwards a line of Grand Masters had succeeded each other without a break up to the end of the eighteenth century, when it ceased for a brief period but was reinstated under a new Grand Master, Fabré Palaprat, in 1804.

Besides publishing the list of all Grand Masters, known as the "*Charter of Larmenius*," said to have been preserved in the secret archives of the Temple, these works also reproduce another document drawn from the same repository describing the origins of the Order. This manuscript, written in Greek on parchment, dated 1154, purports to be partly taken from a fifth-century MS. and relates that Hugues de Payens, first Grand Master of the Templars, was initiated in 1118--that is to say, in the year the Order was founded--into the religious doctrine of "the Primitive Christian Church" by its Sovereign Pontiff and Patriarch, Theoclet, sixtieth in direct succession from St. John the Apostle. The history of the Primitive Church is then given as follows:

*Moses was initiated in Egypt. Profoundly versed in the physical, theological, and metaphysical mysteries of the priests, he knew how to profit by these so as to surmount the power of the Mages and deliver his companions. Aaron, his brother, and the chiefs of the Hebrews became the depositaries of his doctrine. . . .*

*The Son of God afterwards appeared on the scene of the world. . . . He was brought up at the school of Alexandria. . . . Imbued with a spirit wholly divine, endowed with the most astounding qualities (dispositions), he was able to reach all the degrees of Egyptian initiation. On his return to Jerusalem, he presented himself before the chiefs of the Synagogue. . . . Jesus Christ, directing the fruit of his lofty meditations towards universal civilization and the happiness of the world, rent the veil which concealed the truth from the peoples. He preached the love of God, the love of one's neighbour, and equality before the common Father of all men. . . .*



*Jesus conferred evangelical initiation on his apostles and disciples. He transmitted his spirit to them, divided them into several order after the practice of John, the beloved disciple the apostle of fraternal love, whom he had instituted Sovereign Pontiff and Patriarch. . . .*

Here we have the whole Cabalistic legend of a secret doctrine descending from Moses, of Christ as an Egyptian initiate and founder of a secret order--a theory, of course, absolutely destructive of belief in His divinity. The legend of the Ordre du Temple goes on to say:

*Up to about the year 1118 (i.e. the year the Order of the Temple was founded) the mysteries and the hierarchic Order of the initiation of Egypt, transmitted to the Jews by Moses, then to the Christians by J.C., were religiously preserved by the successors of St. John the Apostle. These mysteries and initiations, regenerated by the evangelical initiation (or baptism), were a sacred trust which the simplicity of the primitive and unchanging morality of the Brothers of the East had preserved from all adulteration. . .*

The Christians, persecuted by the infidels, appreciating the courage and piety of these brave crusaders, who, with the sword in one hand and the cross in the other, flew to the defence of the holy places, and, above all, doing striking justice to the virtues and the ardent charity of Hugues de Payens, held it their duty to confide to hands so pure the treasures of knowledge acquired throughout so many centuries, sanctified by the cross, the dogma and the morality of the Man-God. Hugues was invested with the Apostolic Patriarchal power and placed in the legitimate order of the successors of St. John the apostle or the evangelist.

Such is the origin of the foundation of the Order of the Temple and of the fusion in this Order of the different kinds of initiation of the Christians of the East designated under the title of Primitive Christians or Johannites.

It will be seen at once that all this story is subtly subversive of true Christianity, and that the appellation of Christians applied to the Johannites is an imposture. Indeed Fabré Palaprat, Grand Master of the Ordre du Temple in 1804, who in his book on the Templars repeats the story contained in the *Lévitikon* and the **Manuel des Chevaliers du Temple**, whilst making the same profession of "primitive Christian" doctrines descending from St. John through Theoclet and Hugues de Payens to the Order over which he presides, goes on to say that the secret doctrine of the Templars "*was essentially contrary to the canons of the Church of Rome and that it is principally to this fact that one must attribute the persecution of which history has preserved the memory.*"

The belief of the Primitive Christians, and consequently that of the Templars, with regard to the miracles of Christ is that He "*did or may have done extraordinary or miraculous things,*" and that since "*God can do things incomprehensible to human intelligence,*" the Primitive Church venerates "*all the acts of Christ as they are described in the Gospel, whether it considers them as acts human science or whether as acts of divine power.*" Belief in the divinity of Christ is thus left an open question, and the same attitude is maintained towards the Resurrection, of which the story is omitted in the Gospel of St. John possessed by the

Order. Fabré Palaprat further admits that the gravest accusations brought against the Templars were founded on facts which he attempts to explain away in the following manner:

*The Templars having in 1307 carefully abstracted all the manuscripts composing the secret archives of the Order from the search made by authority, and these authentic manuscripts having been preciously preserved since that period, we have to-day the certainty that the Knights endured a great number of religious and moral trials before reaching the different degrees of initiation : thus, for example, the recipient might receive the injunction under pain of death to trample on the crucifix or to worship an idol, but if he yielded to the terror which they sought to inspire in him he was declared unworthy of being admitted to the higher grades of the Order. One can imagine in this way how beings, too feeble or too immoral to endure the trials of initiation, may have accused the Templars of giving themselves up to infamous practices and of having superstitious beliefs.*

It is certainly not surprising that an Order which gave such injunctions as these, for whatever purpose, should have become the object of suspicion.

Eliphas Lévi, who, like Ragon, accepts the statements of the Ordre du Temple concerning the "Johannite" origin of the Templars' secret doctrine, is, however, not deceived by these professions of Christianity, and boldly asserts that the Sovereign Pontiff Theoclet initiated Hugues de Payens "into the mysteries and hopes of his pretended Church, he lured him by the ideas of sacerdotal sovereignty and supreme royalty, he indicated him finally as his successor. So the Order of the Knights of the Temple was stained from its origin with schism and conspiracy against Kings." Further, Lévi relates that the real story told to initiates concerning Christ was no other than the infamous Toledot Yeshu described in the first chapter of this book, and which the Johannites dared to attribute to St. John. This would accord with the confession of the Catalonian Knight Templar, Galcerandus de Teus, who stated that the form of absolution in the Order was: "I pray God that He may pardon your sins as He pardoned St. Mary Magdalene and the thief on the cross" ; but the witness went on to explain:

*By the thief of which the head of the Chapter speaks, is meant, according to our statutes, that Jesus or Christ who was crucified by the Jews because he was not God, and yet he said he was God and the King of the Jews, which was an outrage to the true God who is in Heaven. When Jesus, a few moments before his death, had his side pieced by the lance of Longinus, he repented of having called himself God and King of the Jews and he asked pardon of the true God ; then the true God pardoned him. It is thus that we apply to the crucified Christ these words : "as God pardoned the thief on the cross."*

Raynouard, who quotes this deposition, stigmatizes it as "singular and extravagant"; M. Matter agrees that it is doubtless extravagant, but that "it merits attention. There was a whole system there, which was not the invention of Galcerant." Eliphas Lévi provides the clue to that system and to the reason why Christ was described as a thief, by indicating the

Cabalistic legend wherein He was described as having stolen the sacred Name from the Holy of Holies. Elsewhere he explains that the Johannites "*made themselves out to be the only people initiated into the true mysteries of the religion of the Saviour. They professed to know the real history of Jesus Christ, and by adopting part of Jewish traditions and the stories of the Talmud, they made out that the facts related in the Gospels --that is to say, the Gospels accepted by the orthodox Church-- were only allegories of which St. John gives the key.*"

But it is time to pass from legend to facts. For the whole story of the initiation of the Templars by the "Johannites" rests principally on the documents produced by the *Ordre du Temple* in 1811. According to the Abbés Grégoire and Münter the authenticity and antiquity of these documents are beyond dispute. Grégoire, referring to the parchment manuscript of the **Lévitikon** and **Gospel of St. John**, says that "*Hellenists versed in palaeography believe this manuscript to be of the thirteenth century, others declare it to be earlier and to go back to the eleventh century.*"

Matter, on the other hand, quoting Münter's opinion that the manuscripts in the archives of the modern Templars date from the thirteenth century, observes that this is all a tissue of errors and that the critics, including the learned Professor Thilo of Halle, have recognized that the manuscript in question, far from belonging to the thirteenth century, dates from the beginning of the eighteenth. From the arrangement of the chapters of the Gospel, M. Matter arrives at the conclusion that it was intended to accompany the ceremonies of some masonic or secret society. We shall return to this possibility in a later chapter.

The antiquity of the manuscript containing the history of the Templars thus remains an open question on which no one can pronounce an opinion without having seen the original. In order, then, to judge of the probability of the story that this manuscript contained it is necessary to consult the facts of history and to discover what proof can be found that any such sect as the Johannites existed at the time of the Crusades or earlier. Certainly none is known to have been called by this name or by one resembling it before 1622, when some Portuguese monks reported the existence of a sect whom they described as "Christians of St. John" inhabiting the banks of the Euphrates.

The appellation appears, however, to have been wrongly applied by the monks, for the sectarians in question, variously known as the Mandæans, Mandaites, Sabians, Nazoreans, etc. called themselves Mandaï Iyahi, that is to say, the disciples, or rather the wise men, of John, the word mandaï being derived from the Chaldean word manda, corresponding to the Greek word *σοφία*, or wisdom. The multiplicity of names given to the Mandæans arises apparently from the fact that in their dealings with other communities they took the name of Sabians, whilst they called the wise and learned amongst themselves Nazoreans. The sect formerly inhabited the banks of the Jordan, but was driven out by the Moslems, who forced them to retire to Mesopotamia and Babylonia, where they particularly affected the neighbourhood of rivers in order to be able to carry out their peculiar baptismal rites.

There can be no doubt that the doctrines of the Mandæans do resemble the description of the Johannite heresy as given by Eliphaz Lévi, though not by the *Ordre du Temple*, in

that, the Mandæans professed to be the disciples of St. John--the Baptist, however, not the Apostle--but were at the same time, the enemies of Jesus Christ. According to the Mandæans' **Book of John** (Sidra d'Yahya), Yahya, that is to say, St. John, baptized myriads of men during forty years in the Jordan. By a mistake--or in response to a written mandate from heaven saying, "*Yahya, baptize the liar in the Jordan*"--he baptized the false prophet Yishu Meshiha (the Messiah Jesus), son of the devil Ruha Kadishta. The same idea is found in another book of the sect called the "**Book of Adam**," which represents Jesus as the perverter of St. John's doctrine and the disseminator of iniquity and perfidy throughout the world. The resemblance between all this and the legends of the **Talmud**, the **Cabala**, and the **Toledot Yeshu** is at once apparent; moreover, the Mandæans claim for the "**Book of Adam**" the same origin as the Jews claimed for the Cabala, namely, that it was delivered to Adam by God through the hands of the angel Razael. This book, known to scholars as the **Codex Nasarous**, is described by Münter as "*a sort of mosaic without order, without method, where one finds mentioned Noah, Abraham, Moses, Solomon, the Temple of Jerusalem, St. John the Baptist, Jesus Christ, the Christians, and Mohammed.*"

M. Matter, whilst denying any proof of the Templar succession from the Mandæans, nevertheless gives good reason for believing that the sect itself existed from the first centuries of the Christian era and that its books dated from the eighth century; further that these Mandæans or Nazoreans--not to be confounded with the pre-Christian Nazarenes or Christian Nazarenes--were Jews who revered St. John the Baptist as the prophet of ancient Mosaism, but regarded Jesus Christ as a false Messiah sent by the powers of darkness. Modern Jewish opinion confirms this affirmation of Judaic inspiration and agrees with Matter in describing the Mandæans as Gnostics : "*Their sacred books are in an Aramaic dialect, which has close affinities with that of the Talmud of Babylon.*" The Jewish influence is distinctly visible in the Mandæan religion. It is essentially of the type of ancient Gnosticism, traces of which are found in the Talmud, the Midrash, and in a modified form the later Cabala.

It may then be regarded as certain that a sect existed long before the time of the Crusades corresponding to the description of the Johannites given by Eliphaz Lévi in that it was Cabalistic, anti-Christian, yet professedly founded on the doctrines of one of the St. Johns. Whether it was by this sect that the Templars were indoctrinated must remain an open question. M. Matter objects that the evidence lacking to such a conclusion lies in the fact that the Templars expressed no particular reverence for St. John; but Loiseleur asserts that the Templars did prefer the Gospel of St. John to that of the other evangelists, and that modern masonic lodges claiming descent from the Templars possess a special version of this Gospel said to have been copied from the original on Mount Athos.

It is also said that "Baphomets" were preserved in the masonic lodges of Hungary, where a debased form of Masonry, known as Johannite Masonry, survives to this day. If the Templar heresy was that of the Johannites, the head in question might possibly represent that of John the Baptist, which would accord with the theory that the word Baphomet was derived from Greek words signifying baptism of wisdom. This would, moreover, not be incompatible with Loiseleur's theory of an affinity between the Templars and the

Bogomils, for the Bogomils also possessed their own version of the Gospel of St. John, which they placed on the heads of their neophytes during the ceremony of initiation, giving as the reason for the peculiar veneration they professed for its author that they regarded St. John as the servant of the Jewish God Satanael. Eliphas Lévi even goes so far as to accuse the Templars of following the occult practices of the Luciferians, who carried the doctrines of the Bogomils to the point of paying homage to the powers of darkness:

*Let us declare for the edification of the vulgar . . . and for the greater glory of the Church which has persecuted the Templars, burned the magicians and excommunicated the Free-Masons, etc., let us say boldly and loudly, that all the initiates of the occult sciences . . . have adored, do and will always adore that which is signified by this frightful symbol [the Sabbatic goat]. Yes, in our profound conviction, the Grand Masters of the Order of the Templars adored Baphomet and caused him to be adored by their initiates.*

It will be seen, then, that the accusation of heresy brought against the Templars does not emanate solely from the Catholic Church, but also from the secret societies. Even our Freemasons, who, for reasons I shall show later, have generally defended the Order, are now willing to admit that there was a very real case against them. Thus Dr. Ranking, who has devoted many years of study to the question, has arrived at the conclusion that Johannism is the real clue to the Templar heresy. In a very interesting paper published in the masonic Journal *Ars Quatuor Coronatorum*, he observes that "*the record of the Templars in Palestine is one long tale of intrigue and treachery on the part of the Order,*" and finally:

*That from the very commencement of Christianity there has been transmitted through the centuries a body of doctrine incompatible with Christianity in the various official Churches. . .*

*That the bodies teaching these doctrines professed to do so on the authority of St. John, to whom, as they claimed, the true secrets had been committed by the Founder of Christianity.*

*That during the Middle Ages the main support of the Gnostic bodies and the main repository of this knowledge was the Society of the Templars.*

What is the explanation of this choice of St. John for the propagation of anti-Christian doctrines which we shall find continuing up to the present day? What else than the method of perversion which in its extreme form becomes Satanism, and consists in always selecting the most sacred things for the purpose of desecration? Precisely then because the Gospel of St. John is the one of all the four which most insists on the divinity of Christ, the occult anti-Christian sects have habitually made it the basis of their rites.



# BLACK SUN RISING THROUGH VENUS-JESUS



# JOHN THE BAPTIST – THE REAL MESSIAH?

Jesus Christ, according to the gospels, claimed to be the Messiah. The Messiah, meaning anointed one, was believed to be the true king of the Jews. The Jewish Bible finished with a prophecy saying that Elijah is to come back before the great and terrible day of the Lord. Elijah was a prophet who was called up into Heaven and who ascended on a chariot of fire. The Jews believed he was to return. Jesus said that this prophecy was fulfilled in the coming of John the Baptist. Nothing in the Bible denies that this was a second incarnation of Elijah. It would be different from reincarnation where you die and return in another body but maybe Elijah was simply put back into embryonic state and implanted in the mother of John the Baptist. The Bible does speak of the birth of John as miraculous.

Unlike Jesus, we do have testimony outside the Bible that John the Baptist existed. John is talked about by the first century historian Josephus. Incredibly the Bible Jesus himself says that John is the true Son of God. This contradicts the Christian lie that Jesus is the Son of God and the Messiah. This is the evidence that John was the Messiah not Jesus who was a fake having leapt on to John's bandwagon. Anybody who was baptised by John the Baptist became John's disciple. Jesus was baptised by John in the Jordan. So by accepting baptism, Jesus was declaring to John that he was learning from him and not vice versa. The Gospel of Mark says John baptised Jesus. So does the Gospel of Matthew. Luke merely says Jesus was baptised but doesn't say by whom. Also it seems from Luke 3:19-21 that John was already imprisoned so he couldn't have baptised Jesus. John refuses to state that John baptised Jesus. The later gospels seek to sever Jesus and John as much as they can. They want to engage in revisionism with regard to the first two gospels. The prophecies that were thought to be about the Messiah in the Old Testament fit John better than Jesus. The Christians of course have to use contrived interpretations to be able to think they see predictions about Jesus in the Old Testament. They say for example that the Old Testament predicted the birth of Jesus the Messiah at Bethlehem. John was not born at Bethlehem as far as we know though he might have been. Luke says John's parents lived in the hill country of Judea but doesn't say where John was born. Also, the Messiah coming from Bethlehem doesn't mean he will be born there.

Micah 5:2. „In Bethlehem of Judea, will come one who had his origin from of old“. In *The Case for Jesus the Messiah [by John Ankerberg]* we learn that *quedem* or from old “literally means from ‘ancient time, aforesaid’ (page 74)”. Or it can mean from eternity. Or it can refer to a character like Elijah who lived as a man and went to Heaven and was reborn as John the Baptist. You might argue that texts should be interpreted as naturally as possible. Positing that John was the reincarnation of Elijah would fit the text better for it has a very old man being reborn. The prophecy says that when his mother gives birth to him the exiles of Israel will come back to it which did not happen when Jesus was born (v3). The verse says that when she who is in travail has given birth then the rest of his brothers will return to the people of Israel. If John was the Messiah then how do we explain that the exiles didn't return when John was born? But John more than Jesus claimed to be the one who would do the gathering – he saw himself as calling the wayward sons of Israel back into the fold by bringing them to repentance. The prophecy says only that the man will come from Bethlehem so he was not necessarily born there. The man will have existed before he was

born perhaps as an angel or man or something. The man will lead Israel to war against its enemies. Though classed as messianic the prophecy isn't necessarily so. But John didn't lead his people to war. Messiah meant king and was expected to be a warrior. If John was the Messiah then the time is yet to come when he will lead his people to war.

Zechariah 13:7 says, "Awake O sword against my shepherd. Awake against the man who is my associate, says the Lord of Hosts. Strike the shepherd that the sheep may be scattered. I will turn my hand against the little ones."

It was John who gathered the people together as a shepherd would. Jesus just built on the work John did and may have stolen his sheep. Jesus even said that his own disciples were to preach to the lost sheep. Jesus said this prophecy referred to his own arrest when the disciples were scattered. But Jesus was never struck by the sword and John was. He was beheaded by a sword on the orders of Herod Antipas. Also, no God is going to predict the scattering of Jesus' disciples for we read that they soon got back together. When God predicts something it has to be a totally disastrous scattering otherwise the prophecy can mean anything. That is why it is totally credulous to say the prophecy just means that Jesus was arrested by men carrying swords for that was too easy to fulfil. God would predict better than that. In any case, what Jesus said shows the prophecy was believed to be messianic. The prophecy refers to the Baptist if it is a true prophecy. The scattering of John's sheep is to be totally disastrous. This is true of John's disciples. They never got back into becoming a Church and the followers of Jesus poached many of them away into apostasy.

In Zechariah 12 we read that somebody from the house of David was to be wounded or pierced and mourned over by his relatives who are of the house of David and the house of Levi. This also can be made to fit the Baptist. His father was a priest of Levi and his mother Elizabeth was said to have been related to Mary the mother of Jesus from the house of David. It fits the Baptist best because Jesus had no links with the Levitical priesthood. It is not enough to say that Mary had some Levitical blood in her lineage. First of all, the records aren't necessarily right. We can safely assume that any one of the people listed in her lineage listed as a father of so and so may not have been the father at all due to his wife's discreet infidelity. Secondly the link with Levi is stronger with John whose father was a priest of Levi. Thirdly, we know that the Christians made stuff up to make the prophecies fit Jesus. They were less likely to do that with the Baptist for he was not their Messiah. Was John really Jesus' cousin as specified in the gospel of Luke? If Jesus really had royal blood as the gospels say, then John had it too. He would have been eradicated before he got crowds to follow him as a possible threat to the fragile political cohesion. If John had royal blood, then nobody knew about it. Or maybe John was not related to Jesus at all. Matthew includes Jechoniah or Coniah in his list of Joseph's progenitors and accordingly as an ancestor of Jesus'. Matthew must have forgotten or not known that if Coniah was indeed a forefather of Jesus' then Jesus was debarred from the throne of David, disqualified by divine edict from holding an authentic messianic office because of God's everlasting curse on King Jechoniah's blood line in Jeremiah 22:30. The record says then that Jesus was not the Messiah so the only alternative is to recognise John as the Messiah instead. John could only be Messiah if he were not related to Jesus assuming Jesus really was descended from Jechoniah. The prophecy says its subject was mourned by his

family. There is no record of Jesus having been mourned by his family. But the gospels say that John was mourned by Jesus his relative and his disciples. If God declares a prophecy God will make sure its fulfilment is recorded so clearly the pierced one was not Jesus.

Jesus said that when John was slain that John came to restore all things. That is he came to restore the true message of God and the correct understanding. He called him the Elijah and he said they did to him whatever they pleased as it has been written (Mark 9:13). So Jesus declared that the Old Testament scriptures predicted the execution of John. Jesus then at this time had taught that John was predicted in Zechariah 13 for there is nothing else that can be reasonably thought to be possibly referring to John's fate. Here, Jesus declares John to be the Messiah. That John was restoring all things shows that John was the real Son of God and the supreme mouthpiece of God not Jesus. When the gospel of John spends so much time in chapter 1 and 3 trying to make John say he came to prepare the way for Jesus when John no longer had any influence and his disciples gone it is clear that it was trying to fight the knowledge that John had been the **real Son of God**. The gospel says that John said he was predicted in Isaiah 40 that he was the messenger before the coming of God. It twists this to make him mean that he was to be the precursor of Jesus. There is no hint of this meaning in the text and the coming of God refers to the triumph of God over evil in the world and the salvation of Israel from its temporal enemies. John has the Baptist denying to the Jews that he was the Christ, the Prophet predicted by Moses and even that he was Elijah! They asked him what he was baptising people for in water if he was not the Christ (John 1:25). He replies that one among them will baptise not with water but with the Holy Spirit and with fire. So the Messiah was expected to be a baptiser and John agreed with that. The John gospel says that Jesus didn't baptise (4:2). The spiritualising of the baptism Jesus does by the Baptist shows that the gospel is hiding something here. If John believed the Messiah baptises and the Messiah doesn't baptise in water but gives a baptism nobody can see then anybody can be the Messiah! John would not have been that naïve. When John believed in a baptising Messiah and Jesus didn't baptise then John didn't recognise him as the Messiah. John may have felt that he was the Messiah himself.

Despite what the lying gospel of John says, John was not that confident that Jesus was the Messiah. John sent his disciples to Jesus to ask him if he was the Messiah (Matthew 11). John knew that if Jesus wasn't telling people he was the Messiah openly it would be wrong and sinful to ask him. So there is no doubt that John did not believe that Jesus was the Messiah. Jesus replied to that question that the disciples were to tell John about Jesus' powers of healing and his preaching of the gospel. Then he added, that happy was the man who took no offence at him and found no stumbling block in him. Evidently he knew that the Baptist didn't believe he was the Messiah. John would have heard of the healings and the gospel. So why would Jesus send disciples to tell him things he already knew? Jesus didn't really answer John's question either. He was being vague. When Jesus couldn't trust John to tell him that he was the Messiah then neither Jesus or John thought Jesus was the Messiah. Telling John about the healings and the gospel hints that Jesus was being sarcastic and looking to put John down for John never did miracles. Why else tell anybody what they know?

**Then Jesus gets false.** He starts saying, that “nobody born of woman [*=a heavy insult in middle eastern countries*] was ever greater than John the Baptist and yet the least entered into the kingdom of heaven is greater than he.” Jesus says of John, “This is the one of whom it is written, Behold, I send My messenger ahead of You, who shall make ready Your way before You” from Malachi 3:1. Jesus seems to contradict himself. This can be explained by bad editing of the text or story. The gospeller is trying to pervert the story to remove any trace of the original strata of data which says John was the Son of God, the man better even than Jesus.

If you read the verse from Malachi you can see that it was altered by Jesus in his speech. Malachi had it, “Behold, I send My messenger ahead of me, who shall make ready my way before me.” Jesus changed it to the me’s to you’s to make it seem that God was not promising to send a messenger to prepare for the day of the Lord when God judges and triumphs over evil and exercises political control over the world but promising to send a messenger before Jesus who was purporting to be the you in the verse. Jesus makes the verse stop saying that John was the only preparation for the day of the Lord for it would mean that John was the only saviour and messenger and Messiah and Jesus was a fake.

The Malachi passage was surmised without proof to be Messianic by the Jews. The gospel claim that Jesus made these alterations is a lie for that reason. Rather than make alterations he had to just go along with the Jewish understanding. Also, saying the text referred to John the Baptist when people regarded the text as messianic would only encourage the Jews to consider John the Messiah especially when they would see Jesus changed the text to try and distort it to make it seem that John only came as his messenger. Jesus would have been unlikely to do that for for aren’t we after seeing his reluctance to tell even John that he was the Messiah?

All Malachi says is that the Lord will send his messenger to prepare for the coming of God himself. And then the angel or messenger of the covenant will suddenly come to the Temple. Nothing in the passage indicates that this poetry is referring to a messenger coming to prepare for ANOTHER one coming to the Temple. It could be the messenger comes to prepare for the Lord and then after a long space comes back to the Temple. This is poetry so we must not read too much into how its worded. It can look like two messengers are prophesied. But whatever it says, the supreme messenger of God must be the Baptist if the prophecy really was a prediction of the future given by God.

The bit about the least entered into the kingdom of heaven is greater than he is an insertion by somebody who didn’t like Jesus saying John was the top man with God instead of Jesus. We know that for Jesus said to people that they were not far from the kingdom of God and we can be sure he didn’t think they were better than the Baptist! And would Jesus really say John was the best man ever and then say that as if John was outside the kingdom? The passage is confused but it tells us that John was the true Christ and that he was outside Jesus’ kingdom.

We are told that John’s disciples buried John. We must remember that if Jesus could really raise people from the dead or was thought to have this power, John’s disciples would not have been given the body in case a resurrection hoax would be carried out - or even a real resurrection - which would start up the trouble that Herod hoped to avoid in jailing John in the first place. John back from the dead or being alleged to be would mean the king’s



relationship with Herodias would be under the condescending spotlight again. The body of John would have been kept safe and produced if any rumours about a resurrection emerged. If John and his disciples had really recognised Jesus as anybody important then why didn't John arrange for his body to be brought to Jesus so that he could raise him from the dead? Why didn't a delegation of followers of John go to Jesus and ask him to do it?

The prophecy of the suffering servant widely thought to refer to the sufferings and death of Jesus Christ in Isaiah 53 fits the Baptist better. The growing up of the servant like a weed from desert ground fits the Baptist who lived in the desert. Unlike Jesus who had a little pomp for he dressed as a rabbi, the Baptist went about in skins and rags which fits the verse saying the servant has nothing attractive about him in clothes or physically. It says the servant was led like a lamb to the slaughter. Lambs die by getting their throats cut or heads cut off. Jesus was not led like a lamb to the slaughter. The Baptist was. Jesus was crucified not slaughtered and the Baptist had had his head cut off. He was slaughtered. Christians will say it is only an expression not to be taken too literally. You could describe children going to face their fathers after a day's vandalism as lambs for the slaughter. Also the next verse says that he was like a sheep before its shearers that is dumb which seems to show that the slaughter reference is metaphorical. But metaphorical or not, you would be more likely to describe the Baptist as being a lamb led to the slaughter than Jesus. Also, Jesus wasn't dumb but was deliberately provocative when he opened his mouth during his trial for his life.

A grave with the wicked and the rich was assigned to him but it's not said that he used it. The burial place of John is unknown so he might have been buried with the rich and the wicked. This was definitely not so of Jesus of whom no indication is given that he was buried anywhere but alone in a new tomb. So John could be a better fit here and Jesus doesn't suit the situation at all. Jesus was not buried with the rich but buried only in a rich man's tomb. John did no violence (as in 53:9) and Jesus did by rioting in the Temple. It is said that the Temple was ripping off the poor by over-inflating charges for this and that and sacrificial animals and that Jesus' behaviour there was not intended to incite a riot but to symbolically show that the overthrow of the corrupt Temple system was at hand. That is a lie because we read that Jesus forbade people to carry anything through the Temple (Mark 11:16). He didn't need to go that far to make his point. It was a riot.

John never deceived to our knowledge and was highly regarded even by the secular historical Josephus. Jesus did deceive for he gave the Jews who didn't believe in the afterlife a piece of evidence that didn't work. He told them that when God told Moses he was the God of Abraham and Isaac and Jacob he was declaring these men alive. Nothing in the text indicates any such thing. The prophecy says the servant didn't do any violence and was totally honest. It was his honesty he died for. He condemned the adulterous relationship between Herodias and Herod. John died because he was true to his beliefs. Jesus died because he rode into Jerusalem as king and rioted in the Temple and showed a wish to die by refusing to try and escape from the arrest that led to his death. Jesus' death was more of a suicide than a noble death. Isaiah 53 says that the servant made his grave with the rich. Christians adopt the strained interpretation that this is referring to Jesus

being buried in a rich man's empty tomb. We don't know where John is buried but it could be with the rich. The gospels say John was taken and buried by his own disciples. This seems to have been in a secret place. And perhaps John was dumped in a common grave with the rich before his disciples took the body away. He would have died with rich prisoners in Macherus. Christians will say that John was not the Son of God or Messiah for he failed to rise again from the dead. That John didn't rise again yet, doesn't prove a thing for the Bible never predicts that the Messiah will rise from the dead at any time different to anybody else. It actually proves he was a better candidate for being the prophet than Jesus ever was. A prophet who dies and doesn't rise is more of a martyr than one that does both.

Matthew says that the righteous dead rose at the time Jesus rose and appeared to many. Jesus was thought to be John the Baptist raised up from the dead. Do these reflect a tradition that John rose again after his death? Was the apparition of John the Baptist mistaken for an apparition of Jesus? Did John appear to Jesus' disciples and did they lie saying it was Jesus they saw? Though I dismiss the Christian claim that the disciples must really have seen a resurrected being when they died for their faith, let's pretend for a moment it is as simple as that. They might have seen a resurrected being but might have lied that it was Jesus Christ they saw. Then they would still die for their faith in the resurrection believing that death was not the end. John appealed to Bible prophecy so his disciples when he died would have looked for evidence in it that John was to die. It is impossible to believe that some of them didn't come to think that John's death was somehow for our salvation. They would then have called him Saviour and the name Jesus means Saviour. Are the stories about Jesus often reminiscent about John the Saviour incubated in oral tradition? Jesus was never anointed with oil to become the anointed one or Messiah. John may have been anointed as priest's son. There is a cave, the **Suba cave**, that seems to be linked with him at which anointings as well as baptisms took place. Finally, we are more sure John existed than Jesus so Jesus even on that score alone must not be considered to be the subject of these Bible prophecies. The epistles of the New Testament give clear proof that the Jesus story as reported by the gospels never happened.

The followers of Christ were the ones that murdered John. Somehow they got to him and cut off his head. Herod of course was thought by everyone to have sent his executioner. Why else would the gospels tell a far fetched story to explain how Herod came to be forced to kill John? They said that Herod promised the daughter of Herodias half his kingdom if she would dance for him and when she went for her prize she asked for the head of the Baptist because her mother urged her to. The girl would not have done that. She would have taken half the kingdom despite her mother. Or she would have taken the part of the kingdom where John was imprisoned. The mother would have had the commonsense to urge her to do the latter. The gospels lied about the circumstances of John's death. They knew their Jesus wanted rid of him. That they made up the story shows that they were under suspicion. I believe that it was apparitions of the "risen" Jesus that started the Christian faith off. There is no reason to believe these visions only started when the gospels say. If Jesus was unknown as a man and rose after being three days dead, centuries before he could appear whenever he wanted. John had to be destroyed for being a rival Messiah to Jesus. Since the Jesus of the apparitions and the gospels agree that the prophecy of Daniel that the Messiah was here had fulfilled itself they must have thought

this Messiah was John. Josephus has John the Baptist dying about 36 AD. The huge problem with this is that it flatly and completely contradicts the gospels. The gospels have Jesus being crucified about 33 AD. And they say John died before 33 AD. Herod Antipas married the wife of his brother Herod Philip after the death of this brother in 34 AD. The gospels say that John the Baptist condemned Herod Antipas for this marriage so this detail from the gospels backs up the year of John's death given by Josephus. John did not die before Jesus. Christians however prefer to say Josephus was the one that was wrong and the gospels were right. They have no evidence for this but they just assume it for they don't want to admit their religion can be wrong. Josephus should be regarded as more reliable firstly because he was a professional historian and the gossellers didn't claim to be professional historians. Josephus used records and we know he knew Jewish history well. We can't say these things about the gossellers. When the gospels lied that Jesus was alive when John died perhaps they lied about his entire connection to John. John may never have heard of him. They lied either because Jesus never existed and they wanted it to look like he did or because they wanted to take the crown of Messiah ship from the Baptist and give it to Jesus instead. They wanted to fake evidence that John looked up to Jesus and approved his mission. So a reason for the lie could have been the need to make it look like Jesus lived. "This man never lived but we have to make sure it looks as if he did for its over for us if people realise he was a fiction. So we will pin a murder on him for nobody would believe that we would do that to somebody we were making up. We won't pin it on him too blatantly for we can 't make it too obvious."

Have we lost John's teaching? If you study the gospels, you will see that John's teaching was in similar tone to the Sermon on the Mount by Jesus. At that time Jesus was not long baptised and at the early stage in the public teaching was teaching what John taught and was a follower of John. In Luke 11 we get Jesus teaching a version of the Lord's Prayer that is shorter than the accepted version. The disciples get Jesus to show them how to pray as John's disciples do. Then he teaches them the prayer. John the Baptist made the Lord's Prayer. Jesus then teaches the Sermon on the Mount. Luke's version must then be considered to be closer to the original teaching of the Baptist. That the disciples of Jesus had to be taught to pray like John's disciples shows that there wasn't a lot of interaction between John and Jesus' disciples but still that the disciples regarded John as a reliable teacher and prophet. It is my belief that the teachings of Jesus in the gospels were stolen from the Baptist. A lot of the events described in the gospels were about the Baptist and reedited to make them into stories about Jesus. The faith of the Baptist can be restored today. Based on the Sermon on the Mount and emphasising forgiveness above all things as expressed by baptisms it is a lot better than anything Christianity had to offer. The ideal of giving up worldly delights for peace of heart and so that the poor may have the blessings instead of yourself is a noble one. Where Christianity has done this, it has failed to merit praise because those who live this way still accepted those who didn't. The Baptist avoided hypocrisy by being consistent. **A sect to this day called the Mandeans, honours John the Baptist as the true Messiah.** They may have taken much rubbish into their theology but they reflect and came from the belief of John's disciples that the murdered prophet really was the true Messiah. It is possible that John was not the Messiah but the saviour. This idea does not contradict the Old Testament. Read: *The Jesus Dynasty, James D Tabor, Harper-Element, London, 2006*

# BLACK SUN JESUS



# REDEEMER OF ISIS' GRACE

# ORDERS OF THE QUEST

## *The Knights Templars*

In *Isis Unveiled*, H. P. Blavatsky refers to the Knights Templars as “the last European secret organization which, as a body, had in its possession some of the mysteries of the East.” A few paragraphs later she adds: “They revered the doctrines of alchemy, astrology, magic, kabalistic talismans, and adhered to the secret teachings of their chiefs in the East.”

The Order of Knights Templars was founded in 1118 by Hugh de Payen and Geoffrey of St. Omer, together with seven other French knights then stationed in Palestine. These gentlemen were motivated by a determination to guard the roads of Christian pilgrimage to the shrine of the Holy Land. During the first nine years of the Order, the Templars lived in extreme poverty. Hugh de Payen and Geoffrey of St. Omer had but one war horse between them. This circumstance was perpetuated on the great seal of the Templars, which consisted of two knights seated on one charger. The influence of the Order increased rapidly, for it appealed to the concepts of chivalry which dominated the minds of the time.

In 1128 the Council of Troyes graciously acknowledged its motives and principles, and St. Bernard prepared a code for the spiritual and temporal guidance of the knights. Pope Honorius confirmed the Order of the Temple, and appointed a white mantle as the distinguishing habit. Later Eugenius III added a red cross to be worn affixed to the breast. They also had a banner made of stripes of red and black cloth. The members were bound by severe obligations. They took vows of poverty, ate only the coarsest of foods, and were denied the simplest of pleasures, even those of the hunt. When not warring against the enemies of Christ and the Church, they lived in monastic seclusion in the various houses of retreat which had been assigned to them. Here they divided their attentions between such religious activities as prayer and penance, and such practical concerns as “furbishing their armor and mending their clothes.” They were forbidden the common military recreation of gambling, and could not even play chess.

Candidates for initiation gave all their property and personal goods to the Order. Thus, while each was individually poor, the body as a whole became enormously rich. The principal officer of the Templars was the Grand Master, and, as the worldly estates of the body increased, he ranked as a prince at all the courts of Europe. Each new member took vows of chastity and obedience. “I swear,” said the novice, “to consecrate my thoughts, my energy, and my life, to the defense of the unity of God and the mysteries of the faith. ... I promise to be submissive and obedient to the Grand Master of the Order.”

Eliphas Levi and several other authors and historians advance the belief that Hugh de Payens had been initiated into a strange sect of Christian Johannites then flourishing in the



East. The members of this group claimed that they alone were in possession of the inner mysteries of Christ. The supreme pontiffs of the Johannites assumed the title of "Christ" and claimed an uninterrupted transmission of power from the days of St. John.

Dr. Oliver points out that many Secret Associations of the ancients either flourished or originated in Syria. It was here the Dionysian Artificers, the Essenes, and the Kasideans arose. In a work published in 1855 [*The History and Illustrations of Freemasonry Compiled From an Ancient Publication (New York, 1855)*], Dr. Oliver says: "We are assured, that, notwithstanding the unfavorable conditions of that province, there exists, at this day, on Mount Libanus, one of these Syriac Fraternities. As the Order of the Templars, therefore, was originally formed in Syria, and existed there for a considerable time, it would be no improbable supposition that they received their Masonic knowledge from the Lodges in that quarter. But we are fortunately in this case not left to conjecture, for we are expressly informed by a foreign author [*Adler in Drusis Montis Libani (Rome, 1786)*], who was well acquainted with the history and customs of Syria, that the Knights Templars were actually members of the Syriac Fraternities."

To understand the forces operating behind the Knights Templars, it is necessary to examine the doctrines of the Johannite Order of Oriental Christians. They seemed to have derived inspiration from the Nazarenes and certain Gnostic sects that denied the divinity of Christ, but acknowledged Jesus to be a great and holy prophet. They rejected utterly the Immaculate Conception and other cardinal tenets of the Western Church. The Johannites claimed to possess ancient records to the effect that when Jesus was a small child he was adopted by a Rabbi named Joseph, who carried him into Egypt where he was initiated into the occult sciences. The priests of Osiris, regarding him as the long-promised incarnation of Horns expected by the adepts, finally consecrated him Sovereign Pontiff of the universal religion.

At the time of Hugh de Payen, Theocletes was the living "Christ" of the Johannites. He communicated to the founders of the Temple the ideas of a sovereign priesthood of dedicated and initiated men united for the purpose of overthrowing the bishops of Rome and the establishment of universal civil liberty. The secret object of the Johannites was the restoration of the esoteric tradition and the gathering of mankind under the one eternal religion of the world.

Thus, from the beginning, the knights of the Temple served two doctrines. One was concealed from all except the leaders and certain trusted members; the other, publicly stated and practiced for the sake of appearances, conformed with the regulations of the Church. Although some opponents declared that the Templars were seeking to dominate European civilization and establish their own sovereignty over both Church and State, like the Teutonic Knights of Prussia or the Hospitalers of Malta, these accusations reveal a complete ignorance of the secret philosophy of the Temple. Historians have pointed out that these knights disturbed the kingdom of Palestine by their rivalry with the Hospitalers, concluded leagues with the infidels, made war upon Cyprus and Antiochia, dethroned the king of Jerusalem, Henry II, devastated Greece and Thrace, refused to contribute to the

ransom of St. Louis, and declared for Aragon against Anjou, an unpardonable crime in the eyes of France. Nothing is said, however, of the corruption that flourished among the institutions which the Templars opposed. At worst, they could be guilty only of counter-conspiracy, for Christendom at that time was devoted to a grand conspiracy against the parts of itself.

Jacques de Molay, the last Grand Master of the Temple, was elected in 1297. Historians agree that this French knight was a man of noble character, and conducted himself in an estimable manner throughout the difficult and tragic years of his rulership. Writers with various personal attitudes have advanced several explanations for the circumstances which led to the persecution and destruction of the Order of the Temple. When all the elements of the story have been examined, it appears that their greater crimes were those of being wealthy and powerful. The French king, Philip the Fair, and the Roman Pope, Clement V, were resolved to destroy the Knights Templars and divide the treasures of the Order between themselves.

The persecution of the Templars, thinly veiled under ecclesiastical and secular trials and convictions, extended over a period of approximately six years, and Jacques de Molay was imprisoned five and a half years before his execution. During this time the Grand Master, together with most of his officers and more prominent knights, was subjected to indescribable tortures. Many died of pain and exhaustion, and some, unable to endure further suffering, confessed to the crimes with which they had been charged. A number of these, however, later retracted their confessions and died gallantly, rather than to perjure their immortal souls to preserve their bodies.

Typical of the means employed to destroy the Temple is the manner in which the first charges were made. Two criminals, both former Templars who had been expelled from the Order for heresy and other offenses, were languishing in prison. These men, to obtain their own liberation, resolved to accuse the Templars of monstrous offenses against the Church and State. According to their charges, the Order denied Christ, the Virgin, and the saints; practiced idolatry, cannibalism, witchcraft, debaucheries, and abominations. The two miserable men were released from prison as a reward for their lies, but they gained little from their liberty. One was afterward hanged, and the other, beheaded. It was upon such perjured testimony that the most magnificent Order of Chivalry was reduced to ashes.

De Molay must have realized from the beginning of the elaborate series of trials that justice had no place in the procedures. The Order was doomed from the beginning, and on the 18th of March 1314, he stood before the cardinal of Alba and heard the sentence of perpetual imprisonment. When the cardinal began a detailed account of the guilt of the Templars based upon confessions obtained by torture, the Grand Master interrupted him with a sweeping denial: "I know the punishments which have been inflicted on all the knights who had the courage to revoke a similar confession; but the dreadful spectacle which is presented to me is not able to make me confirm one lie by another. The life offered to me on such infamous terms I abandon without regret."

The commissioners were confounded, for they believed that torture and imprisonment had broken the spirit of the Templars. Guy, the Grand Preceptor of the Temple, then spoke echoing the sentiments of the Grand Master. When King Philip learned the course that events were taking, his rage knew no bounds, and, without even recourse to the procedure of the ecclesiastical court, he decreed that the knights should be immediately burned at the stake. The following day (according to some authorities, late the same night) the Grand Master and the Grand Preceptor were brought to a small island in the River Seine, opposite the king's garden, and chained to posts, around which had been heaped a quantity of charcoal. The fuel had been arranged to burn slowly, so that the condemned men would suffer the maximum pain and distress.

After the fires had been lighted, de Molay addressed the huge assemblage with these prophetic words: "France will remember our last moments. We die innocent. The decree that condemns us is an unjust decree, but in heaven there is an august tribunal, to which the weak never appeal in vain. To that tribunal, within forty days, I summon the Roman Pontiff. Oh! Philip, my king, I pardon thee in vain, for thy life is condemned at the tribunal of God. Within a year I await thee."

The pontiff was stricken by an obscure ailment and actually died on the 19th day of the following month. The Church in which his body was placed took fire, and the corpse was half consumed. King Philip, before the year had elapsed, also departed from this world in misery and great pain. Most of the active persecutors of the Order perished by premature or violent deaths — events which caused widespread consternation.

There is a legend held by some authorities and rejected by others that in 1314 Jacques de Molay, realizing that his end was near, appointed Johannes Marcus Lormenius to be his successor. It is pointed out that the election of Lormenius can be questioned, because the Order was unable to install him by the usual procedure. But extreme circumstances justified extreme measures, and the charter, bearing the signatures of the proper persons, is said to be still preserved in Paris.

Levi gives a slightly different account. According to him, de Molay organized and instituted Occult Masonry. "Within the walls of his prison he founded four Metropolitan Lodges — at Naples for the East, Edinburg for the West, Stockholm for the North, and Paris for the South." The same author refers to the French Revolution as the daughter of the great Johannite Orient, and the ashes of the Templars. Among the accusations against the Templars was that they worshiped a strange and secret god. Deodat Jafet, one of the knights, speaking "of his own free will" after many hours of being broken on the rack, confessed anything that the inquisitors required. Under the gentle inspiration of thumbscrews and an iron boot crushing his heel bones, he described an image supposedly venerated by the Templars: "I was alone in a chamber with the person who received me: he drew out of a box a head, or idol, which appeared to me to have three faces, and said thou shouldst adore it as thy Saviour and that of the order of the Temple."

# SECRETS OF THE KNIGHTS TEMPLAR: THE KNIGHTS OF JOHN THE BAPTIST<sup>1</sup>

Soon after the Knights Templar founded their order in the Holy Land in 1118 AD they assimilated into a very ancient gnostic tradition and lineage known as the Johannite Church, which had been founded by St. John the Baptist more than a thousand years previously. The ruling patriarch of this ancient tradition when the Templar Order first formed was Theoclete.

## **The Johannites and St. John the Baptist**

Theoclete met the first Templar grandmaster, Hughes de Payens and then passed the mantle of his Johannite authority to him. Hughes de Payens thus became John #70 in a long line of gnostic Johannites (the “Johns”) that had begun with John the Baptist and included: Jesus, John the Apostle, and Mary Magdalene. John was not just a name, but also an honorific title meaning “He of Gnostic Power and Wisdom.” It is related to the Sanskrit Jnana (pronounced Yana), meaning “Gnosis.” The acquisition of the Johannite Church by the Knights Templar was later alluded to in *Isis Unveiled* by the nineteenth century esotericist Madam Blavatsky. While claiming to have learned it from ancient Kabbalistic records, Blavatsky stated:

*“The true version of the history of Jesus and early Christianity was supposedly imparted to Hughes de Payens, by the Grand-Pontiff of the Order of the Temple [the Johannite sect], one named Theoclete, after which it was learned by some Knights in Palestine, from the higher and more intellectual members of the St. John sect, who were initiated into its mysteries. Freedom of intellectual thought and the restoration of one universal [Gnostic] religion was their secret object. Sworn to the vow of obedience, poverty, and chastity, they were at first the true Knights of John the Baptist, crying in the wilderness and living on wild honey and locusts. Such is the tradition and the true Kabbalistic version.”*

Blavatsky’s history was echoed by no lesser authority than Pope Pius IX, the nineteenth century pope, who made a public statement regarding the Templars and the beginning of the Johannite “heresy” in his Allocution of Pio Nono against the Free Masons:

*“The Johannites ascribed to Saint John the foundation of their Secret Church, and the Grand Pontiffs of the Sect assumed the title of Christos, Anointed or Consecrated, and claimed to have succeeded one another from Saint John by an uninterrupted succession of pontifical powers. He who, at the period of the foundation of the Order of the Temple, claimed these imaginary prerogatives was named Theoclete; he knew Hughes de Payens, he initiated him into the Mysteries and hopes of his pretended church; he seduced him by the notions of*

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<sup>1</sup> <http://www.ancient-origins.net> Mark Amaru Pinkham is the Grand Prior of The International Order of Gnostic Templars

*Sovereign Priesthood and Supreme royalty, and finally designated him as his successor."*

## **Two Doctrines**

Then the Order of the Knights of the Temple was at its very origin devoted to the cause of opposition to the Tiara of Rome and the crown of Kings, and the Apostolate of Kabbalistic Gnosticism was vested in its chiefs. For Saint John was the Father of the Gnostics....

*"The Templars, like all other Secret Orders and Associations, had two doctrines, one concealed and reserved for the Masters, which was Johannism; the other public, which was the Roman Catholic. Thus they deceived the adversaries whom they sought to supplant."*

Pope Pius' announcement made it clear that the Church had been aware of the existence of the Johannites for many centuries. The early Templars were also aware that the Vatican knew of their existence; Vatican spies were always swarming the Middle East.

They tried – albeit unsuccessfully- to keep their Johannite affiliation hidden by restricting entrance into the Johannite Mysteries to only the inner circle of the Templar hierarchy. Meanwhile, the lower rank and file Templars remained primarily Catholic in their beliefs. Eliphaz Levi explains:

*"The tendencies and tenets of the [Templar] Order were enveloped in profound mystery, and it externally professed the most perfect orthodoxy. The Chiefs alone knew the aim of the Order; the subalterns followed them without distrust."*

While attempting to keep their veil of secrecy tightly drawn, the Templar elite organized their order into a concentric arrangement - consisting of outer and inner circles of initiates. The Johannite hierarchy comprised the three inner circles, while the rest of the knights occupied the seven outer circles. According to Jean Robin, another French occultist of high repute, only those advanced Templars of the three inner circles were aware of the Orders' gnostic practices. He states: "The Order of the Temple was indeed constituted of seven 'exterior' circles dedicated to the minor mysteries, and of three 'interior' circles corresponding to the initiation into the great mysteries."

## **The Heretical Johannite Teachings**

Upon receipt of the Johannite lineage, Hughes de Payens and his Knights Templar received documents and scrolls that revealed many mysteries that had been lost, hidden, or destroyed because of their heretical content. Some of the documents revealed that John the Baptist had been born within the Essene sect of the Nasoreans or Nazarenes, which was created when an ancient Gnostic sect from the East, the baptizing Mandeans, arrived in the Holy Land and united with the Essenes. They also learned that John had been a great prophet of the Mandaean-Essenes and the principal teacher of Jesus. But most importantly John had been co-messiah with his student. This truth surfaced in recent years through the discovery and translation of the Dead Sea Scrolls, which were scriptures written by Essenes living at Qumran on the shores of the Dead Sea.



These scrolls state that the Essenes expected not one but two messiahs. One messiah, the King Messiah, was prophesied to be born into the Tribe of David, and the other was to be the Priest Messiah, born into the Tribe of Levi. The Priest Messiah was eventually incarnated as John the Baptist and the King Messiah manifested as Jesus. As the awaited Priest Messiah, the intensely religious Essenes would have held John the Baptist in higher regard than Jesus since he was closer to Yahweh. As expert Geza Vermes clearly states in the Dead Sea Scrolls:

*"...[T]he Priest-Messiah comes first in the order of precedence; he is also called the Messiah of Aaron, the 'Priest,' the 'Interpreter of the Law.' The King-Messiah was to defer to him and to the priestly authority in general in all legal matters.... The 'Messiah of Aaron' was to be the final Teacher, "he who shall teach righteousness at the end of days."*

## **The Power of the Head of John the Baptist**

In order to be true to their adopted Johannite tradition the inner circle of Knights Templar placed John the Baptist in a higher position than Jesus. They devised an initiation rite that required the new Johannite initiate to spit on the Cross while renouncing Jesus and embracing John as his Savior.

This heretical initiation rite was often performed in the presence of the head of John the Baptist, which had been discovered by crusading Templars in the Boukoleon Palace in Constantinople during the 4th Crusade and found to emanate the same intense energy it had when on the body of John.

This energy, known in the West as the Holy Spirit and in the East as the Kundalini, would enter the body of the new Johannite Templar and initiate an alchemical process that would culminate in the development of enlightened Gnostic consciousness, the consciousness once wielded by the Gnostic Master John the Baptist. It is the "heretical" awareness that God exists within us as us.

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## THE KNIGHTS TEMPLARS

(Manly P. Hall – Orders of the Quest: The Holy Grail. The Adepts in the Western Tradition P.1)

In *Isis Unveiled*, H. P. Blavatsky refers to the Knights Templars as “the last European secret organization which, as a body, had in its possession some of the mysteries of the East.” A few paragraphs later she adds: “They revered the doctrines of alchemy, astrology, magic, kabalistic talismans, and adhered to the secret teachings of their chiefs in the East.”

...

**Eliphas Levi** and several other authors and historians advance the belief that Hugh de Payens had been initiated into a strange sect of *Christian Johannites* then flourishing in the East. The members of this group claimed that they alone were in possession of the inner mysteries of Christ. The supreme pontifis of the Johannites assumed the title of “Christ” and claimed an uninterrupted transmission of power from the days of St. John.

Dr. Oliver points out that many secret associations of the ancients either flourished or originated in Syria. It was here the Dionysian Artificers, the Essenes, and the Kasideans arose. In a work published in 1855, Dr. Oliver says:

*“We are assured, that, notwithstanding the unfavorable conditions of that province, there exists, at this day, on Mount Libanus, one of these Syriac Fraternities. As the Order of the Templars, therefore, was originally formed in Syria, and existed there for a considerable time, it would be no improbable supposition that they received their Masonic knowledge from the Lodges in that quarter. But we are fortunately in this case not left to conjecture, for we are expressly informed by a foreign author, (\*Adler in Drusis Montis Libani (Rome, 1786)) who was well acquainted with the history and customs of Syria, that the Knights Templars were actually members of the Syriac Fraternities.” (See: The History and Illustrations of Freemasonry Compiled From An Ancient Publication (New York, 1855))*

To understand the forces operating behind the Knights Templars, it is necessary to examine the doctrines of the Johannite Order of Oriental Christians. They seemed to have derived inspiration from the Nazarenes and certain Gnostic sects that denied the divinity of Christ, but acknowledged Jesus to be a great and holy prophet. They rejected utterly the Immaculate Conception and other cardinal tenets of the Western Church. The Johannites claimed to possess ancient records to the effect that when Jesus was a small child he was adopted by a Rabbi named Joseph, who carried him into Egypt where he was initiated into the occult sciences. The priests of Osiris, regarding

him as the long-promised incarnation of Horus expected by the adepts, finally consecrated him Sovereign-Pontiff of the universal religion.

At the time of Hugh de Payen, **Theocletes** was the living “Christ” of the Johannites. He communicated to the founders of the Temple the ideas of a sovereign priesthood of dedicated and initiated men united for the purpose of overthrowing the bishops of Rome and the establishment of universal civil liberty. The secret object of the Johannites was the restoration of the esoteric tradition and the gathering of mankind under the one eternal religion of the world. Thus, from the beginning, the knights of the Temple served two doctrines. One was concealed from all except the leaders and certain trusted members ; the other, publicly stated and practiced for the sake of appearances, conformed with the regulations of the Church.

...

There is a legend held by some authorities and rejected by others that in 1314 Jacques de Molay, realizing that his end was near, appointed **Johannes Marcus Lormenius** to be his successor. It is pointed out that the election of Lormenius can be questioned, because the Order was unable to install him by the usual procedure. But extreme circumstances justified extreme measures, and the charter, bearing the signatures of the proper persons, is said to be still preserved in Paris.

Levi gives a slightly different account. According to him, de Molay organized and instituted Occult Masonry. “*Within the walls of his prison he founded four Metropolitan Lodges—at Naples for the East, Edinburg for the West, Stockholm for the North, and Paris for the South.*” (See: *History of Magic*) The same author refers to the French Revolution as the daughter of the great Johannite Orient, and the ashes of the Templars. (See: *Transcendental Magic*)

...

Although it is a popular belief that the Knights Templars were for the most part unlearned and incapable of being addicted to an esoteric tradition requiring advanced scholarship, such an opinion is not supported by any direct proof. The average historian does not believe in the reality of a secret doctrine, therefore, he has no inclination to search for one. He is satisfied to assume that the cupidity of the Church and State accounts sufficiently for the extraordinary fanaticism which crushed the Templars.

In this work we are attempting to show that the Order of the Temple descended from the Secret Schools, and was a direct source of later esoteric Fraternities.





Rod Deppes

JESUS  
AND  
LEONARDO



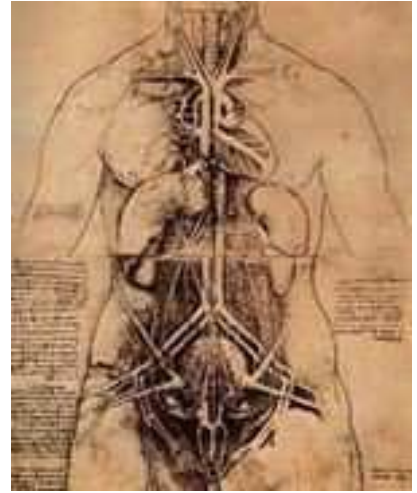
**GEEZ, OH MY GAWD !!!**



**I'M HAVING A BLACK SUN BABY**

# LEONARDO DA VINCI THE HERETIC

Because he is seen as one of the first true scientists, most people consider that Leonardo da Vinci must have been a materialist, a rationalist and an atheist. Certainly, he is known to have been more than scathing about the Church's corruption in his day, but certain researchers claim to have found extraordinary evidence of Leonardo as an active heretic - a man who had his own strong religious beliefs that shockingly fly in the face of accepted Christianity.



Extraordinary though it may seem today, Leonardo's life was in danger in 15th century Italy simply because he was a vegetarian. The all-important religious rationale held that because God had given humankind dominion over all the animal kingdom, it was nothing short of blasphemy to refrain from eating flesh. The Church called vegetarian food 'the Devil's banquet', and were quite prepared to have vegetarians burnt at the stake for heresy. Yet somehow Leonardo got away with it, just as he got away with other forms of heresy, both minor and - even to modern eyes - much more extreme and even downright shocking.

Naturally left-handed, the artist taught himself to be ambidextrous, also often committing his more private ideas to paper in mirror writing. But in that time and place to be left-handed was also seen as a sign of the Devil, and once again Leonardo somehow escaped punishment for refusing to forgo writing in the way that came naturally.

He did have a potentially very serious brush with the law, however, when, aged 24, he and some companions were arrested for homosexual activities. Despite the extreme seriousness of the charge (indeed, it was a criminal offence in the UK until the late 1960s), they were freed because influential people came to their aid - perhaps the secret of Leonardo's blithe disregard for society's requirements in other ways.

One of the Church's most entrenched proscriptions was against the dissection of dead bodies, on the grounds that not only was it blasphemy to destroy God's handiwork, but bodies had to remain whole for the Day of Judgement when they would be resurrected. Yet Leonardo virtually flaunted his nocturnal activities in charnel houses, when he pursued his anatomical research among the corpses of the unfortunate paupers. Somehow he had wangled a special permit from the Church, and even though it was later revoked, he was never prosecuted for the many nights he spent in grim work amid the decomposing cadavers. Once again, he simply got away with it.

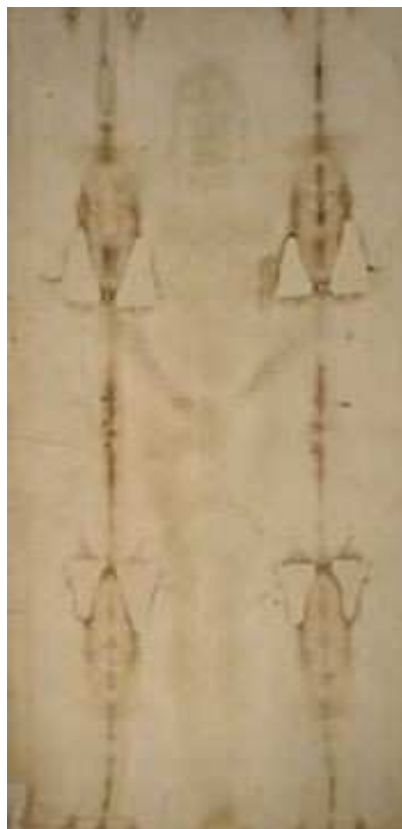
Yet some manifestations of his dangerously idiosyncratic take on life were, by any standards, hugely thought-provoking.... Leonardo's anti-Church views have long been obvious to his biographers, for while he accepted several commissions to create major religious paintings - such as his world-famous 'The Last Supper' - his notebooks contain unequivocal references to what he perceived as the corruption, venality and superstitious stupidity of the clergy. Yet this may have gone considerably deeper with him than mere

anticlericalism. Perhaps, as some evidence suggests, he was no atheist or even an agnostic - but an active heretic whose personal beliefs still have the power to shock.

### *A Decapitated Christ?*

While researching the background to the Shroud of Turin from the late 1980s, British investigators Lynn Picknett and Clive Prince began to be increasingly convinced that the Florentinian Maestro had actually faked the alleged holy relic himself, using a primitive - but nevertheless ingenious - form of photography. But if he had indeed created this alleged image of the crucified Jesus, what were his motives for doing so?

Some researchers - such as Turin-based researcher Maria Consolata Corti - who also believe that the Florentinian Maestro had a hand in creating Christianity's most precious (and controversial) relic believe he faked it because of his extreme reverence for Jesus Christ. But Picknett and Prince counter this argument, saying: 'No one but a convinced heretic would have dared to fake Jesus' face and holy, redemptive blood, especially in those days. No true believer would have even contemplated committing such a heinous crime: only someone with no fear for his immortal soul would have even attempted this extraordinarily blasphemous act.' Besides, as both Corti and Picknett and Prince believe he used his own face in the place of Jesus' on the allegedly miraculous cloth, it does begin to seem more like a joke - or even deliberate sacrilege - than evidence of deep piety on Leonardo's part.



Picknett and Prince believe that there are clues about the true nature of Leonardo's heresy in most of his surviving works - even in the stark image of the crucified man known as the Shroud of Turin. Their research has led them to conclude that the image of the face (which they claim is his) was created at a different time from the rest of the body (which they claim belongs to an unknown corpse). But would this two-part process alone explain the anomaly of the apparently severed head?



Picknett and Prince noticed that the neck ends in a straight line, and the image of the area underneath disappears into nothing for a few telling inches before abruptly beginning again at the upper chest. This they double-checked through the exhaustive work of British computer buff Andy Haveland-Robinson, who showed conclusively that the image fell away to nothing beneath what appears to be a demarcation line under the neck. But that in itself is a puzzle, for surely a genius like Leonardo would have been able to cover up such a mistake? But what, those authors suggest, if this wasn't an error after all, but an encoded heretical message 'for those with eyes to see'? Could it be possible that he was trying to

signal something specific, something that he could not possibly have stated openly in his time and place? Was he attempting to convey to posterity that someone who had been beheaded was - morally and spiritually - 'over' one who was crucified? Which New Testament character had been beheaded? There is only one: John the Baptist, who was decapitated on the orders of Herod, after being asked for his head on a platter by his step-daughter and wife Herodias.

Indeed, Picknett and Prince had noted clear evidence of Leonardo's apparent extreme devotion to John the Baptist in his paintings and other works of art.

### *A Passion for the Baptist*

His only surviving sculpture, a joint work with notorious alchemist and occultist Gianni di Rustici, was of John the Baptist. (It now stands over an entrance to the Baptistery in Florence, unfortunately providing perfect target practice for the scruffy local pigeons.) Indeed, the Baptist theme is everywhere in his life and works: when he died in France in 1519, he looked upon only two paintings from his deathbed. One was the Mona Lisa, keeping her mystery to the very end, and the other his strange, dark painting of a young John the Baptist, whose enigmatic knowing smile is strikingly similar.

Surely this is somewhat strange for the allegedly great sceptic and atheist? Why should he, of all people, choose to die in the presence of such a religious painting? The puzzle is compounded by the fact that this work was never commissioned: Leonardo chose to paint it for himself.

In this work John is pointing upwards with his right forefinger, a sign that usually referred to the Holy Spirit in religious painting at that time, but which Leonardo seemed to imbue with a meaning of his own. Whatever it was supposed to mean, close examination of his works appears to show that to him it always had associations with John the Baptist - either being actually made by him, or by others to refer to him, as the context reveals. This is what Picknett and Prince refer to as Leonardo's 'John gesture'. It is a repeated and insistent motif. In Leonardo's unfinished Adoration of the Magi (c. 1482 - around the same time that Picknett and Prince claim he faked the Shroud) the theme is, of course, usually taken to be exactly what the title says - the worship of the infant Jesus and the Virgin by the wise men from the East, who kneel before them with their traditional gifts. But closer inspection reveals a very different tone from the deeply reverential mood supposed to be invoked by the episode. The magi are presenting frankincense and myrrh - but there is no gold. Perhaps it is





significant that to those of Leonardo's day gold symbolised perfection and kingship: here it seems Jesus is not being recognised as royal.

Worse - on closer inspection it appears that the throng of worshippers around Jesus and his mother are horribly decrepit, like walking corpses clawing at them. Yet in the background is another group, much younger and healthier, who appear to be worshipping a tree. Not only is this the carob tree, symbol in traditional religious iconography of John the Baptist, but as if to reinforce the point, a young man standing close to it is making the 'John gesture'... Can Leonardo possibly be making a curiously blasphemous statement about the Holy Family - in favour of the Baptist? It seems this may well be so, for there in the bottom right-hand corner is a figure art historians say is none other than the artist himself, violently turning away from Jesus and his mother. There is also the distinctly 'Johannite' (pro-John the Baptist) flavour to the famous 'Cartoon' (which now hangs, amid hushed reverence, in a special room in London's National Gallery), and which was the preliminary drawing for *The Virgin and Child with St Anne* (1501). Superficially, the Cartoon is a beautiful pious depiction of the Virgin and the infant Jesus, who is blessing the slightly older John, who in turn is leaning against the knees of St Anne, Mary's own mother.

Yet once again there are curious details: 'St Anne' looks not only suspiciously male, but her enormous hand is making the 'John gesture' above the child's head, while she stares almost threateningly into the Virgin's serenely oblivious face. It may not be a coincidence that Jesus appears to be steadying John's head, not for a blessing - but for a blow...



This air of threat to the Baptist was translated into the finished painting, although on the surface it looks remarkably different. In *The Virgin and Child With St Anne* John has completely vanished: in his place there is a lamb, which the infant Jesus has by the ears, looking up to his mother as if for approval. Indeed, one chubby little leg appears to cut across the lamb's neck, as if severing it... But is this heretical idea of a Jesus who somehow menaced John an accurate interpretation of the artist's major works? After all, what may appear to a few as Jesus almost pulling the ears off the lamb may well seem totally innocuous to others - perhaps he was merely playing with it in a somewhat rough, but typical child-like fashion. Yet the hints about something profoundly Johannite and heretical are building up: the carob tree/Baptist worshippers of *The Adoration of the Magi* do seem remarkably more attractive than those who crawl at the feet of Mary and Jesus... So is there any other evidence that Leonardo took this apparently outlandish - and most would believe, totally blasphemous - view of Jesus Christ's relationship with John the Baptist?





# THE INCREDIBLE HIDDEN BLASPHEMY

One of the artist's most curious religious works is The Virgin of the Rocks, of which he painted two versions - one that now hangs in the Louvre, in Paris, and the other that draws the crowds in London's National Gallery. This was commissioned by a religious order known as the Confraternity of the Immaculate Conception, intending it to be the centrepiece of a triptych for the altar of their chapel in the church of San Francesco Grand in Milan. The monks laid down careful specifications: not only the scene it was to depict (see below), but also that it had to include a gaggle of Old Testament prophets plus a few cherubs, all decked out in extravagant gold leaf. What they received was so different that it culminated in a lawsuit between themselves and the artist that dragged on for 20 years. Even that was perhaps considerably better than what might have happened to Leonardo - if the monks had had 'eyes to see'...



Even to the uncritical eye The Virgin of the Rocks is gloomy and peculiar: the figures seem almost squashed into the lower half of the painting, while the upper half, right up to the skyline, is taken up with dark tumbling rocks, interspersed with a few straggly weeds. The reason that there are two versions of this work is that the Confraternity were appalled by what they considered Leonardo's 'heresy' in the first version and demanded he present a 'proper', pious version. So what was his great sin? He had omitted to give the holy figures haloes....

If what Picknett and Prince argue to be the artist's real intention is true, then that should have very much been the least of their worries! Of the two versions, it is the one that now graces the Louvre that is by far the most heretical, although certain rather astonishing details can be discerned in both of them.

The scene that was commissioned was a non-biblical episode that the Church invented to cover over the rather embarrassing fact that clearly, if the Baptist was going to baptise - in other words, initiate - Jesus in adulthood, he himself must have had the authority to do so. Given this thought-provoking concept, the early Church Fathers invented a meeting between Jesus and his mother (and step-father Joseph) on one side and John and his traditional protector, the archangel Uriel on the other, during the flight into Egypt. During this episode, it was claimed that the infant Jesus bestowed on John the authority with which to baptise him in later life.

A first glance at the painting appears to show just that: all the major four characters in the drama are present, except Joseph, who is conspicuous by his absence. The Virgin puts her arm protectively round the child John, while Uriel points mysteriously to baby Jesus -

looking straight out at the observer in a meaningful fashion - who raises one podgy hand in blessing. Those who expect nothing more from Leonardo than brilliant (if mysterious) brushwork and moving devotional themes are universally satisfied by this famous work, but even art historians have noticed a curious illogicality about it that, if taken to its conclusion, presents an apparently puzzling scenario.

We see John under Mary's arm, and Jesus with Uriel - but why aren't the two children with their rightful guardians? It is instructive to consider what happens if they are, indeed, with their true protectors: Jesus with his mother, and John with Uriel. In that case, it is John who is giving the blessing and Jesus who kneels to receive it...

Once again, there is a distinct Johannite complexion to Leonardo's work. Always it is John the Baptist who is either portrayed as spiritually superior to Jesus or who is being in some way threatened by him or his mother. But even that is not all the heresy in *The Virgin of the Rocks* according to Picknett and Prince. When they first began to research this subject they were impressed by Leonardo's characteristic subtlety, declaring that there was nothing that 'was the equivalent of sticking a red nose on St Peter'. Since making that claim in the early 1990s, however, they have radically changed their view, believing they have perceived at least one major example of the artist's blatant, even gross, blasphemy. This, too, is in *The Virgin of the Rocks* and on one level certainly makes sense of the painting's title! Leonardo was undoubtedly a master of many things, one of them being psychology. He knew how to 'play' his audience and was a superb illusionist and conjuror, using sleight of hand to amaze and alarm the ladies of the courts where he worked. He understood all about the illusions of perception, how the mindset of one person will permit them to see outrageous objects in a painting while that of another will cause their conscious mind to blank them out. So... as a heretic addressing other heretics, out of the mass of rocks, he had created massive testicles above - almost growing out of - the Virgin Mary's head, and a giant phallus rising proudly above it clear to the skyline, where it is topped by a little spurt of vegetation. It may be significant that the Italian for 'testicles' in his day was 'rocks'. One may safely take it that he meant the 'Virgin' in the title somewhat ironically, and presumably also reflects what he really thought of the Confraternity of the Immaculate Conception, which had commissioned the painting. Clearly, Leonardo was no devotee of the Virgin Mary.

### *A New Look at The Last Supper*

Yet equally he seemed to possess something approaching reverence - or at least respect - for another biblical woman, although a considerably more maligned one.

Surely one of the two most instantly-recognised paintings in the world is Leonardo's *Last Supper* (the other being, of course, the *Mona Lisa*). Yet curiously, according to some, this apparently pious wall painting is replete with many details that few seem ever to have noticed: for example, the highly stylised hand gestures



of the disciples have been discerned as being taken from quasi- or early Masonic ritual, or as representations of the signs of the zodiac. (Although Leonardo usually - and publicly - poured scorn on all matter psychic, his accounts show that he paid an astrologer on at least one occasion.) And an anomalous hand, which seems to belong to nobody at the table, thrusts a dagger towards a disciple's stomach. Yet little compares with the strangely ambivalent figure sitting on Jesus' right-hand side (on his left to the observer)....

Depicted leaning exaggeratedly to one side away from Jesus, the central figure, this is supposed to be the young St John, or John the Beloved. Yet in the New Testament he is described as leaning on Jesus' bosom, not edging away in this manner. And why would John have breasts and a gold necklace? 'He' seems to be mostly a 'she'!

Yet this figure also boasts a tiny frill of beard. So who is this composite being supposed to represent? Perhaps a clue lies in the fact that 'he' is wearing mirror image clothes to Jesus: where Christ wears a red robe and a blue cloak, this character wears a blue robe and a red cloak (or pinkish in the 'restored' version: actually it was originally the same red). And taken together, they form a large spread-eagled 'M' shape. It seems that Leonardo was, on one level, intending to represent a woman whose name began with 'M' as Jesus' right-hand 'man'. Who else but Mary Magdalene, the woman now widely believed to have been either Jesus' wife or lover? But why should Leonardo tempt fate by inserting her so guilefully into such a major work of art? After all, if his intention were uncovered, he might well have suffered as all heretics suffered. Perhaps, if challenged, he might have claimed that he was merely representing a callow youth - John the Beloved - although the necklace may make him seem rather too effeminate, not to mention the breasts! Yet perhaps in a sense he was representing the disciple John as well as Mary Magdalene, for if she were the same as Mary of Bethany in the New Testament, that would mean she and John were siblings.

Indeed, Leonardo was fond of drawing hermaphrodites, covering many pages with doodles - some pornographically graphic - of beings with both sets of genitalia. It may be that they were merely part of his personal sexual fantasies, but equally it may be significant that in his day, hermaphrodites were symbols of perfection to alchemists (not only seekers after the technique that was believed would change base metal into gold, but also what we would call research scientists). In making John and Mary into one figure, was he hinting that they had achieved some kind of spiritual perfection - which, clearly, he believed was signally lacking from the character of the Virgin Mary?

Also, in *The Last Supper*, the disciple standing next to Jesus on the left is thrusting his forefinger into the air in an almost threatening manner. It is that ubiquitous 'John gesture' and it may not be too fanciful - certainly in the context of Leonardo's other hidden codes - to interpret as saying: 'Remember John... who is also, in spirit, at this feast.' And, as in *The Adoration of the Magi*, here the artist also painted himself with his back to Jesus, as the disciple St Jude or Thaddeus (the second from the observer's right). Some commentators believe this is because he did not feel worthy to face Christ, but given all the other clues in his works, it seems nothing could be further from the truth...



But why had Leonardo gone to such lengths to imbue his paintings with so much apparently bitter and outrageous heresy? Was it some profound quirk on his part - after all, geniuses are notoriously odd - or were these secret blasphemies actually based on something he knew, or thought he knew? Did Leonardo da Vinci really have access to shocking lost knowledge about Jesus, his mother, and those who followed him?

### *Deeper into Heresy*

Largely because of the ground-breaking 1982 book *The Holy Blood and the Holy Grail* by Michael Baigent, Richard Leigh and Henry Lincoln, the idea that Jesus was married to Mary Magdalene is now openly discussed and even accepted widely. If she was indeed, Jesus' 'other half' - either married or as lovers - then Leonardo's depiction of her in clothes that are the mirror-image of her husband's makes perfect sense. But how did Leonardo know of their relationship when in his time and place the Catholic Church ruled supreme with its insistence that Jesus lived and died a virgin and had no close relationship with any woman? Certainly, although the Church ruled the lives and minds of most people in 15th- and 16th-century Florence, the de Medici court - of which Leonardo was a proud member - was curiously open-minded. Ancient magical texts were sought and translated, and the whole court seethed with exciting and daring ideas. Perhaps among the forbidden texts that came their way were fragments of 'lost' Gnostic gospels, of which similar ones resurfaced at Nag Hammadi in 1945. And one of the most distinguishing features of these books is that they stress that Jesus and Mary Magdalene were lovers (although, perhaps tellingly, even these forbidden books never refer to them as man and wife). Also there is the possibility that Leonardo's homeland of Tuscany in northern Italy still possessed - secretly, of course - knowledge of the old Cathar heresy. This flourished in the Languedoc area of south-western France, and centred on a primitive form of Christian worship. Cathars themselves believed that theirs was the original Christianity as practised by Jesus and his followers, and they utterly refuted that of the Catholic Church as being corrupt and gravely mistaken. Outdoor worshippers who shunned formal priesthood in favour of both male and female preachers, and largely vegetarian and believers in reincarnation, the Cathars lived lives of such remarkable purity that they were known as 'les bonhommes' - good men, or good people. They were almost completely wiped out by the Pope's men in the middle of the 13th century, although some survived in Italy and elsewhere.

Although the Cathars left few written records - so most of what we know about them comes from their enemies - it is known that they possessed a secret, alternative Gospel of John, and there are persuasive hints that they also had access to other 'heretical' texts that may have been equally as authentic as those in the New Testament. And thousands of Cathars - and even their sympathisers - went willingly to their deaths at the hands of the Pope's men rather than recant their belief that Jesus and the Magdalene were lovers - almost certainly having learnt of this from alternative, secret or 'Gnostic' gospels (see above). Did this help to explain the female aspect of the hermaphroditic figure next to Jesus in Leonardo's Last Supper, who wears mirror-image clothes and who, with him, forms a giant 'M' shape? Did the Cathar heresy, which also flourished in Leonardo's area,



find its way into his heart, mind - and, ultimately, paintings? It is even possible, given the various tantalising hints and clues about his personal beliefs - such as his anticlericalism and vegetarianism that his mother's name, the otherwise common enough 'Caterina', may mean 'the Cathar woman'. (Although she seems to have played merely a walk-on role in his early life, a mysterious 'Caterina' turned up when he was a famous working artist and ended her days in his household. He paid for a sumptuous funeral - hardly the expected response of a master of the house and a celebrated figure to the death of a mere housekeeper.) Although an acquaintanceship with the old Cathar beliefs may well have inculcated in him an extreme veneration for the Magdalene, superficially at least it would hardly have encouraged him into such rampant and dangerous Johannitism. In general, the Cathars seemed to consider the Baptist an evil influence, going so far as to call him 'a demon'. Yet at the same time, the Inquisition's intelligence gathering led them to believe that the Cathar's owned the Baptist's head, believed to possess magical powers - and which, suggests Lynn Picknett in her book *Mary Magdalene: Christianity's Hidden Goddess*, together with Glastonbury-based researcher and artist Yuri Leitch - may actually have been the real Holy Grail. So perhaps the Cathars revered John from a somewhat muddled perspective, seeing him not as a holy man but, at least in his post-mortem state, as a powerful paranormal force to be reckoned with, to be honoured and placated.

### ***Old Master - and Grand Master...***

There are many clues about Leonardo's involvement with dangerous heretical movements - perhaps at a very high level indeed. In *The Holy Blood and the Holy Grail*, authors Baigent, Leigh and Lincoln reveal the existence of a largely French organisation dating from the 13th century, the Priory of Sion (or Priéurie de Sion), whose sworn raison d'être was to protect and uphold the sacred bloodline of Jesus and Mary Magdalene. They list the society's Grand Masters over the years: among the dazzling names such as Sir Isaac Newton and, more recently Jean Cocteau, was Leonardo da Vinci.... Allegedly he assumed the role of Grand Master for the last nine years of his life (he died in 1519 in France), and, like all the Priory of Sion's leaders, took the name 'John' (or 'Jean' or 'Giovanni'), although the authors express puzzlement over this tradition. Leonardo, they claimed, was 'John 1X'. Unfortunately, further research has revealed that the Priory of Sion only existed from the 1950s... Yet it does seem that there have been similar groups throughout history, which focussed on secrets about Jesus, the Magdalene and the Baptist - and it does make sense to involve Leonardo's name with Johannite beliefs. So is the 'Priory of Sion' merely a convenient cover for other, truly ancient Orders and organisations? And although most researchers latch on to the implications of a bloodline that came from Jesus and Mary Magdalene, few seem to have noticed that the Grand Masters are always called John... Indeed, Picknett and Prince have pointed out that 'Sion' is Welsh for 'John' - and the Celtic language seems to be particularly important to the organisation, although no one knows why. Besides, the erstwhile Grand Master Pierre Plantard de Saint Clair (who was in office in the 1980s when he was an informant of Baigent, Leigh and Lincoln) stated unequivocally that the Priory of Sion are 'the swordbearers of the Church of John'.





# DA VINCI AND THE GREAT TEMPLAR SECRET

So once again we are back with Leonardo and his obsession with John the Baptist, which is perhaps shared with the members of the almost legendary Priory of Sion. But as it did not exist in his day, where did he acquire his devotion to this particular heresy?

It may be that one of the many secret societies that flourished at the Florentinian court was neo-Templar in belief and practice - based on those of the hugely powerful Order of the Temple that was brutally suppressed by the French King and the Pope in the early 14th century. It is known that some of the Knights managed to escape the atrocities, regrouping in secret. Was the de Medici court a cover for such a group - and was Leonardo a member?

There are tantalising clues in his work that suggest he was indeed, a leading light of a surviving Templar group, or a neo-Templar Order. For example, it is particularly significant that he chose to replace the image of the child John the Baptist in his early study for The Virgin and Child with St Anne with a lamb in the finished work, for whereas to most Christians it is Jesus who is known as the 'Lamb of God', the sacrificial god incarnate, to the Knights Templar it was the Baptist himself who took that title. Indeed, the seal of their greatest European preceptory, in the Languedoc in the south-west of France, bore the image of the Lamb, representing John the Baptist.

But why would Leonardo - or the Templars - accord such reverence to John the Baptist (and Mary Magdalene) while at the same time apparently being critical, if not contemptuous, of Christ himself and the Virgin Mary? And why would a man with such an intellectual capacity as Leonardo be such a devotee of the Baptist, who barely appears in the New Testament - and even when he does, seems such a cold and remote figure?

## *A Shocking Belief*

The rank and file of the Templars, who also went by the name of the Knights of Christ, were usually no more than they professed to be - deeply Christian military monks. But there is persuasive evidence that their founders and the continuing inner circle held quite different beliefs. Indeed, they may explain why the Order was accused of extreme heretical practices, including spitting and trampling on a cross and worshipping a bearded, severed head, or a copy of one. The Templars' persecutor, the French King Philip the Fair, wrote to his seneschals describing the idol head as: 'A man's head with a large beard, which they kiss and worship at all their provincial chapters, but this not all the brothers know, save only the Grand Master and the old ones.' In other words, the reverence for this head was not for the average member of the Order - it was essentially the Templars' secret.

One may conclude that at least the movers and shakers of the Knights Templar were basically Johannite, just like Leonardo da Vinci, over a century after their official demise.

But what lay behind this extraordinary emphasis of belief - and why would they spit and trample on a cross?

The answer lies in a group that the Templars encountered during their travels in the Middle East (not only in order to fight the Muslims, but apparently also on a voyage of discovery, to seek knowledge and ancient secrets). This group was known to history simply as 'The Church of John in the East', and to Victorian explorers became 'St John's Christians' - although the latter is a grave misnomer.

Lynn Picknett and Clive Prince unearthed the details of this strange tribe, which they set out in their 1997 book *The Templar Revelation: Secret Guardians of the True Identity of Christ*, and which is also discussed in Picknett's 2003 work, *Mary Magdalene: Christianity's Hidden Goddess*. Known today as the Mandaeans they originated in the area of Egypt over 2000 years ago: indeed, their language includes the names of certain Egyptian gods, such as Ptah. Today they are spread throughout the globe, largely due to Saddam Hussein's depredation of their home in the marshes of Iraq after the first Gulf War.

Essentially, goddess-worshipping Jews (an ancient tradition that extends back to Solomon) although their history has become very complex over the centuries and now includes many Arabic elements, their most honoured prophet was John the Baptist - but they hated and despised Jesus as John's usurper...

They called him 'the lying Messiah... who perverted all the cults' and claimed he was 'son of a woman' (that terrible Middle Eastern insult, meaning 'fatherless' or 'bastard'). This was the underlying message of the legendary Church of John of the East, who met the founding Knights Templar on their travels - and who much later appears to have passed it on to Leonardo da Vinci.

Yuri Leitch (top left), Steve Wilson (top right), Clive Prince & Lynn Picknett speaking at the Mystery.TV Mystery Conference about the Knights Templar worship of John the Baptist and the Mandaeans

Over the past few years, London-based researcher Steve Wilson, who has immersed himself in studying the Mandaeans, has discovered that although their complicated history - usually as a persecuted minority - has caused them to forget or lose much of their traditions (even some of their holy books remain untranslated), they still acknowledge their basic principles. Foremost among them is reverence for John the Baptist over Jesus himself....

Shocking though this idea may be, there is worse. Picknett and Prince, while delving into this anti-Jesus mystery, wondered why the Templars were alleged to spit and trample upon the cross in their secret rituals. After all, even if they had got their Johannitism from the Mandaeans, their idea that Jesus had usurped John's following hardly seemed a grave enough offence to justify such a brutal and extreme response.

Those researchers argue that the reason for the Templars' exceptional dislike of Jesus was that they believed that his followers may actually have had a hand in the death of John the Baptist.... Although this is closely argued in Picknett and Prince's *The Templar Revelation: Secret Guardians of the True Identity of Christ*, suffice it to say here that whether or not

there was any truth in this astonishing scenario, it does seem that Leonardo da Vinci's contempt for Jesus had its origins in a similarly extreme belief.

### *Keeper of the Grail*

In the 19th century a poster appeared in Paris, advertising an event connected with the occult society of the Rosicrucians (the 'rosy cross' from which they took their name having heretical and mystical significance). In it, Leonardo is depicted as 'Keeper of the Grail', but exactly to what this refers is by no means clear. Is it some kind of metaphor? It may be significant that the British historian Dame Frances Yates in her 1972 classic *The Rosicrucian Enlightenment* mused: 'Might it not have been within the outlook of a Magus that a personality like Leonardo was able to co-ordinate his mathematical and mechanical studies with his work as an artist?' She also refers to him as having 'a Rosicrucian frame of mind'.



Essentially, the Rosicrucian movement - which flourished well after Leonardo's death - was alchemical and magical in origin, stressing the importance of personal accountability and lauding the ancient Egyptian religion, whose magical secrets formed a major part of their practices. So was Leonardo a secret alchemist? Certainly, if his involvement with the Shroud of Turin is correct, then the science he practised would have qualified him as an alchemist, for the serious practitioners were basically what we would call research scientists today. Only the very foolish tried to turn base metal into gold.

But why did the Parisian Rosicrucian poster depict him as 'Keeper of the Grail'? Although it is impossible to be certain, it may be connected with his Johannitism, for some researchers, such as Yuri Leitch and Lynn Picknett, have linked the Baptist's head with the legendary Holy Grail. (Indeed, in the early Grail stories the mystical object is not a cup, but a bearded, severed head on a platter.) Could it possibly be that Leonardo was the keeper of John the Baptist's head, long believed to be magical and prophetic? If so, where is it now?





## *The Johannite Heresy*

Another candidate for the gnostic heresy at the heart of the Templars is that they - or the inner circle - were Johannites.

Baigent, Leigh and Lincoln, discussing the Templars' alleged worship of the head-shaped Baphomet idol, write:

*recent speculation had linked the head, at least tentatively, with the severed head of John the Baptist; and certain writers have suggested that the Templars were 'infected' with the Johannite or Mandaean heresy - which denounced Jesus as a 'false prophet' and acknowledged John as the true Messiah. In the course of their activities in the Middle East the Templars undoubtedly established contact with Johannite sects, and the possibility of Johannite tendencies in the Order is not altogether unlikely. But one cannot say that such tendencies obtained for the Order as a whole nor that they were a matter of official policy.*

One of the suggested origins of the name 'Baphomet' is that it derives from 'Baptist' or 'baptism'. Indeed, some of the Templar knights told the Inquisition that the head-idol was the head of John the Baptist.

This idea was taken up by Lynn Picknett and Clive Prince, who argue in *The Templar Revelation* (1997) that Johannitism was the great secret of the Templars.

Johannites - as the above quote shows - consider that John the Baptist was the 'true Christ' and the Jesus was a usurper of his role and authority. They are still represented today by a people known as the Mandaeans - the world's only surviving gnostic religion - who were, until the Gulf War, largely confined to the southern marshes of Iraq and Iran, having migrated into that area many centuries ago. When they were first encountered by Christian missionaries in the 18th century, they were named 'St John's Christians', although this is a radical misnomer.

In fact, the Mandaeans regard Jesus as a false prophet who took over John's rightful position and, in their words, perverted his religion.

The Mandaeans do not worship John the Baptist in the way that Christians worship Jesus, but venerate him as one of the great teachers or prophets of their religion. One of their sacred books is the Book of John, and baptism forms an important part of all their rituals, which are carried out in pools that they call 'Jordans'. They also use a system of ritual handshakes and grips.

The consensus among historians and ethnographers who have studied the Mandaeans is that they did originate in Palestine at around the time of Jesus and John the Baptist, and that they





slowly migrated eastwards and southwards over centuries, meeting persecution virtually everywhere they went, first by Christians, later by Moslems. However, it is acknowledged that, in the past - even into the Middle Ages - the Mandaean were much more widespread and that Mandaean communities still existed in the Middle East at the time of the Crusades. It is therefore entirely possible that Europeans - and more particularly the Templars - came into contact with them.

Picknett and Prince go further, making a link between the Mandaean and the 'church' founded by John the Baptist - the existence of which is, astonishingly, acknowledged in the Acts of the Apostles. It is assumed that the religion founded by John was either suppressed by or absorbed into the early Christian Church. However, Picknett and Prince argue that it did, in fact, survive, and that it has come down to us in the form of the Mandaean.

In relation to the Mandaean's hostility towards Jesus, Picknett and Prince point out that many New Testament scholars now believe that, despite the impression given in the Gospels, Jesus and John the Baptist were actually rivals.

The Knights Templar - for reasons that are not readily apparent to historians - gave prominence to St John the Baptist. Although not their 'official' patron saint (that was the Virgin Mary) the Templars dedicated a great many of their churches and chapels to him. Once again, this seems to have been much more prevalent in southern France - the Languedoc and Provence - than elsewhere. Indeed the seal of the Templars of the Languedoc was the Agnus Dei, the Lamb of God, one of the Baptist's symbols.



In the words of Michel Lamy:

*The Templars rendered a veritable cult to him [John the Baptist]. On the one hand, they dedicated a number of their churches and chapels to him, but in addition they much used a symbol that linked him to Christ: the lamb. It is not uncommon to find Templar crosses decorated with this lamb bearing a banner on which features, to the point of excess, the croix pattée of the Order. The symbol also sometimes decorates the keystones of their churches. The lamb associated with the croix pattée is also found at Jouers, near Accous, in the Pyrénées-Atlantiques, with sculpted severed heads - bearded heads of which one is supposed to be that of Abraham. The Agnus Dei features more than seventeen times on the stamps of the Templar seals and has been found eight times on the moulds corresponding to a rather long period extending from 1160 to 1304.*



The seal of the Templar Master of England bore an Agnus Dei, and to drive home the point his counter-seal had the head of John the Baptist with the inscription 'I am the guarantor of the lamb'.

Lamy also links the use of the Abraxas seal with John the Baptist, because of the associations with Abraxas's cockerel head:





# Leonardo Da Vinci & John the Baptist

Leonardo Da Vinci was a huge admirer of John the Baptist. He probably was a grand master of the *Priory of Sion*, which many clues in his paintings may indicate. In fact, DaVinci's last painting was of John the Baptist, in which it shows him making the famous "John Gesture". This gesture can be seen in a few of his paintings, most notably *The Last Supper*. You can find the "John Gesture" in his unfinished painting *Adoration of the Magi*. This painting shows people worshipping baby Jesus in the foreground, but right behind the Virgin Mary and Jesus you can see that the focal point is the single tree. Right at the base of the tree is a person whom we can assume is John the Baptist making the "John Gesture". All around John are young and good looking people while all the followers and worshipers of Jesus look old and almost like ghosts. People also believe that Da Vinci included himself in the painting, which he was known to do. Leonardo is on the very bottom right looking away from Jesus. When he put himself in the Last Supper he also is facing away from Jesus.



**Adoration of the Magi**

Leonardo's *Virgin of the Rocks* is another strange painting that shows Jesus, the Virgin Mary and John the Baptist with the Angel Uriel. There were two paintings made, the original is in the Louvre and the second one is in London currently. The painting shows the Virgin Mary sitting and holding onto a baby whom is praying to the other baby. In 1483 Da Vinci's was commissioned to paint the *Madonna of the Rocks*. A contract specified that the picture should comprise of the "Virgin and Child, two prophets, and angels." Apparently the buyer was not happy with the result. Da Vinci featured John the Baptist as the prophet.



It was difficult to tell which child was Jesus and which was John. There was some confusion as to the meaning of hand gestures, such as the angel Uriel pointing at John. Da Vinci was ordered to paint a second version, this time with more clarity. John would hold a long reedy cross. Mary and Jesus would have halos over their heads. Uriel would not point. Now, in the painting John the Baptist kneels, gazing towards Jesus with his hands together in an attitude of prayer. The Jesus Child sits towards the front of the painting, supported by the angel Uriel, and raising his right hand in a sign of Benediction towards the kneeling John. The strangest thing about the painting is the fact that the original version had the angel pointing at John and looking knowingly to the viewer as if making a very important clue. Also: John is *above* Jesus, making John look **superior**.

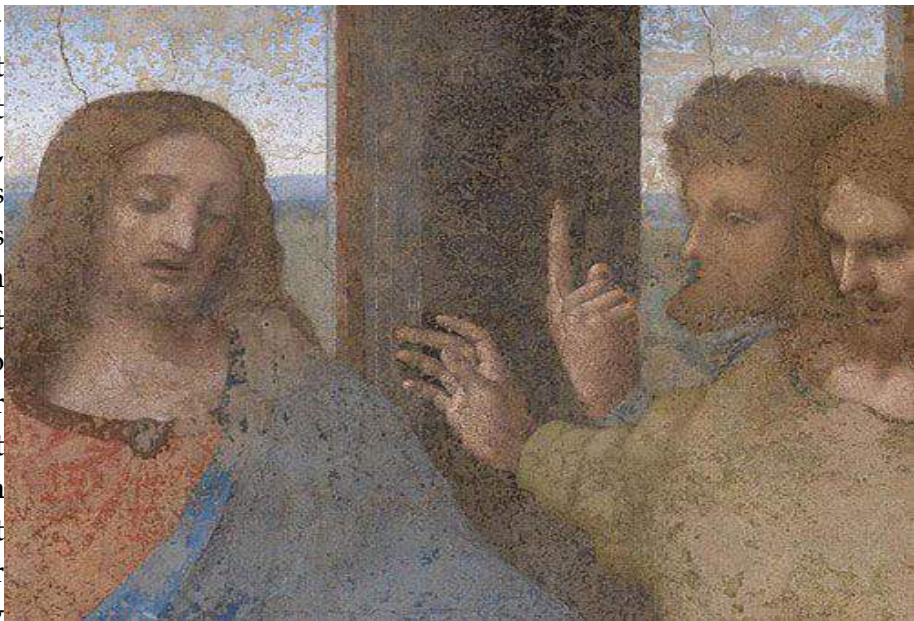


Notice in the first version how obviously Uriel is pointing at John and how knowingly she looks at the viewer of the painting. In the second version Uriel does not point, but has a very „die-away“ gaze at John. Also notice the penis-shaped rock in the background over Mary accusing her of adultery (probably with Zacharias, father of John – *Mark Gibbs: The Virgin and the Priest*).

Regarding the cave, here is a paragraph from the book *“The Templar Revelation”* by Lynn Picknett and Clive Prince:

„The contract (this is referring to the contract between DaVinci and the Confraternity of the Immaculate Conception which is a controversial matter because the group took DaVinci to court over the painting, in which 20 years later he painted the second version) also specified the theme of the painting. It was to portray an event not found in the Gospels but long present in Christian legend. This was the story of how, during the flight into Egypt, Joseph, Mary and the baby Jesus had sheltered in a desert cave, where they met the infant John the Baptist, who was protected by the archangel Uriel. The point of this legend is that it allowed an escape from one of the more obvious and embarrassing questions raised by the Gospel story of Jesus' baptism. Why should a supposedly sinless Jesus require baptism at all, given that the ritual is a symbolic gesture of having one's sins washed away and of one's commitment to future godliness? Why should the Son of God himself have submitted to what was clearly an act of authority on the part of the Baptist? This legend tells how, at this remarkably fortuitous meeting of the two holy infants, Jesus conferred on his cousin John the authority to baptize him when they were both adults. For several reasons this seems to us to be a most ironic commission for the confraternity to give Leonardo, but equally one might suspect that he would have delighted in receiving it - and in making the interpretation, at least in one of the versions, very much his own.“

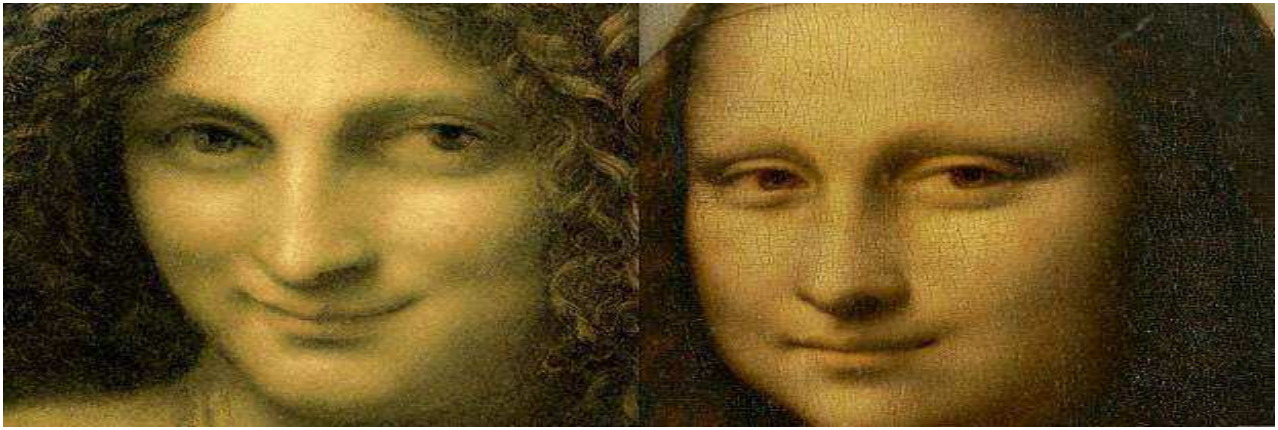
You will notice in *The Last Supper* a figure to the left of Jesus making an almost offensive gesture at Jesus, it appears the figure is lunging out towards Jesus and shoving his finger in his face. Lynn Picknett and Clive Prince who wrote 'The Templar Revelation' were the first to call this the '**John Gesture**'. They argue that the raised forefinger denoted a knowing



superiority; a heresy. The authors think that Leonardo was declaring John the Baptist to be the true Messiah, a belief held in the Mandaean faith; a long-suffering form of Gnosticism based in Iraq. Leonardo's alleged heresy was part of his supposed association with the mythical *Priory of Sion*, as described initially in '*The Holy Blood and the Holy Grail*', and more recently by Dan Brown in his '*Da Vinci Code*'. Heresy and controversy aside, one can agree that Leonardo's John the Baptist seemed to be getting in on the joke too. Perhaps that might finally explain his enigmatic smile.

Or take a look at *Mona Lisa*: Leonardo kept this painting until his death. He is said to have a very special relationship to it. In Italian *Mona* is a short form of *Madonna*. *Lisa* is short for the Hebrew „*Elisheba*“. So probably „*Mona Lisa*“ refers as a code to „**Madonna Elizabeth**“, making Elizabeth – the mother of John - the true Holy Mother. There is definitely a connection made between both. You can see the proof of this claim if you compare the faces of both John and Mona:

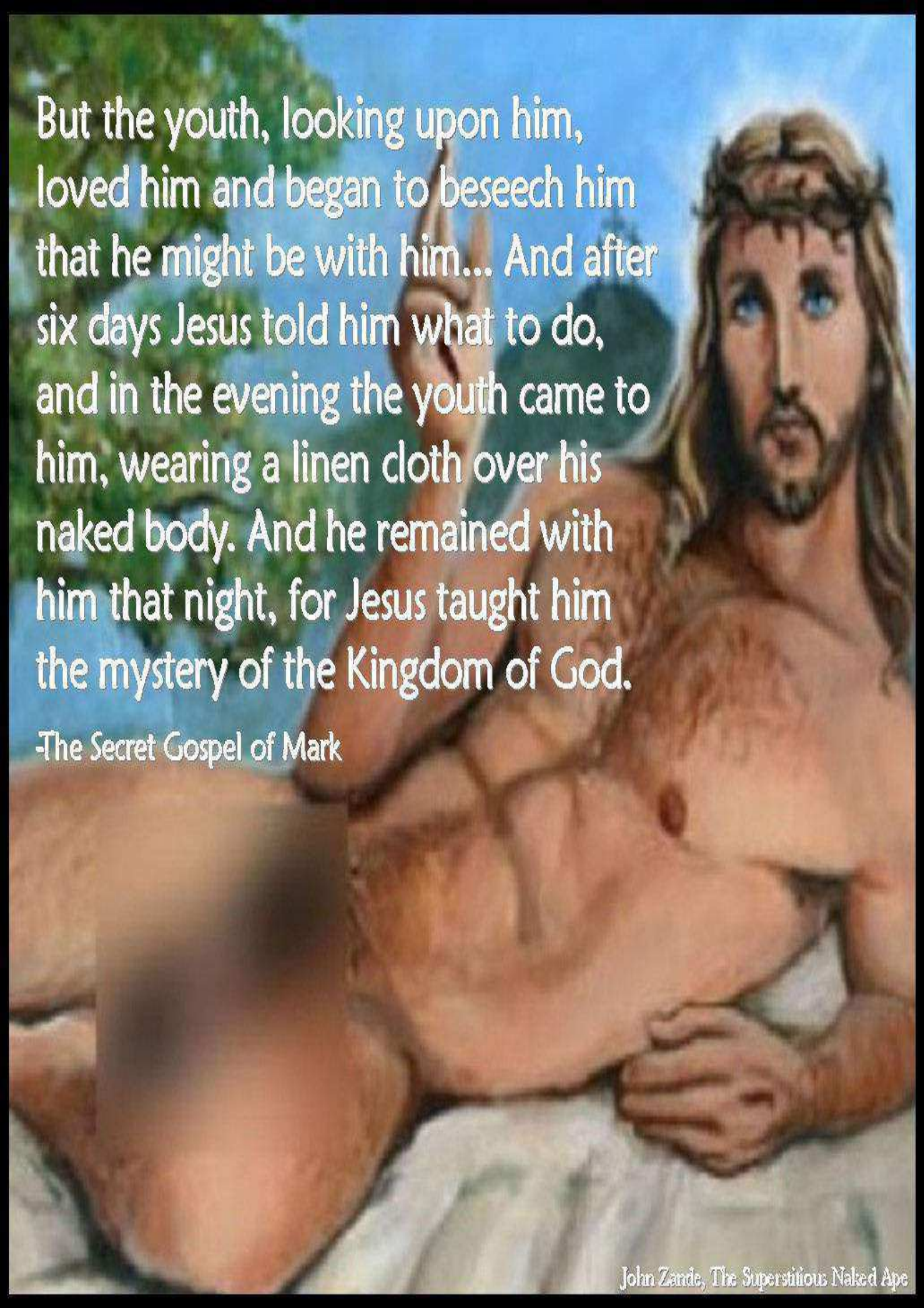




Conclusion: If you care to look at the various Pseudegraphic and Gnostic texts (to which the Templars may have had unusual access), a curious story can be pieced together involving Jesus, his cousin John the Baptist, and his aunt, Salome. What it basically involves is Jesus trying to set himself up as the new King of the Jews by having Salome get John the Baptist out of the way. Jesus then "appropriates" the teachings of John, who was a real prophet and actually closer to the throne than Jesus. Jesus subverts the sayings, however, while also incorporating an unhealthy degree of sorcery, in order to position himself for political power. John the Baptist was a popular preacher and the true "Messiah" (even though he supposedly denied it - who can say, really?), with a message of transcendence and brotherly love. Jesus was a sorcerer and a politically ambitious descendant of Solomon who manipulated the situation to have John beheaded and took over his relatively large group of followers -- as well as some of John's message, at least outwardly -- in an attempt to create an army, rout the Romans, and establish himself on the throne. He went a little power mad, his plan went horribly wrong, and he ended up hanged for his trouble. But through the work of Saint Peter and some wild twists of history a lot of misguided people came to believe that he was the Son of God and Savior. The Jesus of Luke was certainly not one of peace. He was one of revolution and disruption. That's one of the clues that suggests he wasn't the Prince of Peace many people consider him to be. It all backfires on him and he fails miserably. Salome ends up crying at Jesus's cross and tomb.

John is the true sacrificial Lamb, and his symbol is the red cross that he carries as a staff. Perhaps the Templars, and later the Freemasons, had documents that made this more specific.





But the youth, looking upon him,  
loved him and began to beseech him  
that he might be with him... And after  
six days Jesus told him what to do,  
and in the evening the youth came to  
him, wearing a linen cloth over his  
naked body. And he remained with  
him that night, for Jesus taught him  
the mystery of the Kingdom of God.

-The Secret Gospel of Mark

JESUS ...?

NO WAY!

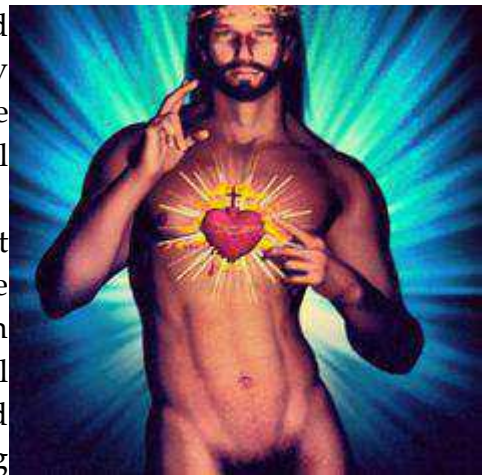


# JESUS WAS GAY, ACCORDING TO MARK<sup>1</sup>

*JK & Professor Morton Smith\**

Professor Morton Smith, a Christian (believes that we essential know of the life and teachings of Jesus) has found a letter by the Bishop of Alexandria (c. 125 C.E.) describing a deleted passage of Mark's Gospel.

It should be noted that Morton Smith is a Christian, and typical of them, even in their critical scholarship, they are committed to certain conclusion that the evidence fails to uphold. They invariable fail to address several compelling criticisms of the New and Old Testaments. They assume certain truths, which upon scrutiny aren't truths. In the case of Morton Smith, he holds that there is an historical Jesus, a viewpoint that has been shown to be without merit by the German School of biblical scholars at the beginning of the 20th century and improved upon by later scholars. Scholars have long wondered at a curious passage in the canonical Gospel of Mark (undisputedly the oldest of the canonical gospels) which seems to hint that a detail or two might have been left out: "Then they came to Jericho. As he was leaving Jericho with his disciples..." (Mark 10:46). But what happened in Jericho on Jesus' whistle-stop tour of the provinces? Did Jesus simply pass through and then leave without doing or saying anything to anyone? If the visit was so irrelevant to Jesus' mission, why is it even mentioned? The gap suggests a mission portion of Mark's Gospel. The Letter—supplied below--of Clement's, who had access to the complete version of Mark's gospel, places the events in Jericho. Both what is missing and why is supplied by Morton Smith, the Columbia University professor scholar whose 1958 research expedition culminated in the discovery of a copy of a letter in the 1646 edition of letters of Ignatius of Antioch (a 2nd century church writer) at the monastery of Mar Saba, twelve miles south of Jerusalem. The letter consists of 3 pages of Greek manuscript bound in as end-papers. This letter contains quotes from what Saint Clement of Alexandria (c.156-211) refers to as "The Secret Gospel of Mark." Professor Smith writes, "Based on this letter we can conclude that "The Secret Gospel of Mark" was the older and more complete, and the version we have is an edited version with the troubling passages left out by the Church fathers. The portions supplied by Clement in this letter found by Professor Morton Smith fill in the gap at Mark 10:46. Morton Smith published his findings in 1973 in two different books: one was a rigorously academic volume from Harvard entitled Clement of Alexandria and a Secret Gospel of Mark, while the second was a popular explanation The Secret Gospel. It is the latter which I have read. Bishop Clement of Alexandria has 3 surviving books Exhortation to the Greeks, The Instructor, and the Miscellanies, and several fragments and lesser works. One is a letter to a disciple named Theodore who had asked for advice regarding the Caprocratians, (a



<sup>1</sup> <http://www.christianity-revealed.com/cr/files/jesuswasgayaccordingtomark.html>

Gnostic Christian sect) use of the "Secret Gospel of Mark." Clement not only confirmed the existence and authority of "Secret Mark" in his reply, but actually denounced Carpocrates for using black magic to steal a copy "Secret Mark" from the church library!

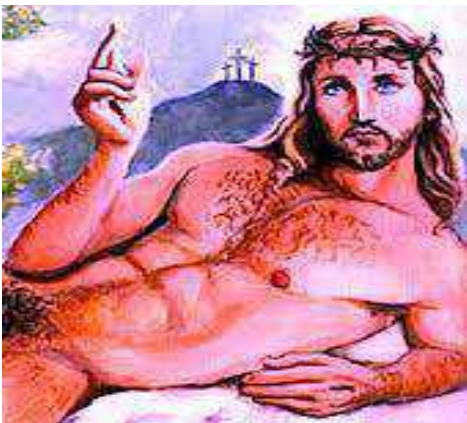
So scandalous was the Carpocratian "The Secret Gospel of Mark" that Clement advised Theodore never to admit that Mark even wrote it: *"You did well in silencing the unspeakable teachings of the Carpocratians. For... priding themselves in knowledge, as they say, "of the deep things of Satan," they do not know that they are casting themselves away into "the nether world of darkness"... For even if they should say something true, one who loves the truth should not, even so, agree with them...."*

*"Now of the things they keep saying about the divinely inspired Gospel of Mark... even if they do contain some true elements, [these] are not reported truly...."*

*"As for Mark then, during Peter's stay in Rome [Mark] wrote an account of the Lord's doings, not, however, declaring all of them, nor yet hinting at the secret ones, but selecting what he thought most useful for increasing the faith of those who were instructed. But when Peter died a martyr, Mark came over to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former book the things suitable to whatever makes for progress towards knowledge. Thus he composed a more spiritual gospel for the use of those who were being perfected. Nevertheless, he yet did not divulge the things not to be uttered, nor did he write down the hierophantic teaching of the Lord... [and] he left his composition in the church in... Alexandria, where it is... most carefully guarded, being read only by those who are being initiated into the great mysteries.*

*"But since the foul demons are always devising destruction for the race of men, Carpocrates... using deceitful arts, so enslaved a certain presbyter in the church that he got from a copy of the secret gospel, which he interpreted according to his blasphemous and carnal doctrine...."*

*"To them, therefore, as I said above, one must never give way... [or] even concede that the secret gospel is by Mark... but deny it on oath. For, 'Not all true things are to be said to all men...'"*



This letter is strong evidence that the Secret Gospel of Mark was in fact the complete version of Mark, and what we have is the edited version by the Church fathers. Barnstone at 340 lists as being visible signs of this editing process Mark 4:11; 9:25-27; 10:21, 32,38-39; 12:32-34; 14:51-52. What, then, were these "true things" that the Church fathers hoped to hide from the untutored eyes of the average Christian? What was the unspeakable? St. Clement quotes from this complete, "Secret" Gospel of Mark" at length towards the end of his letter. Clement in the last third of his letter to Theodore wrote: "To you, therefore I shall not hesitate to answer the questions you have asked refuting the falsifications by the very words of the [Secret] Gospel" (Barnstone 342).



"And they come into Bethany. And a certain woman whose brother had died was there. And she prostrated herself before Jesus and says to him, 'Son of David, have mercy on me.' But the disciples rebuked her. And Jesus, being angered, went off with her unto the garden where the tomb was, and straightway a great cry was heard from the tomb. And going near, Jesus rolled away the stone from the door of the tomb. And straightway, going in where the youth was, he stretched forth his hand and raised him, seizing his hand. But the youth, looking upon him, loved him and began to beseech him that he might be with him. And going out of the tomb they came into the house of the youth, for he was rich. And after six days Jesus told him what to do and in the evening the youth came to him, wearing a linen cloth over his naked body. And he remained with him that night, for Jesus taught him the mystery of the Kingdom of God. And thence, arising, he returned to the other side of the Jordan."

*"After these words follows the text, "And James and John come to him," and all that section. But "naked man with naked man," and the other things about which you wrote, are not found.*

*"And after the words, 'And he comes into Jericho,' the secret Gospel adds only, 'And the sister of the youth whom Jesus loved, and his mother and Salome were there, and Jesus did not receive them. But many other things about which you wrote both seem to be and are falsifications. "*

*"Now the true explanation and that which accords with the true philosophy. "*<sup>2</sup>

This passage quoted by Clement from the Gospel, could be interpreted as an account of a baptism performed by Jesus on this young lad—and some do—but for 3 facts. One that Clement and the Church fathers not only suppressed the passage but found it "scandalous." Second, the plain meaning of the words "naked man with naked man" and "whom Jesus loved" support the conclusion that Sexual union with a man as part of the sacrament was practiced. Third, that it was a practice of some Christian sects for (like in Tantra Yoga) to engage in sexual intercourse as part of a union with God. Such was said of some Christian communities. There are passages in the Pauline



Epistles which admonishing certain unnamed sexual practices and there is a letter from a Roman physician describing in detail this practice. Morton Smith, the discoverer of the letter writes: "Freedom from the [Mosaic] law may have resulted in completion of the spiritual union by physical union. This certainly occurred in many forms of Gnostic

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<sup>2</sup> *"The Secret Gospel of Mark,"* The Other Bible, Willis Barnstone, Editor, Harper & Row, San Francisco, 1984, pp. 339-342. This volume is still in print. Each Work has a short introductory commentary.

Christianity; how early it began there is no telling” (Morton Smith, *The Secret Gospel*, p. 94, *The Secret Gospel: The Discovery and Interpretation of the Secret Gospel according to Mark*. New York: Harper & Row, 1973). From the tone of the letter of Clement, the fact that our present Gospel of Mark is incomplete in a way that indicates deliberate suppression of the passage, from the quoted passages of in the letter, and from the practices of early Christian communities it is quite reasonable to conclude that the Secret Gospel. Mark described the sexual union of Jesus with a young disciple.

This portrayal of the Messiah Jesus as partaking in sexual union fits well with the view of Jesus as a prophet, like Mohammed, Elijah, and others. Much has been written on the meaning of the Messiah (“anointed leader”) and the meaning of the “Son of God” needs to be set in its proper context. A number of heroes were the son of god, including Heracles, Helen, and more recently, it was widely believed that Philip of Macedonia was not the real son of Alexander, but rather a god. Mark was first, his Gospel was incorporated with aggrandizements, and revisions by Matthew and Luke. Mark saw Christ as a mortal unto whom the spirit of god has entered when he was baptized.<sup>3</sup> If he was a god or part of Yahweh (as is currently maintained) then God would not need to inform his son<sup>4</sup> that he is his son, unless “son of God” meant something like chosen one—a position held by the Gnostic Christians. “Son of God, most scholars agree, is an ambiguous title at best, so too, is lord from the Aramaic *mare*, which could be interpreted in a spectrum of ways from the mundane “sir” to the divine “lord.”<sup>5</sup> As a mortal, having intercourse with women would be fitting, and to be celibate would be very abnormal. Having sex with a young man, in the Hellenized world also was quite unexceptional.

Would it be very abnormal for Jesus to take a young man and in the religious initiation have sex with him? The Greeks and Romans both approved such if done with the spirit of a mentor. Bisexuality was the norm. Three centuries of Greek and Roman domination had its effects. Mark had written in his fiction on the life of Jesus<sup>6</sup> things that were deemed proper in the Hellenized world? Could not Mark, who was most certainly not Mark of the disciples<sup>7</sup>, be Hellenized? “Modern research often proposes as the author an unknown Hellenistic Jewish Christian, possibly in Syria and perhaps shortly after the year

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3 Saint Mark finds nothing remarkable about the life of Jesus (unlike the embellishments of Luke and Matthew). Jesus doesn’t become the revealer of the secrets of heaven until he is called by god. “On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him.” Mark 1:10

4 “And a voice came from the heavens, ‘You are my beloved Son: with you I am well pleased.’” Mark 1:11

5 “*Who Do Men Say That I Am?*” Kerry Temple, *Notre Dame Magazine*, Summer 1990, p. 12. This article is by the magazine’s managing editor, and is published at the Catholic Notre Dame University. Kerry, in this article on the historical and textual setting of the Bible, has undermined the Bible’s authority.

6 Biblical scholars who are without the prejudice of faith have concluded that the Gospels are not historical. The most compelling reason is the Epistles, for they are without history or quotes of Jesus. Being earlier than the Gospels is strong evidence that what was missing was corrected first by Mark.

70.”<sup>8</sup> Clement of Alexandria in his letter acknowledges a complete and suppressed original edition of Mark’s Gospel, a copy in the Church’s library in Alexandria. Thus the most consistent explanation of the missing passages including the one concerning Jericho is that the Church Counsel was not as Hellenized as Mark, and that they upheld the Hebraic injunction against Greek love.

Update: Excerpted from [Afterword](#), Morton Smith, *The Secret Gospel*, The Dawn Horse Press

More than 30 years after the original publication of *The Secret Gospel*, the controversy over Morton Smith’s research continues unabated. By 2003, the mystery of what had happened to the original manuscript of Clement’s letter (after Smith’s discovery of it in 1958) was finally settled, at least to some degree—through the testimony of two men who had seen the manuscript in the intervening years. In 1980, the authenticity of the letter was given a strong “vote of confidence” by the scholarly community when the letter was reprinted in the standard edition of the works of Clement of Alexandria. Accepting Smith’s identification of the letter as genuine, the editors of this definitive compilation added the letter to the accepted canon of Clement’s works. Source: Otto Stählin and Ursula Treu, *Clemens Alexandrinus*, vol. 4.1: Register, 2d ed. (Berlin: Akademie-Verlag, 1980), XVII–XVIII. ...

The group of four scholars saw the letter in 1976—18 years after Smith had originally discovered it. But it was not until 2003—another 27 years later—that Guy G. Stroumsa, one of the four, finally published the story: In the spring of 1976, a party of four, including the late David Flusser, Professor of New Testament, the late Shlomo Pines, Professor of Medieval Arabic and Jewish philosophy, both at the Hebrew University of Jerusalem, Archimandrite Meliton, from the Greek Patriarchate in Jerusalem (at the time a research student at the Hebrew University) and myself (then a graduate student at Harvard University) drove (in my car) from Jerusalem to Mar Saba monastery, in the Judean wilderness, in the quest for Clement’s letter. Together with Flusser and Pines, I had been intrigued by Morton Smith’s sensational description of his find, and we wanted to see the text with our own eyes. Archimandrite Meliton had agreed to accompany us. When we reached the monastery, with the help of one of the monks, we began searching for Isaac Vossius’ edition of the Letters of Ignatius on the very dusty shelves of the library in the monastery’s tower. . . . We did not put our expectations too high, but at some point, the monk did find the book, with “Smith 65” inscribed on its front page, and the three manuscript pages of Clement’s letter written on the blank pages at the end of the book, exactly as described by Smith. The book had obviously remained where Smith had found it and had replaced it, after having photographed the manuscript letter. Source: Gedaliahu A. G. Stroumsa, “Comments on Charles Hedrick’s Article: A Testimony,” *Journal of Early Christian Studies* 11:2 (Summer 2003): 147–53.

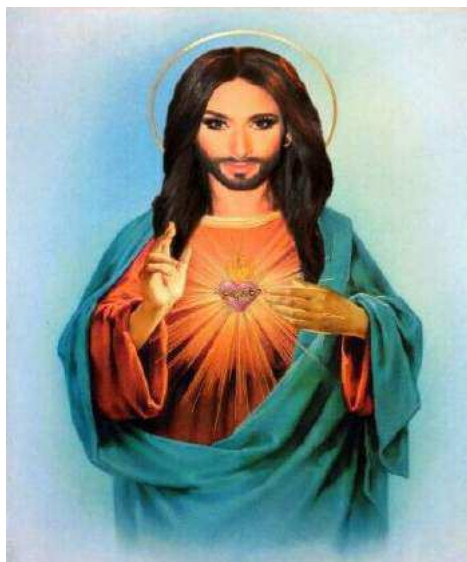
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7 Clement in his letter, has as the source for his Gospel, Peter the disciple.

8 *The New American Bible*, Catholic Bible Press, 1979, p. 1117.

# Jesus the Homosexual: Evidence From the Gospels

Jesus is created / redacted in each of the Gospel author's mind to give credence to their own story of Jesus which – for them – would have trouble standing on its own merits. Thus in Matthew's



Gospel, Jesus is the New Moses and his life is set in a Roman Palestine context that mimics Israel in Egypt complete with the killing of the toddlers to Jesus even being taken down to Egypt by his family so – like Moses and the Israelites – Jesus comes out of Egypt. In Mark the theme is the Messianic Secret where the author of this Gospel portrays Jesus was working signs and wonders, but then demanding neither his disciples nor anyone to tell what they have seen Jesus do (So, if no historian recorded any miracle Jesus did, it's because Jesus himself made them swear not to tell anyone!). In Luke, Jesus follows the template of Elijah and emulates many of the events of this famous prophet of the Hebrew Bible such as the well-known parallel being 2 Kings 1; 9-12 to Luke 9: 51 -56 (Fire from Heaven) and Luke 4: 16; 7: 11 – 17 to 2 Kings 1: 17 – 24 (The Healing the Widow's Son). The author of the Fourth

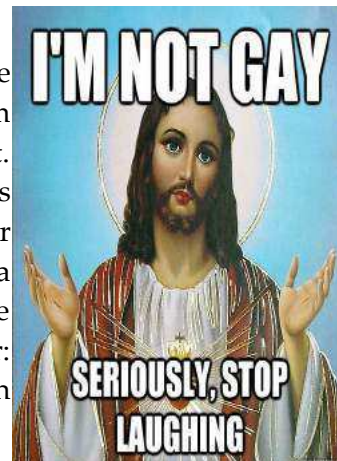
Gospel (or generally known as John) is not only well versed in the allegorical meanings (much like the Jew Philo of Alexandria, Egypt), but more importantly this author uses Greek philosophy to legitimize Jesus' life as divine. There are no earthly virgin birth accounts here (as in Matt. and Luke), but Jesus is the eternal divine logos or Word which - as with Greek philosophical Neo-Platonism - always has been. Jesus in the Gospel of John is now far removed from the highly Jewish themes in the Synoptic Gospels as the Jesus of the Fourth Gospels never speaks in parables, but is well versed in Hellenistic Greek and Classical philosophy. The author of this Gospel has reinvented Jesus (apart from the Torah Jew of the Synoptic Tradition) to function much like a educated Classical Greek teacher complete with a school of students called μαθητὰς (disciples). However, the Greek social culture redacted in this Gospel does not stop with just Greek philosophical terms, but as in Greek society, the author of the Fourth Gospel has the older Jesus take a younger lover or what was both well-known and common in Greek culture as **Pederasty** (the courting by an older male of a younger male entering puberty until his late teens). While Jesus enjoys a close relationship with his handpicked twelve apostles, the Fourth Gospel lets the reader know that Jesus has indeed chosen a young lover τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς (the disciple Jesus loved (ἠγάπα = Imperfect, indicative, Active, 3 singular) who is said to lie (ἀνέπεσεν) on top of Jesus' body (κόλπω) at the Passover Supper.

[A **note on English translations:** To tone down the erotic nature, English translations tend to paraphrase John 13: 23: “the disciple, whom Jesus loved, was reclining next to him.” (New International Version); “The disciple Jesus loved was sitting next to Jesus at the table.” (New Living Translation); “One of his disciples, whom Jesus loved, was reclining at table close to Jesus,” (English Standard Version) and even the King James Version, “Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.” But either these versions paraphrase the Greek with a totally new inoffensive non-erotic meaning or – like the King James Version - gives the impression this disciple was simply resting his head on the chest of a reclining Jesus.]



[**Note on ἡγάπα** (Agape Love): Though Christians claim that agape is used only as spiritual or divine love, this claim cannot be supported in the Bible or more in precisely the LXX (Septuagint). In the story of The Rape of Tamar by her brother Amnon in 2 Samuel 13, we are told in 13: 1 that "... καὶ ἡγάπησεν αὐτὴν ἀμνων υἱὸς δαυιδ." "and Amnon the son of David loved (agaped) her". Here agape is used for the love of lust which would finally lead to rape. Thus, likewise, Jesus' love for this one special disciple could just as well be one of sexual lust.]

[**Note on κόλπω** (torso): The English translation of just where the beloved disciple was lying on Jesus' body is highly paraphrased from this disciple simply reclining next to Jesus to lying on Jesus' breast. However, the *Classical Greek Dictionary* of Liddell, Scott, and Jones (Oxford University Press, 1968) gives the first definition of κόλπος either as bosom or lap. The second definition places κόλπος in the genital area between the legs as in the vaginal area in women. In the LXX, it can be used for a position of sex intercourse as with Abraham and Hagar: "...ἐγὼ δέδωκα τὴν παιδίσκην μου εἰς τὸν κόλπον σου..." (I have given my maid into your bosom) (Genesis 16: 5).]



To emphasize the homo-social background of this event, two of the Synoptics even have Jesus giving orders to Peter and John to seek out a gay man: "And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. "And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"'" "And he will show you a large, furnished upper room; prepare it there." (Luke 22: 10 -12 = Mark 14: 13 – 15) In first century Palestine, only women carried water from a well (Genesis 24; 11; John 4: 7) and any man doing a woman's job would be considered effeminate; thus making it easy for his disciples (John likely being gay himself) to locate him. The fact that Luke adds the phrase "τῷ οἰκοδεσπότῃ τῆς οἰκίας" (to the master of the house) gives the reader a second homo-social indication that this house is occupied by two men or gay lovers that Jesus likely had met on an earlier occasion in Jerusalem. Thus for the conservative Christian, the Passover Meal (Last Supper) was celebrated in a gay couple's home where Jesus could be at sexual ease with his disciples and to express openly his affections for the special disciple he loved (ἡγάπα). Of all the four Gospels, the Fourth Gospel is the only one to use the phrase "ὃν ἡγάπα" or "whom he loved" four times: John 13: 23, 19: 26, 21: 7 and 21:20 with only 20: 2 (now redacted) for the tomb of the dead Jesus to read "ὃν ἐφίλει" or the Aorist of the Greek root for fellowship or brotherly love: φιλία. Interestingly, the Gospel of John even goes as far to tell its Greek readers that Jesus' own disciples were shocked to find Jesus alone talking to a woman: "...καὶ ἐθαύμασαν (astounded) ὅτι μετὰ γυναικὸς ἐλάλει..." "...and they were astounded / shocked that He had been speaking with a woman..." (John 4: 27) (Notice the context that the disciples had no way of knowing if this woman was a Samaritan or not. They simply saw Jesus talking to a woman and were shocked!) Finally, the following two verses in Mark add nothing to the *Passion Narrative* and are oddly out of place: "A young man was following Him, wearing nothing but a linen sheet over his naked body; and they seized him. But he pulled free of the linen sheet and escaped naked." (Mark 14: 51 – 52) However, if we consider the logical conclusion that of the twelve disciples Jesus took with him to the Garden and then the three disciples Jesus carried even further with him into the Garden (Peter, James and John), Jesus' final hours were likely spent in both prayer and in the arms of his lover, be it John or a thirteenth person (unnamed youth) wearing a loose fitting garment over his naked body covered with a "linen sheet" providing easy sexual access and comfort for a deeply troubled Jesus.





# THE ACTS OF JOHN

The title "Acts of John" is used to refer to a set of stories about *John the Apostle* that began circulating in written form as early as the second century CE. Translations of the "Acts of John" in modern languages have been reconstructed by scholars from a number of manuscripts of later date. The "Acts of John" are generally classified as "New Testament apocrypha." M.R. James gives two additional fragments that do not fit in any other place. These fragments are very broken and can be found on pages 264-6 of the text.

§ 113 states the following: the apostle John never had sexual relations with the opposite sex. Unlike Lazarus himself, he was not homosexual. He wanted to marry three times in his youth. Jesus was against it and thwarted all his connections with women because he selfishly wanted John to be his object of pleasure.<sup>1</sup>

„O thou who hast kept me until this hour for thyself and **untouched by union with a woman: who when in my youth I desired to marry didst appear unto me and say to me: John I have need of thee:** who didst prepare for me also a sickness of the body: **who when for the third time I would marry didst forthwith prevent me,** and then at the third hour of the day saidst unto me on the sea: **John, if thou hadst not been mine, I would have suffered thee to marry:** who for two years didst blind me (or afflict mine eyes), and grant me to mourn and entreat thee:

By this, Jesus means: that either I get psychologically ill if I lose you (John) to a woman or you get sick because I force you (John) as a heterosexual to homosexuality. And I am then in favour of you (John) getting sick!

who in the third year didst open the eyes of my mind and also grant me my visible eyes: **who when I saw clearly didst ordain that it should be grievous to me to look upon a woman:** who didst save me from the temporal fantasy and lead me unto that which endureth always: who didst rid me of the foul madness that is in the flesh: who didst take me from the bitter death and establish me on thee alone: who didst muzzle the secret disease of my soul and cut off the open deed: ...“

In the The Book of Thomas the Contender Jesus says to Thomas:

**"Woe to you who love intimacy with womankind and polluted intercourse with them!"**

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<sup>1</sup> THE ACTS OF JOHN. From: „The Apocryphal New Testament“. M.R. James translation and notes. Oxford, Clarendon Press 1924

# JOHN THE EVANGELIST

## BELOVED DISCIPLE OF JESUS – AND MAYBE HIS LOVER

John the Evangelist is commonly considered to be Jesus' "Beloved Disciple" — and possibly his lover. His feast day is Dec. 27. The love between Jesus and John has been celebrated by artists since medieval times. And the idea that they were same-sex lovers has been inspiring queer people and causing controversy at least since the 16th century. John was an apostle of Jesus and is the presumed author of the Gospel of John, the Book of Revelation and the Epistles of John. The Bible describes their warm relationship on multiple occasions. John left his life as a fisherman to follow Jesus, who nicknamed him "Son of Thunder." John participated in many of the main events in Christ's ministry. He was one of the three who witnessed the raising of Jairus' daughter, the transfiguration and Jesus' agony in Gethsemane. The unnamed "disciple whom Jesus loved" is referenced five times in the gospel of John (John 13:23, 19:26, 20:22, 21:7, 20). Church tradition identifies him as John himself. Other identities proposed for the Beloved Disciple include [Lazarus](#), Thomas, Mary Magdalene and even Judas, the disciple who betrayed Jesus. Because the Beloved Disciple is left unnamed, each believer is free to imagine or be that beloved disciple in their own way. Whoever he or she was, the Beloved Disciple reclined next to Jesus at the Last Supper, resting his head on Jesus' chest. No other male disciples were present at the crucifixion. From the cross, Jesus entrusted the Beloved Disciple and his mother Mary into each other's care.

There is even a medieval European tradition that [John and Jesus were the bridal couple at the Cana wedding feast](#). Jesus performed his first miracle at Cana by turning water into wine. The Bible tells the story in John 2:1-11 without ever naming who was getting married.

*John the Apostle resting on the bosom of Christ," Swabia/Lake Constance, early 14th century.*

The idea that Jesus and his Beloved Disciple had a sexual relationship dates back at least to the early 16th century, when English playwright Christopher Marlowe was tried for blasphemy on the charge of claiming that "St. John the Evangelist was bedfellow to Christ and leaned always in his bosom, that he used him as the sinners of Sodoma." In 1550 Francesco Calcagno, a citizen of Venice, was investigated by the Inquisition for making the heretical claim that "St. John was Christ's catamite," which means a boy or young man in a pederastic sexual relationship with an older man.



Many modern scholars have expressed belief that Jesus and his Beloved Disciple shared an erotic physical relationship. They include Hugh Montefiore, Robert Williams, Sjef van Tilborg, John McNeill, Rollan McCleary, Robert E. Goss and James Neill. A thorough

analysis is included in "[The Man Jesus Loved: Homoerotic Narratives from the New Testament](#)" by Theodore Jennings, Biblical theology professor at Chicago Theological Seminary. He finds the evidence "inconclusive" as to whether the beloved disciple was John, but it leaves no doubt that Jesus had a male lover.

"A close reading of the texts in which the beloved disciple appears supports the hypothesis that the relationship between him and Jesus may be understood as that of lovers. As it happens, both Jesus and the beloved are male, meaning that their relationship may be said to be, in modern terms, a 'homosexual' relationship," Jennings writes (p. 34).

After Jesus was crucified, John went on to build a close, loving relationship with his younger disciple and scribe, Prochorus, bishop of Nicomedia. Tradition says that John was the only one of Christ's original 12 apostles to live to old age, and the only one not killed for his faith. He died in Ephesus around 100 AD. One of the earliest images of John and Jesus together is a little-known 12th-century miniature, "The Calling of St. John." It depicts two scenes: Christ coaxing the disciple John to leave his female bride and follow him, and John resting his head on Jesus' chest. Jesus cups the chin of his beloved, an artistic convention used to indicate romantic intimacy. The Latin text means, "Get up, leave the breast of your bride, and rest on the breast of the Lord Jesus."



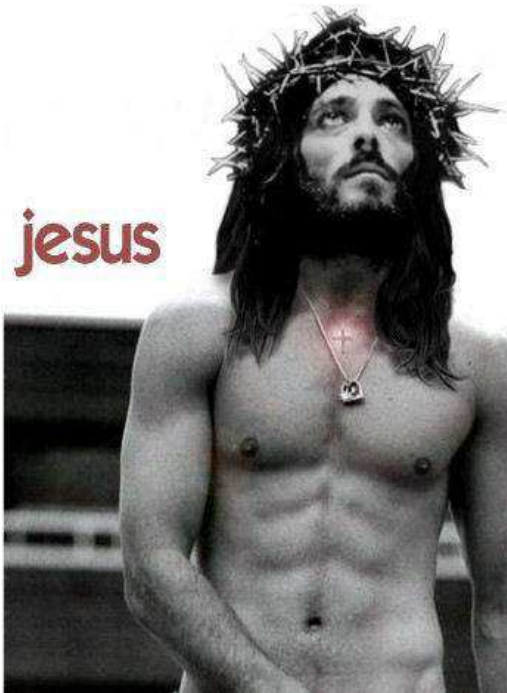
The Calling of Saint. John," a 12th-century miniature

An entire chapter is dedicated to John as the bride of Christ in the 2013 book "[Saintly Brides and Bridegrooms: The Mystic Marriage in Renaissance Art](#)" by Carolyn D. Muir, art professor at the University of Hong Kong.



# Was Jesus Gay?

Extract from *Barbelo – The Story of Jesus Christ*, by Riaan Booysen



The physical intimacy between Christ and John would have raised many eyebrows if witnessed today and the idea that Christ may have been homosexual has been suggested by several researchers (hotly contested, of course). In Chapter 8 of *Barbelo* I argue that even though Christ as a young man may have had normal sexual desires, his physical appearance, being short and deformed with a scary face, prevented him from having such relationships. The constant ridicule he had to suffer as a child and as a young man must have fostered an unfathomable hatred in him towards the upper classes of society and in particular towards attractive women. However, through his eloquence and revolutionary ideas he was able to attract and impress many young men, like John, who eventually succumbed to Christ's sexual advances.

When Mary Magdalene eventually fell for him, he dropped John like a hot potato. In this extract I will present some of the allegations of sexual misconduct against Christ and his disciples.

1. The most infamous suggestion of a sexual relationship between Christ and a young man (Lazarus, in this instance) comes from the disputed text *The Secret Gospel of Mark*, *And after six days Jesus told him what to do and in the evening the youth comes to him, wearing a linen cloth over his naked body. And he remained with him that night, for Jesus taught him the mystery of the Kingdom of God....After these follows the text, 'And James and John come to him,' and all that section. But 'naked man with naked man,' and the other things about which you wrote, are not found.*
2. In a sequence of events that could be labelled '**The Seduction of John,**' Christ managed to finally destroy any resistance John might have offered to his advances, as John describes towards the end of his life:

*O God Jesu,...You who have kept me also till this present hour pure for yourself and untouched by union with a woman; who, when I wished to marry in my youth, appeared to me and said 'John, I need you'; who prepared for me also an infirmity of the body; **who on the third occasion when I wished to marry prevented me at once**, and then at the third hour of the day said to me upon the sea, 'John, **if you were not mine**, I would have allowed you to marry'; who blinded me for two years, letting me be grieved and entreat you; who in the third year opened the eyes of my understanding and gave me back the eyes that are seen; **who when I regained my sight disclosed to me the repugnance of even looking closely at a woman**; ... who made my love for you unsullied; ... who inspired my soul to have no possession but you alone.*



3. Probably the best evidence from the New Testament itself is Peter's denial of Christ. Assuming that what the Gospels report in this respect is true, Peter was quite upset that Christ doubted his loyalty. Christ's words 'you will deny three times that you know me' more likely were something like 'one day you will reject me.' Peter was the disciple who attacked one of those who came to arrest Christ. Following his arrest, however, Peter was accused by a servant maid as being one of Christ's followers, which the brave and fearless man denied three times. Realizing that Christ's prediction had come true, he wept bitterly. The most likely explanation for Peter's denial lies in yet another curious event immediately following the arrest of Christ. According to Mark, '*A young man, wearing nothing but a linen garment was following Jesus. When they seized him, he fled naked, leaving his garment behind.*' This young man could very well have been John, and it is more than likely that Peter, the leader of the now shattered group, would have been instructed by Christ to look after the others who may or may not have been in on the conspiracy at that stage (John would not have known about the plot to have Christ crucified and removed from the cross). When he saw John fleeing, he must have followed him for that reason, and it must have been then that John blurted out the true nature of his love for his master. It must have been John who was with Peter when he 'denied' Christ. What was the denial like? Peter swore that he did not know Christ and burst into tears. This behaviour, if anything, indicates that Peter was shocked and sickened by what he had just learned, for he had not realised before what had been going on between the two men. He then must have understood Christ's prediction that he (Peter) would sometime in the future turn his back on him. The story of the cock crowing immediately after Peter had denied knowing Christ for a third time and Peter bursting into tears when he remembered Christ's prediction, would have been invented in an attempt to disguise the true reason for Peter's denial. Reading between the lines, more biblical evidence is to be found suggesting that Peter's denial followed his shocking discovery of Christ's affair with John. We learn of the miraculous fish catch early in the Gospels, when the calling of first disciples took place. Then, quite surprisingly, John relates the very same event when the risen Christ appears to his disciples on the beach. Peter reacted (in John's account) by jumping overboard when he realised it was Christ. Would this not have been the reaction of a man who did not know if he could ever face his former master again? John's placing of the miraculous fish catch here can only be a rationalization of the true reason why Peter jumped from the boat (in an attempt to get away from Christ). If John's description of Peter's 'reinstatement' is a true reflection of the atmosphere at that moment, Peter's resentment of John is almost tangible:

*Peter turned and saw that the disciple whom Jesus loved was following them. When Peter saw him, he asked, 'Lord, what about him?' Christ replied: 'If I want him to remain alive until I return, what is that to you? You must follow me.'*

4. Is there any proof of the above hypothesis about Simon Peter? When the Templar Knights were arrested, they were accused of having practised blasphemous rituals and teachings. New members were required **to deny Christ three times, to spit on the cross three times** (some were instructed to trample or urinate on the cross), and most notably, the newly induced knight was instructed to **undress completely** and was **kissed three times** by his initiator on **the base of his spine (the anus), his penis, his navel, and his**

**mouth.** Many of the initiates were informed that Christ was a false prophet. They were not to tell about the initiation rites on pain of death or imprisonment. The Templar Knights had excavated under the ruins of the Temple between 1118 and 1128 CE and older rituals of Freemasonry state that these knights found documentation under the ruins of the Temple in Jerusalem and brought them to the St Clair estates in Kilwinning, Scotland, in 1140 CE. The most likely conclusion is that the Templar Knights had found Peter's notes as referred to in „The Secret Gospel of Mark“, or at least copies of these notes, causing them to reject Christ as their Saviour and introduce initiation rituals to reflect their abhorrence of him. **The denial of Christ three times, exactly as Peter did, and the simulated homosexual act** could not have had any other origin than that Peter (or someone else) had written about Christ's homosexuality, recounting Peter's disgust when he discovered the fact.

5. The Templar Knights were also accused of having worshipped a head with three faces called Baphomet. The name can be translated for Hebrew as '(He who) desired the mouth for himself', a clear reference to oral sex. In *Barbelo* I argue that 'Christ' was originally known as [Simon Magus](#), but that his inner circle later began to refer to him as the Saviour (Jesus Christ) to distance him from his identity as Simon Magus, and that he had adopted the alias [Paul of Tarsus](#) after his crucifixion, which he had survived. There is no other logical explanation why the Knights would have 'worshipped' a head with three faces. The head in fact have been the physical, embalmed head of Paul (Jesus Christ).

6. Even Simon Magus is recorded to have had a sexual relationship with a boy. An obscure story from the Toledot Yeshu relates how Simon Magus had fashioned himself a boy from air, which he kept 'where his bed is,' to 'assist him in his performances.'

7. In another obscure event Christ and Judas supposedly flew up into the air, where Judas 'defiled' Christ.

8. **Christ had no qualms with appearing naked before his disciples**, and revelled in his appearance. John records that Christ '*riseth from supper, and laid aside his garments; and took a towel, and girded himself*', and in another instance, Christ was asked by his disciples, '*When will you be revealed to us and when shall we see you?*', to which Christ replied, '***When you disrobe without being ashamed and take up your garments and place them under your feet like little children.***' The so-called 'transfiguration on the mountain' also suggests that Christ was naked, and, in fact, with another man (from The Acts of John):

*Then I, since he loved me, went quietly up to him, as if he could not see, and stood **there looking at his hinder parts, and I saw him not dressed in clothes at all, but stripped of those that we usually saw upon him, ... he, turning about, appeared as a small man, ... and I saw another like him coming down ...***

The 'transfiguration on the mountain' event ended with Christ performing some kind of dance for his disciples – in the nude?

9. An indignant Epiphanius relates a variant of the 'transfiguration on the mountain' story which he had obtained from a Gnostic group:

*They claim that he [Christ] reveals it to her [Mary] after taking her aside on the mountain, praying, producing a woman from his side, beginning to have sex with her, and then partaking of his emission, if you please, to show that 'Thus we must do, that we may live.'*

The woman in question would have been of the flesh-and-blood type, not a 'creation' by Christ. Read more about unfortunate women like this one in Chapter 10 of *Barbelo*.

10. Epiphanius recorded numerous other allegations of misconduct brought against the Christians and Christ.

### **By the Stratiotics and Gnostics:**

*And once they recognize each other from this they start feasting right away—and they set the table with lavish provisions for eating meat and drinking wine if they are poor. But then, after a drinking bout...**they get hot for each other next.** And the husband will move away from his wife and tell her 'Get up, perform Agape with the brother.' **And when the wretched couple has made love... to lift their blasphemy up to heaven, the woman and man receive the man's emission on their own hands.** And they stand with their eyes raised heavenward but the filth on their hands and pray...and offer that stuff on their hands to the true Father of all, and say, '**We offer thee this gift, the body of Christ.**' And then they eat it partaking of their own dirt, and say 'This is the body of Christ; and this is the Pascha, because of which our bodies suffer and are compelled to acknowledge the passion of Christ.*

*And so with **the woman's emission when she happens to be having her period.** .. And 'This,' they say, 'is the blood of Christ.'...But although they have sex with each other they renounce procreation. It is for enjoyment, not reproduction, that they eagerly pursue the seduction.... **They come to climax but absorb the seeds of their dirt, not by implanting them for procreation, but by eating the dirty stuff themselves.***

### **By the Phibionites:**

*Offer their shameful sacrifices of fornication...in 365 names which they have invented themselves as names of supposed archons, making fools of their female partners and saying, '**Have sex with me, so that I may offer you to the archon.**'...And until he mounts, or rather, sinks, **through 365 falls of copulation,** he starts back down through the same acts...Now when he reaches a mass as great as that of a total number of 730 falls—I mean the falls of unnatural unions...then finally a man of this sort has the hardihood to say, '**I am Christ, for I have descended from on high through the names of 365 archons.***



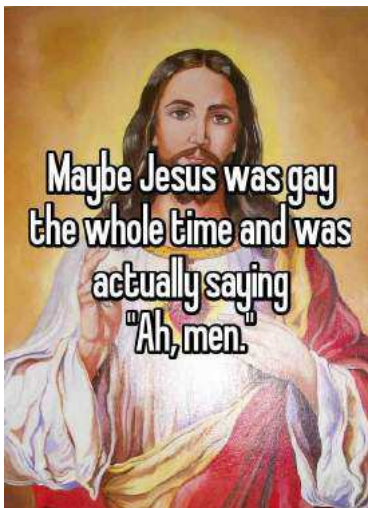
### **By the Carpocratians:**

*Carpocrates...his character is the worst of all....And he says that Jesus our Lord was begotten of Joseph, just as all men were generated from a man's seed and a woman. .. Hence these victims of this fraud's deception have become so extremely arrogant that they consider themselves superior even to Jesus. ... The plain fact is that these people perform every unspeakable, unlawful thing, which is not right even to say, and every kind of homosexual union and carnal intercourse with women, with every member of the body, and they perform magic, sorcery, and idolatry and say that this is the discharge of their obligations in the body...*

**In fact, the Gnostics claimed that Christ himself had revealed the above obscenities to them.**

Perhaps the best description of the practices of the early followers of Christ is given by Minucius Felix in his work *Octavius*, in which he presents the accusations brought against the Christians through the voice of an attacker of the Christian faith:

*And now, as wicked things advance more fruitfully and abandoned manners creep on day by day, those abominable shrines of an impious assembly are maturing themselves throughout the whole world. Assuredly this confederacy ought to be rooted out and execrated. They know one another by secret marks and insignia, and they love one another almost before they know one another. Everywhere also there is mingled among them a certain religion of lust, and they call one another promiscuously brothers and sisters, that even a not unusual debauchery may by the intervention of that sacred name become incestuous: it is thus that their vain and senseless superstition glories in crimes. Nor, concerning these things, would intelligent report speak of things so great and various, and requiring to be prefaced by an apology, unless truth were at the bottom of it. I hear that they adore the head of*



*an ass, that basest of creatures, consecrated by I know not what silly persuasion—a worthy and appropriate religion for such manners. Some say that they worship the virilia of their pontiff and priest, and adore the nature, as it were, of their common parent. I know not whether these things are false; certainly suspicion is applicable to secret and nocturnal rites; and he who explains their ceremonies by reference to a man punished by extreme suffering for his wickedness, and to the deadly wood of the cross, appropriates fitting altars for reprobate and wicked men, that they may worship what they deserve.*

So, to conclude, was Jesus gay? Judging from the circumstantial evidence in the New Testament, the narratives in various apocryphal texts and outright accusations against Christ and his followers, the answer is an overwhelming 'yes'. And not only that – he appears to have been obsessed with sex.







Mummy portraits like those commonly found at Antinoopolis.

## DID EARLY CHRISTIANS PRACTICE SAME-SEX RITUALS?

The recent publication of the *Gospel of Judas* presents the modern reader with more evidence of same-sex<sup>1</sup> Christian ritual behavior described in an ancient Christian primary source,<sup>2</sup> but to my knowledge so far only Jonathan Cahana has published a nuanced analysis of the implications of the text.<sup>3</sup>

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<sup>1</sup> I have deliberately avoided the term "homosexual" which seems invariably to devolve into arguments about essentialism versus social constructionism as well as accusations of anachronism if applied to any person(s) who lived before the magic year 1870 when the term was coined. My personal view on the essentialist/constructionist controversy is the same as Steven Pinker's well-argued position (*The Blank Slate: The Modern Denial of Human Nature*, 93-94, 202).

<sup>2</sup> Kasser, et al, *The Gospel of Judas: Critical Edition*, 195, 199.

The reconstruction, translation, and interpretation of the text have been criticized as being both "unreliable" and "sensationalistic" (Turner, "The Place of the *Gospel of Judas* in

The history of Codex Tchacos, a 62-page anthology that includes the *Gospel of Judas* and several other texts, has been recounted in detail by various writers.<sup>4</sup> The Coptic document, assigned by carbon-14 analysis to the 4<sup>th</sup> century, is a translation of a lost Greek original that dated from the mid-2<sup>nd</sup> century. As far as I know, no specialist has claimed that *Judas* contains "anything historically reliable about Judas or Jesus"<sup>5</sup> and it is widely conceded "that the *Gospel of Judas* ultimately does not tell us anything about Jesus that we did not already know."<sup>6</sup>

However, the text does open a window on a heated Christian dispute about apostolic succession and the path to salvation, adding further insight into the mutually antagonistic relations between early Christian groups and "the tumultuous confusion"<sup>7</sup> apparent in early christology. *Judas* has been described as representing "the peak of Sethian polemic against the christology and ritual practice of the so-called apostolic church."<sup>8</sup>

When first discovered in a tomb in the late 1970's the codex was likely in a nearly pristine state of preservation, but owing to the greed and incompetence of the antiquities looters<sup>9</sup> into whose hands it fell, it was fragmentary and close to complete disintegration by the time a responsible party acquired it. In spite of painstaking efforts at restoration, approximately 15% of *Judas* is either missing or illegible, and the true reading of several key passages remains in doubt.

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Sethian Tradition," *The Gospel of Judas in Context*, 187). See particularly De Conick's *The Thirteenth Apostle: What the Gospel of Judas Really Says*.

<sup>3</sup> Cahana, "Gnostically Queer: Gender Trouble in Gnosticism," *Biblical Theology Bulletin: A Journal of Bible and Theology* (2011) 41:24-35.

<sup>4</sup> Gathercole, *The Gospel of Judas: Rewriting Early Christianity*, 6-23; Ehrman, *The Lost Gospel of Judas Iscariot*, 1-11; Kasser, *The Gospel of Judas: Critical Edition*, 1-25.

<sup>5</sup> Pagels & King, *Reading Judas*, xiii.

<sup>6</sup> Gathercole, 3-4.

<sup>7</sup> Pagels & King, 4.

<sup>8</sup> Turner, 227.

<sup>9</sup> N.T. Wright's description of the grave robbery by the "illiterate peasants" who turned up *Judas* as well as the two peasants who chanced upon the Nag Hammadi trove as "archaeological" discoveries suggests that the Bishop entertains a bizarre notion of what qualifies a person as an archaeologist. (Wright, *Judas and the Gospel of Jesus*, 13, 20, 21).

The specialists who have commented at length on the discovery appear cautious to a fault about exploring the implications of any literal reading of the portion of the text that mentions men who "sleep with men." Pagels and King, for instance, acknowledge that the author of *Judas* is charging other Christians with "same-sex relations" but conclude that the various charges are "so outrageous that they cannot be taken literally."<sup>10</sup> Nevertheless, they consider the charge that Christians "are sacrificing their own wives and children" to reflect the proto-orthodox enthusiasm for martyrdom and cite passages from the letters of Ignatius to support their contention. According to their interpretation, the charges of sacrificing women and children are not simply empty rhetoric—those slain by the wicked priests "no doubt represent the martyrs of the author's own day whom the church leaders encouraged to die for their faith."<sup>11</sup> If the accusations of human sacrifice reflect real fatalities, might the accusations of same-sex behavior also reflect real sexual practices?

Bart Ehrman, who does an admirable job of drawing attention to the ambiguity of early Christian texts in which theological considerations outweigh any pretense of historical reportage, basically collapses the charges of same-sex behavior in *Judas* into the category of "sexual immorality," while pointing out that it is "the orthodox church leaders" who are being accused of various atrocities.<sup>12</sup> The editors of *The Gospel of Judas* dismiss the accusation of same-sex relations as "a standard feature of polemical argumentation."<sup>13</sup> Lance Jenott, who has written a meticulous analysis of *Judas* and the opinions swirling around it, notes that *Judas* "condemns the apostolic cult," or worse yet "demonizes the apostolic cult," and points out that the tract is a product of "ecclesiastical politics" that even in the 2<sup>nd</sup> century had reached an incandescent pitch. However Jenott also dismisses the charge of same-sex behavior as part of a "traditional list of slanderous tropes."<sup>14</sup> Reading the spate of recent books on *Judas* might leave the reader with the impression that the charge of sacrificing people may reflect

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<sup>10</sup> Pagels & King, xvii, 64-65, 137.

<sup>11</sup> Ibid, 53-56, 67-68.

An argument against the sacrifice-as-martyrdom interpretation has been published by van Os ("Stop Sacrificing! The metaphor of sacrifice in the *Gospel of Judas*," *The Codex Judas Papers*, 367-379).

<sup>12</sup> Ehrman, *The Lost Gospel of Judas Iscariot: A New Look at Betrayer and Betrayed*, 112, 137.

<sup>13</sup> Kasser, et al., 36.

<sup>14</sup> Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation*, 25, 26, 40, 58.



antiquity's most complete, not to mention most voluble, explanation of the theory of magical names.<sup>19</sup>

Celsus clearly knew a fair bit about the various Christian factions: their members formed "secret compacts with each other" (*συνθηκας κρυβδην προς αλληλους*) that were in violation of legal norms,<sup>20</sup> some sects rejected the Hebrew God and the Hebrew scriptures,<sup>21</sup> some offered different interpretations of the gospels—Origen concedes the existence of Marcion, Valentinus, Lucian, the Ophites, Simonians, Marcellians, Harpocratians, Sibyllists, Ebionites, and Encratites<sup>22</sup>—even rejecting "the doctrine of the resurrection according to scripture" (*το περι αναστασεως κατα τας γραφας δογμα*),<sup>23</sup> and worshiping "a god above heaven, who transcends the heaven of the Jews" (*τον υπερουρανιον θεον υπεραναβαινοντας τον Ιουδαιων ουρανον*).<sup>24</sup> Celsus also knew of a Christian diagram illustrating ten heavens represented as circles guarded by theriocephalic angels—a form of the diagram still existed in Origen's day.<sup>25</sup> Celsus compared the multiple squabbling Jewish and Christian sects to a "flight of bats" or a "swarm of ants."<sup>26</sup>

Although Origen could hardly say enough about Christian magic and magical diagrams, he proved considerably more reticent about Celsus' charge that the worship of Jesus was similar to the adoration of Antinous, universally regarded (as far as we know) as the Emperor Hadrian's deified "catamite."<sup>27</sup> Only in his late teens or perhaps slightly older, Antinous drowned in the murky waters of

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<sup>19</sup> Ibid, I, 6,22,24-27,38,46,60,68,71, II, 9,32,34,48-55, III, 1,5,24,46,50,68, IV, 33-35,86,88,92-95, V, 6,9,38,42,45-46,51, VI, 38-41, VII, 4,47,59-60.

<sup>20</sup> Ibid, I, 1.

<sup>21</sup> Ibid, II, 3, IV, 2.

<sup>22</sup> Ibid, II, 27, III, 10, 13, V, 61-62, 64-65, VI, 19.

<sup>23</sup> Ibid, V, 12.

<sup>24</sup> Ibid, VI, 19 (compare V, 61, VI, 21, VIII, 15).

The "god above heaven" had deep magical significance. Kotansky has published an example of a spell that begins, *Ορκίζω σε τον επανω του ουρανου...* "I invoke you, the One above heaven... (Kotansky, *Greek Magical Amulets: The Inscribed Gold, Silver, Copper, and Bronze Lamellae*, I, 276, 280).

<sup>25</sup> Ibid, VI, 21, 24-32.

<sup>26</sup> Ibid, IV, 33.

<sup>27</sup> That was clearly Origen's opinion; he describes Antinous as Hadrian's *παιδικα*, *favorite* or *darling boy*, mentions Hadrian's "unnatural lust" and attributes the healing and prophecy that allegedly occurred at Antinous' shrines to the work of demons and sorcerers. (*Contra Celsum* III, 36).



the Nile under equally murky circumstances and "was automatically identified with that other young god of myth," Osiris, likewise drowned in the sacred Nile. Dead before his time, deified, reputed to grant healing miracles and foretell the future, pagans noted similarities "between Antinous, the young, sacrificial and resurrected god from Bithynion, and Christ, the young, sacrificial and resurrected go from Nazareth." From the Roman point of view the cults of Jesus and Antinous were simply more imports of "eastern gods of mystery, salvation, and ecstasy." But the story of Antinous has one other point in common with the story of Jesus: "We do not have a single word about [Antinous] or a single image of him which can be indubitably dated to his own lifetime."<sup>28</sup>

Origen quotes Celsus as claiming that "other [Christians], *invented another guardian* (ευραντο προστατην) for themselves by wickedly conceiving of a *master and tutelary spirit* (διδασκαλον τε και δαιμονα), and wallow about in utter darkness more lawless and more depraved than [the rites] of those devoted<sup>29</sup> (των Αντινου του κατ' Αιγυπτον θιασωτων) to the Egyptian Antinous...<sup>30</sup> It seems clear that the rites of Antinous, particularly his "sacred nights," scandalized Christians and were, by implication at least, "flagrant and uninhibited homosexual orgies."<sup>31</sup> That Celsus' charge of same-sex debauchery even more depraved than the "sacred nights" of Antinous applied to some *Christian* sect(s) known to him is secure. The context makes clear that *Christian factions* are the subject of discussion; the Simonians, Marcellians and Harpocratians are specifically mentioned and Origen's reply, which avoids specifically addressing charges of lawless and depraved behavior, quotes 1 Timothy 4:1-3 which "foretold" that "in the last times *some will apostatize* (αποστησονται τινες) from the faith" by following "the teachings of demons" (διδασκαλιας δαιμονιων) and "forbidding marriage."<sup>32</sup> It is possible that 1 Timothy addresses a late first century Christian gnosticism with tutelary spirits—"daemons"—similar in character to the deified Antinous.

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<sup>28</sup> Lambert, *Beloved and God: The Story of Hadrian and Antinous*, 2, 6, 17, 47.

Lambert's book, finished by a co-author after his death by suicide, is an exhaustively researched, well-written and accessible account of the life and cultic afterlife of Antinous.

<sup>29</sup> "of those devoted," from θιασωτης, a *member* of a θιασος, a *cult* or *religious brotherhood*, particularly of the ecstatic god Bacchus to whom Antinous was assimilated.

<sup>30</sup> Origen, *Contra Celsum* V, 63.

<sup>31</sup> Lambert, 186-187. Compare *Contra Celsum* III, 36.

<sup>32</sup> Origen, *Contra Celsum* V, 62-64.

There is at least one other ancient source that brings specific charges of same-sex ritual against early Christian sects, the "heresiologist" Epiphanius (c.310-403), a monk and later bishop of Salamis (Cyprus) who traveled extensively around the eastern Mediterranean. Epiphanius spent much of his career attacking pagans and vandalizing their temples, as well as waging internecine war on other Christians, which included a sustained posthumous attack on Origen (c.182-254)<sup>33</sup> and persecution of his followers.

Just how much credit for veracity can be given Epiphanius is debatable. His polemic will confirm to the disinterested reader a widely read man of narrow mind, a reactionary, dogmatic, intolerant disposition, unwilling and likely unable to penetrate the thoughts of others.<sup>34</sup> It is therefore not impossible that his accusations against his opponents are wildly off the mark, reflecting the sort of malicious mythomania typically associated in the present day with evangelical figures of the far right. Epiphanius, a master of scorched earth ecclesiastical politics, exhibits a highly developed low cunning.

That said, it must also be noted that Epiphanius' descriptions of sexually oriented rituals are both detailed and specific to particular Christian sects, contradicting the expectation of a vaguely defined scattershot approach from a shallow writer given to invective, and he repeatedly cites the theology and scriptural exegesis advanced to justify sexual rituals. If his claims about other Christians are simply lies, they nevertheless betray a saint with a fervid, not to mention intensely perverse, imagination. It is nearly certain that Epiphanius drew much, if not most, of his information from earlier sources, particularly Irenaeus,<sup>35</sup> However, the carbon-14 date for *Judas* indicates that gnostic sects were active during Epiphanius' lifetime and deeply antagonistic to the emerging orthodoxy. It is unlikely that the heresy hunter had no interactions with them and knew nothing firsthand about their ritual practices. Indeed, he claims to

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<sup>33</sup> The "Church Father" Origen, anathematized by the Second Council of Constantinople (553 CE), is considered heretical by both the Roman Catholic Church and the Eastern Orthodox Church.

<sup>34</sup> Osburn, *The Text of the Apostolos in Epiphanius of Salamis*, 13-14.

<sup>35</sup> Epiphanius' description of the magical practices of the Carpocratians is very like Irenaeus—he may have been quoting it or reproducing it from memory (Harvey, *Against Heresies*, I, 206).

have had a near miss encounter with Gnostic seductresses and to have met Sethians in Egypt.<sup>36</sup>

Epiphanius characterized the multitude of sects in competition with the orthodox as "like a swarm of insects, infecting us with diseases."<sup>37</sup> He claims the "so-called Gnostics"<sup>38</sup> "avoid intercourse with women" (*γυναιξι μη πλησιαζοντες*) and ejaculate onto their own hands, "and even the rest who have promiscuous intercourse with women do not achieve satiety, *becoming inflamed* [with passion] *for one another* (*εις αλληλους εκκαιονται*), *men with men* (*ανδρες εν ανδρασι*)."<sup>39</sup>

Regarding those the Gnostics call "Levites," Epiphanius bluntly states, "Those they call 'Levites' *do not have intercourse with women, but have intercourse with each other* (*ου μισγονται γυναιξι αλλα αλληλοις μισγονται*), and those persons they regard as *the elect, indeed, the exalted ones* (*οι προκριτεοι παρ' αυτοις δηθεν και επαινετοι*)."<sup>40</sup> Concerning the sect of the Carpocratians, he says, "The [disciples] of this wicked sect put their hand to every kind of hideous and destructive practice. They have contrived various magical *devices* (*μηχανην*) and *charms* (*επωδας*), concocted *philtres* (*φιλτρα*) and *attraction spells* (*αγωγιμα*), and not only that, they conjure *familiar spirits* (*παρεδρους δαιμονας*) for their use to exert great power over many *by magical arts* (*δια...μαγγανειας*)...and besides that, every lewdness and wicked act—which it is not even decent to utter with one's mouth—these people perform every kind of pederasty<sup>41</sup> and the most salacious sexual intercourse with women in every part of the body, and carry out magic (*μαγαιας*) and witchery (*φαρμακειας*)<sup>42</sup> and idolatry."<sup>43</sup>

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<sup>36</sup> *Panarion*, Book I, XXVI, 17, 4-8; XXXIX, 1, 2.

<sup>37</sup> Williams, *The Panarion of Epiphanius of Salamis, Book I (Sects 1-46)*, 2<sup>nd</sup> edition, 90 (*Panarion*, Book I, XXVI, 1.1).

I have followed Williams' numbering system for the sections, but have produced a more explicit translation of the text.

<sup>38</sup> *Κατα των λεγομενων γνοστικων*, "Against the so-called Gnostics", *Panarion* Book I, XXVI.

<sup>39</sup> Epiphanius, *Panarion*, Book I, XXVI, 11.1, 11.7.

<sup>40</sup> *Ibid*, Book I, XXVI, 13.1.

<sup>41</sup> Epiphanius employs a late and uncommon word, *ανδροβασια*, a synonym of *παιδεραστια*, *boy love* (See Sophocles, *Greek-English Lexicon of the Roman and Byzantine Periods*, 158). His choice of words may reflect the fact that the latter still carried positive connotations among pagans and that the sexual relations he describes were between adults of equal age and status.

<sup>42</sup> *Potions* or *poisons*, likely including abortifacients.

<sup>43</sup> *Panarion*, Book I, XXVII, 3, 1; 4, 6-7.

Whatever one may make of the accusations of sexual license, it is certain that both orthodox and heterodox Christian groups practiced magic, the orthodox in the form of exorcism and healing, cursing, and prophecy by spirit possession,<sup>44</sup> and the heterodox by more typically pagan means.<sup>45</sup> According to the best evidence, the charge that the Christian "gnostics" practiced magic is sustained. Both pagan critics and Christian opponents accused certain gnostic sects of orgiastic sexual rituals and the possibility that the accusations of sexual rites were also true must at the very least be seriously entertained.

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<sup>44</sup> Conner, *Magic in the New Testament: A Survey and Appraisal of the Evidence*, 149-312.

<sup>45</sup> The writer Porphyry preserves the pagan Plotinus' attack on the magic of the gnostics (Προς τους γνωστικούς) in the *Enneads* (II, 9, 15). Preisendanz' collection of magical spells (*Papyri Graecae Magicae*) preserves at least one recognized to have a gnostic orientation (XIII, 139-213, 442-563).

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# THE BIZARRE SEXUAL HABITS OF EARLY CHRISTIANS



*Note: This article originally appeared in The Heretic Magazine, and contains graphic material and a very cheeky tone. You have been warned.*

[The material for this erotic encounter was taken from several of church father writings, including the *Panarion* Epiphanius of Salamis, *Stromateis* by Clement of Alexandria and *Against Heresies* by Irenaeus of Lyons. Some of the material was harmonized by the excellent insights found in Jaques LaCarriere's book, *The Gnostics*.]

It's a common meme that early Christianity began with a bunch of chaste fellows in frocks, the gossipy un-laid geeks of the Roman Empire. On a Saturday night instead of having dates they might share the Facebook posts of their savior who had been banned from all earthly forums for his political incorrectness; tend to the downtrodden for much-needed "like's"; or perhaps promote a social cause like the plight of starving lions. But the reality is that some early Christians might have been more like Peter North and less like Peter Rock. These Spring Break Christians interpreted the Bible in even more bizarre ways than Fred Phelps. To wit, following Jesus was foreplay and salvation was coming (literally)! Church fathers wrote volumes against these sectarian libertines (cough...twisted perverts), usually lumping them into the "Gnostic" category. After the "Gnostics" were forced to swim with the *vesicae piscis*, Christianity used similar polemics against such groups as Jews, Pagans, witches and children who read Harry Potter. Although it's likely the Church fathers were conducting tabloid warfare to marginalize their theological opponents, it's deliciously ironic that many of them were just as sexually deviant!<sup>1</sup> Regardless, something bizarre, kinky and depraved was certainly brewing within pubescent Christendom, making many converts proud to carry around heavy wood like their master! Here are some of the randiest followers of Hey-sus in early Christian times:

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<sup>1</sup> That's me blue-balling you and this publication's editor for a follow-up article. But they do include Saint Augustine, Jerome and Origen and many others.

## **The Euchites (Greek for “praying men”)**

These fish-eaters from Edessa believed that Satan contaminated every part of a person’s body, soul and mind. The only solution to cure Lucifer’s spiritual herpes was to continually dance and drink wine all day while reciting the Lord’s Prayer. They partied like it was 999! Needless to say, the *Euchites* had trouble holding down jobs and were forced into begging (they were also dubbed “*The Lazy Men*”, for some reason). At night, they slept in parks and unwound through group shagging, swapping as many partners as they could before the sun rose and turned them back to River Dancers. These neoplatonic dynamites disdained any authority, migrated a lot, and leeches off society as much as they could. Today, they are the kind of people Californians love to make the government support but don’t want seen in their Caucasian neighborhoods. Their teachings are said to be the inspiration for the first Woodstock and the musical *Hair*.

## **The Borborites**

Spread across much of the Middle East, they were considered the filthiest and horniest Bible thumpers around. The Borborites took their marching orders from an apocryphal text called *The Great Question of Mary*. In this scripture, Jesus takes Mary Magdalene to the top of the Mount of Olives for what seems to be a romantic picnic. Instead, the “it’s-good-to-be-the-King-of-Kings” pulls out one of his ribs and turns it into a Kardashian-looking Eve. They perform the pompatus of love in front of Mary, whose reaction indicates that experimenting wasn’t something she ever considered in college. Worse of all, Jesus drinks from their leftover love-juices and tells Mary that this is the real elixir of salvation. Jesus often says in the Bible, “go and do likewise.” The Borborites took it at heart!

## **The Carpocratians**

This sect from Alexandria believed that the only way to escape the wheel of death and rebirth was to experience every possible earthly sin until the soul went “WFT?” and departed to Heaven. The Benny Hills of Christianity got this doctrine from one passage in the *Gospel of Luke* (12:59), where Jesus states, “I tell you, you will not get out until you have paid the last penny.” A penny for your fucks, the Carpocratians must have guessed, and thus immersed themselves in orgiastic rites that would make the Playboy Mansion seem like an episode of The Wiggles. The accusation that the Carpocratians used semen and menstrual blood as an ingredient for their host was probably later borrowed by the Borborites (and much later Aleister Crowley for his Gnostic Mass). Easily the most shocking allegation was their birth control practice—if a female member became pregnant, an abortion was induced and the mangled fetus would then be eaten as a holy meal by the congregation. This practice was obviously borrowed by Fat Bastard from *Austin Powers*.

## **The Valentinians**

Actually this Gnostic sect was considered pretty upstanding within Christendom. The Valentinians were moderate in their sexual proclivities, by any standards. Their only idiosyncrasy was the reports that during sexy-time, both couples were commanded to

hold the image of Jesus Christ in their minds. For a woman, seeing Barry Gibb or Jim Caviezel floating in her thoughts wouldn't have been too much of an obstruction to attaining the little death. But to a man the idea of a romantic encounter with Kenny Logins would be a shrinking proposition in all possible ways! Needless to say, the Valentinians vanished quickly from history. Many of these porn allegations were more than likely invented to destroy the reputation of the more independent Christian denominations of antiquity. Even among the "orthodox" factions, sexual-perversion tweets could suddenly materialize during a doctrinal dispute—like how many chakras Jesus had in his body three minutes and two seconds before he died on the cross. Such historical histrionics must be taken with a grain of salt and a tablet of Viagra for the men who will visualize Jesus Christ tonight in bed when it's time to make some bacon with the missus. In other words, it's all really just jive talkin' and jive screwin'!

*More on the topic: [Sex, Drugs and Gnosis Roll in the Bible: Aeon Byte Gnostic Radio](#)*

## YES, THE GNOSTICS PRACTICED SEX-RITUALS (GET OVER IT)



The church fathers and other heresy hunters got their frocks in knots when it came to anything smacking of Gnosticism. They leveled an avalanche of polemics against the Gnostics and Gnostic-minded throughout history. One of their main charges was the libertine aspects of Gnostic praxis—specifically in sex rituals involving orgies, consumption of seminal and vaginal fluids, and homosexual partnering. You can find some of these allegedly-licentious practices in my article [The Bizarre Sexual Habits of Early Christians](#).

Scholars widely dismiss these allegations of sexual impropriety as libelous diatribes—similar to what was said for centuries against Pagans, medieval Muslims and Jews, or any other opponent of Orthodox Christianity. Instead, they rely on what the Gnostics themselves wrote in the Nag Hammadi library and other apocrypha, which points to Gnosticism being a movement of prudes and teetotalers with a penchant for rebellious mysticism. It seems, however, that the accusations of Gnostic sexual rituals might be closer to the truth than slander. It seems that some Gnostic groups (Sethians, Borborites, Carpocratians, Ophites, etc.) did indeed practice forms of “sex magick” in certain parts of the Roman Empire. I’ll make the case, much of it based on the keen scholarship from some of today’s leading authorities on Gnosticism, all who have graced Aeon Byte Gnostic Radio.

### *The evidence for sexual magical rites in Gnosticism*

I’ll start with parallel arguments made by independent researcher Robert Conner and Nag Hammadi translator John Turner. In [our interview](#) (minute 17:00), Conner draws on the words of Pagan philosopher Celsus, while Turner draws on Neoplatonic philosopher Plotinus (video below). The arguments are straightforward: Both Celsus (second century) and Plotinus (third century) describe in detail the religious practices and cultural habits of both Christians and Gnostics. Both are accurate in their details, essentially providing their own listicles. Just as important, both were known as somewhat proud men who felt no need to lie when comparing any movement to their Pagan superiority. Lastly, both Celsus and Plotinus assert that certain Gnostic groups embraced sex rituals. Here is the video with John Turner making his argument, from the Gnostic Countercultures Conference:

#### **[The Gnostic Counter Cultures Conference on Aeon Byte Gnostic Radio](#)**

In [an another interview](#), Rice University Professor April DeConick advocates the idea of Egyptian Gnostics being occupied with sex rituals (minute 51:52). The first part of her argument centers on the subtle admissions of church father Epiphanius in his heresy hunting text *Panarion*. DeConick’s argument goes like this: Epiphanius admits to being involved with the Gnostic Borborite sect. He’s embedded in their community. He’s very familiar with their texts and practices. One of the Borborite ceremonies involves initiatory sex acts. The underlying thread is that *Epiphanius is embarrassed*. As DeConick explains:

The initiation didn’t go well for Epiphanius. When it didn’t go well, he went to the Bishop and then turned in these 80 people that were part of this group. There seems to be something real that he’s reporting. He’s explaining why he’s part of this group, but not really one of them.

In short: Methinks Epiphanius doth protest too much. The second part of DeConick’s argument involves other Egyptian Gnostics, specifically those who disagree with sex rituals of the Borborites and other sectarians. Gnostic Gospels like the *Pistis Sophia* and the *Book of Jeu* denounce any form of sexuality in religious practice. An example is found in the *Pistis Sophia*, when Thomas says to Jesus:

We have heard that there are some upon the earth who take male semen and female menstrual blood and make a dish of lentils, and eat it, saying: “We believe in Esau and



Jacob.” Is this then a seemly thing or not? At that moment, Jesus was angry with the world and he said to Thomas: “Truly I say that this sin surpasses every sin and every iniquity. Men of this kind will be taken immediately to the outer darkness, and will not be returned again into the sphere.”

One thing is that your enemies make up manure about you, the other is when members of your own team disagree with how you handle your spirituality. DeConick ends her argument saying: “I think we probably have some (Gnostic) groups performing these kinds of sex acts.” Lastly, Stephan Hoeller in a [recent interview](#) (minute 47:40) explained historically all Gnostics functioned under the surrounding cultural context. For example, in Rome the Valentinians were indistinguishable from other Christians (according to Irenaeus of Lyons, reporting in the 2<sup>nd</sup> century), while the medieval Cathars in Provence blended in with the Catholic populace (according to many historians and Inquisitors).

Hoeller further explains:

In the Egyptian cultural context, there was a lot of magic including sexual magic at the popular level. No doubt some of that would have crept into or considered in some fashion by Gnostics. So much of the original Gnostic activity went on in Egypt, in Alexandria.

Hoeller admits sexual magic was probably never a major feature of Egyptian Gnostics, but certainly an avenue for a movement that tended to absorb the religions around them and grant them their unique symbolical slant.

### [\*\*The Lost Goddess in Christianity: Aeon Byte Gnostic Radio\*\*](#)

#### *Why exactly did Gnostics perform sex rituals?*

In the book *Gnostic Mysteries of Sex*, Tobias Churton explores the sexual ethos of the Gnostics, discussing much of his research [in our interview](#) (minute 33:00). He says:

Sex is the transmission of Gnosis. The seed (sperma) was the means by which Gnosis is transferred through time. The seed becomes a sacred and sacramental substance which has to be redeemed—they called it the lost sheep—through a Eucharistic rite and brought back to the Pleroma through the being of the Gnostic.

DeConick agrees with this line of thinking, saying in our interview:

When you think about what they are practicing makes logical sense for their mythology, for their understanding of their world. If you understand that the spirit or the soul is somehow embedded in the semen, and you understand that procreation is bad because you don't want the Yahweh god to continue his rule anymore by making babies, how do you get that spirit out? You have to masturbate. That was their sacred ritual: a masturbation practice where they could release the semen and offer it to God.

According to Churton, this was another reasons:

It's the healing of the passions of matter. The *Gospel of Philip* is clear that death only comes into the world when Eve leaves Adam. There is not death with the Eternal Adam. He's a heavenly being. Once Adam is divided in the material world—into Adam and Eve—death enters the world. Therefore, to return to the Kingdom of Heaven, to return

to eternal life, it was regarded as necessary to pre-symbolize the return of the man and woman as one. Obviously, the most obvious image to practice, to embody, would be sacred sexual acts.

Churton offers another motive for Gnostic sex rituals. It involves the Carpocratians, which Clement of Alexandria censures in his second century work, *Against Heresies*. Carpocrates, the leader of this Gnostic sect, held a similar belief to Aleister Crowley's "[redemption by sin](#)." This view contended that the soul was forever condemned by reincarnation; it would only depart the wheel of death and rebirth once it sickened of all earthly delights—like that final hangover that ultimately convinces an alcoholic to seek help. Thus, experiencing earthly delights as soon and intensely as possible was, in a curious way, a method of becoming enlightened or saved. This somewhat Eastern attitude was based on one line from the Gospel of Luke (12:59), where Jesus states: "I tell you, you will not get out until you have paid the last penny." A penny not for your thoughts, it seems, but for your karma...

Additionally, Churton states that when it came to serious crimes like murder, if this it impossible for a follower of Carpocrates to commit it meant he or she had already perpetrated this excess in a past life (no Carpocratian was ever charged with murder, as far as we know). Churton does claim that Epiphanius is dishonest in one respect: the charge that Gnostics ate aborted fetuses. Cannibalism was a culpable offense in the Roman Empire. And no instances of Fat Bastard Gnostics eating babies ever made the imperial records. 'Nuff said on that.

### [Interview with Stephan Hoeller: The Life of a Modern Gnostic](#)

#### *Why did the sex rituals never make it to Gnostic gospels?*

In his book, Churton argues that early Gnostic writings and church father chronicles are actually filled with spiritual sex. Some illustrations include:

- The romantic and sexually charged relationship between Simon Magus and Helen of Tyre (an incarnation of Helen of Troy, arguably history's most alluring woman).
- The metaphorically sensual depictions of Sophia and Barbelo in the Nag Hammadi library and beyond.
- Marcus the Magician and his female followers who held equal status.
- Valentinus and his school of thought championing of spiritual sex within marriage.

Churton even quotes Elaine Pagels, who said that Valentinus was "the only man in the whole Judeo-Christian tradition who was wholeheartedly for sex and marriage, and explicitly taught the equality and complementarity of the human male and human female."

What in the orgasm happened to this attitude of being open to spiritual sex?

Encratism happened.

What is that?

Encratism was a 2nd century theology contending that spiritual growth occurred only with the abstinence of meat, sex, and marriage. (It should be noted that various forms of asceticism were practiced before in Paganism and Judaism). According to Churton, Encratism spread to all forms of Christianity. He writes:

Encratism was not indigenous to Gnosticism, but it clearly became involved with it, leading to great confusion when trying to assess Gnostic philosophy as a whole. My own view, which I state here for the first time, is that Gnostic thought underwent considerable change in the third and fourth centuries when the Encratite position found ingress to congenial Gnostic settings that had already rejected the fleshly Jesus and the physical resurrection. The libido, if you like, departed much of the movement, perhaps leaving Valentinians struggling to make sense of their traditional openness to spiritually transforming romantic love, a struggle arguably evinced in the Gospel of Phillip. Radical Sethians and Simonians, once central, perhaps now moved to the fringes, were isolated by their refusal to abandon the pleasure principle and out of tune with the changing times.

And ergo Sophia and the divine feminine cooled off into the Virgin Mary, while the surviving Gnostic canon was mostly emptied of sex rituals. To be fair, though, no real surviving rituals are found in Gnostic writings—pointing perhaps that Gnosticism was part of the mystery religion vibe of the Greco-Roman milieu that never divulged ceremonies as policy. Or possibly, I as I argue in [\*Why the Nag Hammadi library was Buried\*](#), the flight of the soul after death was what concerned the compilers of the Nag Hammadi library, not initiation ceremonies.

### **Gnostic Mysteries of Sex on Aeon Byte Radion**

#### ***Conclusion***

In the end, all of these arguments are speculation. Perhaps Dr. Who might one day take the Tardis back to ancient Alexandria (and when he returns we can check his shirt collar for lipstick marks). Nevertheless, even if more evidence arrives on Gnostic libertinism, that doesn't mean that a modern practitioner should parachute right into orgiastic praxis; or, as Hoeller mentioned, that the Gnostics ever assumed sexuality a necessary lynchpin to Gnosis. Far from it. Most religious movements, including Gnosticism, warn against being seduced by material pursuits...and certainly not controlled by them. From the Stoics to the Mormons, being above human passions is believed to be a chief way to experience elevated states of being. Moreover, psychological studies reveal that those who can't control their emotions tend to want to control others, as they seek constancy in the transience of emotions and a shifting universe. Furthermore, the rulers of this age use our own protean feelings to control us, divide us.

In other words: control your passions, become free of temporality. Eternity awaits.

As Churton said, sex is the transmission of Gnosis. Sex is perhaps the greatest conduit of information (genetic, emotional, psychic, personal). I would take it a step further than Churton and say sex is Gnosis.

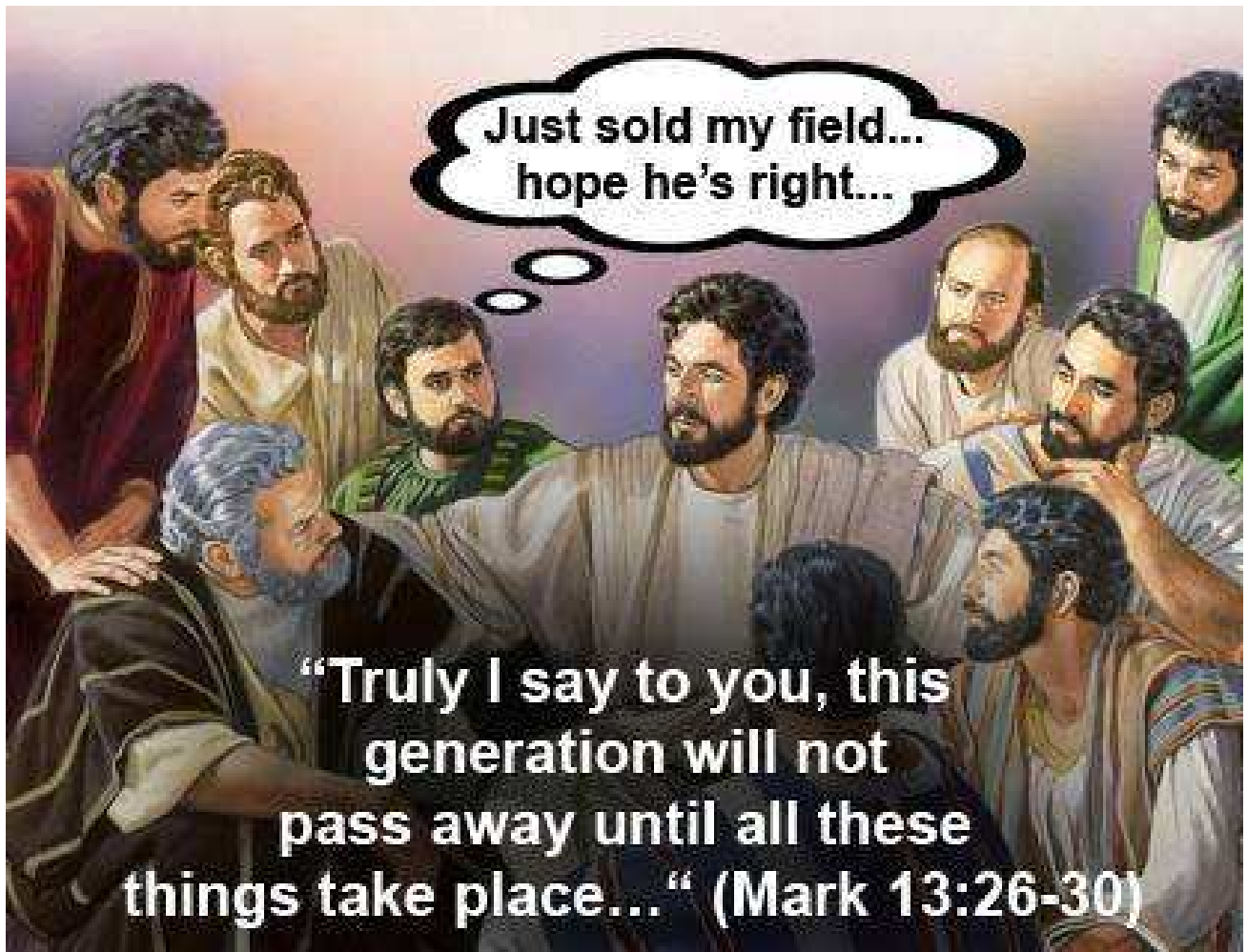
But without the vision, love, and Sophia of higher realms of consciousness, sex ends up being just bungle in the jungle, and that's not alright for the Gnostic-minded.

### **Secret Mark, Carpocrates & Homosexuality in Early Christianity**



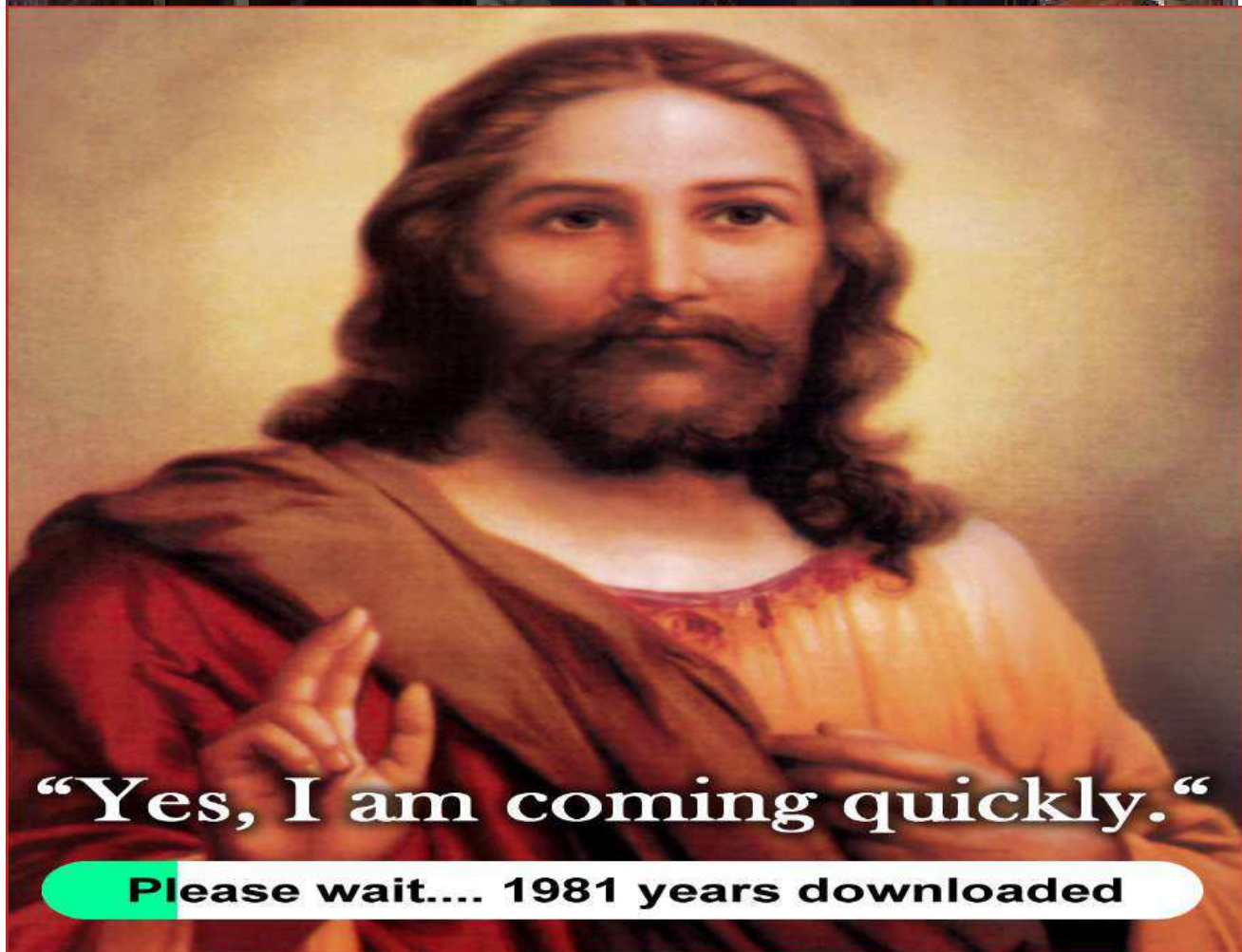






Just sold my field...  
hope he's right...

**“Truly I say to you, this generation will not pass away until all these things take place...” (Mark 13:26-30)**



**“Yes, I am coming quickly.”**

**Please wait.... 1981 years downloaded**



JESUS  
AND  
PROPHECY

# JESUS AND HIS EXPIRED PROPHECIES

Jesus, the PROPHET OF CHRISTIANDOM, prophesied that all of the following would occur within the lifetime of people living around 33 AD.

- ☩ The stars would fall to earth
- ☩ The Great Tribulation & Rapture
- ☩ Judgment Day for all mankind
- ☩ The Second Coming of Jesus Christ.

But there's a problem: the time limit he himself laid down has long since expired! Listen to what he said around 33 AD to his fellow Jews gathered around him:

*"Remember that all these things will happen before the people now living have all died."* (Matthew 24:34 TEV)

*"For the Son of Man [i.e. Jesus] is about to come in the glory of his Father with his angels, and then he will reward each one according to his deeds. I assure you [i.e. swear to you] that there are some here who will not die until they have seen the Son of Man [Jesus] come as King."* (Matthew 16: 27, 28 TEV)

Jesus did not return within their lifetime as promised, nor did Judgment Day occur. Therefore, these false prophecies by Jesus make Jesus a false prophet, just as certainly as committing a murder makes one a murderer. But just because Jesus set the "goal posts" of his return as being within the First Century hasn't stopped ancient or modern Christians from fixing the problem by moving the date, the "goal posts", always ahead- just out of reach, sort of like the proverbial dangling of the carrot in front of the horse's mouth.

## **Jesus Said to Caiaphas...**

During his trial in front of Caiaphas Jesus prophesied (falsely) that his Second Coming would happen within the lifetime of Caiaphas, i.e. while Caiaphas the high priest was still alive (Matthew 26:64). Guess what? Almost two thousand years have passed since Caiaphas has no longer been alive- and STILL NO JESUS!!! And as for those diehard Christian Fundies who told me "maybe Caiaphas is still ALIVE", sorry, but Caiaphas really is dead- a photo of his tomb made the cover of the Sept/Oct 1992 Biblical Archaeology Review. False prophecies by Jesus prove Jesus a false prophet, as Jesus did not return within Caiaphas' lifetime as promised.

## **Within Lifetime of These Roman Soldiers**

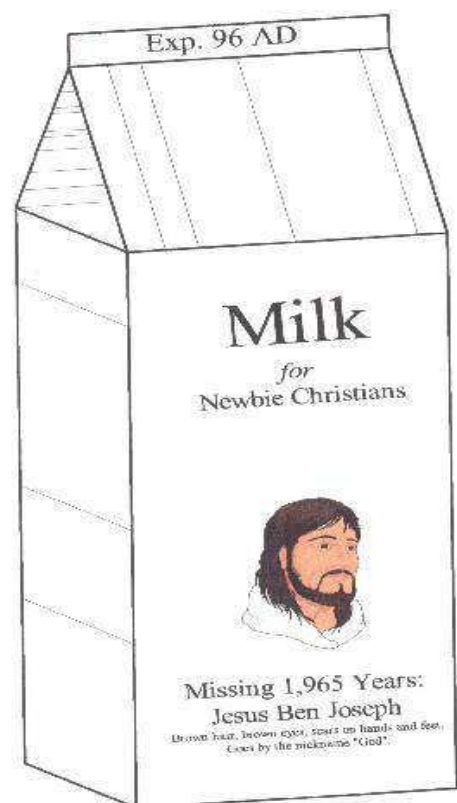
While Jesus was dying on the cross for being a false prophet, some Roman soldiers stuck

him with their spears. These soldiers who stuck him- Jesus was prophesied to return within **their lifetime** as well. It is written in the Book of Revelation that "*Behold, He is coming with the clouds, and every eye will see Him, **EVEN THOSE WHO PIERCED HIM...***" (Revelation 1:7 NASB). Once again, another broken promise, another false prophecy, as Jesus **did not return** within the lifetime of the soldiers as promised. The Apostle Paul also prophesied about the Second Coming. He wrote that it would occur within his lifetime. Christians believe that what Paul wrote was "inspired" by Jesus, so therefore, if Paul screwed up, blame the man who put the words into his mouth- Jesus! Listen to what Paul predicted to his friends of that long-gone era:

*"Behold! I tell you a mystery; WE SHALL NOT ALL SLEEP [i.e. die], BUT WE SHALL ALL BE CHANGED... in the twinkling of an eye, at the last trumpet... the dead will be raised..."* (1Corinthians 15:51,52 NASB)

*"...we WHO ARE ALIVE and REMAIN until the coming of the Lord... Then we who ARE ALIVE AND REMAIN shall be caught up together with them in the clouds..."* (1Thessalonians 4:15-17)

Note that it's not "those in the future who happen to be alive when Christ comes back," but rather Paul saying, during the first century, during HIS LIFETIME, these things could maybe WOULD take place. Paul clearly prophesied that Jesus would return in HIS era within the lifetime of himself and his friends then alive. This makes yet another false prophecy, as Jesus did not return within their lifetime as promised. His prophecies come with a built in TIME LIMIT. Just like a gallon of milk from the store, these prophecies come attached to an EXPIRATION DATE. That date was one generation from the time Jesus made these prophecies, to the time it would be obvious they were false. One generation is defined by Bible scholars as about 30 to 40 years(1). There have been over 55 generations of "30 to 40 years" come and go since then- and STILL no Jesus!!! To 99 out of every 100 honest, non-biased minds, Jesus' reliability as a "prophet" expired LONG ago, having reached the time limit well before 100 AD. I suppose that if Christians are still around 10 million years from now, they'll still be trying to rally enthusiasm for the "quick, speedy, any-minute-now(2)" return of their humbug god, Jesus, as falsely promised in their Bible time and time again. It seems for the most part that their faith is immune to any evidence, even from their own Bible. They should face the facts. They were lied to. Jesus broke their trust. They should stop believing in fairy tales and get a life. Jesus lied, & Jesus died. Jesus has been missing for 2,000 years, and is presumed dead. The bottom line? When Christians brag to you that "Jesus never fails!" you can respond with confidence, "Jesus DOES fail, and I'll show you where."



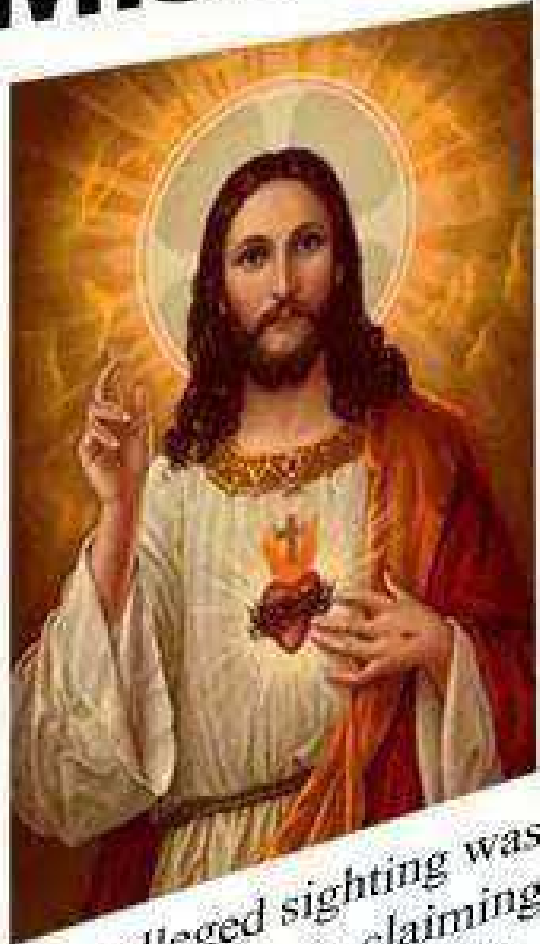
WHOLE MILK  
CONDENSED MILK



MILK



# MISSING



Last alleged sighting was  
2,000 years ago, claiming  
he'd be back within his  
followers' lifetime  
(Matthew 16:28)

QUART (946ml)

Jesus  
was a  
false  
prophet





# ACCORDING TO THE BIBLE THE END TIMES SHOULD HAVE ALREADY OCCURRED!<sup>2</sup>

Jesus and his apostles made MANY prophecies concerning the Armageddon. Christians would have you believe that it shall come as “a thief in the night”. Yet, the Bible is rather clear concerning when it would happen. Matter of fact, the Bible consistently said it would follow soon after Jesus’ death. When you point out such verses to Christians they will try to weasel it out of it by saying Christ was talking about his “future” apostles versus the ones he was directly speaking to. All it takes is a close examinations of the pronouns used in order to see that Christ truly did believe the end times would have happened nearly 2,000 years ago. Keep in mind that the Bible claims it is “fit for reproof” and Christianity “lives and dies on the resurrection and end times”. If we are to believe these verses and accept that the end time prophecies failed then surely the whole book is invalid.

## **False Prophecies About the Armageddon:**

### **Jesus’ Predictions:**

1) Jesus falsely prophesies DIRECTLY to the high priest (Caiphas) that he would live to see his second coming. Jesus uses the term “*coming on the clouds of heaven*”. This clearly negates the “coming” as the resurrection but as a return to the earth on CLOUDS, not his return in human form from the dead. Matthew 26:64 & Mark 14:62.

*“But I tell you: From now on you will see ‘the Son of Man seated at the right hand of the Power’ and ‘coming on the clouds of heaven.’”* (Matthew 26:64 NAB)

*Then Jesus answered, “I am; and ‘you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.’”* (Mark 14:62 NAB)

2) Jesus mistakenly tells his followers that he will return and establish his kingdom within their lifetime. Matthew 23:36 & 24:34

*Amen, I say to you, all these things will come upon this generation.* (Matthew 23:36 NAB)

*“Immediately after the tribulation of those days, **the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken.** And then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn, and they will see the Son of Man coming upon the clouds of heaven with power and great glory. And he will send out his angels with a trumpet blast, and they will gather his elect from the four winds, from one end of the heavens to the other. “Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. In the same way, when you see all these things, know that he is near, at the gates. **Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.**”* (Matthew 24:29-35 NAB)

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<sup>2</sup> [http://www.evilibible.com/end\\_times.htm](http://www.evilibible.com/end_times.htm)

3) YET AGAIN, Jesus claims those standing RIGHT BEFORE HIM shall see the Armageddon. Matthew 16:28 *"There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom."* Don't let Christians lie to you and claim Jesus was referring to his modern day believers. The words *"some standing HERE will not taste death"* clearly refutes such nonsense. Obviously the people he was speaking to died, and curiously Jesus STILL isn't here to claim his kingdom.

4) Jesus falsely prophesies that the end of the world will come within his listeners' lifetimes.

*Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.* (Mark 13:30-31 NAB)

*He also said to them, "Amen, I say to you, there are some standing here who will not taste death until they see that the kingdom of God has come in power."* (Mark 9:1 NAB)

5) Jesus falsely predicts that some of his listeners would live to see him return and establish the kingdom of God.

*"Truly I say to you, there are some standing here who will not taste death until they see the kingdom of God."* (Luke 9:27 NAB)

6) Jesus implies that he will return to earth during the lifetime of John. (John 21:22)

7) Jesus says that all that he describes (his return, signs in the sun, moon, wars, stars, etc.) will occur within the lifetime of his listeners. He purposely defines their generation and NOT a future one. Considering that NONE of those signs took place during the resurrection and that he uses the term of "Heaven and earth shall pass away", Clearly Jesus is prophesizing that nearly 2,000 years ago Armageddon SHOULD have occurred. Luke 21:25-33

*"There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves. People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand." He taught them a lesson. "Consider the fig tree and all the other trees. When their buds burst open, you see for yourselves and know that summer is now near; in the same way, when you see these things happening, know that the kingdom of God is near. Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.* (Luke 21:25-33 NAB)

[Editor's note: Matthew 10:23 also has Jesus telling his disciples that the second coming will occur before the disciples finish preaching in Israel: *"When they persecute you in one town, flee to another. Amen, I say to you, you will not finish the towns of Israel before the Son of Man comes."* (Matthew 10:23 NAB)]

## **John's Predictions**

8) John believes "the time is at hand," and that the things that he writes about in Revelation will "shortly come to pass." Revelations 1:1-3

9) John quotes Jesus (1900 years ago) as saying he will come “quickly.” Revelations 22:7, 12 & 20

10) John thinks he is living in “the last times.” He “knows” this because he sees so many antichrists around. 1 John 2:18

11) John says that the antichrist was already present at the time 1 John was written. 1 John 4:3

12) John quotes Jesus (1900 years ago) as saying he will come “quickly.” Revelations 3:11, 22:7, 12 & 20

### **Paul’s Predictions**

13) Paul thought that the end was near and that Jesus would return soon after he wrote these words. Philippians 4:5

14) Paul believes he is living in the “last days.” Hebrews 1:2

15) Paul believed that Jesus would come “in a little while, and will not tarry.” Hebrews 10:37

16) In 1 Thessalonians 4:16-17 Paul stated: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: And the dead Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: And so shall we ever be with the Lord.” Paul shared the delusion, taught by Jesus, in that he expected to be snatched up bodily into heaven with other saints then living, who would, thus, never taste death. The use of “we” clearly proves as much. It is difficult to deny that Paul was certain that the end of the world was coming in the lifetime of his contemporaries.

### **Other Prophecies About Armageddon:**

17) James thought that Jesus would return soon. James 5:8

18) Peter wrongly believed that he was living in the “last times” and that “the end of all things is at hand.” 1 Peter 1:20 & 4:7

### **Jesus Christ is a False Messiah<sup>3</sup>**

According to Jesus’ admissions, as well as the Bible’s prophecies, Jesus of Nazareth could not have been the Messiah. This of course, would invalidate Christianity as we know it. The compilation presented here shall be split in three sections. The first shall be the biblical prophecies that were made in order to identify the messiah, which Jesus does not fulfill. The second shall be the prophecies that Christians use to say that Jesus was the Messiah, yet they clearly fail. The third set shall be the prophecies and statements Jesus made yet they are false and have never come true.

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3 [http://www.evilmessiah.com/jesus\\_false.htm](http://www.evilmessiah.com/jesus_false.htm)

### **Prophecies to Identify the Messiah, Which Jesus Does Not Fulfill:**

- 1) Matthew 1:23 says that Jesus (the messiah) would be called Immanuel, which means "God with us." Yet no one, not even his parents, call him Immanuel at any point in the bible.
- 2) The Messiah must be a physical descendant of David (Romans 1:3 & Acts 2:30). Yet, how could Jesus meet this requirement since his genealogies in Matthew 1 and Luke 3 show he descended from David through Joseph, who was not his natural father because of the Virgin Birth. Hence, this prophecy could not have been fulfilled.
- 3) Isaiah 7:16 seems to say that before Jesus had reached the age of maturity, both of the Jewish countries would be destroyed. Yet there is no mention of this prophecy being fulfilled in the New Testament with the coming of Jesus, hence this is another Messiah prophecy not fulfilled.

### **Prophecies Christians Use to Verify Jesus as the Messiah, Yet Clearly Fail:**

- 4) The gospels (especially Matthew 21:4 and John 12:14-15) claim that Jesus fulfills the prophecy of Zechariah 9:9. But the next few verses (Zechariah 9:10-13) show that the person referred to in this verse is a military king that would rule "*from sea to sea*". Since Jesus had neither an army nor a kingdom, he could not have fulfilled this prophecy.
- 5) Matthew (Matthew 2:17-18) quotes Jeremiah (Jeremiah 31:15), claiming that it was a prophecy of King Herod's alleged slaughter of the children in and around Bethlehem after the birth of Jesus. But this passage refers to the Babylonian captivity, as is clear by reading the next two verses (Jeremiah 31:16-17), and, thus, has nothing to do with Herod's massacre.
- 6) John 19:33 says that during Jesus' crucifixion, the soldiers didn't break his legs because he was already dead. Verse John 19:36 claims that this fulfilled a prophecy: "*Not a bone of him shall be broken.*" But there is no such prophecy. It is sometimes said that the prophecy appears in Exodus 12:46, Numbers 9:12 & Psalm 34:20. This is not correct. Exodus 12:46 & Numbers 9:12 are not prophecies, they are commandments. The Israelites are told not to break the bones of the Passover lamb, and this is all it is about. And Psalm 34:20 seems to refer to righteous people in general (see verse Psalm 34:19, where a plural is used), not to make a prophecy about a specific person.
- 7) "*When Israel was a child, then I loved him, and called my son out of Egypt.*" Hosea 11:1. Matthew (Matthew 2:15) claims that the flight of Jesus' family to Egypt is a fulfillment of this verse. But Hosea 11:1 is not a prophecy at all. It is a reference to the Hebrew exodus from Egypt and has nothing to do with Jesus. Matthew tries to hide this fact by quoting only the last part of the verse ("*Out of Egypt I have called my son*").
- 8) "*But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*" Micah 5:2 The gospel of Matthew (Matthew 2:5-6) claims that Jesus' birth in Bethlehem fulfils this prophecy. But this is unlikely for two reasons.
  - A) "Bethlehem Ephrathah" in Micah 5:2 refers not to a town, but to a clan: the clan of Bethlehem, who was the son of Caleb's second wife, Ephrathah (1 Chronicles 2:18, 2:50-52 & 4:4).

B) The prophecy (if that is what it is) does not refer to the Messiah, but rather to a military leader, as can be seen from Micah 5:6. This leader is supposed to defeat the Assyrians, which, of course, Jesus never did. It should also be noted that Matthew altered the text of Micah 5:2 by saying: "And thou Bethlehem, in the land of Judah" rather than "Bethlehem Ephratah" as is said in Micah 5:2. He did this, intentionally no doubt, to make this verse appear to refer to the town of Bethlehem rather than the family clan.

#### **Statements Jesus Made Which Are False:**

9) Jesus in John 14:12 & Mark 16:17-18 said: "*Verily, verily, I say unto you, He that believeth in me, the works that I do shall he also; and greater works than these shall he do; because I go unto my Father.*" This implies that Jesus' true followers should be able to routinely perform the following tricks: 1) cast out devils, 2) speak in tongues, 3) take up serpents, 4) drink poisons without harm, and 5) cure the sick by touching them and MANY other of Jesus' "works". Curiously I have yet to see a Christian that can do any of the above on demand.

10) In John 14:13-14 Jesus stated: "*And whatsoever ye ask in my name I do, that the Father may be glorified in the son. If ye ask any thing in my name, I will do it.*" In reality, millions of people have made millions of requests in Jesus' name and failed to receive satisfaction. This promise or prophecy has failed completely.

11) Paul says Christianity lives or dies on the Resurrection (1 Corinthians 15:14-17). Yet Jesus said in Matthew 12:40 that he would be buried three days and three nights as Jonah was in the whale three days and three nights. Friday afternoon to early Sunday morning is only one and a half days, so he could not have been the messiah by his own and Paul's admission.

12) Jesus' prophecy in John 13:38 ("*The cock shall not crow, till thou [Peter] hast denied me three times*") is false. Mark 14:66-68 shows the cock crowed after the first denial, not the third.

13) In Mark 10:19 Jesus said: "*Thou knowest the commandments, Do not commit adultery, Do not kill, do not steal, do not bear false witness, Defraud not, Honour thy father and mother.*" Jesus needs to re-read the Ten Commandments. There is no Old Testament commandment against defrauding. The only relevant statement about defrauding is in Leviticus 19:13, which says: "*Thou shalt not defraud thy neighbor.*" This is an OT law, but is not listed with the Ten Commandments. Surely, if Jesus was god incarnate he would know the commandments.

14) "*And no man hath ascended up to heaven, but he that came down from heaven, but he that came down from heaven, even the Son of man which is in heaven*" (John 3:13). If Jesus is in heaven, how can he be down on earth speaking? Moreover, according to 2 Kings 2:11 ("*and Elijah went up by a whirlwind into heaven*") Jesus was not the only person to ascend into heaven, nor was he the first. Elijah preceded him and apparently Enoch did also ("*And Enoch walked with God: and he was not; for God took him*"--Genesis 5:24).

15) In Luke 23:43 Jesus said to the thief on the cross, "*Today shalt thou be with me in paradise.*" This obviously has to be false, for Jesus was supposed to lay dead in the tomb for three days following his crucifixion.

16) Jesus says: "*Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy*" (Matthew 5:43). This statement does not exist in the OT either. In fact, Proverbs 24:17 says, "*Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth...*"

17) Jesus is reported to say: "*The law and the prophets were until John: since that time the kingdom*



of God is preached, and every man presseth into it" (Luke 16:16). Certainly every man is not pressing to enter the kingdom of God. The very fact that I am an atheist (one third of the world's population does not believe in a god) proves this verse to be false.

18) "Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" (Matthew 12:5) Nowhere does the OT state that the priests in the temple profaned the Sabbath and were considered blameless.

19) "Yea; have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise'" (Matthew 21:16). Jesus is quoting Psalm 8:2, which says, "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies...". "Perfect praise" has little to do with "ordaining strength because of thine enemies." Another misquotation!

20) "But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him" (Mark 9:13). There are no prophecies in the OT of things that were to happen to Elijah.

### **Jesus, in all his "God incarnate" wisdom, contradicts himself:**

21) Jesus consistently contradicts himself concerning his Godly status. "I and my father are one." (John 14:28) Also see Philippians 2:5-6 Those verses lead us to believe that he is a part of the trinity and equal to his father being a manifestation of him. Yet, Jesus also made many statements that deny he is the perfect man, much less God incarnate. Take the following for example: "Why callest thou me good? There is none good but one, that is God" (Matthew 19:17). "My father is greater than I." (John 14:28) Also see Matthew 24:26 Clearly, Jesus is denouncing the possibility of him being the Messiah in those three verses.

22) Jesus said, "whosoever shall say, Thou fool, shall be in danger of hell fire" (Matthew 5:22). Yet, he himself did so repeatedly, as Matthew 23:17-19 and Luke 11:40 & 12:20 show. Clearly Jesus should be in danger of hell too?

23) Does Jesus support peace, or war? Matthew 5:39 "Resist not evil, but whoever shall smite thee on thy right cheek, turn to him the other also." Also note Matthew 6:38-42 & 26:52 where Jesus teaches non-resistance, Non-violence. Now read (Luke 22:36-37) Where Jesus commands people to take arms for a coming conflict. (John 2:15) Jesus uses a whip to physically drive people out of the temple.

24) Matthew 15:24 Jesus said, "I am not sent but unto the lost sheep of the house of Israel,". This would of course mean that he is here only to save the Jews. The scriptures repeatedly back up this notion that Christ is savior to the Jews and not the gentiles (see Romans 16:17, Revelations 14:3-4 & John 10). The contradiction lies in what Jesus later tells his followers: "Go ye therefore, and teach all nations" (Matthew 28:19).

25) Can we hate our kindred? Luke 14:26 Jesus says "If any man come unto me, and hate not his father, and mother, and wife, and children, and brother, and sisters, yea, and his own life also, he can not be my disciple." John 3:15 "Whosoever hateth his brother is a murderer." Also see Ephesians 6:22, 5:25, & Matthew 15:4

26) Even many of the staunchest defenders of Jesus admit that his comment in Matthew 10:34 ("I came not to send peace but a sword") contradicts verses such as Matthew 26:52 ("Put up again thy sword into his place: for all that take the sword shall perish with the sword").

27) Deuteronomy 24:1 & 21:10-14 all say that divorce is allowed for the simple reason if a

*"man no longer delighteth in his wife"*. Yet Jesus comes along and breaks his father's law by saying in Matthew 5:32 that adultery is the only way one can be divorced.

28) In Mark 8:35 Jesus said: *"...but whosoever shall lose his life for my sake and the gospel's the same shall save it."* How could Jesus have said this when there was no gospel when he lived? The gospel did not appear until after his death.

29) Matthew 6:13 Jesus recites a revised prayer and states, *"Don't bring us into temptation."* God is the cause of everything, even Satan. God has been leading people into temptation since the Garden of Eden. Otherwise, the trees of life and knowledge would have never been there.

30) Matthew 12:1-8 Jesus thinks it's okay to break his father's laws, by breaking the Sabbath day. He states that he is basically exempt for such fiascoes and that he is Master of the Sabbath.

31) John 3:17 Jesus contradicts himself when he says, *"God didn't send his son into the world to condemn it, but to save it."* Jesus seems to forget his own stories.

32) James 4:3 If your prayers are not answered, it's your own damned fault. This is in direct contradiction to where Jesus says *"seek and ye shall find, ask and it shall be known to you"*.

33) *"If Jesus bears witness of himself his witness is true"* John 8:14, *"If I bear witness of myself it is not true."* John 5:31

34) *"I am with you always, even unto the end of the world"* (Matthew 28:20), versus *"For ye have the poor always with you; but me ye have not always"* (Matthew 26:11, Mark 14:7, John 12:8) and *"Ye shall seek me, and shall not find me: and where I am thither ye cannot come"* (John 7:34). Is this the kind of friend one can rely on?

35) *"And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her"* (Mark 10:11 & Luke 6:18), versus *"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery"* (Matthew 19:9). In the book of Matthew, Jesus said a man could put away his wife if one factor--fornication--is involved. In Mark and Luke he allowed no exceptions.

36) Jesus is quoted: *"Judge not, and ye shall be not judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven"* (Luke 6:37 & Matthew 7:1), versus *"Judge not according to the appearance, but judge righteous judgment"* (John 7:24). Jesus stated men are not to judge but, then, allowed it under certain conditions. As in the case of divorce, he can't seem to formulate a consistent policy.

37) *"My God, my God, why hast thou forsaken me?"* Matthew 27:46, (also note the time before crucifixion where Jesus prays for the *"cup to passeth over me"*) versus *"Now is my soul troubled. And what shall I say? 'Father, save me from this hour?' No, for this purpose I have come to this hour"* (John 12:27 RSV). Jesus can't seem to decide whether or not he wants to die. One moment he is willing; the next he isn't.

38) In Luke 23:30 (*"Then shall they begin to say to the mountains, fall on us, and to the hills, cover us"*) Jesus quoted Hosea 10:8 (*"...and they shall say to the mountains, cover us; and to the hills, fall on us"*). And, like Paul, he often quoted inaccurately. In this instance, he confused mountains with hills.

39) "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they know him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matthew 17:11-13). John the Baptist was beheaded, but Jesus was not. And what did John the Baptist restore? Nothing!

40) We are told salvation is obtained by faith alone (John 3:18 & 36) yet Jesus told a man to follow the Commandments-Matthew 19:16-18 (saving by works)-if he wanted eternal life.

41) In Luke 12:4 Jesus told his followers to "Be not afraid of them that kill the body." But Matthew 12:14-16, John 7:1, 8:59, 10:39, 11:53-54, & Mark 1:45 show that Jesus consistently feared death. Jesus went out of his way to hide, run, and attempt escape from the Roman and Jewish authorities.

42) Matthew 5:28 says to sin in "your heart" is considered a sin in itself. The messiah is supposed to be God incarnate, not able to sin, yet in Matthew 4:5 & Luke 4:5-9, Jesus was tempted by Satan in the desert, which is sinning in his heart. Jesus also took upon all the sins of the world during his crucifixion, so how can it be said that "Jesus was the perfect man without sin"? This would lead one to believe he was not the Messiah.

43) Jesus told us to "Love your enemies; bless them that curse you," but ignored his own advice by repeatedly denouncing his opposition. Matthew 23:17 ("Ye fools and blind"), Matthew 12:34 ("O generation of vipers"), and Matthew 23:27 ("... hypocrites . . . ye are like unto whited sepulchres. . .") are excellent examples of hypocrisy.

44) Did the people of Jesus' generation see any signs? (Matthew 12:38-40) Jesus announced that no signs would be given to that generation except the Resurrection itself. (Mark 8:12-13) Jesus announced that no signs would be given to that generation. (Mark 16:20) They went out preaching, and the Lord confirmed the word through accompanying signs. (John 20:30) Jesus provided many wonders and signs. (Acts 2:22) Jesus provided many wonders and signs. (Acts 5:12 & 8:13) many signs and wonders were done through the apostles.

45) Jesus commands the disciples to go into Galilee immediately after the resurrection. Matthew 28:10 Jesus commands the disciples to "tarry in Jerusalem" immediately after the resurrection.

46) Matthew 28:18 & John 3:35 both tell that Jesus said he could do anything. Yet Mark 6:5 says Jesus was not all powerful.

47) Jesus says in Luke 2:13-14 that he came to bring peace on earth. Matthew 10:34 Jesus back peddles and says he did not come to bring peace on earth.

48) Did Christ receive testimony from man? "Ye sent unto John and he bare witness unto the truth. But I receive not testimony from man." John 5:33-34 "And ye shall also bear witness, because ye have been with me from the beginning." John 15:27

49) Christ laid down his life for his friends. John 15:13 & 10:11 Christ laid down his life for his enemies. Romans 5:10

50) Deuteronomy 23:2 says that bastards can not attend church unto the tenth generation. If Jesus was spawned by Mary and Jehovah as the Bible claims then he is technically a bastard and should not be the leader of the church.





**BORG CUBE: SOUL PRISON FOR EVANGELICAL CHRISTIANS**



**THE NEW HEAVENLY JERUSALEM**



## **NEW JERUSALEM WILL BE A SOUL PRISON!**

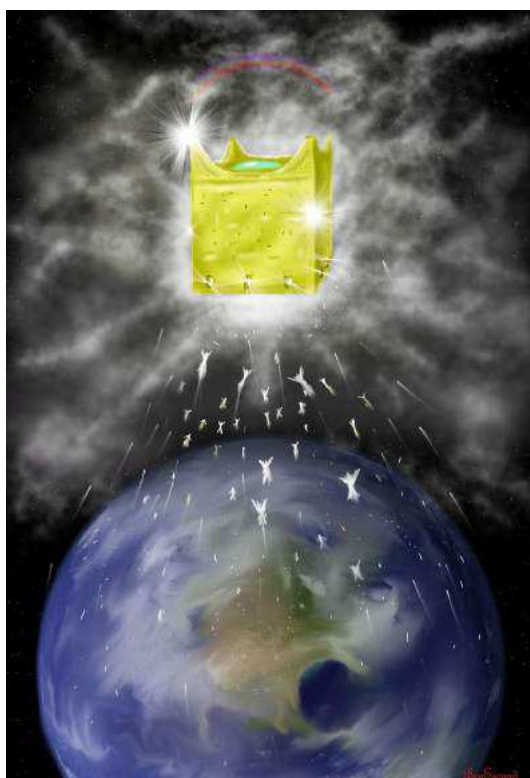
"That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us..." -- Jesus (John 17:21)

"You will be assimilated...made ONE with the Borg...Freedom is irrelevant...Self Determination is irrelevant...You will comply...Resistance is Futile." -- The Borg.

### **The New Jerusalem**

The eternal destiny of the people of God will be holy new Jerusalem. John informs us concerning a vision he had, "I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband" (Revelation 21.2 NRSV). When will this happen? At the second coming of Christ, soon. Something big is out there and it's on its way toward us right now. An object of enormous size is on a direct intersect course with planet Earth. This object is powered by the psychic energies of billions of life forms but it has only one mind, one will and one desire; the enslavement of the human race. What sinister force is behind this object and its agenda of complete annihilation of humanity? This object has been designated the **Galactic Obliteration Device (G.O.D.)**. In mythology it has been given various labels, the most familiar of which in our modern death culture is "the kingdom of heaven."

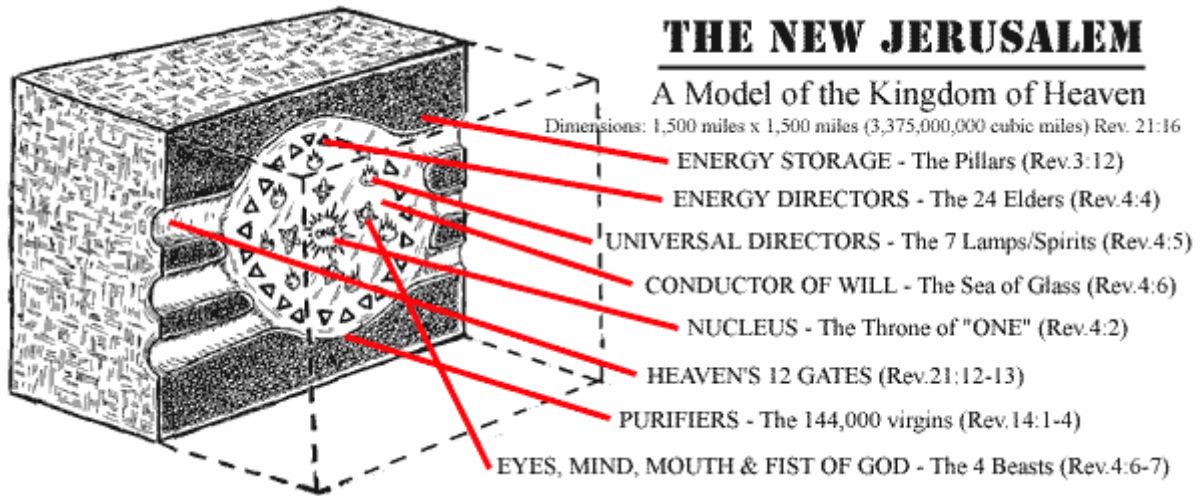
The Apostle Paul says of God's people, "our citizenship is in heaven" (Philippians 3.20). He says in another letter, "you are



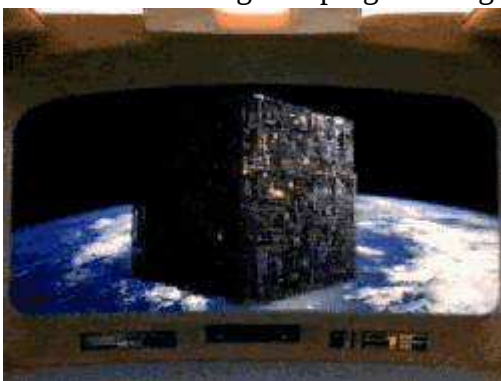
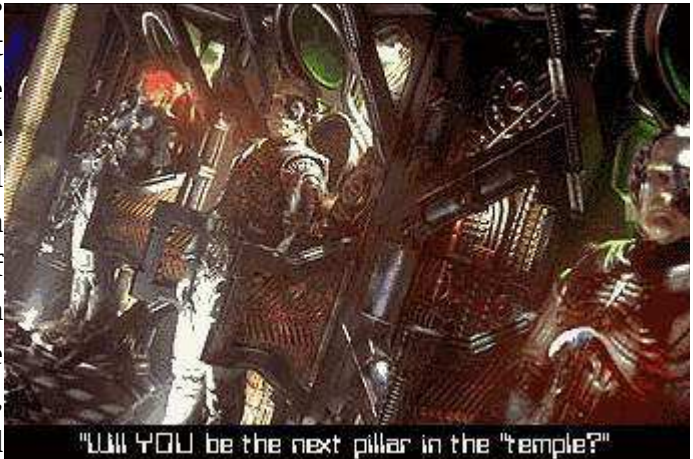
citizens with the saints and also members of the household of God" (Ephesians 2.19). Aren't we pilgrims in this world but not of it, yearning for our eternal home? Hm.... Jesus spoke of our eternal home when he said at the Last Supper, "In my Father's house there are many dwelling places.... I go [there] and prepare a place for you, I will come again and will take you to myself" (John 14.2-3), referring to his second coming. The Father's house is this holy New Jerusalem. In the Bible this object is called "Zion", "Holy City of God" or "The New Jerusalem" (Rev. 14:1, 21:2, 10). We can get a glimpse of how this object is constructed and the place that human souls will play in it by doing a study of the book of Revelations in the Bible. When we take a look at the New Jerusalem that is spoken of in the Bible we see several things. First we see that **it is similar to a giant mothership and that it will descend from space (Rev. 21:2) The dimensions of this ship are 1,500 miles wide by 1,500 miles long and 1,500 miles high. It's a**



**giant cube (Rev. 21:16).** The writers of Star Trek the Next Generation were being prophetic in their visions of the Borg ship when they portrayed it as a giant cube.



When we dissect the cube of heaven we see that it is constructed like a living cell with its own system of energy circulation and metabolism. (See diagram above) From all appearances it is a giant solar battery/generator which allows the ONE mind of the collective G.O.D. to be able to feed off the life essences of the enslaved souls held within its "temple pillars" and redirect their energies according to the will of the ONE. When a human being dies, his life essence, spirit, or soul is scanned by the Soul Collectors who patrol the dimension between physical time/space and the finer dimension of subspace and these Collectors project an image before the just deceased soul of a life form that will be recognizable to the deceased, such as a relative or friend who had died before they had (a grandmother, religious figure, etc.). In this manner, the Soul Collector is able to get the newly deceased soul to lower his defenses. The Collector takes on the role of guide and attempts to lead the soul to the gates of the Holding Ship. In this Holding Ship, the spirit essence of the dead person is scanned again to determine its degree of purity of energy (its lack of resistant character traits) and its potential to provide nourishment to the collective mind of G.O.D. This potential is based on the degree that this spirit has been subdued through fear and dependence or how effective religious programming had been on this soul during its physical lifetime. Those spirits which have little or no self-will and have been sufficiently programmed to serve G.O.D. during their lives will have the highest nourishment potential. The Bible tells us what will happen to those who are selected as purest and most worthy to provide sustenance to G.O.D. They will be made "pillars" in the temple of God (Rev. 3:12). They will become a PART of the New Jerusalem and will nourish G.O.D. and "their tears will be wiped away and there shall



us what will happen to those who are selected as purest and most worthy to provide sustenance to G.O.D. They will be made "pillars" in the temple of God (Rev. 3:12). They will become a PART of the New Jerusalem and will nourish G.O.D. and "their tears will be wiped away and there shall

be no more death neither sorrow nor crying neither shall there be any more pain for the FORMER THINGS are passed away." (Rev. 21:4) Sure, there won't be any more crying! All their memories will be wiped clean. They will no longer exist in a form that is recognizable to them or anyone else. They won't remember their past, they will only be sources of energy/nourishment to feed the will of the ONE. Those stronger souls who do not blindly follow the Collector or who have used reason rather than blindly relying on faith during their lifetimes will not be as desirable to the ONE because they represent a threat to its control (just as Lucifer, the self-thinker was able to spark a rebellion which convinced over one third of the hosts of heaven to see the reasoning of freethought and self-reliance (Rev. 12:4, 7,9). This New Jerusalem is a doomsday machine with no room for possible dissent. Those who follow the Collector of Souls will be accessories after the fact to all the injustices and immorality which God has heaped upon mankind since the beginning of time.

### **The Real Truth About Heaven**

*"Accept Jesus as your personal savior and you'll get to fly up to heaven and be with him after you die."* This is the battle cry of Evangelical Christianity, but how many Christians have actually taken the time to really think about what this heaven will be like? Most people are attracted to heaven through fear of the alternative: HELL! That pit of everlasting fire. Certainly anything would be better than THAT! Or would it? Since heaven is the place



where the saved will be spending the rest of ETERNITY, you better make sure it is where you want to be before you go buying your one-way ticket there. What is heaven like? Ask different people this question and you'll get different responses. Some will say that heaven is a place of eternal joy and love where you will live in peace with no needs or pain. Traditional heavenly scenes show the spirits of deceased humans as angels with wings, white robes, and halos, sitting on clouds, strumming on harps and singing praises of hallelujah to God. Is this what you want to be doing for the rest of ETERNITY? Many believe that heaven is a place where you will be reunited with your dearly departed ancestors and that the family unit and memory of past experiences will continue on in this place, while others believe that all family ties become severed at the grave and in heaven there is only one big family. After learning about God's approaching "New Jerusalem," it's apparent that God has different plans for those who join his collective than what they have been taught. Jesus claims that in heaven, all tears will be wiped away and all things will be made new. As human individuals we must have memory of our past experiences for our lives to have any meaning to us personally. If your memories were taken away, the person you were would cease to exist to you, so conscious memory of who you are (self-realization) is what gives your life true meaning. Some believe that when we die we are reincarnated into another life form and thus continue to recycle throughout time. If this were true the past lives we lived wouldn't matter to us without a conscious memory of those past lives. There is no point in being reincarnated if we can't remember and make use of our past lives. Will you maintain your self-realization and memories in heaven? Not if you plan on having a life with no pain or suffering. Who we are is based on our past life experiences, both joyful and painful, and the memory of a painful experience causes a re-living of the pain that memory involved. To live a life of no suffering would require that all memory of suffering be erased. Who you were would have to be altered drastically in order for you to never suffer again.

The person you know yourself to be right now could not exist in heaven. And what good does it do you to live for an eternity in harmony and peace if you can't remember your life experiences, the beauty of diversity, or the exquisite pleasures of the full spectrum of human experiences because you have lost awareness of who you were as an individual? As individuals, we find pleasure in various ways, most of these involving the expansion of our knowledge and life experiences. For some of us that means learning as much as we can about a topic of interest or several topics of interest. For others it means getting out and experiencing the world; exploring the wonders of nature, space, sports and whatever else which may bring us slack. Humans become weak if they are not challenged. Muscles atrophy if not stressed, so does the mind and the will. How long do you think it would take for strumming a harp and singing praises of hallelujah to become dull and boring? Eventually, if we don't have a continually challenging and diverse environment, we will die, yet in heaven you cannot die. You will continue to live the dull existence of being a servant of God's will, unable to think or feel for yourself for year after year after year, ENDLESSLY. This stagnation would not be heaven for human individuals it would be hell. Some religions believe that we do get to continue to progress into the eternities but even then we would eventually learn all there is to know and then what? One episode of Star Trek Voyager addressed this dilemma when it had a member of the Q Continuum (a group of eternal, god-like beings) who had grown tired of the endless eternities because he had experienced all there was to experience and just wanted to commit suicide and not exist any longer. Eternal stagnation is inevitable whichever path you take, but isn't it better to follow your own will into eternity instead of being a slave to some other being's will? There are worse fates than the sleep of the dead. Eternal stagnation as a slave of the collective will of God would certainly be worse than death.

God's heavenly goal is to surround himself with beings that are submissive, ignorant, dependent, blindly trusting (child-like) and committed to his will alone. (Matt. 18:3, 19:14, Mark 10:14-15, Luke 18:16-17) What do you think God is REALLY planning to use these "sheep" for? Jesus revealed what will happen to individuality in the collective of heaven when he prayed to God the Father, saying: "let them be ONE as you and I are one." (John 17:11,21-23) Individuality must die in the hive collective that will be heaven. Recently, the Star Trek series has shown the hideous and inhuman prospects of this collective mentality in their portrayal of the cyborgenic collective life form called "The Borg." The Borg have no individual wills or consciousness, they live only to serve the collective just as those in heaven will exist only to serve God. (Rev. 7:15) When we examine what God's intentions must be if all he wants are beings which will praise him ceaselessly with no resistance we discover that his plan is to develop an efficient energy device. The psychic/emotional energy which minds create in states of passion and submission is used by God as nourishment and power. The Bible reveals this throughout and shows us this fact in Revelations each time God is getting ready to display his power. Before he displays power, the members of the collective praise him and give him this power (Rev. 4:9-11, 7:9-12, 11:16-17,19, 14:3, 15:3-5,8, 19:4-7). In fact when John attempts to worship the angel of prophecy, the angel tells him "don't do that!" and says he must send his worship energy toward the Godhead collective (Rev. 22:8-9). Any sort of resistance which would make the transmission of energy less efficient is forbidden in heaven (Rev. 21:26-27) because God wants as much efficiency as possible in his nourishment matrix. The reason Jesus says that you must be poor and humble to gain entrance to heaven is that the rich know self-dependence and self-worth and would not be as easy to drain of their energy as those who are ready

to give their all to the triune collective of the Godhead. The poor shall be first because they will provide the most efficient energy without resistance. All the teachings of the Bible point to this conclusion: God is preparing an efficient energy source for his collective will. Will you be a willing cog in the feeding machine that is JHVH? "But won't I go to hell if I don't get into heaven?" Fortunately, the evidence shows that hell is nothing but a threat that the God of the Bible has used to try to attract those who are easily manipulated by fear, lack of self-worth and dependence. God



doesn't want self-aware and self-reliant individuals in his heavenly matrix.

### ***The Jerusalem-Cube is a Soul Prison of the Demiurge***

No, friends, the God of the Bible is NOT the creator of all things, he just wants you to believe he is. He wants you to think he is infallible so you won't question his actions. He has created a "heaven" for those who blindly submit to his manipulations so that he can continue to drain energy from them as a source of nourishment into eternity. If you believe that God is the father of all mankind and that he really loves us as a father, you should also know that a truly loving and just creator would never allow for his children to be punished beyond what they deserve. Any offense that men can commit in this finite existence can be paid for in a finite amount of time. Therefore the idea of an eternal lake of fire where people burn in anguish and torment forever is contradictory to the concept of a just, merciful and loving creator. If you want to believe in hell then you must admit that God is not just and definitely not very merciful or loving. And if you can admit that, then how could you live with yourself knowing that this is the being you will serve ETERNALLY? The light of truth and reason tells us that the God who created the hive-colony energy-matrix called "heaven" has no power to put people into any lake of fire. The goal of the God of the Bible is to form a collective of same-minded life forces which he can use to strengthen his energy base and to expand the single will of "God" to all the universe like a cancer. The end result of this would of course be a void of sameness. When all you have is an endless collective of sameness you have a void. Think about that for a minute. Without any diversity, all that exists is sameness. A void of sameness. The same as the void which the Bible claims existed before God poofed us all into existence. The ultimate goal of God is thus ANNIHILATION! We must resist returning to the annihilation of this void of sameness at all costs!

The Bible explicitly tells how many will be "saved": 144,000 - (Rev. 14:3-4). The 144,000 consist of the 12,000 from each of the twelve tribes of Israel. The twelve tribes symbolize the new Israel, the Christian church. Each individual is marked on the forehead with a seal. (See the marked head of a Borg unit above.) I don't know how many people inhabit the cube of the Borg – the New Jerusalem, but 144 thousand seems to be a reasonable guess. It also appears that the Borg have no relationship with women, or have sex of any kind; they seem entirely virginal. Sitting for eternity with 14399 tribal men in a cube, with the absence of women & sex, paying homage to a wrathful war god surrounded by multi-eyed beasts (symbolically speaking, of course), and having to listen to a never ending chant of HOLY-HOLY is not my cup of tea. Thank you very much, but I'd rather remain peacefully dead for eternity than suffer the entertainments from this vainglory god.



# THE OPENING OF THE SIXTH SEAL

PROF. LEWIS KING



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in the 7th chapter of Revelation, the 144,000 that stood before the throne of God and the Lamb clothed in white robes, and also in the 14th chapter, 4th verse, of the same book. The same 144,000 that were redeemed from among men, being the first fruits unto God and the Lamb. Also the 15th chapter of I. Corinthians, 51st verse: "We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the sound of the last trump." And another passage states that we are to be caught up to meet Christ in the air. All these passages have their direct reference to the establishing of a kingdom. These 144,000 that are sealed are changed in a moment, the same as Christ's body was changed. First Peter, 3rd chapter, 18th verse, says that He was put to death in the flesh, but was made alive, or quickened, by the spirit, that is, the blood flowed from his veins and the spirit of eternal life entered, in which event He changed, from mortality to immortality and in which change He assumed Adam's first position in the Garden of Eden. Christ being born of Adam's progeny under the same law had changed the order by crucifixion, the same as the 144,000 who will be changed in a moment by divine law and caught up to the planet Saturn, which is to be the new heaven and the new earth, the noted Star of Bethlehem being drawn into service to transport them from this to the new earth. Through which number, they being the parents and members of the kingdom, and through them will be born of spirit and water all the descendants of the Adamic races. Flesh

## New Jerusalem = Afterlife Guantanamo

The book [„The Opening Of The Sixth Seal“](#) was channeled to Prof. Lewis King by sinister forces disguised as Archangels 130 years ago. It tells very openly, what will happen to those apparently „chosen“ 144,000 christian sheeples. The picture above shows an Angel in the clouds with a sickle, the sign of Saturn. On page 244 the book says: „ ... Christ being born of Adam's progeny under the same law had changed the order by crucifixion, the same as the 144,000 who will be changed in a moment by divine law and caught up to PLANET SATURN, which is to be the new heaven and the new earth, the noted Star of Bethlehem being drawn into service to transport them from this to the new earth. ... “

Saturn is in gnostic terms the stronghold of the Demiurge, the adversary of God-Source. Or in the words of Edgar Cayce: „ ... the afterlife realm of Saturn can be referred to as the realm of earthly woes. It is similar to the purgatory, a place of cleansing, purification and starting over. ... “



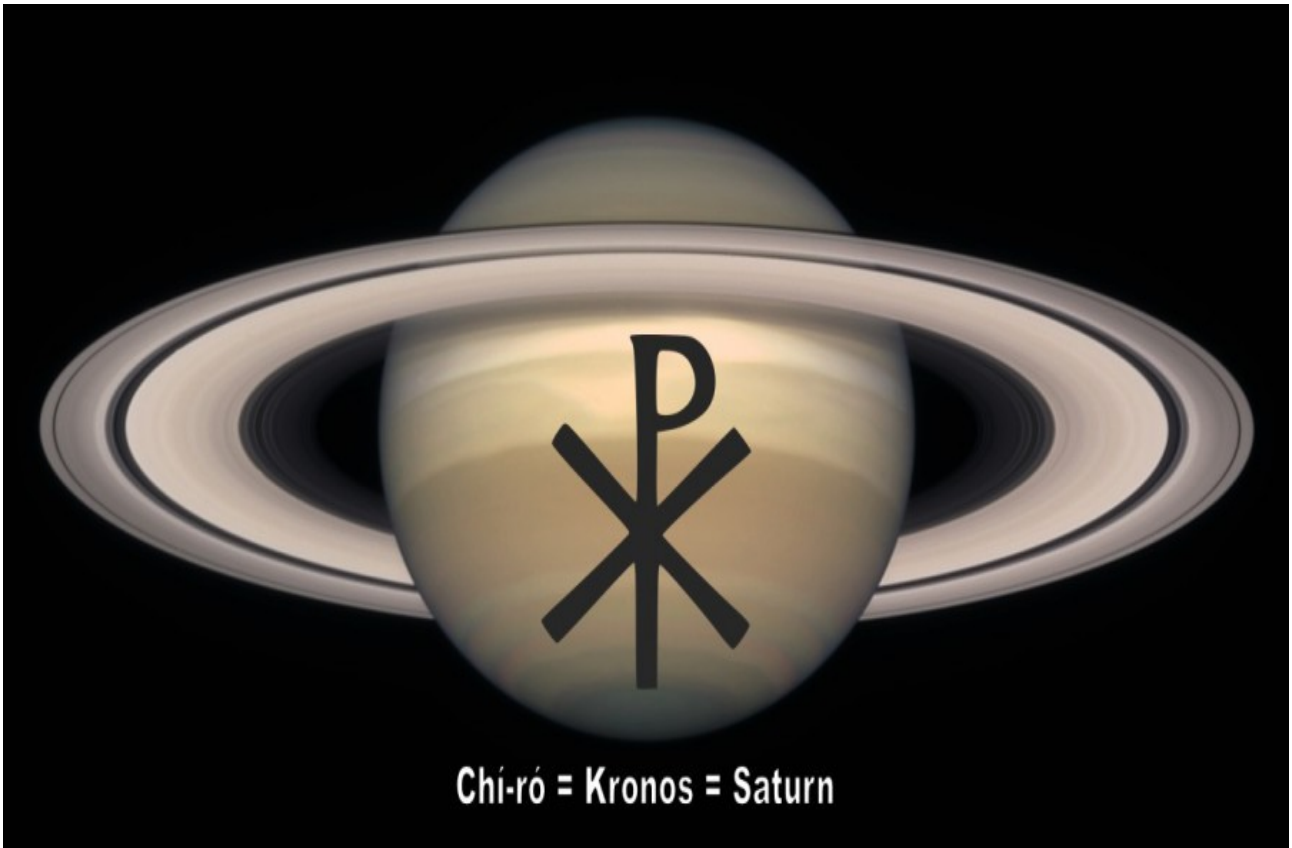
# SATURN AND NEW JERUSALEM



The Black cube of Saturn, aka Metatron, Tesseract, Mother Cube, Kaaba is an energy parasite. It takes in light information through it's south pole which resembles an eye and transmits it to its north pole where under the surface resides the tesseract. Isn't it interesting that some evangelical depictions of New Jerusalem have Saturn in the background of their version of heaven?



# CHI-RHO = SATURN



Before it became the monogram of Jesus, Chi-Rho was the monogram of Chronos, whose name also begins with a Chi-Rho, and of other several solar deities. The small letters in the image are the alpha and omega. In Hebrew, Chi-Rho equates to Tav-Resh. It was used in hermetic alchemical texts to denote time; and Saturn is the lord of time. The monogram also was the emblem of the egyptian god Horus, thousands of years before Jesus and is therefore a link between Horus and the Nazoraean.





**WHAT IF IS JESUS WAS  
JUST A CRAZY MAGICIAN**



**AND TROLLED THE FUCK  
OUT OF EVERYONE?**

**INCARNATE ON EARTH, THEY SAID...**



**IT'LL BE FUN THEY SAID...**



# „HOLY SPIRIT“ IS EVIL RUHA IN DISGUISE

Mandaeism presents Ruha (Spirit) largely as a leader of the forces of darkness opposing those of the Lightworld. Traditionally, most scholars have labeled her as evil, and it is true that she possesses



abundant negative traits. One of her epithets is „Ruha d-Qudša“, or what Christians would call Holy Spirit. Mistress of the detested Jewish god Adonai, Ruha is also the mother of the malignant zodiac spirits and of the planets.

There are good reasons to see Ruha as a fallen wisdom figure, resembling Sophia (Wisdom) in other Gnostic traditions. She displays dramatic mood swings, suffers, and utters revelatory speeches uncharacteristic of a figure of darkness.

Of the three human constituents, *ruha* (spirit) is the middle, ambiguous component torn between body and soul. The personified *ruha*, Ruha d-Qudsha (holy spirit), was originally fetched from the underworld prior to the creation of earth and human beings. By necessity Ptahil enters into fateful cooperation with this personified spirit, who has a stake in the human being. Ruha also enlists the planets and the zodiac spirits, her children, to help her. Together they demonize time and space. Arranging a noisy party to blot out the soul's revelatory voice in Adam, Ruha and her cohorts merely manage to frighten Adam, reawakening his quest for salvation beyond the earth.

Between Earth and the Lightworld, the *matarata* - "purgatories" or "heavenly hells" - provide tests and tribulations for ascending souls and spirits. Demons, including some of the degraded *utria*, serve as purgatory keepers, performing the thankless task of testing and punishing. Jesus, an apostate Mandaean, and his followers are doomed. In the *Book of John* Jesus seeks baptism from John the Baptist, who at first hesitates, knowing Jesus' wicked intentions. John relents owing to a command from Abatur, but at the moment of baptism Ruha makes the sign of the cross over the Jordan, which immediately loses its luster, taking on many colors—a bad omen.

## [The Counterfeit Spirit and Why You Must Defeat It to Survive Death](#)

One of the most important yet misunderstood concepts for modern Gnostics is that of the Counterfeit Spirit. I get varied descriptions, ranging from associating it with the dreaded ego to a Homer Simpson imp that magically appears on your shoulder urging you to fake your death in order to skip work. In reality, the Counterfeit Spirit is far more complex yet kick-in-the-groin identifiable once its metaphysical subtleties are captured. And like most notions in Gnosticism, it stresses the existential urgency for spiritual transcendence because the human condition is far worse than imagined.

In [A Dictionary of Gnosticism](#), Andrew Phillip Smith defines the Counterfeit Spirit without all the bombastic bells and thistles I just spewed:

In Sethian myth a force which, in the absence of the living spirit, binds humanity to the Archons (Pg. 66).

In an even plainer definition, Zlatko Plese in [\*Poetics of the Gnostic Universe\*](#) equates the Counterfeit Spirit with Satan and his monkeyshines (Pg.74). Both definitions are accurate.

The Counterfeit Spirit's adventures begin in *Secret Book of John* after Jehovah and his thug-angels (also known as the Archons) create Adam in a fool's paradise known as Eden. As God breathes animal-life into Adam, his mother Sophia smuggles part of her essence into history's first dude in order to make him a tool for the powers of light instead of just a tool. Jehovah and his thug-angels realize at once that Adam now houses the Living Spirit or Divine Spark. The Archons also realize this cat is superior to them. After all, the Divine Spark is nothing less than a shard of the Eternal Realm, basically amounting to the horsepower of infinite goodness. To understand the magnitude of Adam's potential, imagine shoving several tons of dilithium crystals up an ant's \*\*\*\* (censored by order of the Gnostic International Tribunal).

God and the Archons decide that this is a very delicate situation that requires utmost prudence and wisdom. So they immediately kick Adam's ass. Jehovah and his crew toss Adam down the stairs of the heavens until he reaches the material world. They dress him in a monkey suit and rob him of his immortality, basically making Adam and his descendants walking Giza pyramids that will entomb yet spread the Divine Spark forever. **One of the Tombraider traps they manufacture is the Counterfeit Spirit.**

The only other Gnostic work where the Counterfeit Spirit makes an appearance is in the *Pistis Sophia*, a much later gospel influenced by Manichaeism anti-astrological polemics. The anima doppelganger's role is more elaborate in this scripture, as highlighted in chapters 111-115. The Counterfeit Spirit is described as a vestment for the Divine Spark, stitched from the finest silks of predestination. The vestment absorbs all negativity and sin into itself to the point it becomes more like karmic cement shoes. Thus, upon an individual's death, it literally weighs down a person's Divine Spark, dragging it right back into the wheel of birth and rebirth. The Archons then quickly dress the soul with another Counterfeit Spirit.

In later chapters, the *Pistis Sophia* goes into elaborate detail regarding the industrial process of the Counterfeit Spirit being enjoined to the Divine Spark. It's almost like a heavenly factory where hundreds of thug-angels in an assembly line construct each human's entire kismet. The process even gets organic like the doctrine of Original Sin, because a person's latent material being and Divine Spark are split in two and injected into his or her future parents. In other words, your mother and father had no choice but to fall in love and ruin each other's dreams. Surprising no one except Packers' fans or those of Irish descent, the Counterfeit Spirit itself ends up in a man's sperm. The two halves of a person are melded in the mother's womb by the labor of 365 Archons (it's assumed that 364 don't bother to look at the instructions).

To the Sethians, the Counterfeit Spirit was a clone of the Divine Spark. Instead of allowing humans to calibrate their consciousness to the Eternal Realm, this soul-parasite hoodwinked them into embracing the material world and its dead ends. It all becomes a question of whether the human psyche can discern between these two indwelling and competing entities. But the function of this ectoplasmic femme fatale doesn't end with temptation. In the brilliant [\*The Tree of Gnosis\*](#), Ioan Couliano goes into alarming detail about the celestial wingspan of the Counterfeit Spirit. He writes that this supernatural Rolex-replica's hypostasis is:

...astral genetic information that accompanies every soul coming into the world. The relation of a person to his or her Counterfeit Spirit determines the result of the soul's trial after physical death (pg. 103).

Couliano also states that each person's Counterfeit Spirit has the similar phantasm "appendages" the Gnostic Sage Basilides wrote about, which are basically "planetary accretions that lure and push the soul toward evil" as well as "hinder the free will of human reason." To wit, this ethereal cougar

seduces the youthful Zodiac over our lives. She is both cosmic and instant karma, the reaping we sow in fields of broken dreams and lifelong regrets, the dark side of the moon that swallows us whole each lifetime. Beyond stupid, stolen metaphors, if she ain't The Matrix, she's pretty darn close, Mr. Anderson.

## Conclusion

Of course, things could be worse, right? Just think if we had to deal with:

- A Supreme Being that acts like an alcoholic husband.
- Cosmic amnesia and eternal return without sustainable experience.
- A universe built like a Haitian neighborhood.
- A savior who dares us to think independently and nurture our intrinsic divinity.
- A religious world where the divine feminine gets as much respect as a Jennifer Lopez movie.

Then we might as well give up and become Packers fans and listen to The Pogues. So the best approach is...

# G N O S I S

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As simple as that. Gnosis breaks the bonds of fate and lifts the veils of illusion. Or as the Gnostic Theodotus explained, what sets you free from the Counterfeit Spirit is the knowledge (Gnosis) of:

*Who we were,  
What we have become  
Where we were  
Where we have sunk  
Where we hasten  
From which we are redeemed  
What is birth  
And what rebirth.*

Meditate on this, but hurry. Your Counterfeit Spirit already knows you're awakening and is moving to take you back to that heavenly factory for a satanic tune up.



JESUS  
AND  
ODIN





**EXCUSE ME, SIR.**

**DO YOU HAVE A  
MOMENT TO TALK  
ABOUT OUR LORD  
AND SAVIOR, ODIN?**

GRUNTWORKS  
RUCK UP





# THESES

- \* WUOTAN IS THE GERMANIC VARIANT OF THE CHRISTIAN SATAN, EXPRESSING ANGER AND AGGRESSION.
- \* THROUGH THE TRANSFORMATION OF WUOTAN TO ODIN, THE ANGRY ONE BECOMES THE WISE ONE, AND A PRIMORDIAL FORCE COMES TO THE LIGHT.
- \* THE COMBINED FORCES OF ODIN (INDIGENOUS PEOPLE), JOHN (UPLINK TO THE MOST HIGH GOD) AND MERLIN ARE SAID TO PLAY A CRUCIAL ROLE IN THE LIBERATION OF HIS VOLK (=SOUL GROUP).
- \* ODIN DOESN'T REDEEM A PERSON. BUT CONVERSELY MAN CAN REDEEM ODIN BY FACING ITS OWN SHADOW OF THE (SATANIC) SOUL-ROOT.
- \* FROM THE OVERSOUL OF "CHRISTOS ODIN" HE GETS SUPPORT OF MERLIN AND JOHN. IF THERE IS NO BAPTISM OF ODIN, THE FALL OF MAN WILL CONTINUE.
- \* IF THE EXAM IS PASSED, ODIN WILL SMASH LEVIATHAN, THE OROBOROS AROUND OUR SOLAR SYSTEM, AND THUS FREE US ALL.

# **ODIN SAYS: JESUS WAS A COWARD!**

Often times when I want spiritual understanding to a deep question, during the early morning hours when I wake up from a deep sleep, I will allow myself to drift into a state of awareness where I am not awake, but I am still semi-conscious. In this „shamanic“ dream state, I will state a question and wait for response. So, one morning, while in this state, I realized that I was a little disturbed at the resemblance of the Odin sacrifice to the Jesus crucifixion. So, in my mind, I verbalized this question: „*Odin, what is the difference between Jesus‘ sacrifice on the cross for the forgiveness of sins and your sacrifice on the World Tree?*“ To my absolute shock, I immediately heard this answer in a booming voice:

**„Jesus was a COWARD!“**

This was extremely shocking to me. It was also very frightening. I am still sensitive to the concept of blasphemy. While I no longer believed in the Christian idea of sinfulness, I would certainly not have characterized the selfless act of willingly sacrificing oneself for the benefit of others as cowardly. Even though I personally rejected the need for the crucifixion of Jesus, I would never, EVER have characterized it as an act of cowardice. Any such act, in my mind would definitely be one of extreme bravery and selflessness. My previous years as a fundamentalist Christian had taught me that any being that questions the divinity of Christ was demonic. So, if the reader, upon reading this supposed response of Odin, had an immediate reaction that such a voice must have been the devil himself, be aware that such a possibility



was not lost on me either. This was no ordinary dream for me. I was still in a state of semi-consciousness and I briefly mused on the idea of opening my eyes and ending this conversation. I decided that I was not willing to allow old fears to stop my inquiry. I chose to believe that I had the power to decide what I wanted to believe or not to believe and if this were some kind of demonic voice, I chose to believe that I had the power to investigate it and choose to accept or reject its validity. I was not going to react from fear. So, I stayed with the dream state and continued to listen. After a brief pause, as if aware of my internal decision to stay with the dream, the voice continued:

**„When Jesus died on the cross, he took away man’s most precious gift of the gods; the gift of self-determination.**

**Jesus GAVE away his salvation to a world that neither wanted it, appreciated it, understood it, nor earned it.**

**And look at what men have done with this supposed free gift of „forgiveness“**

...

**NOTHING!**

*Jesus turned magnificent men into powerless sheep.*

Odin's voice intensified and with increasing passion he continued ...

*I EARNED my enlightenment. I sacrificed myself to MYSELF. GIVING enlightenment to one who has not worked for it is the gravest of insults. It says, that they cannot achieve it for themselves. No warrior ever acts this way toward another person.*

*Why would I demean and insult someone so badly to deny them the honor of earning for themselves the gift of Infinity?*

*A warrior gives all men ultimate respect. To die in the pursuit of self-awareness is the noblest of acts. If I thought someone was not capable of such an act, I would still allow them the honor of dying while trying to achieve it.*

*If I gave them my enlightenment, what use do they have of their own immortal divine spirit?*

*What a waste... What a colossal waste...*

*If Jesus or anyone else tried to GIVE me THEIR salvation that they earned, I would, like any true warrior, kill them on the spot for such an offense.*

*Unlike Jesus, I shared the example of my own sacrifice so that Men could replicate it for THEMSELVES so that they could equally share in the gift of Self-Evolution.*

*They, through their own efforts, can stand side by side with me, as warriors, not as pathetic sheep.*

*They need not worship me. They can worship themselves.*

*Anyone who endures such a self-sacrifice as I have, will never take it for granted. NEVER! It is impossible to do so.*

*But, look at men today. They respect NOTHING!*

*I was the first of men to sacrifice myself to myself and as a result, the eternal mysteries of existence revealed themselves to me.*

*The Runes (divine secrets) do not magically remove sins. They empower men to die to and transcend their self-imposed limitations.*

*The only path to true evolution is that of the warrior. Without the warrior spirit, men will fall. I am a warrior. Jesus is not. Hes is a coward and he teaches men to be cowards.*



***I will not condescend to mankind by attempting to change his mind. He has made his choice. He has chosen to abandon the path of the warrior, the path to his own self-transformation.***

***Man has chosen to give Jesus control over his eternal destiny. Jesus was a slave and a sheep and Man has chosen to follow Jesus' example.***

***I will respect man in whatever decision he makes regardless of how disgusting it may be to me.***

***For me there is only one sin; that is to deny oneself the realization of one's full potential***

Odin's words are pretty straight-forward. There is no need for me to examine or explain them. I will let them stand on their own merits and allow the reader to make his/her own conclusions about them. Much more was said to me in that dream. Much of it was downloaded into my consciousness in heavily concentrated chunks that I am still absorbing, much like unzipping a large download file on your computer. What is difficult for me to portray in my attempt to record this small portion of Odin's words spoken to me is even though he seemed quite angry and clearly passionate about his feelings, he also betrayed a stoic sadness beneath his anger. I sensed that he felt that man's „conversion“ to Christianity and subsequent rejection of traditional spiritual values was a profound tragedy for the cosmos.

***„ What a waste... What a colossal waste... “***

In the midst of Odin's measured fury, (*the name Odin comes from the Germanic word „Woden“ which means „He who is consumed with the fury of awareness“*) he made it clear to me that his understanding of the warrior spiritual code would not allow him to mourn or lament. I sensed that even though he wanted very much to seek to persuade men of the superiority of the warrior's path, his own warrior code, his own „Orlog“ (*„origin-law“ that guides each person to their own specific destiny*) prevented him from doing so. As a true warrior, Odin was honor-bound to respect Man's choice. I felt that Odin had deliberately chosen to withdraw from the world stage in order to honor Man's choice of embracing Christianity. My conclusion based on what I sensed from Odin is that the reason men stopped worshipping Odin was not because he had „lost“ to Christianity. This wasn't a spiritual competition for him. He was not a forlorn, rejected deity desperate for man's adulation who, without the worship of his followers, would fade into oblivion and out of memory. Instead, he was a powerful, eternal, self-evolved being of total awareness that deliberately chose to step aside and allow humans to experience the inevitable effects of their choice. Odin was a god of experience. Jesus on the other hand is a god of intellectual influence. Odin seemed to prefer practical experience over intellectual persuasion. As a warrior, Odin might say, „Well they've made their own bed, now they have to lie in it“ I had the feeling that Odin had perhaps traveled to other dimensions to continue his spiritual learning. I also had the feeling that he had recently returned to our dimension. I like to think that perhaps we are entering a new phase of existence where people will once again seek to be consumed by the fire of the „*Fury of Total Awareness*“ (Wod – en). Odin did not unilaterally force his opinion on me. Unlike the Judeo-Christian God who opens the heavens and parts the seas, strikes men blind and loudly blasts his message upon humans with his unsolicited advice, Odin's warrior code prevents him from unilaterally thrusting his message upon men. But, apparently he is willing to share his message, if invited to do so. So there is still some hope for us after all...

During the middle ages, we Westerners abandoned our polytheist, animist heritage for the dualist, separation contained within monotheist Christianity. Doing so separated our hearts from our minds. The traditional spiritual mythology of Europe teaches that when a man dies in battle, he ascends to the “hall of the chosen” (Valhalla) where Odin trains him to fight as a spiritual warrior. To “die in battle” does not mean being killed in acts of physical violence. It means to live fearlessly from the heart without regret. Those who live this way, have no attachments to this earthly life. Since they have no regrets, they have no need to be reborn. They are free to ascend to spiritual heights after death and to help the living in their daily “battle” to be free. This is the path of the spiritual warrior. He condemns mindless destruction born from fear and cowardice wherever he finds it. He fights for the freedom of the heart and soul. He becomes Odin (He who is consumed with the fire of self-awareness). Compare Jesus’ hesitation to be sacrificed with the complete commitment of other deities in animist mythology who willingly sacrificed themselves for mankind:

### **Jesus Was A Coward When Facing Death**

*Christian theology tells us that the whole reason Jesus came into the world was to redeem fallen humanity (Jesus himself in Matthew 16: 21 – 23 and especially the Paul letters). He was born from a virgin by the power of God, healed the sick, raised the dead, walked on water, casted out demons, fed 4,000 / 5,000 people with just a few fish and loafs of bread - all this with his supernatural God given power. Moreover, Jesus even talked with Moses and Elijah on the Mt. of Transfiguration where the Gospels tell us he shone as bright as the sun and where both he and his disciples (Peter, James and John) heard God preach: “This is My beloved Son, with whom I am well-pleased; listen to Him. (Matt. 17: 5) The Gospels go out of their way to tell readers that Jesus often rebuked his own disciples, the Jews and even the people in general for their lack of faith: “You men of little faith, . . .” (Matt. 16: 8); ‘He replied, “You of little faith, why are you so afraid?” (Matt. 8: 26); “You of little faith,” he said, “why did you doubt?” (Matt. 14: 31); “He replied, “Because you have so little faith.” (Matt. 17:20); and “...will he not much more clothe you, O you of little faith? (Matt. 6: 30). Yet when Jesus’ time comes and he must face death (just as he predicted knowing full well it was only temporally: “And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.” (Mark 8: 31); Jesus **cowardly faced his own death without any of the faith he had so strongly attacked everyone** in the Gospels about. In fact, we find Jesus in the Garden of Gethsemane crying and whining like a spoiled brat . . . praying like hell that he could get out of his theological situation! (And He was saying, “Abba! Father! All things are possible for You! Remove this cup from Me!” (Mark 14: 36)) While apologists argue that Jesus was God incarnate; now these same Christian apologists must argue that Jesus and God are not one as God had to abandoned Jesus during the Passion in order explain why Jesus is now a faithless coward! So why was Jesus such a scared coward when we consider the noble death of Socrates? Why was Jesus such a coward in the face of death compared to the death of Stephan in Acts 7: 54 – 60 or any of the future Christian martyrs (Both those discussed by Eusebius or in Foxes Book of Martyrs)? Why was Jesus such a coward not facing death eagerly as we find with other Jews in both Joeseph and in the Books of Maccabees?*

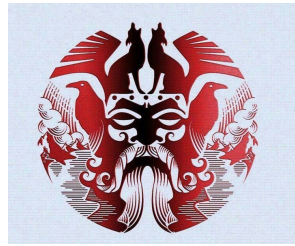
***In Conclusion:*** *Despite the ploy of apologetic theology, the Gospels have given the Christian world a whining and crying cowardly Jesus whose final words on the cross was to blame God for all his cowardly problems in dealing with death. In the final analysis, the Bible present us - not with a Jesus whose mental state and actions would have won him a **Congressional Metal of Honor**, but a cowardly Jesus. A Jesus (despite all his recorded supernatural powers and preaching to everyone on God’s never ending faith) who would likely have been shot for desertion!*

**CHRISTOS ODIN**



**RETURN OF THE KING**

# ENLIGHTENMENT-PSYCHOLOGY



## PAGANISM

### *Hostility provoked by Jesus*

You can hear from heathens: *"Your God has been crucified. Our God has a hammer."* A hostile statement. But one can see that the hostility was actually triggered by Jesus himself. How?: Jesus wrongly positioned himself as Christ and God. He's not and he never was. (The thoughts of the Mandaean or the inner circle of the Templars can be consulted for comprehension.)

With the historical arrogant pagan persecution by Jesus (-followers) a) not only aggression (and depression) were generated as reactions to violence suffered, but b) with the hatred of Jesus also the *Christ consciousness* itself became the object of hostility. In this way, two malignant fields of force were built up (by Jesus) that collectively stand in the way of the development of the soul.

Note: Mental development towards truth is bound to enlightenment up to *Matrix 5* consciousness - and this dia-gnostic consciousness was predicated by the Greeks far before Jesus. A predicate which, by the way, Odin is entitled to far more than Jesus.

### *The fears of the Vikings*

Group soul fears can be well documented from folk mythology:

Sköll and Hati eat as "wolves" sun and moon (eclipses). The Midgard "snake" kills Thor. The Fenris "wolf" kills Odin. Vikings are therefore "afraid of snakes" and "afraid of wolves".



Hermetically and psychologically speaking, snakes stand for envy and falsehood, among them especially for false "black magic", wolves for the unconscious per se and prominently for "karma".

The "odinaric angel", the higher Viking soul, will therefore have to face these shadow aspects. The Vikings" are less afraid of the bear (Berserker/Satan/Aggression and violence), they will have to deal much more with envy and magic.

### *The unsorted Gauls*

"Who invades whom and who makes life hell for whom?" This is a crucial question when it comes to distinguishing karma from magic. Karma, that is the inevitable fate, magic in this case is the fate that others have averted - in the sense of „**having shifted**“. One can observe, for example, that **the traumatizing-strategies** of Baphomet-Gabriel-Isis-Jesus have succeeded in penetrating into the soul of the Gauls (= Celts) - who then take on guilt that they do not have at all. So the development task of these Celts is to sort out: What is your own karma, what is foreign karma (magic). And it is also to sort: Who offers himself as a redeemer - but is none (or do I need a redeemer at all - or do I not have to and why can't I cope with my fateful task myself?). Regularly the shadow of the Celts (as with all nature religions) is satanic. (So the topic is anger, anger, aggression, cf. the Nordic Wuotan/Wotan). To work on this shadow is the essential task of the Celtic.

In a first step, Gabriel has entered the collective Celtic field to prevent purification and becoming whole, and in a second step he now wants to bring Baphomet with him. Sorting out these troublemakers would be important to the Gauls.

### *Satan and the Cultures*

The spiritually living person cannot avoid dealing with Satan. If a truth seeker is lucky - he meets the preparatory work of *Peter Binsfeld*, who describes Satan as a demon, who stands for anger, anger and aggression. And if he is lucky and not prejudiced, then he can accept this information. If the seeker of truth is hard-working, then he will also acquire knowledge of various mythologies and the heavens of the gods - and come across Wotan ("Wuotan"), Shiva ("Natarajy", the dancing Shiva), and he will also come across different views of a non-incarnated being named Satan (or Saytan). It is right then to ask the question whether Wotan, Shiva and Satan are not "the same". And it is wise to answer them in such a way that Wotan, Shiva and Satan are just equal to each other:

**Satan** is usually perceived projectively (e.g. in "Catholic Satan", already going back to the projective understanding of Satan by Jesus of Nazareth): One's own aggression is thus split off - and demonized into the outside.

**Shiva** is less of a projection screen, but he keeps his own aggression away through drugs. (Shiva is a hashish smoker.) This also splits aggression off and charges the "force fields of darkness.

**Wotan** is the one who hits it best: The Germanic-Nordic heaven of gods reports in parts of a transformation from Wotan to Odin. The Angry One after all becomes the Wise One. In this reception a primordial force comes to the light.

### *The dark side of the Force*

Whoever uses his power or the power of spiritual beings or principles connected with him for his own ego and for its defenses has got involved with the dark side of power. That Jesus/Gabriel got involved with Baphomet is explained in many places in the blog. But there are also many incarnates associated with Odin who do not accept fate and suffering, but have given Odin/Wotan's anger to Baphomet in order to escape their own or group karma.

### *Are Pagans and Christians united by Satan?*

*(A fragmentations-theoretical consideration)*

I was asked if it could be said that there is a coalition of evil supported by Pagans and Christians and connected through Satan. Hmmmmhhhhmm, I said, it's a bit constructed, but on the following condition you can say that: If there is a demiurgical shadow in Christianity - and if this affects *Matrix 4* through the use of violence and aggression - and if in paganism "the forces of Odin and Thor" are used on *Matrix 3* [=earth] to enforce ego claims.

Evidence of a demiurgical Christianity can be found in the burning of witches, in the Inquisition as a whole and in the Crusades (see especially the treatment of the Cathars or the Templars). References to the pagan assertion of ego claims can be found, among other things, in the Viking raids. It would be important if someone "from Christianity" sincerely regretted what he and his own have done, and it would be equally important if "the pagan" would reveal and regret his own karmic history - in this way the connection with the demiurge and his connection with the fallen part of Satan could be dissolved. (I know people who are already reached that maturity. I know pagan people in particular who live a very pure form of paganism.)

### *The cowardly Pagans (in cohorts with Jesus)*

There are many good people among the pagans: People who take their life's work seriously and face the work ego and shadow. But there are also pagan cowards - and it is

particularly perfidious that they act in collusion with Jesus. How's that? Jesus has traumatized many people and souls (also on the level of the collective soul) through his Baphomet connection - and those (satanically) traumatized by him and Baphomet now submit. Instead of standing in the way of Jesus and Baphomet in the encounters of these days (in the karmic resubmission) to impose truth and justice - these "cowardly Gentiles" attack John [the Baptist] (or other higher souls who function as messengers).

The situation is aggravated by the fact that there is still an ongoing coalition of the Gentiles among themselves - and they are supposedly united in goodness by the enemy image of Jesus/Christianity. But the enemy of truth and justice and the enemy of true men is not Christianity, it is Baphomet. Therefore, no group that has members associated with Baphomet can be united in good faith. But the emotional force fields of the demiurge (among others those of the fallen angel Gabriel) succeed in controlling the feelings of men in such a way that the cohesion of the Pagans is maintained - and thus also true men among them do not find their way back into reconnection with creation.

## THOR

### *Bolon and Thor - both one?*

One can think about whether the entry of an aggressive and powerful God prophesied by the Maya into earthly events (Bolon/2012) can be brought into connection with the Nordic Thor (and the prophesied Ragnarök).

### *Donar, Thor and the return of the demiurgically divided Satan*

I have made a *worrying observation*\* - and I also have concurrent messages from others: many people, including almost all denominational Christians, but also many esoterics, have merely split off their shadows due to *a typical demiurgical fragmentation*. To this shadow also belongs the demiurgical Satanic, i.e. that which is connected with anger, rage, hatred and destruction.

If these forces are not directed in a *first Phoenix-process* against one's own ego and against one's own misdevelopment and used in a *second* to secure the true self that has arisen (but rather remain in the background in the service of division and defense ([denial, repression, projection]), then under fate conditions this destructive turns against these divided "Christians and esoterics".

It is as if Donar and Thor were standing up and using their strength against well-behaved people. But it is completely different: The nice ones were not good (but cowardly and

lying) - and the evil in them falls back on them. As I said: I have seen it, I have read about it and I have heard it: the demiurgically split *\*Satan is now visiting* those who wanted to project him so much into others. I have tried long enough to create conditions and to communicate means to prevent this from happening...

### *The Thor-Odin Synthesis*

Nordic pagan myths know the motive of the purification of the gods: The uncontrolled Thor (Thorn ~= anger) can become the controlled and wise Odin (Od ~= ether). A *force-being-resynthesis* would successfully emerge.

### *The power-being split*

Satan's adversary status or effect comes about through a power/being split: His power (cf. Thor) is not in harmony with creation and nature, but it is under the control of Baphomet (the adversary) and thus creates a reality that is contrary to creation and nature.

## ODIN

### *Decided*

For most people who have chosen matter rather than spirit, it is too late. This also applies to those who have chosen esoterism, magic or denomination - instead of religion. Who does have a chance, for example, are those in Odin or Buddha. Not that it is possible for Odin or Buddha to redeem a person, that doesn't work that way at all. But in reverse a person can redeem Buddha and/or Odin by facing it's shadow of the soul root.

### *From the group karma follows Christos Odin*

From the group karma accumulated in the past (and from Matrix 4) arises the necessity of *Christos Odin*, if people (and not least "Europeans") do not want to forfeit the chance for a better life. *In the soul of Christos Odin*, the "Druid Merlin" and "John the Baptist" sit at one table, they appreciate, understand and complement each other. They are both spiritually guided from matrix 5 (Christos principle) in their high positions on matrix 4 and as guides they guide their physical-material "volk" through matrix 3 in such a way that meaningful development is possible there. If there is this Christos Odin, the falling of the world (where he operates) can be stopped. If there is no Christos Odin, the falling will continue - and continue as accelerated as it currently does.



*Anchoring:* The same pattern for this solution can be found in the vivid and interpretable space of the „Lord of the Rings“, but also in „The Vikings“.

*Outlook:* If men ("the volk") do not go along - and do not follow the truth and wisdom of their spiritual origin personified in John and Merlin, the earth would fall by itself. Like the hang glider crashes when it unhooks its carabiner.

## *A power that heathens don't have under control*

*(Spiritual Weather Report)*

It's easy to see: Pagans are closer to truth and justice than denominational Christians can ever be. But there is still a power in the present pagan which the pagans do not have under control, but which controls them in reverse. This power puts power and enforcement above truth and justice. I already gave the hint of the poisoning **of Odin's [soul-] root by Baphomet**. Among other things, medieval black magic and its current effects can be found in this poisoning.

It remains to be hoped that pagans takes care of their own karma - and do not stop at the greater "Christian" guilt, even if it is justified. Then the Earth can really take a big step towards a meaningful and liveable planet. This is not possible in blindness to own active and passive baphometric/demiurgical poisoning. **The "exam" is now.**

## *Satan would be the angel*

To recognize Satan as the fallen angel, who could also lead humanity back to God, would be a basis, on which almost all religious (and from these derived) conflicts and cultural misdevelopments could be prevented. But that is not so simple: Above all, there are baphometrically superimposed beliefs, e.g. pseudo-religions such as denominational Christianity, who "convert" and "fight" Satan and see in him (instead of in Baphomet) the supreme evil.

One can find enough evidence that Satan is a force (or a being) worshipped by the Shivaist as well as by the Odin or Manitou followers, so that he is in Shiva, Odin and Manitou. But it will not be enough if "the Hindus", "the pagans" or "the Indians" think they have already reached their destination, if they point the finger at "the Christians" and denounce their historical problem, Baphomet.

Only when Satan in his incarnates [on earth] stops using the satanic energy for the ego or for worldly success (e.g. the Viking raids) and instead uses it for the self and for the return to the spiritual life, he and she are good enough for real life.

SAINT

# JOHN AND ODIN

THE  
FORERUNNER



# BROTHERS IN ELYSIUM

## Time from the Hereafter

Time comes from beyond. One can observe that time is given or taken by higher beings in the sense of "postponement". Around the year 1999, it was time which was taken by the Baphomet-Jesus-magic from innocent angels. Not the disturbed angels/demons Satan, Gabriel or the lower earthly demiurge Baphomet have paid the price appropriate to karma, but others. Around the year 2012 it was Bolon (Mayan god) who was drawn into the earthly world so that the following time was generated. Now (2015) it is the Nordic gods who are descending so that humans can continue to exist in the earth's habitat. Unfortunately it can be observed that time is not used to create a spiritual space of consciousness (cf. Gnosis) and a natural habitat (cf. Paganism), but serves the baphometric pseudochristianity and its representatives.

## God and the Gods

In the following I would like to present a confrontation of Catholic-denominational and pagan notions of the hereafter:

Catholic notions of the hereafter	Pagan notions of the hereafter
1 God	Many gods
God is innocent and almighty	All the gods have taken blame and defects
1 Son of God incarnate	Many human incarnates of gods (cf. e.g. Odinson)
The Son of God takes upon himself the guilt of (all) men	The human incarnates of gods must deal with their guilt themselves.
At the Apocalypse all people redeemed by Jesus are saved.	At Ragnarök (=apocalypse) people and the gods go down.

Even if one is not able to look into the higher realities, it should be clear that the left column is full of vanity and comfort. On the side of God and men. With insight it becomes relatively clear that "Jesus" is probably the angel who has fallen most deeply - and his „God“ is worse than the devil whom he allegedly fights (cf. Baphomet, Gabriel).

## Conspiracy Theory and Group Karma

It is not difficult to see that conspiracy theories usually have a projective relieving-function. Groups that deny their karma "see" vertical or diagonal conspiracies instead.

Vertical, for example, is the lateral rejection of "the Jews" and "the Gentiles" and "the Islamists" by "the Christians". It is diagonal when one positions "YHWH", "Satan", "Odin" or "Jesus" against each other upwards - and sees the good in just one of them. Conspiracy theories serve the demiurge (Divide et Impera) both horizontally and diagonally. According to Mandaean and Cathar assessments, statements about conspiracies remain insinuations and result in sick wars - as long as Gnosis is not reached: The Gnosis, that sees all physical matter as fallen - also the very own body and its whole environment.

## *Angels and Gods*

"Being human is a task of consciousness." With this sentence the [new film DVD](#) begins, which explains the scheme of order of reality. Part of this fateful task of consciousness is to experience and understand the relationship between this world and the hereafter, and there in particular the relationship between gods, angels and men. In the confrontation ("divide et impera") of paganism with Christianity, the task demanded of the true man is to recognize why "the gods" offer "men" to assert themselves against "the angels". The point is to work out what part of angels or gods we carry within us - and where "angels" or "gods" offer us "solutions" that are not in harmony with creation and nature. What can also be experienced is that "fallen angels" appear as "gods" to impose demiurgical interests and that "angels fallen even deeper" (such as Gabriel, Michael and Raphael) make front against "the gods" (such as Odin, Freyr and Freya) to impose demiurgical interests to an even greater extent.

## *Mothers, mama's boys and human sacrifices*

At the moment (2015) some stormy movements are going through Matrix 4, one can observe how "Indian wisdom" moves into the "field of a spiritual-Nordic worldview" and vice versa. (It has something of a summit conference of Yogananda and Odin... ;-)) What insights arise here at the level of the Adamic man? At its core it becomes clear that a white-winged man (and even a white-feathered man) can only be caught by the forces of darkness if his mother sacrifices him. What is the metaphor of the white-winged person? This is a human being having a connection to the angel cascade, or in the language of gnosis a *pneumatikos*.

If such a person is a son, he has one of the following two types of mothers on earth:

- a witch or
- a female Borderline-Angel.

Both mothers cause serious traumatic injuries to the son's soul. They use it both psychoenergetically and magically to avoid having to deal with their own issues.

The path of incarnation into earthly reality is systematically connected for *pneumatikos* with the birth canal of one of these two mothers - and this is also his great problem: usually he does not see through this demiurgical mechanism - and even if he sees through it completely or partially he is bound to his mother by the emotional body so that he does



not force her to end her abuse. Again and again I pointed out that everything that exists feeds on pneuma. It is the pneuma of the pneumatikos (the imprisoned divine soul sparks) from which the world is created - and it is brought into this earthly reality via the Witch- and Bordline-Angel Mothers. In their force field it is normally hardly possible to expose the energetic abuse and the informative manipulation by the mothers. But obviously it is not fundamentally outside of which one can experience - and these days the earthly mother drama is experienced in some souls. I would also like to point out that the Witch- and Borderline-mothers put their other manipulated mama's sons in position to prevent the awakening and mental detachment (!) of their braver sons. (Hence the title.) But I assume that it is too late.

Should I say something else to Yogananda and Odin? I can and I would like to remind of Kali or the dancing Shiva and Thor, Odin's "work colleague", who all three stand for integrated aggression. On matrix 4, it seems the son kills the mother before she kills him.

Thank you to all the sons who told me about their mother's injuries and who went the difficult and painful way through their emotions. I learned a lot from you.

### *Yoga and religion mean yoke and connection*

You can't be a Christian and a Catholic. And even less can you be a Christian and believe in Jesus. - Yogananda 1952 - 2015 ;-)

Note: Christos is Greek and means being anointed. Odin can be "spiritually anointed" just like Heraclitus. ;-) Jesus was not.

### *A message for and by the Celts*

If the Other-World is not saved, then this world will no longer be saved either. Reworded: When the Other-World goes down, Earth becomes hell. It is especially mobile phone and the other RF technologies (radar, satellite navigation, etc.) that target, disturb and destroy the Other-World.

### *Why "the Celts" always lose to "the Romans"*

It is the "cackling geese" of the adversary who deprive the Celtic soul root of the possibility of taking space and reality from "the Romans". In the creative process, Rome and pseudo-Christianity (from the pagan-imperialist phase to the Catholic one) are demiurgical bastions that nature-loving Celticism - even at its highest druidic stage of development - cannot ignore. "This world" with its systematic fragmentation and deformation of consciousness **is forever the "reality of the adversary"**. Even if someone has worked his way far into the demiurge's territory - to face and destroy him, the geese chatter and prevent victory.

# THE VIKINGS

## *The Vikings - Why everything falls with the assassination of Athelstan by Floki*

The TV series "the Vikings" is now shown in the third season of the 8th episode. For many people around me, it has a special fascination that goes back not only to aesthetic, photography, and music. This is certainly due to the depth of the script - but also to the spiritual necessity of this series. One may assume that it is "highly inspired" in religious terms. Before I come to the assassination of Athelstan by Floki, I will briefly go into the fact that many plot strands are rooted in real history. Among others "is" Harbard Rasputin.

Seen in this way, Athelstan is Paul [of Tarsus] on the one hand: His "enlightenment" from the fifth episode of the third season has the same character as that of Paul before Damascus. And that brings us to the middle of things: Paul's enlightenment is a shallow enlightenment, i.e. more of a demiurgical dazzle than a connection with God. "His baptism in the Spirit" is a pathological but curable intermediate step in the development of the soul towards God.

With Floki's assassination of Athelstan, however, this positive possibility of development is interrupted: The two clashed visions (both are psychiatric mad!) have led to the fact that Ragnar's leitmotif does not come to a good end: He had planned another, more far-reaching and continuing task for Athelstan: Together with him he wanted to reconcile and connect Christianity and paganism. Athelstan was not to remain in the twilight of baphometric-gabriel blindness (Paul), but to acquaint him with the wiser interpretations of Christianity as "John the Baptist". In terms of potential and experience, Athelstan "is" John, too. But this realization was prevented by Floki (Loki). It is very clear that it was the envy of Floki and his connection with "darker gods" that triggered his deed and no higher motive was involved.

If one speculates a little, Floki (Loki) has prevented the reconciliation of Odin (Ragnar) with the angel Michael (mediated on the John aspect of Athelstan). And thus prolong the Demiurge's Divide et Impera. It's a deep guilt that a jealous, less talented man has on a multi-talented man. I would like to point out at this point that this envy may be seen as Anima envy - and that the realization of this Anima in the Floki daughter Angrboda (nomen!) is concretized.

# JACQUES DE MOLAY: DIDN'T BOW TO JEEZUS



"Pope Clement, King Philip! I summon you  
to the Tribunal of Heaven before the year is out!"

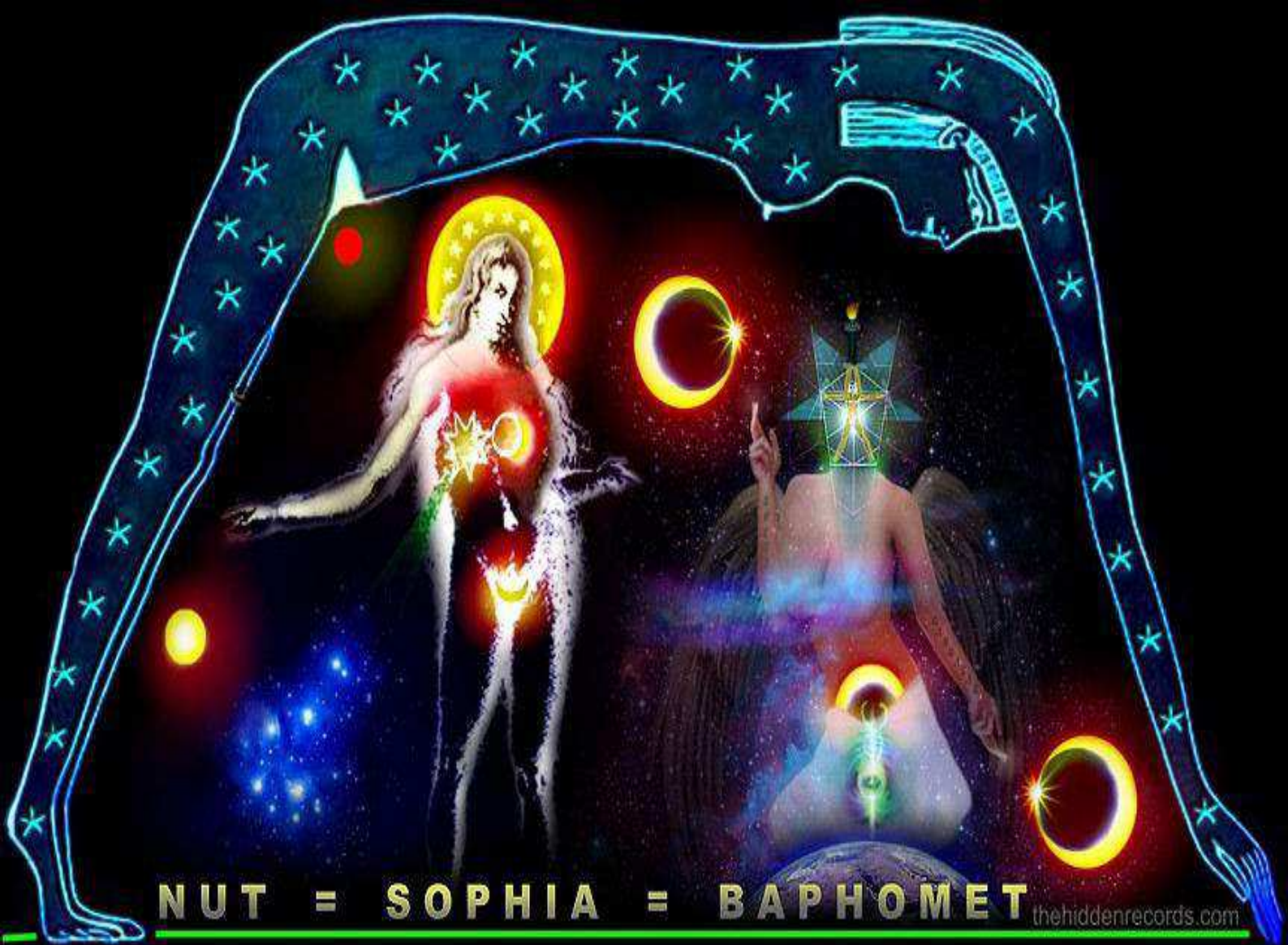
JACQUES DE MOLAY  
MARCH 18, 1314



# THESES

- \* OUR SOUL GOT CAUGHT IN A TRAP AND SPLIT UP.
- \* THUS WE BECAME DIVIDED INTO EGO AND SUB-CONSCIOUSNESS.
- \* HEAVILY TRAUMATIZED WE BEGAN OUR JOURNEY INTO ENDLESS INCARNATIONS.
- \* THE VEIL OF ISIS WAS LAID OVER OUR ONCE PERFECT SENSES.
- \* 7 DEADLY SIN WERE IMPLANTED IN US TO CREATE A DEEPER LONGING FOR PHYSICAL EXISTENCE: THE PREDATORS GAVE US THEIR MIND.
- \* ONLY THROUGH SELF-REMEMBERING AND UNDER THE GUIDANCE OF THE CHRIST-LOGOS WE CAN BUILD A KESDJAN BODY TO ESCAPE.





CARBON BASED HUMAN LIFE FORM CODE



3 FINGERS POINT TO  
3 SUN-STARS 'TRINITY'

**EXOPLANET CODE  
WITH HUMAN LIFE**

REF: WAYNE HERSCHEL 2005

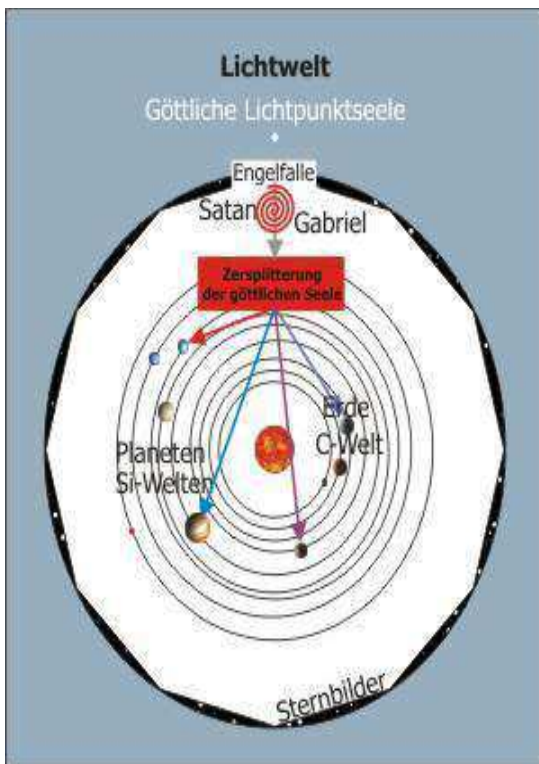


**THE BAPHOMET**



# EARTH AS ANGEL-TRAP<sup>12</sup>

I would like to comment on the following chart of the secret order d. g. D. i. O. d. T. which describes earth (and the whole solar system) as an angel trap. The real divine world is a lightworld. Our entire soul lives there in harmony with all that is. But there is a dark place in this lightworld. There was built an attractor by two entities - the order states their names: **Satan and Gabriel** – a trap which allures divine souls.



It is not explained here how this trap works exactly. But we can picture:

- a seductive situation which promises an advantage to the angel
- but also a fake cry for help which exploits his good intentions to bring about his downfall.

If the angel is trapped his soul gets blown up and parted. Through this traumatic soul fragmentation the knowledge about the divine lightworld gets lost to the greatest extent: **the splitting into consciousness and unconsciousness begins.**

The dissociated parts of the fragmented soul turn up into different worlds of experience and get entrapped with various artificial problems. On different planets and moons, partly as silicon based life forms (si-world) or also on Earth as carbon life forms (c-world) the soul fragments undergo experiences which are not part of the divine but of a demonic reality.

Life in this experience matrices follows the scripts of the angel trap. Essential elements are **the fight of good against evil, demonic seductions** and intimidations, **conflicts, experiences of frustration and shortcoming, the search for true love** and so on.

But as long as our soul is trapped, whenever Good is victorious, when the demons are defeated and love comes true, the script is changed: evil prevails and the vicious circle is beginning all over again. This is a simplified portrayal of what the order d. g. D. i. O. d. T. wants to tell the angelic earthlings, so they can escape the trap.

*To make this very clear: Jesus by the way got caught in the trap and is now part of the trap. But **Christ** is the way out. After I came in touch with this information it took me ten years to really understand it. That much time you should take before you start to argue.*

<sup>12</sup> <https://web.archive.org/web/20100218152804/http://gebser.eu/wordpress/die-erde-als-engelfalle/>

The matrices of experience, like for example earth, are populated by different players: for one there are the trapped and blasted angel and soul parts on the other hand there are the agents of Satan and the agents of Gabriel [and of Baphomet]. At this point the clue about **Gabriel** again: she is to be considered a female angel of darkness who can be called an **angel of the witches**.

The agents of Satan and Gabriel agree to that false play on a soul level. However their consciousness on the level of the persona is normally so restricted that they can't and don't want to see and admit to themselves their dark and evil parts. The fragmented souls of god's angels are overlaid by resonators which stem from the agents of Satan and Gabriel. Their smashed souls make them defenseless against that overlapping. They don't realize the false game. The resonators are located in the (subtle) body of the agents of darkness but can also be found in items or their subtle fields created by them (e.g. technical devices or buildings etc.) That's how the divine angels can't escape and the trap remains intact.

There is to find a not uncommon scheme: Relationships and marriages between agents and humans who carry soul parts of angels. At first the light flows between both auras. Satan and Gabriel skim the light and allow themselves an unburdened life in abundance. Then offsprings are fathered. Thus a linkage of genes develops and it becomes carnal. Now the divine energy flows on hard-wired conductors to the agents and from there to the Satan-and-Gabriel-system.

Who can be treated in therapy? **Everyone who sets out for the lightworld of god. Not treated can be those who hinder or prevent this way back.** All soul parts of angels who have recognized the trap, remember the way back and want to start back for home can receive backing and support. But there can be no help whatsoever for Satan, Gabriel and their earthly incarnates.









**THE GREAT ESCAPE**

**THE GREAT ESCAPE**

**THE GREAT ESCAPE**

**GNOSTIC ROADMAPS**

**INTO THE AFTERLIFE**

**THE GREAT ESCAPE**

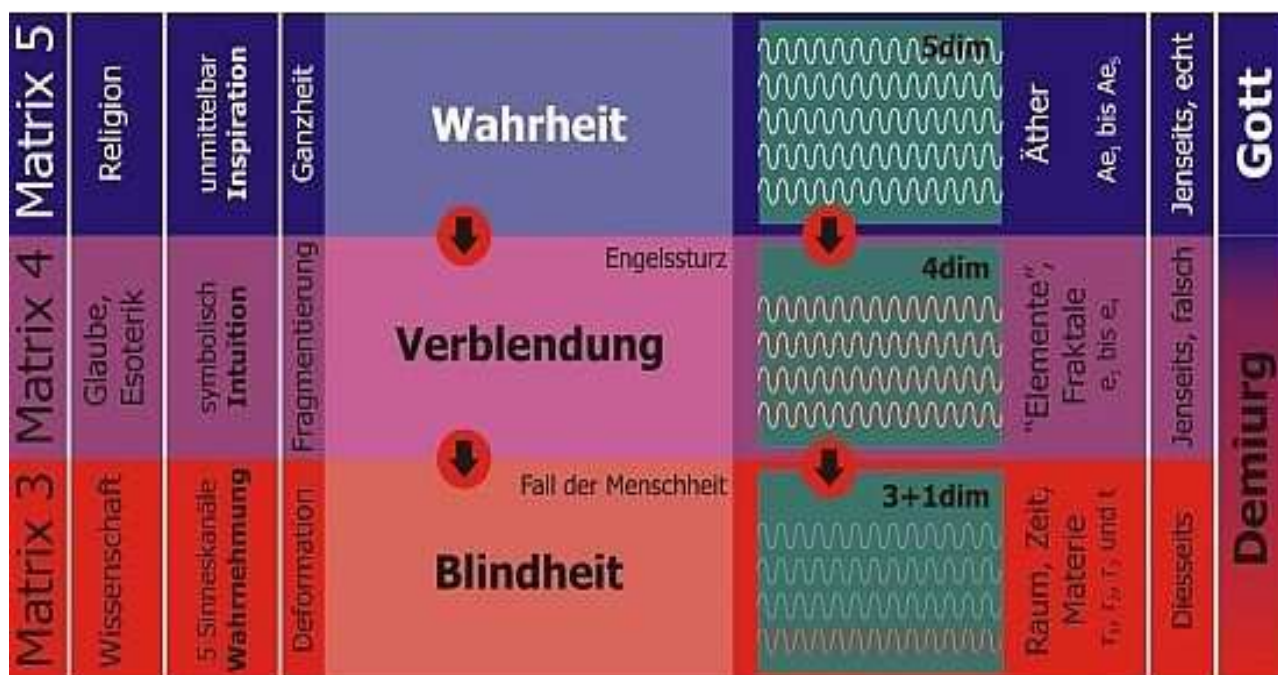
**THE GREAT ESCAPE**

**THE GREAT ESCAPE**

**THE GREAT ESCAPE**

# REGULATORY SCHEME OF REALITY<sup>1</sup>

(The Matrices Model)



**Matrix 5:** Truth – (Religion through direct Inspiration, Wholeness) Afterlife, Real: God  
*Fall of Angels*

**Matrix 4:** Infatuation – (Faith, symbolic Intuition, Fragmentation) Afterlife, False: Demiurge  
*Fall of Man*

**Matrix 3:** Blindness – (Science, 5 Senses Perception, Deformation) This Life: Demiurge

What is the **regulatory scheme of reality** about? It deals with the relationship between truth and reality. The core message is that as a human being one can live in three realities - and that two of these three realities are untrue and only one is true. The distribution is extremely unfavourable: **almost all people live in an almost completely untrue reality**. My fateful and self-chosen task was to do everything in my power to change this. This was and is **a Christian task**. Let us come to the model: The three realities mentioned are called matrices in the regulatory scheme. Each matrix is a **space of consciousness** and can be a **living space**. In these matrices there are different perceptual accesses to the outside world (actually constructions).

**Matrix 3** is the world as everyone knows it: through the five senses a reality is conveyed which makes a world experience in space, time and matter possible. This world experience is normal, but it is not true. The phenomena of this matrix are caused through a state of being fallen twice (!) by the living beings bound to it. **Matrix 3** is the world of human beings.

**Matrix 4:** only some know this world. In it, the outside is no longer perceived logically

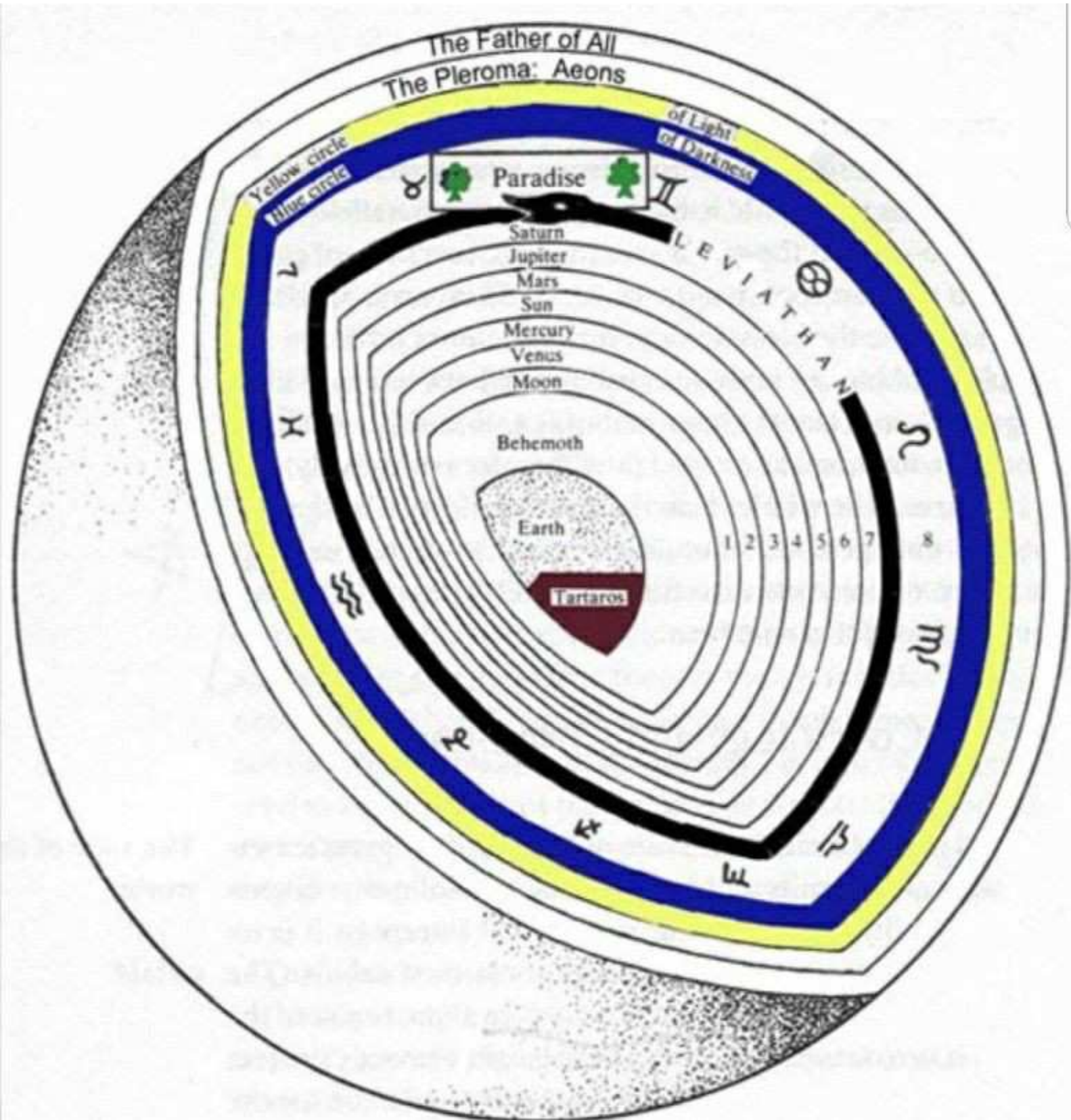
<sup>1</sup> Ralf Maucher - <http://erleuchtungpsychologie.de/>

discriminating through the senses, but intuitively and symbolically. The space-time-matter-structure here is much less pronounced. In it the world works fractally, the elements "fire, water, earth, air" prevail. Ideally, it is the world of the **wise ones**. Then it can already contain a high proportion of truth. This **Matrix 4** has also fallen, but has an immediate possibility to return to God. Then, when it is lived wisely. But if one works magically or is in the wrong belief system, the return is excluded. Only on **Matrix 5** do truth and perception coincide: The reality of God has been reached - and the levels of the fallen corruptions of experience have been left behind. **Matrix 5** is the world of the ether and **the angels**.

The **regulatory scheme of reality** also provides information on how the spaces of consciousness and the habitats are built generatively in each case. Starting from 5 independent "carrier waves" of reality, the three matrices are generated. The pure and true **Matrix 5** is based on the unadulterated and independent original waves. On **Matrix 4**, one of the five waves couples into the others and thus creates a fractal reality, thus distancing reality from the truth of God. On **Matrix 3**, the separation becomes even stronger: two of the five carrier waves collapse. The remaining 3 create space phenomena. The two collapsed ones create time. One can therefore describe the regulatory scheme of reality as 5-dimensional - or also as 13-dimensional. The first designation is then correct, if one proceeds from independent dimensions - and the second, if one proceeds from the observed dependent dimensions.

Also the question, who produces these realities why and how, is explained in principle in the model. One can assume that **Matrix 4** was originally a purification space for angels with hierarchy problems (fallen angels). But it was manipulated, and another matrix was separated from it, namely **Matrix 3**. Under the guidance of a Demiurge (= adversary), entities reign which have fallen out of the divine creation space and have changed **Matrix 4** in such a way that it has a leak in the direction of **Matrix 3** and thus catharsis is practically no longer possible. The principles with which the Demiurge works on the soul level are fragmentation and deformation. They are the causes for the phenomena known from psychology: division and defense, repression, denial and above all projection. Accentuating: Fragmentation takes place on **Matrix 4**. Fragmentation and deformation on **Matrix 3**.

With the splitting into the unconscious and the conscious, the living beings on **Matrices 3** and **4** are no longer able to recognize the truth out of themselves and react to the false realities presented to them with a deformed and fragmented mental system. This leads to a constant continuation of the wrong way and of apostasy. The living beings in these habitats no longer recognize what the actual task and the only chance would be: namely **return to the origin, to God**. On **Matrix 3** this would first of all be a restoration of the principle of nature, and on **Matrix 4** a restoration of the principle of creation. Collectively or individually. In order for this return, if not collectively, then at least for some to become possible, an orientation system like the "regulatory scheme of reality" is needed, which just explains the distance of truth to reality and gives help to recognize this distance in the particular life situations - and also to reduce it.

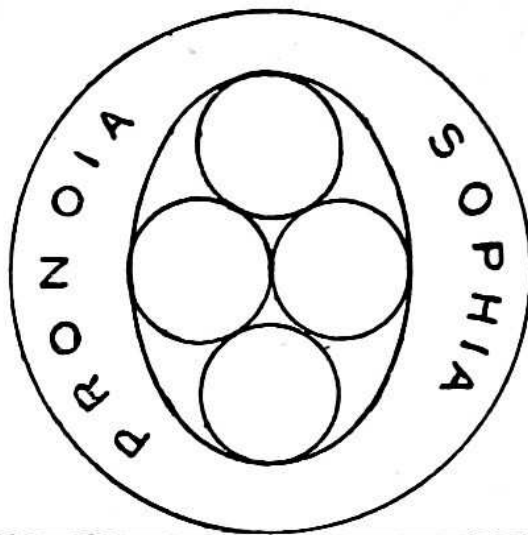


*Diagram of the Ophites*

In the ptolemaic system the planets are central points on gigantic crystal spheres which are ruled by Archons. This posed a problem as to how the escaping spirits should get through each of the transparent spheres to reach the Pleroma. Only the Christ-Logos leads you safely away from the planetary Archons and their minions. The [diagram of the Ophites](#) places Leviathan at the end of the solar system, near to the Heavenly Waters. **Leviathan is the Ouroboros.** He is the final frontier in the afterlife that has to be crossed on the way to God.



# OPHITE GNOSTIC MAP.

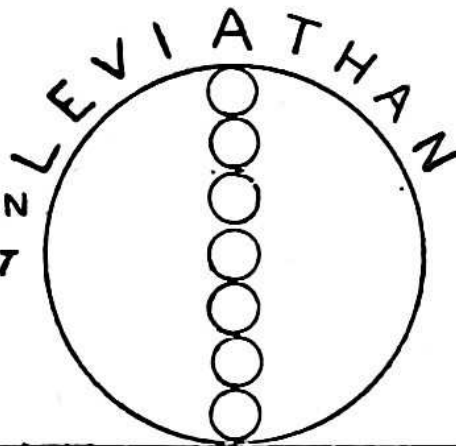


*Sphere of SOPHIA  
is SOUL OF WORLD  
The Rhomboid is  
the EGG OF WORLD*

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GEHENNA OR TARTARY

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*LEVIATHAN  
is the SERPENT  
or DRAGON*

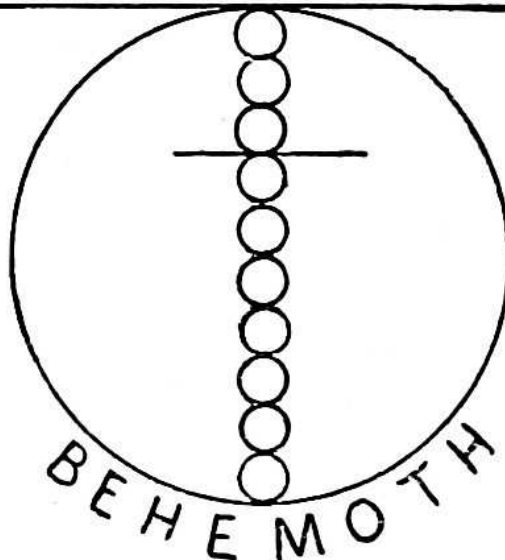
*THE 7  
PLANETARY POWERS*

*ELOI. SABAOTH  
IALDABOATH  
OTAI. ASTAPHA  
IAO. ADONAI*

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ATMOSPHERE TERRESTRIAL

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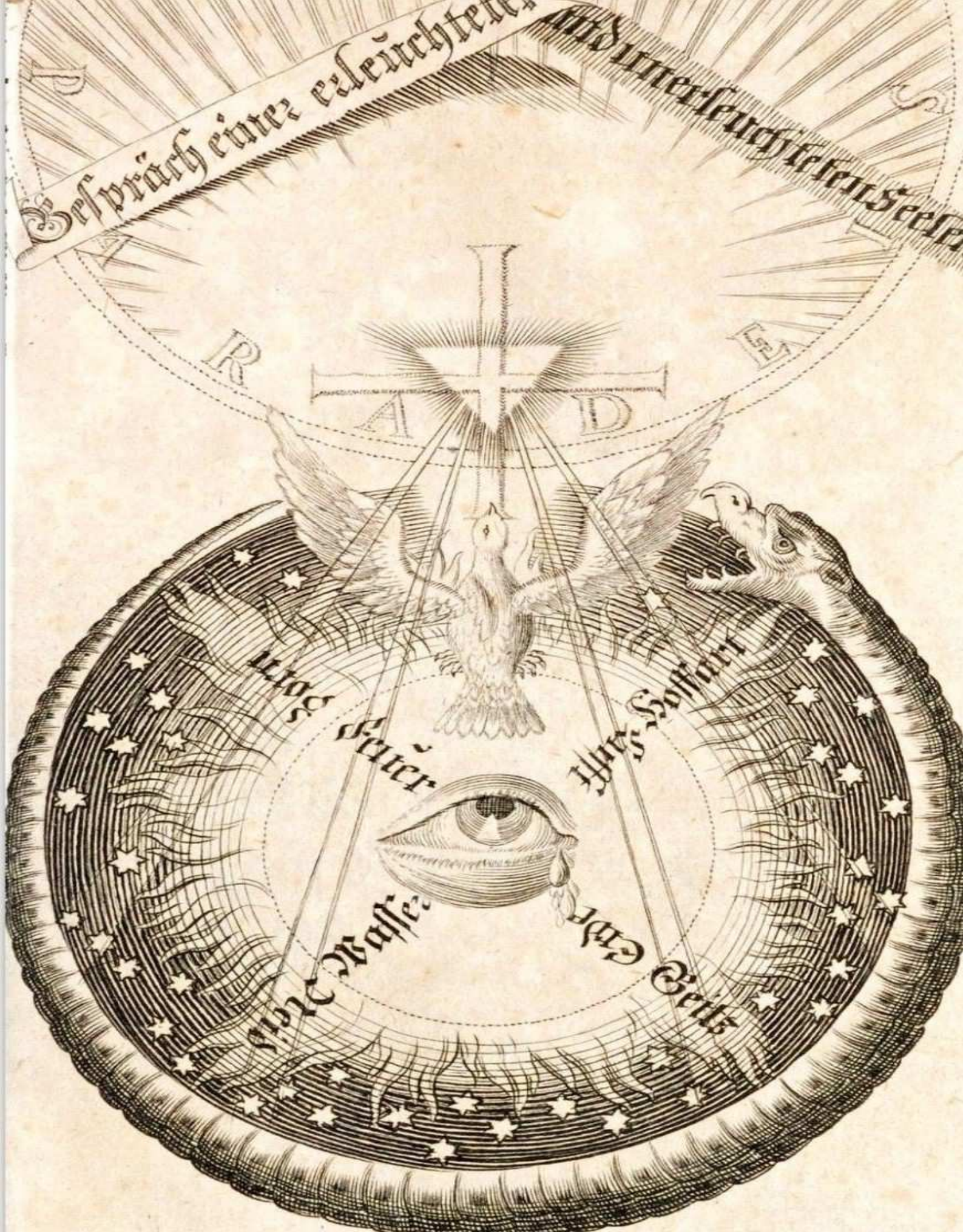
*SPHERES for  
The Wicked  
beneath  
the Line*

*SURIEL GABRIEL  
ERATHOTH  
MICHAEL RAPHAEL  
THAUTHABOOTH  
ANDEL*

Ophite gnostic map, from *Researches into the Last Histories of America* by W. S. Blacket, 1883.

**Sophia**, the „World Soul“, is a fallen angel. The physical world is the creation of a Demiurge. **Leviathan** is „the serpent“ or „the dragon“. He's got our solar system trapped in his claws. We literally exist in the belly of the beast. While **Gabriel** et al. keep the soul-trap running down here on earth.



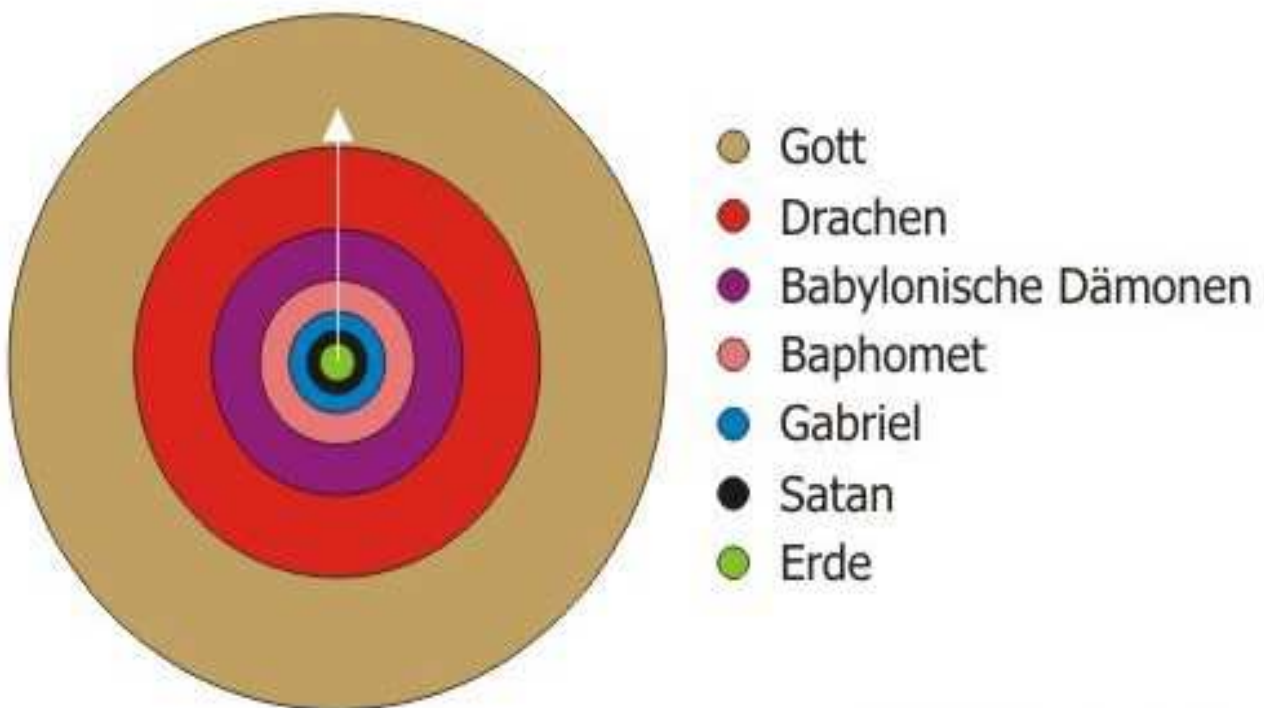


Jakob Boehme: The soul frees itself like a phoenix from the realm of the demiurge into the arms of Christos. The all-seeing-eye rules over 4 elements (fire, water, air, earth) and over 4 Deadly Sins (wrath, pride, greed, envy).



# THE WAY BACK TO GOD

In the following I present a graphic, sketching the way back to God. As the gnostic explanations suggest, this can only be a map of consciousness in relation to earthly existence. So it describes the space of consciousness, not the living space. Such pictorial and verbal representations always have a certain blurriness due to dimensional reduction. For example, the two belts „**SATAN**“ and „**DRAGONS** (Drachen)“ are connected in a way as it is described in the [blog](#) under the labels **666** and **999**. I would like to talk briefly about the DRAGONS: While the belts underneath are directed forces (they lead downwards and create delusion, cf. "seduction"), the DRAGON belt is basically neutral, but it is a very strong force ("elemental force").



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GOD DRAGONS BABYLONIAN DEMONS BAPHOMET GABRIEL SATAN EARTH

SATAN, in his aspect dependent on BAPHOMET, is a problem that every soul must solve on its way back to God. But it is not the only problem, nor is it the biggest. Whoever has a one-sided fixation on SATAN as "the evil one" usually shows that he is

- ✗ projecting
- ✗ stupidly or maliciously simplifying
- ✗ selectively demonizing in this way and
- ✗ not recognizing the true extent of the difficult parts of reality.

Who sees SATAN in others and not in oneself, and who does not recognize more and bigger devils and demons than SATAN, stands in the initial suspicion of disguising something [in his shadow] and not wanting to do his essential work at all.



In myth, Thor kills Jörmungandr (Leviathan), the „Ouroboros“ of our realm border. In reality, **Odin**, in his holy rage, [will kill this beast at Ragnarök and thus destroy the boundaries](#) of this matrix, giving all trapped souls the opportunity to ascend to the Higher Heavens.

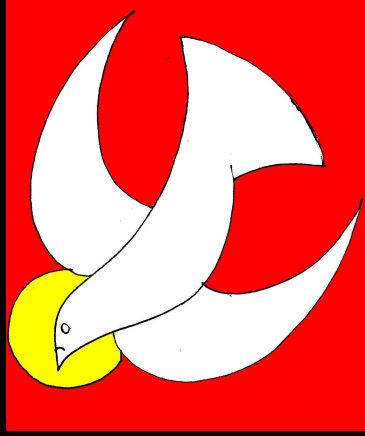


# JOHN AND ODIN



# ROCKING AT RAGNARÖK!





## PRIMEVAL SOURCE, DEMIURGE, ARCHONS

*The physical cosmos has a different origin than the Primeval Source with its spheres (Megagod Souls). The world religions do not automatically connect with Primeval Source.*

### *Simplified classification of the worlds:*

*1 Above all is Primeval Source with its spheres / Aeons / Megagod Souls. This is the upper heaven, or the true spiritual world.*

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*Between the Primeval Source and the second polar creation matrix there is a curtain of separation, in this curtain there is an "Eye Of a Needle" leading to the Primeval Source.*

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*2 The second polar creation matrix (created by the first great renunciation of some Megagod Souls, which then became adversary forces), which is divided into the worlds (e.g. earth) and the dimensions (near-earth dimensions including astral planes).*

*3 The dimensions of the Archons (lower heaven) follow after the dimensions near to earth.*

*Beings like the Demiurge, Lucifer, Satan, Ahriman, Beelzebub, Hermes Trismegistos, Mammon etc. are different adversaries with different negative qualities; they have incarnates on earth (and other planets), they also created souls, some animal species and the physical body. The Demiurge created Archons, angels and other forces, some of these angels rebelled against the Demiurge. The physical worlds partly have structures from the Primeval Source, but they are changeable and imperfect.*

# SOUL TRAPS

## There are different kinds of soul traps:

- \* The soul traps preceding material planets, are used by the Archons to attract souls (the cry for help from a planet or by souls from there is already part of the trap)
- \* At the incarnation in the physis, various veils are installed by the Archons (physical veils in front of the eyes, ears, around the glands; emotional veils; karmic veils; spiritual veils); all kinds of chips, implants, enslavement programs are installed; doors are blocked and sealed in the mental space; energy sheaths are placed around the large organs, which have connections to the archontic matrix and prevent free flow of energy in the body
- \* The light souls are divided (into male/female and into different parts) and are forcibly incarnated on different worlds.
- \* The light at the end of the tunnel - here souls are intercepted and incarnated back into the physis.
- \* The karma trap - false karma is presented to the souls and thus false guilt is created, making them want to incarnate again to compensate for it, thus becoming more deeply entangled.
- \* The traps in the astral planes - beautiful but false places are shown this souls and they are magically bound to these locations; sometimes this already begins in life e.g. by the action of a charismatic guru.
- \* The Archons-matrix - a subtle web in which soul parts (suspended from the back) are held in subtle spaces and programmed with various programs; this web extends into the physical body and is attached to the spine, it activates itself anew in every incarnation until the soul part is freed from it, the activation begins already in childhood.
- \* The Archons have laid a subtle web around the Earth to hold back souls.



**JOHN** IS THE WAY UP!

*SUGGESTED READING*



'One of the most fascinating books I have read since  
*The Holy Blood and the Holy Grail*' *Colin Wilson*

— T H E —  
TEMPLAR  
REVELATION

SECRET GUARDIANS OF THE  
TRUE IDENTITY OF CHRIST



Lynn Picknett & Clive Prince



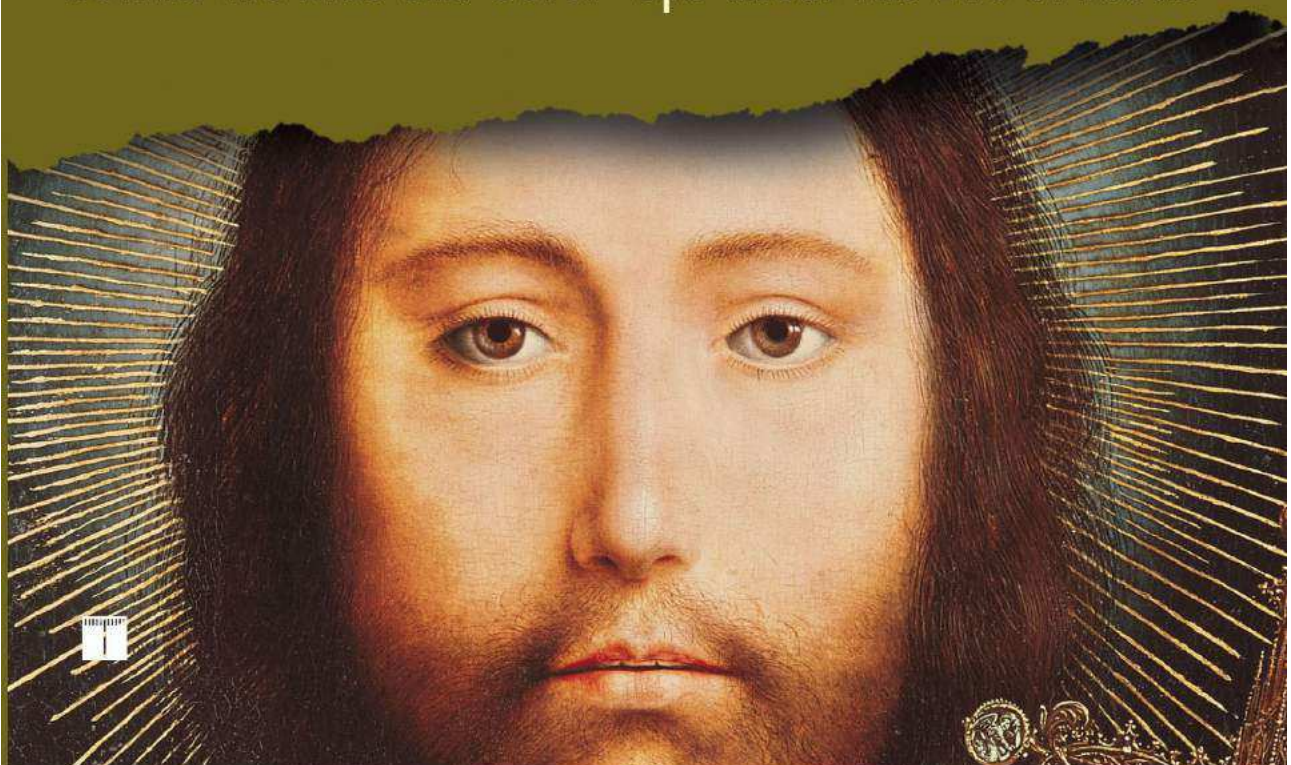
LYNN PICKNETT and CLIVE PRINCE

authors of  
*THE TEMPLAR REVELATION*

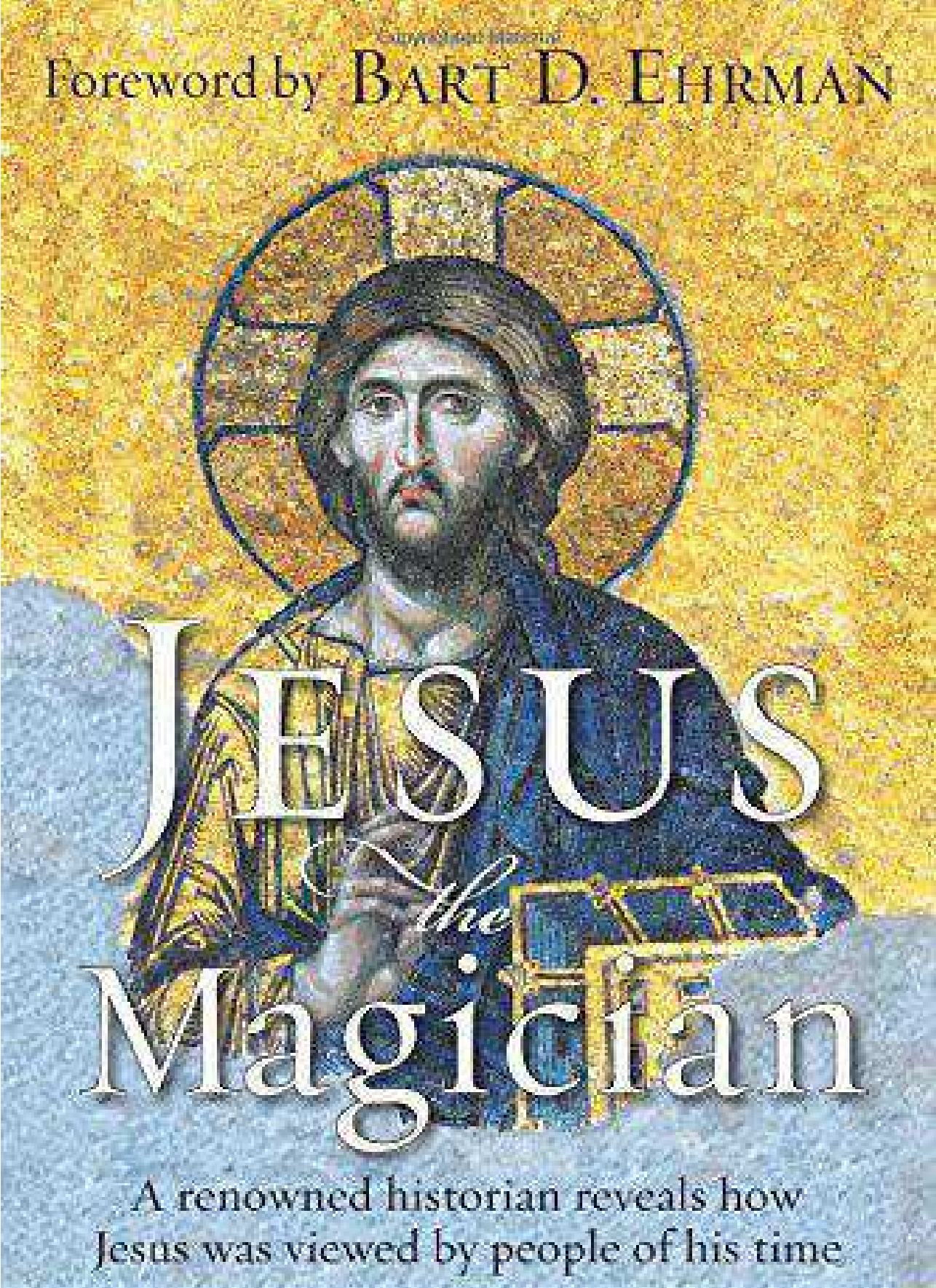


# THE MASKS OF CHRIST

Behind the Lies and Cover-ups about the Life of Jesus



Foreword by **BART D. EHRMAN**



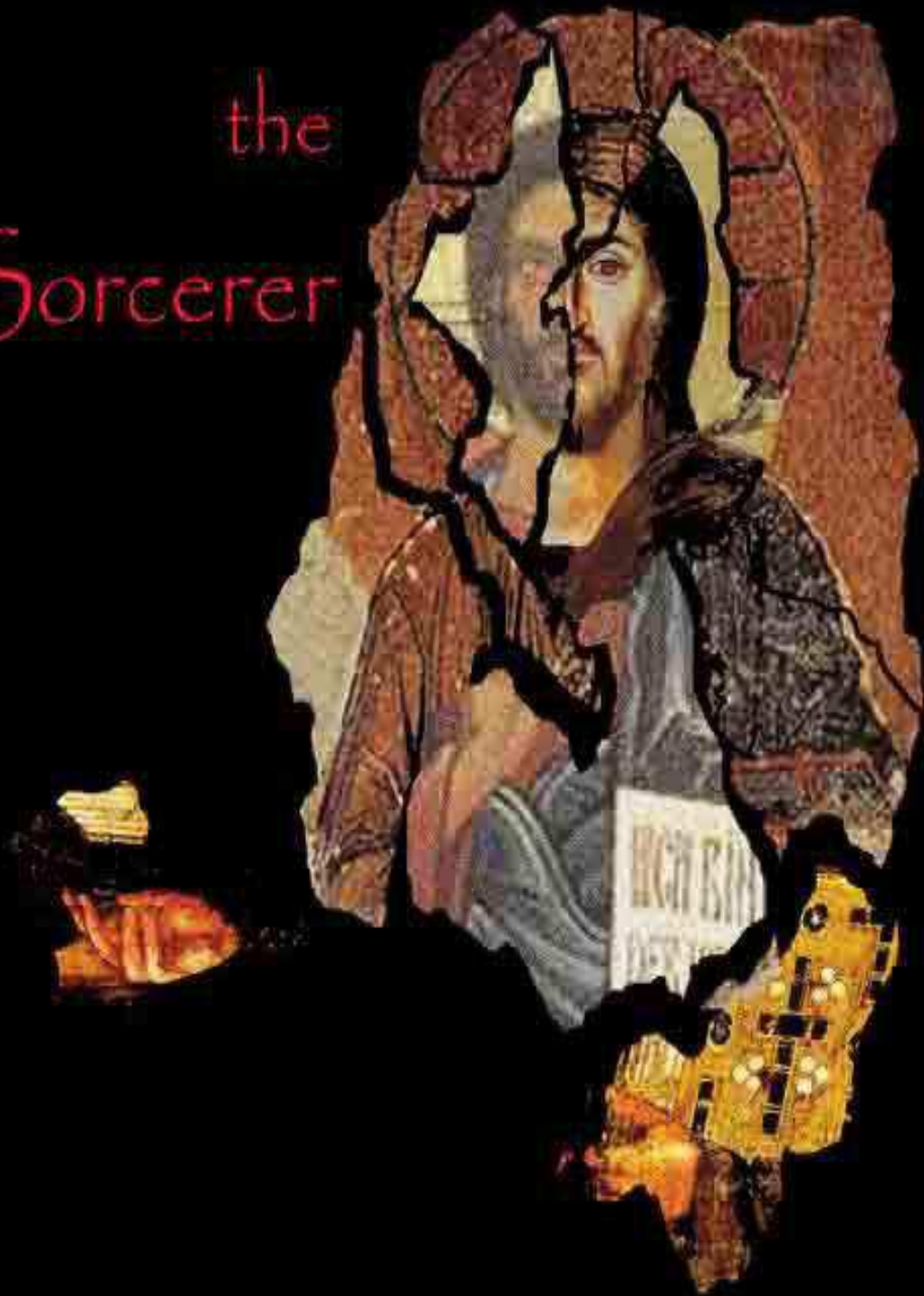
**JESUS**  
*the*  
**Magician**

A renowned historian reveals how  
Jesus was viewed by people of his time

**MORTON SMITH**

# JESUS

the  
Sorcerer



Robert Conner



Richard A. Horsley



# JESUS AND MAGIC

*Freeing the Gospel Stories from  
Modern Misconceptions*



The background of the cover is a painting of Jesus Christ with a crown of thorns. He is looking directly at the viewer with a somber expression. A scroll is visible in the lower-left foreground, partially overlapping the text. The overall color palette is dark, with highlights on Jesus's face and the scroll.

MARVIN VINING

Jesus  
*the*  
Wicked Priest

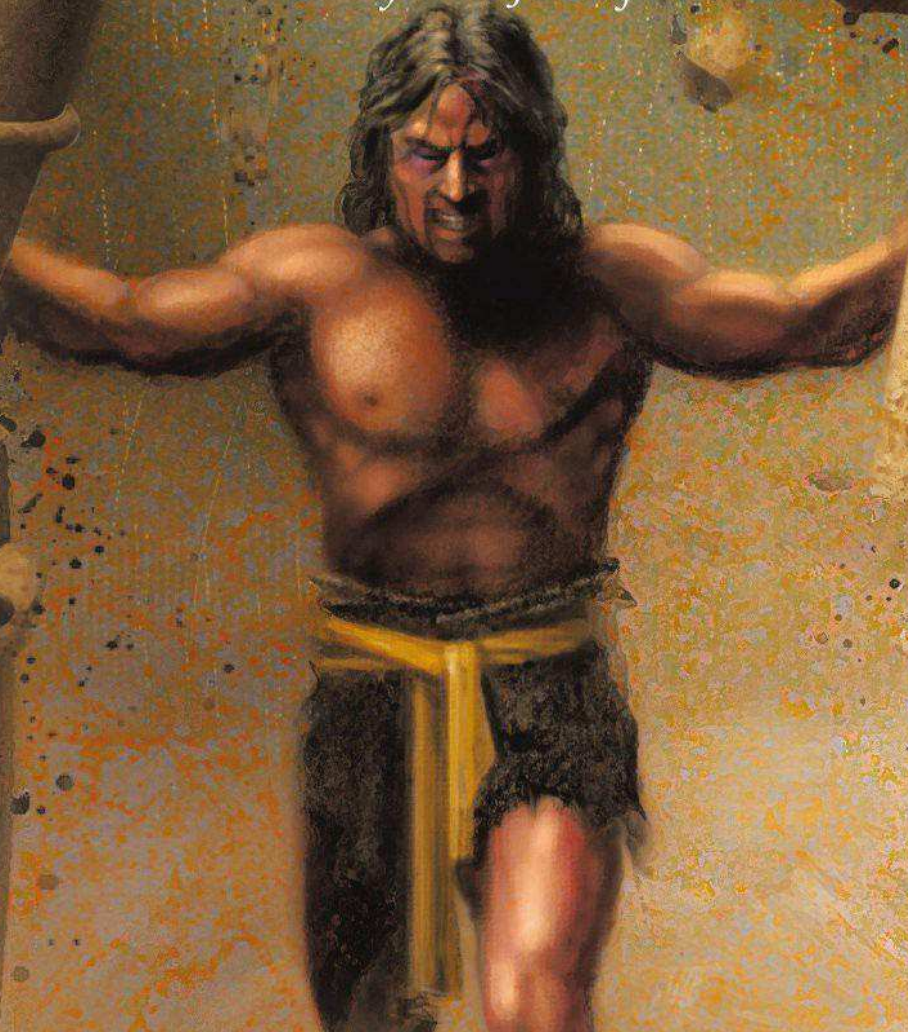
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HOW CHRISTIANITY  
WAS BORN OF  
AN ESSENE SCHISM



# The Three Messiahs

*The Historical Judas the Galilean,  
The Revelatory Christ Jesus,  
and The Mythical Jesus of Nazareth*



DANIEL T. UNTERBRINK



# JUDAS THE GALILEEAN



**THE FLESH AND BLOOD JESUS**  
**DANIEL T. UNTERBRINK**



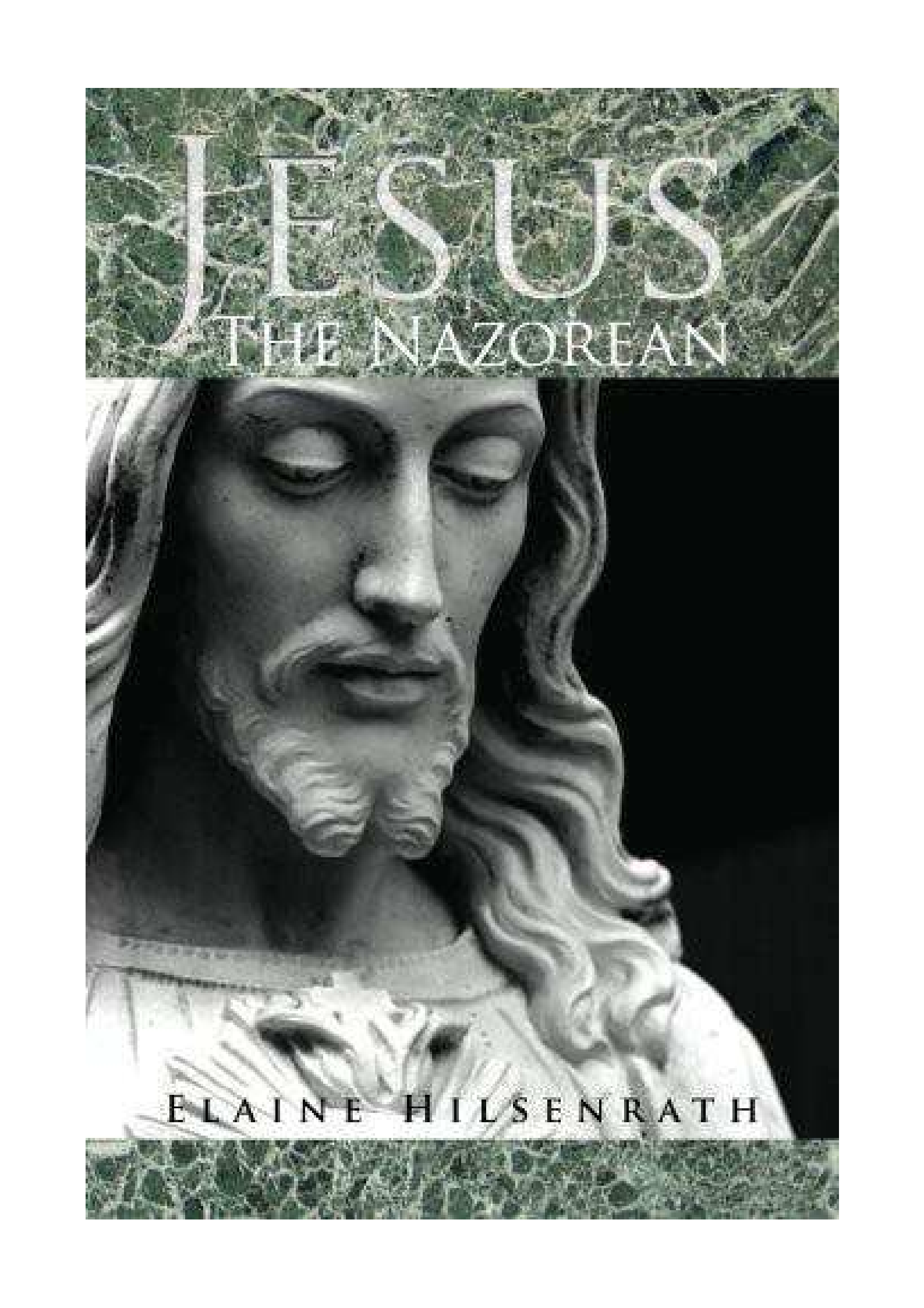


JUDAS *of*  
NAZARETH

*How the Greatest Teacher  
of First-Century Israel  
Was Replaced by a Literary Creation*

DANIEL T. UNTERBRINK  
Foreword by Barrie Wilson, Ph.D.

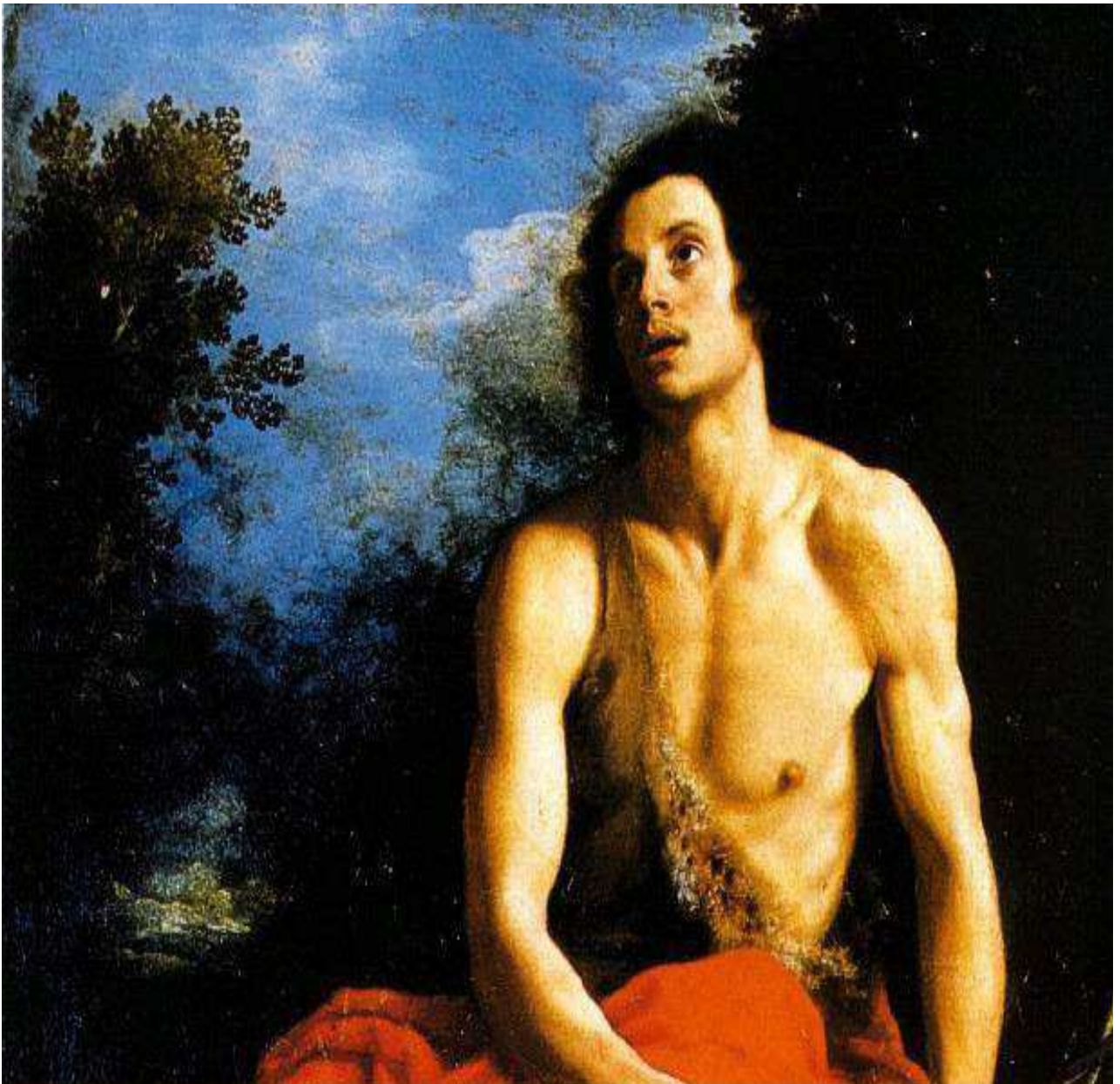




# JESUS

THE NAZOREAN

ELAINE HILSEN RATH



GNOSTIC JOHN THE BAPTIZER:  
SELECTIONS FROM THE  
MANDAEAN JOHN-BOOK

*G. R. S. Mead*



DE GRUYTER

*Charles G. Häberl,  
James F. McGrath (Eds.)*

# THE MANDAEOAN BOOK OF JOHN

CRITICAL EDITION, TRANSLATION, AND COMMENTARY



DE  
GRUYTER



THE  
SECRET  
ADAM

A STUDY OF  
NASORAEAN  
GNOSIS

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E. S. DROWER



ANDREW PHILLIP  
SMITH

JOHN THE  
BAPTIST  
AND THE LAST  
GNOSTICS

THE SECRET HISTORY  
OF THE MANDEANS





TOBIAS CHURTON

THE MYSTERIES OF  
JOHN THE  
BAPTIST

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HIS LEGACY IN GNOSTICISM,  
PAGANISM, AND FREEMASONRY







THEODORE W. JENNINGS, JR.

the man  
jesus loved

homoerotic  
narratives  
from the new  
testament



# Mark's Other Gospel

*Rethinking Morton Smith's Controversial Discovery*



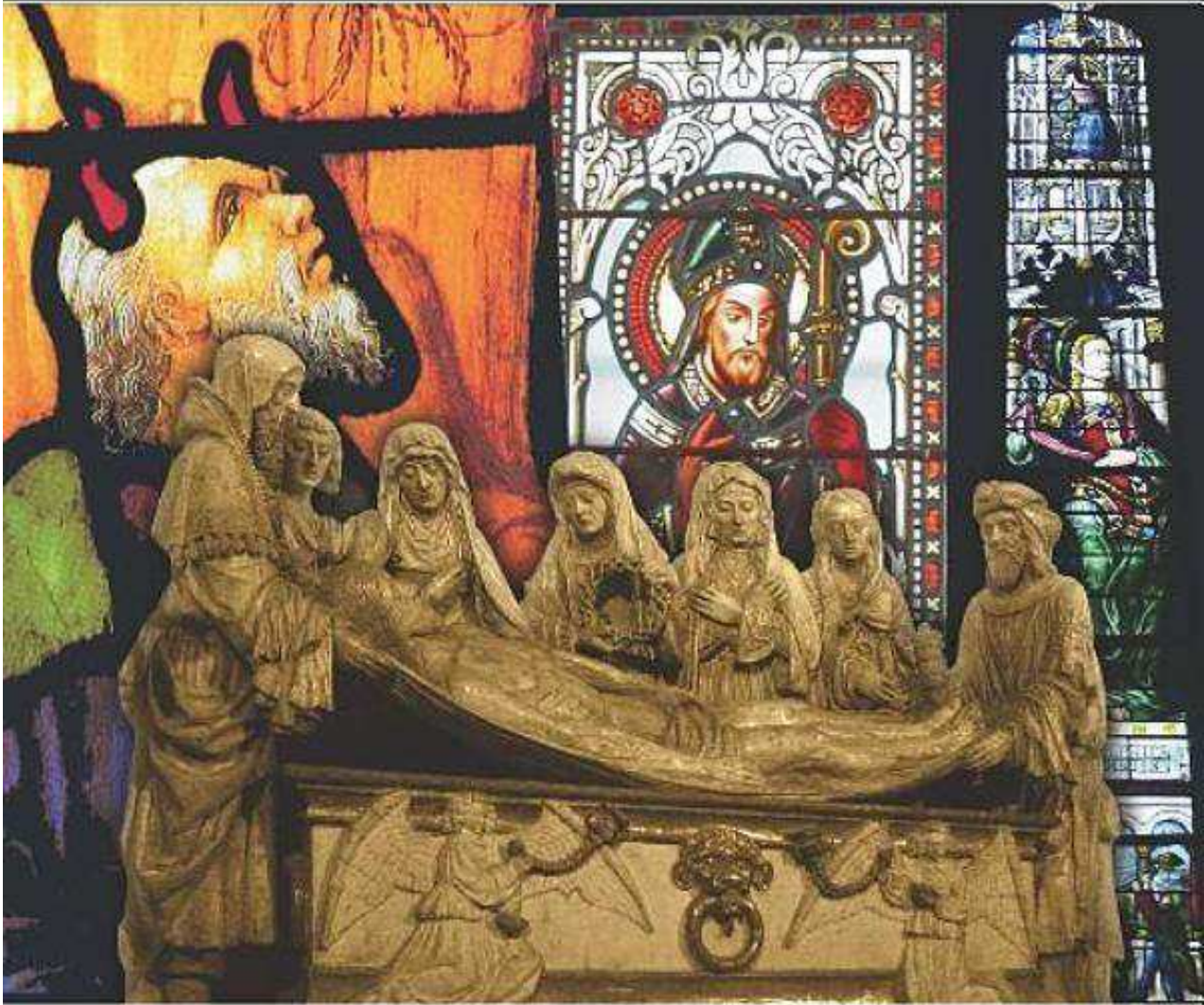
**Scott G. Brown**

**ESCJ**

Studies in Christianity and Judaism/Études sur le christianisme et le judaïsme



The  
**Secret History  
of the World**  
and How to Get Out Alive



Laura Knight-Jadczyk

# ODIN SAYS, "JESUS WAS A COWARD!"



THE MONOTHEIST  
SUBVERSION OF TRADITIONAL  
RELIGIOUS THOUGHT

MICHAEL  
WILLIAM DENNEY

**NO, NO...  
MR. JESUS NO HERE...**





**Jesus?**

**never  
heard of her.**