

## ANCIENT EGYPT THE LIGHT OF THE WORLD

### BOOK 8

#### THE EGYPTIAN WISDOM IN OTHER JEWISH WRITINGS

The Kamite mythos of the old lost garden may be seen transforming into Hebrew legendary lore when Ezekiel describes an Eden that was sunk and buried in the lowermost parts of the earth. 'Thus saith the Lord ... When I cast him (Pharaoh) down to Sheol with them that descend into the pit: and all the trees of Eden, ... and all that drink water were comforted in the nether parts of the earth ...' 'To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden into the nether parts of the earth; thou shalt lie in the midst of the uncircumcised.'<sup>[1]</sup> This is the garden of Eden in Sheol, and Sheol is a Semitic version of the Egyptian Amenta. That is why the lost Gan-Eden is to be found in the nether parts of the earth as an outcast of the later theology.

When the word *sheol* in the *Old Testament* is rendered in English by 'the grave,' it is inadequate, times out of number. The Hebrew writers were not always speaking or thinking of the grave when they wrote of Sheol, which has to be bottomed in Amenta, the divine nether-earth, not simply in the tomb. The grave is not identical with hell, nor the pit-hole with the bottomless pit. The pangs and sorrows of Sheol, like the purging pangs of the Romish purgatory, have to be studied in the Egyptian **Ritual**. Many of the moanings and the groanings in the *Psalms* are the utterances of Osiris or the Osiris suffering in Amenta. They are the cries for assistance in Sheol. The appeals in the house of bondage for help from on high, and for deliverance from afflictions and maladies more than human, were uttered in Amenta before they were heard in Sheol, and the psalmist who first wrote the supplications on behalf of the manes was known as the divine scribe Taht before the *Psalms* in Hebrew were ascribed to David. The speaker of *Psalms* 16 is talking pure Egyptian doctrine in Amenta concerning his soul and body when he says, 'My flesh shall also dwell in safety, for thou wilt not leave my soul to Sheol; neither wilt thou suffer thine holy one to see corruption; thou wilt show me the path of life; in thy presence is the fullness of joy, in thy right hand there are pleasures for evermore.'<sup>[2]</sup> As we see from the **Ritual**, this is the manes expressing his confidence in the duration of his personality, the persistence of his *sahu* or mummy-soul in [p.471] Amenta, and his hope of being vivified for ever by the Holy Spirit and led along the pathway of eternal life by Horus the Redeemer to the right hand of his father, Atum-Ra. He is the sleeper in Amenta when he says, 'I shall behold thy face in righteousness; I shall be satisfied with thy likeness when I awake.'<sup>[3]</sup> The Osiris woke in Sekhem, where he saw the likeness of his Lord who left his picture there; his true likeness as the risen one transformed, transfigured, and divinely glorified, that looked upon the manes, smiling sunwise through the defecating mist of death, for the Osiris to come forth and follow him. The speaker was in Amenta as the land of bondage when the 'cords of Sheol' were bound about him. He was assimilated to the suffering Horus, sitting blind and helpless in the utter darkness, pierced and torn and bleeding from the wounds inflicted on him by Sut, who had been his own familiar friend, his twin-brother,

and who had turned against him and betrayed him to his death. The most memorable sayings in the *Psalms*, and the most misleading when misunderstood, are uttered in this character of Osiris, who was the typical victim in Amenta, where he was tormented by the followers of Sut, the forsaken sufferer who was piteously left to cry, 'My God! My God! Why hast thou forsaken me? Why art thou so far from helping me?'<sup>[4]</sup> The sufferer is in Sheol, the miry pit, when he says, 'I sink in deep mire.' 'Deliver me out of the mire, and let not Sheol shut her mouth upon me.'<sup>[5]</sup>

Sheol, then, is one with Amenta, and the drama with its characters and teachings belongs to the mysteries of Amenta, which are attributed to Taht, the Egyptian psalmist who is the great chief in Sekhem, the place where Horus suffered or Osiris died. Taht was the writer of the sayings attributed to Horus in his dual character of the human sufferer in Amenta and of Horus-Tema, the divine avenger of the sufferings that were inflicted on Osiris by the 'wicked,' the *sami*, the co-conspirators with Sut, the Egyptian Judas. This will account for the non-natural imagery and hugely inhuman language ascribed to the supposed historic David, who as writer was primarily the psalmist Taht, and who called down the divine wrath upon the accursed Typhonians for what they had done in binding, torturing, and piercing Horus (or Osiris) and pursuing him to death. So far as the language of Taht remains in the psalms of David, it is inhuman because the characters of the drama were originally nonhuman. This is one of the many misrenderings that have to be rectified by means of the Egyptian **Ritual**, when we have discriminated between the earth of time and the earth of eternity, between the denizens of Judea and the manes in Sheol, and learned that the Hebrew and Christian histories of these mystical matters have been compounded out of the Egyptian eschatology.

It is noteworthy that certain of the psalms, in two different groups<sup>[6]</sup>, are specialized as 'Psalms of the Sons of Korah.' These were the rebels, once upon a time, who, according to Hebrew tradition, disappeared when the earth opened and swallowed them up alive. This is a legend of Amenta. The only earth that ever swallowed human beings was the nether-earth of Sheol and if we take our stand with the sons of Korah in Amenta we can <sup>[p.472]</sup> read these psalms and see how they should especially apply to those who were swallowed by Sheol in the netherworld. 'One thing,' says a commentator, 'which added to this surprising occurrence, is that when Korah was swallowed in the earth his sons were preserved.'<sup>[7]</sup> They went down to the pit in death, but lived on as did the manes in Amenta. The sons of Korah are in Sheol. But, says the speaker, 'God will redeem my soul from the power of Sheol.'<sup>[8]</sup> He exclaims, 'Bring me unto thy holy hill and to thy tabernacles.' *Psalms 45* is a psalm addressed to the anointed son, the king = the royal Horus, who comes as a conqueror of death and Sheol. *Psalms 47* is a song of the resurrection from Amenta. 'God is gone up with a shout,' to sit upon his holy throne, in the eternal city 'on his holy mountain,' which was the way up from the dark valley for those who, like 'the sons of Korah,' sank into the nether-earth, but who lived on to rise again and reach the summit of the sacred mount. The Kamite steps of ascent were buried as a fetish figure in the coffins with the dead for use, typically, when they woke to life in Amenta. It is said to the Osiris in the **Ritual**, 'Osiris, thou hast received thy sceptre, thy pedestal, and the flight of stairs beneath thee;'<sup>[9]</sup> this was in readiness for his resurrection. These images of the stand on which the gods were elevated, like Anup at the pole, the *tat* of stability, and the steps of ascent to heaven, were buried with the mummy as emblems of divine protection which are with him when he emerges from the comatose state of the dead. The steps thus buried stand for the mountain of ascent. We are reminded of this by the psalmist when he sings, 'O Lord, thou hast brought up my soul from Sheol. Thou, Lord, of thy favour hadst made my mountain to stand strong'<sup>[10]</sup>—the mountain

that was imaged in the tomb by the steps with the aid of which the deceased makes the ascent from Amenta, and can say, 'I am the lord of the stairs. I have made my nest on the horizon.'<sup>[11]</sup> The pharaoh Unas exults that the ladder or steps have been supplied to him by his father, Ra, as means of ascent to spirit-world. When King Pepi makes his exodus from the lower earth to the elysian fields Sut sets up his *maket*, or ladder, in Amenta by which the manes reaches the horizon; and, secondly, Horus erects his ladder by which the spirit of Pepi reaches up to heaven. This divides the steps of ascent into halves of seven each as these are figured in the seven steps of the solar boat. Thus the total number is fourteen, as it was in the lunar mythos when the eye of the full moon was attained at the summit of fourteen steps or top of the staircase. The number, as may be explained, was fifteen in the soli-lunar reckoning of the month. Thus in one computation there were fifteen steps to the ladder of ascent from the depths of Amenta to the summit of the mount. Now, fifteen of the *Psalms* (120 to 134) are termed 'Psalms of degrees.' In the Hebrew they are called 'a Song of ascents.' In the Chaldee they were designated 'a song that was sung upon the steps of the abyss.' These are the steps from the abyss or depths of Sheol mentioned by the speaker, who says, 'Thou shalt bring me up again from the depths of the earth.'<sup>[12]</sup> 'Out of the depths have I cried unto thee, O Lord.'<sup>[13]</sup> Thus the steps constituted a means of ascent from Sheol or Amenta, <sup>[p.473]</sup> and in the song of ascents we can identify the staircase of the great god by which the summit of the mount was attained. The speaker has dwelt long in the death-dark land. He will lift up his eyes to the mountains, or the mount: 'Unto thee do I lift up mine eyes, O thou that sittest in the heavens.' 'The Lord hath chosen Zion: he hath desired it for his habitation'—as he had already done when his name was Khnum, or Osiris, the lord of Sheni<sup>[14]</sup>. The celestial mountain is the place where the throne was prepared for the last judgment in the mysteries of Amenta, and figured in the *maat* upon the summit of the mount. It was there Osiris sat 'in his throne judging righteously' 'as king for ever.' The mount was also called the staircase of the great god. Osiris is said to sit at the head of the staircase, surrounded by his circle of gods<sup>[15]</sup>. In the pre-Osirian cult it was Atum-Ra who sat as the great judge in the *maat*, the hall of truth, law, and justice. As we have seen, the mount on high was also imaged by other types of the ascent to heaven.

The speaker in the song of ascents or the psalms of fifteen degrees is at the base of the mythical mount in Sheol = Amenta. The lord whom he addresses is upon the summit of his holy hill, just as Osiris, or Atum or Sebek, is the great god seated at the head of the staircase. In his distress he cries unto the Lord for deliverance from the enemy, who is Sut the liar and deceiver; 'him that hateth peace.' 'My soul,' he says, 'hath long had her dwelling with him that hateth peace. I am for peace.' 'Woe is me!' he cries, 'that I sojourn in Meshech.'<sup>[16]</sup> *Meshech*, or *meska* in the Egyptian, as a place-name signifies the place of scourging and purifying in Suten-Khen. It is the Kamite purgatory as a place of rebirth in Amenta<sup>[17]</sup> for the soul, on its resurrection from the dead prior to the ascent of the steps, the ladder, staircase, column, or mount. On passing through the sixth abode of Amenta<sup>[18]</sup> the speaker pleads. 'Let me not be stopped at the meska; let not the wicked have mastery over me.' 'Let me join my two hands together in the divine dwelling which my father Atum hath given me, he who hath established an abode for me above the earth, wherein is wheat and barley of untold quantity, which the son of my own body offereth to me there as oblations upon my festivals.' And when the manes has passed through the *meska* or place of purifying he prays to be delivered from the hells that await the damned. In *meshech* or the *meska* the sufferer says he will lift up his eyes unto the mountains from whence his help shall come. The mount is pluralized, but it is the summit upon which stands the heavenly Jerusalem, 'buildd as a city that is compact together, whither the tribes go up, even the tribes of Ihuh, to give thanks

unto the Lord.'[\[19\]](#) There were set 'the thrones for judgment, the thrones of the house of David,' which are the twelve thrones in heaven, as described in the *Book of Revelation*[\[20\]](#). The single mount is Zion, the Egyptian *shennu*, or *hetep*, the mount of rest.

'For the Lord hath chosen Zion,  
He hath desired it for his habitation;  
This is my resting-place for ever.'[\[21\]](#)

On the last of the fifteen steps of ascent a call is made upon the starry luminaries to praise the Lord. 'Behold, bless ye the Lord, all ye [\[p.474\]](#) servants of the Lord, which by night stand in the house of the Lord. Lift up your hands to the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion.'[\[22\]](#) These are they who stand by night around the throne at the top of the steps, and this last finishing touch is very definitely astronomical. As Egyptian, there was an upper circle of the great spirits round the throne upon the summit of the mount, who were called the *shennu*, and the Mount of the Shennu = Mount Zion.

Under one of its Egyptian names the valley of Amenta or Sheol is called *Akar*. This valley of Akar we identify with Achor, the valley of sorrow in the Hebrew. 'Achor's gloomy vale' is sung of in the Christian hymn[\[23\]](#), and this is the essential character of Akar. It has been observed by **Renouf** that the notion of obscurity is connected with Akar, whereas the notion of brightness is essentially associated with the mount[\[24\]](#). The two gates of Akar are mentioned in the *Pyramid Texts* of Pepi[\[25\]](#) as equivalent in sense to the two gates of Seb or the earth[\[26\]](#). The difference lies between the mythical and eschatological application. The gates of Seb refer to our earth, and the gates of Akar to Amenta, the land of shades in the earth of eternity. When the valley of Achor is to become a door of hope it is in the wake of the solar god who goes forth from the gate of Akar to the summit of the mount. Israel was to be judged and to make answer in the judgment hall (which stood at the place of exit in the topography of Amenta), 'as in the day when she (previously) came up out of the land of Egypt,' which was one and the same thing in the mythical representation of the exodus[\[27\]](#). In fact, the supposed history is identified with the mythos by Esdras, who portrays the last judgment, which is to be as it was in the time of Achan when he was doomed to die in the valley of Achor, the Egyptian valley of the shadow in Akar[\[28\]](#). In this valley was the sepulchre of Osiris, between the two mountains or horizons of the west and east. So the graves of the Hottentot deity Heitsi-Eibib were made in a valley or narrow pass between two mountains, and from these he, like Osiris, rose again and made his transformation in the tree of dawn.

The nature of Achor is indicated by Hosea when he says of Israel[\[29\]](#), 'I will allure her and bring her into the wilderness, and I will give her the valley of Achor for a door of hope, and she shall make answer in the judgment there.' It was in Achor that the stoning of Achan occurred, in the valley of vengeance, and it is there that Israel was to answer for all her iniquities. Thus, whatsoever events had occurred in Achor's gloomy vale took place in the Akar or Aukerti of the nether-earth, which was a place of passage for the manes through Amenta. In the distance lay the Aarru-paradise with the seven cows called the providers of plenty resting in the green fields of peace and prosperity. The vale of Akar led to the Aarru-meadows, and out of these arose the mountain of the Lord, upon the summit of which was the place of rebirth in the upper paradise, the abode of the blessed. This is the imagery made use of by Isaiah[\[30\]](#): 'Thus saith the Lord: I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountain; and my

chosen [p.475] shall inherit it, and my servants shall dwell there. And Sharon shall be a pasture for flocks, and the valley of Achor a place for herds to lie down in, for my people that have sought me. But ye that forsake the Lord, that forget my holy mountain, that prepare a table for fortune and that fill up mingled wine unto destiny, I will destine you to the sword.' This is the mountain of Amenta. Fortune and Destiny are two Egyptian deities who are mentioned here by the name of Gad and Meni, but only mentioned to be abjured. As Egyptian the goddess of fortune was Rannut, who was also the giver of good fortune in the harvest. The god of destiny or fate was Shai, the apportioner of the lot. These are to be cast out and their worshippers destroyed, but the mould of the imagery remains in the valley of Achor. Indeed, the chart of Judea looks like a copy of the scenery in Amenta as it would be if the land had been originally mapped out by the emigrants from Egypt. Amenta and the Aarru-paradise, with its heaven on the summit of the mount, have been repeated at innumerable sacred places of the world, such as the garden of the gods and the holy mountain of Shasta in Colorado.

The first resurrection of two and the coming forth to day occur in the valley of Akar. The valley of passengers, the burial-place for Gog and his multitude; the valley of Elah, the valley of giants, the valley of the Rephaim, the valley of death, the valley of judgment, the valley of Siddim, the valley of Hinom—are all figures of Amenta in the nether-earth of the mythos and eschatology, and therefore of the Hebrew Sheol. The 'valley of decision'[31] is likewise the valley of Amenta associated with the mount of the Lord, the valley of the lower earth in which the great judgment was delivered at the end of the world, or age, or cycle of time, which was annual in the mysteries, as it still is in the Jewish ceremonies celebrated at the end of every year. The Lord is about to judge the whole world in the valley of judgment, here called Jehosaphat. 'Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And the Lord shall roar[32] from Zion, and utter his voice from Jerusalem; and the heavens shall shake; but the Lord will be a refuge unto his people, and a stronghold to the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain. And it shall come to pass in that day that the mountain shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall run with waters, and a fountain shall come forth out of the house of the Lord and water the valley of the acacias.'[33] Every feature of this imagery is and ever had been Egyptian. The valley of decision is the Egyptian valley of judgment in which the great hall of *mati*, the house of the Lord in the solar mythos, was the judgment-seat. The lord who sat in judgment was Atum, in his lion form as lord of terrors. The lord enthroned upon his holy mountain was Atum-Ra upon the mountain of Amenta which the manes climbed for their rebirth in heaven. The mountain that souls are commanded to flee to for safety in the time of trouble and threatened destruction—which is repeated in the *New Testament*—is the mountain of the manes, who fled to its summit in the likeness of [p.476] birds. This is expressed in *Psalms* 11. 'In the Lord put I my trust: how say ye to my soul, Flee as a bird (or birds) to your mountain? For, lo, the wicked bend their bow; they make ready their arrow upon the string, that they may shoot in darkness at the upright heart.'[34] 'The Lord is in his holy temple, the Lord, his throne is in heaven,'[35] on the summit of the solar mount to which the hawk-headed manes fled and were out of the reach of the rebels, the *sebau*, the wicked, the Sut-Typhonians who pursued and shot at them in the darkness, and who were rained upon with fire and brimstone and the burning blast, or overwhelmed with the inundation in the Red Sea or lake of Putrata in Amenta. According to the ancient Osirian mythos, there was a cleft in the hill-side at Abydos, through which the manes passed as human-headed birds in the shape of hawks or herons. This was a prototypal representation of the souls

fleeing for refuge to the mountain, that was afterwards repeated in Semitic legends, Hebrew and Arabic.

The typical valley, then, goes with the mythical mountain or mountains in the Hebrew writings. The valley of Amenta is the dwelling-place of the manes, which are represented as the *rephaim* who answer to the Egyptian *repait*. The *repait*, or *pait*, are the dead below the earth who are in the custody of Seb. The *rephaim* are the dead in the Hebrew Sheol. In the day of vengeance, says Isaiah, 'it shall be as when the corn is reaped and the ears are gleaned in the valley of Rephaim.'<sup>[36]</sup> In the valley of Amenta was the field of divine harvest and the vintage of vengeance. In tracing the Israelites on their journey out of Lower Egypt we shall meet with the *rephaim*, who are the giants and at the same time shades of enormous stature. Meanwhile, whatsoever battles were fought or vast events occurred in the valley of the *rephaim*, they took place in the earth of the dead, and not upon the upper earth. The giant king of Bashan was one of the *rephaim*; Goliath, the colossus, was another of the *rephaim*; and these giants dwelt in the valley of the *rephaim*. Consequently, the conquerors of the *rephaim*, whether called Moses or Abraham, Joshua or David, who warred with the giants as 'shades of the dead' in the valley of the *rephaim*, could no more be historical characters than were the *rephaim* themselves.

On entering the dark valley of Amenta the Egyptian manes most assiduously seeks for the place of refuge and safety provided by the great god, and for the entrance to the ark or tabernacle of Osiris-Ra. This is a secret covert in the midst of Akar. Osiris is denominated 'lord of the shrine which standeth at the centre of the earth.'<sup>[37]</sup> It is said by the speaker in *The Litany of Ra*<sup>[38]</sup>, 'Here is the Osiris; carry him into the hidden sanctuary of Osiris, lord of eternity, who is under the care of the two divine sisters that give protection in the tomb! Carry him into the hidden dwelling where Osiris resides, and which is in Amenta, the mysterious sanctuary of the god at rest. Bear him, open your arms to him, stretch out your hands to him, take off your veils before him, for he is the great essence whom the dead spirits do not know,' but to whom they are indebted for the resurrection to new life. In the *Psalms* the tabernacle or sanctuary in Sheol takes the place of the ark or secret shrine of Osiris in Amenta. 'Lord, who shall sojourn in thy Tabernacle?'<sup>[39]</sup> 'In the court of his tabernacle shall he hide me.'<sup>[40]</sup> [p.477] 'In Salem is his tabernacle, and his dwelling-place in Zion.'<sup>[41]</sup> The resurrection of the manes took place in Sheol or Amenta. And it is as the risen manes in Sheol that the speaker seeks to dwell in the sanctuary of the Lord and to contemplate his temple. Hence he says, 'In the covert of his tabernacle (or dwelling) shall he hide me. He shall lift me upon a rock. I will offer in his tabernacle sacrifices of joy.'<sup>[42]</sup> Such sacrifices or offerings are made to Osiris in his shrine of earth or tabernacle in Amenta, as shown by the vignettes to the **Ritual**. This was the 'stronghold of salvation to his anointed' in the earth of eternity. This we take to be the tabernacle, sanctuary, or house of the lord in Sheol, of which it is said, 'Who shall sojourn in the tabernacle?' 'In the day of trouble he shall keep me secretly in his pavilion. In the covert of his tabernacle shall he hide me,'<sup>[43]</sup> 'in the place where the divine glory dwelleth.'<sup>[44]</sup>

The mummy-Osiris in Amenta is the figure of a sleeping deity. This, as the mummy-Ptah or Putah, we hold to have been the prototype of the sleeping Buddha. The mummy-image of divinity was continued in Osiris-Sekeri. He is the inert in matter, the sleeping or resting divinity, the breathless one; Urt-Hat, the god of the non-beating heart, the silent Sekeri. Such also is the divine sleeper who is piteously appealed to by the human sufferer in Sheol, and who is identical with Osiris sleeping in Amenta. The speaker in the *Psalms* cries 'unto the Lord with his voice,'

'Arise, O Lord! save me, O my God!' 'Arise, O God, judge the earth. O God, keep not thou silence. Hold not thy peace, and be not still, O God.'<sup>[45]</sup> The waking preceded the great judgment. 'Arise, O Lord, in thine anger; lift up thyself against the rage of mine adversaries, and awake for me. Thou hast commanded judgment.'<sup>[46]</sup> 'O Lord, when thou awakest thou shalt despise their image.' 'Awake; why sleepest thou, O Lord? Rise up for our help.'<sup>[47]</sup> 'Then the Lord awaked as one out of a sleep, and he smote his adversaries backward.'<sup>[48]</sup> This is the awaking of the god as Amsu, whip in hand, when he arises and asserts his sovereignty over all the opposing powers. The speaker is in the position of the Osiris, as the mummy sleeping in Amenta when he pleads with the protecting power, 'Keep me as the apple of the eye. Hide me under the shadow of thy wings from the wicked that spoil me, my deadly enemies that compass me about.' 'As for me, I shall behold thy face in righteousness I shall be satisfied with thy likeness when I awake.'<sup>[49]</sup> In these passages Osiris the mummy-god as sleeper in Amenta and the Osiris as a manes are both represented, and are both distinguishable each from the other. The speaker in *Psalms* 17 is in Sheol waiting to awake in the living likeness of this redeemer from death, and he is surrounded by 'the wicked,' who are the 'deadly enemies' that compass him about. He cries, 'Deliver my soul from the wicked which is thy sword'—as power of punishment<sup>[50]</sup>. It is the wicked who come upon the sufferer 'to eat up his flesh,' not as cannibals on earth, but as evil spirit-powers of prey<sup>[51]</sup>. The opponents of the sun and the manes appear in the *Psalms* as the adversary and the adversaries. The individual adversary is discriminated from the <sup>[p.478]</sup> adversaries. Also the individual adversary is reproduced in the two characters of the Apap-dragon and of Sut or Satan, once the familiar friend or twin brother of the good Osiris, and afterwards his betrayer and inveterate personal enemy. Now, the adversaries of Osiris, or of souls in Amenta, include the *sebau*, and these are the 'wicked' by name, for the word in Egyptian signifies the profane, impious, blasphemous, culpable, or wicked. They rise up from Amenta as the powers of darkness in revolt, but are for ever driven back into their native night by Horus or Ra, Taht or Shu. These are the wicked of whom it is said in the *Psalms*, 'They shall return or be driven back to Sheol.'<sup>[52]</sup>

The comparative process shows that, like Taht, the psalmist opens in Amenta, the place of the wicked who have no power to 'stand in the judgment.' The 'wicked' in Amenta are the adversaries of the sun and the soul of man. These are the rebels who for ever rise in impotent revolt against the Lord and his anointed, Osiris-Ra and Horus in the *Ritual*, Ihuh the father-god and David the beloved in the *Psalms*. The 'wicked' rage against the Lord and his anointed, saying, 'Let us break their bands asunder and cast away their cords from us.'<sup>[53]</sup> These are the 'cords of death,' the 'cords of the wicked,'<sup>[54]</sup> the cords with which the manes are fettered in the land of bondage and the depths of Sheol. The Lord that sits in the heavens has these children of failure in derision. He has set his son as king upon the holy hill of Zion, who is to break them with a rod of iron and dash them in pieces like a potter's vessel. These are they of whom it is said to the Lord, 'Thou hast broken the teeth of the wicked.' That is in defence of the sufferer in Sheol, who exclaims, 'I cry unto the Lord with my voice, and he answereth me out of his holy hill. I laid me down in death and slept; I awaked, for the Lord sustaineth me.'<sup>[55]</sup> Osiris the typical sufferer in Amenta was imaged as the mummy bound up in the bandages of burial. As Osiris the mummy he was the *karast* or prototypal Corpus Christi. As Osiris-Sekeri he was the confined one. As Osiris-Sahu he rose again in a spiritual body. As Osiris-Tat he was a figure of eternal stability. For reasons now to be adduced, Osiris, or the Osiris, represents that typical sufferer whose cries and ejaculations are to be heard ascending from Amenta in the Egyptian *Ritual* and from Sheol in the Hebrew

## *Psalms.*

David pleading in the cave is equivalent to Osiris crying in the caverns of Sut in Amenta. He says, 'I cry with my voice unto the Lord. With my voice unto the Lord do I make my supplication.'<sup>[56]</sup> 'I said, Thou art my refuge, my portion in the land of the living,'<sup>[57]</sup> (he being in Sheol, the land of the dead). 'I am brought very low. Deliver me from my persecutors.'<sup>[58]</sup> 'Bring my soul out of prison.'<sup>[59]</sup> The prison here is identical with the deep, the pit, the miry clay of Sheol, elsewhere specified. The sufferer in Amenta is Osiris or Horus in the Egyptian eschatology. He is also the Osiris as the suffering manes. Both have to be taken into account in tracing the sufferer in Sheol. He enters Amenta as a prison-house. He prays that it may be opened for him to come forth, so that he <sup>[p.479]</sup> may be finally established with those who have secured a place among the stars that never set, and who are called the masters of eternity. He cries, 'O Ra, open the earth Traverse Amenta and sky! Dissipate our darkness! O Ra, come to us!'<sup>[60]</sup> Amenta or Sheol was the prison-house of the soul in death, and the soul of the deceased is portrayed as a prisoner in the bandages of the mummy, like Osiris in the *kâsu*. The Osiris says to the warders of the prisons, 'May I not sit within your dungeons, may I not fall into your pits.'<sup>[61]</sup> Horus, the deliverer of the 'spirits in prison,' comes to set the prisoners free from their sepulchres, to dissipate the darkness and open all the pathways to the land of light. In the chapter by which the prison-house of Amenta is opened to the soul and to the shade of the person, that he may come forth by day and have the mastery over his feet, the speaker prays that the eye of Horus may deliver his soul. He cries to the keepers, 'Imprison not my soul, keep not in custody my shade. Let the path be open to my soul. Let it not be made captive by those who imprison the shades of the dead.'<sup>[62]</sup> Horus is the Kamite prototype of the chosen one, called the servant by Isaiah, who came 'for a light of the Gentiles, to open blind eyes, to bring out prisoners from the dungeon and them that sit in darkness out of the prison-house.'<sup>[63]</sup> It is not pretended that mortal Horus was born on earth of a mother who was a human virgin in the house of bread at Annu, or that he lived as Unbu the branch at Nazareth or its Kamite equivalent. Such localities in the **Ritual** are in Amenta, and the transactions take place there, not on this earth. There was the prison-house of death, and from thence the resurrection to a future life by transformation of the human soul into an immortal spirit, as it was represented in the greater and most solemn mysteries.

When the mortal entered Amenta, it was in the likeness of Osiris, who had been bodily dismembered in his death, and who had to be reconstituted to rise again as the spirit that never died. The mortal on earth was made up of seven constituent parts. The Osiris in Amenta had seven souls, which were collected, put together, and unified to become the ever-living one. The deceased in the image of the *ba*-soul asks that he may be given his new heart to rest in him<sup>[64]</sup>. He becomes a *sahu*, or glorified body<sup>[65]</sup>. He pleads that the way may be made for his soul, his *khu* (glory), his shade, and his *ka*<sup>[66]</sup>. These have to be united in the likeness of the typical divine soul which was personalized as Horus the son of Ra, in whose image the spirits of the just made perfect finally became the children of God. When the deceased enumerates his souls, he is a manes in Amenta, and it follows that when the speaker in the *Psalms* does the same, he is in Sheol, the Hebrew Amenta, not on earth, and therefore is neither a King David nor any other mortal. This identifies the doctrine as Egyptian.

As we have seen, man, formed in the image of God, had seven souls<sup>[67]</sup>. Seven souls were assigned to Atum-Ra, and the human being who was made in his likeness had seven component parts. These were described as the *ka*, the I or ego; the *ka*, a human-headed soul; the *hati*, or

breathing heart; the *sahu*, or spiritual body; the *khu*, [p.480] or glory; the *khabit*, or shade; and finally, the perfect spirit. At least six of these can be identified in a passage of the sixteenth psalm. 'Because he (the Lord) is at my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth; my flesh (the mummy-form) also shall dwell in safety. For thou wilt not leave my soul in Sheol; neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life.'<sup>[68]</sup> In this passage we can perceive a reference to the *hati* or breathing heart, the *khu* or glory, the *sahu* or mummy-form, the *ba*-soul, the Horus-spirit, and the *ka*. If the *khabit* or shade had been mentioned, there would have been seven altogether, which constituted the totality of a future personality. The speaker in *Psalms 7* had said, 'Let the enemy pursue my soul' (or human-headed *ba*); 'let him tread my life (*ankhu*) down to the earth, and lay my glory (*khu*) in the dust.'<sup>[242]</sup> but for all this he will be avenged upon his adversaries in the judgment. The *khu* is the particular soul of the seven that was known as the luminous one, or the glory—the soul that was brought up from Sheol or Amenta when it had attained the glory or become one of the glorified. At this stage the speaker in the *Ritual* says, 'Here am I; I come, and am glorified and filled with soul and power.'<sup>[69]</sup> He has attained the glory of the *khu*. In the *Book of Psalms* the speaker, who has passed through Sheol, says, 'Thou hast brought up my soul from Sheol.' 'Thou hast girded me with gladness, to the end that my glory may sing praise to thee.'<sup>[70]</sup> 'Awake up, my glory.'<sup>[71]</sup> 'I will sing praises with my glory.'<sup>[72]</sup> The language is akin to that of the manes in the *Ritual*, who says he may be buried in the deep, deep grave and be bowed down to the region of annihilation, yet he shall rise again and be glorified<sup>[73]</sup>, or he will attain the glory of the venerable *khu*.

Sheol is a land of darkness and the shadow of death. So is Amenta, until lighted up with the presence of the sun by night in its nether firmament. Sheol is the place of the *rephaim* or shadows of the past. The *rephaim* are to be found in Amenta as giants, huge shades of enormous stature; types of terror, made more formidable by their exaggerated size. Sheol is the place of the shades, the underworld to which the souls of the departed went, and from which the dead were summoned by the consultants of *oboth* or familiar spirits. It includes purgatory and hell, the Ethiopic *Siol* and Assyrian *Saul*. There were deeper abysses in the abyss, and chambers of death in the house of death. 'Tophet' is another Hebrew name for Sheol. 'A Tophet is prepared of old ... deep and wide,'<sup>[74]</sup> which may be traced to the Egyptian *Tepht*, a name of the abyss, the cavern of Apap, or hole of the serpent. It was from Amenta, the hidden earth, that the ghosts of the dead were summoned by the magi, or *rekhi-khet*, not as evil demons, but as pure, wise spirits. It is from this nether earth of Amenta that the soul of Samuel is supposed to have ascended when invoked by the witch, pythoness, or *'Εγγαστρομυθος* of Endor. 'And the woman said unto Saul, I see a god (or Elohim) coming up out of the earth,' but which earth of the two is not stated in the Hebrew<sup>[75]</sup>. In several of the psalms the singer utters the cries of a soul that suffers purgatorial pains in Sheol. As we have seen, the Egyptian purgatory is a [p.481] domain in Amenta called the *meska = meshek*. It was a place of spiritual rebirth by purgation—a meaning that survives in the name of purgatory. This is described in the *Ritual*<sup>[76]</sup> as 'the place of scourging and purifying.' 'Let not the Osiris advance into the valley of darkness.' 'Let not the Osiris enter into the dungeon of the captives.' 'Let him not fall among those who would drag him behind the slaughtering block of the executioner' are cries of the manes.

Amenta is the land of monsters, chief of which in the mythos is the Apap-dragon, which has its lair in the lake of outer darkness. In Amenta the crocodiles have to be repelled<sup>[77]</sup>. Also the serpent Seksek<sup>[78]</sup>; Apshai, the devourer of the dead<sup>[79]</sup>; the serpent Rekre<sup>[80]</sup>; the serpent

Haiu[81]; the serpent Abur[82]; the crocodile-dragon in the land of bondage[83]; the raging bull[84]; the devouring monsters[85]; the howling dogs[86]; the piercing serpent[87]; the black boar of Sut[88]. Baba, the eternal devourer of the condemned, is the monster most eminent in the eschatology. 'Deliver me from the crocodile (or devouring monster) of this land of bondage.'[89] 'Grant that I may come forth and have the mastery of my two feet. Let me advance to the goal of heaven.' 'Deliver me from Baba, who feeds upon the livers of princes, on the day of the great reckoning.' These are also the cries of the manes.

The appeals for divine protection during the passage of Amenta and for deliverance from the pangs of purgatory and the terrors of the hells are echoed in the land of Sheol. 'Many bulls have compassed me. Strong bulls of Bashan have beset me round. They gape upon me with their mouth.'[90] 'Thou hast sore broken us in the place of jackals, and covered us with the shadow of death.'[91] 'My soul is among lions. I lie among them that are set on fire.'[92] 'Deliver not the soul of thy turtle unto the wild beast.'[93] There is a description in the *Ritual* of the torn and mutilated Osiris encompassed by the howling dogs of Amenta. 'Salutation to thee, Ur-ar-set, in that voyage of heaven and the disaster in Tenu, when those dogs were gathered together, not without giving voice.'[94] The dog is a prominent type of the devourer in Sheol. The sufferer exclaims, 'Deliver my soul from the sword; my only one (or my soul) from the power of the dog.'[95] The dog in Amenta represents the devourer 'who lives upon the damned. His face is that of a hound and his skin is that of a man. Eternal devourer is his name.'[96] He seizes upon souls in the dark, and is therefore said to be invisible, as a type of very great terror. Osiris bound as a mummy in Amenta prays to be released by the god who had tied the cords about him in the earth. That is, by Seb, the god of earth, who was custodian of the mummies in the earth, whose hands and feet were bound up typically in Amenta in the likeness of the earthly mummy. The sufferer in Sheol cries, 'My God! Why hast thou forsaken me?'[97] 'All they that see me laugh me to scorn. They shoot out the lip, they wag the head, saying, He trusted on the Lord that he would deliver him.'[98] 'Thou hast brought me into the dust of death. For dogs have encompassed me. The assembly of evil-doers have enclosed me. They bound my [p.482] hands and my feet ... They look and stare upon me. They part my garments among them, and upon my vesture do they cast lots.'[99] 'Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted his heel against me.'[100] 'I looked for some to take pity, but there was none; and for comforters, but I found none.'[101] They gave me also 'gall for my meat; and in my thirst they gave me vinegar to drink.'[102] These are the pitiful cries and ejaculations of the suffering Osiris or Horus, the saviour in the Egyptian wisdom, and these scenes, circumstances, and sayings have been reproduced as the very foundations of the 'history' in the gospels. They were confessedly found among 'the parables and dark sayings of old,' which, as the scribe admits, 'we have heard and known and our fathers have told us.'[103] That is, they were found in the writings of the divine scribe and psalmist Taht, which were preserved in the *Psalms* of the Hebrew David. The matter of the mythology goes with the mythical characters, and this has been mistaken for prophecy that was to be fulfilled in some future human history.

There is a chapter in the *Ritual* on not letting the mummy decay that is, the mummy as a type of the personality continued in a future life[104]. In this the mummy-god Osiris is addressed as the father by the Osiris as the manes in Amenta. The speaker says, 'Hail to thee, my father Osiris! Thy limbs are lasting, thou dost not know corruption.' And as with the god so is it with the manes. In spite of death, he says, 'I am, I am I live; I live; I grow, I grow; and when I awake I shall awake, I shall awake in peace. I shall not see corruption. I shall not be destroyed in my

bandages.' 'My limbs are lasting for ever. I do not rot. I do not putrefy. I do not turn to worms. My flesh is firm; it shall not be destroyed; it shall not perish in the earth for ever.'[\[105\]](#) In the parallel passages of the *Psalms* the speaker says, 'My heart is glad and my glory rejoiceth; my flesh shall dwell in safety (or confidently). For thou wilt not leave my soul to Sheol; neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life.'[\[106\]](#) 'As for me, I shall behold thy face in righteousness. I shall be satisfied with thy likeness when I awake.'[\[107\]](#) The 'flesh' in the *Psalms* takes the place of the mummy in the **Ritual**. The speaker in the *Psalms* 'cries out' continually, and calls on the *ka* or image of the eternal, in the likeness of which he expects to rise again and live as Horus or as Jesus the beloved son.

Another type of the beloved son in Sheol is the turtle-dove. The speaker cries to the god of his salvation, 'Oh, deliver not the soul of thy turtle-dove unto the wild beast. The dark places of the earth are full of the habitations of violence.'[\[108\]](#) The soul of the turtle-dove is the dove that was a symbol of the soul. When the transformation from the mummy was made in Amenta the deceased became bird-headed as a soul, and thus assumed the likeness of Ra the holy spirit. This bird of soul in the later eschatology was the hawk, the sign of a soul that was considered to be male, the soul of god the father. The dove of Hathor was an earlier type of a soul derived from the mother. This is the turtle-dove of the psalmist. In one of the Egyptian drawings the soul is portrayed in the process of issuing from the mummy in the shape of a dove, instead of the usual hawk[\[109\]](#). [\[p.483\]](#) Both are emblems of the risen soul, but the dove in monumental times was almost superseded by the hawk of Ra and Horus.

In the **Ritual** snares are set and a net is prepared to catch and destroy the manes. The deceased prays that he may not be taken like a foolish fish in the net. In the *Psalms* the speaker, who is David in the cave, exclaims, 'They have prepared a net for my steps.'[\[110\]](#) 'Pluck me out of the net that they have privily laid for me.'[\[111\]](#) These are the liers in wait[\[112\]](#) who privily lurk to catch the passing souls. In vignettes to the **Ritual** the souls of the ignorant are shown in the guise of fishes being caught in the net by cynocephali, who are allowed to capture them because of their ignorance.

The waters of the deep were in Amenta. The deep is identical with the pit, the pit with Sheol, and Sheol with Amenta. 'Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing. I am come into deep waters where the floods overflow me.'[\[113\]](#) 'Deliver me out of the mire, and let me not sink. Let me be delivered from them that hate me. Let not the water-flood overwhelm me, neither let the deep swallow me up.'[\[114\]](#) In the *Psalms* the Hebrew deity is he who sits on the waters. 'The Lord sitteth on the flood; yea, the Lord sitteth as king for ever.'[\[115\]](#) 'He hath founded the earth upon the waters and established it upon the floods.'[\[116\]](#) 'Even the Lord upon many waters.'[\[117\]](#) This is the picture of Osiris in Amenta sitting on his throne of the waters as lord of all the earth. The earth itself is imaged by the lotus rising from the water as the mount arose from out the Nun, and the water springs up and flows from underneath the seat which is the throne of the god. The representation in the great hall of judgment is precisely the same as that described in the *Book of Revelation*, 'And he showed me a river of water of life, bright as crystal; proceeding out of the throne of God.'[\[118\]](#) The action of the god throughout nature is imaged as a welling and a flowing forth of water from its secret source. Iuh the Lord is described by Jeremiah as 'the fountain of living waters.'[\[119\]](#) When it is said that 'the Lord sitteth on the flood,'[\[120\]](#) or that 'Ouranos (*Ουρανός*) is the throne of God,'[\[121\]](#) the imagery is Egyptian, with certain features defaced. The Ouranos is heaven as

the celestial water, upon which the lord has been left sitting without the solar boat. The lord as Ihuh is one with Atum-Huhi or Ra, who is described as making his voyage nightly on the Urnas = Ouranos, leaving the trail of otherworld glory in the river of the Milky Way. It is the same solar deity that rode through the deserts of the underworld, but again the *modus operandi* is omitted. In this way the Egyptian imagery has been divorced from the natural phenomena which it was intended to portray. In the **Ritual** the waters are described as bursting forth in an overwhelming deluge. 'Knowing the deep waters is my name,' exclaims the sinking manes[122]. 'Do thou save me!' he cries to the Lord. Then he exults in not being one of those who drown. 'Blessed are they that see the bourne. Beautiful is the god of the motionless heart (Asar), who causeth the stay of the overflowing waters. Behold! there cometh forth the lord of life, Osiris my support, who abideth day by day. I embrace the sycamore, I am [p.484] united to the sycamore.'[123] The tree is a type of stability and safety in Amenta. In Sheol the refuge of the sinking soul is depicted amidst the waste of waters as the everlasting rock, but both have one and the same significance as the means of safety from the flood.

The mummy sleeping in Amenta as the god or as the manes waits the resurrection there. Horus wakes the manes in their coffins for the coming forth, when they are freed from the cerements, which he rends asunder. This resurrection is attained in Sheol when the speaker says, 'I will extol thee, O Lord, for thou hast raised me up.'[124] 'Thou hast loosed my sackcloth and girded me with gladness: To the end that my glory (the *khu*) may sing praise to thee and not be silent.'[125] In the Kamite resurrection there was a change from the earthly body. The bandages of burial were cast aside and the *sahu* mummy was invested in the robe of immortality. In fact, to be invested thus was to become a spiritual being. The 'glory,' as one of the Egyptian seven souls called the *khu*, was now attained by the Osiris in the course of his being reconstituted. Salvation for the Egyptian was being saved from the fate of the irredeemably wicked, the doom of the second death, which was annihilation. Salvation was continuity of life hereafter, and this was only attainable by the righteous—those who did the right and acted justly, those who effected the truth of the word in their own life and pursued it through Amenta. They attained eternal life by personal, not by imputed, righteousness. Hence the deceased pleads his righteousness before the lord of righteousness in the great hall of righteousness. He pleads not what he believes, but what he has done. 'I have done that which *maat* (the law) prescribeth, and that which pleases the gods. I have propitiated the god with that which he loveth. I have given bread to the hungry, water to the thirsty, clothes to the naked, a boat to the shipwrecked.'[126] 'I am one of those to whom it is said, Come, come in peace, by those who look upon him'[127]—that is, the divine company of the gods. He passes in peace, and is invested with the robe of the righteous on account of his own righteousness. This is the doctrine of the **Ritual**, and it is likewise the doctrine of the *Psalms*. 'Answer me when I call, O God of my righteousness.'[128] 'Judge me, O Lord, according to my righteousness and to mine integrity.'[129] 'As for me, I shall behold thy face in righteousness.'[130] 'The Lord rewardeth me according to my righteousness.'[131] This is not Christian doctrine, but it is Jewish, because it was Egyptian. Personal righteousness is pleaded in *Psalms* 7, verse 8, the same as in the **Ritual**. 'Judge me, O Lord, according to my righteousness.' Elsewhere, 'The Lord rewarded me according to my righteousness.'[132] In the Kamite judgment hall the speaker says, 'I have done the righteousness of a lord of righteousness. There is not a limb in me which is void of righteousness.'[133] This, as we interpret the Hebrew version, is the position of the speaker in Sheol who is awaiting judgment amidst the trials and the terrors that beset the manes in the caverns of Sut, through which he has to grope his way. On arriving at the judgment hall the Osiris says, 'Hail to thee, mighty god, lord of righteousness. I am come to thee,

O my Lord; I have brought myself that I may look upon thy glory.'[\[134\]](#) He pleads in presence of those whose natural [\[p.485\]](#) prey is the souls of the wicked, 'devouring those who harbour mischief and swallowing their blood, upon the day of searching examination in presence of the good Osiris. Behold me; I am come to you void of wrong, without fraud; let me not be declared guilty Jet not the issue be against me. I subsist upon righteousness. I sate myself with uprightness of heart. I have propitiated the god with that which he loveth. I am come, and am awaiting that inquisition be made of righteousness'[\[135\]](#). In the *Psalms* 'God is the judge'[\[136\]](#). 'Righteousness and judgment are the foundations of his throne.'[\[137\]](#) 'Thou satest in thy throne judging righteously.'[\[138\]](#) 'The Lord sitteth as king for ever. He hath prepared his throne for judgment, and he shall judge the world in righteousness.'[\[139\]](#)

In one form of the mythos Sut and Osiris, in the other Sut and Horus, are born twin brothers. Sut becomes the adversary of Osiris, the Good Being. This conflict of the two opponent powers reappears in the *Psalms* as well as in the *Book of Job*. 'Yea, mine own familiar friend, in whom I trusted, which did eat my bread, hath lifted up his heel against me. But thou, O Lord, have mercy upon me, and raise me up, that I may requite them. By this I know that thou delightest in me, because mine enemy doth not triumph over me.'[\[140\]](#). 'It was thou, a man mine equal, my companion and my familiar friend. We took sweet counsel together, we walked in the house of God with the throng.'[\[141\]](#) 'He hath put forth his hands against such as were at peace with him; he hath profaned his covenant. His mouth was smooth as butter, but his heart was war; his words were softer than oil, yet were they drawn swords.'[\[142\]](#) Nothing could more aptly reproduce the figure of fact as a figure of speech than the quotation from the psalmist to the effect that he, the intimate friend and very brother, had 'lifted his heel against' the Christ, the Lord's anointed. In the double figure of Horus and Sut they are twinned together back to back and therefore heel to heel. David and the adversary are equivalent to Osiris and Sut, or to Horus and Sut in another phase of the mythos, the twin brothers being characters in both.

When Sut and the *sebau* had compassed the death of Osiris, a day of dissolution followed the great disaster. There was an overthrow of the pillars—the *tat*-pillar at the centre of all, and the four supports at the four corners. Then Horus came as the avenger of his father and as the judge of the wicked, who after trial were annihilated on the highways of the damned. The *tat* was re-erected, and the four pillars (posts or flag-staffs) were set up once more 'on the night of setting up the pillars of Horus and of establishing him as heir of his father's property.' This was at the time when Horus, as Har-Tema, came to judge the adversaries of his father Osiris[\[143\]](#). A fragment from this would seem to have strayed into the 75th psalm, like many other wandering words that have lost their senses. 'When I shall find the set time, I will judge uprightly. The earth and all the inhabitants thereof are dissolved. I have set up the pillars of it'[\[144\]](#)—which looks as if the Osiris deceased in Sheol were speaking in the character of Horus who re-erected the pillars. In the **Ritual** the dissolution and re-establishing of the earth by setting up [\[p.486\]](#) the pillars, immediately follows the battle with the *sebau*, the Apap, and Sut; and in the preceding psalm[\[145\]](#) the war with the dragon is described. 'Thou breakest the heads of the dragons in the waters. Thou breakest the heads of leviathan in pieces; thou gayest him to be meat to the people inhabiting the wilderness.'[\[146\]](#) The dragons in the *Psalms* are the evil crocodiles in the **Ritual**.

A profound study of the **Ritual** reveals the fact that the wisdom of Egypt was the source and fountainhead of the books of wisdom assigned to Moses and David, to Solomon and Jesus; and also proves the personages or characters to have been Egyptian. It is chiefly the wisdom of Egypt

that gives a value to the Hebrew writings, as will be indubitably demonstrated. In *Psalms* 24 there is a glorification of the coming king of glory:

7. Lift up your heads, O ye gates;  
And be ye lift up, ye everlasting doors;  
And the King of Glory shall come in.

8. Who is the King of Glory?  
The Lord strong and mighty,  
The Lord mighty in battle.

9. Lift up your heads, O ye gates;  
Yea, lift them up, ye everlasting doors;  
And the King of Glory shall come in.

10. Who is the King of Glory?  
The Lord of Hosts,  
He is the King of Glory.[\[147\]](#)

This king of glory was the sun-god in the astronomical mythology. The Hebrew repeats the king of glory, the gates, and the doors, but omits the astronomical foundation; and in this way the wisdom of Taht was deprived of its scientific value. But who is this king of glory? and what are the gates that are called upon to open and let him in? As the 'Lord of Hosts' we know him for Iao-Sabaoth, lord of the seven great spirits; therefore he is the solar god; but we must turn to the **Ritual** to understand the nature of the gates. There are thirty-six altogether, corresponding to the thirty-six decans of the zodiac. At the same time the gates are thirty-six doors in the great house of Osiris. Chapter 145 is devoted to the passage of the sun-god through twenty-one of these celestial gates. The sun-god is the king of glory in the **Ritual**. In 'the book that was made on the birthday of Osiris,' in which 'glory is given to the inviolate one,' Taht, the Kamite psalmist, sings, 'Opened be the gates of heaven! Opened be the gates of earth! Opened be the gates of the east! Opened be the gates of the west! Opened be the gates of the southern and of the northern sanctuaries! Opened be the gates and thrown wide open be the portals as Ra ariseth front the mount of glory, the swift of speed and beautiful in his rising, and almighty through what he hath done.' 'Glory to thee, O Ra, lord of the mount of glory.'[\[148\]](#) The gates and doors are those that open as the solar god comes forth at dawn. He is the king of glory; these are the gates of glory that were opened on the mount of glory 'at the beautiful coming forth of his powers.' 'It is the gate and the two doors and openings through which Father Atum issueth to the eastern horizon (or mount) of heaven.'[\[149\]](#) That is Atum-Huhi = Ihuh. The mythology is abso- [\[p.487\]](#) lutely necessary all through for us to understand the eschatology, whether in its Egyptian guise or Hebrew disguise.

When the psalmist says, 'The Lord is my shepherd,'[\[150\]](#) it has become a mere phrase. The Egyptians presented the portrait. Horus was the lord as leader of the flock and guardian of the fold, because he represented the first who rose again from the dead, though not at any particular historic date. Amsu-Horus, with his crook in hand, shepherded the flocks of Ra beyond the grave. After the resurrection in Amenta he says to his first four followers, who are called his children, 'Now let my fold be fitted for me as one victorious against all those adversaries who would not that the right should be done to me, the only one.'[\[151\]](#) He is the 'master of the campaign' and

'of the inundation,' and therefore of the green pastures and the still waters of life. Horus, the son of god, came into the world as shepherd of his father's sheep, to lead them through the darkness of Amenta to the green pastures and still waters of the final paradise upon Mount Hetep in the heaven of eternity. It was not supposed that he came to secure the Jew his cent. per cent., or the Christian capitalist the power to rob the workers of the fruits of their labour, or the Boers and Belgians to eat up the aborigines and lie down as loafers in the still pastures of their stolen lands.

*Psalms 23* contains a description of the green fields of pasture and the still waters that run through that paradise of plenty, peace, and rest:

1. The Lord is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures:  
He leadeth me beside the still waters.
3. He restoreth my soul:  
He leadeth me in the paths of righteousness for his name's sake.
4. Yea, though I walk through the valley of the shadow of death (Amenta or Sheol),  
I will fear no evil: for thou art with me;  
Thy rod and thy staff, they comfort me.
5. Thou preparest a table before me in the presence of mine enemies:  
Thou anointest my head with oil; my cup runneth over.
6. Surely goodness and mercy shall follow me all the days of my life:  
And I will dwell in the house of the Lord for ever.

The staff of Amsu was a symbol of Osiris who rose again as Horus. It was buried with the deceased, and is found in the oldest coffins together with other weapons that were interred with the dead as types of a protecting power. 'The Osiris receiveth the Amsu staff wherewith he goeth round the heaven.'[\[152\]](#) This elsewhere is called the palm of Amsu. It was the support of the Osiris in life and in death. This psalm is one of those that have been least denuded of the original object-pictures. The valley of the shadow of death is the Ar-en-Tet or valley of the dead in the **Ritual**, where those who suffer the second death are buried for ever[\[153\]](#) by the great annihilator Seb. Horus in one character is the good shepherd, but the lord, as leader in the green pastures, is the bull of the seven cows, who are the providers of plenty. He is called the lord of the pastures, or fields of the bull, the green meadows of Aarru. He also says, 'I am the bull, the lord of the gods.'[\[154\]](#) This answers to 'The Lord is my shepherd; I shall not want.' 'He maketh me to lie down in green pastures,' says the psalmist. The speaker in the **Ritual** says, 'I take my rest in the divine domain.' 'I sail upon its stream, and I range [\[p.488\]](#) within its garden of peace.'[\[155\]](#) The speaker sings for joy, it may be, in the *Psalms* of Taht. He exclaims, 'I utter my praise to the gods who are in the garden of peace.'[\[156\]](#) The 'still waters' are in Hebrew the 'waters of rest;' these, in the Egyptian, are the waters of Hetep = the waters of rest or peace. The departed rests beside these waters in the green fields where Hetep, as the god of peace, is 'putting together the oblations' for the spirits of the just made perfect. 'Thou preparest a table before me,' says the psalmist. The table likewise was prepared upon Mount Hetep, and piled with heaps of imperishable food. Hence the Osiris says, 'I rest at the table of my father Osiris.'[\[157\]](#) Mount Hetep was itself the table-land of the oblations. The 'house of the lord' is designated by the speaker in the **Ritual** 'the mansion where food is produced for me,' the mansion that was lifted up by Shu, the paradise of Am-Khemmen. Two paths led up to it, called the 'double path.' These are the 'paths of righteousness.' The deceased in the **Ritual** is seen ascending the mount with the

supporting rod or staff in his hand. Where the psalmist says, 'He restoreth my soul,' the speaker in the **Ritual** says rejoicingly, 'My soul is with me.' This in Egyptian is the *ka*, that was ultimately attained in the garden of peace. The *ka* is the final form of the soul restored to the departed when they are perfected in the assembly or congregation on the mount. The speaker in Hetep says, 'There is given to me the abundance which belongeth to the *ka* and to the glorified.'[\[158\]](#) It was in Amenta that the lord's anointed was begotten: one mode was by the transformation of Horus the mortal into Horus the beloved son. In the Hebrew *Psalms* the same transaction is repeated in the place of the 'wicked' who rebel and rage against the Lord and his anointed. The son begotten by the father is born to become the ruler over them, and to effect the triumph of the father over all his adversaries on the day of judgment, the same as in the **Ritual**[\[159\]](#). The Lord himself that sits in the heavens 'shall have them in derision,' yea, he has also set the son as king upon the holy hill of Zion, the mountain of the Lord. Here it may be remarked that the change from Horus the human youth with the sidelock to Horus the divine avenger would lend itself to the euhemerists for the conversion of David the shepherd boy into the solar hero who made war upon the giant and slew the Philistines.

The Jews, we are told, believe in a twofold kind of immortality, the one being in a state immediately following death, the other in the resurrection from Sheol at the judgment-day. These two aspects of continuity after death are to be explained by the Egyptian eschatology. The Hebrew Sheol is the Egyptian secret earth of eternity, the divine netherworld. In death the manes passed into the Amenta as a body-soul that survived the body and became a ghost or shade with power to reappear as an apparition on the earth. After passing through purgatory and all the other places and modes of purification, and making the necessary transformations as an Osiris, or human Horus, the manes rose from Amenta to the paradise of spirits perfected in the likeness of Horus the divine. The immortality that was previously potential for the human Horus or manes was established in Tattu and assured by the resurrection of the glorified spirit [\[p.489\]](#) from the Akar[\[160\]](#). The manes in the **Ritual** says of himself, 'After being buried on earth I am not dead in Amenta.' He is there 'reunited to the earth on the western side of heaven,' to become a 'pure spirit for eternity.'[\[161\]](#) This is the original doctrine of a body, soul, and spirit—a body on earth, a manes soul in Sheol, and an immortal spirit in the resurrection on high. Horus was incarnated in the human body on earth. He died and rose again in Amenta as a *sahu* or soul in a rarer but corporeal form. This was a resurrection from the first death. Then he made his transformation into Horus the pure spirit, and ascended to his father in heaven, hawk-headed or dove-headed, from the mount of Amenta or the double earth. These things were visibly portrayed upon the walls and in the papyri of Egypt, not to be lost sight of there but, away from Egypt, the pictures were no longer present, and the Jews lost their living memory of Amenta. They had only words, without the means of verification in the representative signs which had given a palpable reality to the most ancient mysteries in the chambers of Egyptian imagery; and gradually Sheol dwindled to the dimensions of the grave, as we find it continued in the *Old Testament*. In the mythology the messianic resurrection from Sheol was the annual re-arising of the Horus-sun at Easter. In the eschatology it was the resurrection of Horus divinized as son of Ra the holy spirit who ascended with his followers to the fields of peace in the upper paradise of the celestial Aarru. And just as the colours in Egyptian tombs remain at times as fresh as if the paint had never dried, so do the pictures and portraits survive in the mythology and eschatology, unfading in colour and imperishable in form, after they had grown dim and dead for the Hebrews and Greeks, to be counterfeited as historic for the Christians, who had no means of detecting the imposition by any reference to the prototypes, that are as living today as the hues in which the imagery was painted

by Egyptian scribes, whose drawing was a means of bringing on and on the most ancient wisdom down from the days of gesture-language, when there was as yet no possible registry in words, to the time of the Egypto-agnostics.

There is plenty of proof that the same fundamental matter belonging to the wisdom of Egypt, in which Osarsiph of On was an adept, appears thrice over in the Hebrew writings. It is mythological in the books of *Genesis*, *Exodus*, and *Joshua*. It is eschatological in the *Psalms*. And in the later books it is converted into matter of prophecy. All three phases were Egyptian. With this difference: the sole possible fulfilment of prophecy was astronomical, not humanly historical. To illustrate two of these phases: the land of bondage in the *Book of Exodus* is the Amenta of the solar drama, the lower Egypt of the double earth, the scene of the never-ceasing battles between the powers of light and darkness, the sun-god and the *sebau*, Ra and the dragon, or Horus and Sut; Amenta in the mythology becomes Sheol in the Hebrew eschatology. The land of bondage, then, is the place of suffering souls that seek deliverance from the desert of darkness, the prison-house of death and hell. It is the sufferer in Sheol, the Osiris of the *Ritual*, who says, 'Thou wilt not leave my soul in Sheol; neither wilt thou suffer thy beloved to see [p.490] corruption. Thou wilt show me the path of life.'<sup>[162]</sup> 'That thy beloved may be delivered, save with thy right hand and answer us.'<sup>[163]</sup> There is the same assimilation of the manes to the suffering Horus, or Osiris, as in the *Ritual*. There is also the same mixture of the mythical and eschatological. This is especially marked in the 18th psalm, which purports to contain the words that were spoken by David on the day the Lord delivered him from all his enemies.

According to the Egyptian wisdom, whoever the speaker may be in the Hebrew Sheol, it is the suffering Osiris or the Osiris in Amenta; and the god appealed to by him in his trouble is the god who was Ra the father in heaven as Atum-Huhi in the Egyptian and Ihuh in the Jewish cult. Also it is the solar god alone that will account for the imagery. Not only are the ground-plan and total scheme Egyptian, the mythology and eschatology can be followed in innumerable details. It looks at times as if the scribes were directly citing the earlier scriptures, from which the mythos is quoted and converted into prophecies, chiefly concerning the coming judge and avenger, who in the Egyptian original is the avenger of Osiris-Un-Nefer, and his followers, the chosen people, or the glorified elect, who suffer in Amenta from the persecution of Sut and the *sebau*, his co-workers in iniquity.

Let the 34th and 35th chapters of *Isaiah* be compared with the *Hymn to Osiris*<sup>[164]</sup>. 'Seek ye out the book of the Lord and read,' exclaims Isaiah<sup>[165]</sup> in his description of the coming one. The day of vengeance for long-suffering had obviously been foretold in this book. And at the advent of the Lord who was to bring deliverance to his people, it is said, 'The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.'<sup>[166]</sup> 'They shall see the glory of the Lord, the excellency of our God.'<sup>[167]</sup> 'Behold, your God will come with vengeance: he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.'<sup>[168]</sup> The dumb are to break forth into singing, and the lame to leap for joy. Waters are to well forth in the wilderness, streams in the desert, and the mirage on the sands is to turn them to a pool. All this belongs to the mythical representation of the advent in the earth of eternity which was celebrated in the mysteries as occurring once a year. And it is this coming of Messiah as Horus the prince of peace on earth and the avenger who makes Osiris triumphant over his adversaries in Amenta or Sheol that is described in the *Hymn to Osiris*. When he has gone forth in peace by the command of Seb (that is, as the human Horus born of Seb, god of

earth), the divine company of the gods adore him, the inhabitants of the Tuat prostrate themselves to the ground, the loftiest bow the head, the ancestral spirits are in prayer. When they behold him, the august dead (in the netherworld) submit to him. The two lands (of the double earth) unite in one to give him the glory, marching before his majesty: glorious, noble (or highest) among the *sahus*, from whom proceeds all dignity, who establishes supreme authority; excellent chief of the divine company of the gods, [p.491] with beautiful aspect, beloved of him who has contemplated him, extending his terror through all countries that may proclaim this name before all others. The great prince, eldest of his brothers, the chiefs of the divine companies, who establishes the truth in the double land, who seats the son (himself) upon the throne of his father, the favourite of his father Seb, the beloved of his mother Nut (heaven, one of whose names is Meri). Very valiant, he overthrows the impious; strong of arm, he immolates his adversary (Sut = Satan); breathing terror upon his enemies, conquering the distant frontiers of the wicked. Firm of heart, his feet are vigilant. Flesh (or heir) of Seb! Royalty of the double earth! (Horus of the royal countenance). Seb contemplates his benefits (the benefits of his advent to the earth); he has ordered him to govern all countries to assure their prosperity ... The desert carries its tribute to the son of Nut; Egypt is happy when it sees him appear upon his father's throne. The author of evil (Sut) pronounces magical words and displays his power in his turn, but the son of Isis makes his way to him and avenges his father, sanctifying and honouring his name. The paths are cleared, the roads are opened, evil flees away. He has caused the authority of his father to be recognized in the great dwelling of Seb—that is, of earth. In this abstract the advent of Horus, which was annual in Egypt, whence he was the king of one year, is hymned in various phases of his pre-Christian character. He comes by order of Seb, the foster-father on earth, as his favourite of the brothers, who were five in number when Horus is counted as one. He comes in peace, but also brings the sword as a terror to the workers of iniquity and as the immolator of his adversary Sut. He comes also as Horus of the inundation; and thus the desert is made to blossom, and to carry its tribute to the son of Nut, who has conquered Sut, the cause of drought and sterility, in his contest with the devil in the wilderness in which Horus vanquishes his adversary and avenges his father.

Again, the following might have been designated a song of Har-Tema, who is Horus the fulfiller at his second advent. 'The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the poor. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the eyes to them that are blind; to proclaim the acceptable year of the Lord's good pleasure and the day of vengeance of our God.' [169] Horus in his second advent came hawk-headed in the likeness of Ra as the anointed and beloved son. The divine hawk was his sign that the spirit of the Lord was upon him. He brought good tidings for the poor and comfort for the oppressed. He is Horus the compassionate. One of his titles is 'the Comforter.' In one passage of the **Ritual** he says, 'I have been produced to repulse the evil powers'—literally those who grovel on their bellies. 'I come as the forerunner or messenger of the Lord, as councillor of Osiris.' He goes forth from the state of the disk to bring light and liberty to the manes who are darkling in their prison cells. He solaces those that mourn, he wipes away the tears from those who weep, and opens the eyes of those who are breathless, bound, and blind.

At the same time he was the stern avenger of injustice. The judgment day and dread assize were annual, in accordance with the [p.492] natural fact, and there was a time of terrible vengeance once a year. The 'acceptable year of the Lord' was based upon this judgment and readjustment,

the setting of the captives free and punishing the guilty once a year; and both the first and second advents of Horus were of annual occurrence in the year of 'the Lord's good pleasure.'

The fundamental doctrines and the imagery of the *Book of Job* are also Egyptian. These include the Amenta or secret earth of eternity (the hidden place)[170], which is the land of darkness and the shadow of death[171]. The sufferer in Amenta, the redeemer from the dust of earth, the resurrection of the righteous and annihilation of the wicked[172]. The house of the prince (Hat-Saru)[173]. Stretching out the heavens[174]. The day-spring on high[175]. The group of the glorious ones, the sons of God, including Sut or Satan, the adversary[176]. The Lord as a lion in his terrible majesty[177]. The serpent pierced by the hand of God[178]. The nest and the phoenix[179]. The papyrus plant[180]. The pyramid tombs[181]. Leviathan, the crocodile-dragon[182], and the *rephaim* beneath the waters. These are one and all Egyptian.

That which is nonhuman as matter of the mythos becomes inhuman when retailed as history, and it is inhuman in the one phase because it was not human in the other. This criterion is infallible. For example, the persecution of Job by Satan the adversary repeats the treatment of the good. Osiris by the evil Sut. This of itself suffices to show that the drama was nonhuman in its oldest form. The Osirian drama unfolded in the mysteries of Amenta likewise furnished matter for the *Book of Job*. The land of darkness described as Sheol by Job is one with Amenta in its secret unilluminated parts. It is the land of darkness and the shadow of death, a land of thick darkness, as darkness itself, a land of the shadow of death[183]. This is the Ar-en-Tet of the *Ritual*[184], the valley of darkness and death, whose immitigable gloom conceals the secrets that are absolutely unknowable, and where those who died the second death were buried for ever in their mummied immobility.

This is the condition threatened in the *Book of Job*[185] for the wicked: 'He shall go to the generation of his fathers; they shall never see the light.'[186] This region of impenetrable darkness becomes the whole of Sheol, or Sualu, in this version of Amenta. Sheol is especially described as the land of shade, which suggests a Kamite origin for the name. As Egyptian, the root-word *shu* signifies *shade, shadow*, to be *destitute, dark, void*. Thence, the void, the hollow, the land of shade, is the land of Shual or Sheol as a Semitic place-name. The *Book of Job* has been described as the most profound and wonderful drama of humanity ever written, yet those who so described it could not have told us what it is actually about. Fundamentally Egyptian, it has been re-adapted without the wisdom of Egypt. All has been changed by making the sufferer Job a human personage on this earth; and when we know the true nature of mythical characters like those of Job or Samson, David or Jonah, or Jack the Giant Killer, it lessens the interest we might otherwise take in them as human heroes. We must resort to the original. The drama of Job and Satan contains a euhemerized version of the [p.493] ancient conflict between the prince of darkness, Sut, and Osiris or Horus, who suffers from the adversary in Amenta. The Hebrew Satan was the Egyptian Sut, who became the evil one of the later theology as an anthropomorphic rendering of Apap the serpent of evil. Sut was one of the seven sons of the old First Mother, the goddess of the Great Bear in the astronomical mythology. He was not one of 'the sons of god,' as there was no god extant when he was born. Sut was brought forth twin with Horus, and first born as the adversary of his brother Osiris. In a truer version of the mythos the conflict was in phenomena that were physical, not moral. There are no morals in mythology, when the characters are nonhuman, and when the mythical heroes and monsters have been represented as human characters we need to know the mythology once more. The *Bible* is full of such characters, and

Job is one of them. In the **Ritual** Sut is the adversary of Osiris, or, still earlier, the opponent of Horus. He undoes what the Good Being does. He is the malicious destroyer; the author of disease. He is permitted to persecute Horus or Osiris to the death. In his character of the adversary, the power of darkness, he says, 'I am Sut, who causeth the storms and tempests, and who goeth round the horizon of heaven, like one whose heart is veiled.'[\[187\]](#) Which is equivalent to saying, 'I am black-hearted.' Sut is here the prototype of Satan, who 'goes to and fro in the earth,' and of whom it is elsewhere said, 'Your adversary the devil walketh about as a roaring lion seeking whom he may devour.'[\[188\]](#) So Satan the destroyer plays the devil with the person, the possessions, the belongings of Job, who answers to the suffering Osiris in this development of the ancient drama, in which Horus or Job was no more a human personage than is Sut or Satan. They can be studied in the **Ritual** without disguise or falsification of character, and without a long series of disputations, lamentations, and sermons taking the place of the primitive mystery. The 'parable' taken up by Job is the battle of Sut and Osiris in the mythical representation. Job the afflicted one is the suffering Osiris who passed into Amenta as the victim of the power of darkness, Sut the tormentor, the tempter, the desolator, the destroyer. Amongst other devilries, Sut flung his ordure at Horus[\[189\]](#); he also pierced him in the eye; but, where Osiris suffered dumbly and opened not his mouth, Job laments his lot, and takes to cursing the day of his birth and wishing that he had been addled in the egg. The character of Job is fathomlessly inferior to that of the good Osiris, called the motionless of heart.

The suffering Horus transforms in 'the west' and becomes the *bennu* Osiris or the phoenix. Job does the same, or expects to do so, when he says, 'I shall die in my nest, and I shall multiply my days as the phoenix.'[\[190\]](#) The phoenix was the emblem of the solar god who died to resuscitate in the nest of Amenta. He enters the nest as a hawk and issues forth as a phoenix[\[191\]](#). When the battle with Sut is over and Horus rises again triumphant over all his trials that were inflicted on him by the adversary, his property is doubled; he is crowned with the double crown as conqueror and king of the double earth. This is puerilely represented by the Lord restoring to Job twofold of all he had before and overwhelming him with material wealth. [\[p.494\]](#) The drama in the mysteries of Amenta was a stupendous representation, true to nature; but when the chief character has been turned into a human personage covered with putrefying sores, when the adversary is made equally personal, and the Lord commissions the Devil to try to torment and to tempt this poor human sufferer because he was a perfectly just, good, and upright man, the drama becomes a stupendous misrepresentation not only of divine justice, but of the original setting forth and rendering of the mythos. The name of Job is commonly taken to signify 'the assailed one,' which perfectly describes the type of the suffering Osiris. He is the assailed one, and Sut is the assailant. How the good Osiris was assailed by the evil Sut and his *sami*, the Apap-dragon and the *sebau*, may be seen through all the mysteries of Amenta or of Sheol.

Sut the prototypal adversary is the evil one personified in Amenta as opponent of the deliverer Horus; he is the keeper of the prison-house for death, to which Horus comes as lord of life and liberty. The speaker in the **Ritual** cries to Ra, 'O deliver me from the god who seizes souls. The darkness in which Sekari dwells is terrifying to the weak.'[\[192\]](#) This god is Sut (the Hebrew Satan), and darkness is the breath of his domain. In this darkness the Osiris suffers, supplicating Ra for light. Job sitting in the ashes, covered with boils from head to foot, and scraping himself with a potsherd, is a gross physical rendering of the manes in Amenta, who is scraped to get rid of the impurities and uncleannesses with which the soul from this world finds itself afflicted in the other life. The querulous, complaining Job is but a poor portrait of the speaker in the **Ritual**,

and the Egyptian wisdom has to be restored before the genesis of the drama can be understood.

Osiris was the great god in matter as source or wellspring of life. He rested as the perfect one in Amenta, without sign of breath or beat of heart, but as the fount of motion and the fulfiller of existence in the nether earth, where he suffered in his death and burial, though not directly. Deity could not die nor suffer in itself; and this part of the character was represented by the human Horus. He was the sufferer in various natural phenomena; and being portrayed in human guise as the mortal, this led the way to the later euhemerizing of the mythical representations and the reproducing of the drama as human history. It was the human Horus who was pierced and tortured by Sut in death when it was his time to triumph and he became the king and conqueror in his turn. The suffering Horus only conquered Sut when he transformed and became the god in his turn and made his resurrection from Amenta. Job is this fearfully afflicted Horus or Osiris, suffering every evil that could be let loose on him by his adversary. But the scene is in Sheol, not on earth. Job is the 'servant,' like the suffering messiah described by Isaiah, and like the human Horus, who was maimed and deformed, dumb and blind, as An-ar-ef in the land of darkness. When Job 'takes up his parable' he is the sufferer in Amenta, the Hebrew Sheol. He goes blackened where there is no sun. He is a brother to the jackals in the paths of darkness, and a companion to ostriches which furnish the feathers of Mati in the Egyptian judgment hall. He is cast into the mire of the pit. He exclaims, 'Why do ye persecute me as a god, and are not satisfied with my flesh? And after my skin hath been thus destroyed, out of [p.495] my flesh shall I see God,'[193] A skin for the body is an expression peculiarly Egyptian. The god who is called the divine soul in the *Ritual*[194] is addressed as the 'concealer of skins'—that is, a hider of the body of those who rise again transformed in the divine likeness of a soul eternalized. In the judgment scenes a second skin = a second body is the sign of re-embodiment after death, as a *sahu* or divine mummy. That is the shape in which Amsu-Horus rises from the tomb as vindicator and avenger of Osiris and the buried dead, the naked who become the clothed in the new body. In the case of Job, it seems that the Lord has taken the skin or body of flesh, but is not satisfied. Job is a manes in Sheol. Nevertheless his resurrection from the pit is assured. Hence his exclamation, 'I know that my vindicator liveth, and that he shall stand up at the last upon the earth. And after my skin hath been thus destroyed, yet from (or without) my flesh shall I see God'—for himself, and not vicariously by means of another[195].

There is an imposing picture in the *Book of Job*[196] which is purely Egyptian. 'The dead tremble beneath the waters, and the inhabitants thereof in the presence of the deity. Sheol is naked before him, and Abaddon hath no covering. He stretcheth out the north over empty space and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He closeth in the face of his throne and spreadeth his cloud upon it. He hath described a boundary upon the face of the waters unto the confines of light and darkness. The pillars of heaven tremble and are astonished at his rebuke. He stilleth the sea by his power, and by his understanding he smiteth Rahab. By his spirit the heavens are established. His hand hath pierced the fleeing serpent.'[197] The stretcher of heaven for covering was Atum-Iu (or Ra) when he attained the solar sovereignty. He is addressed in this character by the manes, who is in dread of the deluge: 'O thou great coverer of heaven, in thy name of stretcher (of the sky) grant that I may have power over the water and not be drowned.'[198] The heaven thus stretched overhead was represented as water, hence the greatness of the power that held it aloft in safety. The deceased beneath the waters are the manes in Amenta, where the waters are an image of the lower Nun, the sky as water below the horizon. Abaddon or destruction lurked below in the

shape of the Apap-reptile, the destroyer, the great serpent in the waters of darkness, who was pierced and smitten through and through when he rose up in rebellion against Ra or Horus or Atum-Iu = Jahu. Atum-Iu the Lord, whom we shall identify with Ihuh, was the architect who finished the building of the heavens; and in the *Book of Job* it is Ihuh the Lord who claims to have laid the foundations of the earth and says, 'Declare, if thou hast understanding, who determined the measures thereof, or who stretched the line upon it. Whereupon were the foundations thereof fastened, or who laid the corner-stone thereof when the morning stars sang and all the sons of God shouted for joy?'<sup>[199]</sup> To 'stretch the line' is an expression peculiarly Egyptian, used frequently as synonymous with laying the foundations of the temple. The last chapters of the book contain the chief zootypes belonging to <sup>[p.496]</sup> the Egyptian astronomy. 'The Bear with her sons'<sup>[200]</sup> is a picture of the ancient mother in the celestial heptanomis with her seven sons. The first and foremost of these was Behemoth, the hippopotamus of Sut (and his mother), who is described here as 'the chief of the ways of god.' His fellow was the crocodile of Sebek-Horus, which is here called Leviathan. The foundations of the heavens were certainly laid in or by the bear and her seven sons, the first two of which were the twins Sut and Horus, the hippopotamus and the crocodile; and it is equally certain that these foundations were laid in the Egyptian astronomy. This will show that the writer is employing the Egyptian wisdom, and therefore it may be that he refers to the course of precession, albeit vaguely, in the following allusion: 'Hast thou commanded the morning since thy days began, and caused the dayspring to know its place, that it might take hold of the ends of the earth?'<sup>[201]</sup> which looks like the equinox upon its travels, although treated as the 'morning' and the visiting 'dayspring' from on high that makes its all-embracing circuit in the great year of the world.

When Job 'took up his parable'<sup>[202]</sup> he found it in the *Book of the Dead*, and is himself the speaker as the manes in Amenta, where we obtain foothold once more in the phenomena of nature, which were represented sanely and scientifically by the Egyptian sages, who, laid the ground so that the eschatological rendering could follow the earlier mythos. Names have been omitted, the prototypal figures effaced, wisdom turned into ignorance, and the remains of Egyptian mythology and eschatology have been foisted on the world as an original revelation given in the Hebrew tongue; whereas the fundamental subject-matter of the sacred writings and the very God himself who is supposed to have revealed the truth in them are non-original as biblical, and only recognizable as Egyptian. The prayer of Jonah in the belly of the fish shows him to be another form of the Afflicted One who is for three days and three nights in the lowermost depths at the time of the winter solstice. In this legend the belly of the fish is identical with the belly of Sheol, the womb of the underworld. In the ancient fragment quoted in the second chapter Jonah says, 'I called out of mine affliction unto the Lord, and he answered me; out of the belly of Sheol cried I; thou heardest my voice. For thou didst cast me into the depth, in the heart of the seas, and the flood was round about me; all thy waves and thy billows passed over me. And I said, I am cast out from before thine eyes; yet I will look again towards thy holy temple (*i.e.*, on the mount). The waters compassed me about, even to the soul. The deep was round about me; the weeds were wrapped about my head. I went down to the bottoms of the mountains; earth with her bars (closed) upon me for ever; yet thou hast brought up my life from the pit, O Lord my God.'<sup>[203]</sup> There is nothing whatever about the fish in this fragment. On the contrary, the speaker is in the belly of Sheol, which is the Kamite Amenta. In this netherworld he is at the roots of the mount of earth which stands in the waters of the abyss. The womb of Sheol might be represented as it was by the water-cow or a great fish. A great fish in the form of a crocodile was one of the types of the ancient mother who brought forth Sebek-Horus from the

Nun as her young crocodile, just as she [p.497] brought forth Sut as her young hippopotamus. The sufferer in Sheol is the same here as in the *Psalms* and the *Book of Job*, and both are identical with the suffering Osiris in the mysteries of Amenta. We have now to take a backward look in the course of establishing the links between the Egyptian wisdom and the Hebrew writings.

Religion in Egypt first began in worship or propitiation of the primal providence that was figured as the Great Mother who brought forth the seven elemental powers called her children. These powers in Egypt were the seven Ali. In Phoenicia they are the seven Elohim, in Assyria they are seven forms of the Ili, and in Israel the seven Elohim, Kabirim, or Baalim. Sut was one of these, and Sut upon his mountain at the pole became El-Shadai in his Hebrew form of Seth. The company of seven (with the Great Mother) passed into the astronomical mythology as the seven great spirits which were divinized as star gods with Anup, a form of Sut, at the pole. Under the figure of Israel, the abandoned female, later writers in the *Old Testament* denounce the premonogamous Great Mother as the harlot of promiscuous sexual intercourse. Jeremiah rejoices furiously because 'she that hath borne seven languisheth,' ashamed and confounded, and 'hath given up the ghost.' [204] When the one god had been 'lifted up' as Ra in the solar mythos and Huhi the eternal in the eschatology by both the Egyptians and the Jews, or by the Egyptian Jews, the previous divinities called the ancestors of Ra were superseded, or their powers were absorbed in or blended with the one great power, who was now the all-one as Neb-er-ter.

'When the children of Israel did that which was evil in the sight of the Lord' (Ihuh), and served the Baalim and Ashtoreth [205], they were returning to the worship of the most ancient Great Mother and her sons the Ali, the companions, the brothers in the first circle of the gods; the Baalim being one with the Elohim and the Kabirim. 'Return (says Ihuh), O backsliding children (the two sisters Judah and Israel), for I am a husband to you.' [206] This backsliding, however, was itself a return to Israel's earlier love—'Israel,' that is, as a part of the 'common, dim populations' of Syria, Phoenicia or Canaan, and Palestine. The change from Baal to Ihuh is indicated by Hosea [207] when it is said to Israel, 'And it shall be at that day, saith the Lord, thou shalt call me "my husband," and thou shalt call me no longer Baal. For I will take away the names of the Baalim out of her mouth, and they shall no more be memorialized by name.' The Baalim, like the Elohim and Abirim, were the Ali, companion gods or powers, that were originally a group of seven, to whom El or Baal was added as the eighth or highest God. They existed in the time of the totemic matriarchate before the husband or the father could be known personally, whether as human or divine. In this passage the deity becomes monogamous, and Israel, as a feminine equivalent for the suppressed goddess, is to be his wife. The language of the 'prophets' concerning the whoredom of Israel cannot be comprehended apart from the status of the woman in communal connubium. The whore of later language is the representative of the totemic woman, who might cohabit with seven or any other appointed number of consorts. The harlot in mythology was the Great Mother, [p.498] whose own children were her consorts in the beginning. When the fatherhood was divinized the god became the husband, the one instead of the seven or eight, who were the Ali, Illi, Elohim, Aberim, or Baalim. Israel had consorted with the Baalim, and therefore cohabited promiscuously. And after the one god was made known to her as a father and a husband, she still went a-whoring after the earlier gods. Hence the denunciations of Israel as the whore who would not truly play the part of wife.

Hebraists have surmised, and some Hebrews (known to the writer) have admitted, that the prefix

*B* in B'Jah[208] is an abbreviation for the name of Baal. If written out fully this would read, Baal-Iah = Baal is Jah. Bealiah is a proper name in the *Book of Chronicles*[209], in which we see that Baal-Iah as divinity supplied a personal name. Thus the Baal who is Iah יהי would be the Iah who was one of the Baalim; and the earliest Baalim were a form of the seven companions, like the Kabarim and Elohim, which are followed in the *Book of Genesis* by the god named Iahu-Elohim. The one god in Israel is made known to Moses by the two names of יהוה and יהי, Ihuh and Iah. Now a priest of On (Osarsiph) would naturally learn at On of the one god Atum-Ra, who was Huhi the eternal in the character of God the father and Iu in the character of God the son, which two were one. In accordance with Egyptian thought, that which was for ever was the only true reality. This was represented by Huhi the eternal. And Huhi is the god made known to Israel by the priest of On. Gesenius derives the name of Ihuh from a root *huh*[210], which root does not exist in Hebrew. But it does exist in Egyptian. *Huh* or *heh* signifies *ever, everlastingness, eternity, the eternal*. Huhi was a title that was applied to Ptah, Atum-Ra, and Osiris, as Neb-Huhi the everlasting lord, or as the supreme one, self-existing, and eternal god, which each of these three deities represented in turn as one divine dynasty succeeded another in the Egyptian religion. An eternity of existence was imaged by the Egyptians as ever-coming or becoming; hence ever-coming or ever-becoming was a mode of imaging the eternal being. Thus the one god as their Huhi was not only he who is for ever as the father, but also he who comes for ever as the son. This visible mode of continuity by means of coming naturally involved becoming, according to the Egyptian doctrine of *kheper*, which includes ever-evolving, ever-transforming, ever-perpetuating, ever-becoming, under the one word *kheper*. Thus the name of an eternal, self-existent being which is יהוה in Hebrew can be traced as Huhi, the name for the one eternal, ever-living, ever-lasting god as Egyptian. And now for the first time we can distinguish the one name, יהוה from the other יהי, if only on Egyptian ground. 'Iu,' with variants in *Au, Iau, Aui*, and others, is also an Egyptian word, but with no linguistic relationship to the word Huh. Iu is likewise the name of an Egyptian god, as Iu-em-hetep, he who comes with peace, who was primarily the son of Ptah, and who was repeated in the cult of Atum-Ra as Nefer-Atum. In fact, Atum-Ra is both Huhi and Iu as the one god living in truth, the father manifesting as the ever-coming son, who was Iu-sa the son of Iusaas in the cult of On. All that was ever represented to the Jewish mind by the name of Ihuh [p.499] (Ihvh or Jehovah) had been expressed to the Egyptian by the word *huhi* or, later, *hehi*. As Egyptian, *huh* signified *everlastingness, millions of times, eternity*, and 'Huhi' was also a name of their god the eternal. It had been a title, we repeat, of Ptah, of Atum, and of Osiris, each in turn, in three different cults at Memphis, On, and Abydos. Huhi, then, was the eternal as the father; he who always had been, ever was, ever should be, and hence the everlasting god.

Iu was the ever-coming son, Iu-sa or Iu-em-hetep, the son who comes with peace as periodic manifestor for the eternal father. Thus the one god of the Jews was Egyptian in this twofold character, both by nature and by name.

The change in Israel from the worship of El-Shaddai to the worship of Ihuh, from the Elohist to the Jehovistic god, corresponds to the change from the stellar to the solar worship in the astronomical mythology. El in the highest was the star-god on the summit of the mountain, who in the Kamite mythos might be Sut, Seth, or Anup at the pole. The pole was represented by the mount, one Egyptian name of which is Sut, denoting standing-ground. The ruler of the polestar was the lord of standing-ground or station at the fixed centre of the heavens. The highest El was the eighth of the Ali or Baalim. In Hebrew he is called El-Shaddai, commonly rendered the

powerful or mighty one. Another rendering, however, of the name is more than probable. This was the most high god, El-Elyon, whom the Phoenicians also called Israel. As Egyptian, it was Anup on the mount, or at the pole, the highest of the star-gods or Elohim who preceded the solar sovereignty of Ra. El-Shaddai, who was Phoenician, and had been co-worker with the Elohim in the legends of creation, was succeeded and superseded by the god of two names who is made known to Israel as 'Ihuh' and Iahu, or 'Iao' = Egyptian Iu. The Egyptian word *Iu* is also written *I*, with *u* inherent, and has the meaning of *coming, come, to come*, and is the name of the ever-coming and eternal child, Iu-em-hetep, or Iusa, the *coming son*. In the Phoenician version the deity Iao = Iu is the coming son, the well-beloved, the only-begotten son of El, who was to be called Ieoud (or יְהוּדָה), the supposed prototype of 'something to come' in Christianity[211]. The word *Iu* with these meanings in Egyptian agrees with *Iah* or *Iahu* in Hebrew, signifying *come* and *to come*. Thus Huhi is equivalent to יהוה, and Iu is equivalent to הוּ as Ihu or Iao, the two forms of which name are different from each other at the root, but could be applied as two titles of the one god Iah is portrayed as the god who is operative, audible, and visible in material phenomena. His are the mighty deeds. He is the manifestor for the father, the opener of Amenta in the solar mythos. The *Song of Moses* shows that Iah was the divine deliverer who triumphed gloriously over the adversaries of the father, as did this deliverer in the exodus from the lower Egypt of Amenta[212]. Iah is the opponent of Amalek, with whom he makes war for ever, as did Horus with Apap, the eternal enemy[213]. Iao is the god who rides as conqueror through the deserts[214], and goes forth before his people marching through the wilderness. It was he who led his people 'like a flock, by the hand of Moses and Aaron.'[215] Iao is called upon as deliverer [p.500] from death and as the saviour from the sufferings of Sheol[216]. He is the coming one who is looked to and watched and waited for as the redeemer of Israel. It is to Iah the Hallelu-Jah of the psalmist is raised. In short, the character is that of God the son, and therefore Zak is one with Zu the son of Atum-Huhi. Iao is god the son, and the son in Egyptian is the Messu. Thus, Iah the Messu is the Mes-Iah, hence the Messiah in Hebrew. The Messiah as *Iah the Messu* was the ever-coming son, like Iu, and Iu as Egyptian is he who comes as manifestor for the eternal father.

The duality of Ptah, also of Atum as Huhi the eternal father, and Iu the ever-coming son, is repeated and preserved in the *Pistis Sophia*[217] of the Egypto-gnostics. Ptah is not mentioned by name. But the great forefather is called the father of all fatherhood, the god who was 'parentless;' and Ptah is the one god, who, being gotten by his own becoming, was the self-existent and eternal one, Huhi (Eg.), Ihuh (Hebrew), Iao (Phoenician), or Ieou (Egypto-gnostic). The one god in two persons, or, as the **Ritual** expresses it, with two faces, becomes twain in the father and son. These are called Ieou the greater and Iao the lesser. Ieou the elder is 'the overseer of the light' Iao the younger is the good Sabaoth, who emanates from Ieou as a son from the father[218]. Iao is also designated Sabaoth-Adamas, who is the gnostic and Jewish deity Iao-Sabaoth thus identified with Atum-Ra, lord of the heavenly host. The same duality of father and son was figured in the twofold Athamas at Samothrace. 'The two great books of Ieou' are mentioned in *Pistis Sophia*, which are said to have been written down by Enoch when Jesus 'spoke with him from the tree of knowledge and the tree of life, which were the two trees in the paradise of Adam.'[219] The paradise of Adam was the garden of Atum, and the Jesus who spoke and uttered the sayings was the wise youth Iu, or Iu-em-hetep, the son of Atum, or Atum in his earlier character of Iu as the son of Ptah.

Moreover, it is not improbable that a version of these is extant in two books of the apocrypha,

*viz*, the *Wisdom of Jesus* and the *Wisdom of Solomon*. The expounder of the mysteries in these writings was the Egyptian Jesus, who is the *sayer*, *word* or *logos*, twice over as Egyptian, once as Iu the son of Ptah, at Memphis, and once as the son of Atum-Ra, Iu-em-hetep, the prince of peace, and prototype of the Hebrew Solomon, at On. The Egyptian Jesus was equally the Egyptian Solomon, the youthful sage, as *sayer* and teacher of the oral wisdom. When Iamblichus describes the one god who was worshipped at Heliopolis or Annu as 'Icton and Emphe,'<sup>[220]</sup> he refers to Atum in his two characters of father and son or Ra and Horus. Atum was represented at Annu by the fish of the inundation, and also by Iu-em-hetep, the bringer of peace and plenty, as Icton the fish that typified the saviour to Egypt. And now if for the modern Jews we read the ancient worshippers of Atum-Iu or, still earlier, of Ptah, we shall be able to follow Isaiah in his survey of the great dispersion of the Jewish people over all the earth. 'The Lord shall set his hand to recover the remnants of his people which shall remain from Assyria, and from Egypt, and from Pathros, and from Kush, and [p.501] from Elam, and from Shinar, and from Hamath, and from the islands (or coast-lands) of the sea. He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.'<sup>[221]</sup> It is noticeable that the prophet calls the Lord who is to gather the Jews together from all lands by the double name of Iah-Jehovah. Iah is the Egyptian Iu, whose followers were the primeval Jews of Egypt north and south (Pathros), of Ethiopia and Chaldea, of the islands of the sea, and the remotest shores of the earth, including the Jews of Cornwall. These are the prehistoric Jews who are to be known by the name of the god they worshipped. This range will include the black Jews of Africa and India, and all the rest of those whose god we identify with Iu the Egyptian original and prototype of all Iu as god the son, whether of the father as Atum or as Ptah. No such worldwide dispersion of the Jewish race from Palestine or Judea had ever occurred in the time of Isaiah. It is the religious community, not the race, that will account for the Jews who emigrated to the ends of the earth, and for the names of the Jewish god, who was the Egyptian *Iu*, Phoenician *Iao*, Hebrew *Iah*, Assyrian *Iau*, Egypto-gnostic *Ieou* (greater and lesser), Chinese *Iaou*, Polynesian *Iho-Iho*, Dyak *Iaouh*, Nicobar Islands *Eewu*, Mexican *Ao*, Toda *Au*, Hungarian *Iao*, Manx *Iee*, Cornish *Iau*, Welsh *Iau* (greater and lesser), Hebrew *Iao-Sabaoth*, Chaldean *Iao-Heptaktis*, Greek *Ia*, and *Ie*, Latin *Jupiter* and *Jove*.

To follow the Jews as the Aiu of Egypt in their worldwide dispersion, we shall have to think in continents rather than in Petticoat Lanes and ghettos.

The worshippers of Iao in Phoenicia, of Iau in Assyria, of Iao in Syria, Iau and Hu in Britain, Ia or Iu in Greece, Jupiter in Italy, Iho-Iho in Polynesia, Iau in America were each and all of them Jews in a sense, but the sense was religious, not originally ethnical; and religion does not determine race any more than language does in later ages of the world. There was a religion of the god Iu or Iao in Egypt thirteen thousand years ago. That god was Atum-Iu, born son of Ptah. He was the earliest father in heaven because he was the divine Ra in his primordial sovereignty. He is the god in two persons who was first figured as the sun upon the double horizon = the father in the west, the son in the east. This god went forth from Kam by several names and various routes. Those who worshipped him as Atum became the Adamites, the Edomites, the red men; those who worshipped him as Iao, Iah, or Iu became the Jews in many lands, and these are the Jews of that worldwide dispersion recognized by Isaiah, which did not follow any known historical exodus from Egypt or captivity in Babylon, or migration from Palestine. The Jews were only ethnical at root when the root was the vine in Egypt, or in Ethiopia beyond, and the Jews were one of its branches. They were only ethnical at root when the race was black, whether

these were the black Jews in Africa or in India.

From the beginning the Jews were as they are today, a religious community. It is the worship of Iu in Egypt thirteen thousand years ago and the going out from thence that will account for the supreme being amongst the Dyaks of Borneo being known to them as Yavuah, which name was not derived from the Hebrew Jehovah, but [p.502] from the original of both[222]. The Dyaks also preserve the tradition of a great ancestor who was determined to construct a ladder that should reach up to heaven, but one night a worm ate into the foot of the ladder, and it fell like the tower of Babel. The Dyaks also have the legend of a great deluge which drowned the chief part of mankind and divided the rest. These two catastrophes mark the endings of two vast periods in time which preceded the supremacy of Atum-Iu in the zodiac of twelve signs. Thus amongst a people so isolated as the Dyaks they have the god Yavuah and the tradition of the two catastrophes which are represented in the *Book of Genesis* by the destruction of the tower and the deluge of Noah. Naturally the 'wisdom' was carried into the island of Borneo with the cult of the god Iaouah, whose worshippers are elsewhere called the Ius or Jews from the Egyptian deity who was Iu or Aiu by name both in the cult of Ptah at Memphis and of Atum-Ra at On. The same god is found in the Babylonian mythology with the name Ia, or Iau = Iah in Hebrew[223]. But it is not necessary to suppose the Assyrian god Iau was derived from the Hebrew deity Iahu, or vice versa, when there is a common origin for both in the Egyptian god Iu. This is not a matter merely of philology, but of the characters in the mythology. Iau is 'the sage of the gods.' [224] He is also described as the divine artisan or art-workman, especially in the character of the potter. This is Ptah all over. He was pre-eminently the potter, and the head of the Khnemu or divine moulders. Further and finally, it was Ptah-Iu who, with his Ali, the Elohim, created the Aarru-garden as a paradise of pleasure in the earth of eternity. And in the Assyrian eschatology it is Iau, 'the sage of the gods,' who transports the justified spirits after death to the 'place of delights,' where they are fed on butter and honey and drink the water that gives eternal life[225]. Our British Druids worshipped a deity of the same name and dual nature as the Egyptian Iu, the Assyrian Iau, the Hebrew Iahu. This divine duality, consisting of the father and the son, was called by them Iau the elder and Iau the younger, corresponding to the gnostic Ieou and Iao.

The god Iu, as son of Ptah, was an astronomical builder and architect of the heavens. Iu the son of Atum was also reputed to be a great builder. As the Kamite Solomon he was not only the prince of peace and the divine healer; he was also said to have designed the temple. The stages of building on earth were reflected in the heavens. The mound-builders were first. They raised the seven mounds of the heptanomis. Shu raised the four pillars of the four quarters. Ptah was the architect who based his building on the pole and the four cardinal points the foursquare tent and tent-staff. Atum, his son, was the builder of heaven as the house, 'the Father's house on high' of which the Christian sings. This in the **Ritual** is called 'the dwelling of my father Tum.' [226] It is also said to the deceased, 'Tum hath built thy house.' [227] 'The double lion-god hath founded thy habitation.' Lastly, the temple was designed by Iu-em-hetep the son of Atum, as the builder in the astronomical mythology. Thence the people named after the deity Iu as the Aiu, [p.503] or later Jews, would come to be recognized in Egypt, the land of temples, as the great builders. And according to rabbinical traditions the Jews = Ius or Aaiu were the great typical builders. They are said to have excavated the mountains, raised the pyramids, built temples and cities, and surrounded them with walls; divided the Nile into several canals, and constructed dykes against the inundation[228]. One of these great works was the canal of Joseph, *i.e.*, the divine architect who as son of Ptah was his *sif*, Iu-*sif* = Joseph. Also, if we have to do with Egyptians who are

only identified by a religious name, that of the deity Iu, there is no difficulty about their having built the Meskenoth of Tum, or, as it is rendered, the store-cities of Pithom and Rameses, when the great temple of Atum-Iu was originally erected at Annu or On, which according to the divine dynasties followed Memphis in attaining its supremacy. The Jew-name was Egyptian then as Iu, or Aiu, with other variants. Aiu is a form of the word, and Neb-Aiu, the Lord Aiu, filled the office of high priest in the temple of Osiris at Abydos. The Aiu as manes in Amenta are the children of Ra, who was Atum-Huhi as Ra the father and Atum-Iu as Horus the son. The land of Judea or Judah was named in Egyptian. It appears upon the monuments as Luta or Iutah. *Lu* is dual, *ta* is earth or land, and *Luta* is the double land or double earth of the Egyptian mythos localized in Judea. The dual kingdom of Judea was derived by name from the dual deity Iu, whose followers in Egypt were the Ius, Jews, or Jews, and given to Joseph in the persons of his two sons, Ephraim and Manasseh. 'Joseph shall have two portions' says Ezekiel[229]; and these had already been assigned to the two sons of Joseph by Jacob in the *Book of Genesis*[230]. In the mythos the two portions of the double earth were united once a year to form the kingdom of the *sif* or son, who is Joseph in the Hebrew version and Iu the *sif* as son of Atum-Ra. The two halves were united by the son in his name of Har-sam-tau, unifier of the double land.

It has been shown that the Hebrew deity Ihuh was god the father in one character and in the other god the son. If the type of these was the bull, this would represent the father, and the bullock or calf the son, as with the bull of Osiris and the calf of Horus. If the lion were the type, the old lion would represent the father, the young lion the son. The same with the ass, which was another type of the deity Iu the father and the son being represented by the ass and its foal. The symbolism of the lion, the bull, and the ass has its tale to tell concerning Israel and the Kamite origins. The lion was a zootype of Atum-Iu. He is called the lion-faced in the *Ritual*. His mother was a lioness. He is addressed as a lion-god[231], the god in lion form[232]. It is the same with Ihuh in Israel. The god is described by Hezekiah[233], as a lion: 'As a lion, so he breaketh all my bones.' This is looked upon merely as a tropical figure of speech, but it is a figure of fact in the original symbolism. Atum-Iu was the lion of Judah in the Egyptian mythos. The lion origin of Judah's totem was known to Nahum in his inquiry for the lion-spirit of the past: 'Where is the den of the lions and the feeding place of the young lions, where the old lion and the lioness walked with the lion's whelp and no one made them afraid? The [p.504] lion tore in pieces enough for his whelps, and strangled for his lioness and filled his eaves with prey.'[234] These are equivalent to the lion as Ptah, the lioness as Sekhet Merptah, and Atum as the whelp. Iah roars as the typical lion: 'Thou shalt walk after the Lord, who shall roar like a lion, for he shall roar.'[235] 'The Lord shall roar from on high, he shall mightily roar.'[236] 'The Lord shall roar from Zion.'[237] 'The lion hath roared: the Lord God hath spoken.'[238] Job was hunted by the Lord in the shape of a lion. 'Thou huntest me as a lion,' says the fearfully-afflicted one[239]. The Lord was known in Israel by his roaring like a lion, because he had been known in Egypt as the lion-god who was Atum-Ra, the lion of the double force which was represented by the twin lions[240]. The solar Dionysius was known by the name of 'the roarer,' and he was also portrayed as a lion-headed god. In the *Bacchae* of Euripides[241] he is invoked by the chorus to manifest in his might and appear as a flaming lion. The reason of this roaring in that shape is that the Lord was imaged as a lion on the mount of the lions, which was the Mount Shennu Sinai, the lion-mount where the Lord was the solar lion—where, in fact, he was the two lions, the old lion and the young one. These are referred to by Hosea. 'I will be unto Ephraim as a lion, and as a young lion to the house of Judah. I, even I, will tear and go away; I will carry off, and there shall be none to deliver.'[242] The solar birthplace in the mythos was upon the mount of the two lions. Horus the

son was reborn upon the horizon as 'the young lion made resplendent at his birth by the two lions.'<sup>[243]</sup> Also it is said that 'Judah is a lion's whelp; he stooped down, he couched as a lion and as a lioness.' In this description we have the typical lion in the triple form of a lion, the lioness, and the whelp, as the type was portrayed in Egypt. There was a triple-headed lion-god at Meroe with four arms, which may well stand for the dual-natured Atum-Iu as the son of the lion-headed Ptah and Sekhet<sup>[244]</sup>. According to the language of the **Ritual**, this would be the 'lion of the double lions,' or double force. It is proclaimed by Ezekiel that the mother of Israel was a lioness. As 'a lioness she couched among lions and she brought up one of her whelps; he became a young lion; the nations also heard of him: he was taken in their pit, and they brought him with hooks into the land of Egypt.'<sup>[245]</sup> This is another and a truer version of the mythos euhemerized in *Exodus* as the story of Joseph and his brethren. The lion was taken in the same pit into which Joseph was cast in the 'historic' account, and this identifies the Egypt signified as lower Egypt in Amenta. Joseph is the Iu-sif in Egyptian—that is, Iu the son, who is here represented as the young lion whose mother was a lioness.

The origin of the mother as a lioness was the same as with the sow or the cow. It was totemic and typical. The lioness was a zootype of the mythical Great Mother, Kefa (or Kheft), who became the Hebrew Chavvah, the genetrix of life and mother of the human race. Sekhet, the Great Mother in her solar form, was also a lioness, and in certain Egyptian texts the goddess Sekhet has been represented as an ancestress of the human race<sup>[246]</sup>. [p.505] She also was the mother in Amenta who reproduced the Aiu or Jews, as the children of Ra, for another life. 'I know,' says the manes, 'that I have been conceived by Sekhet and born of Neith.'<sup>[247]</sup> This likewise was the divine or mythical ancestry of the Jews; but only the Egyptian wisdom ever could explain the derivation of the race, of either Jew or Gentile, from the lioness. Sekhet was the consort of Ptah, one of whose types is the lion. These two, Ptah and Sekhet, were the parents of Atum, the lion-god in the cult of Atum-Ra; and Atum was the first man and reputed father of the human race, with Iu, the *sif*, or son, who is the young lion as Joseph. Thus, and in no other way, was man or mankind mothered by Sekhet the lioness, by Kefa, by Chavvah, or by Eve. And in that way only was a lioness the mother of Israel, whose whelp is the young lion as the lion of Judah. The Lord who was a lion as the representative of solar force becomes the 'lion-like' of later language. Thus the Egyptian origins of the Jews, their gods, their mythology, and their symbolism were veiled from view, and philology was left without the necessary determinative types and palpable figures of the underlying facts.

The Egyptian deity Iu, the son of Atum-Ra, was also portrayed as a short-horned bull-calf. Not as the god in person, but as a figure to be interpreted by a necessary knowledge of the symbolism. Osiris was designated the 'bull of eternity.' Atum was the earlier bull-father. His consort was Iusaas, a form of the cow-headed goddess, their divine child being Iu, the *su* or *sif*, in the image of a bull-calf; and as here shown Iu is = Jah in Hebrew, as god the son, who is identifiable with Joseph. The difficult passage in *Genesis*<sup>[248]</sup> might be more correctly rendered, 'Joseph is son of the heifer.' This he would be as Iu (em-hetep), the *sif* (son) of the cow-headed Iusaas, who was a form of Hathor, the golden heifer, in the temple of Atum-Ra at On. The god who brought up Israel out of Egypt is not only represented by the golden calf; he is also said to have the horns of the ox or wild bull<sup>[249]</sup>. Iu was the bull in one character and the calf in the other; and as it was with Iu in Egypt so is it with Iahu in Israel, only we must learn to read the imagery aright in accordance with the Egyptian wisdom, which we are told was so familiar to 'Moses.' As **Kuenen** states it, 'Ihuh was worshipped in the shape of a young bull. It cannot be doubted that the cult of

the bull-calf was really the cult of Ihuh in person.'[\[250\]](#) This statement, however, is not in keeping with the present mode of presenting the facts. The existence of types does not of necessity involve a worship of the type. The whole range of sign-language lies between such an assumption and the possible truth. Otherwise stated, the young bullock was one of the types under which the god Iu was represented by the Egyptians and the Israelites. The bullock, for example, was identified with Joseph and venerated as the zootype of his divinity by certain of the ancient Jews[\[251\]](#), Joseph being, as herein maintained, a form of Iu the son (*sif*), with Jacob as a figure of the father-god. The calves of Beth-Aon also point to Iu, the calf-headed god, and the *beth* or temple of Atum-Ra in Annu, the Hebrew On[\[252\]](#). It is said by Hosea, 'Ephraim is an heifer that is taught, that loveth to tread out [\[p.506\]](#) the corn; but I have passed over upon her fair neck.'[\[253\]](#) Iusaas, the mother of Iu, was the heifer on whose neck, or between the horns of whose head, the sun-god rode. Her son was Joseph as the Iu-*sif*; and in this passage we have a casting back aimed at the origins after the attempted casting out of the cult. The sons of Joseph are identified with the calves of Beth-On, and Ephraim with the heifer. Covenants also were established in Israel by cutting a calf in twain and passing the contracting persons between the two parts[\[254\]](#), which made the type equivalent to the two sexes of the mother and child or heifer and calf, or the calf that was both male and female; also to the duality of father and son.

The vignettes to the **Ritual** prove that Atum-Ra the solar god and his son Iu were also represented by the ass. The sun or sun-god goes down to Amenta as, if not riding on, the ass. He is attacked there by the Apap-serpent who devours in the dark[\[255\]](#). At dawn he rises and is hauled up by the ass, or by the young solar god with ass's ears. Thus we have the old ass and the young, the Hebrew ass and the foal of an ass, on which the sun-god in the later legend rode when he came up from Amenta riding on the ass in the mythology which preceded the eschatology. The ass and the young sun-god also were both named Iu, and Iu was the son of Atum-Ra, the ass being his zootype. Iu, as Egyptian, is represented by Iao in Phoenician and in Hebrew. **Clement Alexander**, who was an Egyptian, spells the name of Jehovah as *Iau*[\[256\]](#). Thus, 'Iu' is the ass in Egyptian, Iao is a name of the god with an ass's head, and Iau is Jehovah, the god of the Jews and the Christians also. **Epiphanius** asserts that the deity Sabaoth had the face of an ass. He calls it 'the gnostic Sabaoth.'[\[257\]](#) But Sabaoth was also the Jew-god, or god Iu, who was known by the name of Iao-Sabaoth. The ass-god is portrayed on some of the talismanic stones that were copied by **King** in his work *The Gnostics and Their Remains*[\[258\]](#). In one of these Iao is ass-headed in the character of Horus grasping the two scorpions as he stands upon the cippus[\[259\]](#). But **King**, who calls this 'the ass-headed typhon, or the principle of evil,'[\[260\]](#) is hopelessly wrong. According to the Egypto-gnostic *Pistis Sophia*, Iao-Sabaoth is god the son to Ieou (Ihuh) as god the father, both of whom were forms of the ass-headed deity. And Iao, or Abrakas, is likewise portrayed upon the gnostic gems in the shape of a double-headed ass, which is equivalent to the father-god and son in the same image as Jeou and Iao, Ihuh and Jah, or Huhi and Iu with their duality blended in one figure[\[261\]](#). It represented Horus, or Iu in the cult of Atum-Iu. **King** knew only of one ass, which to him was a type of the evil Sut or Typhon.

But this was not the ass of Iu, Iao-Sabaoth or Atum-Ra.

In the Museum of the Collegio Romano today there may be seen a figure of the ass-headed god who was Egyptian, Jewish, and Gnostic, It is the image of a man extended crosswise on the Roman cross. The figure is being saluted by a worshipper of the god, who was thus portrayed with the head of an ass. It was discovered some years since scratched roughly on the wall of a

room in a house that was buried in ancient times beneath the buildings of the Palatine Hill, and was cut out from the wall and deposited in the Roman [p.507] Museum. King, in describing it, tries hard but vainly to make out that the animal is not an ass, but was intended for Anubis, the jackal. He says: 'In reality the production of some devout but illiterate gnostic, it is construed into a shocking heathen blasphemy and a gibe upon the good Christian Alexamenos, because they mistake the jackal's head for that of an ass, and consequently imagine an intentional caricature of their own crucifix.' [262] There is no mistaking the ass for Anubis. There was no caricature in the crucifix. The ass is a type of the solar sufferer in Amenta, who came to be called the crucified. The Roman or Latin cross is a figure of the longest night and shortest day when the sun was in the winter solstice. The ass-headed god upon the cross is the exact equivalent of Osiris-Tat, and in this crude representation we find the divine victim on or as the cross instead of the *tat*, or instead of being devoured by the 'eater of the ass,' as in the vignettes to the Ritual. The adoration of Alexamenos was directed to the god who is portrayed upon the cross, not of the equinox, but of the winter solstice, as the sufferer in Amenta, and as the form of the solar deity who made himself a sacrifice like Ptah, or Osiris in the cross-tree of the *tat* [263].

It was charged against the Christians in Rome that they also were worshippers of the ass-god. Tertullian in a passage of his reply says to his opponents, 'Like many others, you have dreamed that an ass's head is our god, but a new version of our god has lately been made public at Rome, ever since a certain hireling convict of a bull-fighter put forth a picture with some such inscription as this, "The god of the Christians O N O K O I H T H Σ." He was portrayed with the ears of an ass, and with one of his feet hooped, holding in his hand a book, and clothed with a toga.' [264] Diodorus says, according to the fragment of book 34 preserved by Photius, that when Antiochus Epiphanes, after conquering the Jews, went into the inner sanctuary of God, he found there a stone statue of a man with a long beard, holding a book in his hand and sitting on an ass. This he took to be an image of Moses [265]. We should rather take it to have been the image of the ass-headed god Atum-Iu, who passed out of Egypt as Iao, Iau, or Iao-Sabaoth, the solar god who as lord of hosts in Egypt, before going forth, had attained the status of Huhi the eternal, the one god in spirit and in truth; Ra in the mythology, the holy ghost in the eschatology; Atum-Huhi as the father, Iu as the son, and Ra as the holy spirit. But the ass was not the god, whether of the Egyptians or the Jews, the Gnostics or Christians. It was but a type of the power that was recognized at first as solar, the power that was divinized in Atum, who was Ra in his primordial sovereignty, and whose son was the ass-headed Iao, Iau, or Iu.

But we must make a further digression on account of Joseph as a form of the young solar god in Israel who was Iu, the ass-headed *sif* or son of Atum-Ra, in Egypt. Not one of the legends in the Hebrew writings attributed to Moses could be understood apart from the mythology from which they were fundamentally derived. Nor does the mythology remain intact in the form of the *märchen*. The story of Joseph, for example, is a collection of fugitive fragments, each one of which is separately identifiable. Joseph is not simply one of [p.508] ten or twelve or seventy brethren in the family of Jacob or Israel. Joseph-El as the beloved son of Jacob was divine, and would be a divinity if there were any possibility of all the other sons being human. It is now known that Jacob-El and Joseph-El were worshipped as two divinities in Northern Syria, and it is there we find a remnant of the seed of Israel or Isiri-El, and therefore of Jacob-El whose son was Joseph. But it is not to be supposed that Jacob was a human father, and that Joseph was his human son, who were divinized by adding the divine El as a suffix to their names. This leaves us with nothing but the two divinities to go upon. These probably originated with Iu in Kheb, or

Lower Egypt, as Jacob, and Iu, the *sif*, or son, as Joseph; the two divinities being humanized in the later legends of the Iu, Aiu, or Jews, as was the common way in converting mythos into history. It can be shown that Joseph was a form of the divine, the beloved son, whose father was יהוה in one version of the mythos and Jacob in another. Io or Jo = Iu in the name of Joseph is taken by Hebraists as the equivalent of Iahu; and in *Psalms*[266], the name of Joseph is written Iahusiph (יהוסף)—that is, Iah the *siph* or *sif*, which in Egyptian denotes the son. Also the names יהיפסו that is Joseph-Iah and of Josephiah[267] proclaim the fact, in accordance with the use and wont of the Hebrew language, that Joseph is Iah = Iu in Egyptian. In the same way the name of El-Iasaph[268] identifies the deity of Joseph, and affirms that Iasaph is one with Iah, and therefore is Joseph-El. Joseph as son is Iu the *sif*, or the coming son, in Egyptian. These names show the identity of Joseph and Iu the *sif*, and denote that Joseph was the son of the same father, who is Jacob in the one version and Ihuh in the other. The descent of the sun-god into the lower Egypt of Amenta is portrayed in the *märchen* as the casting of Joseph into the pit, and the ascent there from in his glory by the coat of many colours. In Egypt Joseph plays the part of *repa* to the Ra or Pharaoh. In this character he rides in the second chariot when he goes forth as the Adon, or Aten, over all the land. But as Joseph-El he is the divine *repa*, the Horus of thirty years—that is, Iu the *sif* in the cult of Atum-Ra. At thirty years of age the son as Horus, or Iu the *sif* = Joseph, took his seat upon the throne beside the father, and went forth as ruler over all the land of Egypt, the halves of which were united when the young god assumed the sovereignty of the double country in the mythos, and is called Har-sam-taui, uniter of the double earth, or earth and heaven, in the eschatology. His relationship to Neith likewise attests his divinity. When the throne-name of 'Zaphenath Paneah' = Sif-Neith the living, is conferred upon him he is identified as the son who became the consort of the cow-headed Neith, a form of whom was the goddess Iusāas, the mother of Iu the *sif* = Joseph, at Heliopolis. This relationship to the great Neith is fulfilled when he becomes the consort of Asenath or Asa-Neith, whose name identifies her as the great goddess Neith, the daughter of Ra, or, as 'historically' rendered, the daughter of Potiphar.

As mythical characters, Joseph and Jesus are two forms of one original. Joseph in Israel was a name of the Messiah who was [p.509] expected as the ever-coming son. Now, in Egyptian there are two names for the coming son: one is Iu the *su* = Jesus; the other is Iu the *sif* = Joseph. And when the wandering Jew, named Kartaphiles, became a Christian he is called Joseph, and was said to have fallen into a trance once every century, and to have risen again at thirty years of age. That is, the age of Horus the adult in his second advent; also of Jesus in the gospels, as well as of Joseph when he became the Adon over all the land of Egypt, the double land or double earth of Egypt in Amenta.

Joseph being identified as a god in Joseph-El, the god Joseph is further identifiable as an Egyptian deity who was Iu, the ever-coming son, both in the dynasty of Ptah at Memphis and also of Atum-Ra at On. It may be seen from Josephus[269] that the Hebrew hero Joseph was the Jewish form of Iu, the *sif* or son. Iu the typical son was the *su* or *sif* of Atum, also of Ptah. In either case he is the resuscitated form of the father who becomes his own son, Iu the *sif*, as he who is the bringer of peace. The name of Iu the coming son would be written in Egyptian either as Iusa, Iusu, or Iusif. The one form passes into the name of Iesous, the other into the name of Joseph, chief among the twelve sons assigned to Jacob or Israel. The form Eisa may be found in the name of Iusaas, the mother who was great with the Egyptian Jesus or Iusa in the cult of Atum-Ra at On. The divine nature of Joseph-El may explicate a passage from Chaeremon[270], cited by Josephus[271], who records a tradition that one of the two leaders of the Israelites, in an

exodus from Egypt which can no longer be considered historical, was Joseph. **Chaeremon** was one of the most learned men in Egypt, and the contemporary of **Apion**, against whom **Josephus** wrote his reply. He was keeper of the rolls and books. He was an Egyptian historian in the library of the Serapaeum. He also composed a hieroglyphical dictionary, fragments of which are still extant and have been of service to Egyptologists. **Chaeremon**, therefore, was one of those who knew[272]. He not only asserts that one of the two leaders was Joseph, but also that his Egyptian name was Peteseph, and that he was a sacred scribe. Now, as may be seen, the name of Ptah was rendered by Pet in the Greek name of Petesuchis for the Ptah (Putah) of crocodiles; and Joseph = Peteseph in Egyptian is the *sif* or son Iu, *i.e.*, Iusif, whilst Peteseph is the son of Ptah, which he was as Iu the *sif* of Ptah in the Egyptian divine dynasties—that is, Iu-em-hetep. Peteseph as Iu the son of Ptah (or Ptah the son) was the divine scribe in person who is portrayed in that character with the papyrus-roll upon his knee and the cap of wisdom on his head. The fact of Joseph being the son of Ptah, or Ptah in the character of the divine son, was certainly not derived from the biblical history of the Jews, but it was derived by **Josephus** from an unimpeachable Egyptian authority, *viz.*, that of **Chaeremon**. Thus, Iu the *sif* of Ptah, with Moses, is equivalent to the youthful solar god with Shu-Anhur in the exodus from the lower Egypt of Amenta. Of course, Joseph and Moses could not be contemporaries as historical characters according to the *Book of Exodus*, but they could as mythical divinities. And when Moses and Joseph are restored to their proper position as deities there need be no difficulty about dates. As gods they could be contemporaries[273]. [p.510] Joseph is the typical dreamer and diviner in his youth. And if Iu the *sif* of Atum-Ra be not an interpreter of dreams, he was the revealer of the future by means of dreams. One of the Ptolemaic tablets records the fulfilment of the promise that was made in a dream by this god to Pasherentah concerning the birth of a son[274]. This would be ground enough for the 'inspired' writer to go upon in establishing the character assigned to Joseph as the dreamer and interpreter of dreams. The dream of the sun, moon and eleven stars making obeisance to Joseph shows the astronomical relationship of the twelve to the signs of the zodiac.

Doubtless there was 'corn in Egypt,' which was at all times *par excellence* the land of corn, but the typical corn-land of the religious mysteries is in Amenta, where the corn germinates periodically from the buried body of Osiris. We need go no farther than the *Papyrus of Ani*[275] to see from whence the legend of the seven kine was derived. In the Hebrew *märchen* it is related that Pharaoh—which pharaoh is never specified, and this is as it would or should be if Ra, the solar god, is meant—dreamed that seven kine came up out of the river that were fat and well-favoured, and seven other kine that were lean and ill-favoured. When interpreted by Joseph, the seven fat kine are said to signify seven years of plenty and the seven lean kine seven years of famine. The dream was fulfilled in proof that Joseph was an historical personage, and that all the rest of the mythos reduced to *märchen* was matter of fact. Now, in the **Ritual** these are the seven cows which are the givers of abundance in the Egypt of the lower earth, through which the river runs as the celestial Nile. This then is the river out of which the seven cows arose, and the country is in the other world, the lower Egypt of the double earth, from which the original exodus was made in the going forth of the manes from Amenta. The land of Egypt, the river and the seven cows, all go together in the mythical representation from which the 'history' has been manufactured. The seven cows are associated with the bull in the Aarru-paradise of plenty. The bull was the young solar god as Horus, or the bullock-headed deity Iu, who passed out of Egypt as Joseph, the bull of Israel.

If there ever had been a failure of the Nile for seven years together, the biblical account is none

the less a pious fraud[276]. For the fact is there was no real famine in the land of Egypt. 'And the seven years of famine began to come, according as Joseph had said and there was famine in all lands: but in all the land of Egypt there was bread. And the famine was over all the face of the earth. And all countries came into Egypt to Joseph to buy corn, because the famine was sore in all the earth.'<sup>[277]</sup> But not in Egypt. That is, not in the Egypt of eternal harvest, where the corn grew seven cubits high with ears some eighty four inches long. There is no historical sense in which such a statement could be truly interpreted. The mythos only can render it intelligibly. As may be seen in the vignettes to the **Ritual**, the seven cows, called the providers of plenty, are depicted in the Aarru-paradise. This is in the lower Egypt of Amenta, and it is a land abounding with corn, the [p.511] only harvest-field in all the earth of eternity. There was nought but arid desert and the wilderness of sand in the domain of Sut. The Aarru in Khebt was the harvest-field of Horus = Joseph, of the twelve who are his reapers, and the people who are his followers, amongst whom we shall at last discover the Jews as the Aaiu in Egypt.

Joseph in Egypt has been assigned the place of Horus in the Egypt of Amenta. 'Joseph was thirty years old when he stood before Pharaoh, King of Egypt,' and went forth as the *repa* to buy up the corn against the coming famine. This is the age of Horus when he rises in Amenta as Amsu the husbandman, the master of food, or lord of the harvest, to become the ruler for Ra, the divine pharaoh, with the flail or *khu* sign in his hand. Pharaoh makes Joseph ruler over all the land of Egypt, second only to himself; that is, according to Egyptian usage, Joseph becomes the *repa* to the Ra.

In the *Stele of Excommunication* 'Tum the creator god' is said to be 'the duplicate of Aten.'<sup>[278]</sup> This tells us two things. First that the duality of the god, which is expressed by the names of Huhi and Iu, was also expressed by the names of Atum and Aten. Atum was god the father, and Aten the Nefer-Atuni, the *repa*, or royal son. Thus Iu the *sif* is Aten = Adon by name, and Aten is the Adon to Atum-Ra, the divine pharaoh. Now we are told that it is, or was, a practice of the Jews to use the word Adon instead of the word Ihuh in calling on the sacred name. And Adon, we repeat, is the Hebrew equivalent of the Egyptian Aten as a title of Iu, the son of Atum-Ra, or of Atum who was 'the duplicate of Aten' in the person of the father. The Aten in Egyptian is the lord, one with the Hebrew Adon, and when Joseph rode in 'the second chariot' as lord over all the land of Egypt, and second only to the Ra, the Adon represented Aten the son to Ra, the father who was Atum-Ra or Atum-Huhi the eternal. Atum was adored at On or Annu as the living god who in Egyptian was *p-ankhu*, the living god. Now when the Egyptian titles are conferred on Joseph, and Pharaoh is said to have called him by the name of Zaphenath-Paneah, whatsoever Egyptian word may be represented by Zaphenath, it is generally agreed by Egyptologists that *Paneah* or *Paneach* is a rendering of *p-ankhu*, the living god, which was the especial title of Atum-Iu in the temple of On. Joseph was thirty years of age when he 'went out over the land of Egypt.'<sup>[279]</sup> Horus was thirty years of age when he went forth over all the land of Egypt. Thirty years was the age of full adulthood. It is the typical age of the *sheru*, the prince, the Messiah in the Egyptian, Persian, and Christian mythology. Joseph was the Adon of the pharaoh, the Aten of Atum-Ra, and therefore he was thirty years of age when he went forth as ruler over all the land of Egypt. Joseph as the Aten was the lord over Egypt, with Atum-Ra as overlord. The divine Ra and Horus were impersonated in the human pharaoh and *repa*: these were previously extant as Atum and Aten, Tum and NeferTum, who were the divine Ra and Iusif in the pre-Osirian religion of the Egyptian Ius who became the unclean, the accursed, the lepers, the outcasts of Egypt in later monumental times. Seek for the Jews in Egypt as the Iu, or Aaiu, and they will be found

there in the same character that they assign to themselves as a people suffering terribly from leprosy and other diseases said to have been the result of [p.512] uncleanness in their religious rites, which are so fervidly denounced in the *Old Testament*. The conclusion that Joseph was the young solar divinity, Iu the son of Atum-Ra at On, may be clinched by the story related of Potiphar's wife, which is the same that is told in various other legends of this same mythical personage. The *märchen* that do exist in Egyptian, as shown by the *Tale of the Two Brothers*[280], prove themselves to be the deposit of indefinitely earlier myth, the tale in this instance being a literary version of the Sut-Horus legend, and of the two brothers, the twins of light and darkness, which is found worldwide as myth or *märchen*. The tale contains its own evidence of ancientness in the fact that the sun-god invoked is not Ra, but the Horus of both horizons, Har-Makhu, who preceded the earliest form of Ra. The seven Hathors, who are otherwise the seven cows of plenty, are also present with Bata, the bull of the divine company.

The history of Joseph can be partly traced to the Egyptian *Tale of the Two Brothers*, written by the scribe Anna in the time of Seti II, nineteenth dynasty, on a papyrus now in the British Museum[281]. In this story we find a form of the Sut-Horus myth reduced to the status of the popular *märchen*. Sut appears in his later character of Sut-Anup or Anup (to drop the name of Sut). Anup is the elder brother of Bata, who is Horus as the younger brother. Like Horus, he is the bull of the divine company of the gods who went down into Egypt or the dark land of Ethiopia. The double Sut and Horus imaged back to back is repeated when Anup is described as sitting on the back of Bata. 'Anup his elder brother sat upon his back at dawn of day,' that is, in the twilight which was represented when Sothis rose heliacally, or, as it is imaged, sat upon the back of Horus the young solar god. The dual nature of Child-Horus is repeated in Bata when he says to his consort, 'I am a woman even as thou art,' and declares that his male soul or his heart is in the flower of the acacia tree. This soul of Bata in the flower of the tree of life can be paralleled in the *Ritual*, where Horus is the golden Anbu, the flower of the hidden dwelling[282]. Anup is the guide of Bata in the *märchen*, as of Horus in the myth. Anup is the attendant on Bata in the mountain and his mourner in death, as he is of Horus in the *Ritual*. Anup is the master of the fields of food, and he ordains that those who are in charge of the food shall be with the Osiris[283]. Bata follows the beautiful cattle, who tell him where the greenest grasses and the richest herbage grow. These are the seven cows who are the providers of plenty, to whom Bata, like Osiris or Horus, is the fecundating bull. The seven cows likewise appear in the same story as the seven Hathors. Bata the strong one can be identified with Horus in the character of Amsu the husbandman, who is portrayed as the preparer of the soil and sower of seed. Bata does the ploughing and other labours in the fields of Arru, and his equal was not to be found in all the land. Thus the myth of Sut-Horus the twin brothers can be traced in the ancient folklore of Egypt, and this can be followed into the 'historic' or euhemeristic phase in the *Book of Genesis*, where it reappears as the story of Joseph [p.513] the beautiful youth and Potiphar's wife. Bata was the bull of the divine company that went down into the Egypt of Amenta. Joseph is the bull or chief one of the children of Israel who went down into Egypt. Bata is the divine husbandman and lord of the harvest. Joseph is the one to whose sheaf the other sheaves bowed down in recognition of his supremacy as lord of the harvest[284]. The seven cows or Hathors are the foretellers of fate consequent on their being the bringers of good fortune. Also the bull of the cows is the diviner of fate. Bata the bull divines and foretells the events that will occur to him. This is the character ascribed to Joseph as the diviner in the biblical version. If the parallel had been perfected, Potiphar, whose name denotes the servant of Ra in Egyptian, should have taken the role of Anup, who is the servant of Ra. In the Hebrew version we read that, 'Joseph was comely and well-

favoured. And it came to pass after these things that his master's wife cast eyes upon Joseph, and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master knoweth not what is with rue in the house, and he hath put all that he hath into my hand: there is none greater in this house than I; neither hath he kept anything from me but thee. How then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time that he went into the house to do his work, and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.'[\[285\]](#) In the Egyptian folktale Bata goes into the house of Anup to fetch seed, and the wife of Anup cast her eyes upon him. 'And she spoke to him, saying, What strength there is in thee; indeed, I observe thy vigour every day. Her heart knew him ... She seized upon him, and said to him, Come, let us lie down for a little. Better for thee beautiful clothes. Then the youth became like a panther with fury on account of the shameful discourse which she had addressed to him. And she was alarmed exceedingly. He spoke to her, saying, Verily, I have looked upon thee in the light of a mother, and thy husband in that of a father to me. (For he is older than I, as much as if he had begotten me.) What a great abomination is this which thou hast mentioned to me. Do not repeat it again to me, and I will not speak of it to anyone. Verily, I will not let anything of it come forth from my mouth to any man.'[\[286\]](#) Joseph being identified as the same character with Bata, it is Bata who will explain that character. Bata signifies the soul of the earth. In the Egyptian mythos this was the sun. 'I am Batai' says the manes in the character of the solar god who is renewed and reborn daily as the soul of the earth and multiplier of the years[\[287\]](#). He might be reborn under the serpent type, or as the soul of Atum from the lotus, or the soul of Bata from the flower of the tree of dawn. But the myth is not merely solar. In fact, there is no bottom to the solar myth except in the lunar. Anup and Bata must be identified with Sut and Horus as the brothers in the two halves of the lunation before the tale can be correlated and correctly read.

[p.514]

Sut-Anup was the elder brother of the two. His consort was Nephthys, the lady of darkness, who is charged with soliciting the young lord of light. There was some scandal respecting her and Osiris. The typical wanton who seduces or tries to seduce the youthful hero is the lady of the moon, who overcomes or who assails the lord of light. The character is determined in relation to Anup = Sut, the elder of the twin brothers in the mythos which passed into the eschatology and finally survived in the *märchen* of the two brothers. The story was represented three times over: (1) as mythical, (2) as eschatological, and (3) as a folktale, before it was narrated of Joseph in Egypt as Hebrew history or biblical biography. The origin of the mythos rests with the darkly beautiful Nephthys, consort of Sut (or Anup), the power of darkness in the nether-earth. That she had a character somewhat aphrodisiacal assigned to her, which became the subject of the legend, may be gathered from her being a divinity of the Egyptian town Tsebets, called Aphroditopolis by the Greeks. But she has been degraded as a wicked wanton in later representations of the dark lady who was originally the lady of darkness, at first in complexion, afterwards in character. The Semites began it with their scandal-mongering concerning Ishtar (or Shetar, the bride in Egyptian), because she had been the pre-monogamous great mother whose child and spouse were one. The Greeks followed them either directly or indirectly. **Plutarch** repeats a tale in which it is charged against Nephthys that either she seduced Osiris or he succumbed to her wiles[\[288\]](#). It is represented in the romance that after Nephthys had become the wife of Anup she fell in love

illicitly with Horus, and besought him to stay with her when he came to plough and sow the seed-fields of Amenta. It is as the sower of seed that Bata goes to the house where Anup's wife is sitting at her toilet. He says, 'Arise and give me seed, that I may go back to the field.'<sup>[289]</sup> Nephthys is literally the house of seed personified. She carries both the house and the seed-bowl on her head, and her name of Nebthi signifies the seed-house or granary of the earth. The story of Joseph and Potiphar's wife contains a mutilated fragment of this ancient Egyptian *märchen* reduced from the mythos into a romance. In this Potiphar is Anup, the wife is Nephthys, and Joseph is Bata or Horus, who is called the bull. Bata was the bull, and Joseph is also the bull, in Israel; hence the totem of the tribe of Ephraim was the bull. Bata is the bull of the seven cows which come to him as the seven Hathors, and, to make use of the Egyptian figure, Joseph likewise is the bull of the seven cows that were seen in Pharaoh's dream. He was also the bull as the adult of thirty years. In the Egyptian story Bata becomes a bull. 'And Bata said to his elder brother, Behold, I am about to become a bull with all the sacred marks, but with an unknown history. The bull arrived, and his majesty the pharaoh inspected him and rejoiced exceedingly, and celebrated a festival above all description; a mighty marvel and rejoicings for it were made throughout all the land. To the bull there were given many attendants and many offerings, and the king loved him exceedingly above all men in the whole land. And when the days were multiplied after this his majesty was wearing the collar of lapis lazuli with a wreath of all kinds of flowers on his neck. He was <sup>[p.515]</sup> in his brazen chariot, and he went forth from the royal palace. Bata was brought before the king, and rejoicings were made throughout the whole land. They sat down to make a holiday (and they gave him his name); and his majesty at once loved him exceedingly, and raised him to the dignity of Prince of Ethiopia. But when the days had multiplied after this, his majesty made him hereditary prince of the whole land. And the sun-god Horus of both horizons said to Khnum, O, make a wife for Bata, that he may not remain alone. And Khnum made him a companion, who as she sat was more beautiful in her limbs than any woman in the whole earth; the whole godhead was in her.'<sup>[290]</sup> And now a tale is told of this consort of Bata which tends to identify her with Neitochris, that is primarily with the goddess Neith, and thence with Asenath the wife of Joseph. These quotations from the Egyptian tale contain the gist of the following statement. 'And Pharaoh said unto Joseph ... Thou shalt be over my house, and according to thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet-ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen and put a gold chain about his neck; and he made him to ride in the second chariot which he had and they cried before him Abrech: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphenath-Paneah (הנעפֿ־תנפֿצ) and he gave him to wife Asenath the daughter of Potiphera. And Joseph went out over the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh the King of Egypt.'<sup>[291]</sup> The passage in which Joseph makes himself known to his brethren should be compared with the scene in which the lost Bata reveals himself and says, 'Look upon me; I am indeed alive. Look upon me, for I am really alive. I am a bull!' and Bata 'reigned for thirty years as king over Egypt.' 'And Joseph said unto his brethren, I am Joseph; doth my father yet live? And he said, I am Joseph your brother, whom ye sold into the land of Egypt.'<sup>[292]</sup> Joseph also had become a bull or typical adult like Horus the man or god of thirty years. The fact is admitted when it is said that 'Joseph was thirty years old when he stood before Pharaoh, King of Egypt.'<sup>[293]</sup> In the solar symbolism the sun as a calf in the winter solstice became a bull in the vernal equinox, where he found his heart, his soul, his force, sometimes imaged as phallic, upon

the summit of the tree of dawn. In the human sphere the boy became a bull when he was Khemt as a man of thirty years. In Amenta, Amsu is the bull of his mother, 'Ka-Mutf,' as the anointed Horus, thirty years of age. Joseph, raised to the *repa*-ship, also became a bull—that is, a typical adult of thirty years. Asenath we take to be a form of the great Neith, who was represented at On (Annu) by Iusaas the mother of the young bull Aiu (or Iu = Io), who as her *sif* or son was Iusa. Professor Sayce in his *History of Joseph* says, with an unabashed effrontery, 'What is important' (in this episode) 'is that the incident which played so large a part in Joseph's [p.516] life should have been preserved in Egyptian tradition! It became part of the literary inheritance of the Egyptians!'<sup>[294]</sup> Thus suggesting that the Egyptians derived their mythology and folktales from the Hebrew *Pentateuch*.

But to resume: the *dramatis personae* in the Hebrew books of wisdom are chiefly the father and the son. The father is Ihuh, the self-existent and eternal god, and Iu (or Iusa) is the messianic son as manifestor in the cycles of all time. It is the father that is speaking of one of these periods, possibly a Sothiac cycle, who says to Esdras, 'The time shall come.' 'My son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within 400 years.'<sup>[295]</sup> This was long thought to have been a prophecy of a Christ that was to come as an historical personage. But this son of god, whether named Iu, Iao, Iusa, Jesus, or Joseph, could no more become historical than god the father, both being one. And if this divine son could ever have become historical, he would have been Jesus the son of Atum-Ra at On, or, still earlier, Jesus the son of Ptah at Memphis. The *Wisdom of Jesus* in the *Apocrypha* is, according to the prologue, the wisdom of two different Jesuses, the one being grandfather of the other. This can be explained by the Kamite mythology and the two representatives of that name in the two divine dynasties of Ptah and Atum-Ra. As Wilkinson remarked, 'The Egyptians acknowledged two of this name (Jesus), the first the grandfather of the other, according to the Greeks, and the reputed inventor of medicine, who received peculiar honours on a certain mountain on the Libyan side of the Nile, near the City of Crocodiles, where he was reported to have been buried.'<sup>[296]</sup> There are not only two with the name of Jesus who represent the *sayer* for the father god; Solomon is likewise a form of the wise youth who uttered the wisdom in the sayings or *logia kuriaka*. We are told in the prologue that 'this Jesus did imitate Solomon.'<sup>[297]</sup> But Iu-em-hetep, the Egyptian Jesus, as the prince of peace, was Solomon by name. Thus the Jesus and Solomon of the *Apocrypha*, to whom the *Wisdom of Jesus* and the *Wisdom of Solomon* are ascribed, were two forms of the *word* or *sayer*, who was Iu the son (*su*) of Ptah, and Iu-em-hetep, the prince of peace, otherwise known to the Hebrews by name as Jesus and Solomon.

The most ancient wisdom was oral, it was conveyed by word of mouth, from mouth to ear, as in the mysteries. This consisted of the magical sayings or the great words of power. Following the oral wisdom, the earliest known records of written wisdom were collections of the sayings, which were continually enlarged, as by the Egyptian Jesus, or 'the two of this name.' The Osirian *Book of the Dead* is largely a collection of sayings which were given by Ra the father in heaven to Horus the son, for him to utter as teacher of the living on earth and preacher to the manes in Amenta. The wisdom of Ptah the father was uttered by the son, who is the Word in person. The names for the son may be various in the several religious cults, but the type was one, no matter what the name. The sayings collected in some of the Hebrew books of wisdom, such as the *Book of Proverbs*, are spoken as from the father to his son. 'My son, attend to my words; incline thine ear unto my sayings.'<sup>[298]</sup> 'Hear me, [p.517] O my son,' is the formula in the *Book of Ecclesiasticus*. It has now to be suggested that the mythical or divine originals of this father and

son in the books of wisdom were the wise god Ptah and the youthful sage Iu, the *sayer* or *logos*, who was his manifesting word as the son. Egyptian literature as such has been almost entirely lost, but amongst the survivals lives the oldest book in the world. This is a book of wisdom, in the form of sayings, maxims, precepts, and other brief sentences, called the *Proverbs of Ptah-Hetep*<sup>[299]</sup>, which was written in the reign of Tet-Ka-Ra or Assa, a pharaoh of the fifth dynasty, who lived 5,500 years ago. The author's name denotes that he was the worshipper of Ptah, and his collection contains the ancient wisdom of Ptah, although it is not directly ascribed to the god or to his son, the *sayer*, Iu-em-hetep. In this volume Ptah-Hetep collects the good sayings, precepts, and proverbs of the ancient wisdom; the words of those who have heard the counsels of former days and the counsels heard of the gods. He addresses the god Ptah for authority to declare these words of wisdom, speaking as from a father to his son; and in reply 'the majesty of this god says, Instruct him in the sayings of former days.'<sup>[300]</sup> Ptah-Hetep, then, the author who wrote a book with his own name to it 5,500 years since, assumes the position of the wise god Ptah addressing his son Iu-em-hetep, to whom the wisdom was communicated which was uttered in 'the wise sayings, dark sentences, and parables,'<sup>[301]</sup> and collected in such books as the *Sayings of Jesus*, the *Wisdom of Jesus*, the *Wisdom of Ecclesiastes*, the *Wisdom of Solomon*, the *Psalms*, and the *Book of the Dead*. We quote a few of the sayings from Ptah-Hetep, which give us a glimpse of the intellectual height attained by the Egyptians years ago. 'No artist is endowed with his perfections to which he should aspire.' 'He who perverts the truthfulness of his way, in order to repeat only what produces pleasure in the words of every man, great or small, is a detestable person.' 'If thou art wise, look after this house. Love thy wife without allay. Fill her belly, clothe her back, anoint her, and fulfil her desires as long as she lives. It is a kindness which does honour to its possessor.' 'If thou art powerful, command only to direct.' 'To be absolute is to run into evil.' 'The gentle man penetrates all obstacles.' 'Teach the man of great position that one may even do him honour.' 'If thou hast become great who once was small, and rich after having been poor, grow not hard of heart because of thy prosperity. Thou hast only become his steward of the good things of God.'<sup>[302]</sup>

Ptah was the father of Atum-Ra, therefore an earlier god. Memphis was an older foundation than On, the northern Annu. And the wisdom of Ptah-Iu was indefinitely older than the writings of the Aiu or Jews which had been preserved in the library at On and brought forth thence by Osarsiph as the basis of the *Pentateuch*. But the sayings of Jesus or *logia* of the Lord did not come to an end with the collection called the *Wisdom of Jesus*, that was translated 'when Euergetes was king'<sup>[303]</sup> and ascribed to two of the name of Jesus, with Sirach interposed between. The first gospel of the Christians began with a collection of the *Sayings of Jesus*, fatuously supposed to have been an historic teacher of that name. Every sect had its collection of the sayings that were uttered as the word of God [\[p.518\]](#) by the Word in person, who was Horus in the Osirian religion, or Iu, the Egyptian Jesus, to whom the books of wisdom were attributed thrice over, once as the son of Ptah, once as the son of Atum-Ra, and once as the son of Ieou in the *Pistis Sophia*. The veil is being torn away from the eyes of those who were unable or unwilling to see through it, and dead Egypt speaks once more with a living tongue. Explorers are just beginning to find some missing links between the **Ritual** and those 'gospels' that were canonized at last which were needed to complete the argument concerning the Egyptian origin of the Christian legend herein presented, and to demonstrate beyond doubt that the historic rendering of the mythos does but contain an exoteric version of the esoteric wisdom. Only the other day a loose leaf was discovered in the rubbish-heaps of Oxyrhynchus which had belonged to some unknown collection of the sayings or *logia* of 'the Lord,' who was not Jesus, a Jew in Palestine, but Jesus

or Iu-em-hetep, a god of the Jews in Egypt[304]. It was at Memphis, we suggest, the book of wisdom, known to later times as Jewish, originated as the wisdom of Ptah, whose manifestor was Iu the coming son, who was his *logos*, his word, the teacher of his wisdom and *sayer* of his sayings. Atum-Ra was born son of Ptah as Iu-em-hetep in his primary form. When raised to the dignity of Ra, Iu-em-hetep, the typical bringer of peace and all good things, was continued as his son. Both Ptah and Atum had the title of Huhi the eternal, and each of them was also a figure of the one supreme god who was both father and son in one person. In the gnostic representation the *propator* was known to Monogenes alone, who sprang from him. It was also taught by the Egyptian **Valentinus** that the father produced in his own image without conjunction with the female[305]. The following brief list will serve to give an *aperçu* of this divine duality in various phases. Huhi the eternal god the father, Iu the ever-coming son; Atum-Ra as father, Nefer-Atum as the son; Osiris the father, Horus the son; Ihuh the eternal father, Iah the messiah or ever-coming son; Jacob-El the father, Joseph-El the son; David the father, Solomon the son; Ihuh the father, Jesus the son (Christian); Ieou the father, Iao the son[306]; Jehovah as the father, Jesus as the son. These are all twofold types of the same great one god in the religion that was established, first at Memphis, with Ptah as Huhi the eternal, the self-existent, lord of everlastingness, 'he who is,' or the 'I am,' and Iu-em-hetep as his *su, sif*, or son, continued in the cult of Atum-Ra at On, and brought forth from Egypt as the religion of the Ius or Jews, who were the worshippers of Huhi the eternal and of Iu the ever-coming messianic son, which dual type was also represented by the old lion and the young one, by the bull and the bullock, and by the ass and the foal of an ass. Moreover, it is recorded in the Hebrew legend that the one god of Israel was made known to Moses under two entirely different names. In two passages[307] the name given is יהי Moses says, 'Iah is my strength and song.' 'This is my God and I will praise him.' The other name is rendered Jehovah. Under both names it is the one lord. Under both names the god is celebrated in the *Psalms*. Then [p.519] the name of Iah is dropped altogether, except by Isaiah, who combines the two names under the one title of יהוהיה rendered 'Jehovah-Jah,' or the Lord Jehovah[308]. These two names, we repeat, represent the Egyptian names of Iu = Iah for god the ever-coming son, and Huhi = Ihuh the eternal father, who was the one god as Atum-Ra. Thus Isaiah's Iah-Jehovah combines the names of both the father and the son in the name of Israel's one god. And now, as the two characters of Huhi (Ihuh) and Iu (Iah) met in one person and the two names were combined in Iah-Ihuh, it appears probable that both the names were blended in one word to form the divine name of Ihuh (or יהוה) in Hebrew, by compounding those of Iu and Huh, thus, Iu-Huh, as a title of the eternal one. Iu would then be represented by the *Ï* or *yod* alone, and the final form would be Ihuh, which, with the introduction of the Hebrew letter *vau*, was extended into Javeh and Jehovah for Jewish and Christian use.

An insuperable difficulty was bequeathed to the later monotheists of Israel in the mystery of a biune being consisting of a father and son who were but one in person. This needed a knowledge of the ancient wisdom to explicate the doctrine. How could the one god be two, or the twain one, to the plain and unsophisticated man? There was no abstract conception of any one god in two persons, or three, or 153[309] as a spiritual entity. The origins are rooted in the phenomena of external nature, and have to be interpreted by means of sign-language and the mythical mode of representation. The Jews had got the father and son, and finally knew not what to do with both. The son was a perpetual difficulty in their writings, which repeated fragments of Egyptian mythos in the old dark sayings without the oral wisdom of the Gnostics, and left a stumbling-block that has remained to trip up all, good, dunder-headed Christians. Still the son is present, as the anointed Son of God, the Christ that was, who has been all along mistaken for the Christ that

was to be and is not yet, although the reign of the son as Ichthus in Pisces is nearly ended now, and the *Pisciculi* are gasping for breath like little fishes out of water. Jewish theologians did their utmost to suppress the sonship of the godhead, as well as to get rid of the motherhood. This was preparatory to the rejection of the sonship altogether when presented in the scheme of 'historic' Christianity. They pursued their messianic phantom to the verge of the quagmire, but drew back in time to escape. They left it for the Christians to take the final fatal plunge into the bog in which they have wallowed, always sinking, ever since; and if the Jews did but know it, the writings called Jewish have wrought an appalling avengement on their ignorant persecutors, who are still proving themselves to be Christians, as in Russia, by ignominiously mutilating and pitilessly massacring the Jews. Their god, like the Mohammedan deity, was to be a father who never had a son. To put it in Egyptian terms, they held to their one god Iuh the eternal, as the fixed and everlasting fact, and dropped the Iu or ever-becoming son, together with the *modus operandi* of becoming, whether astronomical or eschatological, and so they parted company with the followers of Ptah-Iu and of Atum-Iu. Or rather the son was turned into the subject of prophecy, whose [p.520] ultimate coming was supposed to be fulfilled in the cult of Christianity. Thus the Jews are worshippers of the father, whereas the Christians substituted the son. These are two branches of the original religion in which the one god connoted the father and the son, who was Huh or Iuh the eternal, with Iu as the ever-coming cyclical manifestor for the father in the sphere of time.

**Celsus** casts it up against Moses, as leader of the Israelites, that he deceived them with his magical tricks, and misled them into the belief that there was but one god[310]. For good or evil, however, the one god was established on the ground herein set forth, and this as יהוה the Hebrew god, the eternal, self-existent, supreme one, whose other name is יהי, Iah, Iao, or Iu. These are the two lords who constitute the one god in the Hebrew version of the Egyptian doctrine. In destroying the cities of the plain it is said, 'The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven,'[311] which is identical with Horus the lord as Har-Tema, the son who avenges his father Osiris in the great judgment and destruction of the condemned, who are overwhelmed in the cities of the plain because the occurrence is on the level at the place of equilibrium in the equinox of which there was a yearly representation in the mysteries of Amenta. There may be an attempt at times to conceal the dual personality in the phraseology, as when the psalmist says, 'God standeth in the congregation of gods,' 'He judgeth among the gods.'[312] But the writer lets in a flood of polytheism at the same time that he acknowledges the duality of Iuh. In one psalm the anointed son is begotten[313]; in another he is appointed[314] as the holy one of Israel. In the latter instance it is David who is made the anointed son. Isaiah proclaims the god of Israel to be 'the everlasting father' or father of eternity at the same time that he is the 'prince of peace' who was the ever-coming son as Horus or Iu-em-hetep, the prince of eternity in the astronomical mythos of Egypt and the prince of peace in the eschatology. 'For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called אֱלֹהִים (rendered wonderful), 'councillor, mighty God, the father of eternity, prince of peace.'[315] This song, uplifted so majestically by the music of Handel, might have been sung at On, or Memphis, many thousand years ago, as regards the subject-matter, which is purely Egyptian. Atum was the father of eternity, and Iu-em-hetep, the *su* or son, was the prince of peace, and these two were one. Probably the Hebrew word אֱלֹהִים (*pehla*) represents the Egyptian *pera* or *pela* = to appear, show a great sight, in relation to the messianic manifestor, who was the *messu* or child, the prince of peace, and who 'bore the government upon his shoulder' in a symbolical way peculiarly Egyptian. Atum, in his dual

character of father and son, is he who says, 'I am he that closeth and he that openeth, and I am but one.'[\[316\]](#)

This doctrine of divine duality was based upon the Egyptian pharaoh as the father and the *repa* or heir-apparent as the son—the ever-coming king in the person of the prince who was always born to be a king. The father was king of Egypt, the son was the prince of [\[p.521\]](#) Ethiopia, which was the birthplace of an earlier time and remained the typical birthplace of the young prince of eternity for all time. The *messu* was the root of the Messiah by nature and by name. The prince of Ethiopia is the *messu* whence the messiah is Iu the son, *messu* or *messu-iahu*—that is, Iahu as the son or *repa*. In the mythical representation Horus was reborn each year as the *messu*, and the rebirth was celebrated by the festival called the *Messiu*. The *repa* symbolized the succession of Ra, or the sun, to himself, in a mode of showing that the god or the king never died, but continued for ever by transformation of the father into the son. The transformation was also seen in the old moon changing into the new, and the sun that set or died, to rise again as the old one who became young. This was symbolically rendered as the old beetle that went underground to hatch its seed and die, to issue forth again renewed in its young. The pharaoh transformed into his own son and manifestor as the *repa*, Atum into Iu-em-hetep, Osiris into Horus, Jacob into Joseph, and Iuh into the Messiah. This transformation occurred in natural phenomena periodically, therefore at the end of some particular cycle of time which was always indefinite for those who knew not the method of measurement astronomically.

The Lord and his anointed as father and son had been already represented at Memphis by Ptah and Iu-em-hetep, at On by Atum and Nefer-Atum, at Abydos by Osiris and Horus of the resurrection. The lord's anointed was the second Horus, Horus the adult, Horus who rose again in spirit after death to manifest the glory of the father with the holy oil upon his shining face which made him the anointed. The Lord's anointed, called the *messiah* in Hebrew, the *kristos* in Greek, and *chrestus* in Latin, is the *messu* in Egyptian. *Messu* signifies the *son*, the *child*, or *heir-apparent*, the *prince* of Ethiopia. As human he was the *repa*, son of the pharaoh. As divine he is the son of god. *Messu* is also an Egyptian word signifying *the anointed* and *to be anointed*. The Lord and his anointed are frequently mentioned in the Hebrew writings. These are the father and son, equivalent to Osiris and Horus his son; also to Ptah and Iu the prince of peace. 'The Lord shalt exalt the horn of his anointed.'[\[317\]](#) 'Here I am: witness against me before the Lord and before his anointed.'[\[318\]](#) 'The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed.'[\[319\]](#) 'The Lord showeth loving-kindness to his anointed.'[\[320\]](#) 'The Lord saveth his anointed; he will answer him from his holy heaven.'[\[321\]](#) 'He is a stronghold of salvation to his anointed.'[\[322\]](#) 'Behold our shield, O God, and look upon the face of thine anointed.'[\[323\]](#) 'Thine enemies have reproached the footsteps of thine anointed,'[\[324\]](#) who was the witness and the messenger that showed the way of the Lord in the heavens, in the earth, in the waters and in the nethermost depths of Sheol. The 'anointed of the Lord' was the very breath of their nostrils to them who had said, 'Under his shadow we shall live among nations.'[\[325\]](#) 'The Lord goes forth or the victory with his anointed.'[\[326\]](#) This duality of Iuh and the Messiah or reborn son was the source of a great dilemma to the Jews, and the cause of a conflict between their monotheism and the messiahship. They knew of [\[p.522\]](#) doctrine concerning the messiah, but were afraid of the astronomical fulfilment being mistaken for the humanly historical, and thus insisted all the more upon the divine unity in its simplicity. In the **Ritual**, Horus is described as the son who converses with the father. He is thus addressed, 'O son who conversest with thy father!'[\[327\]](#) This character is ascribed to David as the divine son

in the *Psalms*, he who declares, 'The Lord said unto me, Thou art my son, this day have I begotten thee.'[\[328\]](#) In the same psalm the Lord is said to have begotten his anointed son and set him as the king upon his holy hill in Zion. This is the son as the divine avenger of whom it is said, 'Kiss the son, lest he be angry and ye perish by the way, for his wrath will soon be kindled.' The father says to his son, 'Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.'[\[329\]](#) In the *Ritual*[\[330\]](#) this avenger is the son who 'cometh red with wrath as the heir of Osiris seated upon the throne of the dweller in the lake of twofold fire.' This is Horus who says to his father after the periodic battle with the evil powers, 'I, thy son Horus, come to thee.' 'I have avenged thee. I have overthrown thy foes. I have established all those who were of thy substance upon the earth for ever.' That is when he returns to the father in heaven with his work accomplished on the earth and in Amenta. In the time of Isaiah and of the Hebrew psalmist the type of the son, the chosen one, the servant who became the beloved of the Lord, was extant as a man, not merely as the lamb or the branch. It is the same type in the gospels, which were written with reference all through to the figure that was preextant[\[331\]](#). Moreover, the same things were said of that type in the earlier as in the later time. He was equally the crucified or suffering messiah; gall was given to him for meat, and vinegar for drink[\[332\]](#). He was bound in his hands and feet; his garments were parted amongst his spoilers, who cast lots for his vesture[\[333\]](#). All that was fabled to have been historically acted at a later period had been already fulfilled with non-historical significance. It is the same also with the character of John the Baptist as with Jesus in the gospels. In defiance of the fact that the event is contemporary with or had occurred previously in the prophetic writings, the Christian world supposes that the so-called prophecies simply refer to a messiah who is to come in a 'personal and historical character.' Thus it is assumed that the 'prophecy' of Isaiah, 'The voice of one that crieth, Prepare ye in the wilderness the way of the Lord Make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low, when the uneven shall be made level, and the rough places a plain, and the glory of the Lord shall be revealed;'[\[334\]](#) it is assumed that this was historically fulfilled when the passage is quoted in the gospel according to Matthew and applied to John the Baptist, whereas the alleged history in the *New Testament* is based upon the supposed fulfilment of this prophecy in the *Old*. Yet it is only a fragment repeated from the Egyptian mythos, in which Anup was the crier in the wilderness and [\[p.523\]](#) the guide in the ways of darkness through which the road was made from equinox to equinox in the desert of the underworld. When reduced to their proper level, the elevation of the valley and the lowering of the mountain are but another mode of describing the equinoxes. Anup was the precursor, the forerunner, the prophet of Horus the Lord who came in glory, and the preparer of his way. As such he appears in the opening chapter of the *Ritual*, where we read, 'O openers of roads! O guides of paths to the soul made in the abode of Osiris (the house of heaven with thirty-six gates), open ye the roads! Level ye the paths to the Osiris.'[\[335\]](#) That is, bring the lofty low in process of levelling or making the road equal in the mount of the equinox at the coming of Horus the lord. Horus as lord of the two horizons was Har-Makhu, lord of the equinoctial level. At the time of the Easter equinox the path was made level, the valley exalted, and the mountain brought low at the coming of Har-Makhu who revealed the glory of the lord.

If the Jews had only held on to the sonship of Iu, the *su* or *sif*, they might have spoiled the market for the spurious wares of the 'historic' saviour, and saved the world from wars innumerable, and from countless broken hearts and immeasurable mental misery. But they let go the sonship of יהוה

with the growth of their monolatry. They could not substitute the 'historic' sonship; they had lost touch with Egypt, and the wisdom that might have set them right was no longer available against the Christian misconstruction. They failed to fight the battle of the Gnostics, and retired from the conflict dour and dumb; strong and firm enough to suffer the blind and brutal Juden-Hetze of all these centuries, but powerless to bring forward their natural allies the Egyptian reserves, and helpless to conclude a treaty or enforce a truce. The Jews have suffered and been damned along the line of 1,800 years on account of the false belief which they unwittingly helped to foster; and if they should still suffer slinkingly for gross gains instead of turning round and rending their persecutors and helping us to win the battle for universal freedom, when once the truth is made known to them, they will, if such a fate were possible, be deserving of eternal damnation in the Christian hell. The rootage of matters like these lies out of sight, and is not to be bottomed in the Hebrew scriptures, but such passages as those quoted show the existence of a god the father and a god the son. Not a son who is to be begotten at some future period by miraculous interposition of divine power playing pranks with human nature in a female form. The anointed son was then begotten and already extant. It was he who suffered like Horus in one character, and who came like Horus in the other as the arm-lifter of the lord, the avenger red with wrath, to rule with a rod of iron, not on this earth but in the earth of eternity, the Sheol of the *Psalms*. And on account of this language in the 'Cursing Psalms,' as they have been called, the militant Christians have claimed a divine sanction for all their brutality in going forth with fire and sword to blast the face of this fair earth and slay the utterly astonished natives of other lands who would not or could not accept a doctrine so damnable as a revelation emanating from the most high God. The psalmist celebrates this son of God, his begetting, his advent, but offers no real clue to the nature of the sonship; and the Christians, knowing [p.524] nothing of the astronomical mythology or of the Egyptian eschatology, could only conclude that it must be historical. No 'Jewish monotheist' could explicate the duality of the deity. The psalmist celebrates the coming of the Lord, but who the Lord is or what the advent may be it is impossible to tell when the mythical background has been left out of view by the adapters of the ancient matter. As Egyptian, Iu the son is the ever-coming one as the means by which the father of eternity manifests in time and other natural phenomena. As Egyptian, the divine duad of father and son had been Ptah and Iu, or Atum and Iu, or Osiris and Horus, according to the cult through pre-Hebraic and pre-Christian ages. In Israel it might be Jacob-El the father, with Joseph-El as the beloved son; or Abraham with Isaac, the sacrificial son; or Iuh and David, the divinely-begotten son; or David and Solomon, the wise youth and prince of peace.

It has now to be shown that these two represent the father and his beloved son who are Iuh and David in the *Book of Psalms*. These are the two lords as the Lord and the Lord's anointed in *Psalms* 110: 'The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. The Lord shall stretch forth the rod of thy strength out of Zion. In the beauty of holiness from the womb of the morning thou hast the dew of thy youth. Thou art a priest for ever after the order of Melchizedek.' [336] That is the Lord who is the 'coming son' in all the so-called prophecies; and David is the son who thus converses with the father as Horus did with Ra, or as Jesus is represented in converse with Jehovah. As a divine personage David is a form of the beloved son; hence perhaps the origin of his name. *David*, *Daoud*, or *Dood* means the *beloved*; and as a mythical character the beloved one, the Lord's anointed, the Messiah, is the son of Iuh, not the son of Jesse, who is not mentioned in the *Psalms*. This is the typical character with which we are now concerned, the original in the mythos who afterwards became a subject for the popular *märchen*. The inscription on the *Moabite Stone* shows that the Israelites of the northern

kingdom worshipped a deity named Dodo or Dod (= David) by the side of Ihuh, 'or rather they adored the supreme god under the name of Dodo as well as under that of Ihuh.'[\[337\]](#) Mesha, the Moabite king, announces that he has carried away the altars of Dodo and 'dragged them before Chemosh,' Dodo and Ihuh being David and Ihuh as two divinities, or the one god in the dual character of father and son. And if, like Jacob-El, Joseph-El, and Israel, David was a god, it follows that the son assigned to him as Solomon was so likewise. Only a divinity could be the prince of peace. Solomon was also a form of the divine son called the beloved. Hence the prophet Nathan gives him the name of Jedidiah, the 'beloved of the Lord.'[\[338\]](#) And the beloved son was the messianic or anointed son.

In addition to the divine duality of father and son which was imaged in Ptah and Kheper, Atum and Iu, Osiris and Horus, Ihuh, and Iah, and the Egypto-gnostic Ieou and Iao, there was a twofold nature manifested in the sonship human and divine. This has been one of the most profound of the ancient and most perplexing of [\[p.525\]](#) modern mysteries. It is to the Egyptian wisdom we must turn if we would trace the origin of this messianic mystery to the root in nature. But there is no beginning with the solar mythos. As it is said of Jesus, there are three which bear witness that the Messiah came in the water, in the blood, and in the spirit[\[339\]](#). As Egyptian, the first was Horus who came by water in the inundation, the second was Horus who came in the blood of Isis, the third is Horus of the resurrection, who came again in the spirit; and, as Horus in these characters, 'the three agree in one.' The *Book of the Dead* describes the source and origin of life as water and the water-plants. This is religiously commemorated as a mystery of Amenta. The water-spring was imaged in the Tuat of the netherworld, 'which nobody can fathom,' and the offerings of which are 'edible plants,'[\[340\]](#) the water-plant being a form of primeval food. Thus Horus on his papyrus springing from the water represents the soul of life that came by water in or as primeval food. Hence he was depicted as the shoot. He would now be called the spirit of vegetation, born of water. Horus is also imaged as the child that issues from the plant or from the mother earth. The child = the shoot was typical of an ever-renewing and eternal youth; hence Horus the eternal child. The Egyptian 'eternal' was woman and ever-coming, whether figured by the shoot or as the child. Horus came by water annually, and brought abundant food. There was famine when the water failed, and therefore Horus as the spirit of vegetation was a kind of saviour to the world. He came from Ethiopia as the *messu*. The *messu* in Egyptian is the *child*, and Horus was the *messu* of the inundation, the water-born upon his papyrus, and an image of the source and sustenance of life born of a mother who was ever-virgin but nonhuman. Such is the root origin of the messianic mystery, and also of the mythical virgin and her ever-coming child. But the ever-coming child not only came by water. He also came by blood as Horus who was incarnated in the blood of Isis. Thus Horus of the incarnation was the child that came by blood and was made flesh by her who doctrinally was the ever-virgin mother. This is the elder Horus, the eternal child of her who was known to the Gnostics as the eternal virgin. This duality in the sonship of Horus has its origin in his twofold advent and his twofold character, which implied a twofold motherhood. In the first he was the child of the virgin mother as the soul of the mother only. In the second he was Horus in spirit, the beloved only-begotten son of the father in heaven, who was Ra the Holy Spirit. Horus in two of his characters is palpably depicted in the Hebrew scriptures. In the first he is Horus, who in the *Ritual*[\[341\]](#) is called the 'Afflicted One.' This was the Horus of the incarnation, the god made flesh in the imperfect human form, the type of voluntary sacrifice, the image of suffering; being an innocent little child, maimed in the lower members, marred in his visage, lame and blind and dumb, and altogether imperfect. No man upon the cross or in the *tat*-tree could ever make appeal to equal this, the most pathetic picture in

the world. And Horus, 'lord of resurrections' from the house of darkness[342], who as the first 'of them that slept' woke up in death as the 'soul most mighty' and burst the mummy-bandages and rent the tomb asunder and arose as Horus divinized, [p.526] the victor over death and hell and all the powers of evil, is the most triumphant figure in the world.

A piteous portrait of the first Horus, the afflicted sufferer, is depicted by Isaiah. 'Behold, my servant shall deal wisely; he shall be exalted and lifted up, and shall be very high. Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men). [343] 'Who hath believed our report? and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their face he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb: yea, he opened not his mouth. And they made his grave with the wicked and with the rich in his deaths. Thou shalt make his soul an offering for sin.' [344] The character here portrayed for the Messiah is that of the Messu-Horus in every feature, except that he was not 'wounded for our transgressions' nor 'bruised for our iniquities.' The Egyptians were indefinitely older than the Semites, but had never heard of the world being lost by Adam's fall, or its need of an historic saviour who should take the place and act the part of the Jewish scapegoat. The later doctrine of vicarious atonement has been added. That is Semitic, not Egyptian. Osiris of the mysteries was dramatically represented as a victim, but not as a vicarious sacrifice on account of human 'transgressions' or 'iniquities.' Osiris, the good being, gave his life that men and animals might live, which was in providing the elements of water and food. This was commemorated in the sacramental meal, at which his body was eaten as the bread of life and his blood was drunk in the red wine or beer. The doctrine itself is indefinitely older. The Great Mother was imaged earlier still as the giver of life and sustenance in or as the tree by Hathor, who was imaged in the sycamore-fig as the tree of life, which was her body; and by the Cyprian Venus, who was apparently bound upon the tree. In neither case is there any doctrine of the scapegoat, neither as animal, human being, or divine. Horus is said to be the altar and the offering in one, and a form of the altar is the *tat*. The *tat*-cross was the tree, whether of Hathor or Horus, of Osiris or Ptah. But there was no sufferer on it or in it who bore the sins of the world. That is a doctrine of barbarous non-Egyptian ignorance, only fit for cowards, slaves, and criminals. The only substitution in the Osirian religion is when Horus becomes the voluntary substitute for the suffering god the father as a type of divine sonship and an example for all men to follow in the war of good against evil. But there is no scapegoat and no innocent victim of divine; wrath, no expiatory sacrifice in the Egyptian eschatology. That was a perversion of the Egyptian doctrine. There is a sacrificial victim as Child-Horus, but it was a voluntary sacrifice. [p.527] He comes to earth and takes upon himself the burden of mortality, and is conscious that he has to suffer and die in order that he may demonstrate the resurrection in spirit to the manes in Amenta and to men on earth. He comes as the calf of the sacrificial herd, and in a body that will be eaten at the sacramental meal [345]. 'In his deaths,' which are periodic, he comes to an end on behalf of the father in heaven, at whose table he will ultimately rest [346]. The elder Horus in the Osirian cult is that child of the virgin mother who in a second phase and at the second advent is

the father's own begotten and beloved son, who takes upon himself to suffer in the father's and the mother's stead, not only in the phenomena of external nature, but also as a figure of the human soul immersed in matter. This involved the doctrines of the incarnation, the virgin mother, baptismal regeneration, the begetting of the anointed son as Horus of the resurrection, Horus the great judge, Horus the avenger, Horus the spirit glorified in the likeness of the father. He dwelt on earth as mortal Horus in the house of Seb (earth) until he was twelve years of age. He went down to Amenta as the human soul in death, or as the sun of winter sinking in the solstice. He rose again from the dead in search of his father, whom he had not known on earth. The father, as Osiris in Amenta, had been overcome by Sut, the power of darkness. Horus rises in Amenta as the avenger; he rises as 'the living soul,' Horus who now comes in the spirit[347]. He comes to see Osiris and to drive away the darkness[348]. He comes as the beloved son to seek for Sut, the adversary of Osiris, in the nether earth, and pierce him to the heart[349]. The teaching of the **Ritual** is that sacrifice was of a twofold nature. In one aspect of the doctrine it was voluntary, in the other it was vengeful and piacular. This doctrine was brought on at second-hand in Rome as the bloody and unbloody sacrifice, both being associated with one victim there instead of two. But as Egyptian there were two, one innocent and one guilty. Osiris or Child-Horus of the mysteries was the voluntary victim of the unbloody sacrifice, and Sut the victim of the vengeful sacrifice that is celebrated in the **Ritual** on the night of the great slaughter and the manuring of the fields with blood. Osiris was the voluntary sacrifice. He was the god who gave himself in all the elements of life that all his creatures might have life. He came to earth or manifested in the water, and in flesh and blood, in vegetation and cultivated corn, or, more abstractly, as the bread from heaven. For the later providence was imaged in some likeness of the primitive provider. Hence Osiris is depicted as the wet-nurse with a myriad mammae. The Great Mother as the bringer of plenty might be superseded together with her seven cows, and Isis, the good lady, by Osiris as Un-Nefer, the good being, with whom she was united in one; but still the figure of food and drink remained as an eternal type, when the god gave 'the food that never perishes' by the incorporation, or the later incarnation, of himself. This was the voluntary victim who was made a sacrifice in the Osirian mysteries. As represented, he was slain by Sut, the leader of the evil powers, on the night of the great battle. Then followed the vast vengeful sacrifice of Sut and his co-conspirators, who in the form of the typhonian animals were slain upon the highway of the damned so long as there was any blood to flow.

[p.528]

The vengeful sacrifice is also shown when Apap, the enemy of Ra, is slain. It is said, 'Apap is stricken with swords; he is sacrificed.'[350] Horus the child was the typical babe and suckling that was accredited with a revelation beyond the range of human faculty concerning things that were hidden from the wise and understanding. That was in a mystery, not meant for an apotheosis of infants or simpletons and bibliolaters. Horus the human was the child, and the divine Horus was the prince, the *repa* with the kingly countenance; and these are alluded to disparagingly by Iahu when he says of the people of Israel, 'I will give children to be their princes, and babes shall rule over them.'[351] Human Horus came to earth in the character of a little child, a type of gentleness otherwise figured as a lamb or a calf. This typical little child is described by Isaiah in his millennial account of the Messiah who came periodically as the bringer of peace, Iu-em-hetep or Horus, or the Hebrew Mes-Iah, which is equivalent to Mes-Iu the coming child in Egyptian, who is otherwise the Iu-su, son of Atum and Iusaas. 'And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the young

lion falling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain.'[\[352\]](#) This little child was the human Horus in the Egyptian mythos. The tender plant that springs up out of the dry ground, in the prophecy of Isaiah, is also represented both in the Osirian religion and in the earlier cult of Atum-Ra. Horus, the branch, or *natzet*, was the branch of the *unbu* or golden bough. The speaker in this character says[\[353\]](#), 'I am unbu of An-ar-f, the flower in the abode of occultation.' An-ar-f denotes the abode of the sightless Horus, who was encircled by darkness and obscurity. It was there, in a waste place where nothing grew, that the golden *unbu*, or golden bough, burst into blossom as the living shoot from out the soil or the annually decaying tree of vegetable life, as offspring of the sun. Child-Horus as the *natzet* or messiah was the 'tender plant' that literally grew up 'as a root out of a dry ground.' As the plant of Anrutef he is rooted in the dry desert[\[354\]](#) which precedes the place of emergence from Amenta in the east. The dry ground was intensely actual in Egypt at the time of the winter solstice, when the land was left waterless. It was the season of coming drought that was reflected in the wilderness of Anrutef, through which the suffering sun god had to pass. It was there that Isis sought the water of life which was imaged as her lost Osiris. In this desert Horus suffered his great thirst, and here he sprang up as the tender plant from a root in the dry ground when nourished at the breasts of his mother. He had no form or comeliness, because he was that amorphous product of the virgin that lacked the soul and seal of the authenticating fatherhood which conferred the grace and favour upon Horus the divinized adult. This was the human Horus who was but human in the way already indicated as the maimed, crippled, shapeless, dumb, blind, impubescent product of the mother nature only. It was the ancient Child-Horus who was continued in the catacombs [\[p.529\]](#) as the little old and ugly Christ. 'He hath no form nor comeliness' (says Isaiah), 'and when we see him, there is no beauty that we should desire him as one from whom men hide their face he was despised.'[\[355\]](#) Or as one who hid his face from men. The man of sorrows who had neither form nor comeliness was but a typical, not a natural man, still less an historic personage who hid his face and opened not his mouth; and the type was identical with that amorphous birth of the gnostic Sophia which she produced when flowing away into immensity until she was crossed and stayed by Stauros, who stopped the issue of blood. Both were the same as the imperfect, inarticulate child of Isis. The tender plant of Isaiah is one with Horus the shoot, who is also called a plant out of the Nun. The Hebrew man of sorrows is thus doubly identified with the human Horus, and only in the human Horus do we reach the genesis in nature of that Jesus who was reputed to have been born of flowing not of congealed blood. For mystical reasons this was the child who never could become a man, and never did; the typical victim of this sacrifice always remained a child. And because the Horus was but a type, he could be represented by the red shoot, the red fruit, the red calf or lamb, the red crown, or the red sun as sufferer in the winter solstice. Various types of this meek and lowly Horus made divine appeal to human tenderness and melted their way to the heart on behalf of the suffering mother and her dear, deaf, dumb, and sightless little one, the child of silence, who was her *logos* in sign-language.

The duality represented by Horus the messiah in his twofold character is described in the **Ritual** from the root. This is the chapter[\[356\]](#) by which the manes cometh forth into heaven, or the Child-Horus changes into the Arm of the Lord, the mortal Horus into Horus the immortal. The speaker says, 'I know the powers of Annu. Doth not the ill-powerful issue forth like one who extendeth a hand to us? It is with reference to me the gods say, Lo the Afflicted One, who is the

heir of Annu! I know on what occasion the lock of the male-child was made. Ra was speaking with Amhauf, and a blindness came upon him. Ra said to Amhauf, Take the spear, O offspring of men. And Amhauf said, The spear is taken.' Whatsoever the meaning of this instruction, the result was that 'two brethren came into being.' They were Heb-Ra and Sotemanes, whose arm rests not. As Child-Horus, he assumed the form of a female with the lock, which became the lock in Annu. Sotemanes is an image of Horus as the arm of Osiris. This is the arm that takes the spear to wield the weapon mightily. The Child-Horns might be of either sex, and the lock of childhood was worn by him as the type of both sexes. In his condition of blindness Horus of the lock was the afflicted one, but he is still the heir of Annu. That is the city where the transformation takes place in the temple. 'Active and powerful is the heir of the temple, the active one of Annu. The flesh of his flesh is the all-seer, for he hath the might divine as the son whom the father hath begotten. And his will is that of the mighty one of Annu,' (*Gr. Heliopolis*). This, we repeat, is the account given by the **Ritual** concerning the origin of the divine duality that was manifested in the double Horus, as the child of twelve years and the adult of thirty years, the wearer of the lock and the victorious lifter of the arm.

Now, Horus in these two characters can be as clearly traced in [p.530] the *Psalms* as he is described in the **Ritual**. As Horus the human, he is the child with the sidelock, the afflicted one, the maimed, dumb, and blind sufferer who is persecuted by Sut. As Horus divinized, Horus the king's heir, 'he hath the might divine as the son whom the father hath begotten'—that is, begotten in spirit for the resurrection from the dead. This is he whom the psalmist celebrates: 'My heart overfloweth with a goodly matter: I speak the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O mighty one, thy glory and thy majesty. And in thy majesty ride on prosperously. Thou hast loved righteousness and hated wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.'<sup>[357]</sup> This in the original was Horus the anointed, the son of god, the oil of gladness on whose face was typical of his divinity. The person addressed in the 45th psalm is also recognizable as 'the royal Horus,' Horus of the beautiful countenance. The psalmist continues: 'All thy garments (smell of) myrrh and aloes and cassia; out of ivory palaces stringed instruments have made thee glad. Kings' daughters are among thy honourable women: at thy right hand doth stand the queen in gold of Ophir.'<sup>[358]</sup> Isaiah has likewise reproduced a portrait of Har-Tema the mighty avenger in his second advent, who came at the end and re-beginning of the period which is called the year of redemption: 'Who is this that cometh from Edom, with garments crimson from Bozrah; he that is glorious in his apparel, marching in the greatness of his strength, mighty to save?' 'Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat?'<sup>[359]</sup> 'I have trodden the wine-press alone; and of the people there was no man with me: yea, I trod them in mine anger and trampled them in my fury: and their life-blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemer is come. I looked, and there was none to help; and I wondered if there was none to uphold; therefore my own arm wrought salvation unto me, and my fury it upheld me; and I trod down the people in my anger and made them drunk in my fury, and I poured out their life-blood on the earth.'<sup>[360]</sup> This in the original is magnificent; in its perversion it is bewildering, but no bibliolater could possibly have known what it was about. Hence the endeavour to make it a matter of prophecy by means of marginal misinterpretation; a feast of vengeance for good Christians to look forward to at the second coming of their long-belated Lord. It is not prophecy: it has no other meaning and had no other

origin than that of the Egyptian mythology and the mysteries of Amenta. Horus in his human personation was the mother's suffering son, the victim as described by Isaiah[361] and by the psalmist as the sacrificial victim in the present, not in a future, near or far[362]. After his death, a representative of the Osiris rises again triumphant as the maker of justice visible. He does not merely speak of righteousness. He is the just and righteous judge who does justice in the judgment hall of Mati on the [p.531] day of doom. As the divine avenger of the suffering Osiris or the human Horus he arises in the person of the red god, who is thus addressed: 'O fearsome one, thou who art over the two earths, red god who orderest the block of execution, to whom the double crown is given,'[363] as Horus at his second coming. He comes back in his second advent as the lifter of the arm, great in his glory, as wearer of the double crown, the terrible avenger of the wrongs that were inflicted by the wicked on the suffering Osiris, or on humanity in that appealing and pathetic representative in the god of humanity who gave himself a sacrifice to show the way that others might have life. The way of salvation was revealed by the human Horus being divinized in death, and emerging as an immortal on the horizon of the resurrection, safe beyond the valley of the shadow and the darkness of Sheol. The drama from which scenes are given in the Hebrew writings, as if these things occurred or would occur upon the earth, belongs to the mysteries of the Egyptian Amenta, and only as Egyptian could its characters ever be understood. We have to bear in mind that the typical teacher of Israel is alleged to have been learned in all the wisdom of the Egyptians. Unfortunately, the key of the Mosaic writings was mislaid, and the *Bible* has become a lock-up of bondage for the prisoners of the Christian faith. Isaiah asks, 'Who hath believed that which we have heard, and to whom hath the arm of the Lord been revealed?'[364] To none, we reply, save those who know the god who lifted up the arm in death, who bared the holy arm in retribution, and who wrought salvation with it for the oppressed who suffered from the adversaries in Amenta. Horus-Amsu is the god who uplifts the arm of Osiris the lord, which he has freed from the swathings of the mummy as he rises from the tomb. The buried Osiris represented the god in matter, the earthly half of the divinity, so to say, earth being termed his body and heaven his soul. Hence he is imaged by one arm, one leg, one side. Hence also the typical right and left arms. Osiris buried in Sekhem is represented with the left arm still bound and powerless. Horus in his resurrection is the right arm that was lifted when he had burst the bonds of death and got the better of Sut as conqueror of the grave and manifestor in phenomena both natural and eschatological for the father in Amenta, the father of eternity, or the eternal father, he whose son was manifestor by periodic repetition in the sphere of time. The *tat*-type of support and stability on which all rested in Tattu is said to be the arm or shoulder of Horus in Sekhem[365], whose figure with the fan or *khu* in his right hand will show us how the government was on his shoulder. The abstract language of the Jewish writings takes the place of the earlier concrete representation and the Egyptian symbol, which were figures of the facts that dislimn and ultimately fade away in words. Amsu-Horus, who rises from the grave in Amenta with his right arm freed from the mummy-swathe, is designated the 'lifter of the arm,' and in this connection we may compare a Fijian burial custom. When a hero or distinguished 'brave' is buried, the body is interred with the right arm lifted up above the mould of the grave mound. The people passing by, on seeing this, exclaim, 'Oh, the hand that was the slayer of men.'[366]. [p. 532] The natural fact was first rendered in sign-language, and this supplied the type to the mythical or eschatological phase. The Fijian custom shows the figure, straight from nature, of the arm-lifter as the conqueror in life thus imaged memorially in death; Amsu-Horus is the lifter of his right arm as the victor over death. Such a custom is by no means 'ghastly' when interpreted by the Egyptian wisdom, but a mode of honouring the brave spirit, which in Amsu-Horus is exhibited as triumphant over death and all the ills of mortality, as the arm of the lord, the

conqueror of his father's enemies, triumphant over death and the grave. It was Amsu-Horus who 'hath showed strength with his arm,' for he has wrenched and raised it from the leaden grasp of the burial-place and the bondage of the mummy, holding aloft the sign of rule and government as the express image of potency personified. Amsu personates the 'arm of the lord' outstretched from the mummy of matter. He is called the arm-raiser, and through his potency the other arm bound up in the mummy case is set free, and the Osiris emerges pure spirit, with both arms intact and both feet in motion. 'Behold,' says the prophet; 'Behold, the Lord God will come as a mighty one, and his arm shall rule for him.'[\[367\]](#) In this aspect he comes as the good shepherd. 'He shall feed his flock like a shepherd; he shall gather the lambs in his arm and carry them in his bosom, and gently lead those that are with young.'[\[368\]](#) This was Horus the lifter of his arm for Osiris, upon whose shoulder rested the insignia of his government, which included the whip (or flail) and the shepherd's crook. As the good shepherd Horus tends the sheep of his father, and comes to gather them in his fold. He was personified as the delegated power that drove with the whip and drew them with the *hek* of rule, which became the shepherd's crook. The portrait of Horus the good shepherd, who was likewise the arm of the lord in this picture of pastoral tenderness, was readapted by the Hebrew writer for the comforting of distressed Jerusalem. The character and the picture belong to the Amenta in the *Ritual*, and these have been represented as if belonging to this earth, whereas the good shepherd and the sheep, the fields of peace and pastures of plenty beside the still waters, pertain to Hetep, the paradise of peace. Of the 'prince of peace,' who is proclaimed by Isaiah as having come (he came annually or periodically in the mythos), it is said, 'The government shall be upon his shoulder.'[\[369\]](#) So was it with the Egyptian prince of peace as Horus the 'sustainer of his father.' On the night of setting up the *tat* and of establishing Horus in the place of the dead Osiris Horus takes the government upon his shoulder. It is said, 'The setting up of the *tat* (of stability) means the shoulder of Horus'—that is, the shoulder with which he sustains the government[\[370\]](#). In this sense he was the arm of the lord, 'the lifter of the arm,' called 'the avenger of that left arm of Osiris which is in Sekhem.' Horus images the mummy-Osiris in the resurrection. With the right arm lifted he wields the sceptre of his power that signifies his triumph over death and hell and the grave he also bears the sign of government upon his other shoulder. What a portrait of level-browed justice is that of Amsu-Horus, who is [\[p.533\]](#) described as the god 'whose eyebrows are like the two arms of the balance (or scales) upon that day when outrage is brought to account and each wrong is tied up to its separate block of settlement.'[\[371\]](#) This is the judge in person of the son, the god who lifts up his arm, and who is the arm of the lord made manifest for the execution of justice. And this is the arm of the lord invoked for the same purpose by Isaiah, which alone explains the expression, 'Mine aim shall judge the peoples.'[\[372\]](#) The veil of words in the Hebrew constantly conceals the wisdom of the Egyptians that lies beyond it in the Jewish scriptures, and this is the rending of the veil. One needs must observe in passing that if the divine victim and the redemption from sin were historical and once for all, these must certainly have already taken place when Isaiah wrote; and if it had been once for all it could not have occurred once afterwards. Besides, the same victim is described in the *Psalms* as suffering or having suffered as the same sacrifice. And how the sarkolatras have gloated and are gloating ghoulishly over this cowardly doctrine of the divine victim suffering in a human form to ransom the guilty with the blood of the innocent, and save them from the Nemesis of natural law and the consequences of their own sins. But we have to do with no historical transactions, prophetic or fulfilled. Horus is described in the *Ritual*[\[373\]](#) as making his first and second advent in the two characters of blind Horus (An-maati) and Horus the avenger or reconstituter of his father. These two forms of the messiah, the founder and fulfiller of the kingdom of heaven on behalf of the father, can now be traced in the Hebrew

scriptures, especially in the books of the *Psalms*, *Isaiah*, *Zechariah*, and *Daniel*. Mortal Horus in his humanity was born as the servant. He was the divine heir in the likeness of the child that from the earliest totemic times was born to be a servant or a slave, which was its natural status. He is portrayed as blind and deaf and dumb. This is the coming messiah described by Isaiah as the servant who is blind and deaf and dumb. 'As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb.'<sup>[374]</sup> 'Who is blind as my servant, or deaf as my messenger that I send? Who is blind as he that is made perfect, and yet is blind as the Lord's servant?'<sup>[375]</sup> As was Horus the child, who suffered in his mortality as the servant and was deaf and dumb and blind in the earth of Seb to attain the beatific vision of the Horus perfected in spirit. The blind messenger described by Isaiah is the sightless Horus, whose zootype was the mole or shrewmouse because it was an eyeless digger underground, and therefore a likeness of Horus in the darkness of the nether earth. Human Horus, called the elder because the firstborn, and who 'had no form nor comeliness,' was the virgin's amorphous child. Horus divinized was the god with the beautiful face, who was 'fairer than the children of men,' and blooming with eternal youth as the type of immortality. In the Jewish traditions concerning the Coming One we find the doctrine of a messiah in two aspects: in one character he was born to suffer, in the other he was destined to triumph. In the one he is identical with the maimed and suffering <sup>[p.534]</sup> Horus, in the other with the victorious Har-Tema. In the first he was to come as Joseph's son, who would make war on the adversary and himself be slain (as was the elder Horus) at Jerusalem. Then the second messiah, called the son of David, was to defeat the enemy, called by the gentiles 'Antichrist', and, according to the solar imagery employed, consume him with the breath of his mouth. This consummation was to be on the grandly indefinite scale, but the tradition preserves details of the annual representation. When Messiah came as conqueror in the glory of his strength there was to be a reign of nine months. At the end of the nine months, Messiah Ben-Joseph was to be revealed—that is, the sufferer who was fore-doomed to fall, and who was followed by the Messiah Ben-David, who was destined to succeed. Now, the annual cycle in the Kamite mythos was divided into nine months and three. The elder Horus was born about the time of the winter solstice, answering to the birth of Christ at Christmas. This is a form of the victim who was slain or blinded by Sut the prince of darkness. Three months afterwards the risen Horus was revealed upon the mount of glory as the vanquisher of Sut. And after his reincarnation it was nine months before the next rebirth at Christmas. Thus the circle was completed both in time and space according to the facts in nature upon which the myth was founded<sup>[376]</sup>, and the two births or advents of Messiah Ben-Joseph and Messiah Ben-David, at the end of nine months, and again at the end of three, are exactly the same as the advent of the elder Horus in the winter solstice and the second coming of Horus triumphant in or following the vernal equinox. So necessary is the mould of the astronomical mythology for understanding the eschatology, whether we call it Jewish, Egyptian, or Christian. It is the ruler for one year in the solar mythos that will account for 'the year of the Lord' which was 'the acceptable year of the Lord and the day of vengeance of our God' proclaimed in Israel by Isaiah<sup>[377]</sup>. But the doctrine of a coming messiah who came to rule for one year has no meaning apart from the mythos, in which the coming was annual, whether as Horus of the inundation or as Iu the youthful solar god. It was this reign of messiah on the scale of one year that bequeathed the tradition of the one year's ministry of Jesus re-announced by Luke<sup>[378]</sup> from Isaiah. The Gnostics **Ptolemaeus** and **Herakleon**, also the Christians **Clement Alexander** and **Origen**, who were both from Egypt, held this view of the reign that lasted only one year<sup>[379]</sup>. And it was this foundation in the mythical representation which has made it impossible to build the gospel history on any other basis, or to conclusively

define any other length of time for 'our Lord's public ministry.'

Whether written by Paul or not, the *Epistle to the Hebrews* contains the Egypto-gnostic doctrine of the Christ which was taught by Paul in accordance with 'the beginning of the first principles of the oracles of God'—that is, of the divine wisdom which was communicated in the mysteries, and in which Paul was an adept and perfect. This, for example, is a brief sketch of the twofold Horus who suffered as Horus in his mortality and overcame as Horus in spirit, who personates the redeemer from death. This was he 'who in the days [p.535] of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a son, yet learned he obedience by the things which he suffered: and having been made perfect, he became unto all them that obey him the author of eternal salvation.'[\[380\]](#) This in the Egyptian was the maimed and suffering human Horus who was saved from death in becoming the anointed son, the glorified *sahu*, the spirit perfected, the typical initiator into an existence hereafter that was called salvation to eternal life. The change from Horus the mortal to Horus in spirit is plainly described by Isaiah[\[381\]](#). 'Behold my servant whom I uphold, my chosen in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the nation. He shall bring forth judgment in truth.' The meek and lowly one, the virgin's lamb, the suffering messiah, was Horus in a maimed and most imperfect human form. This was the typical sufferer for the mother and the servant of the Lord, who in his changed and glorified estate became the only-begotten from the father; his beloved son. The spirit of God was 'put upon him' when he was a divine hawk of soul or became dove-headed; and he who was so dumb and gentle that he would not break a bruised reed was transformed into the Horus who as Tema was, the terrible judge, the red god, and as Horus-Makheru, the judge in very truth.

It was on the mount of glory in the east, the mount that rose up from Amenta, that messiah in his second advent came in the glory of his father with his angels, who were represented as spirits of fire in attendance on the sun or solar god. This in the annual fulfilment was in the vernal equinox, at the point where the two earths were united in one. It is also said in the *Talmud*[\[382\]](#) that the Messiah called the son of David 'will not come till the two houses of Israel shall be extinct.' Here the two houses answer to the double horizons in the Egyptian mythos which were united and made one in the new heaven and earth established at the advent of Horus Sam-tai, the uniter of the two houses of the double earth. The following 'prophecy' contains an appeal to the father god on behalf of the anointed son. 'Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people.'[\[383\]](#) 'He shall break in pieces the oppressor.'[\[384\]](#) 'In his days shall the righteous flourish, and abundance of peace.'[\[385\]](#) 'Yea, all kings shall fall down before him: All nations shall serve him.'[\[386\]](#) 'There shall be abundance of corn in the earth upon the top of the mountains; The fruit thereof shall shake like Lebanon. And they of the city shall flourish like grass of the earth. His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him happy.'[\[387\]](#) The reign of justice, law, and righteousness was renewed at the advent of the prince, the *repa* or heir-apparent, who came to represent the father god. The *maat* or hall of justice was erected on the plain as the seat of Har-Tema the great judge. The kingdom or house of heaven was refounded for the father once a year by Horus, or by Jesus, the Messiah-son. It was [p.536] founded upon the four quarters, which were represented by the four mystical creatures, by four flag-staffs or

pillars, or by the fourfold cross of the *tat*.

Horus is described in both characters by Zechariah at the second coming. 'And they shall look unto him *whom they pierced*, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.'[\[388\]](#) He is to come in the 'day of the Lord,' to fight the battle called the battle of Har-Magedon in *Revelation*[\[389\]](#), which was fought annually in the astronomical mythology. Har-Makhu was the ancient Horus of both horizons, more exactly of both equinoxes, and most exactly of the double earth that was united annually in one at the eastern equinox upon the Mount of Olives, or Bakhu in Egyptian. Person, place, event, and circumstances are all the same as in the original. This is the avenger Har-Makhu, otherwise described as Har-Tema, executor and executioner of divine justice in the *maat* upon the mount of glory. And it is to be as in the previous manifestations. They shall look upon him whom they had pierced. In the Kamite representation Horus came periodically in the vernal equinox as the king's son, who was called the prince of eternity, the royal Horus, Horus of the kingly countenance, now made judge of all the earth. He took his seat upon the summit; the balance was erected in the hall of righteousness or of *maat*, where judgment was delivered and undeviating justice done. But this was the annual assizes of 'all souls' held in the earth of eternity, not in Judea nor the earth of time. Isaiah foretells that in the great day that will come there is to be 'a vineyard of wine' 'sing ye of it. I the Lord do keep it night and day.' 'And in the mountain shall the Lord of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.'[\[390\]](#) And the coming, which was actual in Egypt, and was celebrated yearly with the Uaka or Nile festival, is to be fulfilled at some indefinite future time that was chiefly known to prophecy as the day of doom and the ending of the world.

The vine and fig were two especial forms of the typical tree in the garden of Hetep, Aarru, or Eden. According to the prophecy of Micah, every man was to sit beneath his own vine and fig-tree in the paradise of peace, with none to make them afraid[\[391\]](#). But this garden of the gods and the glorified, which is relegated to the future by the biblical writers, had been planted by the Egyptians in a far-off past. The vine and sycamore-fig were two types in the Kamite paradise. In the *Papyrus of Nu* he prays that he may sit under his own vine and also beneath the refreshing foliage of the sycamore-fig tree of Hathor[\[392\]](#). The garden of Aarru is a garden of the grape, and the god Osiris is sometimes seated in a Naos underneath the vine, from which bunches of grapes are hanging. Moreover, Osiris was the vine, and his son Horus-*unbu* is the branch. The solar mount was called the mount of glory. This is in accordance with the natural fact. It is the same in the Hebrew writings. The mount of God in *Exodus* is the mount of glory. It is called the mount of the glory of God: 'The glory of the Lord abode upon Mount [\[p.537\]](#) Sinai.'[\[393\]](#) The solar nature of the glory is apparent in certain passages. 'The glory of the Lord went up and stood upon the mountain which is on the east side of the city.'[\[394\]](#) This identifies the solar mount of glory. 'And in appearance the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.'[\[395\]](#) The law was given to Israel on the mount in the shape of the commandments, that were written on two tablets. This corresponds to the law of *maati* given in the great judgment hall upon the mount of glory at the place of equilibrium, or the scales of justice in the equinox. The two tablets image the duality of *maati*, or the twofold law and justice. The mount is identified with the Egyptian judgment-seat by the statement made to Moses in the mount. 'Now these are the judgments which thou shalt set before them'[\[396\]](#)—these being the laws distinguished from the Ten Commandments. The *maat* was the judgment-seat, the great

hall, the place or city of truth and righteousness. The scales of justice were periodically erected on the mount, whether at the vernal equinox in the solar mythos or at the pole in the earlier stellar representation. Hence the application of the *maat* to Jerusalem by Zechariah. 'Jerusalem shall be called the city of truth (*maati*), and the mountain of the Lord of hosts the holy mountain.'<sup>[397]</sup> The Lord, he cometh, 'For he, cometh to judge the earth; he shall judge the world with righteousness;'<sup>[398]</sup> 'righteousness and judgment are the foundation of his throne.'<sup>[399]</sup> These are the foundation of *maati*, truth, righteousness, law, and justice all being expressed by the one word *maati*. The doctrine of *maati* could not be more perfectly illustrated than it is in another psalm<sup>[400]</sup>. 'Thy throne, O God, is for ever and ever; a sceptre of equity is the sceptre of thy kingdom.' From the time of Tum, *i.e.* Atum-Iu, the Egyptian one god was the deity of justice, truth, and righteousness. He is still the god of *maat* or *maati*, which has the meaning of law, truth, justice, and right. In this wise the mythos and the eschatology of Egypt were converted into matter of prophecy that was to be fulfilled on earth as the mode of future realization.

The mythical mount is also typical of two different characters, female and male: one was the mount of earth, the other the mount of heaven. The worship of the Great Mother never died out wholly with the children of Israel. The high places, the *asherim*, the sacred prostitutes, the heifer, the sow, and other types were indestructible, all the Protestantism and Puritanism of the monotheists notwithstanding. Hence we are told, as something very terrible, that Solomon built a temple to Ashtoreth 'on the right hand of the mount of corruption,'<sup>[401]</sup> the mount of the Great Mother. The female nature of the mount of earth was shown when the Lord 'covered the daughter of Zion with a cloud in his anger and cast down the beauty of Israel,' and is said to have 'forgotten his footstool.' She was the footstool of Ihuh as a type of the Earth-mother, just as Isis is the seat of Osiris. There is a general casting out of the divine motherhood by the Hebrew writers, especially under the type of the female mount. For the Lord of hosts was to reign in Mount Zion after the casting out of the woman Wickedness, whose emblem was an abomination in all the earth<sup>[402]</sup>. 'Behold, I am against <sup>[p.538]</sup> thee, O destroying mountain, saith the Lord. I will make thee a burnt mountain ... Thou shalt be desolate for ever.'<sup>[403]</sup> 'O my mountain in the field, I will give thy substance and all thy treasures for a spoil, and thy high places, because of sin throughout all thy borders.'<sup>[404]</sup> This was the mount of earth and of the motherhood, and the seat of the Great Mother in the mount of earth or Jerusalem below is now to be superseded by the throne of God most high in the holy mount of Jerusalem above. The change is described in the *Book of Zechariah*. Jerusalem that was forsaken in one sense, and her mount of the motherhood cast down, is to be restored to Israel, in another character, by the erection of another mount and sanctuary. 'Thus saith the Lord: I am returned to Jerusalem with mercies; my house shall be built in it. The Lord shall yet comfort Zion, and shall yet choose Jerusalem.'<sup>[405]</sup> The mother in the earlier cult was cast out and her seat denounced as the mount of corruption because she had been worshipped and fecundated beneath every green tree on this *mons veneris* of the earth<sup>[406]</sup>, in all the high places that were consecrated to Ashtoreth and the *asherim*, as the mount of the mother. This was the hill of Jerusalem on which her whoredoms were committed by the daughter of Zion<sup>[407]</sup>. It is the hill of Esau, and of her 'that dwelt in the clefts of the rock' as the old earth-mother, who was now to be swept away in the coming day of the Lord, the mountain that before Zerubbabel was to become a plain for the foundation of a new house of heaven<sup>[408]</sup>. The preparations for the building—the four horns or corners, the four smiths, the man with a measuring-line in his hand—show that the new Jerusalem signified is celestial or astronomical. It is to be built by Zerubbabel, whose hands 'have laid the foundations of this house.' The mount

that had been is to be levelled by him and become a plain. This was the mount of the woman called Wickedness, whose emblem was to be removed to the land of Shinar, where her house was to be built, and when it was established she was to be set upon her own base. The new house of heaven or the new Jerusalem is built upon the mountain of the Lord, who is about to bring forth his servant, the branch. And now we learn that, notwithstanding the historic-looking instructions given by 'the word of the Lord to Zerubbabel' concerning the building, the actual builder is the man whose name is the Branch. 'Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both.'[\[409\]](#) As Egyptian, this builder of the temple was Iu-em-hetep, the prince of peace. In one of its various meanings the word *hetep* signifies *gathering* and *uniting together*. Hence Hetep is the mount of congregation. This was continued as a Hebrew title of the mount. Isaiah identifies 'the mount of congregation,' or place of gathering together, as the mount in the uttermost parts of the north—that is, with the summit of rest at the celestial pole[\[410\]](#). As is said by the psalmist, 'The wicked shall not stand in the judgment nor sinners in the congregation of the righteous.'[\[411\]](#) 'In the [\[p.539\]](#) midst of the congregation will I praise thee.'[\[412\]](#) 'God standeth in the congregation of God; he judgeth amongst the gods'[\[413\]](#). The final landing-place in the Egyptian paradise, where the souls of the departed reach an anchorage in the still waters of *hetep* or peace eternal in the heavens, is a divine district called 'the isle of corn and barley.'[\[414\]](#) This was attainable only at the summit of Mount Hetep, the mount of peace and everlasting plenty in the circumpolar paradise, not on any local mount of Zion in Judea or in Palestine, although it was thus literalized in the biblical prophecies. The great and glorious good time coming for the Egyptians was not in this life nor the present world. It was in the heaven of eternity. It was a picture of the paradise awaiting the blessed dead. This was portrayed twice over; once in the nether earth of the solar mythos, once in the highest, earlier heaven, in the garden of Hetep on the stellar mount. The pictures of this paradise in the Hebrew writings, the *Psalms*, the books of *Isaiah*, *Ezekiel*, *Micah*, *Zechariah*, and *Revelation*, were preextant long ages earlier as Egyptian. What the so-called 'prophets' of the Jews did was to make sublunary this vision of the good time in another life. There were already two Jerusalems from the time when Judea and Palestine were appendages of Egypt. Two Jerusalems were recognized by Paul, one terrestrial, one celestial. The name of Jerusalem we read as the Aarru-salem or fields of peace, equivalent to Aarru-hetep or Sekhet-hetep, the fields of peace in Egyptian. Jerusalem below was the localized representative of Jerusalem above, the Aarru-salem or Aarru-hetep on the mount of peace in the heaven of the never-setting stars. The burden of Jewish prophecy, which turned out so terribly misleading for those who were ignorant of the secret wisdom, is that the vision of this glorious suture should be attained on earth whereas it never had that meaning. But the Hebrew non-initiates came to think it had; they also prophesied as if they thought it had. Thus Jerusalem on earth was to take the place of Jerusalem above, and the Aarru-hetep become the Jeru-salem simply as a mundane locality. Jerusalem is to be rebuilt, and to be called the City of Truth, which had been the Maat upon the mount in the Egyptian eschatology[\[415\]](#). The bringer of peace is to return and build the temple of the Lord, and the counsel of peace is to be between him and the Lord. And 'There shall be the seed of peace; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things,'[\[416\]](#) 'all these things' being the things predicated of the promised land of the mythos, the fields of peace or gardens of Hetep in the eschatology, the abode of the blessed in Jerusalem above. In this new Jerusalem on earth it was to be as it had been in the *maat* upon the mount, where Atum or Osiris

imaged the eternal on his seat who presided over the pole of heaven<sup>[417]</sup>. Every man was to speak the truth with his neighbour, and execute the judgment of truth and peace in their gates after attaining the *maat*. Amongst the Egyptian sayings that have been taken literally by the Jews and Christians is the statement that the meek shall inherit the earth. We read in *Psalms*, 'But those that wait on the Lord, they shall inherit the land. For yet a little <sup>[p.540]</sup> while and the wicked shall not be.'<sup>[418]</sup> 'But the meek shall inherit the land, and shall delight themselves in the abundance of peace.'<sup>[419]</sup> 'And their inheritance shall be for ever.'<sup>[420]</sup> 'But the wicked shall perish.'<sup>[421]</sup> 'Such as be blessed of him shall inherit the land, and they that be cursed of him shall be cut off.'<sup>[422]</sup> 'The righteous shall inherit the land.'<sup>[423]</sup> 'Wait on the Lord ... and he shall exalt thee to inherit the land.'<sup>[424]</sup> If such promises and prophecies had applied to the lands of this world (which they did not), our English race would have proved itself to have been the most righteous people on earth, and the landless Jews the most utterly deceived by the Lord on whom they waited, like the hungry animal in the fable, when he depended on the word of the nurse who threatened to throw the child to the wolf, and was deceived regarding his supper. It never was our earth that the meek or the righteous were to inherit, but the land in the earth of a future life, the land that was promised to the doers of right and the fulfillers of justice on this earth, who became the cultivators in the fields of divine harvest for eternity. In the Egyptian teaching this land of promise, of plenty, and of peace was the land of Hetep, the garden of Aarru, the elysian fields, the paradise of spirits perfected who were the only righteous on the summit of the mount, which had to be attained by long climbing in the life hereafter as well as in the life on earth. That was the only land to be attained by those who waited on the Lord. It was a land of pure delight mapped out in the northern heaven, to be seen through the darkness that covered the earth by night. In that land every worker had his appointed portion given to cultivate and bring forth his share of produce. There were no *Feringhees* or eaters of the earth up there. But change the venue and pervert the teaching by making this land of promise an earthly possession, as is done all through the biblical writings, and you have an alleged divine sanction and warrant for all the robbery of land and all the iniquity that has been perpetrated against the weaker races of the aborigines by God Almighty's favourite whites. The Jews professed to wait upon the Lord, therefore they were to inherit the land. The Spaniards likewise waited on the Lord, and therefore the lands of the Peruvians and Mexicans were theirs by divine right. So has it been with the English in America, in Australia, in Africa. They who wait upon the Lord once a week, or once a year upon Atonement Day, without atonement, shall inherit the earth. And all the time such teaching is not only utterly immoral, not only ethically false; it never had the significance assigned to it by the Jews and Christians when first taught by the Egyptians. A false bottom has thus been laid by this perversion of old Egypt's wisdom, and on that false bottom have the Jews and Christians built for this world, whereas the Egyptians laid their foundations for eternity.

The Egyptian wisdom, to which the whole wide round of the world is one vast whispering gallery, has been looked upon by the bibliolater as 'the materials that *Revelation* had to deal with'<sup>[425]</sup>—that is, the wisdom preextant, for which the Egyptians had toiled during a dateless antiquity, becomes divine revelation when mutilated and misrendered in the biblical version. For the sounder inference to be drawn from the comparatively late origin of the Hebrew letters is not that the subject-matter of the documents is necessarily <sup>[p.541]</sup> late, but that it was preserved in the hieroglyphic language which was read by Osarsiph and his fellow-priests from On, before it was transcribed in the later letters. The truth is that the primary records on which the *Bible* was based were not a product of the Palestinian Jews. In the original scriptures no mistakes are made by the speaker as to the nature of the promises or the place of performance. In one of the rubrics

to the **Ritual** it is said, 'If this chapter be recited over him (the deceased), he will make his exodus and go forth over the earth, and lie will pass through every kind of fire, no evil thing being able to hurt him.'[\[426\]](#) But this was in making his progress over the earth of Amenta, the land of life, as a manes, and not as a human being in the earth of time. The secret of the whole matter is that in both the *Old* and the *New Testaments* the mysteries of Amenta have been literalized and shifted to the human dwelling-place, and the readers have been left groping and wandering in the wrong world.

It is the people of Israel who were in Sheol, not in Palestine, that speak in the following words of Hosea: 'Come, and let us return unto the Lord (who is described in the preceding chapter as the double lion); for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know the Lord. His going forth is sure as the morning; and he shall come unto us as the rain, as the latter rain that watereth the earth.'[\[427\]](#) These were the people of Israel who suffered their captivity in the prison-house of Amenta. They have suffered death from the lion god, who has laid them low in Sheol, but will raise them upon the third day to live with himself. This was the captivity of Job the sufferer from Satan in Sheol, and also the sufferer in the *Psalms* whose soul is a prisoner bound in Sheol, waiting for deliverance and for the salvation that cometh out of Zion[\[428\]](#). It is a captivity that never was historical, in a land of bondage which may be called Babylon, Egypt, or Sodom; but, as Hosea shows, it was a bondage from which the prisoners were set free after two days—that is, in the resurrection on the third day. A knowledge of the matter at firsthand in the Egyptian rendering will disintegrate the historical captivity and exodus, leaving but little to set foot upon beyond a heap of ever-shifting sand. In Alexandria, about the year 140 BC, the sibyl was giving forth her oracles in a farrago of the ancient wisdom, concerning an advent of the righteous king who was to rise up in the east, as all such personages ever had done in the solar mythos, and found his kingdom of perpetual peace. The Jews in Alexandria, being in subjection, cultivated this idea, and did their utmost to convert the mythical messiah into an ethnical saviour. Their falsely-excited hopes, however, ended in a few desperate endeavours to fulfil the supposed prophecies respecting a political deliverer who should free them from the Roman yoke. And the same delusion, mainly born of misinterpreted mythology, lived on afterwards as Christian. More especially after the alleged historic judgment. It broke out as a belief in the second advent and the establishment of the millennium which had not been historically realized the first time. The Christian opinion most prevalent for [\[p.542\]](#) many centuries was that the Messiah would come again, like Arthur and other aeonian heroes of the astronomical mythology, and that his kingdom was to last one thousand years. After that the deluge, or the dragon. Christian Chiliasm was unwittingly founded on the periodic return of the ever-coming one who had been Horus or Iu the prince of peace in the 'house of a thousand years,' an earthly likeness of which was restored for Amen of Nepata by King Harsiatef of the 26th dynasty[\[429\]](#). This ever-recurring advent was dated for those who kept the chronology, but the ignorant Christian Chiliasts were left literally dateless from their lack of the *gnosis*. That which had been in the astronomical mythos was yet to come according to the biblical prophecies. In the Kamite eschatology the mountain of the Lord's house had been established at the summit of Aarru-hetep, the paradise of peace, the country that is called the 'tip of heaven.'[\[430\]](#) The house of the Lord upon the mount was the great hall of judgment called the *maat*, from which proceeded the law and the word of the Lord and the son of God who came to make the word of the Lord truth against his adversaries. 'But in the latter days it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains, and it

shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between many peoples, and shall rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. They shall sit every man under his vine and under his fig-tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it, 'and the Lord shall reign over them in Mount Zion from henceforth even for ever.'[\[431\]](#) But whilst the prophet is apparently peering forward into some indefinite future, he is only looking into the *camera obscura* in front, which is all the while reflecting things that lie behind him in a far-off past. Ages on ages earlier the feast of fat things, with the heaps of food, the thousands of geese and ducks, the corn and beer in huge abundance, had been spread in the Egyptian paradise for the eternal feast, with Mount Hetep for the table. This was the heaven of all good things that were imaged as provisions in the land of promise that could not be attained in Jerusalem below, but only at the summit of another life. This was the mount of peace where the Lord of all things rested, he whose name was Neb-Hetep, the lord of peace. That was the land in which there was no more night and the tears were wiped from all faces, and pain and sorrow ceased, and sighing had for ever passed away. A close acquaintance with the **Ritual** shows that the Ius brought out of Egypt certain writings that contained the Egyptian eschatology, the wisdom in which they tell us their giver of the law was learned. That wisdom of the other world was converted into history for this, and all turned topsy-turvy by changing the earth of [\[p.543\]](#) eternity into the earth of time and the manes into mortals. In this way the noble, full, flowing river of old Egypt's wisdom ended in a quagmire of prophecies for the Jews and a dried-up wilderness of desert sands for the Christians. And on those shifting sands the 'historic' Christians reared their temple of the eternal, which is giving way at last because it was not founded on the solid rock, and because no amount of blood would ever suffice to solidify the sand or form a concrete foundation or even a buttress for the crumbling building.

The secret of the ancientness and sanctity of the writings is that they were originally Egyptian, like the Jewish community. They are not the product of any ground-rootage in the land of Judea. They come to us masked and in disguise. The wisdom of old, the myths, parables, and dark sayings that were preserved, have been presented to us dreadfully defeatured and deformed in the course of being converted into history. An exoteric rendering has taken the place of the esoteric representation which contained the only true interpretation. The past was known to **Philo**, the learned Jew, who when speaking of the Mosaic writings told his countrymen that 'the literal statement is a fabulous one, and it is in the mythical that we shall find the true.'[\[432\]](#) To understand their own books, their religious rites, festivals, and ceremonies, the Jews will have to go back to Egypt for the purpose of comparison. The Egyptian **Ritual** will show them why their New Year's Day is the annual judgment day, the great day of doom; and why it is also the 'great day of memorial' for celebrating the creation of the world, as it was in Egypt. Their 'great day of atonement' is identical with that on which the Sut-Typhonians and adversaries of Osiris were slain in a bloody sacrifice that was offered up as pleasing to the Good Being, Un-Nefer, who was annually put to death by these emissaries of the evil one and annually avenged by Har-Tema and his faithful followers. The blowing of the trumpet, or *shofar*, is the signal for the resurrection from Amenta, or Sheol, and has been so since the vernal equinox entered and the solar resurrection occurred in the sign of the Ram, 4,300 years ago, to say nothing of the earlier

stations in precession. The rabbis have preserved the tradition that the dead are summoned before the divine tribunal to be judged upon the day of doom, which occurs each New Year's Day.

Gleams of the ancient glory are afloat in Jewish eyes that still turn Zionward, still mistaking the earthly for the heavenly vision of the eternal city, a promised land in Palestine for a celestial locality that is still *en l'air* or in the clouds of prophecy. If they were to see the promised land in Palestine today, they would not find the eternal city of their dreams at Jerusalem any more than at Rome or Thebes, at Memphis, at Annu, or any other foundation upon which the celestial home of rest was portrayed in heaven or localized in a pattern on this earth. On the other hand, the Jews in their religious mysteries go back to Jerusalem once every year; and once a year messiah comes to them, from generation to generation as 'the persistent traveller upon heaven's highways, who steppeth onwards through eternity.'<sup>[433]</sup> The yearning for Zion by these homeless lodgers who <sup>[p.544]</sup> are aliens in all lands did not arise from love of country or desire to cultivate its soil. It originated in religious feeling and the following of a heavenly mirage that could be pursued over all the earth and its deserts, independently of locality or of race. This view is also enforced by the persistence of the messianic craze that yet survives amongst the Jewish victims of misinterpreted mythology, who still await that fulfilment of the impossible which the persecuting Christians fatuously suppose they have secured for all time and for eternity.

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