

The Scythian

Study notes on the historical Jesus

based on the works of

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and other esteemed scholars**

**Fehérlófő tankör
(study group)**

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Az apostol (The apostle
[Excerpt], in free translation from Hungarian)

*The grape is a tiny fruit,
Yet, it needs a whole summer to ripen.
The Earth, too, is a fruit, a giant fruit,
And if the tiny grape needs one whole summer,
How many does this giant fruit need,
Until it is ripe? It could take,
Thousands, perhaps millions of years,
But it will surely ripen one day,
And then people will feast on it,
Till the end of time.*

*The grape is ripened by the rays of the sun,
(But) until it is sweet, how many sun rays,
Must breathe upon it the warmth of their lives,
How many hundreds of thousands, millions of rays?...*

*The Earth, too, is ripened by rays, but
These are not rays of the sun, (but) rather
The souls of people.*

*Every generous soul is such a ray, but
Only the generous soul, and they are rare,
How can one expect, then
The Earth to ripen quickly?
I feel that I, too, am a ray,
Helping the Earth to ripen.
The life of a ray is but a day,
I know that by the time,
Of the great harvest,
I will have been long past my sunset,
And traces of my minuscule work,
Will be lost in the great undertaking,
But the knowledge gives my life strength,
And peace in my (hour of) death,
That I, too, am a ray.*

Petőfi, Sándor, 1848

*It is not necessary to believe:
it is only necessary to know*

"But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them... When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit" (Mark 13:9, 11)

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A word from the authors

This material deals with religious beliefs. We realize, the information presented here is not for everyone and some might find it unpalatable. We do not wish to offend anyone and, therefore, urge those who feel uncomfortable reading it to stop.

We are students of an ancient culture founded on knowledge and wisdom. We are neither priests nor missionaries; we do not represent any organized religion nor claim knowledge of “the truth;” and we do not propagate dogma. Also, we neither solicit nor accept donations. Those interested in furthering this work are encouraged to continue this research, individually or in groups, and to freely share their knowledge with others for the elevation of Mankind.

Events reported to have occurred during the 5-10th centuries referenced in this study take into account possible chronological errors and misrepresentations. We believe the errors, if any, stem from the simultaneous use of three different points of reference: 323 BC (year of rebirth after the death of Alexander of Macedon), 45 BC (1st year of the Julian calendar), and year 1 (presumed to be Jesus’ year of birth, retroactively applied after the 5th century). It would certainly have been in Western European interest, notably the Holy See and the enforcer of its policies, the Holy Roman

Empire, to take advantage of these errors, insert non-existent periods into history filled with fictitious protagonists and events for political gain, and to hide historical events that are not only unfavorable to the West, but would also expose such chronological fraud. Chronological research to date reveals that the 44 years needed to slide the calendar forward to Jesus' presumed year of birth were taken from Atilla's reign (Tóth, Gyula citing *Magyar Krónikák*), while 297 non-existent years appear to have been added to the calendar, pushing the years forward. Heribert Illig's argument supporting such "chronological fabrication" (614 - 911), however, appears to be somewhat narrow and simplistic. Nevertheless, his conclusions appear to be at least plausible. To date, no physical evidence of this period has been found: There are no remains of settlements, no coins, no tools, no graves, as the matter of fact, no evidence of any kind of human presence that can be irrefutably linked to this fictitious era. The 7-9th centuries exist only in "written history," and all so-called "historical documents" regarding these 297 years examined to date turned out to be retro-dated forgeries. Further, any so-called "evidence of the Dark Ages" are fragments, dissociations, discontinuance and events known to have occurred before or after that era. Pragmatic history, on the other hand, shows an

unbroken natural progression of 6th century events which seem to jump over these three centuries and seamlessly continue during the period purported to be the 10th century. Further, Uwe Topper presents convincing arguments that link Muhammad's escape to the First Council of Nicaea in 325, exactly 297 years before the propagated year, 622.

However, we reserve judgment on this - often called - "Phantom time hypothesis." Further, to simultaneously argue chronological errors would make this study extremely confusing. Therefore, dates in this study are those generally referenced elsewhere, except where the actual date is significant, in which case both dates are shown (currently propagated dates shown in brackets).

We believe our translations of the various works are substantially accurate, but please keep in mind, we do not have accredited English translators among us. Any outside help in this regard would be much appreciated and, if requested, gratefully acknowledged.

Please disseminate this material to scholars to debate and expand to the benefit of all seekers of Truth.

Fehérlőfő tankör (study group)
2008

Definitions

Bible: Merriam-Webster source this word from Latin *biblia*, from Greek, plural of *biblion*, book, diminutive of *byblos papyrus*, book, from Byblos, ancient Phoenician city. However, the word *biblia* does not exist as the Greek plural of *biblion*. Further, there is no such word as *biblia* in Latin either. Chaldeans of Mesopotamia, on the other hand, speak of “Bi-bi-li-a” in Sumerian cuneiform texts. There are currently three translations for this compound word: “speech, or voice of the light, or clarity;” “overseer, or advocate of wisdom;” and “speech of heavenly knowledge” (Badiny).

Greek: Classical Greece (6-4th c. BC). Pythagoras, Socrates, Plato and Aristotle study under the Mede magi. The subjects of their studies are the wisdom of ancient Chaldean texts written on papyrus from Byblos. Their studies become the literature (philosophy) the West later attributes to “Classical Greece.” Herodotus (484-425 BC) writes his history in narrative form based on these Sumerian texts and on his travels to the Mediterranean and the Black Sea to confirm his sources. Greeks did not exist as an identifiable people before the 6th c. BC. Some speculate, the Mycenaeans (1600-1100 BC) were proto-Greeks.

Byblos: City and major seaport 30km north of Beirut, believed to be the oldest continuously inhabited city dating from 5000 BC. The name Byblos is said to have been given by the Greeks to the city known in the Bible as Gebal, in history as Gubala, Gubla, and during the Crusades, as Gibelet.

Gebal, Gubla: Today, Jbail (Arabic). Gubla is listed as one of Nib-Ur's (6th millennium BC, biblical Nimrod) provinces. Its patron, Baal-at Gebal, is associated with Isis and the Sumerians' Queen of Heaven, Baal, Light, divinity symbolized by the sun. After the Babylonian Hebrews conceive Judaism and their new god, Yahweh (6th c. BC), Baal, of Baal-at Gebal becomes Judaism's and, later, also Judeo-Christianity's demon.

Phoenician: Greek name for the inhabitants of Northern-Canaan (including Gubla) during 12-9th c. BC. Homer (though a questionable source) says their language "was borrowed from ancient Egypt."

Canaanite: Nib-Ur's (Nimrod) uncle, Kus' brother, Canaan settled in Canaan (6th millennium BC). Evidence does not point to any significant movements of peoples before the time of the so-called Phoenicians. The only peoples in regular

contact with the Canaanites during that time were their kindred: Hurrians, Szabirs, Medes, and Egyptians. (The Hebrews invade Canaan but are halted south of Sidon.) The only people who could have lived in and around Gubla during th 12-9th c. BC was a mix of ancient Canaanites and Hurrians, and Szabirs, Medes and, possibly, Egyptians.

Mede: non-Semitic people of the Zagros Mountains and Northern Mesopotamia (2nd millennium BC) and believed to be the ancestors of the Kürt (Kurds). Assyrologist Parpola says they are the Kuti (biblical goim) people. Herodotus (i.101) lists 6 Mede tribes, one of which is the **Magi**.

Persian: Earliest mention of this word occurs as Parusa (834 BC), a term generally applied to Iranians. However, the area known only since 226 AD as Iran (Aryan) was inhabited by Hurrians and, later, during the time of so-called Persians, by the Medes, whom later Greeks called Medians, and the Chaldeans. Therefore, Persian refers to a geographic location or a political power, not a people.

Chaldean: Kaldeans, non-Semitic inhabitants of Mesopotamia known as “the people of knowledge” who later allied with their northern kin, the Medes, to defeat the hegemony of the Babylonian Hebrews'

Hammurabi-religion-ideology (18th c. BC). In 256 BC, they form the **Parthian Empire** along with other Scythians, the Medes, and other non-Semitic peoples of Sumer.

Scythian: Szkíta; Often restrictive Greek name of the indigenous peoples of Central Eurasia; also known as Magyars, Huns, Avars, Celts, Jazig, Kürts (Kurds), Baktrians, Sarmatians—among others.

Sumerian: Subartu, Szabir, Sa-pir (sun-faced, facing the sun) people, Scythian, Magyar; Hun—Wallace Budge, *An Hieroglyphic Dictionary*, citing Egyptian records. Árpád's grandson cites the Greek Chronicles where their original name is Szabir-Aszfali. Also their land, Sumer.

Magyar: a people and their language: also called Maghar, Mahgar; Maghadi, Maghori by Indians; Scythian by Greeks; Xia Hun by Chinese; Hun; Hungarian; Székely (Seculi); “Avar;” Celt in Western Europe; biblical Magog. Magyar-speaking people centered in the Carpathian Basin since at least the Early Neolithic (Krantz). They bring writing to Sumer (3000 BC) as the Jemdet Nasr (name of dig site) People; and establish civilizations in Europe, China, India, Egypt and the Americas (Maya).

Anthropological notes on two, distinct societies

The following are notes on two, distinct societies to help understand:

1. The tie between Judaism and Judeo-Christianity and;
2. Contradictions between Judeo-Christian dogma; and Jesus' true identity, history and teachings.

Archaeological, linguistic and anthropological evidence of the "Sumerians," Scythians, Chaldeans, Medes, Magyars, Huns is publicly available. Findings attesting to the "Sumerians'" religion are sourced from published archaeological works. Jewish and Judeo-Christian claims are sourced from the publications of institutions representing those ideologies. Other material is sourced from various public historical records.

Caucasian Group

Scythians, Huns, Turanians, Medes, Chaldeans: Magyars (biblical Magog), also **Szabir, “Sumerian.”**

- **Origin:** Magyar-speaking people live in the Carpathian Basin since at least the Early Neolithic¹.
- **Language: Agglutinative** written languages: Magyar (Hungarian)², Etruscan, Turkish, Basque, Aramaic, various Caucasian languages and Japanese.
- **Symbols:** Sun, Rosetta³, Lion (Constellation of the sun), Turul (Falcon), Tree of Life, Tree of Knowledge, Fokos (Ax), Holy Fire, Four Wedges, Venus, Hun (Celtic) cross and the double cross.
- **Principles:** Knowledge, wisdom, quest for truth via direct spiritual contact with God. Motto: *“Uplifting knowledge is the greatest gift a man can have.”*⁴.
- **Leaders:** Teachers and healers: **Magi** and **Táltos** (Magyar-Hungarian). Also Gudea, Melchizedek, IZ-ZU (**Jesus**). Political leaders: Kings and princes of city-states, kingdoms and empires (monarchies) of **Ut-Nap-Ishtim**'s nations. Kings are chosen from

1 Grover S. Krantz; K & E Grandpierre, and others.

2 “Sumerian is closely related to Hungarian,” Archibald Sayce.

3 The chrysanthemum appears on the flank of the Lion of Esztergom (Hungary), the Imperial Seal of Japan, and on Shinto shrines.

4 A. Grandpierre, *Ancient People of the Royal Magi: The Magyars: Selected Studies in Hungarian History*, 2008, p 351.

among the magi.

- **Religion: Monotheist:** An unimaginable Creator and Source of Life called (among other names) Isten, Trinity of Light and, depending on the referenced divine activity or function, Father of Light, (Virgin) Mother of Light and Child of Light is inferred from cosmic manifestations.
- **Peoples:** (Non-exhaustive list)
 - **Magyars-Huns-Scythians**
 - Black Huns⁵ (Europe): Prominent names: **Atila, Árpád**
 - Celtic (Kelt)⁶ peoples (Central and Western Europe) migrate west and bring civilization to Western Europe.
 - Irish, Welsh, Scots, Gauls, Basques, Etruscans, Eravisci.
 - Magyars, also called Hungarians, Huns and Avars; the aboriginal, Magyar-speaking inhabitants of Central Europe, are one and the same people, Hungarian being the English variant. Historical accounts of the Magyars vary. Below is a brief summary of their recent history—though its interpretations are feverishly contested by Western historians:
 - The Romans conquer Western Hungary

5 Black and White refer to relative geographic location, Black being the darkness of the North, e.g. Black Huns, Black Sea = Northern Huns, Northern Sea.

6 Celt: Hungarian Kel: Rise; Kelt: Risen; Kelet: Sunrise, also East.

(Pannonia) in 14 AD but the Huns retain autonomy. Under Atilla's leadership, they clash with the Romans (Battle of Chalons) in 405 (451). Both armies are decimated and the Romans withdraw. Atilla pursues the Romans and, in less than a year, catches the remnants of Aetius' armies in Italy. Emperor Valentinian III dispatches Pope Leo I to meet Atilla and plead for clemency which Atilla grants in exchange for the return of Hun treasures plundered by the Church. Missionaries of the Roman Church destroy the Huns' religious symbols. The Huns revolt and launch a series of punitive attacks against Rome.

- The Huns, reinforced by waves of Scythian refugees from former Parthia, become known as the "fort-builder Huns," "Avar," (from "a vár építő," "vár" meaning fort). When they learn of Emperor Heraclius' (Byzantine, by now Judeo-Christian) desecration of the Holy Fire, symbol of the Scythians' Holy Spirit, they launch a successful punitive attack led by Bajánfi against Byzantine 5th (7th) century.
- East of the Carpathians, eight Magyar nations under the leadership of Árpád, son of Álmos, son of Emese (Parthian royal bloodline), further reinforce their kindred in the Carpathian Basin in 549 (895). Their combined

armies launch military campaigns in Western Europe to recover their nation's religious treasures plundered by marauding Germanic tribes, and to foil German plans to invade Hungary.

- A conspiracy between foreign supporters of a pretender to the Árpád house, Vajk, and the Holy Roman Empire results in the killing and quartering of Árpád's rightful heir, Koppány. Vajk is installed as King Stephen I (1000 AD) by Pope Sylvester II in exchange for Hungary's forced conversion to Roman Christianity. The Inquisition purges the Magyar magi and burns their sacred writings attesting to Jesus' true identity and teachings. Judeo-Christianity and an alien feudal system are forced on the Magyars. Hungary becomes landlocked when a pre-World War I Russian-French Pan-Slavic conspiracy to reduce Hungary's territory by 2/3 to create new Slavic states is implemented (Trianon Dictate of 1920) (These states have since self-destructed).
- Jazig, Sarmatians, Medes, Hurrians, Baktrians; usually considered Magyars.
- Black Huns absorbed into other cultures:
 - Kussanians, Armenians, Kürts, Kassitans, Poles, Croats, Ukrainians.
- White Huns (Western and Central Asia, Northern

India and some European Magyars):

- Turk:
 - Turkish, Azeri, Uzbek, Kazah, Kirzig, Tatar, Tadziki, Karapurak, Turkmen,
- Uighur,
- Nipponese (later in Japan),
- Hunza,
 - **Buda** (Buddha), **Kurusan (Krishna)**,
- Mayans (in the Americas).
- **Ut-Nap-Ishtim**, (biblical Noah). Mount Nisir⁷, Mesopotamia, Flood of 5500 BC⁸.
- **Canaan**, grandson of Ut-Nap-Ishtim; Mesopotamia and, later, Canaan:
 - Canaanites, 6th m. BC, Jordan Valley region, later called Adiabene (Parthia) and Palestine.
- **Kus**, (Cush), Hungarian for Ram (Aries), grandson of Ut-Nap-Ishtim; Mesopotamia and Egypt:
 - **Nib-Ur**, (Panther-Lord) son of Kus, (biblical Nimrud, Nimrod⁹); Mesopotamia, Scythia:
 - **Price Nakeb Adiabene**, Parthian prince. Parthia defeats Rome and liberates Northern Palestine (biblical Galilee, Samaria and parts of Judea). The newly liberated territory is attached to the (Parthian)

7 *Epic of Gilgamesh* (Nib-Ur, Nimrod) 3rd millennium BC.

8 Geologists William Ryan and Walter Pitman time.

9 Nimrod is also the name of a star constellation later renamed "Orion" in Western cultures.

Adiabene Kingdom under his governorship.

- **Princess Mary Adiabene Kharax**, daughter of Prince Nakeb Adiabene and Parthian Princess Grapte-Kharax.; wife of **Useph Adiabene** (biblical Useph Pandar) under civil law.
- **Gabriel**, Head-magus, Sippar, Mesopotamia. He travels to Scythopolis, Galilee, to visit Mary to announce her miraculous pregnancy (legend only).
- **Izzu**, popular name of Jesus, son of Princess Mary Adiabene Kharax, born in 6 BC in Bitlahmi, Galilee (written Bethlehem using the Roman alphabet).
 - **Magi** travel from Sippar to greet Jesus (biblical Wise Men, [Kings] of the East).
 - **Jesus** teaches neighborly love and quest for Truth. He is crucified but resurrects. His apostles teach in Parthia, Scythia, Egypt and India, but avoid Rome.
 - Parthia falls; Scythians migrate north to the land of their brethren, Central Eurasia.

Semitic Group

Semites, Hebrews, Jews. (The history and culture of the Arabs and Islam is not addressed)

- **Origin:** Unknown. **Semitic tribes** migrate from Arabia (c. 2500 BC) and squat throughout Mesopotamia.
 - Locals call the Semite squatters **Hebrew** (from *habiru*: “they who murder with webs”).
 - Hebrews migrate to Egypt (circa 14th c. BC) but are evicted by the Egyptians (biblical Exodus).
 - Hebrews ousted from Egypt invade Canaan but are halted south of Sidon and pushed back to later Judea.
 - Hebrews are deported from all of Canaan to Babylon, Mesopotamia (biblical Babylonian Exile).
 - Many Babylonian Hebrews (by now, known as **Jews**) return to Southern Canaan (Judea) (537 BC).
 - Jews migrate to Europe and, later, to the United States, home of the world's largest Jewish population.
- **Language: Hebrew; Inflecting** (synthetic, fusional). Early Semites speak Hebrew. Later, they begin to also write Hebrew by adopting the Sumerians' Aramaic alphabet. By the 1st century,

Hebrew had been a dead language for centuries¹⁰. Judean Jews speak and write only Greek. Since the 18th c., (a revived) Hebrew is spoken and also written. Also **Yiddish**, a German-Hebrew mix.

- **Symbols:** The six-pronged star, the Sumerians' religious diagram to depict the Dual Trinity of Light, which 6th c. BC Babylonian Jews note and, during the Early Modern Period (16-18th c.), appropriate as their symbol, (variably) calling it Magen David, Shield of David, Solomon's Seal. Menorah, a multi-branched (7-9) candelabrum is said to represent Abraham's "burning bush" or the Torah (Jewish Law). Judeo-Christians appropriate the Hun (also called Celtic) cross symbol to identify themselves, and also carry the symbol of Judaism's common sacrificial animal, the pigeon, into Judeo-Christianity. The skullcap (kippa, yarmulka, zuchetto) is worn by religious Jews and some Judeo-Christian priests.
- **Principles:** Vary from one sect to another. Racial supremacy and purity. The motto of the Mossad (Israeli Intelligence) is "*By way of deception, thou shalt do war.*"
- **Leaders:** Spiritual leaders vary with era and sect. In Egypt, Ethiopia, Canaan and Babylon, their spiritual leaders are also their political leaders. In

10 J.E. Conner PhD.: Christ was not a Jew, The Christian Book Club, Hawthorne, Ca., 1972, Page 28.

Judea, they are the high-priests of the Temple of Jerusalem. Elsewhere, they are the Prince of the Synagogue or Chief Rabbi. In Christianity, they are the heads and senior officers (bishops) of the various Churches.

- **Religion:** Early Semites arriving in Mesopotamia worship the Sumerians' Queen of Heaven (also known as Baal, Morning Light, [Venus]). Their later gods are Ea, Assur (Marduk), Bel; Elephantian Jews offer sacrifices to at least 4 gods; Jahu, Asembetel, Anatbetel and Herembetel.

- **Babylonian Hebrews** (6th c. BC) conceive a religious dictatorship, today's **Judaism**. They select bits and pieces of their legends of their previous gods, merge them with Sumerian historical accounts reworked to favor Hebrews, declare themselves their new god's earthly deputies and their race supreme (*God's Chosen People*), and introduce their ideology as the Hebrews' new mandatory religion, a religion founded on racism, deception, hatred, vengeance, and animal and human sacrifices to their new god, **Yahweh**. Religious dogma and rites, which include mutilation of male infants, are laid down in their religious laws and austere civil penal codes.

- The Sumerians' **Queen of Heaven-Baal-Morning Light** becomes Judaism's arch-

demon;

- Scythian-Chaldean-Mede-Magyar (Magor) patriarch **Nimrod** and all **magi** are declared demons.
- **Judean Jews** live under the religious dictatorship of the high-priests of the Temple of Jerusalem.
 - The high-priests of the Temple of Jerusalem accuse Jesus of being a magus (demon); and bribe the Roman Governor, Pilate, to turn Jesus over to them. They torture and crucify Jesus.
 - The Jewish priest, **Rabbi Saul**, founds a new Jewish sect for non-Jews, Roman Orthodoxy (later Judeo-Christianity). The new religion, founded on fear of afterlife eternal torture, requires non-Jews to submit to the authority of the Church of Rome, directed according to the doctrines of Rabbi Saul.
 - **Judeo-Christianity:**
 - Fabricates a new Semitic-Hebrew lineage for Jesus and begins to propagate him as a Jew.
 - Teaches hatred of the demonized (by Jews) Queen of Heaven-Morning Light (Lucifer).
 - Purges Jesus' followers and destroys their writings. Herod launches a manhunt for

Peter.

- Declares Jesus' disciple **Simon the Canaanite, Pal** (biblical Simon Magus) a demon.
- Rabbi Saul appropriates Simon the Canaanite's **Pal** name, claims conversion following a vision, passes himself off as Jesus' Apostle, and spreads the new Jewish sect throughout the Roman Empire. Later, he becomes known as Judeo-Christianity's Saint Paul.
- Rome collapses. Jews migrate to Europe (and elsewhere) where they execute the greatest fraud in Europe's history using a forged document to form a political power subservient to Jewish interests, the Holy Roman Empire. The crown of the new empire symbolizes Jewish authority and supremacy, the realization of the fictitious biblical Jewish kingdoms of David, Solomon and Hezekiah. Jews expand with the empire. Together with the Sephardic Jews ousted from Spain, they appropriate the Ashkenaz(im) name and spread throughout Europe.
- Roman Christianity (Inquisition) purges the leadership (magi) of the Jesus Faith throughout Europe and destroys their writings. Europe is converted to Judeo-Christianity by force.
- **People(s):** (Non-exhaustive list)

- **Hebrews, Jews.** Most (but not all) Jewish sects consider descendants of a Jewish maternal bloodline Jews.
 - Other than religious and geographic references, little is known of the early Semites who migrate to Mesopotamia. According to Jewish sources, they start referring to themselves as **Israel** when they begin their migration to Egypt where they are also called **habiru**, Hebrew(s). Jewish historians claim that after invading Canaan, the Hebrews from Egypt carve up the conquered land among themselves and name it Kingdom of the Twelve Tribes of Israel. When they conceive their new religion, Judaism, in Babylon (6th c. BC), they become known as **Jews**, though the origin of this name is much debated. No archaeological evidence has ever been unearthed to substantiate exclusively Jewish religious claims or identifiable sub-groups of the Semites who migrated to Mesopotamia and, later, to Egypt and Canaan. What information is available cannot be reliably sourced. There are no historical records of Hebrew or Jewish evangelists or kings, and no graves, human remains or any evidence of their existence.
 - **Abraham** is claimed by Jewish historians to have been an 18th c. BC Semite, a direct

descendant of (biblical) Noah, who is ordered by his god to kill his son as a human sacrifice (it is claimed that he does not). Jews and Muslims claim he is their patriarch; the Roman Catholic Church claims he is the Christians' patriarch (as well) "in faith." Jews explain his biblical 11 generation genealogy leading back to Noah by rejecting the geological date of the biblical flood and by claiming multi-century life spans. There is no evidence any Semitic Abraham ever existed. There is reference to a certain Abram in Haran but he (and his wives) lived much earlier and was a Caucasian Hurrian, not a Semite.

- **Jacob**, claimed to have been Abraham's grandson, is said to have been told by his god to change his name to **Is-ra-el** before migrating to Egypt (The word "Iz-ra-el" is the Sumerian name of a Caucasian [Turanian] tribe). Following the appropriation of this tribe's name, Jews begin to use the name Israel to refer to themselves¹¹. There is no evidence Jacob existed, as claimed.
- **Hammurabi**, 18th c. BC king of Semitic Babylon. He introduces the concept of land ownership, religious prostitution, and the laws and "righteousness" of cruelty and revenge,

11 The word "Israel" is never associated with Semites, Hebrews or Jews in objective literature.

laws which later become basic tenets of Judaism, known as the “eye-for-eye, tooth-for-tooth” vengeance ideology.

- **Moses** is claimed to have been a Hebrew infant found floating on the Nile and taken in by members of the royal court of Egypt. He is claimed to have led the Hebrews out of Egypt and wandered in the desert for forty years in search of a certain “Promised Land.” He is said to have spoken to a certain “Jealous God” who told him to mutilate male infants and also gave him commandments written on stone tablets. Egyptian records do not mention such person by name or description, and the claimed stone tablets have never been seen or examined by scholars. The biblical Ten Commandments text is a mix of 6th c. BC Jewish religious laws, and articles copied from Sumerian civil codes reworked to suit Jewish ideology.
- **David** and **Solomon** are claimed to have been 10th c. BC kings of the Hebrews who invaded Canaan 300 years earlier. Despite extensive archaeological effort in the 1970s and 1980s to authenticate a Hebrew king named David, Yigael Shiloh (Hebrew University), failed to discover significant evidence of occupation of any city bearing the name David during the

10th c. BC. Elsewhere in biblical Judea, no inscriptions of any Judean royalty exists from 10th c. BC, nor evidence of a bureaucracy attached to oil jars associated with any Judean royalty of the late 8th c. BC. Nothing from any King Solomon's reign has ever been found. Surveys of surface finds have shown that between the 16th and 8th c. BC, the entire population of the hill country of Judea was no more than about 5000 persons, most of them wandering pastoralists. Judeo-Christians claim, Jesus is a descendant of David. History disproves this claim; Jews reject it; and Jesus (in Luke 20:44) finds it absurd.

- **Other peoples.** The overwhelming majority of Semitic peoples are not Hebrews or Jews. The overwhelming majority of Judeo-Christian believers are not Semites, Hebrews or Jews.

* * *

The Great Builder



Many a century ago, a great builder called Izzu dedicated his life to teaching people how to build the citadel of human existence, the family home. When asked about his secret, he said: "Do what your fathers did in ancient times: start by first digging down to solid bedrock, and build on that." So people learned his secret and built their houses on bedrock. But then the ruling clan of a neighboring land, a clan that called itself "God's Chosen Contractors" heard about the great builder and his teachings.

The rulers of this clan felt so threatened by the great builder's secret, they had him killed, and "justified" their crime by claiming that the great builder had to be sacrificed to "God" to placate the divine anger provoked by this "fake" builder's

“ungodly” teachings. The contractors then chose from among themselves one whose mission was to find and kill all teachers of the great builder's secret and, to deceive those who had heard about the great builder, to pass himself off as his student. This impostor traveled far and wide, casting his web of deceit about both the great builder and himself. Meanwhile, the remaining conspirators set about to demolish the houses built according to the great builder's secret, and destroyed all written records of his secret along with their authors. They then resumed their own construction methods, naming their new developments "Homes of the Great Builder."

The tradesmen who built the contractors' houses did not know the houses they were building were not founded on bedrock. They used quality materials and sound trade practices, so the new houses were well built for family life, and many new houses sold. But, for some reason, families who dwelt in these houses always felt sick when indoors, though they were fine outside. A few homeowners noted this change and concluded that whatever was causing their ailment was confined to their houses. So they started complaining. To address their complaints, the contractors put together a homeowner user manual consisting of bits and pieces of the great builder's teachings they had heard about, their own

interpretations of his teachings, as well as vast amounts of fabricated rhetoric glorifying their god and themselves. They also set up schools—paid for by the homeowners—where the contractors' "experts" interpreted the homeowners user manual, and "explained proper homeownership." But whenever the homeowners tried to find answers to their questions in the user manual or in the contractors' schools, they kept running into contradictions that defied common sense. Those who were not satisfied with the double-talk of the user manual and its interpretations suspected deception, demanded straight answers from the contractors, and tried to persuade other homeowners and tradesmen to join them. The contractors felt so threatened by such movements, they had these "instigators" killed as well, claiming a need for further sacrifices to "God" who was now also offended by the "ungodly" homeowners' daring attempts to challenge "His Chosen Contractors." Such sacrifices then also served as an example to other would-be "rebels." And so the homeowner stopped asking questions and just tried to make the best of a hopeless situation by convincing himself that the contractors must be doing what is right because they were, after all, "chosen by God." Once all traces of the great builder's secret had been destroyed and the homeowners were silenced, the

contractors started promoting themselves as "God's Chosen Contractors" and their developments "Homes of the Great Builder" outside their land, too, including the ancient land of the great builder.

And so it remained for centuries. But then, a miracle happened. Some homeowners gave up searching for answers in the homeowners user manual and the contractors' schools, and started digging around the foundations of their houses to find the source of their troubles. And in the excavated material they found all sorts of debris: broken clay tablets and pottery bearing strange symbols and writings, complete clay pots still sealed and containing scriptures of symbols and texts, as strange as those carved in the clay tablets. They did not know what they meant, so they started asking around and also told their neighbors about their discoveries. The contractors got wind of these discoveries and immediately volunteered their experts to decipher them and to make their findings available. But the artifacts spoke only of the truth: here was physical evidence that exposed the contractors' fraud. So the contractors invaded the lands where these artifacts were found and destroyed every piece of evidence they could find.

But some of the evidence did survive and found its way into the hands of homeowners and tradesmen who were also schooled in these ancient

writings. These ancient scriptures spoke of a great builder who showed people how to build family homes according to principles diametrically opposed to those of the contractors. This discovery created such great interest that the contractors started spending huge amounts of money to discredit it. But interest in the great builder's secret, his principles, and also in his identity grew, and more and more homeowners started digging test holes under the foundations of their houses to find out what lay beneath. And what they found was not bedrock but toxic waste. Since a house is supposed to be not just a house but a home, the sanctuary of family life, those homeowners who had discovered the reason their houses made them sick were now faced with the decision of their lives. They could convince themselves that their neighbors' interpretations must be wrong because their houses were built by "God's Chosen Contractors" and continue to seek answers to their misfortune in the homeowners user manual and the contractors' schools. Or they could abandon their houses and become street people, or find other solutions to their families' housing needs. Or they could confront the source of their misfortune head on. They would have to dig out all the waste material from under their houses and, with or without the help of tradesmen, repair the structure damaged by the shock the building would

suffer when it fell to the bedrock. They would also have to throw out all the broken family heirlooms and icons of the god of toxic waste. But a new understanding of proper house foundation would become clear and, most important, no more poisonous fumes in their homes. From this point forward, their houses, now founded on solid bedrock according to the secret of the great builder, would become homes they could get attached to, love and gladly keep in good repair.

Ladies and gentlemen of "Christianity": This study was undertaken to reveal the reality of our "homeownership." Our homes are our religious beliefs, which, for centuries, we have founded not on the solid bedrock of truth Jesus came to revive, but on the garbage dump of morality, Old Testament Jewish ideology. The impostor is non other than the Jewish priest chosen by the religious dictatorship of biblical Judea to persecute Jesus' fold, and to hijack Christianity and turn it into a new Jewish sect for Gentiles, a rabbi known as Saul, Judeo-Christianity's Saint Paul. (Rabbi Saul's successors include such self-confessed Jews as Cardinal Aaron Lustiger ["I was born Jewish and so I remain" - 1981]). The tradesmen are the many low-ranking members of the clergy, nuns and lay advocates of Christian morality. Their hard work, kindness and selflessness, and the moral principles they teach have

contributed much to humanity's welfare. Therefore, nothing in these lines is meant to hold these dedicated people responsible for the doings of the Church. Most of them sincerely believe and teach Jesus' message to Mankind. They just do not know his identity and history have been hijacked.

The land of the great builder is biblical Galilee and Samaria and, from a cultural perspective, today's Christian world. Their populations are the indigenous peoples of Central Eurasia. They believe in a supernatural, benevolent divine entity, and live according to principles of neighborly love, human equality at birth and spiritual growth through knowledge. However, during their contacts with other cultures over the centuries, many of them have lost their ancestors' spirituality. By the time of Jesus' birth, wars are frequent; spirituality has often given way to materialism; standards of living have been declining; and their brethren have been suffering under the rule of an oppressive alien ideology.

The neighboring land, biblical Judea, and cultural Judaism, is a quite different place and realm. Here, people live according to rules dictated by religious laws founded on fear of a wrathful, intolerant god who forbids—under penalty of death—quest for knowledge of right and wrong. In the absence of such knowledge, people are easily led to believe

selfish religious dogmas. Judaism teaches them that Jews are the supreme race chosen by “God” to subjugate other peoples, and that their contact with the rest of humanity should be governed by the principles of animal husbandry (Jews consider non-Jews animals, specifically, donkeys [Ezekiel 23:20]). Such ignorance and arrogance then translates to behavior—which Jews consider righteous—society finds revolting.

The relationship between Jews and their neighbors is best defined as failed isolation. Each side wants to keep its distance from the other but in different ways. Jews want to isolate themselves racially and culturally, whereas their neighbors want to insulate themselves from the Jewry physically. Jews consider non-Jews racially inferior and culturally threatening, whereas their neighbors consider Jews aggressive human parasites. But so far, both sides have failed to achieve their goals. Mixed marriages are not uncommon and Jews are found everywhere. The two opposing cultures continue to coexist but for different reasons. Jews depend on the rest of humanity for their existence: they pursue and attach themselves to affluent societies for sustenance. Their neighbors, on the other hand, feel compelled to live by principles of tolerance, and accept the Jewry among themselves.

Conflict breaks out whenever the Jews' immoral

behavior becomes intolerable to their neighbors who then object to such behavior. Jewish leadership then typically responds by launching a well-rehearsed deceit campaign. It begins by poisoning the well—a logical fallacy tactic used to attack arguments known to be valid by assailing the character of the person raising them—with massive smear campaigns in which it accuses the objectors of the very racism its own culture is founded upon. It seeks public sympathy by haranguing principles of tolerance, and by claiming historic racial persecution by intolerant people, regimes, groups, cliques—as circumstances warrant—who reject such principles. Once the masses have been misled, the same Jews who annually (Yom Kippur) reconfirm their contempt for the rest of humanity by publicly renouncing, in advance, all vows and pledges they will make under oath during the coming year, and teach their children that non-Jews are subhumans, now promote themselves as incarnations of honesty, tolerance, compassion and righteousness, crusaders and guardians of racial equality, human rights and humanity itself, and lobby governments to “protect the citizenry” from intolerant “fascists.” They bribe and intimidate lawmakers, threaten economic sanctions, and “demand in the name of the people,” laws that decree all forms of criticism of Jews racist “hate crimes,” and severely punish anyone who

publishes evidence that exposes the truth about the Jewry's actions, ideologies, culture and claims. Such maneuvers then not only criminalize objections to the Jews' behavior—as well as all future objective research—but send a chill down society's spine when it realizes it is ruled by a new reign of terror. To top it off, they demand laws that force the taxpayer to support them and to pay for their campaigns of deceit and extortion. Enslaved governments safeguard and promote Jewish interests by enacting unjust laws such as Bankruptcy Acts, which *erase* a business' debts by converting them to losses for its creditors—pension funds, small investors, ordinary tradesmen (e.g., in the construction industry), and consumers and taxpayers. These governments force Jewish propaganda into taxpayer-funded schools—and even kindergartens—as compulsory educational material. They award the Jewry obscene compensations that span generations for fictitious wrongs and canceled government contracts—which the Jews themselves engineer—as well as taxpayer gifts that exceed the annual budgets of most countries to wealthy Jewish financiers (bankers), speculators and industrialists under the guise of “economic stabilization initiatives”—or similar deceptive excuses.

By searching for the truth, however, we can see through their web of deceit. We begin by validating

their claim of historical persecution driven by racial intolerance, the cornerstone of their argument. If this single claim turns out to be false, then their entire argument collapses. Next, we evaluate their access to historical records and their ability to interpret them. If we find that they are able to access and interpret history but deliberately misrepresent their findings, then their claim is not only false but also fraudulent, and the scam becomes self-evident. So the first step is to analyze the past 4500 years of relevant human history to determine whether society had persecuted people of the Semitic race. When recorded individual and collective acts considered immoral by society are plotted on the chart of human history, prorated according to cultural representation of populations, the chart becomes a dark trail of the migrations not of the race later labeled Semitic (Arabs are also Semites), but of one specific people, identified by its behavior, *called* Semites, Hebrews or Jews.

They are known as Semites because that is how they refer to themselves (descendants of Shem), and as *habiru*, written today as Hebrew. The word *habiru*, literally, “they who murder with webs,” is first encountered around 2300 BC in reference to the Semitic tribe led by Sargon I who entraps his benefactor, the Chaldean-Sumerian king, Lugalzagizi, in a web of deceit, murders him, installs

himself on the kings throne, and takes over political power. He has the rulers of the Chaldean-Sumerian city-states assassinated and decimates their populations. Professor Noah Kramer writes that from this point on, the history of Mesopotamia is none other than the life and death struggle of the Chaldean-Sumerian and Semitic peoples. 2150 BC Sumerian documents from Ur describe the Hebrews as a:

“... people who travel in dead silence, who destroy everything, whose menfolk go where they will — they establish their tents and their camps — they spend their time in the countryside without observing the decrees of my king.”

The Sumerian logogram SA.GAZ is translated as *habbaru* and *habattu*, meaning “brigand, robber, highwayman.” 14th century BC correspondence between the Egyptians and the Canaanites, the Amarna Letters, also call the vagrant Semites *habiru*, Hebrews. Abdi-Heba, the 1330s BC Egyptian vassal ruler of Jerusalem during the Amarna Alliance, writes a series of letters to the Egyptian Pharaoh complaining about the activities of the “Habiru, who are plundering the lands of the king.” Carol Redmount (*Bitter Lives: Israel in and out of Egypt, The Oxford History of the Biblical World*) writes that the Habiru:

“... led a marginal and sometimes lawless existence on the fringes of settled society... a loosely defined, inferior social class composed of shifting and shifty population elements without secure ties to settled communities who are referred to 'as outlaws, mercenaries, and slaves' in ancient texts.”

Every society that has come in contact with this people remembers the experience in much the same way. They invariably refer to the Hebrews as lawless drifters who leave behind a trail of death and destruction. This chart clearly shows that when the people *called* “Semites,” “Hebrews” and “Jews” is judged solely by its actions, society finds its conduct, not its race, repulsive.

In step two, we find that historical records are not only accessible to Jewish scholars but, in some cases, accessible only to them (Dead Sea Scrolls). We also find that their scholars hold the highest credentials and that their research projects are well funded. Therefore, they must be deemed to be fully aware of the truth, and any claim to the contrary can only be considered deliberate historical misrepresentation. The logical conclusion is that all laws rooted in claims of historical persecution of Jews by “intolerant fascists” are proceeds of cleverly executed scams conceived to deliver the paralyzing stings that turn society into the host of a parasitic

people.

History not only exonerates the Jews' neighbors, but also validates their objections. Immorality driven by racism, greed, vengeance and hatred is found in all cultures. What sets the Jewry apart is that such social evils are the principles Judaism is founded upon, rather than exceptional deviance. Whereas other cultures consider such doctrines social evils to discourage through education, civil laws and just governance, Judaism considers them religious righteousness to uphold through deceit, religious laws and political manipulation. Historically, individual immoral acts committed by Jews result in public outrage which is then stifled by immoral acts (disinformation campaigns, "purchasing" unjust laws, financing "sympathetic" regimes, and so forth) committed by their leaders. The effect of this vicious circle is social turmoil fueled by monumental injustices, death and destruction to which all societies who come in contact with the Jewry eventually react by insulating themselves from this people. The consequence of such insulation for the Jewry is loss of any benefits of extra-cultural thinking about divinity and standards of morality. These unfortunate people find themselves stalled on the fringes of humanity not because they are incapable of neighborly love or any expression of human decency, not because they are in anyway

inferior or born with spiritual deficiencies, and certainly not because society is racist. They are stagnating because their leaders condemn them to spiritual dwarfism and moral exile. (It is of utmost importance to keep in mind that, just as there are morally bankrupt “Gentiles,” there are also so-called “Jews” who are compassionate and caring human beings, honest, trustworthy individuals, patriotic citizens and sincere advocates of Mankind. Society's aversion is to people who preach, enforce, practice, or condone the ideologies of Judaism, whatever their race, culture, or religion—if any.)

The Jews' neighbors, for their part, are in perpetual conflict with their conscience, trying to find a practical balance between tolerance and survival. At first, they tolerate the Jewry's behavior, allowing it time to adjust to its new social environment. But when they realize that, after many generations, Jews have not only refused to adopt the standards of morality society demands of everyone but have worked their way into the heart of the local culture and are corrupting it from within, the pendulum swings the other way and society either banishes the Jewry or emigrates.

Finally, the clay tablets and scriptures found in the debris around dug-up foundations are the ancient Sumerian and Coptic texts. They started to sprout everywhere and people by the thousands are

taking an interest in what they have to say. That is why there is so much new money being spent on their destruction and on massive disinformation—via all media of news, education and entertainment—to suppress the truth they reveal. A recent example is the unprecedented destruction of evidence of an early civilization. In January 2003, American scholars (McGuire Gibson, University of Chicago's Oriental Institute, and others) plead with the U.S. military to spare and protect excavation sites and museums located in ancient Mesopotamia, and even provide lists and maps. Yet, despite the U.S. Defense Department's assurances—and occupying powers' international obligations—the Iraq War has, “inexplicably,” resulted in the greatest archeological losses ever. Guy Gugliotta reports:

“...with U.S. forces firmly in control of Baghdad last week [April 11-12], looters breached the museum [National Museum of Antiquities], trashed its galleries, burned its records, invaded its vaults and smashed or carried off thousands of artifacts dating from the founding of ancient Sumer...” (Washington Post, April 14, 2003, p. A19).

Then, on April 14th, unarmed “looters” burn down the Iraqi National Library and Archives (Professor Emeritus Chalmers Johnson, *The Smash of Civilizations*), while occupation forces sit in their

tanks and Humvees and watch. Reading these reports, logical questions emerge: How could so-called “looters” gain entry into museums and libraries protected by the world's only superpower “firmly in control,” and why would “looters” *trash* museum galleries, *burn* records and historical evidence, and *smash* artifacts—rather than sack objects of street value? Were the armed occupation forces guarding humanity's treasures or protecting the “looters” from the irate population? Were the lists and maps provided by scholars used to protect, or to target the museums and dig sites? Who could possibly benefit from the destruction of historical evidence? The logical suspects are the beneficiaries of historical fraud, whose “advisor” to the U.S. administration in 2003 is long-time supporter of Zionism and self-confessed “friend of Israel,” son of a Jewish Immigrant from Poland, architect of the Iraq War, U.S. Deputy Secretary of Defense, Paul Wolfowitz, who “advises” the U.S. administration to attack Iraq and destroy its stockpile of “Weapons of Mass Destruction.” For surely, these records and artifacts are the weapons that can destroy mass-produced historical fabrications.

The thinking man realizes that, though “God's Chosen Contractors” are tenaciously holding onto much of the material world, their grip on world thinking is slipping. Scholars are uncovering the

Jewry's frauds, historical falsifications engineered to glorify a select people and reduce the rest of humanity to servants of a self-declared "master race." Christians are finding out the truth about Church dogma, hijacked principles of morality intended for the elevation of Mankind but converted to principles of servitude that reduce Man from participant in God's Creation to pathetic slave ("sinner"). Despite desperate measures to hide the truth, "the neighbors" are finding their true heritage and the secret of their "great builder," Jesus.

So we all have a life decision to make. Everyone has the right to choose his or her own path and, as long as it does not wrong someone else, no one has the right to judge another's choice. We can convince ourselves that "The Church" knows what is best for us and continue to seek solution to our misfortune in Judeo-Christianity's dogma, spelled out in its "homeowners user manual," the Bible, and in its religious schools, our churches; abandon religion altogether and seek comfort in spiritual ignorance; or convert to another faith. Or we can join the effort to rescue Jesus' hijacked identity and history. But be warned: if you decide to excavate the waste material from beneath the foundation of your faith, your "home" will suddenly drop to Jesus' solid bedrock of truth, shattering beliefs you and your ancestors have held so dear throughout the ages, beliefs you are

expected to pass on to your children and grandchildren. Yes, it is an enormous responsibility. If your resolve to seek the truth is weak, you will hesitate when you discover the real Jesus: the shock will be too much to bear. If that happens, stop! Cleanse your mind of biases and meditate over every piece of new knowledge until you come to your own conclusions before proceeding. It is not necessary to adopt someone else's perception of the truth. As the matter of fact, it is wise to subject all claims of "the truth" to scrutiny. Dogmas are stray seeds that find their way into the fertile soil of the human mind. So it takes disciplined intellectual effort to identify and weed out parasitic ideologies that choke the knowledge needed for spiritual growth. Besides, someone else's beliefs, even if sincere, will never grow permanent roots in another's mind. Genuine faith can sprout only from awareness. However, if you are determined to seek the Truth but not sure you have the calling to share your discoveries with your loved ones, then ask Jesus to help you decide. In the hour of your decision, listen to his words of encouragement to his disciples:

"Do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit" (Mark 13:9, 11).

Searching for the truth

In any detective work, potential leads come to light which are then followed. They can be statements which may or may not be factual, physical evidence, and motives—most importantly, *cui bono*, that is, who benefits? Even probabilities, opinions and circumstances that help construct the “picture puzzle” are followed. If a piece seems to fit, it is placed in the picture where it remains unless it proves to be false. Leads can be followed sequentially down a thread, as in verifying statements, or analyzed in parallel, as in relating details to each other. Whenever a thread is followed down, we begin with the whole and work down toward the parts. If the parts are absent or contradict the whole, then the truthfulness of the whole becomes suspicious. During an investigation, if a "Person of Interest" cannot give a detailed account of his activities, or if the details he provides do not support his statement, he becomes a suspect because the parts do not constitute the whole. This is the primary tool to detect a lie. A truthful person can provide reasonable details of a truthful event and repeat them many times because he remembers the experience. A liar, on the other hand, will find it more and more difficult to fabricate coherent details to support a lie as demand for precision increases.

He will be unable to repeat them on subsequent interviews because he must either re-fabricate them or recall his previous fabrications. Either way, at some point the volume of fabricated details will exceed his mental capacity. And when that happens, his story either changes or falls apart completely. What the interviewer looks for is the difference between the impact a real experience has on a reasonable person's memory and that of a fabrication. This skill can be compared to assembling a picture puzzle by noting the picture on the box, but turning the pieces over to hide their markings, and following the designer's instructions to fit the pieces together. Pieces that do not fit anywhere are rejected as false and any holes are left empty. The puzzle is then turned over and its image is compared with the picture on the box. If the images do not match, then the designer's statement regarding the picture on the box is false.

Whenever we think parallel, we relate the parts to each other in the hope of generating a pattern. In this case, we have no idea what the finished puzzle will look like—there is no picture on the box. This time we lay the pieces with their markings up, and try to fit them together by simultaneously matching both their shapes and markings. A piece is fitted into place even if it is blank, that is, not painted. When the puzzle is finished, an image will, hopefully,

emerge. Blank pieces are then provisionally drawn by completing its neighborhood's pattern. These provisionally marked pieces (hypotheses) then become objects of further research to validate our assumptions about their markings.

Such assumptions, however, will be false if the neighborhood itself is false. For example, false beliefs regarding the people history calls Ethiopians lead to the false assumption that they are natives of today's Ethiopia. They are not. History, geography and poetry (Herodotos, Pliny, Strabo, Eschyl, Homer, Pindar), identify the Ethiopians (Aithiops) as Scythians who dwell in East and Central Asia and Europe. Hesiod places them in the Halys river region (today's Turkey), while legends attributed to Homer call Ethiopians "people who dwell in the Far East and the Far West" (from Greece). The so-called Essenes are also believed to be Aithiops. Scythians bring civilization to many parts of the world, including the Cataracts of the Nile, but that does not make them natives of (today's) Ethiopia. Similarly, Scythians of Iberia (Caucasus region) bring civilization to the Iberian Peninsula (today's Spain and Portugal). However, unlike the Ethiopians, who derive their name from their Scythian benefactors, today's Spaniards do not call themselves Iberians (save a political minority, the Basque-Scythians).

When dealing with religious and political "picture

puzzles,” the researcher must overcome an additional challenge. He must sort through vast amounts of pieces deliberately repainted to hide the truth and to mislead him. The skilled liar will incorporate huge quantities of verifiable but irrelevant facts in his story to make it seem truthful. For example, if a salesman at the front door says he was so impressed by the quality of his product that he bought the company, it does not mean he is not the owner. However, if he knew that the company manufactured low-grade products, then his claim is, in substance, a lie. Similarly, Dan Brown's *The Da Vinci Code* is a hoax packaged in verifiable facts to create an appearance of truth by association. In such cases, the design on repainted pieces will have to be first identified as false, and then wiped clean before a pattern can be extended onto them.

The first steps in identifying falsely marked pieces are disambiguation of terms and verification of claims. Disinformation, the propagation of information known to be false, often relies on deliberate misuse of terms to create confusion and fraud. Though the Bible and historical literature is replete with deliberately misused terms and false claims, two examples should suffice to expose disinformation at work: identity theft and translation fraud. The word Izrael is a Sumerian compound word: Iz-Ra-El: Iz, L (Labat) 296: divine spirit; Ra,

L.381, 293: light, brilliance, purity; El, L.13, 564: clean, purification, heaven, elevated to God's regard. It means a people who, in the Sumerian culture, believed these attributes applied to them. These Turanian people, originally from the Caucasus region (a geographic reference used to define a race, "Caucasian"), have no racial or cultural ties with the Semitic tribes (also a term used to define a race of humanity, distinct from others) who infiltrated Mesopotamia and Canaan thousands of years later. Therefore, under no circumstances can Semites, Hebrews or Jews be identified as this ancient Turanian people (Sir Leonard Woolley: *A Forgotten Kingdom*, Pelikan Books, 1958). In Judaism and Judeo-Christianity, the word Israel first appears as the name Jacob, Abraham's supposed grandson, appropriates before entering Egypt, and later gives his sons when he appoints them heads of the biblical Twelve Tribes of Israel (2nd millennium BC—according to students of these religions):

"And God said unto him, 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name:' and he called his name Israel" (Genesis 35:10).

Pragmatic history often confirms or negates any cause-effect relationships between co-occurring events. Common sense suggests that Hebrew tribes took on this alias to pass themselves off as

Sumerians to gain entry into Egypt. Later, the word Israel competes with Zion and Judea for the name of the new Jewish state. However, outside religious literature and political fabrications, nowhere are the Izrael people identified as Semites, Hebrews or Jews. Further, the constant wars between the Izrael and Semitic (Hebrew, Jewish) peoples confirms the disassociation between these two racially and culturally different people.

The history of the Jewry is replete with acts of identity theft. Sargon appropriates the Turanian Agade (Akkad) name for his family's brief (130 year) rule. When the priest-kings of Semitic Babylon invent their new god, Ea, they appropriate the identifying symbol of the Sumerians' Innana (four wedges) to identify themselves. They also appropriate the bird symbol of the Sumerians' Queen of Heaven and rename it Sippora. We know of a (non-Semitic) Hurrian in Haran, Abram, who much later (18th century BC) inexplicably becomes the biblical Semite, Abraham. Hebrews of Upper Egypt (retroactively) appropriate the Aithiop name (a subculture of the Scythian, Kus people [5500 BC]), remove the word Kus (Cush) from scriptures and replace it with the word Ethiopian (e.g., King James Bible), and begin calling themselves Ethiopian Jews, founders of a Semitic Ethiopian culture. In the Bible, the Hebrew Jacob's supposed son, Joseph,

impersonates “King Tut's” (Tudonk-a-mén, from Baráth) 14th century BC Chaldean administrator magus (Maya). Rabbi Saul, Judeo-Christianity's Saint Paul, appropriates Simon the Canaanite's calling and passes himself off as Jesus' apostle. Judeo-Christianity appropriates the name of the Egyptian sun-god, Chrestos, and changes it to Christos, the Greek word for the Jews' messiah who later becomes its “Christ.” In the Holy Roman Empire, Jews begin calling themselves Ashkenazim, the name of a Turanian people with whom they have nothing in common. During the Early Modern Period, Jews resort to a logical fallacy to pass themselves off as the ancient people of Mesopotamia. They begin to identify themselves with the diagram the Sumerians used to relate the Heavenly Trinity of Light to its earthly counterpart, a geometric figure the Jews saw in Babylon and later rename Star of David. They then point to Sumerian artifacts that depict this diagram as “proof” of their claim. And so we could continue. The Caucasian Ut-nap-ishtim becomes the 950-year-old Noah, ancestor of Semites; Mary and Jesus become Jews; the Hun (Celtic) Cross becomes the Christian Cross, and so on.

Search for the truth must also go beyond discovering identity theft. Both the source of information and the time of identity appropriation must also be noted so that actions can be associated

with the right subjects. It is important to note who is speaking: the name's rightful owner, the thief, or a third party? Further, actions themselves also need to be verified. Whereas it is often difficult to spot a fraud committed centuries ago, catching a perpetrator in the act clearly exposes not only the fraud but also the scammer's mode of operation. Today, systematic disinformation campaigns designed to disseminate historical falsifications masquerading as scientific discoveries are sweeping the world, so examples of fraud abound. One such example, however, should suffice. National Geographic's much publicized production, *The Gospel of Judas*, translated by Rodolphe Kasser, Marvin Meyer, and Gregor Wurst, in collaboration with François Gaudard, is a propaganda masterpiece based on *The Gospel of Judas*, edited by these same scholars and published in book form, complete with commentary by The National Geographic Society, and financed by billionaire Ted Waitt, member of the Advisory Council of that society. Beyond arguments already presented in other papers that refute the credibility of this production, the following discovery can be safely considered evidence of translation fraud.

April D. DeConick, professor of Biblical Studies at Rice University, reports in the New York Times (December 1, 2007), *Gospel Truth*, that the National

Geographic translation was critically faulty in many substantial respects when it aired its production. Based on a corrected translation, she proves that the document states the opposite of what National Geographic's translators claim. After re-translating the text, she published *The Thirteenth Apostle*. According to correct translation, the author of the manuscript states that Judas did, in fact, betray Jesus—rather than follow his orders, as Kasser et al claim. Further, the text says that "Judas is not set apart 'for' the holy generation, as the National Geographic translation claims," DeConick asserted: "he is *separated* 'from' it." The translators dropped a negative from a crucial sentence, an "error," National Geographic admits, changes the import. "Were they genuine errors or was something more deliberate going on?" DeConick asked in the Op-Ed page of the *Times*.

It is naïve to think that this production is anything but a deliberately falsified translation of a manuscript that states the opposite of what Kasser, et al claim. Given the credentials of the translators and editors, it is inconceivable that each one of these scholars, in succession, separately and jointly, would not only make such novice mistakes as reading the word "demon" as "spirit" and dropping a critical negative, but all of them dropping the same negative from the same sentence—and

nowhere else—from the sentence that just happens to convey the gist of the message, turning the translation into a claim that is the opposite of the original statement. Yet, despite getting caught red-handed, National Geographic continues to propagate claims it admits are false.

These examples show why it is so difficult to see through centuries of disinformation. However, armed with the necessary knowledge and mental discipline, we can recognize the repainted pieces of the puzzle, wipe them clean and redraw them using our knowledge of the era and a healthy dose of common sense. Even if the redrawn pieces remain to be individually validated, the ensemble usually either confirms or negates our hypotheses.

Common sense also dictates that we do not confuse *inexplicable* with *impossible* and discard a report just because it defies explanation. Impossibility is a logical (definite) conclusion *based on knowledge* (proof that excludes possibility), whereas inexplicability is the (indefinite) inability to draw a conclusion for *want of knowledge*. Our physical world is full of phenomena we can observe but cannot (yet) explain, as evidenced by discoveries of phenomenal functions, from subatomic to astronomical. So even in our physical world, we are often stunned by observations we feel we should be able to explain but cannot (e.g., the source of the

Universe). How much more so in the case of phenomena we cannot even observe (e.g., an idea before its birth)? Mary's conception, Lazar's return from the dead, Jesus' resurrection are examples of reported occurrences we cannot explain. We come to terms with this reality by realizing that our inability to explain something reveals not the limits of possibility but rather, the limits of our knowledge. "Inexplicable" reports should be left as "holes" in the composition—perhaps to be filled at a later time. A degree on mental discipline is needed to leave these holes intact, that is, to resist the temptation to force an image though creative thinking (fabricating) or by "closing up" the picture. Even if spotted with empty holes, we will have a general idea of the composition.

So let us put on our gumshoes and examine the relevant political and cultural climates of Jesus' time, his background and historical events to find out who he was, what he taught, and what happened to him and his teaching.

In this work, Hungarian is often cited as a reference language to convey the meaning of difficult concepts, especially those found in ancient "Sumerian writings." In the English speaking world, the words "Sumer" and "Sumerian" generally refer to the land and the non-Semitic peoples who lived in and around Mesopotamia, between the 6th and 2nd

millennia BC, and spoke an agglutinative language. The word "Sumer" derives from the name of the *Sapir* (sun-faced, sun-facing), *Szabir* people who turn their faces toward the sun and the Heavens to pray. This word is still in use today to identify Árpád's historical Magyars. If the choice of this language suggests nationalistic undertones, then the reader is encouraged to consider the opinions of world-renown linguists and other experts in their fields. An extensive list of scholars agree that, because of its age, precision and kinship with "Sumerian," Hungarian is the language best suited to extract the original concepts embedded in ancient "Sumerian texts." However, to dispel any suspicion of bias, only the learned opinions of foreign experts are quoted here.

- Grover S. Krantz, anthropologist at Washington State University studied the history and origin of the various European languages and published his findings in the book, *Geographical Development of European Languages* (Peter Lang, 1988). He states, "It is usually stated that the Uralic Magyars moved into Hungary from an eastern source in the 9th century A.D. I find instead that all the other Uralic speakers expanded out of Hungary in the opposite direction, and at a much earlier date" (page 11) ..."Given these

objections the actual Uralic-speaking distributions would allow only one alternative explanation - that the family originated in Hungary and spread out in the opposite direction. This poses no serious problem if the time for this origin and dispersion is put at the earliest Neolithic. If this is true it means that Hungarian (Magyar) is actually the oldest in-place language in all of Europe" (page 72).

- Archibald Sayce, Professor of Oriental Studies in Oxford deciphered the first Sumerian text and gave a linguistic analysis of the language. He used comparative linguistics to study different branches of the language. In the course of his research, he examined the relationship of the languages of the entire Turanian language family with the Sumerian language. He found the closest relationship to Sumerian in the Hungarian and Basque languages. He went to Hungary to learn Hungarian, and found it to be "the most useful language to read Sumerian texts."
- Jules Oppert emphasized the relationship of the Sumerian and Hungarian languages.
- Jakob Ludwig Karl Grimm established the rules for sound progression and was the first to write German Grammar. He stated that the Hungarian language is logical, has a perfect

structure and surpasses every other language, and recommended Hungarian as the ideal universal language.

- R. Nisbet Bain, a savant with the British Museum was extraordinarily proficient in languages. He described a Hungarian sentence as "A miracle of agglutinative ingenuity."
- Ebersberg, Austrian linguist: "The construction of the Hungarian language is as if it had been created by a task force of linguists striving for conciseness, regularity, harmony and clarity."
- Cardinal Giuseppe Mezzofanti, Italian, director of the Library of the Vatican, spoke many languages, including Hungarian. He stated (with some cynicism) that "The Hungarians do not even know what cultural treasure their language possesses."
- Sir John Bowring, English traveler and writer visited Hungary and published an anthology in English of the work of Hungarian writers and poets. He remarked that "The Hungarian language goes far back. It developed in a very peculiar manner and its structure reaches back to times when most of the now spoken European languages did not even exist. It is a language which developed steadily and firmly

in itself, and in which there are logic and mathematics with the adaptability and malleability of strength and chords. The Englishman should be proud that his language indicates an epic of human history. One can show forth its origin; and all layers can be distinguished in it, which gathered together during contacts with different nations. Whereas the Hungarian language is like a rubble-stone, consisting of only one piece, on which the storms of time left not a scratch. It's not a calendar that adjusts to the changes of the ages. It needs no one, it doesn't borrow, does no huckstering, and doesn't give or take from anyone. This language is the oldest and most glorious monument of national sovereignty and mental independence. What scholars cannot solve, they ignore. In philology it's the same way as in archeology. The floors of the old Egyptian temples, which were made out of only one rock, can't be explained. No one knows where they came from, or from which mountain the wondrous mass was taken; how they were transported and lifted to the top of the temples. The genuineness of the Hungarian language is a phenomenon much more wondrous than this."

Introduction

A man called IZ-ZU, (*Logos*, divine wisdom) known to history, theology, and followers of several major religions as Jesus Christ was brutally tortured and crucified in Judea 1700 (2000) years ago. But why? What did he do to deserve such vicious treatment? Accounts of his activities speak only of a man who healed the sick, advanced a recipe for peaceful human coexistence and encouraged Man to seek the truth. He advocated such virtues as compassion, understanding, mercy, selflessness and quest for knowledge, qualities we normally associate with social harmony and self-improvement. So why kill someone who teaches people how to get along and how to improve society at the individual level? What possible benefit could a regime see in permanently silencing a promoter of peaceful coexistence and human evolution? The logical answer is, any benefit derived from social discord or the suppression of human growth. So the next step is to find out if social discord can benefit a regime. All political leaders, regardless of their ultimate goals, are intelligent people or else they would not have become or remained leaders. And intelligent leadership includes keeping internal peace to assure unity of purpose, regardless of what that purpose might be. Therefore, social discord is unlikely to

benefit anyone in power. That leaves suppression of human progress as the only logical benefit.

Christianity teaches that Mankind's ancestors angered the Jews' wrathful god by seeking knowledge of right and wrong. This god became so furious, he condemned Man to a life of misery and suffering on Earth followed by the end of Man's existence. Its teaching further suggests that the ritual human sacrifice of a savior of humanity to this spectator god will appease the divine anger provoked by Man's "insolent" search for morality and his other "sins" of disobedience, but that this blood-thirsty god, having savored the pleasures of watching Jesus' agonizing torture and death, will be pleased enough with the spectacle to restore eternal life to all who henceforth obey him without question. This ideology is a reflection of a basic tenet of Judaism: an intolerant, wrathful vengeful god can be placated by shedding the blood of innocent animals, including "subhuman" goiims (non-Jews). Spelled out in different words to hide its substance from consciousness (satisfaction, ransom, penal rhetoric "explaining atonement"), this is the subliminal message taught in Christian churches and Sunday schools.

Christianity is teaching our children that Jesus had to be killed so he could save Mankind by wiping away humanity's sins with his blood. Professor

Badiny's (and others) sleuth work, however, suggests a different motive: fear of a teacher who gives the ignorant the power to rid himself of parasites.

Background

Judea is the jurisdiction in which Jesus is killed. Judaism is Judea's state-religion, the only religion permitted under the law. This law does not apply to personnel of the controlling power stationed in Judea, the Romans, but for everyone else, the practice of any religion other than Judaism is prohibited. Enactment and enforcement of religious laws is reserved exclusively for the high-priests of the Temple of Jerusalem. They alone have the power to set, teach, judge and enforce religious ideologies and activities, and to prescribe punishment for offenders. One such ordinance stipulates that every faith, ideology, or concept of any divinity outside of Judaism is heresy; and that advocates of such "other faiths" are to be considered false prophets and must be killed.

"If there arise among you a prophet or a dreamer of dreams... that prophet, or that dreamer of dreams, shall be put to death..."

(Deuteronomy 13:1,5).

Jesus is not a high-priest of the Temple of Jerusalem and, therefore, is barred from any religious leadership role while in Judea. More important, rather than acknowledge the merciless, vengeful Jewish god, Yahweh, reserved for Jews alone, he educates people about a merciful forgiving

God, the "Father," who loves everyone alike. He makes a deliberate distinction between his Heavenly Father and the Jews' father, Yahweh, when he states:

"...If God were your father, you would love me because I derive and came from God... You are of the evil father and you wish to fulfill your father's wishes. He was a murderer from the beginning, not holding to the Truth, for there is no Truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies" (John 8:42-44).

The Jews specifically ask Jesus to confirm their assessment of him and his rejection of Judaism:

"... Are we not right in saying that you are a Samaritan and demon-possessed?" (John 8:48).

Since his teachings not only diverge from, but directly oppose Judaism, the high-priest of the Temple of Jerusalem declare him a false prophet, and initiate proceedings to have him killed. Jesus is aware of their intent when he says in John 8:37-38:

"...You want to kill me because my words find no home with you. I speak of what I saw at my Father's; you, too, do what you do because that is what you saw at your fathers'."

The Roman governor, Pontius Pilate, however, refuses to execute Jesus. Rather, he delivers him into the hands of the Jews to do whatever they want with him, and "washes his hands" of what might

happen to Jesus. The high-priests then order the mercenary guards of the Temple of Jerusalem to publicly torture and crucify Jesus.

The degree of cruelty the Jews inflict on Jesus suggests more than just enforcement of laws: it suggest a desire to inflict maximum pain. But why? To answer that question we must look at both the victim and his assailants.

Jesus' lineage

Jesus teaches neighborly love and the compassion of a Father who loves everyone alike. Therefore, his biological background ought not matter to those who believe in him. And it does not: that is, it does not matter until a racist group starts claiming him "their son," and based on that claim, falsifies his lineage and distorts his teachings to bring them in line with the racist, cultural and religious ideologies of that group for political purposes. Therefore, upholding his teachings means challenging any claim of ancestry fabricated to serve the political agenda of a select group. There are two ways to challenge this claim. One is to disprove it. The other, to prove a different lineage. Either method should suffice to expose such fraud. However, when both methods prove the claim fraudulent, then even the most "politically correct" researcher must yield to reason. So, in that spirit, let us begin our search for the truth about Jesus, starting with his birth.

Jesus explains the purpose of his birth in the Gospel of John:

"I have come as Light into the World, so that everyone who believes in Me will not remain in darkness" (12:46).

Here, the word to remember is "Light." This single word tells more about Jesus than any other

reference—as we shall see.

Millions of Christians around the world celebrate Jesus' birth at Christmas, at the time of the rebirth of light. But following his path is not easy. Only a very small part of the gospels contains reports of his life. Nevertheless, let us look at what they say about his place of birth:

- "... Search and see that no prophet arises out of Galilee" (John 7:52).
- "Surely the Christ is not going to come from Galilee, is He?" (John 7:41).
- "... From the descendants of David, and from Bethlehem, the village where David was" (John 7:41-42).

Here, we have three place names: Galilee, Bethlehem and the "village where David was." So let us look at them one by one. Galilee is a region that derives its name from the Hebrew *galil ha-goiim*, meaning land of the *goiim*, (Goutians, Kuti) that is, heathens, "people who do not revere the god of the Jews," "people of other faiths," who live north of Judea. These non-Jewish people, of course, do not call themselves Galileans any more than do American Natives call themselves Indians. Since Galilee and Samaria have been inhabited by Sumerians for millennia and, for decades prior to Jesus' birth, specifically by Parthian-Scythians as well (See **Mary's lineage**, below), the Jews call

Galileans "people of other faiths," and the churches these Galileans have built on hilltops "places of corruption." These are the churches where Galileans pray to the Mother Goddess referred to in biblical writings as Astarte or Asthoret. In their faith, however, this personage is called Virgin of Light who stands next to the Father of Light (Bal, Baal) and the Son of Light, that is, the Light of the World they know as Enlil. The teachers of the Galileans' faith are sages, wise-men and women called magi, or mah or mag, meaning "of great wisdom" in Sumerian. Therefore, it is no coincidence that the gospels reflect the theological perspective of Judaism when the Jews accuse Jesus of being a magus, a perspective confirmed by Mark:

"He is possessed by Beelzebub" (3:22)
(Beelzebub, demon and magus are represented by the same symbol).

So the place called Galilee is a strong contender for the birthplace of an individual "of other faiths." And since Jesus is accused of being such an individual, Galilee is a strong contender for Jesus' birthplace as well.

The second place name is Bethlehem. According to Matthew, Bethlehem is Jesus' birthplace:

"Jesus was born in Bethlehem of Judea" (2:1).

The problem with any "Bethlehem of Judea" is that it does not exist. Since the time of the biblical

David, the small community near Jerusalem called Bethlehem today has always been known as Beth-lomon. So why is its name suddenly changed, one might ask? Once again, *cui bono*? A logical suspect is the group of Jewish evangelists for whom associating the name Bethlehem with the City of David is of utmost importance to support the prophecy of their prophet Micah:

"Out of thee (City of David) shall he come forth unto me that is to be ruler in Israel" (5:2).

Renaming Beth-lomon to Beth-lehem would certainly serve the interests of those who profess that Jesus is the Jews' Messiah, descendant of David. Of course, today it is common knowledge that the Jews never acknowledged Jesus as their Messiah (Christos in Greek), since they still yearn for their true messiah, the ruler of the world. And there is another problem with the very existence of a "Bethlehem of Judea" in Jesus' time. There is no trace of such community anywhere in Judea during the first three centuries AD. So it would seem that Bethlehem of Judea as Jesus' birthplace is mere fabrication and its association with "the village where David was" is attempted reverse engineering to uphold a prophecy. In other words, it is an attempt to force change on reality to maintain a fantasy.

So where was Jesus born? Jesus was, in fact, born

in Bethlehem. But this Bethlehem is not in Judea: it is in Galilee, in the land of "people of other faiths." During the 14th century BC Amarna Alliance, it is known as Bit-Lahmi (see below, **Jesus' faith** "Bit-Lahmi") located at a distance of about 6 kilometers from today's Nazareth. Next to it is a hill called Tabor (Hungarian, Camp) where a church of the Galileans' faith had been erected, which in 218 BC is surrounded by a wall constructed by Antiochus III. According to legend, it is from here that Jesus ascends to Heaven. So Bethlehem of Galilee is also a strong contender for Jesus' birthplace. And when combined with the likelihood of Galilee, the "land of people of other faiths" of which Jesus is accused, it becomes difficult to deny that Jesus was born in Bethlehem, Galilee.





There is ample evidence of map locations of Bethlehem of Galilee: Edward Wells, *A New Map of the Land of Canaan*, Sutton Nichols', copper engraving, London, 1700; Christoph Cellarius, *Palastina Sev Terra Sancta*, Lipzig, 1706; and Emanuel Bowen, *An Accurate Map of the Holly Land*, copper engraving, London, 1747, all show Bethlehem at about the same place, in Galilee. By the 19th century, however, Bethlehem of Galilee mysteriously vanishes from maps. Also, a map section taken from the Reformed Church Bible—depicting biblical 12th century BC Canaan—clearly shows two Bethlehems: the original town located about 45 Km west of Lake Galilee (top of map), and the later renamed community south of Jerusalem in Judea [Undated].

Finally, let us look at the "village where David was" claim. We are fairly certain Jesus was born in the land of the "people of other faiths," but let us look for a link to this biblical Hebrew king anyway. Matthew's gospel (1:16) begins with the listing of the "clan of Jesus Christ, son of David, son of Abraham," but ends not with Jesus but with a certain Joseph whom the scriptures relate to Jesus' mother, Mary, as her husband. This lineage is further confirmed by Luke (2:1-5). But then we discover (in 1:20) that Mary was conceived not by Joseph, but by the Holy Spirit. It is self evident that

the gospels show the lineage of a certain Joseph but not of Jesus. (Note: This study does not try to explain Mary's [biological] conception. The intent, here, is to expose the gospels' logical fallacy.) Consequently, it is not Jesus but this Joseph who is traced back to David. Further, Jesus finds the suggestion that he could be the son of David absurd in his reply to the Jews in Matthew 22:45:

"If then David calls him 'Lord,' how can He be his son?"

Further, Jesus makes a point to explicitly distance himself from the Jews every time he addresses them. Whenever he speaks to the Jews, he invariably uses the second person "you," not "we" or "us," and "your," not "our." "Moses gave *you* circumcision," not "Moses gave *us* circumcision." Likewise, "*You* do what *you* do because that is what *you* saw at *your* fathers'," not "*We* do what *we* do because that is what *we* saw at *our* fathers'."

While Judeo-Christianity claims Jesus as the son of David, the Jews themselves reject such claim. It should be kept in mind that Jews recognize Jesus as a Galilean *foreigner* (goiim), not as a Jew. That is what they teach in their religious education classes. In the Talmud, he is depicted quite negatively:

"Jesus performed wizardry, led the people of Israel astray, and tempted them to sin" (Sanhedrin 107.b. and Nazir 40.b).

Therefore, not only a so-called "village where David was" cannot be linked to Jesus' birth but, so far, Jesus has no connection what so ever with any David, either in the gospels or in Jewish teaching.

Those who claim that Jesus derives from David not biologically but in belief contradict themselves, as well. Here, too, any link between Jesus and David can be dismissed not only because of lack of proof, but also because of proof to the contrary. Whereas Jesus teaches and practices courage, kindness, selflessness and mercy, we find David living by values diametrically opposed to those of Jesus. This subject is not just a matter of racial classification: it is a matter of morality, of the determination and practical application of laws concerning human life and codes of conduct based on Man turning toward God, toward his concept of God for moral guidance. On the one hand, we have Jesus teaching us of a caring God, a Heavenly Father who loves everyone alike, and urging us to adopt universal neighborly love as the basis of all our laws. On the other, is a dogma that directly opposes Jesus' teaching. It promotes its own merciless, vengeful god (Yahweh, Jehovah), and a selfish ideology founded on the exclusion and subjugation of all non-Jews from the Jewish god's grace by limiting it to a select race, "God's Chosen People." Therefore, it is fair to say that the glorification of ruthlessness, vengeance and

selfish racism directly opposes even the most primitive concepts of neighborly love. It is self-evident that deriving Jesus from David "in belief" is as absurd as considering their immutable, mutually exclusive beliefs identical. Attempts to derive the moral profile of the kind, benevolent Jesus, son of the living God, from that of an immoral criminal, devoid of any characteristics suggestive of even the most basic human decency, is not only absurd but repugnant even to atheists. The disgust this proposition arouses is exemplified by Dr. Pál Vágó in his book, *A vérszerződés ereje*: (in free translation), not available in English, but the title translates as *The Power of Blood-alliance*.

"I consider it outright sacrilege if someone, driven by Orthodox prejudice against Jesus, stubbornly insists on deriving Jesus from David. To derive the embodiment of divine moral purity from a villainous character, the hallmark of Jewish morality in the Old Testament, is utterly repugnant."

Bible-lovers cite only the supposed duel between David and the Philistine Goliath for posterity to marvel. They are less vocal about biblical accounts that mercilessly refute his "great heroism":

"During his son Absolon's rebellion, David flees, and delegates the protection of his house to ten of his concubines" (2 Samuel 15:15-16).

He does not directly participate in the battle: he leaves such dangerous jobs for his mercenaries. However, when he gets wind of the fall of Rabbah, he reappears, and sets out to slaughter the inhabitants of the conquered cities with unprecedented cruelty:

"And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon (2 Samuel 12:31).

The above is the first mention in the history of humanity of the use of ovens to exterminate entire populations. But this is not the end of David's biblical character portray. He has his bravest lieutenant, the Hittite Uriah deviously beaten to death. David bribes the soldiers assigned to protect Uriah to abandon him during the battle. That is his way to get his hands on Uriah's beautiful wife, the bathing Bathsheba, whom he has been stalking from his roof-top (2 Samuel 11). He also has his mercenaries rob his subordinates (1 Samuel 27:10); and Nabal suddenly dies when David sets his eyes on Nabal's wife, Abigail (1 Samuel 25:38-39). He then has his henchmen assassinate Izrael's lawful heir, Esh-Baal (Izbozeth, Ishbosheth) and, to cover up his deed, has his henchmen executed as well (The

name, Izrael, here, refers to the Caucasian “Iz-ra-el” people who worship the despised [by the Jews] Baal, and not to Semites or Hebrews. Jews appropriate this name only later when they retroactively fabricate their pre-Judaism history [Jeremiah's Judaism is conceived in 6th century BC Babylon, 400 years after this assassination, and first set in writing as the Talmud nearly a thousand years after that]. Enjoying the hijacked absolute power, he has Saul's entire extended family massacred. Such is the character of David, culture-hero of Judaism, model of Jewish morality—according to Jewish teachings.

In summary, attempts to derive Jesus from David defy reason and logic:

- Bethlehem of Judea, City of David, does not exist;
 - Bethlehem of Galilee exists, but no Jews live in Galilee;
 - Galilee and Samaria are the "land of non-Jewish people;"
 - David's lineage stops with Joseph and no biological link exists between Joseph and Jesus;
 - The Jews accuse Jesus of being a “demon-possessed” Samaritan magus;
 - The Jews, themselves reject such lineage;
 - Jesus, himself finds such lineage absurd;
- Beyond any biological link, deriving Jesus from

David on grounds of belief are equally absurd because the two characters reflect immutable and mutually exclusive beliefs.

The last possible chance to link Jesus to David would be to show Mary's bloodline leading back to David. However, even the most fanatical "researchers" cannot derive Mary from David. Therefore, it is safe to conclude that Jesus is not related to David biologically, racially, culturally, in faith, or in matters of personal values, but can be tied to a non-Jewish people, a "people of other faiths."

"Christ" born in a cave, a stable, or ...?

Findings during the search for the precise location of Jesus' birthplace further undercut any argument for his Semitic-Hebrew-Jewish background, and open up an entirely new set of leads.

The Biblical Dictionary says: "We do not know when and where Jesus was born." In the four canonized gospels, Luke, Saul's secretary and associate, is the only one who, in accordance with the Messianic ideology and the effort to force Jesus' Jewish lineage, says that Mary gave birth in a stable:

"...Also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)... To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:4, 7).

Other than the bracketed insertion referring to David's lineage and the non-existent "city of David, which is called Bethlehem," there are other serious

problems with Luke's story, beginning with Jesus' parents' supposed travel from (today's) Nazareth to the "city of David which is called Bethlehem." First, nowhere can we find a city called Nazareth around the time of Jesus' birth (believed to be August 11th, 6 BC). Second, pragmatic history reveals that such a trip would fail even today if it were attempted in the manner described by Luke. Today's Nazareth is more than 140 kilometers from Jerusalem in a straight line. Considering the terrain, the distance by road could have been double that. And the village of Beth-Lomon, (renamed Bethlehem centuries later), the so-called City of David was even farther. Therefore, Mary would have had to travel some 2-300 kilometers riding on a burrow (as traditionally depicted), or via any other existing mode of transportation, in her state of advanced pregnancy. Considering the estimated speed of a burrow, or even that of a caravan over long distances, the trip would have taken her weeks to complete—if she were to survive at all in her condition and not miscarry. And, of course, she would have had to pay for food and accommodation for herself, Joseph and, possibly, the animals every night, all out of a carpenter's wages. And then there is the taxation absurdity: Judea, Samaria and Galilee are three, separate jurisdictions. So even if taxation of individuals were in effect—and there is no evidence

that it was—the idea of a resident being taxed in a different jurisdiction 2-300 kilometers away is plain absurd. All in all, Luke's fantastic story is not even plausible.

Another evangelist, Matthew, briefly references or suggest Jesus' birthplace:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem" (2:1). [No records exist of the magi calling on Herod, in Jerusalem or anywhere else, nor is there any mention of such records.]

Mark calls Nazareth Jesus' hometown (6:1); and John suggests that Jesus is from Galilee (47:41). Since today's Nazareth is in Galilee, we can infer from the canonized gospels that Mary's residence is in Galilee. (A look ahead: The name Jesus of Nazareth is but a fabrication because no such town existed [See below]. The Jews had no idea who Jesus was, so they could not call him by name. All they knew was that he was from Galilee. So whenever he healed the sick or performed other miracles, the Jews called out, "nazarit," meaning holy man. Since this was a term the rabbis and Jewish priest-princes demanded exclusively for themselves, they were infuriated when their own people called the man the high-priests of the Temple of Jerusalem had declared a demon a "Holy Man.")

The traditional Christian belief is that Jesus was born in a cave or a stable with animals breathing on him to keep him warm, where the magi came to visit him. In our search for the origin of the "born in a cave or stable" belief, we can find no such reference until the time of Justin in the second half of the second century. What we do find is that Constantine's mother, Helena, reveres and prays to the Greek-Roman god Chrestos, (Osiris, the Egyptian sun-deity), a word for "good." Once Constantine stops persecuting worshipers of Chrestos, he orders that the until now ridiculed sun-deity is to be worshiped as the Son of God, and that a day in his honor, "Sun-Day," be the day of rest (321 AD). That is when his mother hastily goes to the "Holy Land" to look for a cave in the small town the Jews point out to her as the City of David, and decrees it to be Chrestos' birthplace. She finds a convenient cave and immediately has a church built on top of it. It is this noble gesture on her part that starts the official worship of the Egyptian sun-deity, Chrestos in former Judea. Little does she know that in less than 100 years, the Saul-Paulists will hijack her sun-god and appropriate his name, reintroducing it in Rome as Christos (note the spelling), the Greek translation of the Jews' word for Messiah (anointed one) (Note: The Hungarian word for Christian does not derive from the word Christ: It derives from the cross

within a circle, known as the Hun Cross, "Avar" Cross and Celtic Cross, symbolizing the sun. Judeo-Christianity appropriates the cross symbol in the 3-4th century AD and also nails Jesus onto it—the crucifix—as a subliminal warning to opponents of Jewish authority.)

Now that we know when, how, and by whom the stable or cave idea was conceived—as well as the origin of the name Christ (Christos)—let us see what others say about the site of Jesus' birth. The Jerusalem Talmud says: "Jesus was born in the Royal Palace of Bethlehem" (Ber. ii 5). (Note: There is no trace or mention of any royal palace in Beth-lomon [later renamed Bethlehem], Judea, during Jesus' time. Therefore, the Talmud must be referring to another Bethlehem.) And if we start looking in the direction of a royal palace, then we can put to rest any myth of Jesus being born in a cave or stable.

The idea of a palace as Jesus' birthplace opens up a whole new perspective into the lineage of the Son of God. And in this perspective, the luxurious glassware depicted on the table in Leonardo daVinci's painting, *The Last Supper*, begins to make sense. And there is more, much more. Christians who find it difficult to consider Jesus as royalty, rather than the son of a Jewish carpenter, might want to heed Jesus' encouragement: "Seek and you shall find me;" "Search the Scriptures!" and "The

Truth will set you free." So, in that spirit, let us seek and search for the historical "Prince of Bethlehem."

Historical overview

History provides ample documentation to formulate the assumption that Mary is of Parthian-Scythian descent. Consequently, her son's biological aspect also points to the teaching of a faith and religious morality directly opposed to Jewish ideology. That opposition was apparently felt and resented by the Jews, as Josephus writes:

"The Jews always hated the Galileans."

It is impossible to write the history of early Christianity without a thorough understanding of the political and spiritual makeup and influence of an oft-hidden world power, the Parthian Empire. For five centuries, from 256 BC until 226 AD, the Parthian Empire, or more precisely, Parthian Monarchy, encompasses the territories of Iraq, Iran and beyond and, at times, Syria and Palestine. It is in this land that Jesus' disciples, the later apostles, teach Jesus' verb. It is evident that Judeo-Christianity's deliberate omission of the apostles' activities in Parthia, as well as its silence on the details of their works and the contents of their writings are of enormous importance to the interests of Judeo-Christianity's church politics.

The customary reference to the Parthians is the Parthian Empire. However, empire in this case is a misnomer. To be precise, it is a monarchy. The

Arsacid Dynasty unites and rules all the feudal principalities and kingdoms of the Parthians' territories, similar to the centralization of power (to which they gave the title, [in free translation] the "lords of the four parts of the world") their predecessors, the Sumerians achieved with the accord of their city-states. One of these is the principality of Persia (the later Sassanids). Another is the Kingdom of Adiabene. However, all of these principalities and kingdoms are under the authority of the four kings of the Arsacid Dynasty who reign as monarchs over Armenia, Parthia, Indo-Parthia and Habdal-Hunnia (White Huns), in the Caspian-Aral-Oxus region. Due to the sheer size of their land, their political and military strength, the commonality of their race, language and religious beliefs, the Parthians are known as one of the three, distinct peoples of the time: Senecce Lucious Anneus (3-65 A.D.) writes:

"The gene pools of Mankind are the Greek, the Roman, and the Parthian."

West of the Parthian Empire is a much more publicized world power opposing Parthia, the Roman Empire. Here, relative ranking of contestants for power is set according to acquisition of new territory. Consequently, the Romans adopt expansionist policies. With the emergence and policies of this new world power, wars are frequent

in Canaan, too, including wars among the Jewish tribes that resettle Southern Canaan after their release from Babylon, a region the Romans call Iudaea Province.



Map of "Parthian Sub-Kingdoms" in 14 A.D. according to current information propagation.

Understanding early Christianity also demands at least a quick review of the history of the region where Jesus is born. After the flood (around 5500 BC), Ut-nap-istim, popularly known as Noah, emerges in the region of the Ararat Mountains (Most scholars agree that the biblical flood is a rework of

parts of the 3rd millennium BC Sumerian classic, *Epic of Gilgamesh* [Nib-Ur, biblical Nimrod], in which the Ararat Mountains is called Mount Nisir. "Gilgamesh is in reality Nimrod," according to George Smith, *Assyrian Discoveries*, 1875, London). Ut-nap-ishtim's son, Canaan, along with his Sumerian people, settles on the eastern shores of the Mediterranean, a region later renamed in part as (variably) Lebanon, Phoenicia, Syria, Jordan, Palestine, Galilee, Samaria, Judea, and, later (1948), Israel. Here the Canaanites live peacefully according to their laws and religious beliefs; develop agriculture, fisheries and trade with their kindred in Egypt and Mesopotamia; and gradually improve their standard of living during the next 4000 years, suffering only relatively minor civic disturbances.

Then, an alien, Semitic people (led by Moses, according to the Talmud) of unknown origin (possibly Arabia), ousted from Egypt by the ruler of the 18-19th Dynasty (14-13th century BC), supposedly sets out to massacre the populations of the Canaanite cities in a historically unprecedented wave of genocide, claiming that their god told them to do so when he gave(!) them Canaan:

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the

Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them" (Deuteronomy 7:1-2).

The Canaanites (biblical Gog and Magog) halt the Hebrew invasion south of Sidon and gradually push the invaders back. The Bible gives an account of a certain David who is said to have committed such atrocities as the extermination of the inhabitants of entire cities, doings which turned him into the later Jews' biblical hero. It also gives an account of the Hebrews (who now call themselves Israel) carving up Canaan between a so-called "Twelve Tribes of Israel." David's son, Salomon, becomes the king of the 12 tribes. After his death, the Kingdom of Israel splits into two; the 10 northern tribes constituting Israel, and the 2 southern tribes, Judea. However, these accounts appear to be, at best, historical fabrications written up retroactively, since no evidence of such kingdoms exist (Yigael Shiloh [Hebrew University]). Even during the so-called King Solomon's time, the region later called Galilee and Samaria separates the two supposed kingdoms, suggesting that the invading Hebrews failed to

realize their plan, if any. In the 8th century BC, Sargon II occupies Samaria and deports the isolated Hebrew clans from Samaria and Galilee to the Habur river region in Media, and replaces them with people from Kuta (Kuti people, the Talmud calls them Samaritans) and other Mesopotamian cities. The ten so-called “Northern Tribes” disappear from biblical history, while the two “Southern Tribes” squat on the hill country of Southern Canaan (later Judea) as, according to Yigael Shiloh, “wondering pastoralists.”

In the 6th century BC, Nebuchadnezzar deports the Hebrews from Canaan to Babylon, Mesopotamia (biblical Babylonian Exile). The Babylonian Scythians welcome the deportees and allow them freedom to practice any religion they choose. It is here, in peaceful existence provided by a benevolent, affluent society and relative autonomy that the Hebrews conceive a new religious dictatorship, Judaism, which they retroactively write up nearly a thousand years later (200-500 AD) as the Talmud. Later, they will use their Babylonian power base to plot the overthrow of their benefactors. After the fall of Babylon in 537 BC, Cyrus allows the Jews to return to Southern Canaan—and many of them do.

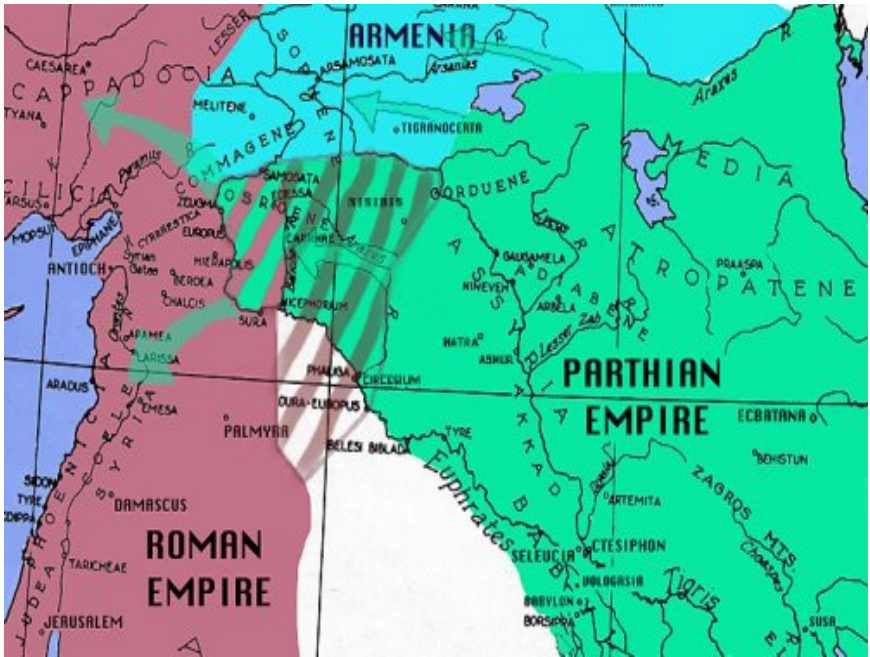
By the Maccabean Period (2nd century BC), only a few isolated Jewish families live in Galilee. The last

of the Jews leave Galilee when the Maccabean Simon Tharsi, after his victory over the Assyrians, gathers the remaining isolated Jewish families and, for security reasons, ships them back to Judea.

Then, in 129 BC, the first autonomous Jewish state (140-76 BC), the later Judea, occupies Samaria and, in 104 BC, Galilee as well. Aristobulus, king of Judea reigns for a year (104-103 BC) to be replaced by his half-brother, Alexander Jannaeus (103-76 BC). It is during this period that Janneus “experiments” with the Judaization of the conquered territories. He forces Judaism on the population, including the horrors of forced mutilation of all captured males, young and old, in the conquered territories.

In 63-64 BC, most of Canaan falls under Roman control, though the Jewish government enjoys a high degree of autonomy in Judea under the Romans. Soon after (60 BC), the first (Roman) triumvirate is formed by Caesar, Pompeius and Crassus. Seeking to outdo Caesar, Crassus, attacks the Parthians, but a Parthian scout force intercepts the Romans and routs their 30,000-strong army at Carrhae (Harran) in 53 BC. Crassus himself is killed. The region west of the Euphrates, including Northern Canaan (Galilee, Samaria and parts of Judea), fall under Parthian control, and become provinces of the Adiabene Kingdom, named after the Parthian royal prince appointed to govern it, Nakeb Adiabene (His

title as governor was Pa-Kur [lord of the mountain region], referenced in biblical writings as Pacorus). The inhabitants are freed from the yoke of Judaism, lament their mutilated sons, and resume practicing their ancient faith openly.



Map of Parthian forces liberating Northern Canaan after defeating the Romans.

In 42 BC, Parthian King Bazapran, visits Adiabene province to join in the festivities planned for the wedding anniversary of its governor, Parthian Prince Nakeb Adiabene and his wife, Parthian Princess Grapte Kharax (also spelled, Charax)—

whose name appears as the name of a city (and province) just south of Ur, Mesopotamia. At the same time, he reinforces Antigonus (Mathathias) of the Hasmoneus Dynasty, who becomes king of Jerusalem; and gives the Jews religious freedom. The rulers of the Parthian Empire are supporting the last descendants of the Maccabees, (the Hasmonean Dynasty) against Herod, whose oppressive policies they find so repulsive, they capture and imprison Herod's brother, Phasaël, while Herod himself flees to Rome to avoid capture.

In response, Rome appoints Herod king of Jerusalem, and Roman legions land on the shores of Samaria, at Joppa to put Herod in power. Mark Anthony commands the legions, but Parthian forces repeatedly repel the Romans. However, two years later, Herod captures Jerusalem from the south via Idumea (Edom) in a bloodbath, killing large numbers of Sadducees. He also tries to force his way into Galilee, but runs into armed opposition as soon as he reaches Samaria and must sue for a peace treaty by way of the Parthian governor, Prince Adiabene.

This is the political situation in the region preceding Mary's birth. The Parthian Empire is at its peak: Its territories are no longer confined to the area that spans between the Euphrates and the Indus rivers, but include Galilee and Samaria where Prince Adiabene is governor. In light of these

historical events, it is unreasonable to think of any Jewish population in Galilee until after the fall of the Jewish state and Jerusalem (2nd century AD). While it is plausible that a few Semites (Hebrews, Jews) had survived deportations, resettlement and evacuation, Galilee and Samaria are inhabited by a homogeneous Scythian (See below) population.

Mary's lineage

Referring to historical documents, we can sort out the confusion and deliberate disinformation about the Parthians in general and the identities and lives of Prince Adiabene and Princess Kharax in particular. German research concluded that the marriage of Prince Nakeb Adiabene and his wife Princess Grapte Kharax was at first childless. A Jewish merchant named Ananias, from whom the couple had bought much jewelry—among other wares—convinced the royal couple to convert to Judaism, and to pray to the god of the Jews (Yahweh, Jehovah), “who will surely bless them with an offspring.” The persuasion was successful, and Prince Adiabene is given the name Joachim in the Jewish religion, and his wife becomes Anna (names to note). The Jewish “archaeologist” Josephus Flavius writes: “the Adiabenes erected a palace in Jerusalem, and contributed a third of their annual income to the Temple of Jerusalem, and distributed another third among the poor of the Jewry.” However, even after twenty years of waiting, conversion to Judaism proved to be fruitless: the couple remained childless.

At this point, the high-priests of the Temple of Jerusalem try to persuade Prince Adiabene—known to the Jews only as Joachim—to divorce his wife and

take on a Jewish woman who will surely bear him a child. Prince Adiabene, however, loved his wife. The royal couple finds the Jews' suggestion so repugnant, they break all ties with Judaism and return to their original faith. Prince Adiabene entrusts his wife to his nephew, Useph (Joseph) Adiabene. (Useph lives and functions near Lake Galilee. His functions include the management and oversight of natural resources such as fisheries and forestry, so his title, Pandar [overseer] is appended to his name. He becomes known as Useph Pandar [Hungarian, pandúr: "guardian of property," before the establishment of the Royal Hungarian Mounted Police]). Meanwhile, Prince Adiabene travels to Sippar, Mesopotamia, to look up the head of the magi, one of his teachers whom he had known since childhood. He confesses that he had prayed to the Jewish Jehovah for nearly twenty years, and had generously participated in every religious sacrifice. But despite his efforts, God had not given him a child. Then:

"The Head-magus replied: 'God glorified in Eternal Light will never do for us what we can do for ourselves, or what others can do for us. He gave us strength, ability and wisdom so we may become His allies in the maintenance of the Order of Creation, and to advocate and practice His glorification by way of the Light of

Knowledge. Your wife, Princess Grapte's family has enjoyed physical and intellectual health throughout generations. Take her to the magus-woman midwife Ywissa, our best physician for helping childless women, and you will see that your wife, Princess Grapte, will give birth, since she is still of childbearing age.'

Prince Adiabene then replied:

'You are my father's good friend. I will accept your advice and promise, that if our God blesses us with a child, boy or girl, I will place him or her in His service.' And he took his wife to the midwife Ywissa. And all happened just as the Head-magus of Sippar said. One year later, Princess Grapte gave birth to their daughter, Mary-Miriam." (The above are from Wehrli-Frey's book, *Jesat Nassar genennt Jesus Christus*, Drei Eichen Verlag, München, 1965.)

And this little girl, as we shall see, is far more than just the long-awaited child of a royal couple, promised to be raised in God's service. This German writer, however, is trying to derive Mary and Jesus from Aryan ancestry by relying on historical fallacy. He claims that Parthia was a province of Alexandre's empire around 350 BC, and therefore, the Parthians were Aryans. However, he neglects to take into

account Sebeos' historical findings—*History of Heraclius*, Page 10. 1850, Constantinople—which state: "In the fourteenth year of Antiochus' regime, the Parthians shook off the Macedonian yoke, and the son of the Euthalite (White Huns, also Hephthalites, Hunas) king became their ruler to whom all peoples of East and North Asia soon paid homage." Therefore, at the time of Mary's birth, it is the Parthians who are identified by history as Dahae, Sakas, Massagetae, Sarmatian, Scythian, and Hun. They express their collective spirituality according to the teachings of the so-called Magus Faith or, another frequently (mis)used name for their religious observances, Zoroastrianism (Reverence of Light)—the two are not the same. They build their churches on mountain tops, hills and high grounds, where people gather and direct their supplications to the Virgin of Light (Inanna, Istar, Astare, Astoret, Anahita), and to the Son of Light (Bal, Mitra). So the creed of the original people of Adiabene's province—called Galilee—and the faith and religious convictions of the Parthian "Magi who came from the East" is one and the same, and excludes all ideologies of Judaism.

We also have information on the Adiabene family from Jewish sources. One of Judaism's literary products desecrating Mary and Jesus appeared during the post-Talmud era titled, *Toledot Jesu* (also

Toledot Yeshu). In this writing, the Jewish author references a high-ranking personage of Adiabene's royal family as "Jesus' relative, who wanted to save him from crucifixion."

Prince Adiabene and Princess Kharax do not live to see their daughter, Mary reach adulthood. History has yet to reveal the circumstances of their death, but we know there is no love lost between the royal couple and Herod, and legends suggest that the Galilean governor, known as Pacorus is in Herod's way. Therefore, it is quite possible (though it remains to be proven—or refuted) that Herod has the royal couple assassinated. Whatever the circumstances of their deaths, Princess Mary Adiabene-Kharax inherits her parents considerable estate, including their royal palace in Jerusalem where she resides from time to time to look after her estate in and around Jerusalem. It is during one of these stays that the Jews try to put their hands on her wealth by way of a crafty maneuver.

To understand the following events, it is necessary to keep three relevant details in mind:

1. The royal couple, Prince Adiabene and his wife, Princess Kharax, are known among the Jews as Joachim and Anna, the names they were given at the time they temporarily took on Judaism in the hope that the Jewish god will give them an offspring. Therefore, the names

Joachim and Anna in Jewish scriptures refer to Prince Adiabene and Princess Kharax.

2. Mary, an adolescent royal orphan known to the Jews as Miriam, and Herod's wife (who had converted to the Jewish faith along with Mary's parents) are on friendly terms and see each other regularly. It is during one of these social encounters (presumed to be at Mary's royal palace in Jerusalem—based on the dialog that follows) that the attempt on Mary takes place.

3. Joseph Pandar is Useph Adiabene.

The "Jewish Legend" relates this attempt. In the Gospel of Pseudo-Matthew, we read Abiatar, the Jewish high-priest asking the temple council to deliver Miriam (the Jews' name for Mary), daughter of Joachim and Anna, to Rabbi Seth because his son wants to marry her. Quoting further from this text, the following scam attempt emerges:

"The wife of Rabbi Seth seeks and is granted an audience with Miriam-Mary, where she says:

'Everyone knows of your goodwill, dear Miriam. We know that you help everyone. My son would like to ask of you a great assistance but, since he is not good in the use of words, he put his request in 'writing' and would like to

give that writing to you."

'Well then, let him give it to me,' says Mary.

Just as the rabbi's son is ready to hand the written "request" to Mary, two witnesses from behind him step forward to 'witness the event.' Mary reaches for the document, when Herod's wife, Mariamne, grabs Mary's hand and says to her:

'Do not touch it, Mary, because these people are cheaters. That is not a 'request,' but a marriage contract. Once you touch it, you will never be able to free yourself from its binding power, and Yohanan will be in control of your wealth.'

Mary clasped her hands over her heart, and spoke out angrily to the rabbi's family and the two unknowns regarding the audacity of their trickery:

'Have you come here to entrap me in the web of your deceit and to maliciously ruin me with your deceitful words by exploiting my generosity? ...Leave at once. I never want to see you again.'

By the time Mary spoke these words, Joseph Pandar already stood beside her, and evicted the repugnant delegation.

Rabbi Seth then ran to Queen Helena and demanded the registration of his son's "Mekadesh marriage" claiming that Miriam took into her hand the written contract in the presence of two witnesses. Queen Helena then ordered him to 'bring forth the two witnesses.' However, despite a frantic search by the priests of the Temple of Jerusalem to locate the witnesses, they were nowhere to be found.

And so Queen Helena, Herod's wife, Mariamne, Salome and Tryve met, and unanimously agreed that Mary will be under constant threat of such trickery whenever she is in Jewish-controlled territory, and that it would be wise for her to choose a protector for herself to preempt similar attempts.

Fortunately, Joseph Pandar was also present during this meeting, and since Mary did not want to even hear of anyone "marrying her off," he suggested that he will seek protection for Mary from the Parthian ruler. This suggestion scared Queen Helena, and she suggested that they bring into the discussion Mary's mentor since childhood, a woman everyone called simply Hanna the women

prophet, and seek her advice in stead.

Mary and Hanna excused themselves to discuss the situation. At the end of their discussion, Hanna said:

'Come daughter of God. Let us do everything we need to do to accomplish God's will.'

...without further discussion of the matter, Mary stepped forward and, with solemn resolve, announced her decision in total spiritual accord with her mentor:

'The child chosen by the Great Almighty thanks you for your advice, and will choose a protector for herself herewith.'

A great silence came over the gathering, and Mariamne's two sons, the two Herod princes, tip-toed into the hall. Then Mary said:

'My dear relatives and faithful friends who wish my welfare: Accept my decision with kindness and benevolence when, here, in your presence, I announce that I Mary, known here as the daughter of Joachim and Anna, in the name of the Almighty God, hereby choose and ask my blood-relative Useph Pandar to be my guardian and to protect me from all my potential enemies. In your presence, I

give him my hand as a sign of my respect and authority.'

She, then extended her hand to Joseph Pandar. Joseph Pandar broke the silence by stepping up to Mary, knelt in front of her, took her hand, kissed it, and put it on his head saying:

'Dear Mary, I am not worthy of such great honor. But I consider and accept your decision as a divine calling for me to be your faithful servant and guardian for as long as I live. May our Almighty God help us make it so... In the province where I am the Pandar, I can surely guarantee Mary's safety and welfare. But, here, in Jerusalem, though we are foreigners, we are subjected to the laws of the Temple of Jerusalem. I want to prevent any more surprise attempts on Mary such as that perpetrated by the wife of Rabbi Seth on her son's behalf. Therefore, I want to execute the same "Mekadesh marriage" contract Rabbi Seth's son wanted to fraudulently accomplish, and to ask King Herod's [adopted] sons, here present, to witness this deed.'

'Mary: Herewith I extend to you the

contract, by which I officially take you as my wife according to local laws, the laws of the Temple of Jerusalem. Take into your hand the document of this deed.'

...then, later:

'Rabbi Simon: I ask you, as the prince of the synagogue, to record, by your own hand, this marriage into your temple's registry.'"

Later, Herod has his wife and her two sons executed—though his reasons are subjects of debates.

In light of Wehrli-Frey's research, where Joachim and Anna are in fact Prince Adiabene and Princess Kharax, the above sequence of events becomes clear:

1. Mary is the orphan teen-age daughter of Prince Adiabene and Princess Kharax;
2. Mary has substantial property in Jerusalem, which includes her royal palace;
3. Mary's husband by local civilian law is Useph (Joseph) Pandar Adiabene;
4. Useph Adiabene wants the Parthian ruler to protect Mary from the Jews;
5. Useph Adiabene is concerned that he can protect Mary only in his jurisdiction, Adiabene (Galilee), but not in Jewish-controlled Jerusalem.

However, we do not find any reference to any carpenter named Joseph as Mary's husband. As the matter of fact, we cannot find any trace of a carpenter named Joseph anywhere in history. Even in the Bible, all we have are brief references to a certain Joseph by the evangelists Matthew and Mark, neither of whom ever met either Jesus, Mary, Useph Pandar or the elusive carpenter, Joseph. Considering that Christians believe this carpenter to be Mary's husband and Jesus' provider, the gospels do not say much about him or his background. What we do find, is an interesting link between the words "carpenter" and "Nazareth," a link we must digress for a moment to explore.

The respected British researcher, M.F. Albright, has determined that, in Jesus' time, the place the Bible calls Nazareth is in fact a community called Magharet, located a mere 5 kilometers from Mount Tabor, and that it became Nazareth only through "biblical creativity." This is where Useph Adiabene functions in his capacity as overseer, of which the Jews are aware. We also know that, according to Josephus, "the Jews always hated the Galileans," and that they ridiculed everyone and everything that was not Jewish. One example of such ridicule is the word Galilee, a disparaging word for *galil ha-goim*, (Goutim, Kuti, Scythians) heathens, mentioned earlier. Another is the person and the title of Useph

Pandar. Since his function in the town of Magharet included the management of forestry and forest products, the Jews nicknamed him "Magharet naggar," meaning "carpenter of Magharet." That the word naggar means carpenter and is disparaging is confirmed in the Talmud:

"...during the argument concerning this matter, Rabbis Jirmeja and Seseth say: 'I am neither a naggar nor the son of a naggar, but I will explain this matter, ...this word, naggar, originally means carpenter'" (50.b).

That is how Prince Useph (Joseph) Pandar of the Adiabene royal family becomes Christianity's "Joseph the carpenter" and Magharet becomes the biblical Nazareth.

And so we find the sources of both the "Joseph the carpenter" and the non-existent town of Nazareth inventions mentioned in the Bible. We also find vast amounts of text ridiculing the Adiabene royal family. That alone, the tremendous effort put forth to ridicule the Adiabenes, suggests that discrediting this royal family must be very important to Jews and Judeo-Christianity.

But let us get back to Mary. After the registration of Mary's marriage to Useph Adiabene, Mary and her entourage return home to their palace in Scythopolis (See below). Mary and Hanna are to remain here, while Useph prepares to resume his

work. But a great surprise and gathering awaits Mary. A high-ranking visitor had already arrived and is looking for her:

"Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth; to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary" (Luke 1:26-27).

Overlooking for the moment the already discussed "Nazareth" and "descendant of David" fabrications, let us see what we can find out about this "angel Gabriel" Luke is referring to. In cuneiform writing GAB-RI-EL is a compound word which means "Derived from God's breast" (GAB, breast; RI, of, from; EL, God). Gabriel is a well-known name in Magi tradition. It is the name of the Archmagus based at magi headquarters in Sippar, on the bank of the Euphrates river of the Parthian Empire. Therefore, it is very likely that this Gabriel travels from Sippar to Scythopolis (Bethshean) since his position in Sippar permits travel only in extraordinary circumstances. And it seems quite appropriate to call this distinguished white-haired gentleman God's earthly messenger (angel), if we like.

Gabriel's words and manner of approach to Mary have been preserved in traditions:

"This is the happiest journey of my life, Mary; that I may come to you and bring you the Divine Message I was entrusted to deliver, the secret of secrets. Our Mighty God has shown me this in the Book of Heavens. At the place where your stars are, the Book speaks of your calling, of your purpose, because the crest of the New Moon shines beneath the feet of the Morning Star, and the planet of truth is their crown. You are the Virgin Morning Star landed on Earth. The Son of God who brings the New Light, whose mother you will be, is conceived in your womb. Sense within your spirit the will of our God, because, within you comes to life the Son of God, in accordance with the laws of earthly incarnation. But he will come into the world from your womb by miracle, as the fulfillment of God's promise that he will be born of a virgin mother, just as it had been since eternity. On the day of his birth, the Panther Star from beyond the world will also arrive to augment the light of the earthly planets, lighting up the heavens to a level never before seen and thereby signal the arrival of the Son of God on Earth."

Although the above is but a tradition, the words quoted remain to this day as symbols on icons and paintings. The Virgin Mary is most often shown

standing above the crest of the New-Moon. It is to note that Mary is called the Morning Star, a name Jesus also uses to refer to himself.

Mary's faith

It is common knowledge that different faiths have different expectations of their gods. Jews hanker for a political ruler from Heaven and, since their religion acknowledges only a male god—as a matter of fact, the Hebrew language does not even have a term for a female deity—such personage would have to be male. By contrast, Sumerian-Scythians believe in a Virgin Mother, or Queen of Heaven. Judeo-Christianity follows Jewish male chauvinism by excluding female deities, though it acknowledges Jesus' mother, Mary, in a lesser role. However, in an attempt to derive Jesus from the Jews, it tries to force a Jewish ancestry onto Mary. Any questions about her lineage is settled simply by a priestly dictum: "Mary was a Jew." Period. So let us research Church documents regarding this dictum.

We find Jerome's (died 420 AD) letter addressed to Heliodorus and in it, those items he calls *Book about the birth of Mary*, one of the *Apocryphal Gospels*. In Chapter I he states: "Mary was born in the city of Nazareth, and educated in the temple of the Lord. Her father's name was Joachim, and her mother's, Anna. The family of her father was of Galilee and the city of Nazareth. The family of her mother was of Bethlehem." So, here we find that Mary's father is a Galilean, and her mother is from

Bethlehem. Since by now, we know that Bethlehem is in Galilee, she too is a Galilean. Therefore, both of Mary's parents live in the land of "people of other faiths," and Mary was most likely born here.

Then, in Chapter IV, we read:

"And when the three years were expired and the time of her weaning complete, they brought the Virgin to the temple of the Lord with their offerings. And there were about the temple, according to the fifteen Psalms of degrees, fifteen stairs to ascend. For the temple was built on a mountain, and the altar of burnt-offering outside and could not be come near but by stairs..."

Here, the information of special interest is "temple was built on a mountain." Let us see what the Bible says about temples built on mountains, the biblical "high places":

- "...drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images and demolish all their high places" (Numbers 33:52).
- "Behold, I Myself am going to bring a sword on you, and I will destroy your high places. So your altars will become desolate and your Sun-pillars will be smashed; and I will make your slain fall in front of your idols" (Ezeikel 6:3-4).

- "Destroyed the altars of foreign gods and high places, tore down the sacred idols, cut down the Asherim" (2 Chronicles 14:3).

And so we could continue with other examples and conclude that temples and sanctuaries built on mountains, "high places" are not the churches of the Jews' god, but belong to "people of other faiths." We can say with certainty that the churches the Jews want to demolish are the churches of non-Jews. Consequently, if Mary is taken to such a church, she cannot have been "educated in the temple" of the Jews' god. Further, because of their low status in Jewish society, Jewish females are only permitted to set foot in atria; and there is not a single Jewish sanctuary, church or religious institution, in Jerusalem or anywhere else, where Jewish females of any age are educated. Therefore, Mary could have been raised only in an institution other than Jewish. This conclusion also suggests that Mary's parents are "people of other faiths."

And there are other serious problems with Jerome's priestly dictum. Nowhere can we find a synagogue or, for that matter, any Jewish establishment in any "Nazareth." As the mater of fact, nowhere can we find a place called Nazareth anywhere before the 3rd century AD (American archaeologist, James Strange). The Jewish "historian," Josephus Flavius, does not mention any

Nazareth among the 45 Jewish settlements and congregations; nor is it mentioned in the Old Testament, the Apocrypha or any early rabbinic literature. It is not included in the list of twelve towns and six villages, the tribal settlements of Zebulun (Joshua 19:10-16); and it is not among the 63 towns of Galilee mentioned in the Talmud. In light of this reality, we can be certain there are neither Jewish religious life nor Jewish churches in a non-existent "city of Nazareth" at the time of Mary's childhood. Hence, Mary could have been raised only in a church of the "people of other faiths."

History provides ample documentation to formulate the assumption that Mary is of Parthian-Scythian descent. Consequently, her son's biological aspect also points to the teaching of a faith and religious morality directly opposed to Jewish ideology. That opposition was apparently felt and resented by the Jews, as Josephus writes: "The Jews always hated the Galileans." Here, our investigation leads us to an interesting twist if we examine a few documents regarding Jesus' background:

1. Werner Keller, in his book—released in nearly every language—references this event when he tells us that the magi, traveling to greet Jesus and arriving from the East, came from the Institute of Astronomy in Sippar, Mesopotamia; and that the German scholar,

Schnabel, read records that can be connected to Jesus' birth from one of the cuneiform writings found in that ancient city (Y la Biblia tiene razon. Edicion Omega 1957, Page 348-9). At the time of Jesus' birth, the Parthian Empire is at its peak and is Rome's archenemy. The Parthians have defeated the attacking Roman Legions three times. This huge empire stretches from the Euphrates to the Indus, and assures its people's peace and wellbeing for 500 years. For decades before Jesus' birth, Galilee and Samaria have been also under Parthian authority during the governorship of Parthian Prince Adiabene. It is also common knowledge that the Parthian kings rebuilt their destroyed Sumerian cities, and nursed their ancient Sumerian traditions. In light of the above, we can state with certainty that during Jesus' time, Sumerian cuneiform literature was not yet hidden under the sand, and that the main citadels of Sumerian science (Nippur, Ur, Uruk, Kis, Mari, etc.) existed. And one of these was the Institute of Astronomy of Sippar, whence the magi (reportedly) left for their pilgrimage to Jesus.

2. Next to Mary's name, we always find the Greek word Parthenos. Many people translate the meaning of this word to Parthian, though,

according to students of the Bible, the correct translation from Greek is virgin. Perhaps the correct concept this Greek word defines is "Parthian virgin."

3. We read in Acts of Pilate (9.3) that the Jews, fully aware that the Parthians are Rome's archenemies, argue their accusation of Jesus to Pilate stating that the magi came from the East to greet not the king of the Jews but their own king: "We know that Caesar is king, and not Jesus. For assuredly the magi brought gifts to him as to a king."

Considering the above, the logical conclusion is that:

1. Mary could not have been Semite, Hebrew or Jewish either by birth or by rearing, and,
2. She could only have been Galilean-Scythian-(See below)-Sumerian.

The Scythians, the biblical "people of other faiths"

But who exactly are these "people of other faiths?" In the above referenced dialog between Jesus and the Jews regarding Jesus' lineage, Jesus, refers to Psalm (of David) 110 where "David calls him his Lord," and, in turn, asks the Jews: "... then how can he be his son?" (Luke 20:41-44). But Jesus, referring to Psalm 110, also says something else: If Jesus calls himself "David's Lord" in one part of the Psalm, then the part, "You are a priest forever according to the Order of Melchizedek," also refers to Jesus. Saul-Paul, in apparent ignorance of Melchizedek's Sumerian faith, assumes that he was a Jew when he calls Jesus "high priest forever according to the Order of Melchizedek" in his letter to the Jews (Hebrews 6:20). According to these sources, then, Jesus descends from Melchizedek's kin and, as we shall see, so does his mother. So let us research Melchizedek's clan.

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God" (Genesis 14:18).

Saul-Paul's letter, referenced above, calls Melchizedek king of Salem:

"This Melchizedek was king of Salem and priest of God Most High" (Hebrews 7:1).

The place of which Melchizedek was king, however, is ill-defined. Jewish commentators claim that Salem is Jerusalem. But (earlier) archaeological evidence says otherwise. Jerome maintains that the Salem of Melchizedek is not Jerusalem, but a town near Scythopolis, and identifies it with the place where John baptized. In fact, the ruins of the Palace of Melchizedek were (then) still visible, and the site was a pilgrim destination. Such physical evidence undercuts any speculation to the contrary. Since it is highly unlikely that a community some eight Roman miles from a city the size of Scythopolis would have its own king with a stature worthy of so much reference, the reasonable conclusion is that Melchizedek was a king who reigned over his people from his palace in the suburbs of Scythopolis.

Here, we are already among Scythian kindred, that is, in the region of Scythopolis, about twenty-six miles from Bethlehem, Galilee. It is here that Melchizedek, "the high priest of God," once lived and functioned; and just as Jesus did later, gave bread and wine to his faithful in accordance with his own religious rites. Further, according to Greek Mythology, Bar-Kus was raised by nymphs here, in Scythopolis, and it is here that he planted the famous vineyards. This mythological account brings Scythopolis even closer to the Scythian people because Bar-Kus is Nib-Ur's (Nimrod) name in

Greek, and the Scythians considered Nib-Ur (Nimrod) their patriarch.

A high level of mental discipline is needed not to be fooled by various biblical writings referencing the Order of Melchizedek. They explicitly emphasize that "he was not a Jew," but a king of a "people who had their own religion." Their teachers, the magi of the Order of Melchizedek lead the Scythians toward the Holy Trinity of Light according to the Scythians' belief. This is why Bit-Lah-Mi (Bethlehem) had received its name, "Home of the Virgin of Light" much earlier. Scythian teaching foretells the birth of the human Mother of God's Son coming to Earth, here, in this town. And that is precisely what happens thousands of years later.

When Badiny mentions these prophecies, he is first of all referring to the many cuneiform-written predictions from the Sumerian city, Mari, which mention "a divine visit appearing in human form." The *Uruk Oracle* (2000 BC) speaks similarly. It mentions the visit by the Mother Goddess. Similar prophecies written during the middle of the second millennium BC were found in Ugarit, Palestine. In the study of Jesus' teaching, he underlines and emphasizes a very important fact: Melchizedek's name in the cuneiform records originating from the Kassita-kusita era, is written in the same language as the names Bit-Sa-An, Scythopolis, "House of

Heaven faces" and Bit-Lah-Mi, Bethlehem, "House of the Virgin of Light." In this language, Melchizedek appears as Milki-Ilu meaning the "God of Truth." Since this is the name by which Jesus called the Father who sent him to Earth, Badiny ponders the likelihood of Jesus referring to the Scythian king, Milki-Ilu as his biological ancestor (Some believe Milki-Ilu was one of several earlier incarnation of En-Lil [Jesus])—others being Nib-Ur and Gudea.

Among the other non-Semitic peoples of Galilee in Mary's and Jesus' time are the descendants of Sumerians whom the "Great Assyrian King" resettled in Galilee and Samaria from Babylon, Kut, Hamath, and Sepharvaim in place of the deported Hebrews:

"Then the king of Assyria brought people from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities" (2 Kings 17:24).

And, here, the well-known orientalist and scholar (e.g., archeology, linguistics) W.F. Albright, provides for us a very important piece of evidence regarding the identity of these people: He identifies Sepharvaim as Sippar, whence, according to Werner Keller, the Parthian magi came to Jesus' cradle. These people have kept their old faith, the magi's

reverence of Light, as recited in the prayers of several Christian religions: "According to the Order of Melchizedek."

Considering the above, it is safe to say that Scythopolis was the city of the people of Galilee and Samaria the Greeks called Scythians, and that Milki-Ilu (Melchizedek) was their king. So let us research these so-called "Scythians." Oppressed intellectuals behind the Iron Curtain used to whisper among themselves, "the past is unpredictable," in reference to artful historical propaganda, a perpetual campaign of deceit, financed (mostly) by the American Jewry and implemented by the progeny of the Russian Jewish Blank family, Vladimir Lenin, to control the masses. In our research, we run across contemporary educational material in which we recognize the same "artwork" as recurring patterns in the web of deceit the Jewry has been spinning for 45 centuries. One of its trademarks is misrepresentation of peoples, a fraud exemplified by the West's definition of the Scythians—the Greeks' name for Magyar (biblical Magog), Hun peoples—variably referred to as Huns, Iranians, Turanians and Asians. Western literature typically defines them as nomadic warrior tribes of uncertain origin who wandered on the steppes of Asia on horseback in the 7-3rd century BC and traded their grain with the Greeks for gold until they disappeared from history

after being conquered by the Sarmatians. So let us look at a few of these descriptors, starting with the Scythians' origin.

According to the Isfahan Codex, the Huns trace their origin back 28,000 years (Detre, 2004, 2005), while Grover S. Krantz, anthropologist at Washington State University, writes that the distribution of the Magyar language allows only one explanation, namely, that this language family, already established in Hungary by the Early Neolithic" (c.10,000 BC), spreads east (as the ice retreats). Therefore, the language of the people who live in, and east of the Carpathian Basin, according to Krantz, is Magyar, "the oldest in-place language of all of Europe," as he puts it. Krantz' claim is supported by—among others—a stick fragment found in the 15-20,000 year old layer of the Carpathian Basin (Jankovich Cave, Bajót, Hungary) which clearly shows carved symbols recognized as Hungarian runic script (Freidrich, Klára, *Selected Studies in Hungarian History*, 2008, p.303). Examination of racial and cultural markers—other than language—of the early inhabitants of central Eurasia also points to a homogeneous people by exclusion: Anthropological and archaeological evidence shows an unbroken, substantially uniform race and culture dating back to at least the Linear Band Ceramics culture (5700 BC), centered in the

Carpathian Basin (T. Douglas Price et al., 2001). Thousands of years later, the 3rd century BC Babylonian historian, Berossos, links the Magyars' mythological patriarch, Nib-Ur (Nimrod) to the Scythians. Later still, emissaries arriving at the king's court in the Carpathian Basin for the 1554 Székey National Conclave still call the Hungarians "Hun-Scythians." According to these sources—and others—the homogeneous indigenous peoples of central Eurasia have an unbroken past dating back to at least the Early Neolithic; are called Huns, Hun-Scythians and Hungarians; and speak and write the Magyar language.

Marton, Veronica gives us a fairly accurate picture of the Scythians' origin and location, with concentration on the Near East (*The History of the Chaldean-Sumerian People: Selected Studies in Hungarian History*, 2008, p. 575-576). The following is a verbatim quotation from her work, including her sources [in square brackets]:

"1. The Old Stone Age (c. between 1.200.00-8000 B.C.) [Vértess, László: *Kavics Ösvény* and Gáborné, Csánk Vera: *Az ősember Magyarországon*, Gondolat, Budapest, 1980]

In 1965, in Vértesszőlős, in Hungary, archeologists found the skull-bone and remains of an erect tool-making ancient man

(archantropus) from the later phase of the Paleolithic, together with his habitat, footprint and stone tools. According to astronomical chronology he was about 400-450 thousand years old.

One of the oldest, erect beings, who can be called human, is this so-called Vértesszőlős man who lived during the later phase of the Paleolithic (c. 1,200,000-200,000), who migrated from the Carpathian Basin, today's Hungary, to all parts of the world. According to P. V. Tobias, anthropologist, the *paleanthropus* is a direct descendant of the Vértesszőlős man and his descendant, the *Homo sapeins*.

'The vast majority of the Paleolithic man had a refined stature and belonged to an anthropologically already specialized race... Around the end of this epoch... different ... racial types, ethnic types began to evolve—the forerunners of today's races and ethnic types.'

The era of the Ancient Man lasted 30,000 years from early 80,000 B.C. 'During the last interglacial, warm period, a series of new cultures matured. They lay hidden and then, all of a sudden come to full bloom, as in a

green-house... In biological development we know of such hidden states, which are followed by the 'revolutionary' cycle of evolution. Genotypes that have not changed for a long period of generations, almost in an explosive manner, bring forth new genotypes within a few generations... The evolution branched off quickly and unexpectedly.' This is the culture that is called Neanderthal type or, after its French archeological site, Moustierian, although it should be named after Vértesszőlős.

'The last warm period before the last glaciation—the beginning of the mid-Paleolithic—is the age of the real ancient man. Around 70,000 they were already ... intelligent human beings, on par with us and they wondered as hunters in Europe and the Near East. Their outer appearance still differed from today's people, but their life-style and culture were much more advanced than we may think... They used stone tools which appear simple ... and hunted.'

Following the lead of the Hungarian archeologists, Miklós Gábori, Mrs. Vera Gábori Csánk, Dr. Gyula László and also the American

anthropologist Grover S. Krantz, one can state with confidence that the eastern connection with the Carpathian Basin already existed in the Paleolithic!

2. Intermediary Paleolithic (c. 8000-5500 B.C.) [From the works of Colin Renfrew—Paul Bahn: *Régészet*, Bp. 1999., Osiris]

In the Near East, between 8000-5500 B.C., in the intermediary Paleolithic, the ancient man of the Near East had already given up his hunting, gathering, fishing life-style and had changed to a hunting-nomadic life. The change of life-style resulted in domesticating and catching such animals, with which he was able to cover greater distances and he was also able to settle down.

In the intermediary Paleolithic, the so called 'Neolithic Revolution' did not bring a quick change but it resulted in a long evolutionary process lasting several thousand years. The first settlements were formed. The earlier hunters worked on the land, domesticated animals, grew cereal plants and started a primitive form of commerce. Their settlements were unearthed in three archeological sites, in

Jarmo, Jerico and Catal Hüyük. [Professional literature is not uniform concerning the age of the above settlements. Jarmo can be connected with the earliest agriculture and animal husbandry and still they believe Jerico to be the oldest. In every chronology (if it is mentioned at all) Jarmo is mentioned in the first place, Jerico follows and finally Catal Hüyük. (MV)]

The first settlement—Jarmo—of the so called Pre-ceramic Age was excavated south of Kirkuk (Western Iraq). 'Here not only the domesticated cereal plants (spelt, barley, peas and lentils) were found but they were also able to identify their transitional forms.' This is the earliest settlement where the inhabitants practiced agriculture.

Jerico is the territory of today's Israel but, in Paleolithic and Neolithic times, there were no traces of Semitic or, to be more precise, Jewish populations. Archeological finds of this age are the products of the Vértesszőlős (Neanderthal)-type man. Their direct descendants were the human groups of the Scythian race. (Semites appeared here only at the turn of 3,000-2,000 B.C., but by the

centuries after Christ, they completely replaced the Scythian indigenous population.)”

Marton then traces the Scythians in 14 stages from the Neolithic and early Copper Age to the Persian conquest of Babylon in 539 BC. (An outline of the history of the Scythians in the Near East from the Flood to Mary's birth was covered under **Historical overview**, above).

Next, let us look at the “nomadic warrior tribes” descriptors. The West likes to use the trendy terms, “nomadic” and “tribe” to describe peoples it would like to hide but cannot. But it often gets tangled up in its own web. Its “historians” define the Scythians as nomads, but then contradict themselves by claiming that the Scythian “tribes” traded grain with the Greeks for gold. They seem to forget that grain production depends on farming, an activity that precludes any sort of nomadic lifestyle. (The Kőrös Culture, a settled farming society, is already established in the Carpathian Basin by the 7th millennium BC.) A more likely explanation for the movement of people is transportation (their wheeled wagons have been found in 3rd millennium BC strata) of raw materials and civilian and military goods and supplies; control and administration of their vast land; and seasonal activities related to livestock husbandry and farming. There are also several problems with the Scythians trading their

grain with the Greeks for gold claim—though one example should suffice. Huge quantities of gold artifacts are found throughout Scythia, many of which predate the Greeks (Scythia has an abundance of gold deposits). For example, an arm from the throne of a 7th century BC Scythian king is evidence of (by then) an advanced civilization that flourishes during a time when the Greeks do not even (yet) exist (as a people).

The “warrior” adjective is probably appropriate, but only to a degree. Considering the dispersion of their population over a wide area, protection of crops, livestock, farms and transportation routes, both domestic and to the Far East, depends on security provided by an effective military presence, garrisoned at key points. And “tribes,” of course, is but a subtle way to say “primitive.”

The “conquered by Sarmatians” claim is perhaps the most absurd. If we examine the race, ethnicity, traditions, customs, language, the place and time of the Scythians and the Sarmatians, as described by Herodotus (and others, e.g., Indians, Chinese), it is self-evident that the two names refer to the same people. Since a people cannot conquer itself, this claim is pure nonsense. Since all of these findings (and more) have been available to scholars for some time, the logical conclusion is that the history of the Scythians in today's Western educational material is

deliberately falsified.

Other researchers, however, paint a different picture. They show the Scythians, centered in the Carpathian Basin, as a highly advanced civilization with a mature written language, laws and beliefs established over many thousands of years. Led by their magi, they enjoy a high standard of living assured by an effective confederacy that promotes agriculture, industry, the arts and sciences, and protects person and property with a well-organized, trained and equipped military. These magi (singular magus, from Hungarian *mag*, seed, high, derived from itself, sublime), wise men and women, scientists, astronomers, doctors, pharmacists, philosophers and teachers all in one, teach the secrets of Nature, health and life, and predict cosmic events from their astronomical observations (The magi are often referred to as culture-heroes such as the legendary Celtic King Arthur and the Maya Hun-Hun-apu (Hunaphu) father of Hun-Chowen, the patron of artisans, and Hun-Batz, patron of writing [*apu*, is father in Hungarian]). Their scientific world-view was far superior to today's. They not only knew a more complete system of natural laws than we know today, but the first principles, too: physics, biology, and what we today call psychology. We know from John Dayton that all known metal Ages originate in the hub of the

Scythian civilization, the Carpathian Basin (*Metals, Minerals, Glazing and Man*, London, 1978). For example, the Bronze Age is already well established in the Carpathian Basin by the end of the 6th millennium BC, as evidenced by a 5000 BC bronze adze, inscribed in Hun runic script, found in Torontal county. Three thousand years before the Bronze Age reaches Western Europe, the Scythians are already producing gold and bronze artifacts, treasures rivaled only (later) by Egypt in number, quality and artistic value (see below) (The panther-head throne arm and other gold artifacts depicting a panther are especially noteworthy because the Archmagus Gabriel calls the star "...arriving from beyond the world on the day of his [Jesus'] birth" *the Panther Star*, which "will also arrive to augment the light of the earthly planets, lighting up the heavens to a level never before seen and thereby signaling the arrival of the Son of God on Earth." Further, Nib-Ur [Nimrod] literally means "Panther-Lord").



Panther-head arm from the throne of a
7th century BC Scythian king
Hermitage Museum













The Scythians maintain civil and military control over an area that spans continents, as well as historic cultural, trade and diplomatic ties with India and China. Like all societies, they, too, have their share of internal civil disturbances, disputes, criminal activity and problems with illegal squatters and aggressive outsiders. Nevertheless, they maintain internal order, and peace with their neighbors to whom they introduce such beliefs as an invisible benevolent Creator divinity symbolized by the sun, and the concept of the Holy Crown “who” unites people sharing a common culture into nations (Hungarians consider their *Holy Crown* a person, the supreme sovereign to *whom* kings swear oaths

of allegiance). Grandpierre says, the Scythians are known in 2nd millennium BC India (citing the Puranic Encyclopedia, 1989, p. 667) as the *Maghadi* people of Saga and their Magi as *Maga*, while their language is called *Maghori*. The Scythian magi establish the first monarchy in China, the Xia Dynasty, named after the *Xia Hun* nation whose king, *Huang Di*, founds the Chinese civilization in the 3rd millennium BC. V. H. Mair, Professor of Chinese Language and Literature proves that the “Chinese” word for scholar of natural sciences, and philosopher *magus*, is of Central-Asian origin; and Harper (1995) says the teachings of the magi were important, primarily in the [Chinese] royal religion. The Scythians already build their churches and write their prayers on clay amulets in the 6th millennium BC (Tatárlaka), and construct the “Scythian Stone Circles,” similar to Stonehenge, in 4800 BC - 500 AD. 4th millennium BC amulets found in Egyptian graves attest to the presence of Scythian (Chaldean) magi during the creation of Egypt's culture; and Scythians found the first civilizations in Mesopotamia where they also introduce writing (Jemdet Nasr [name of excavation site, Iraq] people) around 3000 BC and, in the Americas, the agriculture-based Maya civilization, founded on the worship of an invisible Creator “God with three faces,” Kinich Ahau (also called Iz-tam-Na),

symbolized by the sun. When the future Greeks try to unite city-states into a new Greek nation (6-4th century BC), they invite the magi to teach the first Classical Greek thinkers, Pythagoras, Socrates, Plato and Aristotle. *“Plato often remembered that he and Pythagoras learned the best and most noble teachings from the Magi”* (Clement of Alexandria). Diogenes Laertius writes that the magi educated Aristotle, and taught him that *“...the stars are on fire; that a lunar eclipse is the Earth's shadow; that the soul survives death; that the rain is caused by changes in the atmosphere...”* and much more.

Unfortunately, most of the Scythians' records within reach of the Holy Roman Empire and its successors have been destroyed during the cultural genocide that began in the 10th century. The number of Scythian texts burned to ashes cannot even be estimated. The edict of 1047 (Hungary) bans—under penalty of “loss of head and property”—the “Ancient Scythian Religion” and “Pagan writing.” The cultural genocide includes the burning down of entire libraries, book repositories and family collections. During the Inquisition, tracking down and burning runic-written text—along with their safe-keepers, the magi and the Táltos—is the prime function of the bishops assigned to Hungary by the Holy See (“Táltos” is often [mis]translated as Shaman). The Austrian

government commissions its agent, Stromler—who changes his name to Thallódzi when he is appointed to a leading position in the Hungarian Academy of Science—to seek out and destroy ancient Magyar cultural treasures (Magyar, Adorján). Leopold (Habsburg, 17th century) orders all of Hungary's 150 forts filled with historical records destroyed. When the German lawyer, Hunsdorfer (hungarianized name, Hunfalvy) is installed as chief librarian of the Hungarian Academy of Science, he has Szentkatolnai Bálint Gábor's (a talented Hungarian scholar who spoke more than 30 languages, [1844-1913]) entire collection of runic-written scriptures burned to ashes.

Save a period of sanity during the reign of (Hungarian) King Mátyás Hunyadi (15th century), the systematic destruction of the so-called “pagan culture” ordered by the Holy See goes on for a thousand years, not only in Hungary but throughout Europe. Runic-written correspondence between Prince Ferenc Rákóczi II and the Spanish Court disappears without trace from the Court's library (Fehér, Walter Anna), as are the “book written in Scythian letters” from the Library of the Duke of Florence, referenced by István Számosközi in 1592, and verified in 1595 by the Italian geographer, Antonius Maginus. János Kájoni's study notes, dated 1673, dealing with “Hun-Magyar Runic Script”

(Frederich, Klára) also disappear without trace. Even the magi's teachings of the sciences were attacked and banned during the West's Age of Ignorance—in which we still live today. Ignorant of the principles of agriculture, sanitation and hygiene, and the laws of Nature, Western Europeans could only watch helplessly as entire populations were wiped out when crops failed or diseases reached epidemic proportions (The English word *magic* [French, *magie*] derives from the magi's knowledge of the principles of health and agriculture, and of the laws of Nature they relied on to heal disease, improve crop yields, calculate and predict droughts, etc., abilities Western-Europeans did not understand). While no one knows how many millions of wood sticks and pages of paper written by the Scythian-Hun-Magyar-Hungarians have been destroyed, the above examples give us an idea of the scale of destruction. Yet, despite such efforts to rout their history, there is enough literature left on them to fill several university libraries (found, now-days, mostly in places beyond the reach of Western powers [e.g., the Far East]). However, the above should satisfy the needs of this study, so let us pick up their trail in 4th century BC Near East.

A wave of terror befalls the Scythians when Philip II of Macedon dies and his 20-year-old son, Alexander, becomes king. The young king inherits

his father's huge armies and, enjoying his new powers, decides to go adventuring. What follows depends on who writes his history. Western historians like to call him Great, a military genius, and credit him with glorious conquests, monumental construction projects and the reorganization of the regions he conquers—undertakings that would span centuries—during his 13 year lark. Others consider him, at best, an undisciplined youth addicted to sadism—and other vices—who goes on a rampage of murderous destruction until even his battle-hardened soldiers find his passionate cruelty so repugnant, they kill him in 323 BC. Whatever his real history, the fact remains that, in just 13 years, he manages to destroy everything his father and grandfather spent their lives building, and thereby brings an end to the promise of an advanced Macedonian civilization (The Romans dismantle Macedon in 168 BC). The Scythians eventually emerge from their nightmare, form an alliance (Medes, Chaldeans and other kindred) and re-enter the stage of history in 256 BC as the Parthian Empire. (The term Parthian is a political definition, like American, whereas Scythian is a people such as Mayan. Parthian-Scythian is similar in meaning to American-Mayan.)

We begin our study of the Scythians' spirituality by looking up the *Amarna texts (letters)* dating from

Kassita (Kusita) times (14th century BC), where we find Scythopolis as Bit-Sa-An ("House of Heaven Faces") near the ancient town of Bit-Lah-Mi ("Home of the Virgin of Light"), Bethlehem of Galilee. Therefore, it seems logical to conclude that the Scythians called themselves "People of Heaven Faces." This name gains further support in the Hungarian Chronicle, *Tarihi Üngürüs*: The Scythians, the twins (people) Hunor and Magor—who also consider Nib-Ur (Nimrod) their patriarch—set out from Adjem, that is, Elam. These people also refer to themselves by that name, as evidenced by the expression An-Sa-An (in cuneiform) meaning "Home of the Heaven Faces." Interestingly, another branch of the Scythians, the Szabirs, (Sumerians), who also consider themselves children of Nib-Ur (Nimrod), refer to themselves by a similar name, Sa-Pir, meaning "sun faced" people.

So far we know that the Scythians refer to themselves as people who turn their faces toward the heavens or the sun. We also know that a town near Scythopolis, Bethlehem, is formerly called the Home of the Virgin of Light, where the Virgin Mary gives birth to Jesus, the Son of Light, 1400 years after the *Amarna texts (Letters)* are written. So far, this place name supports the premise that Mary is the Virgin Mother Goddess incarnate, foretold in ancient coming of God prophecies of the "people of

other faiths," whose mission is to conceive the Son of Light in compliance with, and fulfillment of the divine laws of nature. Since research to date could not determine Mary's birthplace, the logical inference is that Mary, Jesus' Mother, is also born here, in Bethlehem of Galilee. We can now expand our understanding of the Scythians' belief by discovering a motive to turn their faces toward the heavens or the sun. And that motive is reverence of the Light, Son of Light and Virgin of Light, a female deity they call Virgin Mother Goddess, who takes on human form to give birth to the incarnate Son of God.

This is how much we know of the Scythians' spirituality from the Bible and the writings referenced above. Other than references to Melchizedek and the destruction of "places of corruption" on "high places"—along with a repertoire of negative teachings about the "people of other faiths"—the Bible does not say much about the Scythians' belief. To find out more, we must seek sources of first-hand knowledge. And who could be better informed about the Scythians' beliefs than their own intellectuals, Jesus' closest students, his disciples? So let us first find out who they are, where do they teach, and what happened to their writings?

What happened to the apostles?

According to the Christian priests' breviary, Jesus' apostles organize, first and foremost in the Parthian Empire, the true Church according to Jesus' teachings, of which Saul-Paul speculations are totally ignorant. Jesus' Church, immune from Jewish ideology and teaching, is the Church of neighborly love where the "eye-for-eye, tooth-for-tooth" vengeance doctrine is unheard of.

Jesus said, "I came into the world, to testify to the Truth. Everyone on the side of Truth listens to me" (John 18:37). But what is the truth? What happened to Jesus' truth? Why were the people who advocated his truth, the apostles, silenced? Why are the writings of the apostles not in the Bible? As far as their activities are concerned, the truth is that none of them set foot in Rome. Rather they go on to teach the truth they had learned from their teacher mostly east of the Euphrates. Nearly all of them live in the Parthian Empire, stretching from the Euphrates to the Indus, where they organize Jesus' followers into Jesus' Church. The magnitude of their work can be inferred from Eusebois (Eusebius). He tells us that, following the collapse of the Parthian Empire, Sassanid-Persian rulers (who recognized only Zoroastrianism—a religion they reworked to suit their needs) demolish no fewer than 360 Parthian

churches. Therefore, the apostles are, in deed, very busy building Jesus' Church. But not in Rome—and for good reasons.

The apostles selected by Jesus, as we shall see, are also Galileans. Since they teach values that are diametrically opposed to the Jewish ideologies Rabbi Saul propagates, it is understandable that Saul's new Jewish sect, Roman Orthodoxy (today's Judeo-Christianity) totally omits all teachings and preachings that contradict Saul-Paul or his doctrines. In the New Testament, we are hard pressed to find even a single piece of writing that directly originates from Jesus' apostles (Note: The New Testament evangelist called Matthew should not be confused with Jesus' disciple, later apostle). In contrast, we find that 62 percent of the work consists of Saul-Paul's doings.

According to the *Acts of Apostles* (12), Herod has John's brother, Jacob, killed. That leaves ten of the original twelve disciples, later apostles, to carry on the work (Judas, Rabbi Saul's brother—according Professor Aisleitner, citing pre-Epiphani scriptures—supposedly kills himself). However, from this point forward, the New Testament book *Acts of the Apostles* is but a deceptive title: it says nothing about the acts of the apostles. In stead, it relates the trips and conversions of the self-proclaimed "apostle," Saul-Paul. The only exception is Peter's

categorical rejection of Judaism in 15:7,10) :

"But some of the sect of the Pharisees who had believed stood up, saying, 'It is necessary to circumcise them and to order them to observe the Law of Moses'" (Acts 15:5). "After there had been much debate, Peter stood up and said to them, 'Brethren, you know that in the early days the Lord made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe... Now, therefore, why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we are able to bear?'"

Here, we can be sure Peter is opposed to any connection with Judaism by outright rejecting its very cornerstone, circumcision, the substance of the Jews' supposed contract with their god, along with their laws, the Laws of Moses. He calls these laws (the Torah, Moses' books 1-5 in the Bible) an "unbearable yoke." Yet Saul-Paul (and Judeo-Christianity) propagates the continuation of Moses' Laws, and thereby turns Jesus of Galilee into an ordinary "sacrificial lamb" of Jewish sacrifice-ideology, "whose blood will wash away humanity's sins." The idea that sins cannot be forgiven without shedding blood is one of the basic tenets of the Jewish religion—incorporated in Judeo-Christianity

by Saul-Paul:

"...without shedding of blood there is no forgiveness" (Hebrews 9:22).

The concepts embedded in this dogma defy all logic. First, we, not someone else, are responsible for our actions. Any social order would fall apart if people were to behave as they please because someone else, a "sacrificial lamb" will wipe away their sins (crimes). Jesus warns of this danger when he specifically rejects the notion of *sacrifice*, this basic tenet of Jewish ideology. He emphatically says:

"I desire mercy, not sacrifice" (Matthew 9:13).

Further, this quotation clearly indicates Jesus' rejection of not only Jewish sacrifice-ideology but also Moses-ideology. It reveals his disgust with Moses' immorality, which explicitly prohibits the exercise of mercy when the Jewish god supposedly orders the genocide of the Canaanites (for example):

"You must completely destroy them... show them no mercy" (Deuteronomy 7:2).

Second, the very idea that newborns are sinners or that they are in anyway responsible for—and "damned" because of—their ancestors' sins is plain absurd. How could a newborn have committed a sin, any sin; and how can someone be held responsible for the actions of another over whom he has no control? This notion, threats of a vengeful god's revenge against the innocent children of Jews

contemplating disobedience to the religious dictators, stems from Old Testament ideology conceived to keep the Jewry in check. Such notions defy both common sense and even the most primitive sense of justice. Jesus never said we were born in sin, nor that his blood will wash away any sort of past, present or future sins. And nowhere do his disciples (later apostles) profess that Jesus came to Earth to sacrifice himself for our sins—or any other Paulist ideology—as claimed by the Church. Consequently, there is no need for redemption of sins that do not exist. These notions are pure theological fabrications Judeo-Christianity invented to plant a sense of inferiority in the Gentiles' minds and thereby assure their subjugation. What we do hear is Jesus referring to himself as Light, and his apostles teaching that the Son of Light came to Earth to find and conserve that which is lost; namely, belief in Man's divine origin, and the glorification of everyone's God, the God he compares to the sun, the God who cares for everyone, including Jews. It is to this end that he shows his divine entity to an immoral world by conquering death. This is what Jesus' real apostles proclaim.

Blatant disregard for the belief and teachings of Peter, whom Jesus appointed head of his Church; the absence of any reference by Jesus to any kind of “original sin”; Jesus' emphatic rejection of the Jews'

sacrifice-ideology and Mosaic immorality; and the exclusion of all writings by Jesus' disciples point to pursuit of an agenda to serve other interests. Simply put, Rabbi Saul-Paul hijacks the Jesus Faith and turns it into a vehicle for the spiritual enslavement of non-Jews, a subservient Jewish sect for Gentiles his successors later harangue throughout the Roman Empire as Christianity.

Elsewhere, however, the apostles are busy teaching Jesus' truth to sympathetic audiences. According to the Christian priests' breviary:

Matthew: "... soon travels to Ethiopia [not to be confused with today's Ethiopia], the land of the Kus... converts its king, his wife and the entire country to the faith of Christ..."

Simon and Thaddeus: "...Simon the Canaanite went through Egypt preaching the Gospel, whileas the like was done in Mesopotamia by Thaddeus. They met together afterwards in Persia, where they begot countless children in Jesus Christ, spread the faith far and wide in those lands..." [It should be noted, here, that Persia did not exist in the days of the apostles. The "far and wide in those lands" referenced in the breviary was called Parthia.]

Andrew (Peter's brother) "...following Jesus' suffering and resurrection, Andrew came to Europe's Scythia, which province he was allocated to disseminate Christ's faith."

Thomas: "...The Apostle Thomas was a Galilean. After the descent of the Holy Spirit, he went into many provinces to preach Christ's Gospel. He gave knowledge of Christ's faith and the Laws of Life to the Parthians, Medes, Persians, Hyrcanians, and Bactrians. He went last to the East Indies where he schooled the people in Christ's religion."

Bartholomew: "... The Apostle Bartholomew was a Galilean. In the division of the world among the Apostles it fell to his lot to preach the Gospel of Jesus Christ in hither India. He went thither and preached to those nations the coming of the Lord Jesus, according to the Gospel of Matthew. When he had turned many in that province to Jesus Christ, and had endured many toils and woes, he came into the Greater Armenia. There he brought Jesus' faith to King Polymius, his wife, and likewise the inhabitants of twelve cities..."

Philip: "...was born in Bethsaida [Galilee] and,

with strength from the Holy Spirit, went to Scythia to proclaim the Gospel—and gained many followers of The Faith."

Therefore, according to the Christian priests' breviary, Jesus' apostles organize, first and foremost in the Parthian Empire, the true Church according to Jesus' teachings, of which Saul-Paul speculations are totally ignorant. Jesus' Church, immune from Jewish ideology and teaching, is the Church of neighborly love where the "eye-for-eye, tooth-for-tooth" vengeance doctrine is unheard of. Here, people live by the love-thy-neighbor principle, both in belief and in practice. They believe that life is the common existence of light and darkness. Light creates wisdom, benevolence, the arts and is the source of life; while apathy, ignorance, envy, hatred, vengeance, dishonesty, greed, theft, deception, insincerity and wasteful laziness fall under the domain of darkness. Since, in the Parthian territories, neighborly love has been the foundation upon which the Scythians built their lives even before the apostles' arrival, organizing a Church of neighborly love does not run into any opposition. Rather, the effort finds a culture already living by that principle.

What happened to the apostles writings?

The question that begs is: if Christianity conserved the writings of Saul-Paul, a man who never even met Jesus let alone hear him teach, why did it not conserve the writings of those who did, his students, the apostles? To formulate the right answer, several historical realities have to be considered. We must start back in the 2nd century when the Paulist Orthodoxy, centered in Rome, completely adopts the intolerant synagogue-style approach to religion namely, that

"all teachings and writings that do not emanate from the synagogue are to be considered heresies and subject to destruction along with their advocates."

Consequently, during that same century, the Church that calls itself Roman Orthodox burns and destroys every piece of the apostles writings it can find. In the 4th century, Constantin merges the various religions into the worship of the sun-deity Chrestos, "Sol-Invictus," "Unconquered Sun,"—celebrated on December 25th—and declares it Rome's state-religion. The rabbis of the Roman Orthodox Church infiltrate the hierarchy of the new state-religion and, by late 4th early 5th century, successfully subvert the "Sol-Invictus" religion. They replace the identity of the "good" Egyptian-Roman sun-god, Chrestos by

that of Judaisms “messiah,” Christos. Roman Catholicism is born. Knowledge (gnosis) of Jesus' true identity becomes heresy and its teaching is now punishable by death.

However, despite all the punitive measures taken to eradicate gnosis, knowledge spreads; and around 140 AD, hand-written copies of the apostles' gospels begin to appear in Egypt and Alexandria. This fact is confirmed by the 52-piece hand-written scripture found by an Arab farmer in 1945 in Nag-Hammadi, Egypt (not to be confused with the Dead Sea Scrolls found later in the West Bank, Jordan). The Nag-Hammadi scriptures contain the Gospel of Thomas, the Gospel of Philip, the Apocryphon of John, the Gospel of Faith, the Gospel of the Egyptians (the Book of the Invisible Spirit), the Letter of Peter to Philip, the Apocryphon of Peter, the Gospel of Mary Magdala, and other manuscripts.

Jesus teaches that all men are of equal value to God and that it is the light of wisdom that brings man closer and closer to God. This is why the so-called Gnostic Christians disagree with Church dignitaries, the bishops, placing themselves between God and Man, and thus reducing Man to a servant of the Church and the Church hierarchy. They consider this standpoint subversion of divine social order.

Significant theological differences in gnostic teaching are the explanation of Jesus' God-Man

identity and mission, and God's designation of the woman's role in life. According to Roman Orthodox dogma, Jesus is the Son of God in a human body; he died on the cross; he was buried; he resurrected in human form on the third day; and forty days later, ascended to Heaven also in a human body. In contrast, Gnostics profess that Jesus is the Son of God in a human body, but that he lays down or takes on his human body at will. He resurrected on the third day, and his spirit appeared and appears wherever, whenever he wants. Forty days later, he ascended to Heaven as light visible with human eyes.

Since Jesus' divine and superhuman characteristic, that is, his ability to take on and lay down his human form at will, is foreign to Roman Orthodoxy, it is overlooked as a threat, and is left in the canonized gospels which confirm it. All we need is the right point of view to understand John where Jesus says:

"...I lay down My life so that I may take it again." and "No one has taken it away from Me, but I lay it down on My own initiative I have the power to lay it down, and I have the power to take it up again" (10:17-18).

Roman Orthodoxy seeks to justify Jesus' torture and crucifixion by claiming a need for a sacrifice to "God" in the interest of "wiping away Man's sins," a

ritual killing with divine accord acknowledged and proclaimed by the Church. That is why it explains Jesus' last words, "My God, why have you forsaken me," words it ascribes to the suffering, dying, Jesus, as "God's abandonment of his *sacrificial* son." The problem with this explanation is that Jesus never said such a thing. He said, in Aramaic: "Eli! Eli! Lama Sabaktani." And, according to linguistic rules, this phonetically written sentence is pronounced: "Eli! Eli! Lama Sabag Ta-Nim" which, by one interpretation, means "My God, my God, Raise he who is wounded into the home of eternity." Another interpretation is "My God! my God! help me to liberation." Either way, his plea does not suggest abandonment of any sort.

During our investigation into the circumstances of Jesus' death, we run into a few oddities. For instance, how is it possible that Matthew and Mark relate Jesus' last words when they were not even present at his crucifixion, while John, who according to the teachings of the Church, was one of Jesus' disciples, whom Jesus loved most, and who (supposedly) stood under the cross, does not mention this? We can give several answers to this question. The closest is in the Gospel of John which lists those who stood under Jesus' cross (John 19:25). It lists only women. And here, we note two distinguished personalities: Jesus' mother, Mary and

Mary Magdala. Further, it should be kept in mind that, according to the ordinances of both the Temple of Jerusalem and the Romans, no males are permitted at the site of crucifixions—for obvious security reasons. Therefore, John could not have been the disciple to whom Jesus says from the cross, "Behold your mother" (John 19:26-27). And, therefore, neither could he be the disciple Jesus "loved most." But if not John, then who? We find the answer in the Gnostic gospels of Nag-Hammadi.

Looking for the disciple Jesus loved most leads to a quite interesting yet delicate topic. In the Gospel of John (21), this disciple is mentioned several times, but the evangelist, inexplicably and secretly, never mentions who it is. Let us read the text of the gospel:

"Therefore that disciple whom Jesus loved said to Peter, 'It is the Lord'" (John 21:7)... "Peter, turning around, saw the disciple whom Jesus loved following them; the one who also rested on His bosom at the supper..." (John 21:20).

"This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true" (John 21:24).

The erasure and deliberate hiding of this disciple's name from the gospels incontestably serves the goals of Roman Orthodox policy well—as we shall see.

The Gospels of Nag-Hammadi

Dialog of the Savior is the title of the writing that relates the following events. "Three disciples received special instructions from Jesus, Thomas, Andrew and Mary Magdala, whom Jesus placed above the other two, ...because she spoke as the woman who understands completely." These same scriptures call Mary Magdala "visionary" and a disciple who outranks the others. According to the Gospel of Philip, "competition broke out among the male disciples because of Mary Magdala, whom Jesus considered his innermost companion and the symbol of wisdom; because he loved her more than his other disciples, and often kissed her." In light of the above, we can now also understand why Jesus appears first to Mary Magdala after his resurrection. We can also see that Mary Magdala is Jesus' disciple and one of the twelve apostles, despite Judeo-Christianity's refusal to acknowledge her as either a disciple or as an apostle. To this day, it has portrayed her in the mind of the believer as "an unprincipled" woman. But let us have a look at this elusive, supposedly "unprincipled" personage.

First, let us examine her name. Mary Magdalene is a name given by Roman Orthodoxy, a rework of her authentic name Magdala, used in gnostic literature. The meaning of her name, Magdala, is a

reference to her place of origin, a city on the west shore of the Lake Galilee: Mag-Da-La, “Radiant City of Magi” in Sumerian-Aramaic, its etymology being, Mag, wise; Da, of (place name suffix); La, illuminating, radiant, figuratively, perfect. (Mag-Da, Magda, is a common Hungarian girls' name to this day.)



Town of Magdala on the west shore of Lake (Sea of) Galilee.

Now that we know the meaning of her name, as well as her place of origin in Galilee, let us see what

one prominent 15th century artist knew about her. Leonardo daVinci clearly knew about Mary Magdala as Jesus' beloved—and more. In his 1498 painting, *The Last Supper*, a female figure with girlish face, long hair and lowered eyes occupies the place of honor on Jesus' right, while all the others look ahead. In those days, it was not proper for women to raise their eyes in the company of men. Even today, the Hungarian expression for lowered-eyes (*szemérmes*) is the word for chaste, reticent. So the question begs: did Leonardo still know back in 1498 that Mary Magdala was the "favorite" disciple at the occasion of the Lord's Supper described by John as "resting on Jesus' bosom at the supper"? Also interesting are the glasses on the table and the biscuit-size buns. In those days, production of glassware of the purity shown in the painting was limited to Egypt and Mesopotamia. And the price of such glassware competed with that of wares made of gold, possibly surpassing it. Wherever glasses of such quality were found on a table, it was a sign that the company present are from the highest social class. Their bread consists of tiny buns, typical Scythian-Hun staple food. It is conceivable that Italian artists familiar with, and regularly working in the Vatican, came across writings that spoke of these biscuit-size buns, writings which have since disappeared.

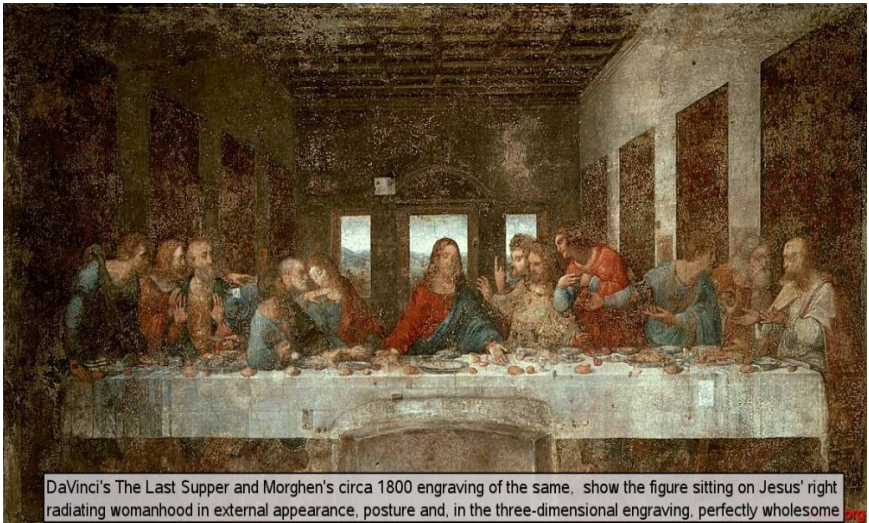


Figure sitting on Jesus' right. Of significance is the choice of colors for the clothing of the figure sitting on Jesus' right, red cape over a blue dress: the exact mirror image of Jesus' clothing—a combination worn by no one else present. Anyone who sees a man in this picture...



DaVinci painted Mary Magdala's face using the same model who posed for the angel in his Madonna of the Rocks. Artists have always used female models to depict adult angels.

But let us look further. Let us take a look at the Gospel of Philip where Jesus teaches us about life as human beings. "Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will absorb you and paralyze you." Later, he gives this law: "Great is the mystery of marriage. For without it, the world would not exist. Now the existence of the world depends on Man, and the existence of Man depends on marriage." So let us not wonder why the early Jesus Faith, devoid of any Paulist ideology, revered Mary Magdala as Jesus' beloved. This fact gains further credence in the canonized Gospel of John, where she is the first person to go to Jesus' tomb, "early in the morning, while it was still dark" (20:1), and runs to inform Peter and the disciples. Let us think human for a moment:

- Jesus considers her first in his earthly life;
- Jesus considers her the first among his disciples;
- She is the faithful spouse who is the first one at Jesus' tomb;
- Jesus shows himself first to her and speaks first to her after his resurrection;
- Jesus often kisses her (There is a hole in the text following the verb kiss. Some claim that Jesus kisses Mary on her mouth, others dismiss such claims. So far, our knowledge of

the Coptic language does not provide clues either way. However, in Hungarian there two verbs for kiss, and one of them, "csókol," generally means kiss on the mouth.)

It is noteworthy that in John's writings, Mary addresses Jesus as Rabboni, which, according to the canonized Gospel of John means master (variably, teacher or, the more cheeky translation, rabbi):

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20:16).

However, Sumerian-Aramaic, Ra-Ba-Ni does not mean either master or teacher, and definitely not rabbi, not even by the most convoluted translation. Ra-Ba-Ni means "Light of the World."

Hopefully, we are not demeaning Jesus if we believe him to be a real, living person whose life—even in a human perspective—is complete. After all, it is in the union of man and woman that divine blessing is realized according to God's plan of blissful life. It is God who planted in Man's heart the magical sensation of being in love from which the "great mystery of marriage" issues. And, according to Jesus' law, without that marriage, the world would not exist. What damage could befall our spiritual world if we were to become convinced through logical deduction that Jesus, the Son of God, who took on a human body filled with the same blood as

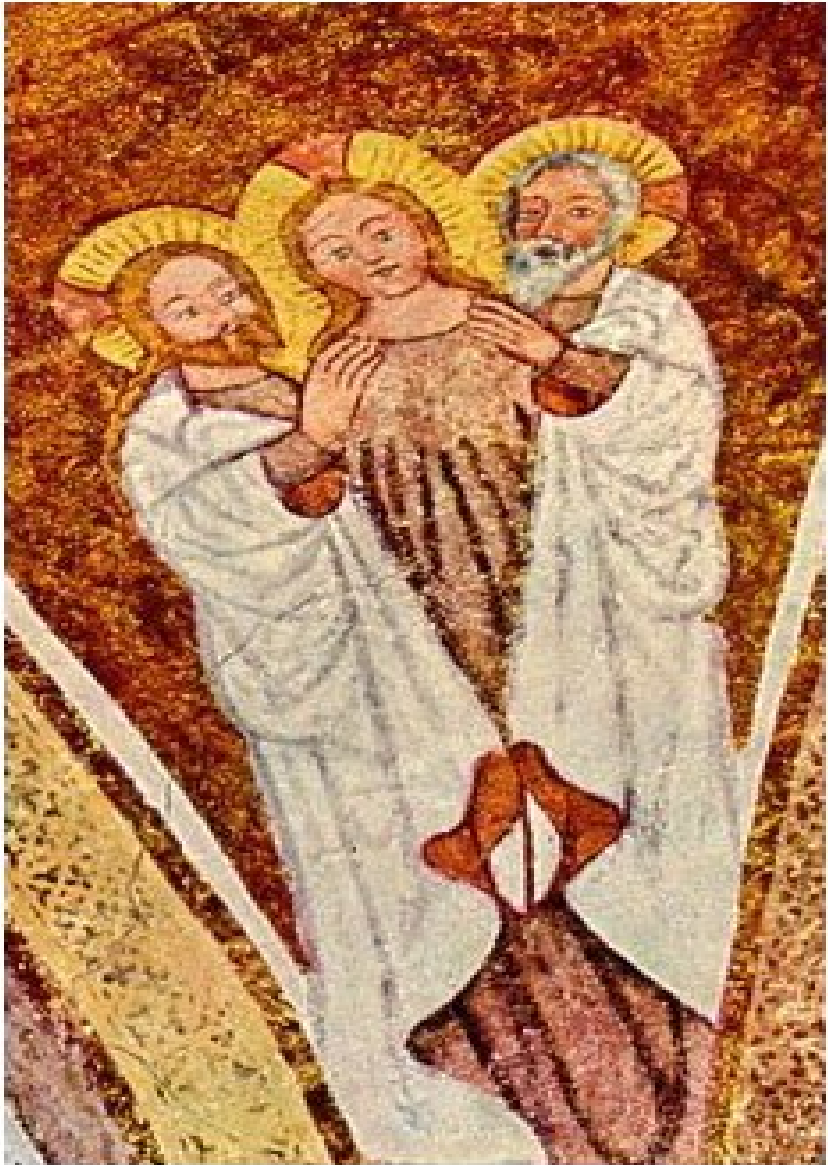
ours, the Son of Man, showed us example here, too? This was to be the only way for him to fulfill the divine will to become human.

The Gospel of Philip also tell us something else; something about Jesus' Mother, the Virgin Mary, whom Jesus also identifies with another face of the Holy Trinity, the Holy Spirit.

"The Spirit, Mother and Virgin, spouse of the heavenly Father. The Father of All joined with the Virgin, who came down. This is the Holy Spirit, who descended to the World. Jesus was born of this Holy Spirit" (62-66).

So what should we understand by the expression Holy Spirit? Better yet, let us ask what did the authors of these scriptures understand by this expression? The *Book of Secrets* of Nag-Hammadi answers. "She is the invisible, Virgin, Perfect Spirit. She became the Mother of all that exists, because she existed before all else." And, Jesus speaks this way:

"Just now my mother, the Holy Spirit, took me by one of my hairs and carried me to Tabor, the great mountain..." [Mount Tabor is 17 Km. west of Lake Galilee].



So it seems that, at the spiritual level, Jesus refers to his mother as the Holy Spirit. This

relationship is depicted on the 12th century fresco titled *Holy Trinity*, showing Father, Mother, Son, located in ancient “Avar” territory, today's Urschalling, a town on the Austrian-German border near Lake Chiemsee (The “Avar” Empire, centered in the Carpathian Basin, stretched from the Balkans to today's France). This fresco had survived the ideologies of the Holy Roman Empire until the 16th century when the picture of the “Mother” was painted over. But, when the paint started to peel off, she reemerged from the original pigmentation of the plaster during restoration in the 1920s. No records of the *painted* image could be located, but locals speculate that depicting her anatomically correct was an affront to 16th century Christian morality. A more likely (but equally speculative) assumption, based on other 16th century Christian art depicting the Holy Spirit, is that an image of a pigeon was painted over her.

And now we know a little more about the Scythians' spiritual beliefs. We also found one of the twelve apostles, Mary Magdala. We can now turn to history in our search for Jesus' Truth.

The New Testament as recorded history: caveat lector (reader beware)!

We must evaluate biblical texts and gospels related to Jesus with a generous degree of reservation because no effort is spared to force a trace of Jesus' existence to pre-Jesus Semitic-Hebrew-Jewish history and tradition doctrine. With judicious reservations though, we find many irrelevant, forced references to the gospels of the Old Testament. However, one example of such "resourceful sourcing" should suffice to expose the fraud. The Gospel of Matthew states:

"Then that which was spoken through Jeremiah the prophet was fulfilled: 'And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel'" (27:9).

But when we read the referenced quotation in the book of Jeremiah, we find a totally different subject matter. There is no mention of "thirty pieces of silver" nor can we find "whose price has been set by the sons of Israel." This is what it says:

"And Jeremiah said, 'The word of the Lord came to me, saying, 'Behold, Hanamel the son of Shallum your uncle is coming to you, saying, 'Buy for yourself my field which is at Anathoth, for you have the right of redemption to buy it.'

Then Hanamel my uncle's son came to me in the court of the guard according to the word of the Lord and said to me, 'Buy my field, please, that is at Anathoth, which is in the land of Benjamin; for you have the right of possession and the redemption is yours; buy it for yourself.' Then I knew that this was the word of the Lord. I bought the field which was at Anathoth from Hanamel my uncle's son, and I weighed out the silver for him, seventeen shekels of silver (32:6-9).

It is self-evident that the referenced material, Jeremiah 32:6-9, relates some sort of real estate deal that has nothing to do with the text of Matthew 27:9. However, striking out the irrelevant forced reference from Matthew 27:9, the text becomes quite clear:

"Then that which was spoken was fulfilled."

This is nothing more than a quotation of Jesus' words in John 5:39:

"Search the Scriptures... It is these that testify about Me."

What ancient scriptures is Jesus referring to? In what language were they written? Official Roman Orthodox theology does not even pose the question: what language did the Jews speak in Judea? In what language did they accuse Jesus in Pilate's court? And in what language did Jesus speak to Pilate?

Herod, though he was not a Jew, was the king of the Jews for 40 years by the favor of the Romans. And the Romans spoke the same language Herod spoke, Greek. This is Judea's official language in Jesus' time. The people of Judea do not speak Hebrew(!) The Galileans, for their part, speak their native Aramaic. This is why they are immediately recognized as foreigners whenever they speak Greek. The gospels, too, are all written in Greek just as are all apocrypha. The only exception are the Nag-Hammadi scriptures which are written in Coptic. Many biblical scholars have also come to this very conclusion, and state without reservations:

"Hebrew was a dead language in Jesus' time, and it has been determined that the Old Testament was translated to Greek so the Jews can understand it" (J.E. Conner PhD.: *Christ was not a Jew*, The Christian Book Club, Hawthorne, Ca., 1972, Page 28).

So the Judean Jews have become grecianized. And fifty years after Jesus, the also grecianized Jew, Josephus Flavius, becomes Galilee's governor, and writes the history of the Jews, again, in Greek. Therefore, it is inconceivable that Jesus could have been thinking about any sort of Hebrew scriptures when he refers to "texts regarding him." For its part, written Greek dates back only to the 9th century BC and, at that time, is found only in and around today's

Greece. So the only "ancient writings" that can be considered are the *Aramaic texts*. And these are those cuneiform writings whose language we today call Sumerian. We can also list among these "ancient texts" the same cuneiform writing witnessed by monuments found at the same place. Built by the Scythians, Scythopolis—as it is called in Jesus' time—is also here, twenty-some miles from today's Nazareth. Scythopolis is renamed to Beth-Shean only later. Professional literature likes to call these cuneiform inscriptions Phoenician, or the more audacious, Ancient-Hebrew, despite the fact that Semitic people only lived here transitionally and only in small numbers as wondering pastoralists and habiru (drifters, criminals). The Old Testament spares no effort to mention the people of Gog and Magog who chased the Hebrews far away. Therefore, we have every proof that the people of Galilee can be called descendants of Scythians. Consequently, we can affirm with authority that they have kept and protected their Scythian traditions with religious piety. And the most sacred of these are their religious traditions. That is what Jews ridicule in every language, along with the churches Galilean Scythians' built on hills—which Jews call "mount of corruption"—because in these churches, people do not revere the god of the Jews, called Yahweh. Here, the faithful turn to the Virgin Mother

of Light (Astarte, Easter, Istar, Inanna), a divinity symbolized by the sun (Bal), with their supplications. That is why, even today, both Mary and Jesus are depicted wearing the sun-disk halo, the "symbol" the god of the Jews wants to "smash" in Ezeikel 6:4. The substance of the Sumerians' spirit is reverence of the Light and life rather than the destructive ravages of darkness, wrath and vengefulness.

Now a few facts to dispel any delusions about Aramaic, referenced above, as being a Semitic language. If we carefully read the dictionary, we find that it calls Aramaic a Semitic language but then contradicts itself with its own stated facts. First, names of geographical areas usually originate from the people who first lived there. We read that, after the Flood, "people and animals emerged in the mountains of Aram," Northern Mesopotamia. However, the same dictionary does not consider Mesopotamia a region inhabited by Semitic peoples. Therefore, the original people of this region could not have been Semites. This inference is supported by Dr. Fáy Elek who originates the Armenians from the region of the Ararat mountains—today's Armenia—whose original name was Armenia. And this region, according to the scientific community, was inhabited by the Turanian (Scythian) people. He references Plinius who maintains that the Scythians were previously called Arams. Specifically, they

came from an area in Northern Mesopotamia often called Arameos, which is a name of Urartu whose first king was Aram.

Moreover, the Talmud, itself acknowledges this reality. "The first man spoke Aramaic" (Sanhedrin 38b). Several researchers also maintain that the first language was Aramaic. According to the Bible, the entire world spoke one language after the Flood. And this was the language of Ut-nap-ishtim's (biblical Noah) great-grandson, Nib-Ur (Nimrod), whom Jews so passionately despise. Therefore, the Talmud also maintains that Aramaic was not a Semitic language, but the language of the Jews' hated enemies. This belief is further confirmed in Sabbath 12b which states that Jews should never petition for their needs in Aramaic because the [Jewish] angels do not heed them, for *they do not understand Aramaic*. Likewise, Sota 33 states that whoever makes personal requests in Aramaic, the ministering [Jewish] angels pay no attention since *they do not understand Aramaic*.

In the Bible, the Aramaic language appears around 1000 BC, seemingly out of nowhere. So let us look elsewhere to find traces of this language before that time. Most scientist agree with geologists William Ryan and Walter Pitmantime who provide us with irrefutable evidence that the biblical Flood occurred around 5500 BC, and turned a fresh

water lake into what is today the Black Sea, just north of the Ararat mountains. So the question is, what language did the people who lived in that region speak in 5500 BC? Disinformation literature claims that they spoke a Semitic language akin to Hebrew. Such a proposition, however, is contradicted by both historical facts and common sense. It is also easily undercut by the absence of any archaeological or historical evidence supporting any existence of Semitic people anywhere around the Black Sea or Mesopotamia at that time and for thousands of years thereafter. The first reference to Semitic people in the region occurs only around 2500 BC. Even the Hebrew Calendar—compiled by Rabbi Yosi Halafta by reverse engineering during the 2nd century AD—only starts with 3761 BC, one year before the Jews' "Date of Creation"—though he does not explain who kept track of time before they—or, for that matter, the world—existed. In either case, it is absurd to assert that the people who emerged after the flood would speak a language to which they will have not been exposed for thousands of years. Further, a language does not emerge in full maturity from one day to the next, or even one millennium to the next. Therefore, it is most likely that the inhabitants of the region have been speaking their native tongue for thousands of years before the Flood.

Finally, Aramaic and Semitic are not only different languages, they belong to different language families (groups). Linguists generally categorize languages as either Isolating, Inflecting or Agglutinative. Isolating (also analytic) is a language in which words are invariable, there are no inflections or changeable endings, and grammatical relations are indicated by word order. Examples are Chinese, Vietnamese, and Samoan. English has some features of isolating languages. Inflecting (also synthetic, fusional) is a language in which grammatical relationships are indicated by altering the internal structure of words, often by changing their endings. Examples are Greek, Latin, German, and Semitic languages (Arabic and Hebrew). English has some features of inflecting languages, too. And agglutinative is a language in which grammatical relationships are indicated by building up words out of long sequences of units, each of which indicates a particular grammatical meaning. Examples are Hungarian, Etruscan, Turkish, Basque, some Caucasian and Japanese. Further, since Sumerian, according to Archibald Sayce, Professor of Oriental Studies in Oxford, is closely related to Hungarian and Basque, then it too must be considered an agglutinative language. Next we look at what The Oxford Pocket Dictionary of Current English says about Sumerians: "Sumerian as "adj. of or relating

to Sumer, its ancient language, or the early, non-Semitic element it contributed to Babylonian civilization; n. 1. a member of the indigenous non-Semitic people of ancient Babylonia. 2. the Sumerian language." And the Encyclopedia Britannica states that, "Sumerian is clearly an agglutinative language." Since the discoveries of Hincks, Rawlinson, and Oppert in the eighties, the Sumerian language has been routinely called Scythic, that is, the language of the Scythians. We now know that Sumerian—or Scythic—is the agglutinative language of (non-Semitic) Scythians who live in Sumer, a region further defined as Mesopotamia. Therefore, the people who emerge after the Flood from the mountains of Aram, spread throughout Mesopotamia around 5500 BC and are said to be speaking Aramaic, speak an agglutinative language rather than an inflecting "Semitic language akin to Hebrew."

We can follow other threads, too, such as the biblical "language confusion"—keeping in mind the perspectives of its authors, namely, their ignorance of the time of Nib-Ur's (Nimrod) reign (c. 5500 BC), the Sumerian king who, they claim, ousted their supposed 18th century BC patriarch, Abraham. The biblical "language confusion" story may be the product of three factors. One, Semites arriving in Sumer do not understand Aramaic. Later, they are

further confused when they also hear Greek. Two, their own language evolves differently in the various isolated Semitic communities, depending on exposure to the local Aramaic dialect. Since they do not have a written language that could establish commonality between the various spoken Hebrew dialects, they cannot understand each other either. And three, when they begin to write Hebrew, they do so using the Sumerians' Aramaic alphabet—and, later, point to these texts in an effort to “prove” that Aramaic is a Semitic language. Then later, Hebrews who learn to read are at a total loss, that is “confused,” when they cannot make sense of texts they think are Hebrew but are, in fact, Aramaic.

Taken together, these facts seem adequate to disprove any association between Aramaic and Semitic languages. Therefore propagating the notion that Aramaic is a “Semitic language akin to Hebrew” appears to be nothing more than disinformation to service political interests, an effort to link Ut-napishtim (Noah) (and for Judeo-Christianity, Jesus) to the Jews. It is far more reasonable to conclude that the Aramaic language spreads far and wide with peoples' cross-migrations beginning around 1000 BC, an era when one people is replaced by another. And this migration includes the resettlement of Galilee and Samaria with Scythians from Mesopotamia who bring with them their beliefs,

traditions, customs and culture including, of course, their language, a dialect the local Canaanites understand. These are the non-Semitic people who live in Galilee during the time of Mary and Jesus: the ancient Canaanites and the Sumerians whom the "Great Assyrian king" had resettled in Galilee and Samaria from Babylon, Kut, Hamath, and Sepharvaim (Sippar) in place of the deported Hebrews. That is why the Aramaic language appears—seemingly out of nowhere—in the Bible around 1000 BC.

Now that we have a good idea about who lives in Galilee and what language they speak, let us examine their customs and traditions. "...And they all drank from it..." we read in the Gospel of Mark when Jesus:

"Had taken a cup and given thanks, He gave it to them" (14:23).

The author subsequently quotes Jesus saying:

"This is my blood of the new covenant" (14:24).

Therefore, Jesus enters into a Blood-Alliance with his disciples. This act on his part makes sense only if one is schooled in Scythian traditions. The Scythians are the only people who perform traditional Blood-Alliance ceremonies during which neighborly love transforms into brotherly love when every brother to be drips some of his blood into wine and drinks of the mix, thereby sealing the alliance through

unification of blood. The Hungarian word for "brother," "testvér" literally means "blood of the body." For followers of the Jesus Faith, the kinship between Jesus and his followers is reinforced during rites that turn wine and bread into Jesus' blood and body, which the believer then consumes to reinforce that bond. (Some Judeo-Christians also mimic this rite, variously called transubstantiation, metousiosis, trans-elementation, etc., but with a Jewish twist. To them its purpose is not the reinforcement of brotherhood between Jesus and themselves, but rather, a human sacrifice to the Jewish god.) Herodotus (5th century BC) confirms this Scythian ceremony:

"When the Scythians make solemn covenants they mix their blood with wine and drink thereof" (IV, 70).

Tacitus (XII. 47) (1st-2nd century) also confirms this tradition as a Parthian alliance ceremony.

The similarities between Jesus' actions and words, and the Parthian-Scythian Blood-Alliance ceremonies are too great to be called coincidence. It is beyond doubt that Jesus performs a Scythian religious ceremony, dating back to ancient times and still practiced in his day (and beyond), to seal his New Alliance with his disciples, since such custom is unheard of in Jewish circles. The gospels make no mention of anyone dripping his blood in the wine

mix during the Last Supper. However, when Jesus gives his disciples the cup, he unambiguously affirms:

"This is my *blood* of the new covenant"

During Jesus' time, the rulers of the Parthian Empire are the only political leaders who practice the sacrament of Blood-Alliance to seal their most precious and indissoluble agreements. This is the only explanation for the perpetual help of Asian brothers-in-arm whose alliance assures the Parthians the political and military force needed to render Rome impotent against them for 500 years, and to persuade the Roman Legions to give the borders of the Parthian Empire a wide berth.

But let us return to the "ancient writings" of which Jesus is aware, all of which speak of him. Let us look at the cuneiform scriptures found in Mari, Mesopotamia, announcing that, "God's first-born, the Light of the World, En-Lil, will one day take on human form and descend to Earth." This prophecy is fulfilled in the person of the Scythian Jesus, Son of God, whom we recognize as the Light of the World worshiped 3000 years earlier, the En-Lil of Sumerian religious consciousness. The Son of God is born a Man among the progeny of the people of the prophecy; and gives his people a New Alliance.

The question is, why a new alliance? If he gives a new alliance, then there must have been an old one.

Here, Judeo-Christians immediately point to the biblical Old Testament. But, let us stop for a moment. Let us examine the content of the biblical Old Testament, and ask ourselves who contracted with whom, and what were the terms of their contract? In Moses I 17, God addresses Abraham in verse 9:

"Then God said to Abraham, 'As for you, you must keep my covenant, you and your descendants after you for the generations to come'... This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you."

Therefore, the biblical Old Testament is a contract between Abraham's god and Abraham and his descendants, which stipulates that Abraham and his descendants must circumcise their males. But is this the alliance Jesus is referring to? Let us hear what he says about the Jews' god and the terms of their contract with their god:

"You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from

his own nature, for he is a liar and the father of lies" (John 8:44),

and;

"...Moses gave you circumcision...." (John 7:22).

Therefore, Jesus certainly does not identify "God the Father" with the Jewish Yahweh. Further, he says that their practice of mutilating males originates not from any sort of god but from Moses. He does not associate that practice with God or consider it an alliance with God. Yet today's Christians close their minds to the words Jesus spoke. When the Second Vatican Council decrees that "Christians are Abraham's children in faith," it overrules(!) Jesus and asserts an absurdity. While it is always plausible for a Gentile to be the biological descendant of someone named Abraham, it is not even plausible for any Gentile to be the child of Abraham *in faith* because such notion defies logic: The god of the biblical Old Testament unambiguously excludes all uncircumcised males:

"And the uncircumcised male who hath not been circumcised in the flesh of his foreskin, that soul shall be cut off from his peoples: he hath broken my covenant" (1 Moses 17:14).

Therefore, all uncircumcised males throughout the world are automatically excluded from the group the Vatican calls "Abraham's children *in faith*."

The ineptitude of Gentiles is without precedent. Century after century, they fail to realize that their intellectual enslavement began with their rejection of the Jesus-model which their own morality upholds and demands. They bow their heads to an arrogant contemptuous Jewish god who introduces himself by barking out his very first commandment, "I am the Lord, your God, you will not have other gods before me." But those who cite the *Ten Commandments* usually neglect the entire text of this commandment, which includes: "I am the Lord, your God, who brought you out of Egypt, out of the land of slavery." The latter part of this sentence makes it absolutely clear that anyone who has not been brought "out of Egypt, out of the land of slavery" has no connection what so ever with this Jewish god or any contract he is claimed to have imposed on the Jews.

So if Jesus does not acknowledge the circumcision compact called *Old Testament*, then why is he giving a New Alliance? Since his words and deeds are perfect—or, to the non-believer, learned and considered—we must assume, he is fully aware of the beliefs of the people who predated any Abraham. And the belief of these people is that En-Lil, the Light of the World, Jesus, the divine being since time eternal, had really entered into an alliance with Man at an earlier time. And this alliance is one of those "ancient writings" to which

he is referring. This is the "Old Alliance" between him and Man, the alliance Man forgot after many millennia of suffering, flight and migration. People have lost the roots of God's Tree of Life and Jesus came to replant them.



2500 BC Tree of Life retained in tradition as the Christmas Tree

The Sumerians' "religion"

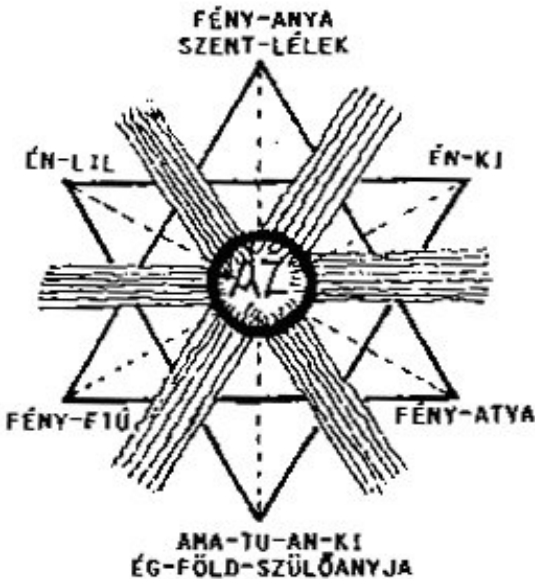
The Sumerian tablets N.I 1117, 2337, 2473, 2742 are kept at the Museum of the University of Pennsylvania. Professor Samuel Noah Kramer of the University of Pennsylvania mentions deciphering these tablets in his book, *Sumerian Mythology*, (1963), in the chapter on the creation of the pickax. In this chapter he calls the axe-adze pickax. In Sumerian times the pickax is revered and plays a very important symbolic "religious" role. (Note: The noun, "religion," and the adjective, "religious," as they are used today, would be misnomers for the Sumerians' spiritual beliefs and practices. To them, spirituality is not merely a side interest in religion or theology in today's sense. Rather, it is the awareness of Man's personal connection with the Universe, a union which rests upon the most basic law of Nature, the universal law of Life (Atilla Grandpierre, *Ancient People of the Royal Magi: The Magyars, Selected Studies in Hungarian History*, 2008, p. 353). Spirituality to the Scythians—Sumerians included—is the pursuit of knowledge of the Universe, its composition (matter, life, consciousness), energies (physical, biological, intellectual) and the laws that govern each form of energy and their interactions, knowledge that leads to the wisdom needed to effectively tackle all fields

of knowledge [Christian tradition merely acknowledges knowledge and wisdom as two of the Seven Gifts of the Holy Spirit]). Professor Kramer states that all the writings on the tablets are very easily deciphered except for a few sections which cannot be understood. Professor Badiny says that, no doubt, we cannot yet understand everything from that age, but that all the Sumerian literary texts put together will help us understand. However, professor Kramer writes his comments in 1963. Since then, a number of emigrant Hungarian sumerologists have been working on these texts, and they have successfully deciphered those parts which Professor Kramer stated could not be understood. Their work reveals amazing information about the Sumerian spiritual world. Instead of “creation of the Pickax” they gave it the title, *The Covenant*.

To understand the text of this alliance, we need to review the Sumerians' concept of God. At top center of the Code of Ur-Nammu—written in Sumerian cuneiform in the 21st century BC—is a six-pronged star representing the Dual Trinity in Sumerian spirituality. (The Jews appropriate this geometric form and, later, in the Early Modern Period [16-18th century AD], begin calling it variably Magen David, Star of David and Solomon's Seal, and start to identify themselves with it. In light of the history of the Jews, it is evident that this is the symbol the

Jews frequently see during their “Babylonian Exile” [6th century BC], a symbol they later incorporate into their canon—as they do the word Israel). Gnostic Christians, as they are called today, attest to this ancient symbol in their text of *The Lord's Prayer* which begins as:

"Our Father-Mother, who are beyond and within us, hallowed be Thy name in the dual trinity."



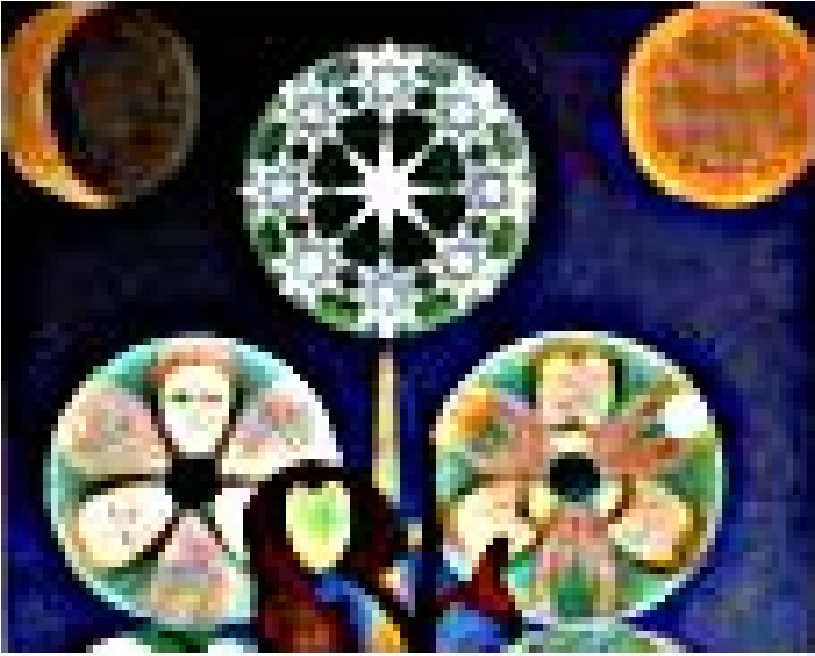
Fény-

Anya, Szent Lélek: Mother of Light, Holy Spirit

Fény-Atya: Father of Light

Ama-Tu-Anki: Birth-Mother of Heaven-Earth

Fény-Fiú: Son of Light



Section from an artist's concept of the Tree of Life based on Hungarian mythology showing the Holy Trinity as the visible mirror image of the three (invisible) faces of God.

The Sumerian name of the hemisphere in the center of the star is AZ, and its meaning is the same as Brahman, wisdom, in Hinduism. AZ does not simply exist because to exist is a function which itself depends on reality. Rather, AZ is reality itself. In a hyper-absolute sense, AZ means divine-reality, the original being who is independent and complete in every sense. AZ radiates the light of existence into everyone and everything, but cannot be

imagined. In Sumerian wisdom, AZ brings existence into being in the completeness of a dual trinity operating as the radiance of divine-reality. This dual-trinity is the symbol ancient Sumerians use to personify divine energy to give humanity some basis when they try to infer the One-God, Creator and Source of Life energy-complex.

According to Sumerian belief, the self-unity IZ(AZ)-TEN, God's unfathomable reality, can be thought of only by referring to symbols and mental imagery of divine activities and functions. These images are positive traits that exemplify God's activities in a meaningful way. And, as we shall see in the dual trinity, this wisdom sees IZ-TEN's power in three defined activities: Creation, the maintenance of existence, and the creation of life. In substance, these three activities constitute a triad. However, we, earthly beings, cannot conceptualize spiritual events and activities, or as the Sumerians say, "matters of Heaven." Therefore, we need something we can relate to. So Sumerian wisdom symbolizes this spiritual triad by its mirror image, a physical reflection to which we can relate. This reflection, the "matters of Earth," is interlocked with its spiritual counterpart as Heaven and Earth are interlocked in transubstantiation, a concept of God becoming present in Man kept by Christianity known as communion. It is the simultaneous care of

"matters of Heaven and Earth" that unifies and interlocks the two triads into a single dual-triad the Sumerians called Dual Trinity. This is the notion, inscribed on clay tablets 3000 years before Christianity, that Jesus teaches in Matthew 6:10, (the *Lord's Prayer*): "on Earth as it is in Heaven." This is how ancient Sumerian wisdom expresses the mentally intangible essentials inherent in this imagery to the man thinking in the realm of causative interdependence. Sumerians believe in *One God*, and the names they give divine manifestations are no more names of personages of a polytheist pantheon than God, Creator, Lord, or Almighty are names of different gods. These names are labels that define universally observable manifestations of power derived from a great, living "Light," a pure intellectual energy source, a spiritual power above and beyond Man.

Professor Badiny encourages us to ascend to a higher level of empathy and to harness all our intellectual faculties to gain the level of understanding needed to approach the concept of monotheism found in Sumerian spiritual consciousness. He encourages us to adopt the Sumerians' wisdom and think of the divine trinity, Enki-Amatuanki-Enlil, as a spiritual entity we, earthlings, simply cannot fathom. However, we can conceptualize a mirror image of the same divine

trinity, an entity to which we can relate, a mental image, which mirrors the divine trinity, Enki-Amatuanki-Enlil as the earthly trinity, Father of Light, Mother of Light (Holy Spirit) and Son of Light. The Sumerians' personification of divine manifestations is a human tendency, as alive today as it was then. Hence we have Old Man Winter, Father Time, Mother Earth, Mother Nature and so forth. He emphasizes that the oft-misinterpreted names of Sumerian divinity refer not to several gods, but to the *one-and-the-same entity* introduced to us in terms we can understand. He uses several analogies to help us approach the inexplicable by noting its mentally tangible characteristics. In one such analogy, he compares King Mátyás' words to those spoken by Jesus when he (Badiny) references King Mátyás' exploits to obtain unbiased information about the state of the Hungarian people. Mátyás would roam the country dressed as a student experiencing first hand the life of the ordinary man. When asked, he would say, "The King and I are one." In another analogy, he relates Light to the sun, a reality we cannot experience, and the Son of Light to sunshine ("sun-energy") a reality we can experience, to explain Jesus' words, "I and the Father are one," and "he who sees me sees the one who sent me: (John 10:30, 12:45). By adopting Professor Badiny's thinking, we can also relate the

sun's warmth, warmth of life to Mother of Light, mother, giver of life.

It should be noted that “life,” here, refers to the universal life-energy, which is a part of the energy-complex called God: it has nothing to do with the biblical term “breath of life,” or with *breathing life* into inanimate matter to turn it into a “living being” (Genesis 2:7). The term “breath of life” is often used in ancient scriptures but it has nothing to do with bringing inanimate matter to life through any kind of breathing or otherwise. “Breath” in “breath of life” means awareness, consciousness, soul, the mental-energy—which is also a part of the energy-complex called God—Man expends when he thinks. Professor Alfréd Tóth confirms the association between the words, divine breath, spirit, soul, and the human mind in his *Etymological Dictionary of Hungarian (EDH), 9, Etruscan and Hungarian*, where he defines the words *ase* and *asi* as: *ase*: breath, wind, soul; *asi*: inspiration, spirit, wind; Hungarian, *ész*, mind, intellect, *esz-es*, rational, thinking (p. 258). Here, breath, spirit, soul, inspiration, mind and intellect are all expressed by the same root word. So “breath of life” means awareness of life, the ability to infer a universal life-energy from differences between inanimate matter and living beings. This same concept is also found in Egypt where “breath of life” refers to wisdom itself, Creator, “A-men” (also

spelled, Amun) whose manifestation (Coptic, Hor; Greek, Haru, Horus) called "Son of Truth" is associated with the sun and is depicted in hieroglyphic writing as a falcon. Further, 5000-year-old clay tablets speak of "Man," rather than mere matter or dust, arriving to Earth (see below). All verifiable scriptures imply that the Sumerians believe, Man was not only alive but also intelligent when he arrived on Earth. Any divine contact thereafter merely advances or restores his knowledge. Jesus confirms this belief when he gives the reason for his incarnation:

"I have come as Light into the World, so that everyone who believes in Me will not remain in darkness" (12:46).

Another way to look at the relationship between the heavenly divine trinity and its earthly mirror image is to imagine living out a life in a prison cell, with only a window facing north (on the Northern Hemisphere) to see outside. We would never see the sun, though we would see daylight outside. However, if we were to reach out between the bars at high noon, we would see sunshine on our hand and feel the warmth of the sun. In other words, we would experience the sun's *effects*. Though we could not see the sun itself, we could infer its existence and nature. Using this analogy, we now substitute the Son of Light, Jesus, for the light of the sun we

can see. Hence, when Jesus says "I and the Father are one," and "he who sees me sees the one who sent me," he is saying that sunlight and the sun are one and the same because the former is a manifestation of the latter. He is the mirror image of the spiritual En-Lil whom we cannot see. Likewise, the earthly Mother of Light, can be thought of as the warmth of the sun we can feel. She is the mirror image of the spiritual Ama-Tu-Anki, Mother of Heaven and Earth whom we cannot feel. Also, Jesus calls the Father "Truth," a word we understand and use to label reality. He is the mirror image of the spiritual En-Ki, the supreme intellect we cannot fathom.

The Sumerians believe that, in the Dual Trinity, En-Ki is the distributor and caretaker of the soul in created entities; Ana-Tu-Anki is the giver of eternal life who looks after Man's spiritual existence, and En-Lil is the source of eternal soul. The earthly mirror image of the heavenly divine trinity radiates into and within Man as his soul, that is, the transubstantiation of the Father of Light, Mother of Light and Son of Light in Man. This notion can be compared to water as life, a brook Man drinks from to stay alive as the giver and sustainer of life, and a spring as the source of life. Although we give them different names—water, brook and spring—by pushing the envelope of abstract thinking, we

realize the three are one and the same: water emerges as a spring and flows as brook.

The English word trinity is used throughout this study to make it more readable, but “trinity” does not really convey the Sumerian meaning. English “trinity” suggests three-in-one. However, the Hungarian “hármasság” means something else, a concept somewhat related to “three-ness.” This word does not suggest three parts or elements constituting one whole. Rather, it conveys the idea of *one whole* having three characteristics (e.g, the sun is omnipresent, warm and bright *all at the same time*).

The following is the Sumerian text of the Old Alliance Jesus came to renew—for edification and remembrance. Note: English translations mostly fail to correctly convey notions expressed in this text due to inadequate language sensibility and limitations. While it is easy to sense that the words Lord and Almighty, expressed in the same language, label the same concept when used in a religious context, language proficiency and etymology, even when combined, do not provide sufficient clues to sense the relationship between words expressed in different languages without cultural immersion in each one of them. For example, “lil” in the compound word en-lil, literally lord + wind, breath, spirit does not suggest that En-Lil and the human

intellect are one and the same unless the translator is aware that the user of this term believes that his mind is the divine spirit within him. This is one possible reason why Professor Kramer was unable to decipher the entire text. Language limitations are another source of errors. Some Sumerian words express complex ideas but have no English equivalents. For example, KABTA(21) (Kapta in Hungarian) is a word used to label a concept remotely related to the function of a mold used in casting. In such cases, conveying the idea correctly would require extensive description.

Armed with our knowledge of the Sumerians' concept of divinity, we can now examine the (unedited) text of the Old Alliance—keeping translation limitations in mind. Names are reproduced in their original forms. The following words, however, carry special significance, and are herein described to help grasp the meaning they convey:

Ax Light-weight ax-like tool with a long-handle, also used throughout history as a walking cane and weapon. Hungarians have traditionally equipped themselves with this ax, called “fokos,” until its steel-headed variant was banned at the end of World War II. Some later designs extend the butt into the shape of a pick, hence the term Pickax is sometimes

used. Professor Badiny also calls it “fokos.”

Em-Bar Hungarian “ember” means man, Mankind, and the root word equivalent of human in nouns, adjectives and adverbs: human, humane, humanity, humanly, humanely.

En-Lil Name used to reference God but difficult to translate. Literally, it means Lord-Spirit, but literal translation, here, is all but meaningless. Mary Magdala calls En-Lil incarnate, Jesus, “Light of the World.” A variant of her complex expression in Hungarian, “világ-om” (hyphenated for clarity), “my light,” “my world,” “my life,” “my everything” is still used today in some parts (and poetry) of Hungary to address a loved one. The root word “világ” means light, world and creation, and is the root of hundreds of words that label such concepts as clarity, cosmos and all that is known and unknown to Man combined. When used to address someone, it conveys the complex idea that the loved one is thought of as the reason for one's spirituality, existence and life. All magus expressions translated to English as “Light” can also mean “all that is known and unknown

to Mankind." Hence, Jesus' expression "I am the Light" in Hungarian can also mean "I am all that is known and unknown (to you)," the source and the destination, "the alpha and the omega, the beginning and the end."

Iz-Ten Hungarian "Isten" means God, wisdom (it)self; *Is, Iz*: (see *AZ*, above), *ten* self. "In the beginning there was *Logos*" (John 1:1) (*Logos*, divine wisdom, Merriam-Webster) Also Mayan sun-deity, Iz-tam-Na, (or Itzam, Itzamna, Hun-Itzamna), also called Hun-Ab-Ku, "Invisible High God," and Creator "with three faces," Kinich Ahau.

Kus Hungarian "Kos," ram, "Aries" in the Sumerian zodiac, a people; also their patriarch, Nib-Ur's (Nimrod) father, Ut-napishtim's (biblical Noah) grandson. The Kus are referenced as a people who lived in northern Mesopotamia, an exceptionally fertile land around four major rivers: Barana, Idiglat, Kúr and Ar-Ar (biblical Euphrates, Tigris, Pishon and Gihon, [not necessarily in that order]). Ancient texts mention the Land of Kus as the "Land of Abundance," and traditions associate it with the biblical Garden of Eden. One of its cities along the Tigris, Szubartu (city of

Szabir), located 30 Km. south-west of Nimrod, 75 Km. north of Magar, is the land of the Szabir, Sa-pir, sun-faced people Árpád's relatives mention to Byzantine's emperor as the ancient homeland of some Scythian-Magyars (Wilhelm Gernot, Hurrian and Subarian Lands, England, 1989). Jesus, son of the Kus (Ram) people is often called Lamb, Hungarian, "Bárány." With the "-a" suffix (of), this word becomes "Baranya," the name of one of the rivers of Mesopotamia (above) and also of a county of South-West Hungary inhabited since at least the Neolithic.

The Covenant (circa 3000 BC)

1. EN-LIL, according to his unchangeable desire, separated Heaven from Earth and the Earth departed far from Heaven.
2. EN-LIL dug out the seed from the inside of the earth so that wheat could be grown from it according to the law.
3. EN-LIL appointed the ax to be the symbol of the alliance between Heaven and Earth and ordered that work was the duty of the ax and the reed basket.

4. EN-LIL exalted the ax made of gold and its container made of silver. The head of the ax was of lapis-lazuli and was as strong as the heavenly bull which was able to move floodgates.

5. After EN-LIL had created the ax in this way, and had decreed its fate, he took the holy crown from his head and set it on the head of EM-BAR, whom he had sent down to Earth before that. He now looked down on them with favor.

6. The inhabitants of Heaven surrounded them and placed the holy ax in front of them.

7. The inhabitants of Heaven, uttered prayers to EN-LIL and then, with a heavenly chorus, gave EN-LIL's holy ax to the earthly EM-BAR so that he might use it as needed.

8. The heavenly chorus sang in this way: "Take EN-LIL's holy ax as an everlasting covenant. We declare a covenant between us and you and those who come after you.

9. IZ-TEN, through EN-LIL, gave the Earth and

the Tree of Knowledge to you and your descendants for ever more. Settle and multiply on the rich territories of the four rivers.

10. The Holy ax is the symbol of the Covenant between us and you, who on the earthly place with the result of work, will build IZ-TEN's earthly empire. The Covenant of the Holy ax will allow you to rule the world.

11. Therefore we order all of your descendants to live and work with the power of the Covenant ax. Keep the ax in your hand and use it well for the glory of EN-LIL."

12. When EN-LIL saw his golden ax in the hands of EM-BAR who settled on the Earth, he shot a bolt of lightning at the ax and his voice sounded like thunder on the Earth: "I made a Covenant with you EM-BAR of KUS. With the power of the ax, you will be the Master of the World as long as you serve with loyalty and keep my Covenant."

13. The inhabitants of Heaven helped the KUS (people) on the Earth, according to the Covenant. Abundance and happiness was on the Earth under the strength of the ax.

14. The ax built cities and the house of the ax became the sanctuary of the truth but the house which rebels against the Covenant, the home of disobedience, is the destroyer of the ax.

15. The ax cuts off the head of Evil, throws down its crown and cuts out its roots, but the Tree of Life which grows the Flower of Goodness is its helper and defender.

16. The father of EN-LIL decreed the duty of the ax and, under the power of the Covenant between Heaven and Earth, ordered that the ax be glorified for all eternity.

17. The inhabitants of Heaven kept their Covenant well because as the light of the soul leaves the body of the earthly EM-BAR, he has power to form and rule the Earth and he continues the work of Creation, according to the will of IZ-TEN. In the same way, among the inhabitants of Heaven, EN-KI was the one who created with the power of EN-LIL, every other material and body on the Earth.

18. EN-KI, according to the Covenant, blessed

the country of the Tree of Knowledge with trees, plants, birds, and animals and caused them to multiply all over the Earth and he hid gold, silver, copper and all kinds of metals inside the Earth. IS-KUR, one of the inhabitants of Heaven, became the caretaker of all these because it was he who brought gold and silver to Earth from Heaven.

19. After this, EN-KI filled the four rivers with an abundance of fish. The heavenly caretaker of the waters was EN-BI-LU-LU.

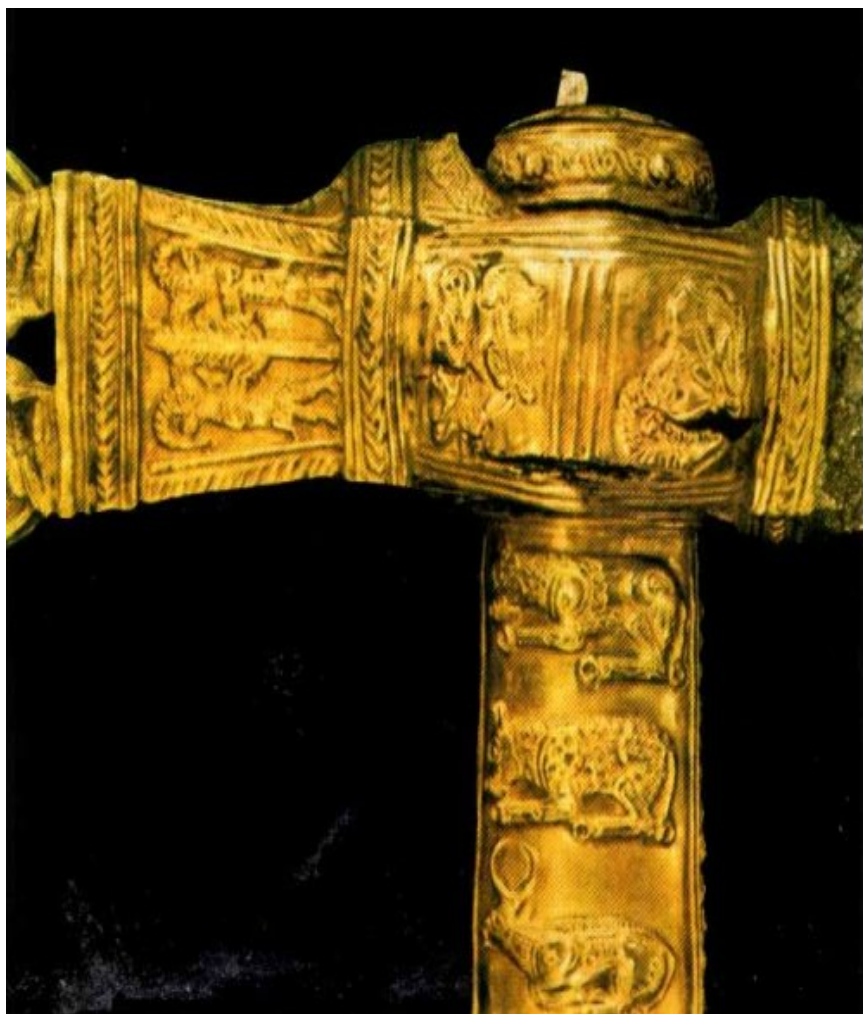
20. The sons of EM-BAR, with the power of the Tree of Knowledge, created the plow and the yoke. They formed them with the ax. They planted the seeds which they received from EN-LIL and the Earth became rich in harvests of grain. The grain beautified the fields of the Earth. The ax built irrigating canals and EN-KI appointed EN-KIM-DU, one of the inhabitants of Heaven, as caretaker of the canals.

21. Abundance and happiness filled the Earth. The people started to build houses and KABTA, an inhabitant of Heaven, taught the descendants of KUS (people) to make bricks and the frame for the bricks.

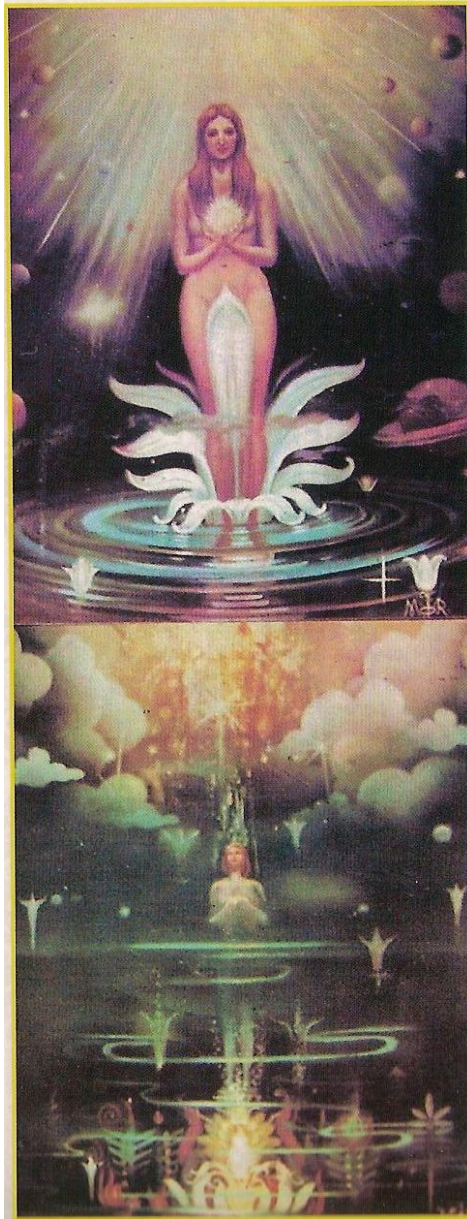
22. The animals multiplied. They built stables for them. They milked them. EN-KI wanted DUMUZI, the loyal shepherd of Heaven, to teach the people of EN-LIL to care for the animals and to use their milk. This is the way the inhabitants of Heaven kept the Covenant with the people of the Holy ax, the people of EN-LIL, who were the descendants of the KUS (people).



Artist's concept of EN-LIL giving Man the "Holy Fokos," symbol of Alliance. From Badiny, Magyar Biblia (Hungarian Bible)



*Golden Fokos (Scythian Treasures [blade broken off])
From Badiny, Magyar Biblia (Hungarian Bible)*



*Artist's concept of the Creation of Life
From Badiny, Magyar Biblia (Hungarian Bible)*

This is the Old Alliance Jesus is referring to. It is the content of the sacred belief of the people referred to as Kus, Magyar, Hun, Sumerian, Chaldean, Mede, Scythian, Magog—and several other names. Wherever they live, they use the Ax of Work; and royal standing demands that kings fabricate En-Lil's sacred Ax out of gold to symbolize their observance of the Sacred Alliance, exactly as it is laid down on the cuneiform-written tablets. Accordingly, its head is lapis-lazuli. Archeologist's have unearthed these artifacts—the most beautiful of which are on display among the Scythian Treasures—also in Sumer, as well as in the heart of Scythia, Hungary. (Note: Hungarians are by no means the only Scythians. Recently, the Scots have taken interest in exploring their Scythian heritage as the source of the (6th century) Arthurian Legends which they believe are rooted in Scythian culture. Also there are the Irish, Welsh, Basques, Gauls, Etruscans, Croats, Poles, Ukrainians, Armenians, Kürts (Kurds) and others, all the indigenous peoples of Central and Eastern Europe and Central and Western Asia, as well as many pockets of people from Ireland to Japan. However, those who have kept their Scythian culture—including their language—are found mostly in the Carpathian Basin.) The tablets themselves date from 3000 BC, but the time of the event they relate is unknown.

What we do know is that excerpts of the “Chronicles” report that “The Kingship descended *again* from Heaven after the Flood” (Marton). Here, the word “again” supports Man's “Heavenly” origin reported in Article 5, “...whom he had sent down to Earth before that.”

The tendency to interpret the above event as some sort of extra-terrestrial visitation demands a momentary digression. Our urge to assume relationships based on situational clues is as strong as our urge to construct images based on visual clues. But jumping to conclusions, that is, inferring a relationship before completing the situational analysis, often leads to false assumptions. This danger also lurks in the hasty interpretation of the event recorded on these tablets. Such interpretations probably sound logical to those who believe that the physical Universe constitutes all of reality. However, as stated earlier, nothing in our sphere of knowledge gives us reason to believe that it does. And if reality extends beyond our physical world—or even if it is merely possible that it does—then such interpretations are premature conclusions based on incomplete analyses. The problem with qualifying the “visitors” as “extra-terrestrials” is that it implies that the “visiting” entities' point of origin is, *in every sense*, somewhere beyond Earth. But, the “report” neither states nor implies that it is.

It merely states that, to the earthly observer whose senses are tuned to manifestations of only the physical Universe, En-Lil and the “inhabitants of Heaven” *appeared* as entities from beyond his physical world, that is, their point of origin is somewhere beyond Earth *only in the physical sense*. Mislabeled En-Lil and the “inhabitants of Heaven” as extra-terrestrials and the reported event as a “visitation” are the products of ignorance or, at the very least, careless thinking. In Western cultures, Man generally believes that reality is limited to his observable, physical Universe. Consequently the English language (and many other languages) has no convenient term (other than the ill-defined word god) to label an intelligent phenomena that appears at random—or so it seems—physically but is present at all times in ways Man can neither sense nor observe. (The Hungarian word for such a phenomenon is “Tündér,” usually translated to English as Fairy, though the English equivalent is a name given to mystical beings in folklore, so-called “Fairy-Tales.” In the ancient Celtic Faith, a Fairy is associated with divinity just as in Hungarian Tündér Ilona refers to the Heavenly Mother. Judeo-Christianity turns Fairies into demons or pseudo-demons).

Another problem with the term extra-terrestrial is that it conveys the idea of “alien.” In the case at

hand, the obvious question is, alien to whom? Certainly not to “Em-bar [Man] sent down to Earth before.” Perhaps a better understanding of the relationship between En-Lil and Em-Bar would stem not from a definition of the “visitor” but from a better definition of the “visited.” In the Sumerians' spirituality, Man, in human form, simultaneously exists as a physical, spiritual and intellectual being, able to interact with the material, living and conscious Universe of which he is a part. To them, Iz-Ten is not an “outsider” who “visits” the physical world. Rather, Man is an “insider,” an intra-cosmic constituent of total reality, they call “The Truth” or Iz-Ten.

Jesus' knowledge of Sumerian-Aramaic-Scythian tradition surely includes this old alliance. But he also knows very well that all the suffering his people had endured cast the veil of forgetfulness onto traditions. He knows he has to enter into a New Alliance that will resurrect the spiritually wounded and revive their sedentation, happiness, productivity and high standard of living.

The Holy Spirit

The Father gives us the desire to seek the truth; the Son shows us where to look; and the Mother gives us the strength to do it. It is perhaps in this notion that lies the most elevating inference of the Holy Trinity.

Reading the gospels, it is impossible to reason out or justify Jesus' habit of meditating in the temple of Astarte on the Mount of Olives, described by the Jews as "mount of corruption," a habit we find written thus:

"...He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him" (Luke 22:39).

"...at night he went out, and abode in the mount that is called the Mount of Olives. And all the people would get up early in the morning to come to Him in the temple to listen to Him" (Luke 37-38).

"...Singing a hymn, they went out to the Mount of Olives" (Mark 14:26).

We could cite more quotations—form John as well—but the last quotation, above, Mark's, seems the most important because the evangelist reports that, after Jesus' disciples had entered into a Blood-

Alliance with Jesus, they go out to the Mount of Olives together, "singing a hymn." Unwittingly, logical questions emerge. Who are they praising? What is their hymn like? Who did they learn it from, and why do they sing praise precisely on the Mount of Olives, at the site of the temple of "the despised (by the Jews)" Astarte, Virgin of Light in the Galileans' faith?

It is impossible to find answers to these questions using the mentality of Judeo-Christian gospels. Logic redirects us once more to gnostic writings. By basing our thinking on them [gnostic writings], though quietly, but without fear, perhaps we can say that Jesus, along with his disciples, is praising the Virgin of Light who appears to them as the Holy Spirit in the Temple of the Virgin Mother situated on the Mount of Olives. The Judeo-Christian gospels' only usable contribution to our investigations of history, here, is the ambiguous expressions stemming from omissions and imprecise labeling. In the gospels, Jesus makes a clear distinction between the Holy Spirit and the Spirit of Truth. The evangelist, John informs us of Jesus' constant use of the expression "Spirit of Truth" (John 14:17, 15:26, 16:13). Further, Jesus associates the Spirit of Truth with the Father (John 15:26).

The evangelists do not teach the concept of the Holy Spirit. Only Mark (13) informs us of Jesus'

encouragement of "those who have been handed over to Courts of Law; are beaten up in synagogues because of My name" telling them that the "Holy Spirit" will then speak on behalf of the sufferer:

"But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues... When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit" (Mark 13:9, 11).

Therefore, in all probability, by his expression the "Spirit of Truth derived from the Father," Jesus means a divine presence in Man, manifest as his natural tendency to seek to the truth, while the Holy Spirit to him is the same as in gnostic teachings, the Heavenly Mother who cares about and loves everyone equally, the Virgin of Light who, as her son, *has been* since eternity.

Our observations regarding the above are confirmed by the historical fact that, in the Parthian Empire and—as Church documents state—Scythia, churches founded by the apostles on the Jesus Faith immediately inaugurate reverence of the Virgin of Light in their cultures. Saul-Paulian Orthodoxy, on the other hand, banishes the Virgin of Light. It keeps the Father-Son-Holy Spirit trinity, but the Holy Spirit for Roman Orthodoxy is only a remote divine

authority to whom prayers must be addressed to obtain absolution by way of sacrifices. Since Jewish tradition is to sacrifice animals to obtain forgiveness of sins, and since the animals most commonly slain for such ends are pigeons, Judeo-Christianity depicts the Holy Spirit, forgiver of sins, as a pigeon. For Judeo-Christianity the Spirit in the trinity is not Mother and Virgin, not joined to the Heavenly Father, not the Holy Spirit incarnate, and not the entity who gives birth to Jesus as Gnostics believe and write in their gospels (Gospel of Philip). Close to 600 years elapse before Roman Orthodoxy finally acknowledges Jesus' Mother as the Virgin Mother, and the first shelter in her honor is built in Alexandria. But to this day, she is not equated with the Virgin of Light, the Holy Virgin who forever lives as a manifestation of the Holy Trinity.

In Parthia and, later, among the followers of Manichean and Persian Zoroastrian persuasions, however, her symbol, the eternal light in churches, Sanctuary Lamp, or eternal Holy Fire, is piously maintained and assures religious peace among followers of the Jesus Faith. The Parthians' and their descendants' devotion to her is more than just a religious ritual. It influences political state-authority decisions. Consider the following historical example. The Parthian Empire ceases to exist in 226 AD, and Sassanid Persian rule begins. The Parthian-Hun-

Mahgar-Scythian people of the Jesus Faith migrate north, and a large number of them arrive in the Carpathian Basin where they link up with their bretheren and become known as Huns and, later, as "Avars," to whom Byzantine pays huge yearly sums in gold to "buy" peace. Belief in the Holy Trinity of Light is reinforced in the Carpathian Basin with the arrival of the Parthians' Jesus Faith as well as Zoroastrian traditions. It must be, therefore, acknowledged that the people of the former Parthian Empire nurse the traditions of the Holy Fire with religious piety. Meanwhile, Judeo-Christianity had already become Byzantine's state-religion, and emperor Heraclius orders the desecration of the Holy Fire by ordering everyone to spit in it. He, himself also does. In response, a Hun-Persian alliance is formed for the purpose of retaliation, the punishment of Byzantine, for the desecration of the Holy Fire. The enormous army under the command and leadership of the Hun Bajánfi defeats Byzantine. He then entrusts Sarbaraz, the commander of the Persian forces arriving after the battle, to arrange a peace treaty according to instructions to the Greek legation pleading for mercy, while he, himself returns home to the Carpathian Basin with his army. This raid is clear proof that the Magyar-Huns of the Carpathian Basin are already followers of the Jesus Faith, and that the Holy Fire represents for them the

same Holy Spirit, referenced above, as a legacy of the Gnostics.

Such historical information when combined with the aftermath of events in Hungary is quite important not only to students of Hungarian history, but also to everyone, regardless of nationality. Specific to Hungarian interest, it substantiates the Hungarians' devotion to Jesus. It also explains why foreign troops of the Holy Roman Empire are dispatched to Hungary to defeat and kill Koppány, the rightful heir of the Árpád Dynasty, quarter and expose his body on fortress walls, and put Vajk (Stephen I, 1000 AD) into power. Much controversy surrounds this new king—and nothing is known about the circumstances of his death. What is known is that forced conversion to Judeo-Christianity begins during his reign. Hungarians are declared pagans, and those who remain faithful to the Holy Fire, symbol of the Holy Spirit, the faithful who refuse to sacrifice their benevolent Parthian Jesus once again and reject the merciless, vengeful, alien god of the Jews, are exterminated. The first four centuries of the Hungarians' forced conversion to Judeo-Christianity is hallmarked by the Inquisition's persecution and extermination of the magi known as "Mágus-pörök" (pör(ök), legal proceeding(s)). This Orthodoxy commits the same deeds with the Hungarian people as it did with the Gnostics earlier.

It commissions the destruction of the written legacy along with believers in the Son of Light. That is why there are no runic-written heirlooms in Hungary, and why the majority of Hungarians today are Roman Catholics.

And yet, the ancient faith, though buried for a thousand years, is sprouting everywhere. People are discovering the deception and are taking back Jesus' legacy, which they feel is rightfully theirs.

In a global sense, the lesson is threefold. One, strong common religious beliefs unite people. Two, killing off the religious leadership of a people and destroying records of their beliefs brings about religious conversion. And three, forced religious conversions are temporary because no amount of human effort can eradicate the truth and the truth will always sprout where sought.

That is why Jesus' words are so important, not only to Hungarians, but to anyone who seeks the truth. "Search the Scriptures," Jesus says. Ancient Magyar-Hun-Scythian-Sumerian scriptures point the way back to the Creator; and the Spirit of Truth drives Man to seek the truth about both his Creator and himself:

"the Spirit of Truth will be with you and will be in you" (John 14:17).

But the strength to pursue the truth and the protection of the truthful along the way comes from

the Virgin of Light, the protectress, guardian, the Holy Spirit of whom the Gnostics speak with such beauty, wisdom and kindness. She renders Man's spirit invincible. The Father gives us the desire to seek the truth; the Son shows us where to look; and the Mother gives us the strength to do it. It is perhaps in this notion that lies the most elevating inference of the Holy Trinity.

Bread of Life and Water of Life

Other than "Light," Jesus also refers to himself as "the bread descended from Heaven," and:

"I am the bread of life; he who comes to Me will not hunger" (John 6:35).

In our study of traditions, we know of only two human teachers who taught real and true neighborly love as a manifestation of divine guidance in the same way: Jesus and the Sumerian Gudea. And the truths they professed remain eternal even if human hatred, greed and ruthless desire to subjugate others prevented the permanent establishment of the kingdom of neighborly love among human beings. Listening from a distance of thousands of years, we hear them speak of a loving, caring, kind God, full of piety, who is truth itself. Their common teaching erases the 2000 years that separate them. So let us cast our eyes on Gudea's cuneiform writings, here, within our theme: the search for the Bread of Life.

Under no circumstances can we call coincidence Gudea also calling bread "of heavenly origin" and distributing it among the faithful of the church so that the "strength of the Light may fill our souls:" He says:

"Bread is itself God,' then sprinkles it with the water of life, breaks the bread, and exclaims to

the Mother Goddess: 'May the bread-giving God be showered with prayer,' while he gives everyone a piece of the bread."

Then, 2000 years later we hear Jesus say in John 6:51:

"Eat [this bread], it is my flesh, which I will give for the life of the world"

In both cases, the message is that bread is a divine gift to Mankind that transforms into divine strength.

Another divine substance is Water of Life, today's Holy Water and the basis of a Hungarian Easter ritual during which young men sprinkle water on the maidens of the village to promote life. Gudea openly proclaims neighborly love; and here we can see the heirloom he left us, a statue of him holding the wellhead of the Water of Life in his hand. This is how he teaches:

"Your heart is the chalice of neighborly love, of which it [neighborly love] should emanate as the Water of Life flows from the cup in my hand."

Then, 2000 years later, Jesus teaches us in John 4:14:

"But whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life"



In both cases—reference to Bread of Life and Water of Life—we have Jesus encouraging everyone, at the *personal level*, to come in *direct contact* with

God, to take God within himself. Yet nowhere in the canonized scriptures do we find Jesus teaching us personal awareness of the Son of God, our *immediate relationship to God*—that is, without an intermediary such as a priest—and the *homogeneity of divine and human souls*.

In that two millennia that stretches between Gudea and Jesus, we find kingdoms that want to assure social welfare and happy civic life based on neighborly love, but alien cultures infiltrate these kingdoms and replace notions of Bread of Life and Water of Life with their selfish ideologies. The pitiless hatred and revenge ideology sweeps the land and defeats the law of neighborly love. Conquered peoples are forced to worship a vengeful foreign god; their innocent newborns are mass-mutilated; and new, ingenious methods are devised to exterminate entire populations that resist conversion to Judaism. And at the moment, and in that specific part of the world where such butcher-laws are at their peak, the Son of God appears and begins to teach:

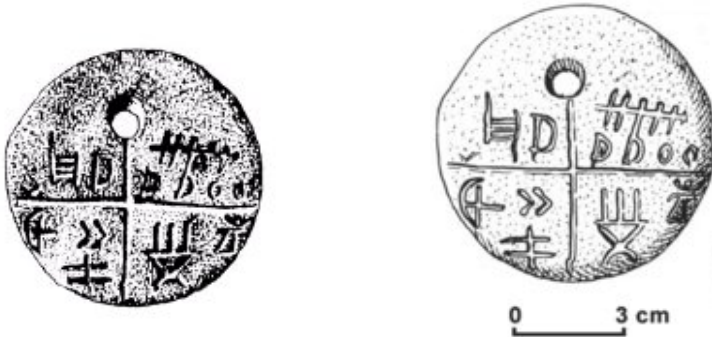
"A new commandment I give to you, that you love one another" (John 13:34).

Jesus really had to enact a new law because neighborly love in Man's spirit has, to be sure, decayed seriously during the 2000 years since Gudea.

Queen of Heaven

The oldest evidence of faith in a Heavenly Mother dates back some 7000-7500 years (radiocarbon dating). The writings on an amulet found in Tatárlaka, located in historical Hungary (Tataria, Romania, since the Trianon Dictate of 1920) attests to Man, struggling with adversity, petitioning the Heavenly Mother for help. The prayer reads:

"Protector of Tur-Dis (Tordos): Grand Lady, cognizant of all secrets, may Your Caring Two Eyes guard us in the light of our Father-Sun."



26 goddess figurines are also found next to the amulet, as testaments to the worship of the same Mother Goddess. The people who live here regard eternal divine care as the Heavenly Mother's kindness extended to everyone. This is their belief, the same belief the Scythians of Scythopolis, the "goiims," "people of other faiths," of Galilee profess. Material testing confirms that the clay is of local

composition. As expected, the discovery of the Tatárlaka religious artifacts, which predate even Sumerian finds, have opened new debates concerning the beliefs of the people who lived there and their relationship to the peoples history calls Sumerians.

We find evidence of worship of the Mother Goddess elsewhere, too. Uruk, Mesopotamia, is Inanna's holy city where her worship is practiced at the highest level, so let us dig around there. In our search of the religious practices of an age, we look for surviving symbols and interpret them using our knowledge of that age. And so it is in the case of a bird-headed goddess with child figurines found in the antediluvian layers at the site of excavations of Ur, Mesopotamia. Here, we find the symbols of "sun-worshippers," people who symbolize an inconceivable God by the sun. One is Im-Dugud, Tur-ullu, "New Light" or "Child of Light" (L.144, 441), Turul, the mythical falcon, symbol of Hungarian spiritual identity. It is found everywhere; on ancient Sumerian artifacts, 1st century Parthian royal crowns, Atilla's banners, Árpád's standards, and on the Hungarian military coat of arms, emblems, badges and decorations to this day. The other symbol is the lion, "House of the Sun" in the Sumerian zodiac. We can confirm the relationship between the lion and the Virgin Mother by

identifying the Rosetta worn by the Scythian Virgin Mother with that on the lion's flank in the sanctuary of Ister-Gam castle (Esztergom, pre-14th century capital of Hungary on the shores of the Danube [formerly Ister] river). During the Marxist terror rule of Béla Kun (born Jewish, Khon), the Basilica of Esztergom is "vandalized," and of the seven pairs of *Lions of Ister-Gam*, thirteen are scraped off by "unknown perpetrators;" that is, perpetrators who know the meaning of these symbols, but are tasked to destroy evidence of the Queen of Heaven-Virgin Mother-Innana-Ilama-Mary faith.



2500 BC composite titled Tur-Ullu depicting the combined symbols, Turul and Lion, "Child of Light in the House of the Sun." The stags represent Nib-Ur's (Nimrod) sons (peoples), Hunor and Magor (Hungarian mythology)



15m. (49 ft.) wing-span copper statue of the Turul in Tatabánya, Hungary



Lions of Eszergom. (Esztergom is located some 15km. from Dobogókő, site of the phenomenon variably translated as Beating Heart Stone [ancient Hungarian faith], and Earth Heart Chakra [the 14th Dalai Lama]).

The Queen of Heaven is the main character of Sumerian spirituality. She is the Holy Innana, Gingir Ilama (Tündér Ilona; Tündér, Hungarian for Fairy). She is also called the number 40 in memory of her

mystical resurrection after forty days. Hence, her name is also written as Nin. Her symbol is four cuneiform wedges, the number forty, which is still visible on the body of the lion of Esztergom.

Our most accessible source that speaks of the Heavenly Queen is the Bible. Here, in the *Book of Jeremiah*, we hear courageous Semites rejecting Jeremiah's Judaism and new god, Yahweh:

"As for the message that you have spoken to us in the name of the Lord, we are not going to listen to you! But rather we will certainly carry out every word that has proceeded from our mouths, by burning sacrifices to the Queen of Heaven and pouring out drink offerings to her, just as we ourselves, our forefathers, our kings and our princes did in the cities of Judea and in the streets of Jerusalem; for then we had plenty of food and were well off and saw no misfortune. But since we stopped burning sacrifices to the Queen of Heaven and pouring out drink offerings to her, we have lacked everything and have met our end by the sword and by famine. 'And,' said the women, 'when we were burning sacrifices to the Queen of Heaven and were pouring out drink offerings to her, was it without our husbands that we made for her sacrificial cakes in her image and poured out drink offerings to her?'" (Jeremiah

(44:16-19).

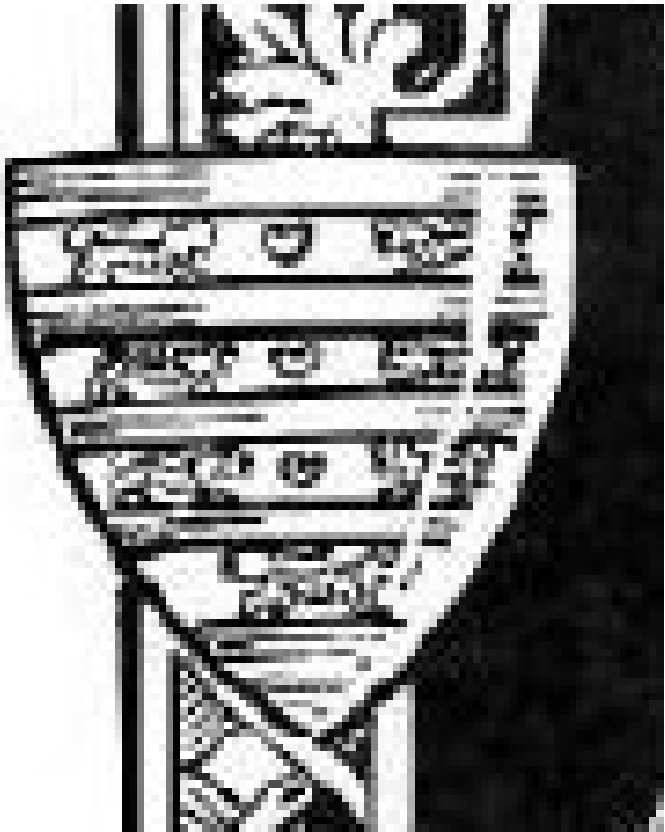
Who could be this deity the Semites of Jeremiah's time revere when they reject Judaism and the new Jewish god, Yahweh? Where does this reverence, found in the remnants of their folklore as "our forefathers," originate? According to professional literature (Masoretic Text, Targum), the Queen of Heaven is also portrayed as the Star of Heaven. But in that case, the reference is to Istar, Venus, Morning Star. In Mesopotamia, she is known as Innana or Ninana; in Egypt, Isis; in Carthage, Tanit; and to the Turanian people, her name is Ana-Hita. She is the Greek Demeter, Aphrodite; the Roman Minerva and Venus. To followers of the Jesus Faith, she is Mary, Jesus' mother, who *has been since eternity*, the incarnation of the Virgin of Light who took part in the great Creation; just as her son, Jesus is the incarnation of the Son of Light. Hence, the Mother from her Son, and the Son from his Mother are *inseparable*.

To Hungarians, since time immemorial, she is known as "Boldogasszony." "Our Mother Boldogasszony": this is how Hungarians petition their Heavenly Mother. And, by *Boldogasszony*, everyone means Jesus' Mother, Mary. Ida Bobula, in her discussion, *Ősvallás Istenasszonya*, proves fairly well that the Hungarian people already had their *Boldogasszony* long before conversion to the Roman

religion, and that, on the recommendation of bishop Gellért, Stephen I orders that *Boldogasszony* be Mary. And that is just fine, because Jesus' Mother is the Heavenly *Boldogasszony* incarnate, and because the Roman religion likewise considers her Queen of the Heaven and believes in Mary, a Virgin Mother, just as she is the goddess of the ancient Sumerian faith. (Note: Translation of the compound word *Boldogasszony* (*boldog*: blissful) and *Istenasszony* (*Isten*: God) is difficult because no English equivalent exists for *asszony*, a word for a woman of the highest social stature. Customarily, *Boldogasszony* is translated as Blessed Lady, Our Lady, Notre Dame, Madonna, and so forth.)

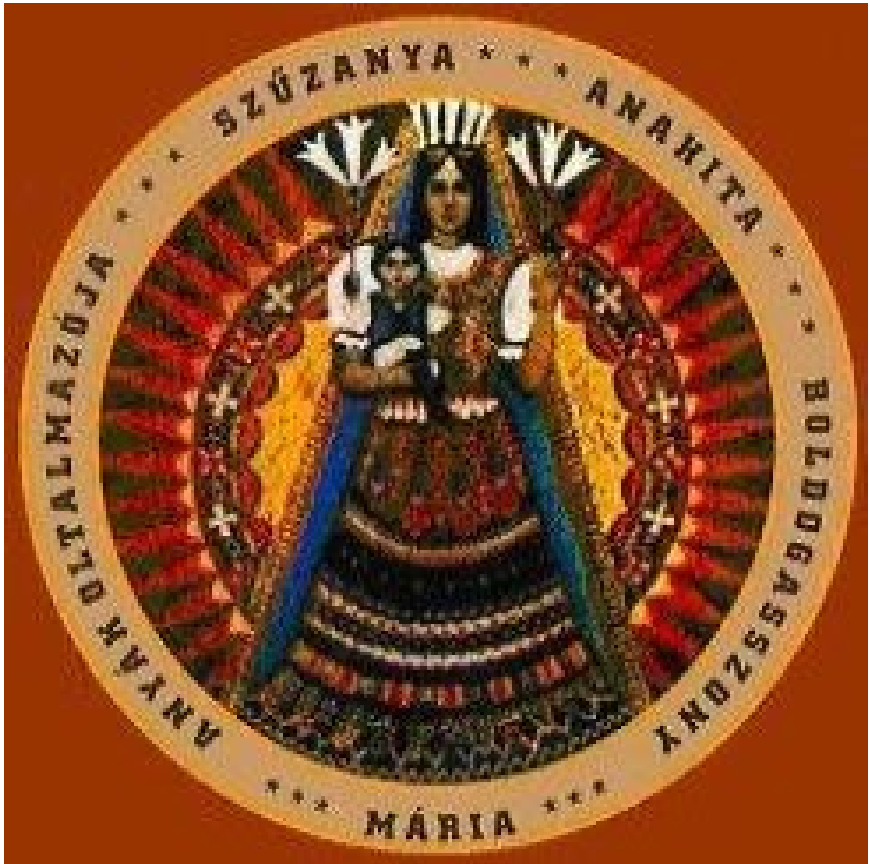
Even Christian Catholicism has not been able to completely erase her divinity from people's consciousness despite Church efforts to turn her name, "Morning Star," into Christianity's demon, "Fallen Angel," Lucifer, whom it identifies with Judaism's Satan. (Lucifer [Light-bringer] is the Latin name for "Morning Star," both in prose and poetry, since, at least, Varro Reatinus [116-27 BC], Cicero [106-43 BC] and other early Latin writers). The *Litany of the Blessed Virgin Mary* (Loreto) still contains the line, "Morning Star pray for us." And we read in 2 Peter 1:19: "...until the day dawns and the Morning Star rises in your hearts." And Mary is usually depicted standing above the crescent moon

—though the praying faithful no longer knows why—symbolizing Archmagus Gabriel's Annunciation, “the Morning Star above the crest of the New Moon that shines beneath her feet.” And this seems to be an accurate portrayal of the Virgin Mary, since both Innana incarnate and the Parthian Queen of Heaven are associated with the crescent moon.





Patrona Hungaria associated with the lion symbol (7 lions on her shield)



Scythian-Hungarian Anahita, Boldogasszony, Virgin Mother, Mary, Protector of Mothers. Folk art.



Mary, Morning Star, standing above the crescent moon.



BAU-DUG-ASAN
Spring of the Water of Life



Mary, Parthian Queen of Heaven
wearing moon crescent;
2nd century



Painting from Mari:
Top: Innana consigns the ensigns.
Bottom: The creation of the four rivers of
the Water of Life



Hittite Mother-Goddess
1500 B.C.



Sumerian Seal - Mother-Goddess with child;
3rd millennium B.C.



ANAT-ANITIT



Falcon-headed Mother-Goddess with child;
Antediluvian layer

Early Sumarian "written" communication relied heavily on symbolism (logograms—also known as

ideograms or hieroglyphics—and phonograms) to convey thoughts. Above, the antediluvian (6th millennium BC, or earlier) statue of the falcon-headed woman with child is read, “Mother of the Child of Light” (variably, “Mother of the New Light”). Popularized creative—often fantastic—interpretations of the ancient Sumerians' spirituality are either the products of imagination born out of ignorance of this culture-specific “written language” or deliberate disinformation.

Jesus' life and crucifixion

There is, no doubt, much more to be learned and said about Jesus. We do not even know his real name, other than Prince Adiabene. We have only callings such as Light of the World, Divine Wisdom, Magus, King of kings, Prince of Bethlehem, Son of Light, Son of God; and the Jews' callings, Galilean, Samaritan and Nazarit (Holy Man). Nor do we know much about his life before his ministry. Some speculate that, as a youngster, Jesus studies in Scythopolis, in "my Father's house" (quoted phrase from Luke 2:49) then, later, travels to Egypt, India and Tibet, and also spends time among the so-called Essenes in Palestinian Syria (Philo). Using what material fragments we have (e.g., Arabic Gospels), we can theorize that his Scythian magi professors from the Sippar Institute of Astronomy at Scythopolis (in today's language) are monitoring his progress. When they test their 12-year-old student's knowledge of the heavens, they are "amazed" by his detailed and precise analyses of the heavenly bodies, their number, nature, coordinates—right ascension and declination—broken down to 8, 6 and 4-hour (1/3, 1/4, 1/6) intervals, planetary velocity variations and their retrograde motions, and cosmic relationships that "no human mind can track," and much else, knowledge, "no human mind can behold."

Luke (2:41-52) reports this event, but reworks its details and throws in a few irrelevant “justifiers” to bring it in line with Judeo-Christian dogma. He claims that the event takes place in “the temple” in Jerusalem implying that the “teachers” quizzing Jesus are Jews. However, these claims are not even plausible because the Jews had neither astronomers nor institutes of astronomy, in Jerusalem or anywhere else. Therefore, Jesus' teachers could not have been Jews, nor could the event have taken place in Jerusalem or anywhere else in Judea.

We also know from the apocryphal *Acts of Thomas* the story (later, *Hymn of the Soul* [also *Pearl*], sometimes attributed to the Parthian, Bardaisan of Edessa) of a certain boy, “Son of the King of Kings”—the name by which the magi called the newborn Jesus—who relates:

“When I was a young lad, and dwelling in my kingdom, in my father's castle, and was content with the wealth and the luxuries of my nourishers, from the East, our home, my parents equipped me and sent me forth.”
[“East, our home” can refer only to Parthia because the Parthian Empire stretched all the way to India.]

Egyptians have always maintained close ties with the Sumerians, and Tibetan and Indian monks also teach divine energy in Man and peaceful

coexistence. We do not know who the “monks” called Essenes are. This word appears as the Greek *essaioi*, holiness [Philo], and as *esseni* in Latin texts [Pliny], but these people never refer to themselves (in the Dead Sea Scrolls) by such name. What we do know is that they live north of the Dead Sea, today's occupied West Bank; seek knowledge from the same source as the magi, namely, the “Book of Heavens”; and vehemently oppose the Jews' immorality, especially their sacrifice-ideology rituals. There is some evidence they are Aithiops. They time and orient their morning prayers to the rising sun (Plinius) in accordance with the practices of Chrestos (Sun-God) faith—the faith the Jewish Church Father, Epiphanius, later curses as “Christianity's archenemy.” Once again we can hypothesize that Jesus' travels to Egypt, India, Tibet and elsewhere are part of his research or teaching assignments—though, for now, we do not have the pieces to construct this puzzle.

All these hypotheses are plausible and worth researching. But for the time being, we must be content with what we have, and move on to examine events leading up to and following Jesus' crucifixion.

The term that best defines Jesus' torture and death is satanic cult-style ritual killing. When we examine the events surrounding Jesus' trial, torture and crucifixion, we need to keep three facts in mind:

1. Roman authorities grant the Jews jurisdiction only over Judean Jews and only in Jewish religious matters. Since the Jewish high-priests, Caiaphas and Annas, do not consider Jesus either a Jew or a Judean, they argue that Jewish religious laws apply to everyone in Judea, including foreigners (other than Romans). Pilate, however, disagrees and, since he does not find evidence of Jesus breaking any Roman laws, refuses to have him executed.
2. During Jesus' time, executions in Judea are lawful only by order of the civil authority who, in Jesus' case, is Pilate. Pilate, however, does not order Jesus' execution. Therefore, killing Jesus is an unlawful act. And since the act is intentional, it is murder. Further, since the murder is planned, it is premeditated murder.
3. Church dogma claiming that it was the Romans who crucified Jesus is untenable. It would be suicidal for soldiers in any army to ex-officio execute a civilian, especially in peacetime, without signed orders. Such breakdown of discipline is unthinkable in the Roman Legions, especially on the part of a Tribune (roughly equivalent to a Colonel—elected by the Council), as propagated by the Church. Condoning such behavior would turn

soldiers into an uncontrollable mob. And since Pilate does not sign any order of execution, no Roman soldier in his right mind would take part in the events that follow. That leaves the permanent mercenary guards of the Temple of Jerusalem as the only armed personnel who could have carried out Jesus' unlawful torture and killing.

To put the Jews' actions against Jesus—and his followers—in perspective, it is important to look at a sampling of the Jewish laws the high-priests of the Temple of Jerusalem (Annas' relatives during Jesus' ordeal) enforce. Professor Ethelbert Stauffer has collected and cataloged these laws under the title *Die jüdischen Ketzer Gesetze*, "practices" enacted for the preservation of the authority of the Torah and the Great Sanhedrin of Jerusalem, the supreme enforcer of Jewish law. The following excerpts (actual Article Numbers shown) give an insight into the kind of terror people under Jewish laws are subjected to, not only as individuals but also as entire populations:

"3. Whoever, following a reprimand and warning, continues to disobey the regulations of the Torah, must be condemned to death and stoned."

"4. Whoever questions the divine origin of the Torah must be burned to death."

"5. Disobedience of a rabbinic decree (Halacha) is punishable in the same way as opposition to the Torah."

"39. A proclaimer of false doctrine (trash-preacher) is a child of 'Baal' who wants to take people into ungodliness by systematic agitation."

"40. In legal actions against such 'trash-preachers,' humane treatment, applicable in other cases, is prohibited."

"42. A 'defector city' is a city, town or village community that organizes a movement to defect on a grand scale following agitation by a preacher of false doctrine."

"44. In all cases, the originators are to be considered 'false prophets' and must be stoned to death. Their wealth and properties are to be burned."

"48. The guilty shall be stoned to death and their heirs shall inherit their properties."

"49. However, if the number of defectors exceeds half the population, then extraordinary action against the masses is necessary. Every inhabitant of the city shall be put to the sword, killed by sword, and the city itself, along with all its wealth and properties, shall be burned to ashes, and its reconstruction is to be forever prohibited."

"50. Applicable to 'defector cities:' Such punitive measures are to be considered as 'burning sacrifices to God.'"

"51. The ordinances applicable to such 'defector cities' shall also apply, in all respects, to 'defector tribes.'"

"55. A 'false-prophet' must be condemned by the Great Sanhedrin and must be executed in Jerusalem."

"77. The execution of 'the ungodly' is the highest form of glorification of God."

The above are but a sampling of the butcher-laws the Jews are enforcing against Jesus and his people. We can now understand why Jesus leads his fold to mountain tops and lake shores to teach and to perform miracles. He knows that Jewish agents are watching him, so he takes the necessary steps to make sure these infiltrators and informants would not be able to prove the identities of the defectors or that of their towns among the large, curious masses, many of whom come from Judea.

The timing of Jesus' crucifixion is reported to be of utmost importance to the high-priests of the Temple of Jerusalem. To understand why they want to kill Jesus on a specific day and time of day, it is necessary to look into Judaism and its sacrifice-ideology. Whenever Jews sin, they offer sacrifices to their god by ritually slaughtering animals.

Depending on the occasion, they collect the animal's blood in a ceremonial chalice and either sprinkle it on the altars of their god or use it to paint the door posts and lintels of their houses and business as protection from their god's killer-angels. For everyday use, they maintain a supply of pigeons to meet the demand generated by the sins of the Jewry, but on important religious "holy days," they butcher lambs. One such "holy day" is the Jewish Passover. Every year, on the 14th day of abib (variably, aviv, Nisan), Jews celebrate their god's supposed massacre of the Egyptians' firstborns (Note: No records exist of such event) by slaughtering male, "unblemished" lambs (Paschal Lamb) on the eve of Passover at precisely 3 pm. In the year of Jesus' death, celebration of the Passover is to be an extraordinary event. That year, the ritual slaying includes not just ordinary male, "unblemished" lambs, but also another, more spectacular male, "unblemished" lamb, the son of the "Ram" (Kus) people, progeny of the "despised" (by Jews) Nib-Ur (Nimrod). Jewish laws, however, forbid Jesus' swift "slaughtering" because that would amount to "humane treatment," which is prohibited by Article 40. This Article implicitly requires that Jesus be tortured to death. Accordingly, the timing and intensity of his torture has to be orchestrated to bring about his death at 3 pm. And that is how it is

reported to have happened (Mark 15:34: “ninth hour”—keeping in mind that around the time of the March equinox the day begins at 6 am). It is also reported that Jesus is stabbed with a spear (John 19:34) and, according to legend, one of the judges of the Great Sanhedrin, Joseph of Arimathea, collects the blood pouring out of Jesus' stab wound in a ceremonial chalice (It should be noted that the individual identified here as Joseph of Arimathea is based on legend only. Some scholars maintain that he was a member of Jesus' following. If this is true, then he could not have been present at Jesus' crucifixion [no males were permitted at executions and none are listed by John] and, therefore, any collection of Jesus' blood for the Jewish ritual would have been someone else's doing). In compliance with Article 77, killing Jesus is the highest form of glorification of the Jews' god, a spectacle pleasing enough to earn the Jews forgiveness of all their sins. This is the source of Judeo-Christianity's dogma: “Lamb of God whose blood washes away the sins of the world”—more precisely, the sins of the Jews.

The similarities between the Jewish Passover ritual and Jesus' crucifixion are too great to call coincidence. There can be little doubt that the judge of the Great Sanhedrin in charge of the crucifixion, realizing that it is 3 pm and all the lamb are being slaughtered, orders one of the guards of the Temple

of Jerusalem to stab Jesus with a spear, and the designated “sochet” to collect Jesus' blood in a ceremonial chalice, in accordance with bloodletting rituals practiced by orthodox Jews to this day.

There is ample literature on these horrific Jewish religious practices to seekers of the truth. Ariel Toaff, Israeli historian, Bar Ilan University, deals with them extensively in *Bloody Passovers: The Jews of Europe and Ritual Murders*. Also, the famous expert on religions, Alfonz Luzsanzsky list 77 ritual bloodletting murders in Europe in *The Talmud in Hungarian*. The New Standard Jewish Encyclopedia, New York, 1970, p. 326 mentions 42 cases during the 19th century and 5 cases up until the middle of the 20th century. The 1905 Jewish Encyclopedia—though it denies this practice—mentions no fewer than 122 “most notable” cases, 39 in the 19th century (p. 261). A truly heartrending case is that of the ritual murder of a 14-year-old “goiim virgin,” Solymosi Eszter of Tiszaeszlár, Hungary, who disappeared as she walked by the Jewish Orthodox Synagogue on her way home from Kohlmayer's general store around 12 noon on the eve of the Jewish Passover, April 2, 1882. This vicious crime has provoked international outrage. Her martyrdom became the subject of many books; and her case is yet to be resolved. Eszter was last seen walking down the street towards the synagogue (according

to eyewitness testimonies). A gruesome account of the ritual murder by bloodletting was given in minute detail by two eyewitnesses, five-year-old Samuel, and fourteen-year-old Moric, sons of the synagogue sexton, Joseph Scharf. The examining judge, Bary József, recorded the youngsters' testimonies on May 19th. Samuel testified that his father, Scharf József, cut the little girl's neck while his older brother, Moric, collected her blood in a bowl. Fourteen-year-old Moric, however, testified that slaughterers Abraham Buxbaum and Leopold Braun had held the little girl while another slaughterer, Salamon Schwarz, incised her neck with a large knife and drained her blood into a pot, and that the ritual took place in the presence of Samuel Lustig, Abraham Braun, Lazar Weisstein, and Adolf Jünger. On July 29, the following Jews living in Hungary were arrested: Salamon Schwarz, Abraham Buxbaum, Leopold Braun, and Hermann Wollner were charged with murder; Joseph Scharf, Adolf Jünger, Abraham Braun, Samuel Lustig, Lazar Weisstein, and Emanuel Taub, with voluntary assistance in the crime and; Anselm Vogel, Jankel Smilovics, David Hersko, Martin Gross, and Ignac Klein, with abetting the crime and smuggling the body. The district bailiff placed Moric Scharf in the custody warden Henter.

In August 1883, just before the Court was to

announce its verdict, Count Joseph Degenfeld had invited the presiding judge, Korniss Ferenc, to his castle for a “friendly supper.” Arriving at the castle, Korniss finds himself face to face with an unexpected guest, another vassal of Franz Joseph I, Emperor of Austria (who also ruled Hungary), Tisza Kálmán, the liberal prime minister of Hungary. After supper, the prime minister asks Korniss about the Court's opinion on the Tiszaeszlár sochets' [Jewish slaughtermen] guilt. Korniss replies he is “convinced they are guilty.” “What about the voting judges,” the prime minister asks? “One is of the same opinion as I, guilty, the other is still undecided,” Korniss replies. Istóczy Győző records the prime minister's words to the presiding judge, Korniss Ferenc (tract no. 12, sourced from Megyery Ella and Megyery Géza, Korniss' daughter and grandson):

“Look, Mister President. Tomorrow, the day after, or at any time, you can announce the judgment imposing the death penalty for the [Tisza]eszlár sochets. I don't want to influence you. I am only bringing to your attention, that the Viennese Rothschild counts have informed even His Highness that, if the Nyíregyháza judgment produces a conviction, they will not grant the sixty million Forint [Hungarian currency] rente-conversion [extension to pay the interest on a loan]. In this case, the

Monarchy—and certainly Hungary—will go into bankruptcy. The Forint will lose its value. The nobility will revolt. Do you want to accept this responsibility, Mister President?"

During the trial, Moric Scharf told his father to his face that he saw with his own two eyes what he had done. But Eszter, justice and morality could not compete against intimidation by the Jewry's elite, the Degenfelds and the Rothschilds. All of the perpetrators were acquitted. Eszter's body was never found.

These are but examples of documented Jewish ritual murders. Many more remain open cases—such as that of 11 year old H. Zsófia who was found with her neck incised and her blood drained just before the 1998 Passover in Körmend (50 km. from Tiszaeszlár), the region the wealthy American Jew, Salamon Berkowitz, had "decreed"(!) earlier as "the new homeland of Québec Hasidic Jews."

Moral, legal and political fallout

Following Jesus' death, the mercenaries of the Temple of Jerusalem, led by Rabbi Saul, begin their hunt for Jesus' following. They go from door to door, hauling off men and women alike, and subjecting them to the most severe forms of torture to extract information about Jesus' following. Jesus foresees Rabbi Saul's draconian measures when he instructs his disciples to deny him and to leave Jerusalem so that they may live to spread his word. We read in Acts 1:4, Saul's secretary, Luke claiming that Jesus tells his disciples not to leave Jerusalem. However, when we read (the non-Jewish) Mark's account, we find a "youth" (we now know as Mary Magdala) telling Jesus' followers just the opposite, that is, to leave Judea and go to Galilee:

"But go, tell His disciples and Peter, He is going ahead of you to Galilee; there you will see Him, just as He told you" (16:7).

However, the purging continues for months until news of the killing of a Parthian prince reaches Rome.

We can search the canonized gospels in vain for information regarding the fate of Pilate and the high-priests of the Temple of Jerusalem. These sources tell us nothing about what happened to these individuals after their crime had become

known to the Roman Emperor, Tiberius, a soldier (General) by profession and a man of integrity. However, *Pilate's File*, one of the headings of *Evangelicos Apokrifos* compiled by the Universidad Pontificia de Salamanca contains detailed information regarding the fate of these criminals in *Tiberius' letter to Pilate* (Editorial Catolica S. A. Madrid, 1975. p. 474). Emperor Tiberius' letter to Pilate (Delivered by a detachment of 2000 Roman troops):

"You have dared to unjustly force Jesus the nazarene to his death, without conviction you gave him over to the insatiable angry Jews, without any pity towards this man of truth, and accepted gifts to deliver this man devoid of any crime to the horrible agony of flogging and crucifixion for doing so. Your tongue speaks of sympathy but in your heart you have delivered him into the hands of a few unlawful Jews.

For all these, you shall be brought before me in chains so that you may give an account of this life which you have given over to death for no reason, and so that you may save yourself with your excuses. This is the reality of your shame and your indifference. Since I have become aware of your atrocities, my soul is suffering and I can find no inner peace. His

wife, who was also his disciple, has come to me [in the Coptic version] and has proven that this Jesus healed the sick wherever he went. He gave eyesight to the blind, he made the cripple walk, he gave back the deaf their hearing, he cleansed the lepers; and all these cures he did with no more than his words.

How could you have permitted his crucifixion, since he was innocent? If you did not receive him as God, you could have at least received him as a healer. He is much greater than any of the gods we revere. Your own deceitful writing to me has condemned you.

Take note: I shall deal to you, your accomplices and those who bribed you as much justice as the injustice you dealt out to this benefactor. "

Tiberius' orders were to shackle Pilate, Caiaphas, his father-in-law, Annas, and all the other high-priests of the Temple of Jerusalem and their accomplices, and bring them to Rome.

Thus, Tiberius is the only authority who considers Jesus' torture and crucifixion not only a crime and an unjust act, but the greatest crime against humanity. He is so jolted by the gravity and viciousness of this crime, he sentences even his own

son-in-law, Pilate, to death, along with the other perpetrators, and has them all executed. (According to some legends, Caiaphas dies on the way to Rome on or near the island of Crete, but the earth [variably, the sea] “rejects his corpse.”)

Even if Tiberius were not a just and righteous man, a plausible consideration in his decision to punish these criminals is political stability. Keeping in mind that the Parthians had soundly defeated the Romans several times in the recent past, gained control of large parts of Palestine, and killed Crassus, Tiberius may have had good reason to fear that the Parthians might interpret the killing of a member of the Adiabene Royal Family as a Roman political assassination, and severely punish Rome.

This plausibility raises new questions: how does Mary Magdala, a supposed “prostitute” a “Jewish carpenter” met in passing—according to the canonized gospels—get to see Tiberius? How is she able to get anywhere near Rome, the city—not to mention the person, Rome's Emperor—without proper documents since she is not a Roman citizen? Even as Jesus' spouse, she could turn only to the local civil authority with her grievance—according to Roman code of procedure in personal matters. However, in this case, her complaint is against the head of the local authority and his accomplices, so she has to go over Pilate's head. But how does a

commoner—and of the lowest social class at that—from a far away Roman-occupied territory get anywhere near the ruler of a world power and gain audience regarding a personal matter? Pilate is the sole authority to issue a passport for non-citizens to enter Roman territory. However, in his letter to Tiberius, Pilate makes no mention of his awareness of Mary's travel to Rome, so he could not have issued her such a passport. Therefore, Mary must have traveled to Rome under some other authority. To answer these questions, we need to turn to history once again.

There is relative peace between the Parthians and the Romans during Jesus' time. Edessa is probably (see below) one of the capitals of the Kingdom of Adiabene where King Abgar V rules (13-50 AD). (In Gutschmidt's chronological list of kings of Edessa, the king listed after Abgar VI [71-91 AD], Sanaturk [91-109 AD], is explicitly called "King of Adiabene.") Eusebius tells us that "Abgar V, King of Adiabene, writes a formal reprimand to Emperor Tiberius demanding explanation of Pilate's audacity to allow the Jews to crucify Jesus" (Hist. Eccl. I. 13-15). Moses Chorenei completes Eusebius' information with the following documentation:

"King Abgar established a huge library in Edessa, and had his library from the Church of the Sun of Nisib shipped here, too... Here,

among other correspondence, he had kept the pair [copy] of his letter to Tiberius he had written in regards to Jesus' acts and Divinity” (History of the Armenians, Par. 2.k, 10, 37).

Based on our knowledge of Roman laws, the political climate and the above documents, we can hypothesize that:

1. Abgar, as King of Adiabene, informs Tiberius of the Jews' atrocity and of his discovery of the identities of the criminals responsible for Jesus' crucifixion. Based on this information, Tiberius demands Pilate's explanation of the events, a demand Pilate fulfills in *Pilate's Letter to Tiberius* which, in turn, prompts Tiberius to arrest Pilate, the high-priests of the Temple of Jerusalem and their accomplices.
2. Abgar certifies Mary Magdala as Jesus' spouse. She personally protests Jesus' killing to Tiberius.
3. The only way Mary Magdala could have traveled to Rome and be received by Tiberius is as a member of a diplomatic delegation arranged by King Abgar in accordance with existing diplomatic protocols.

Shroud of "Turin" and Simon Magus

Another thread that leads to Edessa as the probable capital of Adiabene during and after Jesus' time is in itself worth investigating. Following Jesus' resurrection—or, for the nonbeliever, disappearance from his tomb—his mother, Mary, takes the cloth her son is wrapped in on a journey into history. The "Shroud of Turin," as it is generally known, has generated enough interest to almost rate a field of research of its own. Heated debates continue to this day over the authenticity of this cloth, which begins its journey as the Shroud of Edessa centuries before its "discovery" in 1357 (See also the illustration of Jesus' burial, *Pray Codex*, National Library, Budapest, Hungary. The shroud, its unusual weaving, and an L-shaped patch near the hands that matches the relic, details recorded in 1192-95, disprove any 14th century "discovery" or manufacture claims). This cloth is known as the Cloth of Edessa, named after the ancient royal capital of Adiabene, where it is held from shortly after the time of Jesus until the year 944. The crucial insight that the Cloth of Edessa and the Shroud of Turin are one and the same was made only recently by Ian Wilson, who published his investigation in *The Blood and the Shroud* in 1998. His book includes a detailed chronology, and many of the

facts below originate from his work.

Eusebius, gives us an account of the early history of the Cloth of Edessa in his work *Ecclesiastical History* written around 325. He tells how the king of Edessa, Abgar V, hears of Jesus' ministry, and sends Jesus a letter asking him to come and heal him. Eusebius found this letter in the Library of Edessa, and he quotes from it verbatim. He also relates Jesus response, which is that he could not come because he had to complete all that he had been sent to do. Jesus however assures the king that a disciple will be sent to the king, after his (Jesus') death, to bring about his healing. According to Eusebius, the public records at Edessa identify that disciple as Thaddeus, one of the "seventy, who began in the power of God to cure every disease and weakness, to the astonishment of everyone." Eusebius does not mention a cloth bearing the image of Jesus, but other early traditions recount how such a cloth is brought to the king of Edessa to heal him. Grant Jeffrey, in *Jesus: The Great Debate*, notes, "History reveals that this city became a stronghold of the early Christian Church in the centuries following Abgar." There are numerous ancient church paintings and even images on coins that depict the face of Jesus on a cloth being displayed in ancient Edessa."

So how does the cloth Jesus was wrapped in get

to Edessa? According to early traditions, it is brought there by Thaddeus, a probability supported by paintings, and images on coins depicting Jesus' face on a cloth, of that era. We also know from the Christian priests' breviary that Thaddeus and his brother, Simon the Canaanite meet in Persia. However, since Persia does not exist in the days of the apostles, the gospels correct this mistake by redefining this meeting place as the land of:

"Parthians and Medes and Elamites, and inhabitants of Mesopotamia..." (Acts 2:9-10).

An extensive examination of such works as those undertaken by Western researches published under the title *The Kingdom of Adiabene and Hatra* and others, lead us to hypothesize that Mary, Jesus' mother takes the shroud first to Hatra, a Parthian city where a huge church of the Magi Faith, had been erected, and that it is from here that she takes it to Edessa, accompanied by Mary Magdala, Simon the Canaanite and his brother, Thaddeus. Therefore, it is very likely that King Abgar considers the delegation fulfillment of Jesus' earlier promise to send his disciple to heal him. Further, the sight of the shroud may have convinced him of Jesus' divinity. In any case, it seems important to look into the identity of an oft-mentioned yet mysterious member of this delegation, Simon the Canaanite.

It is an understatement to say that the Simons

associated with accounts about Jesus are difficult to identify and follow. We know of at least four Simons. One is the father of the Jewish infiltrator, Judas. Another is Lazarus' father. Still another is Jonah's son, the disciple Jesus named Peter, the "rock" upon which the Church of the Jesus Faith he is to found. Finally there is Thaddeus' brother, Simon the Canaanite. Considering Jesus' foresight, wisdom and good common sense, it is understandable that if he has two Simons, he would have to rename them to differentiate one from the other. And what better way to do so than by calling them according to their future assignments, or "callings"? We know that Simon Peter's calling is to found and lead Jesus' Church¹². So that leaves Simon the Canaanite's assignment to determine. And here, the waters really get muddy.

In Acts 8, the "holy" scriptures give quite a confusing account of the activities of a certain Simon. Of significance is that, according to these scriptures, this Simon is practicing what the Acts call "demonic magic" during the time Rabbi Saul is conducting his house-to-house search for Jesus' following:

12 The word "peter" is the English variant of the Latin "petrus, perta," from Greek, "petros, petra," *rock*, claimed to be the translation of Aramaic "cepha, cephas, kepha. kephas, kepa, kepas," *stone, rock, bedrock*. Hungarian "kő, köves, kövesd" means *stone or rock, rocky (place), bedrock*, but "kövesd!" also means *follow him!*

"Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison" (8:3).

Also, it is this same Simon, who "astonished the Samaritans with his demonic wizardry," and after linking up with the apostle Philip, "Samaria had taken in God's verb." Luke also mentions Simon as the one they call Zealot. This word, zealot, is explained as meaning spirited. However, "zealot" and "demonic magic" are represented in the Acts by the same symbol, which also means magus. And here, we reach a chapter in the history of Christianity that could fill a library, a collection of studies under the title *Simon Magus*. But we have more than just historical documentation: we have a whole series of legends that accompany this mysterious person. Reading the Acts, we cannot help but ask, what exactly does this Simon do to "astonish the Samaritans"? What supernatural powers does his "astonished" audience see in him? How does he benefit from his supposed "practice of demonic magic?" Is he a follower of Jesus, or is he a hypocrite or deceiver? What precipitates Peter's and John's success, upon their arrival, in distributing the Holy Spirit simply by "touch of hand"? And why is John a quiet and reserved observer during his encounter with Simon Magus?

It is impossible to come to any logical conclusion

from this deranged account of events. So, the next step is to look up Eusebius' account:

"Simon instituted the greatest heresy, and his followers, just as Morcion, too, rejected the Old Testament which they consider writings from the realm of evil" (Hist. II, 13. 1-8).

Yet, according to Justin:

"All of Samaria practices the teachings of Simon about Jesus" (Apol. 1:6).

According to these accounts, the Jews call Simon a heretic, while Simon teaches the Samaritans about Jesus, and his followers call the Jews' Old Testament "writings from the realm of evil." So where do we go from here? Fortunately, we get a break in the *Dictionary of Christian Biography* (IV. 1887. p. 681-688), referencing George Salomon, in the Chapter, *Simon Magus*. Here, he tells us that the discussion between Peter and Simon related in the Acts of the Apostles is actually a debate between Peter and Paul. Therefore, George Salmon identifies the man the Acts call Simon Magus as Paul. And this is where the cat gets out of the bag. It now becomes crystal clear why Rabbi Saul changes his name to Paul, rather than some other name, to pass himself off as Jesus' apostle. Jesus gives Simon the Canaanite the name "Pal" (Pál, Hungarian for Paul), a word that defines his calling. This word is a Sumerian symbol (the arrow) used to denote "calling" in reference to

the symbol it traverses. This symbol can be found in the dictionaries of Deimel and Labat (9). Here is a 3rd millennium BC representation of this compound symbol.



The symbol the arrow traverses is that of the Holy Trinity and, combined, the two symbols mean "advocate, teacher, guardian of the Holy Trinity." This is the assignment (calling) Jesus gives Simon the Canaanite in their common native Aramaic language. His job is to advocate, protect, guard the Holy Trinity.

It is also clear that Rabbi Saul finds it important to spare no effort to establish the memory of Simon the Canaanite as the "demonic Simon Magus." It is vital to Saul's success as an impostor to permanently detach Simon from the name Pal. And to a great extent, he succeeds. Roman Orthodoxy destroys all the evidence of Simon's "Pal" name it can find, evidence that could undermine Saul's appropriation of that name. Henceforth, Saul can pass himself off as Pal, Jesus' apostle by parroting off selected bits and pieces of information he had extracted from Jesus' captured following and from his informant (and possibly, brother) in Jesus' circle, Judas. In substance, his identity-theft is a repeat of Jacob's appropriation of the name Izrael to run a scam.

How Saul came to know about Simon's "Pal" name remains a mystery. Conceivable theories source this information from Judas who most likely knew, or from Jesus' followers who broke under torture. What is self-evident, is that he does not choose just any name: he specifically takes on the name Pal, English Paul, and thus becomes the founder of the new Jewish sect, an instrument of subjugation of Gentiles called Roman Christianity, all "in Jesus' name."

Rabi Saul's claim that he became a convert when Jesus appeared to him in a vision is as incredible to Peter as it is to the thinking man today. Put bluntly, the disciple Jesus entrusted with founding his Church calls the rabbi elevated to sainthood by Judeo-Christianity (Saint Paul) a liar to his face:

"If, then, our Jesus appeared to you [Saul] in a vision, made Himself known to you, and spoke to you, it was as one who is enraged with an adversary; and this is the reason why it was through visions and dreams, or through revelations that were from without, that He spoke to you.

But can any one be rendered fit for instruction through apparitions? And if you will say, 'It is possible,' then I ask, 'Why did our teacher abide and discourse a whole year to those who

were awake?' And how are we to believe your word, when you tell us that He appeared to you? And how did He appear to you, when you entertain opinions contrary to His teaching?

But if you were seen and taught by Him, and became His apostle for a single hour, proclaim His utterances, interpret His sayings, love His apostles, contend not with me who companied with Him. For in direct opposition to me, who am a firm rock, the foundation of the Church, you now stand. If you were not opposed to me, you would not accuse me, and revile the truth proclaimed by me, in order that I may not be believed when I state what I myself have heard with my own ears from the Lord, as if I were evidently a person that was condemned and in bad repute.

But if you say that I am condemned, you bring an accusation against God, who revealed the [divine wisdom] Jesus to me, and you inveigh against Him who pronounced me blessed on account of the revelation. But if, indeed, you really wish to work in the cause of truth, learn first of all from us what we have learned from Him." (Peter's reply to Saul, Clementine Homilies, Pseudo-Clemens, 17:19).

Peter's reply not only reveals his disbelief of Saul's fabrications but also says a lot about Peter. It is self-evident that this articulate man possesses a much higher education and level of thinking than would be expected of a simple fisherman, as propagated by Judeo-Christianity. And when combined with the organizational and administrative skills needed to found Jesus' first Church, in Antioch (Acts 11:26)—and later, Babylon (1 Peter 5:13)—it is more than probable that he was not only an intellectual but also a magus himself (Antioch had been under Roman control since 64 BC as a “civitas libera” [“free city” in northern Canaan, today's Turkey, near the Syrian border] inhabited by Greek-speaking non-Semitic people, followers of the Milki-Ilu (Melchizedek) faith. The people of Antioch receive Peter with open arms as Jesus' ambassador, but oust Rabbi Saul when he tries to spin his web of deceit there. Despite good evidence of Peter's burial in Antioch, the Church is still looking for him in Rome, hoping to find some evidence to prop up its untenable dogma. But so far, nothing has been found to link Peter to Rome or to Judeo-Christianity).

During our investigation, we have also discovered the theological meaning of the Pal-ian calling (his “call sign” if we like) as the advocate, guardian of the Holy Trinity. We now understand Simon the Canaanite's works Roman Orthodoxy attributes to

Simon Magus: his teaching the Samaritans about the Holy Spirit and his followers' sourcing the Jews' Old Testament from the "realm of evil." Moreover, we can also see logic in Jesus' choice in sending Simon, advocate of the Holy Trinity, to accompany the Holy Spirit incarnate, Mary, Jesus' mother, to King Abgar. Everyone, and Abgar, personally, realizes that Mary's sacred touch produces miracles such as the healing of the sick. History tells us that the incurable Abgar lives another twenty some years after Mary's visit to a ripe age of 75.

We have no reliable information on the physical appearances of Jesus as an adult, Mary, her parents or any member of the Adiabene royal family—other than Jesus' (much-debated) image on the Shroud of Edessa (Turin). The closest we can find are statues (in Hatra) of Jesus as a child (raised right hand broken), Adiabene's king, Sanaturk (91-109 AD) and his wife (both from Girschman), the succession since Abgar V ("The Great," 13-50) being his son, Marina V (50-57), Marina VI (57-71), and Abgar VI (71-91). (The name Marina is read [by Badiny] Ma-Ri-Na, literally, "Man of the Mother Goddess" from Gutschmidt, 1876.) Nevertheless, these statues—physical appearance, dress, the royal crown, the princess' headgear, and hand sign—provide clues of their physiques, traditions and beliefs. Of significance are the trousers—as opposed to robes,

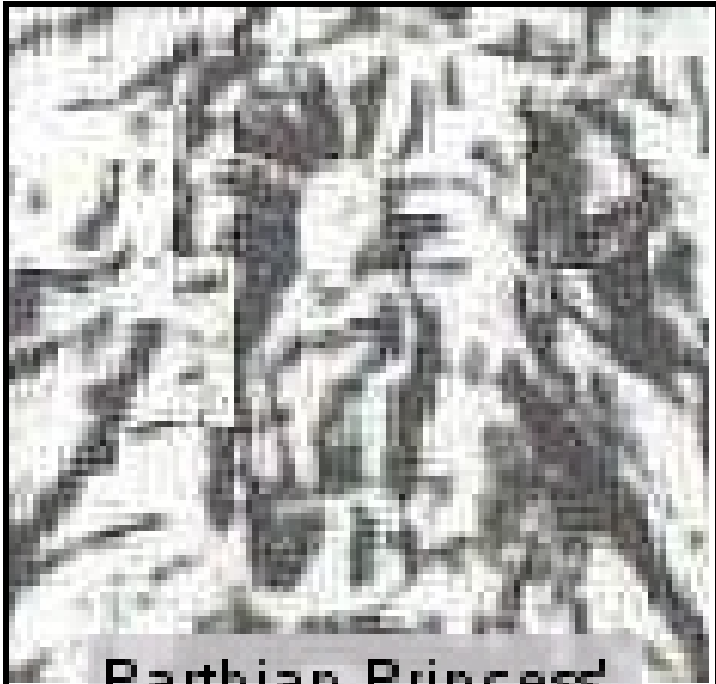
the customary garment of other cultures—worn by both the child Jesus and the king, the Turul (falcon) on the king's crown and the sun halo around both Jesus' head and the "Son of Light," in the princess' head ornament. The raised hand is a greeting sign of openness (the lines of the palm are believed to reveal ancestry, character and destiny). This custom is still practiced in some isolated Magyar villages when adolescents meet their dates. Later, the young man proposes by showing both his palms. The girl then "reads his lines" and, if she accepts him, covers his palms with hers.











Parthian Princess'
head ornament

Matters of faith

The aim of this study was to introduce the historical Scythian, Jesus. Its purpose is to give students of the Kus people's En-Lil incarnate, the Parthian Magi's Son of God, the Scythians' Son of Light, Mary Magdala's Light of the World, the Judeans' Holy Man, generally known as Izzu, divine wisdom, Jesus, who refers to himself as Light, a stable footing as they reach out to the limits of cognition and beyond, into their innermost selves, in search of their Creator, the source of self-awareness, their calling and their prospects after earthly life. It is hoped that portrayal of the historical setting and cultures of Jesus' time will help the reader gain the perspective he needs to understand the context in which Jesus spoke. What the study does not address are the diverse theological interpretations and explanations of Jesus' teachings advocated by various organized religions. An overview of two relevant, diametrically opposed cultures, however, seems useful, here, as it reveals the background of Jesus' message to humanity, then and now.

According to the wisdom of Jesus' Scythian ancestors, Man's earthly life is but a stage of an existence that stretches beyond the material world. They reason that if Man's destiny were biological death, he would have neither need nor use for either

the intellectual capacity to contemplate life after death or for his awareness of such capacity. They conclude that, since Man is aware of his interest in this subject and of his capacity to entertain it, his existence does not end with his earthly life. He realizes that he is born ignorant of his Creator and the purpose of his life on Earth but with a superior intellect thirsting for such knowledge. He tries to quench his thirst by seeking his Creator to obtain guidance to Man's role in the Universe.

However, the same intellect that drives Man to seek that knowledge also leads him to conclude that he cannot even imagine the spiritual being called God he is trying to contact. If he tries to imagine his Creator, he fails because the mental faculty he is applying—imagination—cannot produce an image of God. He realizes that everything Man imagines derives from his sensory experience with just one aspect of reality, the accessible (to him) physical Universe. And if a phenomenon cannot be experienced through the senses, then it cannot be imagined. Therefore, if God is such a phenomenon, then Man's attempt to picture God is bound to fail (Whether reality extends beyond the physical Universe is, of course, open to debate. But so far, nothing in our sphere of knowledge suggests that it is limited to our world, a truth paraphrased, “absence of proof is not proof of absence”).

So how did Jesus' ancestors hope to get answers from an entity they could not even imagine? The magi's answer is, by using the right tool for the job. Imagination is but one of Man's mental faculties, they explain. He also has the ability to reason. Although he cannot paint a picture of God, he can learn much about his Maker through reasoning. But for that, he must return to his point of departure and start out on the right track. He begins by asking a fundamental question about what he does know: does his physical Universe have the ability to self-create? Since not even the most adventurous thinkers have been able to prove such ability, he concludes that it does not (Even today, so-called Self-Creation of Cosmology [SCC] theories turn out to be merely transformation theories: they fail to show physical phenomena emerging from the absence of physical phenomena). And if the physical Universe cannot be its own cause, then it must be the effect of an active cause which, for whatever reason, Man cannot explain. Therefore, rather than contradict logic, a phenomenon in action beyond human comprehension is the only logical explanation for the existence of everything he does know.

Here, he has already made headway in his search for his Creator. Although he still knows nothing about God's nature, he is able to infer an energy

acting on his known Universe. Next, he observes cosmic manifestations, infers the activities and functions of this creative energy from his observations, and applies the new knowledge to enhance his understanding of his Creator's nature.

During the millennia that cover the Sumerian culture, human migrations bring new beliefs and novel interpretations of divinity. Each subculture has its own notions about the Creator, an observation paraphrased, "as are people, so are their gods." Some find God in nature; some put human faces on their Creator; some see the Almighty in cosmic manifestations exhibiting human attributes; and some believe in an extra-terrestrial race of gods and demigods. Although some do not believe in existence beyond the physical Universe, most cultures include belief in a being beyond Man's physical reach, an energy inferred from cause-effect logic. Beliefs about existence after death range from progressive spiritual growth until the soul returns to its source, the Creator, to enjoyment of rewards earned during earthly life or torment by evil spirits as punishment for "sins." These beliefs then motivate Man to live according a given set of principles to improve his prospects in another realm after he dies.

To people of the Light, God is all of reality, existence itself, a unique, benevolent energy-complex—physical energy, physics; life energy,

biology; and mental energy, consciousness—accessible to Man through direct contact with the divine presence in him, his soul. They believe that the product of supreme intelligence and knowledge of the complete reality (Truth) is divine wisdom, which radiates into and within Man as benevolence. According to their faith, God is inferred from three distinct divine activities. Creation, the maintenance of existence, and the creation of life. Further, God is inferred from three divine functions that affect humans specifically—and in the material world, exclusively—as the distributor and caretaker of the soul in created entities; giver of eternal life who looks after Man's spiritual existence; and the source of eternal soul. These three functions are carried out by *one and the same entity* playing different roles simultaneously. The magi refer to God according to the divine function, or role, they want to convey, names to which Man can relate. They are Light (Father, Truth, Sun), Mother of Light (Virgin Mother, Queen of Heaven, Mary, Morning Light), and Son of Light (Son, Divine Wisdom, Bread of Life) (A suggestion in this study to help understand the relationship between these three roles is to think of Light as the sun, Mother of Light as the warmth of the sun, and Son of Light as sunshine. This analogy is not claimed to be sourced from the magi, though they symbolize God by the sun). When the magi

want to convey all three divine functions, they call God Holy Trinity of Light. They also believe God can take on any physical form, including incarnation and all forms of energy, anytime, anywhere and in any number.

However, not all gods are revelations of Man's sincere search for his Creator. We know of at least two man-made gods, both fabricated by migrant Hebrew tribes. One is Ea, who supposedly exercises his divine powers exclusively through his earthly priest-king “deputy” (Semitic Babylon). The other, the god of the Jews, Yahweh, is the fabrication of a group of influential Babylonian Hebrews who believe that all notions about a supernatural being are mere superstitions, but that they can exploit Man's desire to seek his Creator to their advantage. Consequently, Judaism is an ideology, not a religion—though the vast majority of practicing Jews does not know it. These atheist demagogues design—and redesign, as needed—a butcher-god for all to fear, a vengeful immortal tyrant who retaliates against mortal people with imaginative savagery if they dare to disobey the orders he supposedly issues to the demagogue to interpret and execute. This fabricated “jealous god” specifically forbids Man's search for the truth and knowledge of right and wrong, and thereby guarantees the demagogue not only absolute power as “God's exclusive earthly

executive," but also unchallenged authority in matters of morality. These demagogues take advantage of ordinary Hebrews' difficulty with matters of spirituality by exploiting their vulnerability: ignorance of extra-cultural thinking about divinity. They use the power of deception to displace Man's notions about his Creator, if any, replace them with their selfish ideologies, and invest in perpetual disinformation to counter his natural tendency to seek the truth. Once a sufficient number of Hebrews are converted to the new ideology, "religion" becomes a weapon to assert the demagogue's power within the group and to subjugate or exterminate other peoples using his terrorized victims as executors of evil deeds, doings he then masquerades as righteous acts "ordered by their god."

When adherents to such religions, doctrines enshrined in "writings from the realm of evil," as Simon the Canaanite's followers put it, invade a culture based on peaceful coexistence, then tolerance for the aggressor's right to practice his "religion" becomes a moral dilemma for the people under attack. On the one hand, they feel morally justified to protect their culture with as much force as needed. On the other, their morality frowns on intolerance. So they have to choose. They can either ignore the principle of tolerance their faith is

founded upon and, de facto, practice their aggressor's "religion," or remain loyal to the principles of their faith and be overrun by the aggressor, in which case their culture, principles and all, will be wiped out, along with its leaders, and replaced by that of the aggressor.

That such a choice is difficult for the leadership of a tolerant society is an understatement. The leader tries to resolve his moral dilemma by comparing the aggression to a home invasion. He comes to the conclusion that the first responsibility of the head of a household is his family's welfare. Consequently, he is not only authorized but required to repel an invader using all means at his disposal. However, his reasoning alone does not lead to timely decisions if the invasion is subtle and gradual. In the absence of a trigger, he can neither identify the point where intervention is morally justified—and required—nor decide on the degree of force to use. Should a homeowner chase a perpetrator beyond the front door? Should he launch preemptive strikes to foil an impending attack, punitive measures to discourage an aggressor from future attempts, or preventive campaigns to eliminate a threat? So what is the leader of a tolerant, peaceful society to do? Unfortunately, reason alone does not generate answers to such questions. Decisions of this nature need guidance from another source.

5000-year-old Sumerian tablets mention an earlier event, God giving Man the Tree of Knowledge. Magus-kings seek answers to difficult questions by regularly eating the fruit of this Tree, though we no longer know what this means in practical terms. Available information suggests that they “read” the cosmos and, during altered states of consciousness induced through meditation, seek knowledge of the divine plan for humanity, which they believe is mapped out in the stars, a relationship Jesus teaches in the *Lord's Prayer* (“on Earth as it is in Heaven”). All the king has to do is to solemnly resolve to reign in accordance with the divine plan his conscience dictates, despite any lobbying, and to accept *in advance* that his decision will be under divine guidance and that it *is* right. For people of the Jesus Faith specifically, there is a bit more help in this regard. One is Jesus' encouragement—mentioned above—to not worry about what to say—or by extension, decide—because, in the believer's hour of need, the Holy Spirit will direct his thoughts. The other is a practical example to help shed the fog of doubt. Jesus teaches neighborly love, yet scourges the money-changers and peddlers of sacrificial animals. However, he remains focused on his mission, and does not let this incident divert him from his cause. He shows Man to seek, find and understand the

subtle difference between being principled and being rigid. This is the wisdom leaders faced with such moral dilemmas try to develop and adopt. They commit to tolerate and respect beliefs founded on reciprocal tolerance and respect, but do not let dogmatic rigidity limit their choices to pacific capitulation and abdication of their responsibility to their fold. They feel that the principles their faith is founded upon would be useless to generations that do not even know they exist.

However, they also feel that wars are not the solution to every religious incompatibility. They note that throughout history, people of different faiths have lived peacefully side by side for centuries by discovering the advantages of cooperative coexistence founded on common interests. Peacefully, that is, until an outside agitator turns neighbor against neighbor to advance its own political agenda. The methods such agitators use vary from selective rewards to contracted aggression to spark hatred. But their method of choice is deception. They launch massive disinformation campaigns—pointing out and exaggerating differences to seed alienation, fabricating and inflating reports of both unearned rewards to fuel envy and unjust punishments to arouse self-sustaining vengeance, and various divisive schemes effected by relentless repetition of

lies—to create conflict between neighbors (This method, the use of deception to manipulate Man to kill his brother has survived to this day and is enshrined in the Mossad's [Israeli Intelligence] motto: "By way of deception, thou shalt do war"). So the leaders of tolerant societies try to avoid wars by encouraging people to seek the truth in the hope that their search will expose deliberate deception and thereby help maintain peace between different religions.

But Man proves to be too naïve and lax. Alien Semitic tribes, whether seeking economic refuge or deported from neighboring regions are welcomed by the Sumerian community where they are granted freedom to live according to their own customs while they adjust to their hosts' culture. However, the Hebrews, rather than adjust to their new cultural environment, infiltrate the highest levels of society and begin to spread their ideologies of materialism, greed, hatred and vengeance within their hosts' culture. In time, these human weaknesses—primitive survival instincts which had outlived their usefulness in spiritually affluent societies—resurface and start to tear nations apart. The introduction of this alien culture eventually replaces the ancient value system based on humanity's divine origin, and reduces Man to a slave of ignorance and primitive instincts. The end of the

3rd millennium BC (Sargon's Semitic hegemony) marks the beginning of the Near East's spiritual and moral decline.

The new ideology turns to hegemony throughout the region and beyond after massive waves of Hebrew tribes start pouring into Sumer and take over the economic and political spheres. Their king, Hammurabi (1792-1750 BC), legalizes religious ritual prostitution (rape), cruelty and genocide; experiments with novel methods to execute the disobedient; and introduces the concept of land ownership that turns free peasants into slaves. Abortion becomes generalized when religious rapes result in pregnancies which, despite severe penalties for aborting the issue of a religious ritual, the victims terminate by ridding themselves of the seeds of future parasites their assailants had implanted by force. The Hebrews boast about their cruelty and genocide—and memorialize their deeds on the reliefs on their palace—when their usurper ruler, Tukulti-apal-esar, Tiglithpilesar (New Assyrian Age), “erects mountains of human heads.” Before Hammurabi's laws, all land “belonged” to God, administered by the king to the benefit of the people for whose welfare the king had to answer to God. Hammurabi “evicts” God and declares himself “proprietor” of the country. Laws require farmers to maintain the irrigation system or get driven off the

land. To pay for the work, the farmer has to take out a loan at obscene interest rates and, when he cannot repay it, the Hebrew money-lenders take possession of the land and soon appear on the scene as rich landowners, while the farmer, the victim of the usury scheme, has to sell himself (or members of his family) to the money-lander as repayment of the loan.

Whereas Man has always fought his neighbor for land and its resources, and often had to support the elite of his society, the Hebrew ideology of enslavement changes the mandate of human conflict, though the average man does not know it. His combative nature, an instinct to assure his survival, is re-channeled from assuring the survival of his family, clan, tribe or nation to securing sustenance for an alien people. Unwittingly, Man is no longer fighting to feed his family or to defend his beliefs and way of life: he is now fighting to bring about his own demise. Wars become a means to eliminate or subjugate nations that refuse to host the human parasite, the Hebrew or Jew. The Canaanites have all but disappeared; and Celts, as well as a vast number of isolated peoples east of the Carpathians have all become (political) minorities in their own homelands. The Kürts (Kurds) live homeless on the borders of five different countries, and the once influential Armenians have been

squeezed into a space the size of a principality. "Christian" Hungary's history is a trail of tears a thousand years long. Ever since her people were forced to deny the Light and kneel before the foreign god (or die), they have suffered the assassinations of their kings, killings of their magi, rape of their culture, genocide and foreign occupation as their homeland is slowly morseled out among worshipers of materialism on the altar of the god of darkness.

Having lost their strength in numbers and unifying national identities, the politically enslaved became easy victims of paralyzing stings that turn them into spiritual slaves as well. (Here, we need to insert a sidebar to address the difference between political slavery and spiritual slavery. In John 8, Jesus tells the Jews: "the Truth will make you free." The Jews, in apparent ignorance of the concept of spiritual freedom, claim they are not "enslaved to anyone" [32-33]. They fail to understand that Man is born spiritually free, but loses that freedom if he falls victim of deceit, false information that grows into false beliefs, delusions of the righteousness of principles founded on lies. Political slaves are their masters' *involuntary* providers of material wealth: spiritual slaves are their masters' *voluntary* providers of power.) Prolonged political enslavement erodes a people's culture, and replaces its beliefs

with ideologies that serve the interests of the controlling regime (spiritual enslavement). The erosion begins when a people's teachers fall under the sword, the fire, the rope and modern killing machines, and the sources of knowledge, the ancient scriptures that speak of Truth, which the magi have safeguarded with their lives for the benefit of future generations, are destroyed. Deprived of such guidance and knowledge, the enslaved fail to recognize their master's "god" as a self-serving liar ("Your father... is a liar and the father of lies" [John 8:44]), and his immoral deeds, doings he claims to be executions of "divine orders," as nothing more than circular self-incrimination, a finger pointing back at him because his god is nothing more than the figment of his imagination, a non-entity he had invented to "justify" his selfish deeds. For a thousand years, Hungarian children, for example, have been taught that their religious patriarch, Saint Stephen, gave their "barbarian idol-worshipping pagan" ancestors "civilized Christianity." Today, few of them know that their so-called "pagan" beliefs originate *directly* from Jesus' mouth relayed *personally* by Peter, a faith they brought with them from Jesus' and Mary's Parthia and Peter's Antioch and Babylon. And few of them know what atrocities Rabbi Saul's "Holy" Church committed during Saint Stephen's reign (and beyond), or how "civilized" was

the fire that roasted alive their intellectuals—scientists, teachers, midwives, pharmacists, healers, the magi and the Táltos—at the stake. They proudly recite the names of the saints the Árpád Dynasty had contributed to Roman Catholicism, not realizing that such royal saints as Margit and Kinga were coerced into celibacy precisely because they would be thus removed from Árpád's royal gene pool, which had safeguarded the Parthian-Scythian-Magi-Jesus Faith for a thousand years. Nor do they know that, shortly after their historians record and illustrate, with minute precision, Jesus' burial in the annals of their history (1192-1195 *Pray Codex*, National Library, Budapest), the Roman Catholic bishop, Calanus poisons their young king (Béla III 1172-1196). Albericus, a Cistercian (also spelled Cistercian) monk writes in his *Chronicle of the World*: “Béla, the King of Hungary, died as he was taking communion and there is suspicion that he was poisoned by Calanus, the Bishop of Pécs.” László Botos' research supports Albericus' suspicion. “[Bishop] Calanus was famous for his ability to mix poisons and it is alleged that he killed the King with a holy host laced with poison” (the above from László Botos, *The Assassinations of the Kings of Hungary, Selected Studies in Hungarian History*, 2008, p.168). Deprived of their ancestors' wisdom, Hungarians continue to bow their heads to this

assassin's god, and endure the terror of the Caiaphas inheritance.

Elsewhere in Europe, the extermination of Jesus' "pagan" following takes a different route. Unlike their Hungarian counterparts, Western European kings escape religious assassinations by zealously executing Church orders (formalized in 1179 at the III Lateran Council: "All witches shall be burned at the stake."). While the Hungarian king, Kálmán ("the book-lover," 1095-1116) tells church dignitaries, "*Don't even mention witches, because they do not exist*"—and is later poisoned—Heinrich III (Germany), trying to outdo Robert II (France)—who, himself, has 13 "heretics" burned at the stake in Orleans in 1017—orders 24 "witches" to be burned at the stake in Golssar in 1051 (Radics, Géza, 2008).

Royalty, nobility or peasantry, Gentiles are trapped in webs of deceit everywhere. Since they have no one to tell them they have been snared but that everything they need to extricate themselves is within them, they continue to compete for a greater share of wealth and power their master distributes among his slaves, rather than ask their Creator for wisdom to distinguish between right and wrong, and realize that what they call their "free will" is but an alien ideology planted in their minds:

"'Indenture yourself to me,' sayeth the lords of

establishment, enticing the talented: 'True, you will be a servant, but to serve such master as I is glory in itself; and in exchange for you bowing before me, thousands will bow before you. You will have no chores other than to torment these thousands according your talent; and from this light work you will become rich.'

And so, Man, God's highest creation, "Man, whom God created in his own image, Man who should be looking into the sun, instead looks into the dust, as though looking for worms, so he may learn from them how to crawl" (Quoted lines are from Petőfi, Sándor, *Az apostol*, 1848, paraphrased in free translation). He abdicates his free will every time he solicits or accepts his masters' bribery and carries out their evil deeds in the hope that the material wealth and power they offer in exchange for his freedom will assure his happiness during that cosmic blink of an eye he calls lifetime. And he will remain enslaved for as long as he invests not in his eternal self, but in the temporary materialistic world his masters provide.

These are the cultures around Jesus' time and beyond. Those guardians of the Jesus Faith who escape death live in hiding to safeguard what wisdom and knowledge they can recover from archaeological digs, historical records, linguistic

research, traditions, folk art and other cultural sources. Meanwhile, the god of slavery ensnares Herod, Pilate, Heraclius, and others. Examples abound. When their host, the Roman Empire collapses, Jews look to other affluent societies for sustenance. They migrate east to Byzantine, and west to the Frankish Kingdom (and later, to all of Europe) where they feign servility, fawn on the local (Gentile) nobility, and execute the greatest fraud in European history to bring about a political world power subservient to Jewish interests, the Holy Roman Empire. Jewish authority and supremacy over this new world power is engraved in its symbol, the Imperial Crown of the Holy Roman Empire. It symbolizes the realization of the biblical kingdoms of David, Solomon and Hezekiah whose "pictures," along with that of the Jewish prophet Isaiah, constitute the bulk of its graphic symbols (the cross is added later). A direct supposed bloodline to David is symbolized by a picture of Jesus, not as teacher of Truth, but as "a *servant* of circumcision" (Romans 15:8), progeny of the biblical Jewish king. Along with other engravings, such as the names of the Twelve Tribes of Israel, this symbol is irrefutable proof that the new empire is meant to be the real version of the fictitious Old Testament Jewish kingdoms, ruled by puppet kings and princes, as decreed by the Jews' arrogant god in Proverbs 8: "Power is mine... By me

kings reign... By me princes rule.”

The fraud that has paralyzed the West was the 5th (8th) century hoax known as the *Donation of Constantine*, part of the 5th (9th) century *False Decretals of Isidore*, a collection of forgeries fabricated by Jewish scribes and later collected by Isidore Mercator, to appropriate Rome's power by way of deceit. Purportedly issued by Constantine I, the supposed document bestows all of Rome's power to Pope Sylvester I and his successors. The text claims that the “Donation” was Constantine's gift to the pope for curing him of leprosy. However, during the 15th century, Lorenzo Valla, Reginald Pecocke and others, working independently, proved beyond any doubt that this document was a forgery. For starters, the quoted passages from the Bible were from the Vulgate translation, which did not exist during the purported date of the document's writing. This 5th century translation was the work of Jerome, who was only born 20 years after the supposed signing of this document. Then there is the vernacular Latin style of the text which did not exist in the 4th century (classical Latin was the only style in use). Also there are references to religious rituals that did not exist in Constantine's time. Yet, despite overwhelming evidence of the fraud founded on this forgery, the West, in an apparent state of mental paralysis, continues to bow to the fraudulent powers

of the Church and its Jewish directors. In substance, all laws passed in Western Europe since the 5th century (751) are invalid. This forgery becomes the “justification” for the “legitimate” removal of Constantine's legitimate heirs, the Merovingian kings, and the Church putting anyone it chooses in power, or recall at will, in what is to become the Holy Roman Empire. From this point forward, the Church exercises sweeping powers throughout Europe. Every European ruler who comes to power is crowned only under the authority of the Church. This is how rabbi Saul's successors ensnare Gentile kings and princes and gain control of Europe.

Yet, the ancient morality and Jesus' teachings persist. By the 19th century, Jewish leadership feels its grip slipping on the Gentile and becomes aggressively possessive. Karl Marx, a descendant of a long line rabbis, proposes a new strategy to maintain the Jewry's stranglehold on its hosts: erase morality from human consciousness by attacking its source, God. Packaged in a wrapper that appeals to the masses (class equality), he proposes a new world order that would ban all beliefs in divinity, and replace Man's source of morality by the god of materialism. His plan is adopted and financed by the wealthy American (capitalist[!]) Jewry (Loeb, Khon, Schiff, Rothschild, and others) during the early 20th century, and implemented by the progeny of the

Russian Jewish Blank family, Vladimir Lenin, as one of the bloodiest episodes of modern history, the Bolshevik Revolution of 1917.

The god of materialism has since ensnared Gentiles in much of Europe, North America and elsewhere. One of its recent high-profile victims is an otherwise descent young man who later sells his freedom for a career, former U.S. president Dwight Eisenhower. He writes in his memoirs that the smartest thing he ever did was, as a Lieutenant Colonel going nowhere, to ask Bernard Baruch for career advice (Douglas Reed writes: "Baruch was a Russian Jew... he was a financier, stock market speculator, statesman, and presidential advisor. He was the son of Simon Baruch, a German immigrant of Jewish ethnicity... and Belle Baruch, a Sephardic Jew whose ancestors came to New York in the 1800s and were in the shipping business"). Within months of soliciting Baruch's help, despite his military incompetence and lack of combat experience, Eisenhower is elevated to the highest rank in the U.S. Army in exchange for orchestrating the greatest war crimes in history and some of the gravest crimes against humanity (see also, J. Bacque, *Other Losses*, 1991) committed by a Gentile since Pilate. This lost soul is in no small way responsible for extinguishing over one hundred million human lives during the first half of the 20th century alone. And

Baruch is pleased: *“Oh boy, oh boy, what longterm prosperity we will have,”* he exclaims (1945) in anticipation of the real booty of World War II, global usury—enforced by the world's greatest military powers—known as the Bretton Woods institution (International Monetary Fund, headed [2007] by Dominique Strauss-Kahn, the son of Ashkenazi and Sephardic Jewish parents, and the World Bank, headed [2007] by Paul Wolfowitz, the son of the Jewish immigrant from Polish, Jacob Wolfowitz), and “negotiated” by H. D. White, the son of Jewish immigrants from Lithuania. Later, the American Jewry appoints its puppet to presidency (1953), as decreed in Proverbs 8, and takes charge of the U.S. State Department and all federal agencies, just as the Soviet Jewry fills the Politbureau and all senior government posts with its former (Jewish) commissars. The doors to the new “promised land” open wide for the massive influx of European Jews who then fill all key positions in every sector of the U.S. economy, news media, education and entertainment. In 2007, the host of the world's largest Jewish population is the American people. The sting of the same parasite that had emasculated Babylon, Rome, Byzantine and Europe is now castrating the free-spirited American pioneer. Yet, blinded by the glare of vanity and greed in the darkness of ignorance, Gentiles fail to see such

public examples as proof of their slavery. Those who do but remain silent, rather than risk their own impotent lives, are willingly condemning their own flesh and blood to live out their lives feeding new generations of parasites with their sweat, blood and tears.

Whereas the culture of materialism means a failing grade for the spiritually subjugated who support it, for its architects, it is a dead-end. The misguided simply fail as human beings and remain spiritual dwarfs. But for those who deliberately impede Man's participation in God's Creation of Mankind, a future is much less certain. The best advice for all of them is to look within and realize that their last breath will strip them of all the wealth and power they had amassed during their earthly lives. They will leave this world empty-handed and powerless, leaving behind not a memory of grandeur, but a legacy of pity and shame their children, in a different world, will have to hide in the closet. Looking within will also reveal the incompatibility of (what remains of) their own sense of human decency with their god's immorality—whose power they generate—and give them the courage to reject dead-end ideologies founded on spiritual ignorance and oppression with as much courage and resolve as the ancient Semites rejected Jeremiah's Judaism. These are the considerations

architects, mercenaries and worshipers of materialism are well advised to entertain.

The Truth—whatever it may turn out to be—though crucified, beheaded, burnt, hanged, bombed and buried for thousands of years, is sprouting everywhere. Studies such as this are coming out by the hundreds: old taboos are openly debated, “history” is questioned, self-censoring (Political Correctness) is rejected in the universities. And just as in Jesus' time, the high-priests of Judaism are in a state of panic, so one can expect the same unchained violence against advocates of the Light as in Jesus' time—and many times before and since. And yet, Man, encouraged by the Father to seek the Truth, guided by the Son who shows him where to look, and (spiritually) protected by the Mother along the way, is seeking and sharing knowledge about his Creator at an unprecedented rate. For every man realizes on his death bed—if not before—that earthly life is fleeting and beliefs founded on lies are delusions.

Every man's calling

There are as many views on the purpose of life as there are people. That view, however, is largely governed by one's culture. People raised in the Magus Faith believe that every man's purpose is to "create" himself during the "school semester" he calls lifetime. They note that some take advantage of the opportunity to learn and advance, some waste it and fail, and some abuse it and get expelled. Their beliefs exclude such ideologies as fear of wrathful, jealous, vindictive gods, morbid self-punishment and needless (self)mortification to appease gods who enjoy watching mortals deny their divine origin and human dignity as they "suffer for their sins." Such notions are alien to not only people of the Light, they are repulsive to all men with any sense of human decency. Even the apathetic find such beliefs absurd and illogical. To the followers of the Light, wrongdoings are the misdeeds of people stumbling in the dark, in ignorance of the divine plan; and misconduct should be corrected by sharing knowledge with the ignorant. Mistakes are experience to learn from, and restitutions take the form of compensation to the injured party, rather than "sacrifices" to some spectator god. Their thinking is that, whenever possible, remedial action should be constructive and progressive. If the loss

cannot be undone, then the errant party is responsible for restoring his victim's chances for life to those he had enjoyed before his loss. For example, the earliest known Civil Code, the Sumerian (2100 BC) Code of Ur-nammu stipulates:

"If a man knocks out a tooth of another, he shall pay him compensation" (Article 19).

In contrast, Judaism's "tooth-for-tooth" vengeance-ideology is destructive and regressive. This ideology, enshrined in the Hebrew Code of Hammurabi (1760 BC), stipulates:

"If a man knock out the teeth of his equal, his teeth shall be knocked out" (Article 200).

This law reduces the errant party's chances for life to those of his victim and enshrines the righteousness of cruelty and vengeance. It is self-evident that Ur-nammu's Sumerian justice serves its people, whereas Hammurabi's Hebrew laws serve his own vengeance-ideology at the expense of the people.

In the culture of the Light, magi are healers, educators and leaders. They do not promote themselves as dispensers of tickets to Heaven or exorcists of demons. They dedicate their lives to healing the sick, and to freely sharing knowledge of the cosmos, and wisdom from their interpretations of the "Heavens." It is the magi who later raise the greatest Greek philosophers and most of their

scientists, not with colonizing zeal, but unselfishly, serving the elevation of Mankind (Grandpierre). Nations choose their kings from among the magi to take charge of their physical and spiritual health needs, education and welfare (The biblical magi who came to Jesus' cradle "from the East" are variably called kings). The magi view humanity as equal sparks of divine Light in every newborn, souls to encourage to seek self-fulfillment in spiritual growth through knowledge, love of Mankind, noble achievements, and a healthy diet of work and play, sobriety and laughter. They believe that Man's progress is determined by his contribution to humanity, and that his happiness stems not from his ranking in the social pecking-order but from awareness of his contribution, the knowledge that he had made a positive difference in Mankind's progress towards its maturity. This knowledge, they believe, will also give Man peace and contentment when he is called upon to shed the straitjacket of material existence and return to the Light whence he came, a realm he cannot imagine but which, they believe, will feel like "home."

Magus wisdom teaches that the purpose of life is to *be* a part of God's Creation rather than try to *have* a piece of it. But not everyone agrees. Some believe the purpose of life is to *have*. In ignorance of the divine plan, or by simply rejecting it as

unprofitable, these misguided souls feed off the efforts of producers rather than become one of them. With time, these parasites become dependent on their hosts and, once they realize their dependency, become aggressively possessive. As their fear of losing their source of sustenance escalates, they progressively increase their stranglehold until their fear consumes their existence. If an outsider tries to free their host from their grip by educating him, their fear turns to panic. They react to the insult on their sense of security with unchained vengeance in the hope that unrestrained cruelty will prevent future insults. When the short-term ecstasy of revenge dissipates and fear returns, they repeat their aggression, over and over, increasing their level of cruelty with each step, hoping that the higher “dosage” will produce lasting fear-relief, until they become addicted to “payback” as well, the pursuit of the Old Testament “eye-for-eye” vengeance-ideology. It was this unquenchable thirst for revenge born out of fear that drove Caiaphas and company to torture Jesus to death with such savagery. All because they thought life was about having rather than being.

Just as aborigines worldwide have no concept of land ownership, the Sumerians did not “own” land before Hammurabi's Hebrew despotism, and Hungarians do not even have a word equivalent for

the verb *have*. Both examples are acknowledgments of a universal truth: all matter and power known to Man exist, has existed and continue to exist independent of any claims of ownership by transients who may come in contact with them for a time. Perhaps this is the truth Jesus is trying to make us understand and adopt when he tells us to get rid of our earthly possessions; to *be* a part of God's Creation rather than try to *have* a piece of it. Is a man's claim of ownership of the Universe, even in part, any less absurd than a moth claiming ownership of the porch light? These ought to be the objects of meditation for those searching for the purpose of life.

To *be* a part of God's Creation, Jesus encourages us to seek the Truth. This advice makes sense only if we view Man's calling as do Nib-Ur's (Nimrod) peoples. They believe that every man's calling is to create himself, to bring into being a mature element of humanity using his intellect and knowledge. He is born with his intellect but must acquire knowledge by seeking the Truth.

People of the Light believe that God offers every man a chance to participate, at the individual level, in God's progressive creation of Mankind or, to paraphrase the young poet, Petőfi, to become a ray of sunshine that ripens the Earth as it ripens the grape on the vine.



A HAZA NEM ELADÓ - SOHA, SENKINEK, SEMMI PÉNZÉRT

Isten, áld meg a magyart

Condensed time line of some major events in the early history of the people of the Light

9000 BC - Early Neolithic Magyars are established in today's Hungary, and expand as the ice retreats. They become also known as Caucasians, Huns and Scythians. By the 8th mil. BC, they are an agricultural society. They pray to their Heavenly Mother in Tatárlaka, Hungary in 5500 BC, and build churches in her honor (6th mil. BC). They spread east toward India, China and beyond, south to North Africa as far as the Cataracts of the Nile, and west to the shores of the Mediterranean and to Western Europe where they become known as Celts, bringing their civilization: beliefs, laws, knowledge and written language. Scythians of the Near East emerge after the Flood, and build canals to drain the marshes of Mesopotamia where they settle. The Neolithic revolution in the Fertile Crescent results in a demographic and economic growth that lays the foundations of the "Sumerian" civilization. Their culture also reaches the Americas where it is known as the Maya civilization.

2500 BC - First appearance of nomadic Semitic tribes in Mesopotamia. The Sumerian civilization exerts a dominant influence upon the development of early Semitic cultures. Ancient Semites worship

the Queen of Heaven.

2300 BC - The Semite Sargon imposes his hegemony on parts of Sumer. Mesopotamia is devastated by wars; the population is decimated. Semite immigrants of Mesopotamia conceive and worship their new god, Ea.

2000 BC - Sumerians and their allies overthrow the Hebrew so-called Agade hegemony, liberating themselves from foreign oppression. Gudea teaches neighborly love, and calls bread "Body of God."

1700 BC - Hebrew Babylonians impose their hegemony on parts of Mesopotamia and introduce such alien concepts as land ownership and righteous cruelty. Sumerians rule over Southern Mesopotamia from 1860 to 1492 BC.

1100 BC - The Kassite-Scythians of today's Western Iran overthrow the Hebrew Babylonian hegemony and establish their rule over Northern Mesopotamia.

700 BC - Hebrew Assyrians impose their hegemony over the Near East after centuries of warfare. The ensuing devastation, decimation, deportations and oppression alter the ethnic composition of the Near East as the Semitic element increases and the non-

Semitic people dwindle.

600 BC - Mede and Chaldean-Scythians annihilate the Assyrian Empire. Later, a political power known as the Persians conquers Mesopotamia and much of the Near East. Mede and Chaldean magi teach the early Greek thinkers (Pythagoras, Socrates, Plato, Aristotle, and others).

256 BC - The Parthian Empire, a political alliance of non-Semitic peoples regains control of the land between Palestine and India, and stops the eastward expansion of the later Roman Empire.

200 BC - The Hun Empire reaches its greatest extent, from Siberia to Parthia, the Baltic, the Roman Republic, to Gaul.

53 BC - The Parthians retake much of Canaan (Palestine). Herod flees to Rome but later recaptures Judea.

6 BC - Jesus is born in Bethlehem, Galilee. Magi travel from Sippar, Mesopotamia to greet the "Son of Light."

27 - Jesus teaches neighborly love and the Truth. He is tortured and killed by the Jews but resurrects.

Rabbi Saul purges Jesus' followers.

226 - The Sassanids overthrow the Parthian Empire (The Parthians briefly regain power—272-326). The defeated Parthian-Scythians begin a migration north to their kin, the Huns of the Carpathian Basin and the Caucasus.

5th c. - The Huns repel the Moors, defeat the Goths and the Romans, and Atilla imposes taxes on the Romans, setting in motion the collapse of the Western Roman Empire. Jews begin their migration east to Byzantine, and west to Western Europe. Scythians of Parthia continue to migrate north to the Carpathian Basin. Byzantine's attempt to convert the Huns to Judeo-Christianity fails after the Huns rebel against the Judeo-Christian missionaries' destruction of the Huns' religious symbols.

6-20th c. - Reinforced by waves of their kindred, refugees from Mesopotamia, join the Magyar-Hun confederacy in the Carpathian Basin the West calls the "Avars." The Holy Roman Empire is born in Western Europe. Jews migrate with the Holy Roman Empire and, along with Sephardic Jews ousted from Spain, appropriate the Ashkenaz(im) name. They spread to all of Europe, including Hungary. The Magyar nations east of the Carpathians under the

leadership of Árpád reinforce the Magyars (Hun, Székely, "Avar") of the Carpathian Basin and launch a series of military campaigns in Europe to recover their religious treasures pillaged by marauding Germanic tribes, and to foil German plans to invade Hungary. The rightful heir to the Árpád dynasty is killed following a conspiracy with the Holy Roman Empire. A succession of Hungarian kings and their heirs die young under mysterious circumstances. Hungarians are forced to convert to Judeo-Christianity during a 400-year purge of the Magus Faith. The Inquisition tortures and executes the magi and destroys their writings. A foreign feudal class rules their land. Hungary is truncated to 1/3 its size in 1920.

2008 - Hungary, last custodian of the Jesus Faith is being overrun by a massive influx of Jews sponsored by a puppet government—installed by a Tel Aviv-based agency and kept in power by riot police—while Magyars of the Carpathian Basin are denied Hungarian citizenship. And yet she lives on... in testimony of the Light

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