

# THE COSMIC FIVE, SEVEN AND TWELVE

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## I

THE seven deified planets, in heliocentric order, were known to the Romans as Sol, Mercurius, Venus, Luna, Mars, Jupiter and Saturnus; to the Greeks as Appollon, Hermes, Aphrodite, Artemis, Ares, Zeus and Kronos; to the Babylonians as Samas, Nabu, Istar, Sin (a male for the moon), Nirgal, Marduk (or Bel) and Ninip (see Brown, *Primitive Constellations*, I, p. 335, etc.); to the Hindus as Surya, Budha, Sukra, Chandra (a male for the moon), Mangala, Vrihaspati and Sani (see Moor, *Hindu Pantheon*, p. 286 and Plate 88; cf. *Vishnu Purana*, II, 7 and 12, etc.); while the Egyptians assigned Osiris to Mercury, Set (a male) to Venus, Ra to Mars and Horus to Jupiter—Saturn being without a god, and the sun and moon being variously associated with some of the chief gods (see Budge, *Gods of the Egyptians*, II, pp. 302, 303, etc.). Again, the Babylonians considered Venus a male when with the rising sun, and a female with the setting sun (Sayce, in *Trans. Soc. Bibl. Archaeol.*, III, p. 196), while of the two Hebrew words for the moon, *yareach* (=pale) is masculine, and *lebanah* (=white) is feminine.

Thus we find that both the moon and Venus were sometimes considered masculine, and mythology affords numerous groups of seven male figures that are primarily planetary. In the *Rigveda* the planets become the seven sons of the cosmic Lord of men (I, 164; 1; cf. the Greek—Rhodian—myths that Poseidon had six sons and one daughter, and that Helios, the sun, had seven sons and a daughter—Diodorus Siculus, v. 55, 56); and the seven Richis, as sons of Brahma in the *Mahabharata*, appear to be planetary ("Santi Parvan," 7509). The Babylonian planetary gods become the seven men of Ekekiel ix. 2; the one with the writer's inkhorn representing Nabu (Mercury), the divine scribe. The Zoroastrian seven Amesha Spentas or Amshaspands are primarily planetary, and they correspond to the seven Archangels or "Watchers" who are transparently planetary

in the Jewish Apocrypha (Enoch xx. 1-8, etc.); the planets also appearing in Tobit (iii. 8, 15; xii. 15, etc.) as the seven husbands of Sara (for the earth-mother), and again in 2 Macabees (vii) as the seven sons of an unnamed woman.

But the planets were often reckoned as five in number (without the sun and moon), whence came many groups of five deities. In the Egyptian *Book of the Dead*, we find five great gods (clxxxiii. 31, Theban); and five creator gods were recognized at Hermopolis, thence called "The House of the Five" (Maspero, *Dawn of Civilization*, p. 147), and the five deities whose births were finally assigned to the five intercalary days included two females, Isis and Nephthys (Plutarch, *De Isid.*, 12). In the Chaldaean astrology the five planets were called "interpreters" (Diodorus, II, 30). In Greek mythology the five Idaean Dactyli (so named from the "fingers" of the hand) were by some identified with Heracles and his brothers (Pausanias, V. 7, 4). The five sons of Aditi in the *Rigveda* (II, 27) are doubtless planetary figures. The five sons of Pandu (=the white, a lunar figure) have a prominent place in ancient Hindu literature. Gautama Buddha's father is said to have been the eldest of five brothers (Lillie, *Buddhism in Christendom*, p. 11). In one view, the Buddha (Enlightened) probably belonged to a planetary group of five, himself being recognized as a figure of Mercury, the Hindu Budha or Buddha; for his mother is Maya, while Maia is the mother of the Greek Hermes (Mercury). But Gautama Buddha generally has the character of the sun-god; and he is said to have had five chief disciples, the first who joined him (*Lalita Vistara*, ed. Foucaux, p. 236; Hardy, *Legends of the Buddhists*, Int., p. xviii.). Of the disciples of Buddha, Devadatta corresponds to Judas Iscariot as the traitor, while Upatishya and Maudgalyayana correspond to Jacob (James) and John among the Apostles of Jesus (see below); which leaves Ananda and Nanda as counterparts of the Gospel Simon Peter and Andrew, although there is little resemblance between these Buddhist and Christian couples. While a critical comparison of the stories told of the disciples or Apostles in the two groups of five indicates the probability of borrowing both ways for some details, it is even more probable that the Buddhist and Christian groups were formed independently to agree with the planetary five.

In the synoptic Gospels, the five Apostles individually called are Simon Peter, Andrew, Jacob, John and Matthew or Levi; but the original narrative doubtless referred only to the first four, who were called at the same time at the Sea of Galilee (=Circular, as if for

the Zodiac) and these four, together with the solar Jesus, make up a planetary group of five. Again, in the Gospel of John, there are five Apostles individually called by Jesus, at the beginning of his ministry; and according to the *Talmud*, Jesus ben Pandira (for the Gospel Jesus) had just five disciples—Matthai, Nakai, Netzer, Boni and Thoda (*Sand.*, fol. 43a; Baring-Gould, *Lost and Hostile Gospels*, pp. 61, 62). Matthai is the New Testament Matthew or Matthias. Nakai is interpreted "Innocent" in the Talmud text, and is generally supposed to represent Mark. Netzer is generally taken for a representative of the Nazarites or Nazarenes; but the name is interpreted "Branch" in the *Talmud*, and is probably put for Simon (Peter) as erroneously referred to Simach = branch. The *Talmud* interpretation of Boni is "Son," and he is generally taken for a representative of the Ebionites. And Thoda, with the Talmudic interpretation "Thanksgiving" or "Praise," is generally recognized as the Theudas of Acts v. 36, but probably represents the Gospel Apostle Thaddaeus (see hereinafter: and for the generally received interpretations, see Robertson, *Mythology and Christianity*, pp. 345, 346). In the *Tolcdoth Jeschu* of Huldrich (circ. 12th cent. A.D.), the Talmudic five become Matthias, changed by Jesus to Matthew; Elikus, changed to Luke; Simon, changed to Peter; Mardochai, changed to Mark, and Thoda, changed (strangely enough) to Paul (see Baring-Gould, *op. cit.*, p. 104).

In all probability the Gospel Jesus, in his solar character, originally had four brothers, for Mercury, Mars, Jupiter and Saturn; and two sisters, for the Moon and Venus; while his mother and father were counterparts of the earth-mother and the cosmic man (or heaven-father) respectively.<sup>1</sup>

<sup>1</sup> The father of Jesus is called Joseph (as supposed to signify "the Multiplier") only in the comparatively late parthenogenesis stories (of Luke and Matt.); in the genealogies (of the same Gospels); in Luke iv. 22; the parallel John vi. 42, and John i. 45. Joseph is not named in the synoptic parallels to Luke iv. 22; that of Mark vi. 3, not even mentioning the father of Jesus. It is possible that even before the Christian era, some of the Jews, most likely the Samaritans, held that the Messiah would be a "son" (i. e., a descendant) of the Old Testament Joseph; and in the *Talmud*, as in the Gospels, the Messiah son of Joseph is identified with the Messiah son of David (see Robertson, *op. cit.*, pp. 303, 304—but the identification of the two Messiahs may have been made first by some of the early Jewish Christians). In Mark vi. 3, Jesus is "the carpenter," while Matt. xiii. 55, 56, refers to Him as the carpenter's son. It therefore seems that the father of Jesus was not named in Proto-Mark (the hypothetical original of the narrative parts of all three synoptics), while it is probable that Jesus was there called a carpenter (for the probable origin of which designation, through a verbal misunderstanding, see *Encyclopaedia Biblica*, s. v. "Joseph," 9; and for Luke's identification of the father of Jesus as the carpenter, for the cosmic creator, see the present writer's "Cosmic Parthenogenesis," *Open Court*, XXXIV, pp. 751, 752). But in Proto-Mark the

In Mark iv. 3, the names of the brothers of Jesus are Jacob (A. V., "James"), Joses (v. r., "Joseph" and "Josetos"), Judas (A. V., "Jude") and Simon, with whom are mentioned an unspecified number of sisters (cf. III, 32-35, where the brothers are unnamed). In the parallel Matt. xiii, 55-56, the brothers are Jacob, Joses (v. r., "Joseph," and "Joannes" = John in some of the most ancient Greek Codices), Simon and Judas; sisters also being mentioned here (cf. XII, 46-50, with the brothers unnamed). It, therefore, seems that the four brothers were named in Proto-Mark, which Gospel probably also referred to Mary, the mother of Jesus, in a parallel to Mark xv. 40 and Matt. xxvii, 56; in the former of which texts, at the crucifixion, we find "Mary the mother of Jacob minor ['minor' probably interpolated] and Joses (v. r., 'Joseph')"—cf. Mark xv. 47, where at the resurrection the same Mary is "the mother of Joses (v. r., 'Josetos')," and xvi. 1, where she is "the mother of Jacob." (In the *History of Joseph the Carpenter*, 4 and 11, Jacob minor is the brother of Jesus.) Thus, too, in Acts i. 14, we find, "Mary, the mother of Jesus," and "his brothers" in Jerusalem after the ascension (cf. 1 Cor. ix, 5); but only Jacob is named again in the New Testament, in Gal. i. 19—tradition making him the first bishop of Jerusalem (see Clement of Alexandria, *Hypot.* 7; Eusebius, *H. E.* II. 1, 23, etc.).

Jesus was the first-born, according to Luke ii. 17; and Helvidius held that the Gospel brothers were younger than Jesus and sons of Joseph and Mary (in Jerome, *Contra Helvid.*). This was doubtless an early tradition finally abandoned in accordance with the doctrine of the perpetual virginity of Mary; the mythic concept of the indevirginate wife or periodic revirgination of the earth-mother being forgotten—and thus the brothers and sisters of Jesus were assumed to be children of Joseph by a wife who preceded Mary (*Protevangelium*, 8; *Pseudo-Matthew*, 42; *Joseph the Carpenter*, 2 sq.; *Gospel of Peter* as cited by Origin in *Matt.* xiii. 55, etc.). In *Pseudo-Matthew* (42) we find the same brothers as in Mark, and in the

mother of Jesus does seem to have been called Mary (Heb. Miriam = the Corpulent; i. e., Beautiful, according to the Oriental standard), for she is so called in Mark vi. 3; Matt. xiii. 55, and Acts i. 14, as well as in the parthenogenesis stories and the genealogy of Matt. And as we shall see presently, she was probably the Mary, mother of Jacob and Joses in Proto-Mark's story of the crucifixion and resurrection of Jesus. (For the identification of Mary with the earth-mother, see "Cosmic Parthenogenesis," p. 751). Moreover, there is a possibility of a pre-Christian Jewish belief that the mother of the Messiah would be named Miriam; for according to a Persian tradition of the mother of Joshua (=Jesus) was Miriam (*Chronicle of Tabiri*, ed. 1867, I. p. 396; cf. Robertson, *op. cit.*, pp. 297-302).

same order together with two unnamed sisters—doubtless for the moon and Venus. In the *History of Joseph the Carpenter* the two sisters are Assia (or Lysia) and Lydia; while later Church writers have Esther and Thamar, or Esther and Martha, or Maria and Salome, or Anna and Salome (See Donehoo, *Apoc. Life of Jesus*, p. 27). Esther is the Babylonian Istar or Estra, the latter form being the Syrian name of the planet Venus (and the Esther of the *Book of Esther* being associated with Mordecai for Marduk the Babylonian god of Jupiter); while in the *Book of Esther* (ii. 7) the heroine is also called Hadassah, whence perhaps Asia. Salome appears to have been recognized as a variant of Salamis (=of the salt sea), the wife of Poseidon in Greek mythology (Pausan I, 35. 2), but appropriate enough for the sea-born goddess Venus. Indeed, it is not improbable that the Joanna and Susanna of Luke viii. 3. were originally Joanna (for the Moon) and Salome (for Venus), as the two sisters of Jesus; Luke retaining only Joanna in xxiv. 10, and Mark retaining only Salome in the parallel text. xv. 40 (and in xvi. 1). These parallel texts of Mark and Luke, together with the other parallels, of Matt. and John, have always made the women at the crucifixion of Jesus one of the unsolved puzzles of Gospel criticism; but a reasonable solution is set forth in the accompanying Table I. It is true that Luke, in viii. 1-3, includes Joanna and Susanna with Mary Magdalene as among the female followers of Jesus who had been cured of possession by wicked spirits and infirmities; but originally this probably meant that they had been converted from their disbelief in the Messiahship of Jesus. Luke adds that Joanna was "wife of Chouza, a steward of Herod," where we probably have a false identification.<sup>2</sup>

We shall find that the names of the brothers were probably of historical origin, but that nevertheless Jesus and his brother and sisters were recognized as representatives of the seven planets, with Jesus allotted to the sun. According to the extant Gospels, the brothers and sisters did not accept Jesus as the Messiah during his life (Mark iii. 31, cf. 21; Matt. xii. 46; Luke viii. 19; John vii. 5, cf. ii. 12), in which view they were unbelievers or wanderers from the true faith, just as the Greek word for a planet (*planētōs*) sig-

<sup>2</sup> The above identifications leave Lydia, Thamar, Martha, Maria and Anna as later names for the lunar sister; Lydi, called "the purpose-seller" in the Sahidic version of Joseph the Carpenter, probably being taken from Acts, where we find Lydia, "a seller of purple, of the City of Thyatira" (xvi. 14, 15); while Anna perhaps represents the Joanna of Luke xxiv. 10, recognized as a sister of Jesus.

TABLE I. THE FOUR COSMIC WOMEN OF THE GOSPEL STORY

Restored Original (Proto-Mark?) FOUR WOMEN AT THE CROSS	Mark xv. 40 (cf. xv. 47; xvi. 1) THREE WOMEN AT THE CROSS	Luke xxiv. 10 (cf. viii. 2,3) THREE WOMEN AT THE TOMB	Matt. xxvii. 56 THREE WOMEN AT THE CROSS	John xix. 25 THREE MARIES AT THE CROSS
(1) Mary the Magdalene (2) Mary, the mother of Jesus, Jacob, Joseph (=Joses), Judas and Simon (as in Mark vi. 3).	(1) Mary the Magdalene (2) "Mary, the mother of Jacob minor and of Joses" ( <i>nikeros</i> = minor interpolated, probably to distin- guish the brother of Jesus from the Apos- tle Jacob, son of Zebedee).	(1) Mary the Magdalene (3) "Mary, the mother of Jacob."	(1) Mary the Magdalene "Mary, the mother of Jacob and of Joses (v. r. Joseph)" (per- haps erroneously as Zebedee's sons in the original text of Matt.).	(3) Mary the Magdalene (1) The mother of Jesus.
(3) Joanna, and (4) Salome; the sisters of Jesus (Joanna and Susanna in Luke viii. 3).	(3) Salome.	(2) Joanna (cf. viii. 3).	(3) "And the mother of Zebedee's sons" (per- haps as erroneously identified with Mark's Salome, in the extant text).	(2) "And the sister of his mother, Mary, the (wife) of Klo- pas." (Klopas = Al- phaeus, father of the duplicate Apostle Jacob, the latter per- haps here identified erroneously with Mark's Jacob minor).

The original four women were probably allotted to the cardinal points as associated with the four branches of the cross, and thus, according to Mark and Matt., the three women looked on the cross "from afar off," while John has it that they "stood at the cross." Thus, too, in John xix. 23, the garments of Jesus are divided into four parts for four soldiers at the cross; in the *Sibylline Oracles*, VIII, 322, the nail marks in the hands and feet of Jesus denote "east and west, and south and north," and the four women of the cardinal points are figured as the supporters of the heaven at the four corners of the Egyptian planisphere of Dendera. John's Klopas is identified as Alphaeus in Pseudo-Matthew, 42; by Jerome in *Matt.* xii. 49, and by Augustine, *Contra Faust.* xxii. 35, etc. (See also hereinafter, under "Jacob, son of Alphaeus.") For the origin of the Magdalene as a duplication of the mother of Jesus, see Robertson, *Christianity and Mythology*, p. 298.

nifies "a wanderer" (through the zodiac), while in Jude 13, heretics are called *asteres planètai* = wandering stars.

In all probability the four brothers of Jesus were originally the first four Apostles called by him, these four being the only Apostles mentioned in the Pauline Epistles and in Acts (except in the catalog of the Twelve, Acts i. 13, and context following. It is also probable that the Gospel brothers were originally introduced in the order of Jesus, Judas, Simon, Jacob and Joseph or Joannes = John (see above), corresponding respectively to the Sun, Mercury, Mars, Jupiter and Saturn (or with the group read reversely by some, for Saturn as the highest and greatest planet of the five was sometimes given the first place, with the sun in the seventh, as by the Mithraists—Origen, *Contra Cels.*, VI, 22). Thus, Jesus often appears in solar character; Judas (Iscariot) is a thief and the bearer of the money bag (John xii. 6), just as mercury is not only a thief and the god of thieves, but is sometimes figured bearing a purse (as the giver of wealth); Simon-Peter has a sword (John xviii. 10), as does the war-god Mars; Jacob as the brother of Jesus is first Bishop of Jerusalem somewhat as Jupiter is chief or king of the gods, while Jacob and John ask for the most prominent places in the Messianic kingdom, on either side of Jesus (see below), just as Jupiter and Saturn are the highest and greatest planets. There can be no reasonable doubt that the first place was originally given to Judas as the representative of the Jewish nation, Judaea, and that as such he was early recognized as the Apostle who repudiated Jesus as the Messiah and betrayed Him, thus being relegated to the last place among the brothers (as in Matthew—see above) and to the last place in all the catalogs of the Twelve. This puts Simon in the first place among the four brothers, as in the catalogs and the call of the first four Apostles. In this call, Simon (Peter) and Jacob and John (as the sons of Zebedee) appear in the Apostolic characters given to them in the catalogs, while Andrew completes the four-fold group instead of Judas (see below).

According to Mark i. 16-20, as Jesus walked by the sea of Galilee, "he saw Simon and Andrew the brother of him (Simon) casting a large net in the sea, for they were fishers. And Jesus said to them, Come after me, and I will make you to become fishers of men. And immediately having left their nets, they followed him. And having gone on thence a little he saw Jacob the son of Zebedee, and Joannes [John] his [Jacob's] brother and these were in the ship mending their nets. And immediately he called them; and

having left their father Zebedee in the ship with the hired servants, they went after him." Matthew follows in substantially the same words, adding that Simon "is called Peter" (iv. 18-22), while Luke (v. 1-11) omits Andrew and combines the story of the call with that of the multitudinous draft of fishes—doubtless recognizing the possibility of a metaphorical application of both stories; which are certainly presented primarily as literal truth. Again, the story of Mark



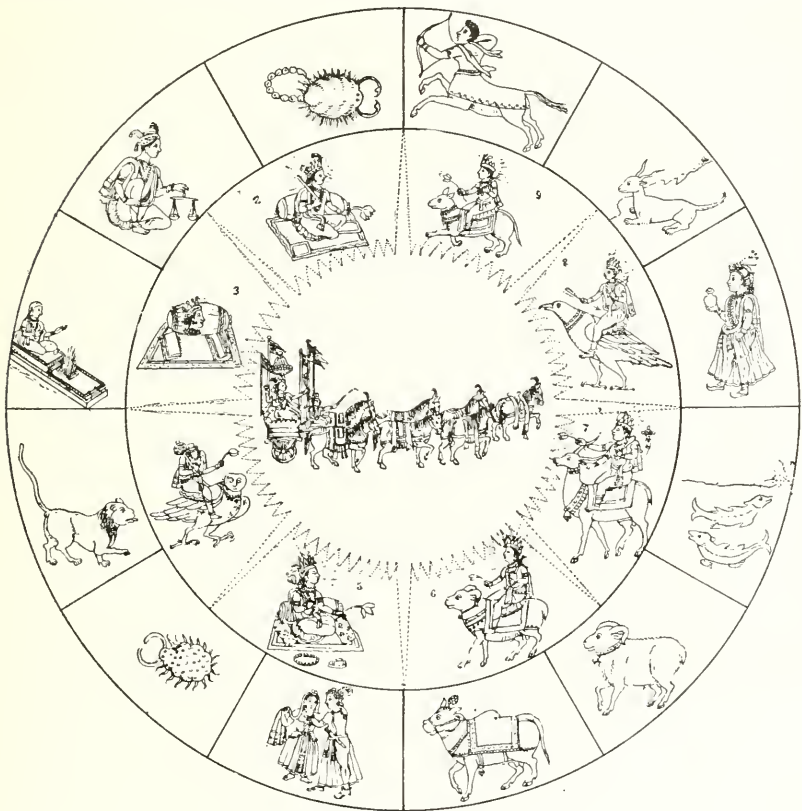
ANCIENT ARABIAN ZODIAC (13th Century)

(and Matt.) is widely varied in the call of the first five Apostles according to John, as we shall see.

Of the original brothers, Judas, Simon, and Joseph have the names of as many of the twelve sons of Jacob (Israel), the Patriarchs of Acts vii. 8 sq. There is no evidence that any other Patriarchal name (excepting Levi) was ever given to any of the Apostles, although the latter were early identified as counterparts of the for-



mer (see below); nor is there any evidence of any planetary group of Patriarchs, except perhaps in Gen. xlvi. 8-25, where the six sons of Leah and her daughter Dinah (for Venus?) are grouped together (cf. Gen. xxx. 21 and context). But Old Testament types or counterparts of the five planetary brothers of the Gospels are discoverable in the five Hasmonean brothers of the Books of Maccabees. These great patriot-heroes of later Jewish history, sons of Matthias,



THE HINDU ZODIAC

were Judas, Simon, Joseph, Jonathan (the four military leaders) and Eleazar (the priest of the family), according to the Greek of 2 Macc. viii. 22, 23 (cf. ix. 19); whereas in a similar list in 1 Macc. ii. 2-5, we find "Joannes" instead of "Joseph" (as also in Josephus, *Antiq.* xiii. 4, etc.). And these variant texts probably suggested two variant traditions as to the name of one of the brothers of Jesus; some Codices at Matt. xiii. 55, having "Joannes" instead of "Joseph"

for this brother, as we saw above. But the parallelisms do not continue throughout the Hasmonean and Gospel groups of five, for while Eleazar the priest may have been recognized as a type of Jesus, Jonathan can hardly have been equated with Jacob, the probable origin of whom will be suggested presently. The surnames of the Hasmonean brothers as given in 1 Macc. (*loc. cit.*) are of unknown meaning; but Thassi, the surname of Simon, was probably referred to the Hebrew *thasas* = hot, raging, and so to the red planet of the war-god Mars (with which planet Simon Peter was probably associated), while Gaddi, the surname of Joannes, was probably referred to the Hebrew *gaddi*-fortunate, and so to Jupiter as the astrological Greater Good Fortune (but Jacob was probably associated with Jupiter—see above).

The primary suggestion for the identification of the first four Apostles as fishermen is perhaps found in 1 Macc. xiii. 27-30, where we read of a monument erected to the memory of the Hasmonean family—father, mother and five sons—the same being adorned with carved ships, “that they might be seen by all that sail the sea,” and also with seven pyramids, one for each member of the family. As the Hasmoneans had no connection with the sea, the ships have always been a mystery to commentators; but they were probably symbols of the seven planets (in the celestial sea) as assigned to the seven Hasmoneans—the sun and moon respectively to the father and mother, and thus also to Joseph and Mary.<sup>3</sup> In all probability the reference to the first four Apostles as “fishers of men” was an afterthought rather than that their vocation originated in a misunderstood metaphorical allusion to their Apostolic labors; for a writer who misunderstood a metaphorical expression and converted it into a literal statement would hardly have introduced the former in connection with the latter, as was done by all three synoptists, probably following Proto-Mark.

Another group of five Jewish patriot-heroes is composed of the leading Zealots of the first Christian century. They were probably recognized as counterparts of the Hasmonean brothers, and with equal probability four of them were the more direct types or historical originals of the brothers of Jesus and the first four Apostles, while the fifth was one of the several originals of the Gospel Jesus. The first of these leading Zealots was Judas of Galilee, who founded

<sup>3</sup> The six planets, exclusive of the sun, are as many fishermen in a myth of the Mangaians of Polynesia, while the Greeks sometimes represented all the planets as fishes. See “The Cosmic Multiplications, *Open Court*, XXXIV, pp. 106, 110.

the party in opposition to the taxing by the Romans under Quirinus in 6-7 A.D. (Josephus, *Antiq.* xviii. 1, 1; cf. Acts v. 37, Luke ii. 1), and who was recognized by many as the Messiah (Origen, *Hom. in Luc.* xxv.). We have no record of the manner of his death, but his sons Jacob and Simon, who succeeded him as leaders of the Zealots, were crucified by Tiberius Alexander about 47 A.D. (Josephus, *Antiq.* xx. 5, 2); after which their younger brother, Menehem, became the leader, and in the state of a king led his followers to a siege of Jerusalem, but was slain by the adherents of the high priest in 66 A.D. (Josephus, *Bel. Jud.* ii. 17, 8 and 9). The fifth Zealot leader was Eleazar, a descendant (grandson) of Judas of Galilee, and he met his death when the Zealots of Masada slew one another in 72 A.D. rather than be taken captive by the Romans (*ibid.* ii. 17, 9; vii. 8-9). Practically nothing is known of the Zealots except from Josephus, a bitter opponent who naturally pictures them in the most unfavorable light; but there can be no doubt that many of the later members of the party, driven to desperation by the Romans, degenerated into robbers and assassins. Originally, however, they were certainly the patriot successors of the Hasmoneans, from whom they took over the precepts enjoining a fight to the death for their religion and independence. They regarded the payment of taxes to the Romans as a token of sinful servitude, and believed that they fought for the establishment of the Messianic kingdom: adopting from the Pharisees the current Messianic ideas. Nevertheless Josephus classes the Zealots as forming a separate sect, in contradistinction to the Pharisees, Sadducees and Essenes. (*Antiq.* xviii. 1, 1 and 6; *Bel. Jud.* ii. 8, 1), and it is quite probable that the original Jewish Christians were of this sect.

Like Jesus and his brothers (= the first four Apostles), the five Zealot leaders were Galileans, and it is even possible that Judas the Galilean had a son Joseph or Joannes. Like Jesus, the Zealots Jacob and Simon (and perhaps Judas) were crucified: and as Menehem went to Jerusalem in the state of a king, so did Jesus when he made his triumphal entry into the city (Matt. xxi. 2-11; John xii. 12-16). Judas of Galilee was recognized as the Messiah, and there can be little doubt that the same is true of Menehem, and that he was one of the several historic originals of Jesus as the Messiah. The name Menehem, generally rendered "Comforter," is one of the epithets of the Messiah according to the Talmud (*Ber.*, II, 4) and the Midrash on Lamentations (I. 16); and it is probably represented by the "paraklētōs" of 1 John ii. 1, where the Greek word is applied

to Jesus as an "advocate with the Father" (so the A. V.), while in the Gospel of John, xiv. 16, Jesus himself assumes the title, saying, "And I will ask the Father, and another paraclete (A. V. "Comforter") he will give you . . . the spirit of truth" (and 'the holy spirit' in verse 26; cf. xv. 26; xvi. 7). *Paracletos* like the Latin *advocatus* is sometimes used in the broader sense of "helper" or "protector," and in all probability the Hebrew "Menehem" was sometimes understood in the same sense, thus having much the same meaning as "Jesus" (Jeshua or Joshua, interpreted "Deliverer" or "Saviour" in Ecclus. xlvi. 1; Matt. i. 22). The Zealot Menehem was probably recognized as the warrior Messiah who had come to save the Jews from the Romans: indeed he may be the Messianic "child" who "was caught away to God and his throne" in Rev. xii. 5; for the Jewish original of our Revelation was probably a Zealot work, written shortly after the final fall of Jerusalem (70 A.D.), and some little time before the extant synoptic Gospels were written. It is true that the Gospel Jesus is a comparatively peaceful Messiah, like an Essene or an ascetic; but a Zealot original, among others, appears to be indicated in the accusation that Jesus forbade the Jews to pay their taxes ("tribute") to Caesar (Luke xxiii. 2), and in some statements attributed to Jesus, such as "I come not to place peace, but a sword" (Matt. x. 34; cf. Luke xii. 49, 51—contradicted in other texts, Luke ix. 56, John iii. 17, etc.). Moreover, two of the Apostles have swords in Luke xxii. 36 (perhaps Jacob and John who are called Boanerges = Sons of thunder in Mark iii. 17); Simon Peter wields a sword according to John xviii. 10 (cf. Marks xiv. 47; Matt. xxvi. 51; Luke xxii. 50), and in the catalogs of the Twelve we find Simon the Zealot, who is probably a mere duplication of Simon Peter. The Zealot leaders Simon and Jacob were crucified, and so was Simon Peter (John xxi. 18, 19; 1 Pet. i. 14—but the Apostle Jacob died by the sword, Acts xii. 2). Nevertheless, it is probable that the final redactors of the Gospel story, writing for Greek and Roman readers, introduced some texts for the special purpose of concealing or rather denying the Zealot character of the original Christians, especially by representing Jesus as friendly with tax-gatherers (publicans) and as advising his followers to pay their taxes to the Romans (Mark xii. 17, etc., flatly contradicted in Luke xxiii. 2).

In view of the above evidence it seems not unreasonable to conclude that among the leading Zealots we have the historic originals of the four brothers of Jesus who became the first four Apostles, and that these four were recognized as counterparts of four of the five Hasmonians; the composite group of five Zealots and Hasmonians comprising Judas, Simon, Jacob, Joseph or John and Eleazar or Menehem—the last two being counterparts of Jesus, with the Hasmonian Jonathan ignored as supernumerary.

The writer of the Gospel of John tells us that two disciples of John the Baptist were the first to follow Jesus; that one of them was Andrew; that Simon Peter the brother of Andrew was brought by the latter to Jesus; that Jesus on the following day called Philip; that Philip brought Nathaniel to Jesus, etc. i. 35-52). It has always been supposed, and doubtless correctly, that the Apostle John as the reputed writer of the Gospel was one of the two who are represented to have been disciples of the Baptist, and that Nathaniel is the Bartholomew (Son of Tolmai) of the catalogs. In John xxi. (an appendix that did not belong to this Gospel as originally written) is a group of seven Apostles introduced at the taking of a multitudinous draft of fishes, a mere variant of the synoptic multitudinous draft with which Luke combines the call of the first Apostles, omitting Andrew (v. 1-11): and this John appendix probably preserves an early group of the first seven of the twelve Apostles, disarranged as to the original planetary order. The text has: "There were together Simon Peter, and Thomas called Didymus, and Nathaniel from Cana in Galilee, and the sons of Zebedee [Jacob and John] and two others of his disciples [doubtless Andrew and Philip]." These seven Apostles finally eat a meal of fish and bread, which doubtless represents an ancient sacrificial feast, with the participants as planetary figures. Thus seven priests appear repeatedly in the *Rigveda* in the worship of Agni; the later Romans had their seven rulers of sacrificial feasts, and we find a feast of "seven pious priests" in one of the admittedly Mithraic frescoes in the Catacombs, where the seven feasting figures also appear in various Christian frescoes—whence perhaps the direct suggestion for the seven-fold group in the John appendix (see Robertson, *Christianity and Mythology*, pp. 225, 382).

All the catalogs of the Twelve include the seven of the restored John appendix (with the exception of Nathaniel who equates with

Bartholomew of the catalogs), and these seven include the five first called according to John; and there can be no reasonable doubt that the writer of John took his first five Apostles from some catalog of the Twelve which was either a mere variant or the original of the catalogs found in the synoptics and Acts. We shall see that such an original catalog can be restored with the twelve Apostles connected both with the seven planets and the twelve signs of the zodiac, according to a certain astrological scheme.<sup>4</sup>

<sup>4</sup> In the New Testament we also have an account of the call by Jesus of a group of unnamed disciples—two according to Matt. (viii. 19, 22), but three according to Luke (ix. 57, 62). As there is no parallel in Mark, the original account was possibly in the lost Gospel "Q" (where it is placed by Harnack and Stafford), and if that account gave three unnamed disciples, which is probable, it is also probable that some added them to the four first called to make a group for the seven planets, whereas others took only two in connection with Jesus and his four brothers (=Apostles) for the seven planets. Of these unnamed disciples, only the second of both Matt. and Luke is traditionally identified with one of the twelve Apostles; viz., Philip (see Clement of Alexandria, *Strom.* III, 4—the probable reason for this identification being suggested hereinafter). The third unnamed disciple (in Luke only) asks that he may first take leave of those at his house; but Jesus tells him that "no one having laid his hand to the plough and looking on the things behind, is fit for the kingdom of God"—as probably suggested by the Old Testament story of Elisha, who was ploughing with twelve yoke of oxen when called by Elijah, but who went to bid his father and mother farewell before following Elijah (1 Kings xix. 19-21). That the twelve yoke of oxen are zodiacal in origin is indicated by the fact that the zodiac was known to the Akkadians as the Furrow of Heaven, ploughed by the Directing Bull, our Taurus (Allen, *Star Names*, p. 1).

Seven (instead of four) Apostles were called at the Sea of Galilee according to the (lost) *Gospel of the Ebionites* as quoted by Epiphanius, *Haeres*, XXX, 13, where the seven comprise the two sons of Zebedee Simon Peter, Andrew, Thaddaeus, Simon the Zealot and Judas Iscariot