

## THE COSMIC PARTHENOGENESIS.

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### II.

There is no story of parthenogenesis in the Old Testament, but in three or four texts a supernatural annunciation is made that a barren wife shall have a son—properly always in her old age, for the earth-mother in autumn and winter, with the sun-god as her son. God (Elohim) appears to Abraham when a hundred years old and announces that his wife Sarah, aged ninety, shall have a son who shall be called Isaac (Gen. xvii. 15-19; cf. xviii. 9-15, where Abraham is again told that Sarah shall have a son; this announcement, which is overheard by Sarah, being made by one of "three men"—apparently by Jehovah as the chief of the Elohim = gods of the preceding text as it originally stood). "And Jehovah visited Sarah as he had said, and Jehovah did to Sarah as he had spoken . . . and Abraham called the name of his son. . . . Isaac" (xxi. 1-3; cf. the expression of Eve in Gen. iv. 1, and the stories of the barren Rebecca and Rachel, without annunciations, in Gen. xxv. 21-26 and xxx. 1, 2, 22-24). The unnamed wife of Manoah was barren—"And the angel of Jehovah (Sept. 'an angel of the Lord') appeared unto the woman, and said unto her, Behold now, thou art barren and bearest not; but thou shalt conceive and bear a son. . . . and no razor shall come on his head: for the child shall be a Nazarite unto God." To Manoah the same angel confirmed this annunciation, which related to the genesis of Samson (Judges xiii. 1-24). The barren Hannah was one of the wives of Elkanah the Levite; and after she had silently prayed that she might have a son, and vowed to make him a Nazarite, Eli interceded for her with Jehovah, and she accepted this intercession as equivalent to an annunciation that her prayer would be answered, and in due time became the mother of Samuel (1 Sam. i. 11-20). Elisha was hospitably entertained by a certain "great woman" of Shunem, who was doubtless ad-

vanced in years, as her husband is said to have been. Wishing to requite her care, and learning that she was barren, the prophet announced to her that she would bear a son, which she did; and when the child was grown, he died of sunstroke and was revived by Elisha (2 Kings iv. 8-17—as suggested by the parthenogenesis, birth, death and resurrection of the sun-god; cf. 4 Esdras ix. 38-x. 57, where the aged barren woman who becomes a mother symbolizes Zion, while her son who dies is Jerusalem, his resurrection being replaced by a prophesied rebuilding of the city). In Oriental countries generally, barrenness has always been considered one of the greatest afflictions, which the Israelites recognized as a punishment from God (Gen. xvi. 2; xx. 2, etc.). On the other hand, it is God who "maketh the barren woman to dwell in her house as a joyful mother of children" (Ps. cxiii. 9), while exemption from barrenness is one of the greatest blessings of the happy future of God's promise to the Israelites (Ex. xxiii. 26; Deut. vii. 14, etc.).

In the New Testament the story of the genesis of John the Baptist is found only in Luke i. 5-25, 39-80, and is based primarily on the genesis of Isaac as above cited. Like Abraham and Sarah, Zacharias and his barren wife Elizabeth are both described as very old, and in Luke as in Genesis the annunciation is made to the father, who is told what name he shall give the son. But instead of God (Elohim) or Jehovah, it is an angel of the Lord (as in the story of Manoah's wife in the Septuagint) who makes the announcement to Zacharias (cf. Ra's ante-natal annunciation of the name of Amenhotep IV, and also Gen. xvi. 11, where "the angel of the Lord" tells Hagar that her son shall be named Ishmael). In Luke we read: "And appeared to him (Zacharias) an angel of the Lord, standing at the right of the altar of incense (mythically at the eastern side of the earth), and Zacharias was troubled, seeing him, and fear fell upon him. But the angel said to him, Fear not, Zacharias, because thy supplication has been heard, and thy wife Elizabeth shall bear a son to thee, and thou shalt call his name John...he shall be great before the Lord; and wine and strong drink in no wise shall he drink (i. e., he shall be a Nazarite, like Samson and Samuel), and with the holy spirit shall he be filled (i. e., be divinely inspired, as are both Zacharias and Elizabeth when they are 'filled with the holy spirit,' in verses 41 and 67)... and he shall go before him (God) in the spirit and power of Elijah (i. e., he shall be a reincarnation of that prophet)...and Zacharias said to the angel, By what shall I know this? for I am an old man, and my wife is advanced in her days (a slowness of

belief suggested by that of Abraham when told that Sarah would have a son—Gen. xvii. 17). And answering, the angel said to him, I am Gabriel, who stand before God, and I was sent to speak to thee, and to announce to thee glad tidings: and lo, thou shalt be silent and not able to speak till the day in which these things shall take place (for the dumbness of Zacharias see previous article of this series, on 'The Cosmic Mouth, Ears and Nose') . . . Now after these days Elizabeth his wife conceived. . . saying, Thus to me has done the Lord in the days in which he looked upon me to take away my reproach among men (cf. Gen. xxi. 1, as above quoted) . . . she bore a son. . . he shall be called John. . . John is his name." This story is doubtless of Jewish origin, and like its Old Testament types contains nothing of a parthenogenesis. John is the son of Zacharias and Elizabeth, but through a miracle vouchsafed by Jehovah. Nevertheless, the Gnostic sect of the Nazarenes fabled that John was engendered merely by the chaste kisses of Zacharias (Migne, *Dictionnaire des légendes*, col. 677; Donehoo, *Apoc. Life of Christ*, p. 33): these kisses in the mythical view representing those of the sun-god given to the earth-mother through the medium of his light and warmth. In connection with the later doctrine of the immaculate conception of the Virgin Mary, the Franciscans put forth the fable that she owed her origin to a kiss with which her father Joachim greeted her mother Anna when they met at the Golden Gate of Jerusalem after the conception of the Virgin had been announced by an angel to both parents (Jameson, *Legends of the Madonna*, p. 192)—the story with the exception of the kiss being found in the *Protevangelium* (4), *Pseudo-Matthew* (2, 3) and the *Nativity of Mary* (3-5), in all of which books Anna is represented as having been a barren wife. The closest counterpart of the barren Elizabeth who became the mother of John is found in the Egyptian Nephthys, who was barren while the wife of Set or Typhon, but became the mother of Anubis by Osiris (Plutarch, *De Iside*, 38; cf. article on "Cosmic Mouth, Ears and Nose").

The Gospel stories of the parthenogenesis of Jesus are found only in Matt. i. and Luke i. Modern critical studies of the extant New Testament texts have resulted in the conclusions that the first two chapters of both Matthew and Luke did not belong to the original books, and that even in these chapters as originally written Jesus was the son of Joseph and Mary—the extant passages relating to the parthenogenesis of Jesus being later interpolations (see *Encyclopædia Biblica*, s. v. Mary and Nativity). There is nothing of this miracle in Mark or John or the other New Testa-

ment books: on the contrary, in the original Gospel story Jesus becomes figuratively the son of God when the latter's spirit descends upon him at his baptism; and in Rom. i. 3, 4, we read of him, in the words of Paul, as he "who came of the seed of David according to the flesh (i. e., was a son of Joseph as a descendant of David), who was marked out son of God in power according to the spirit of holiness, by (his) resurrection of (= from) the dead"—where the meaning seems to be that the resurrection of Jesus proved him to be a son of God (in the Old Testament figurative sense), with supernatural power derived either through the holy spirit in himself or directly from "the spirit of God" of which so much is made in the Old Testament. It is not improbable that we have in this text the primary suggestion for the interpolated passages in Luke relating to the paternity of Jesus by "the holy spirit" and "power of the Highest": the Greek interpolator of course being acquainted with some of the current parthenogenesis stories, which had so influenced Philo that he held that Sarah and other barren women of the Old Testament were made fruitful by God himself in some mysterious way (*De Cherub.*, 13, etc.). But it does not appear that any of the Jews accepted the doctrine of a parthenogenic Messiah until long after the Gospel stories were fixed as we have them. (For later Jewish forgeries, referring the doctrine in an obscure way to the *Midrashim*, etc., see Badham, in the *Academy*, June 8, 1895, No. 1205, pp. 485-487).

According to Luke i. Jesus was born six months after John; the latter as associated with the wilderness or the desert probably having been recognized by some as a figure of the winter sun, while the former represented the sun of the summer half-year—whence John says of Jesus, "Him it behooves to increase (in strength or power), but me to decrease" (John iii. 30). And thus the youthful Virgin Mary of Luke is a representative of the earth-mother in spring (as at the dawn of day), while the aged and barren Elizabeth represents the earth-mother in autumn and winter (see article on "The Cosmic Mouth, Ears and Nose"). The story of Manoah's wife as the mother of Samson is the closest Old Testament type of the (original) story of Mary as the mother of Jesus in Luke i., where we read: "And in the sixth month (of Elizabeth's gestation) was sent the angel Gabriel by God to a city of Galilee, the name of which was Nazareth (as doubtless suggested by the idea that Jesus was a Nazarite, like Samson and Samuel), to a virgin (*παρθένος*) betrothed to a man whose name was Joseph, of

the house of David; and the name of the virgin was Mary. And the angel coming to her said, Hail, favored one! the Lord ('is' or 'be') with thee (from Judges vi. 12); blessed art thou among women (from Judith xiii. 18). But seeing him, she was troubled at his word (*λόγος*), and was reasoning of what kind might be this salutation. And said the angel to her, Fear not, Mary, for thou hast found favor with God; and lo, thou shalt conceive. . . and bring forth a son (very similar to the words of the angel of Jehovah to the wife of Manoah), and thou shalt call his name Jesus (cf. the injunction to the father as to the naming of John and Isaac). He shall be great and the son of the Highest shall be called (i. e., he shall be called the son of God), and the Lord God shall give to him the throne of David his father (= ancestor—this clause belonging to the original story in which Jesus was the son of Joseph), and he shall reign over the house of Jacob to the ages (A. V., 'forever'). and of his kingdom there shall not be an end. But said Mary to the angel, How shall this be, since a man I know not? And answering, the angel said to her, (The) holy spirit (A. V., 'Holy Ghost') shall come upon thee, and (the) power of the Highest shall overshadow thee; wherefore also the holy (one) born (of thee) shall be called son of God. . . for no word (*ῥῆμα*) from God shall be without active power. And Mary said, Behold, the bondmaid of the Lord; be it to me according to thy word (*ῥῆμα*). And departed from her the angel" (Luke i. 26-38). There can be no doubt that Jesus is here considered the son of God in the literal sense of the word "son," whence it follows in all probability that the "holy spirit" that comes upon Mary is the spirit or soul of God himself, which operates in the form of his "power"—rather than a separate personification, and certainly not the third person of the Trinity that was unknown to New Testament writers.

In Gen. vi. 3 God speaks of his spirit with respect to its power or energy, just as a human being refers to his immaterial nature or essence as spirit or soul; and the spirit of God frequently confers power, either physical or spiritual, upon men. It is the "holy spirit" of God in Ps. li. 11, Is. lxiii. 10, etc.; a creative spirit in Ps. civ. 30 (cf. Judith xvi. 14), and a fertilizing spirit in Is. xxxii. 15, where the wilderness becomes a fruitful field when the spirit of God is poured upon the earth. Mythically it is the breath of the cosmic deity (for the air or wind); and Job says (xxxiii. 4):

"The spirit of God hath made me,  
And the breath of the Almighty giveth me life."

In this text from Job we have what is known in Hebrew poetry as a synonymous parallelism, with the same idea expressed in different words in the two lines; and in all probability there is a parallelism of this kind (perhaps as suggested by that of Job) in the extant text of Luke relating to the conception of Mary (by the spirit of God):

"The holy spirit shall come upon thee,  
And the power of the Highest shall overshadow thee."

This parallelism is even more apparent in the version of the *Diatessaron*, where we read: "The holy spirit will come, and the power of the Most High shall rest upon thee, and therefore he that is born of thee shall be pure, and shall be called the son of God." Thus the genesis of Jesus, according to the Luke interpolator, is essentially the same as that of Plato by Apollo in spiritual or ghostly form (see above). The Greek *σκῆ* or *σκίασμα*, literally a "shadow" or "shade," also signifies a "ghost" or "disembodied spirit"; which probably suggested the interpolator's "overshadowing" by the power of God as synonymous with his spirit. And of course this (bright) "shade" of Jehovah is not to be confused with his (dark) "shadow" (Ps. xvii. 8; xxxvi. 7; etc.). In the Egyptian belief, the several component parts of both gods and men include a physical body (*khat*); a shadow (*khaibit*); a double (*ka*—apparently for a shade or ghost); an intelligence (*khu*); a spiritual body (*sah*); a soul (*ba*); a power (*sekhem*), etc. (see Budge, *Gods*, II, p. 300).

According to the interpolated story in Matthew, the angel's annunciation is in a dream and to the foster-father of Jesus, as in the story of Apollo's dream-annunciation to the foster-father of Plato—indeed, Origen cites the parthenogenesis of Plato as similar to that of Jesus (*Contra Cels.*, I, 37). But the Matthew interpolator appears to consider the holy spirit a separate personification, more or less distinct from God, like John's *paracletos* (John xiv. 16, 26, etc.), and the third person of the Trinity; which is one among several indications that the story in Matthew is of later origin than the Luke interpolations. The Matthew story follows: "Now of Jesus Christ the birth was thus. For his mother Mary having been betrothed to Joseph, before they came together she was found to be with child by the holy spirit. But Joseph her husband (or as we would say, 'betrothed') being righteous, and not willing to expose her publicly, proposed to put her away secretly. And when he had pondered these things, behold, an angel of the Lord in a



dream appeared to him, saying, Joseph, son of David, fear not to take to thee (i. e., marry) Mary thy wife (= betrothed), for that which is in her is begotten of the holy spirit (A. V., 'Holy Ghost'). And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins (the name Jesus or Joshua having the significance of 'Saviour'). Now all this came to pass that might be fulfilled that which was spoken by the Lord through the prophet (Isaiah), saying, Behold, the virgin, (*παρθένος*) shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, God with us. And Joseph, having been aroused from the sleep, did as the angel of the Lord had ordered him, and took to him his wife, and (as in the story of Plato) knew her not until she brought forth her son, the first-born; and he called his name Jesus" (Matt. i. 18-25). The prophecy here cited is made to Ahaz, King of Judah, in Is. vii. 14-16: "Therefore the Lord himself shall give you a sign: behold, the young woman (Heb., *ha-almah*; Sept., *ἡ παρθένος* = the virgin) shall conceive, and bear a son, and shall call his name Immanuel (= God-with-us; Sept., 'Emmanuel'). Curd and honey shall he eat (in a time of plenty) when he knoweth to refuse the evil and choose the good. Yea, before the child shall (be old enough to) know to refuse the evil and choose the good, the land whose two kings (those of Israel and Syria) thou hast a horror of shall be forsaken." The early Rabbis, on this text, hold that Immanuel is Hezekiah, son of Ahaz and his queen (Justin Martyr, *Tryph.*, 45, 67, 71, 77, etc.), while some of the later Rabbis refer the prophecy to Isaiah's own son (see Is. viii. 1-8, where *Mahershalah hash-bas* = The spoil speedeth, the prey hasteth, is erroneously taken for the boy's name in the A. V., but not in the Sept., Vulg., or new Jewish-English). Is. vii. 14, is certainly not a Messianic prophecy, the generally received Christian interpretation of a double sense being a mere type-theory sophism; and there is no other Old Testament text that has any appearance of being a prophecy of a parthenogenic Messiah.

The annunciations according to Luke and Matthew reappear with many variations in the *Protevangelium*, *Pseudo-Matthew* and the *Nativity of Mary*—the annunciation to Mary preceding that to Joseph, as also in the *Diatessaron*. In the *Protevangelium* (11) and *Pseudo-Matthew* (9) there is also a previous annunciation by the angel to Mary, when she has gone out of Joseph's house to fill her pitcher from the well—which probably represents the western division of the earth-surrounding ocean-river where the earth-

mother is inseminated by the setting sun, as in the various stories of parthenogenesis in rivers, etc., as above cited. In accordance with the view that the holy spirit by which Jesus was engendered was the spirit of God (otherwise his breath or the wind), the Koran makes God say that "we breathed our spirit" into Mary when she conceived (XXI, 91; LXVI, 12); and in a Mohammedan legend Gabriel as identified with the Holy Spirit blows his breath into her bosom and thus generates Jesus (Sale's *Koran*, XIX, note, 8th ed., p. 250). According to the *Sibylline Oracles*, Gabriel "in-breathed God's grace (or 'favor') on the sweet maiden" at the time of the annunciation, but apparently not as an engendering act, for it is added that the Word (Logos) incarnated himself after the angel had spoken (VIII, 464-473). Lactantius argues "that if it be known to all that certain animals are accustomed to conceive by the wind and the breeze, why should any one think it wonderful when we say that a virgin was made fruitful by the Spirit of God?" (*Div. Inst.*, IV, 12); and according to the Pahlavi (medieval Persian) *Sikand-gumanik Vigar*, Mary reported that Gabriel said: "Thou art pregnant by the pure wind" (XV, 8). Faustus the Manichean taught that the Holy Spirit "dwelt in the whole circle of the atmosphere," and that "by his influence and spiritual infusion the earth conceives and brings forth the mortal Jesus, who, as hanging from every tree (in the form of fruit, etc.) is the life and salvation of men" (Augustine, *Contra Faust.*, XX, 2).

In the Gospel of John the supernatural genesis of Jesus is given the form of an incarnation of the personified Word (Logos) of God: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things through him came into being. . . . And the Word became flesh and tabernacled among us, and we discerned his glory, a glory as of an only-begotten with a father" (i. 1-3, 14). In an effort to harmonize this self-contradictory doctrine with the parthenogenesis stories of Luke and Matthew, some of the early Fathers taught that the Word was made flesh by the Holy Spirit (as in the *Twelve Topics of the Faith* ascribed to Gregory Thaumaturgus, *Tops.* III and IV), while others held that the Spirit is the Word as a portion of the divine nature (Justin Martyr, I *Apol.*, 33; Tertullian, *Adv. Prax.*, 26). But according to John xx, 21, 22, the holy spirit with which Jesus had been infused was transferred by him to the Apostles after his death and resurrection, when "he breathed into them, and says to them, Receive the holy spirit." According to Lactantius, Jesus is the spoken Word of God, while the angels are spirits who pro-



ceeded from his mouth as breath (*Div. Inst.*, IV, 8). Augustine and other Fathers, in a later period, believed that Mary conceived through the sense of hearing (see Maury, *Lég. pieuses*, p. 179, note), an idea adopted into the Marionite breviary and other works sanctioned by the Roman Catholic Church (see Donehoo, *Apoc. Life of Christ*, p. 37, note 1). In one view, she received through her ear the personified Word (Logos) from the mouth of God; but in another view she heard his word, speech or message ( $\rho\eta\mu\alpha$ ) delivered by Gabriel, to whom she said (Luke i. 38), "be it to me according to thy word ( $\rho\eta\mu\alpha$ )"; and in all probability some supposed that Gabriel referred the "power" that overshadowed her to this divine message when he said that "no word ( $\rho\eta\mu\alpha$ ) of God shall be without its power" (*ibid.*, i. 37, where the A. V. renders: "For with God nothing shall be impossible"). In a hymn ascribed to Bonaventura we find the lines:

"Gaude Virgo, mater Christi,  
Quae per aurem concepisti,  
Gabriel nuntio."

In many medieval paintings of the annunciation the Holy Spirit appears as a dove (as in the baptism of Jesus according to all four Canonical Gospels). Sometimes a ray of light passes from the dove's beak (= mouth) to the ear of Mary; and again, the preexistent Saviour descends in infant form upon that ray of light (see Langlois, *Peinture sur verre*, p. 157; Leaky, *History of Rationalism*, I, p. 224, ed. 1866—and cf. Inman, *Ancient Faiths*, I, Int., p. 111, for a realistic sculpture in which the dove breathes upon the Virgin). As is well known, John's Logos is that of Philo, which as the "son" of God and the "only-begotten" is an intermediary or messenger between God and the created universe. It represents not only the masculine Speech and Reason, and the world-soul of Heraclitus and the Stoics, but also the feminine Wisdom (*Sophia*) of the Book of Wisdom (viii. 8; ix, 4, 9; etc.). The Gnostic Valentinians taught that Sophia is the Holy Spirit and the celestial Mother of Jesus, while his father is Luke's "Highest," with whom they identified their Demiurge or creator as held to be subordinate to the supreme God (Hippolytus, *Philosophum.*, VI, 30); and in the Gnostic version of the lost *Gospel of the Hebrews*, Jesus was made to refer to "my mother the Holy Spirit" (Origen, *Hom. XV, in Jerem., Comment. in Johan.*, II, 6). But Wisdom as identified with the Logos as Reason is sometimes recognized as a masculine personification, and as such becomes incarnated as Jesus

(Justin Martyr, *Tryph.*, 61; Tertullian, *Adv. Prax.*, 7, 19; *Adv. Hermog.*, 18, etc.), thus being a mere variant of the Hindu god of wisdom, Ganesa, who in the form of a white elephant became incarnated as Buddha (see above, and cf. Zoroaster conceived of a ray of the Divine Reason as a variant of a ray of sunlight). In paintings of the annunciation to Mary belonging to the Renaissance we generally find the fecundating ray of light (see Michelet, *History of France*, Book XI, Chap. 2, etc.).



THE ANNUNCIATION.

After Albert Dürer. (From Jameson, *Legends of the Madonna*, p. 223.)

We saw above that the earth-mother was sometimes considered to be inseminated by the dew; and in the *Byzantine Guide to Painting* (in Didron, *Christ. Iconog.*, App. II, Vol. II, p. 294) the miracle of the dew on the fleece while the ground around it remained dry—which God wrought as a sign that he would save Israel by the hand of Gideon (Judges vi. 36-38)—is recognized as a type or prophecy of the conception of Mary; and in the *Biblia Pauperum* (Didron,

*op. cit.*, App. III, Vol. II, p. 403), it is said that "the Lord shall descend like dew upon the fleece," which "figured the glorious Virgin Mary without sin, impregnate with the infusion of the Holy Spirit" (cf. Ps. cxxxiii. 3, where the dew descends on Mount Zion, and lxxii. 6, where the Septuagint has it that God "shall come as rain upon the fleece, and as drops falling upon the earth"). In the highly enthusiastic *Homilies on the Annunciation* erroneously attributed to Gregory Thaumaturgus, Jesus is called "the enlightening Pearl" (Hom. II), and it is said that "just as the pearl comes from the two natures, namely lightning and water, the occult signs of the sea (but according to Pliny, from the dew and the oyster—see above), so also our Lord Jesus Christ proceeds. . . . from the pure, and chaste, and undefiled and holy Virgin Mary" (Hom. I—a similar passage of earlier date being found in Ephraem Syrus, *De Margarita Pretiosa*). The author of these *Homilies* understands that Jesus was the son of Mary by God, explaining that "Gabriel was sent to wed the creature (Mary) with the Creator," etc. But he also identifies Jesus with God, and makes him say to Gabriel, "Proceed to the place of sojourn (Mary) that is worthy of my word. . . . proceed to the light cloud (Mary) and announce to it the shower of my coming. . . . speak in the ears of my rational ark (Mary), so as to prepare for me the accesses of hearing. . . . Can anything be impossible with me, the Creator of all? . . . Yes, surely, if the fire of the wilderness injured the bush (Ex. iii. 1-4), my coming will indeed injure Mary; but if that fire which served as the adumbration (i. e., foreshadowing) of the advent of the fire of divinity from heaven fertilized the bush, and did not burn it, what wilt thou say of the Truth (for the Word or Wisdom) that descends not in a flame of fire, but in the form of rain?" (Hom. III; cf. the Hebrew of Ps. lxxii. 6, where it is said of God, "May he come down like rain upon the mown grass, as showers that water the earth," and see Septuagint version as above quoted). Thus in Homilies I and II the parthenogenesis of Jesus is compared to that of a pearl as supposed to come from lightning and water, and in Homily III the conception of Mary is referred to a shower of rain, as well as to the sound of God's voice—probably as identified with thunder, with the annunciation viewed as having occurred during a thunder-and-lightning storm. Again, in some medieval paintings of the annunciation, Gabriel presents a lily to Mary as if that flower were the inseminating intermedium (Jameson, *Legends of the Madonna*, pp. 217, 227, etc.—and see above for stories of the lotus of which the lily is a variant).

There is nothing in the Gospels to indicate the season of either the conception or birth of Jesus. March 25 (the spring equinox) as finally accepted for the annunciation to Mary was obviously suggested as being nine months before December 25 (the winter solstice) for the birth of Jesus—as of Mithra and other sun-gods. But there is no month of the year in which the birthday of Jesus has not been located at one time or another (see *Encycl. Biblica*, s. v. Nativity); while the birthdays of other gods are assigned to the spring equinox and the summer solstice, as well as the winter solstice.

As the parthenogenous earth-mother is properly ever-virginate, sometimes being represented as an indevirginate wife (see above), there is in the mythic view no inconsistency between the Roman Catholic doctrine of the “perpetual virginity” of Mary and the early Gospel tradition according to which she and Joseph had other children besides Jesus. Four named brothers and an unspecified number of unnamed sisters of Jesus are mentioned in Matt. xiii. 55, 56; cf. Mark vi. 3, for the brothers only, and also Matt. xii. 47; Mark iii. 32, etc.). But some of the Apocryphal Gospels and most of the Church Fathers unnecessarily represent these brothers and sisters as children of Joseph and a former wife; taking the names of the four brothers from the Gospel tradition, and definitely specifying two sisters, for whom names are supplied by some (*Pseudo-Matt.*, 42; *Joseph the Carpenter*, 2—and see Donehoo, *Apoc. Life*, p. 27). In all probability the seven children of Joseph (and of Mary, originally) are representatives of the seven planets, with Jesus in his solar character and his two sisters for the moon and Venus—in which view Mary and Joseph are figures of the earth-mother and the heaven-father or cosmic man. Moreover, it is equally probable that an Old Testament type or prophecy of this sevenfold group of children was recognized in 1 Sam. ii. 5, where Hannah sings that “the barren has borne seven” in a time of prosperity for the Israelites; and as Hannah’s song (verses 1-10) is obviously imitated in that of Mary, shortly after the annunciation (Luke i. 46-55), it is not improbable that the original text of Luke i. represented Mary as a barren woman before the genesis of Jesus as the son of Joseph, like Hannah before the genesis of Samuel as the son of Elkanah. Thus according to the Kabbalistic *Zohar* (on Gen. i. 27), “the spirit of wisdom,” prepared for the Messiah, Son of David, will come from God’s throne to a barren woman—where we have a variant Messianic application of God’s promise of exemption from barrenness among the blessings of the happy future (see above).



Mary (Mariam or Miriam) signifies "the corpulent" (i. e., "beautiful," according to the Oriental standard), and it is the name of the sister of Moses. But in all probability the primary Old Testament type of Mary, mother of Jesus as the son of Joseph, was recognized in the barren "great woman," the Shunammite, in the story of Elisha (2 Kings iv. 8-17—see above); for Shunammite was a type name for a beautiful woman, especially a beautiful young woman, as in the case of David's concubine, Abishag the Shunammite (1 Kings i. 3, etc.). It is also probable that the beautiful and beloved bride of (the solar) Solomon was originally called a Shunammite in Cant. vi. 13, where the extant text has Shulamite; and this beautiful young woman is sometimes recognized as a type of the Virgin Mary by Christian writers (Tertullian, *Adv. Marc.*, IV, 11, etc.), while in the Jewish Targum on Cant. vii. 3, the breasts of Solomon's bride are interpreted as symbols of the two coming Redeemers—Messiah, son of David, and Messiah, son of Ephraim—who are perhaps represented in one view by the New Testament Jesus and John the Baptist.

Joseph was supposed to signify "adding," "multiplying" or "increasing" (as in Gen. xxx. 24; cf. xlix. 22-26), therefore being an appropriate name for the father of Mary's children (whether or not he was so named in the original Gospel tradition). The Old Testament Joseph was considered the greatest man ever born (Ecclesiasticus xlix. 15), while it is said in the Hebrew of Gen. xlix. 24: "The arms of his hands were made supple by the hands of the mighty one (Jehovah) of Jacob, from thence, (from) the shepherd, the stone of Israel" (i. e., Jehovah—as elsewhere in the Old Testament). But the A. V. has: "(from thence *is* the shepherd, the stone of Israel)," and the text was doubtless so understood by the earliest Christians, for Jesus is the "stone" in the New Testament (Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; 1 Pet. ii. 6-8; cf. Justin Martyr, *Tryph.*, 126). Furthermore, Jehovah is the great multiplier or increaser of all living things, as well as the creator (see previous article, on "The Cosmic Multiplications") and Joseph (the increaser), as the father of Jesus, was doubtless recognized as a counterpart of the latter's heavenly father, Jehovah, the creator; for in Matt. xiii. 55 Joseph is a carpenter, builder or worker in wood (τέκτων—the parallel passage in Mark vi. 3, as extant, making Jesus the carpenter, while the *Diatessaron* has, "a carpenter, son of a carpenter"). The Greek τέκτων was also applied to any craftsman, and Æschylus speaks of the procreator of a race of men as τέκτων γένους (*Suppl.*, 594); while ἀρχιτέκτων signifies



a chief artificer, a master builder (our architect), and we speak of God as "the architect of the universe." In the *Rigveda* Twashtri is the carpenter-creator, who made the great ladle (for the dome of the heaven) which is converted into four ladles by the Ribhus or sun's rays (I, 20, 6; 188, 9; IV, 35, 3; cf. the four carpenters of Zech. i, 20, 21). But Twashtri also fabricates the thunderbolts (*Rigveda*, I, 85, 9), like Hephæstus or Vulcan, the divine smith. In the *Vishnu Purana* Twashtri is the chief of architects (IV, 11), and in the southern India of later times he is the carpenter-god and the father of the divine-human Salivahana, who is born of a virgin and crucified (Higgins, *Anacalypsis*, I, p. 662). In Egypt Ptah was the great artificer-god, the worker in metals, sculptor, master architect and designer of all creation—often being figured fashioning the egg of the universe on a potter's wheel (see Budge, *Gods*, I, p. 501). In Amos vii. 7 Jehovah is described as standing "upon a wall, with a plumb-line in his hand," thus apparently being conceived as a mason.