The part of Mithraism in ChristianiTY

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**"If the growth of Christianity had been stopped by some mortal disease, the World could have been Mithraist”**

Ernest RENAN, *The story of Christianity origins.*

1. **THE MithraISM**
2. **The figure of Mithras**

According to ancient tales the god Mithra was born from a rock, the Petra generatrix, at the foot of a sacred tree, near a sacred source, with a Phrygian cap on his head, with a knife in one hand and a torch in the other. Shepherds come to worship the child god, took care of him and offered him the cattle and fruits of the Earth. Being naked, he cut the leaves of a fig tree and made of them a loincloth; he gathered the fruits and ate them.

Then, he started to move to confront the powers that populate the universe. He met the primeval bull in the mountains and decided to ride it, but in a wild gallop of the beast, Mithra fell and clutched at the horns of the animal... When the beast was exhausted, Mithra bound him and loaded it on his shoulders. When Mithras came into the cave which he made his home, the animal had regained some strength to escape and find the fields. Mithra remained perplexed when a crow sent by the Sun told him he had to sacrifice the beast. Mithras began hunting; he finally managed to capture the animal and dragged it back into his cave. Holding his quivering muffle with his left hand, he shot it in the shoulder with his hunting knife, and the bull collapsed... Then, an extraordinary fact happened: from the body of the animal burst out all kinds of herbs and useful plants, which once covered the ground. Wheat went out of the spine of the bull, and its blood became wine.

In its representations, god Mithras borrows from Attis[[1]](#footnote-1) his costume, floating braies tight at the ankles, the blouse and the Phrygian cap. He merges with Sabazius, the Sun God, and shepherd of the flock of stars, who, under the patronage of Bacchus, had penetrated into the mysteries of Eleusis. From Phrygia, the cult of Mithras reached the coasts of the Mediterranean Sea. He was the main god of the pirates that Pompey[[2]](#footnote-2) went on in their havenss of Cilicia. The legions brought him from Tarsus, the Assyrian colony founded in the 4th century B.C. by Sennacherib[[3]](#footnote-3), and then, Mithraism made his entry into Rome.

At Jesus’ birth, Mithraism in the form of Zoroastrism was for four centuries at least the main religion of Persians[[4]](#footnote-4). The Greeks of the time of Alexander considered that Mithraism came from Babylonia. It was supposed, however, that Mithras could come from India where he appears as a main deity of the Vedas[[5]](#footnote-5) in the Iranian Avesta (particularly in the Yasht X)[[6]](#footnote-6). But one wonders if the Vedic Mitra and the Iranian Mithras really correspond to the character of the god Mithras as he appeared in the Roman Empire in the 1st century A.D.

In the Avesta, Mithras is described as "the genius of the heavenly light. He appears before the sunrise on the rocky peaks of the mountains; during the day he travels on his chariot drawn by four white horses through the sky, and, when night falls, he still illuminates with a vague glow the surface of the earth, always awake, always vigilant. He is not the Sun, nor the Moon, nor the stars, but using “his thousand ears and of his ten thousand eyes" he is watching the world. Mithras knows everything, sees everything, no one can deceive him.”[[7]](#footnote-7) He is a star in the sky that appears just before the sunrise. That reminds the helical rising of the star Sirius, Sothis for Greeks, in the constellation of the dog (Canis majoris). It is the brightest star in the sky. In summer, from July 22 to August 23, it rises and goes down at the same time as the Sun.Dans l'Ancien Empire égyptien, le dieu Anubis était associé à l'étoile Sirius et guidait les âmes vers leur destin stellaire.

Mithras is also "the master of the vast campaigns" that he makes productive: He spreads water and grows the plants; he gives to the one who honors him the health of the body, the fullness of wealth, and a happily gifted offspring. He is not only the dispenser of the material advantages, but also of the qualities of the soul. He is the beneficent friend who grants, together with prosperity, the peace of conscience, wisdom and glory, and makes concord among his faithful.

1. **The mission of Mithras on Earth**

Assimilated to god Shiva by the Hindus, Mithras could be the avatar of a warrior hero of the time of the invasion of North India by Aryans in the 16th century B.C. We find trace of this event in the invasion of India by Dionysus, the Zeus of Nysa, reported by ancient Greek and Latin authors[[8]](#footnote-8).

For Persians, Mithras was missioned by the Sun god Ahura-Mazda to fight the power of Evil. As Dionysus, he is described as a great hero civilizing the barbarian peoples that he fought and subjugated. Mithras protects the soul of the righteous people against the demons who want to bring it into hell, and presides over the judgment that will allow it to cross the perilous Cinvat Bridge to rise to heaven. This Iranian belief gave birth to the doctrine of redemption by Mithras, which was later developed in Christianity.

The Devas, who populate the darkness, spread on the earth sterility and suffering, with all the vices and impurities. Mithras watching without sleeping protects the creation of Mazda against their companies. He relentlessly fights against the spirits of evil, and the wicked who serve them experience with them the terrible effects of his wrath. From the heights of his heavenly home, he watches his adversaries: armed with every piece, he melts upon them, disperses them and massacres them. He desolates and depopulates the houses of the wicked, he annihilates the tribes and nations that are hostile to him. On the contrary, he is the powerful ally of his faithful in their warlike expeditions. The blows of their enemies "fail their purpose because Mithras comes to receive them", and he assures the victory to those who, "piously instructed of the Good, honor him with piety and offer him in sacrifice the libations". This character of god of armies prevailed in Mithras from the time of the Achaemenids[[9]](#footnote-9).

In Roman times, when become the main deity honored by legionaries, he was perceived as the emissary of the Sun god Sol invictus who sent him to Earth for the moral elevation of his followers[[10]](#footnote-10). He allowed to each man[[11]](#footnote-11) to get out of his animality by the symbolic sacrifice of the primeval bull that inhabited him.

1. **The cult of Mithras**

The rites imposed to the followers of Mithras are very poorly documented since it was essentially a mystery cult whose initiates were held to secrecy. However, many allegorical representations (statues and bas-reliefs) were found which allowed historians to draw the main contours of these ceremonies that took place in dark or underground places, crypts called "mithræa" in reference to the cave where the hero was born. To summarize, it can be said that the main theme of iniation was the redemption of the sinful man by the sacrifice of a bull, a kind of blood baptism since the myste had to be completely awash with the blood of the beast at the moment of the sacrifice. This is, of course, an allegory, the bull being the propiatory substitute for the vices from which the man was to be purified.[[12]](#footnote-12)

This sacrifice (tauroctony) happened at the end of a long process of initiation by gradual tests, first light, then more and more painful. The exact details are not known: they consisted of prolonged fasts, sometimes of fifty days, abandonment in solitude, the ordeal of fire, water, whip; the postulant was buried in the snow, other times dragged by the hair into a cesspool. And insults and derision were added to these physical sufferings[[13]](#footnote-13). At the end of this painful journey, the applicant was introduced by the hand of Mithras into the heaven of the blessed[[14]](#footnote-14). He thus reached immortality, like Mithras become a star in the sky.

Mithras’ disciples were small local communities that met by torchlight in dark rooms named mithraea. In each mithraeum there was a statue of the god and sometimes different panels reproducing episodes of his quest. Benches arranged along the walls allowed the attendants to share a fraternal meal in a semi-reclining position in the style of Roman banquets, thus reproducing the meal of Mithras with Sol invictus[[15]](#footnote-15), the sun god of Romans, whose worship was formalized by a great temple built in the center of Rome by Emperor Aurelian (270-275 A.D).

1. **PAUL of tarsus and mithraism**

Paul, the apostle who did not know Jesus, has spent his youth in Tarsus in Cilicia where he could be influenced by Mithraism[[16]](#footnote-16). He was canonized by Rome, but he is not recognized as Saint by all Christians. For this reason, we will prefer to call him Paul of Tarsus. He claimed to be a native of this city[[17]](#footnote-17), although he was probably not born there, but his parents could have emigrated after his birth. Then he went to Jerusalem to receive the teaching of the high priest Gamaliel, since he was himself a Pharisee Jew (under the name of Saul[[18]](#footnote-18)), although born a Roman citizen. Paul spoke four languages: Aramaic, Hebrew, Greek and probably Latin. Aramaic was his mother tongue and Greek that of Tarsus and the Roman Empire, moreover he knew well Hebrew, the language of the Torah. He studied Greek philosophy and literature, excelling in geography, navigation and sports. His vast culture contrasted with the narrowness of his ancestors' religion.

As he told himself, he was firstly a persecutor of Christians. His conversion to Christianity and his apostolic work are known to us through his thirteen *Epistles[[19]](#footnote-19)* to the churches he founded in cities of the Roman Empire east of the Mediterranean Sea. Moreover, the second part of the *Acts of the Apostles* of Luke is almost entirely an account of the missionary life of Paul until his arrival to Rome[[20]](#footnote-20).

Paul's conversion had taken place between 31 and 36 A.D. According to *the Acts of the Apostles*, this occurred during a trip to Damascus when Paul met the resurrected Christ Jesus. In fact, Luke reported that Paul was blinded in the middle of the day by a great glow stronger than the Sun. He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" Paul answered: "Who are you, Lord “? And the Lord said, "I am Jesus whom you persecute ... Go, go to the city and there you will be told what to do”. His companions of journey had also been thrown to the ground, but they did not hear the voice (Ac 26: 12-14). Paul came out of this meeting deeply upset and definitely convinced that the one he was persecuting was the Messiah sent by God for the salvation of his people[[21]](#footnote-21). It is likely that the phenomenon on the way to Damas was a lightning strike during a dry thunderstorm as it occurs in strong heat, the rain being vaporized before touching ground. Paul would have regarded this supernatural event as a violent manifestation of divine wrath because of his role as a persecutor of Christians.

Although he never went against the teaching of the Torah, Paul met the violent opposition of the Jews when he wanted to preach the faith in Christ to the uncircumcised. Accused of sacrilege in Jerusalem, he preferred to appeal to the Roman justice and for that he had to go to Rome where finally he was sentenced to death, after the fire of the city under the Nero’s reign[[22]](#footnote-22).

Paul was always regarded as the apostle of Gentiles[[23]](#footnote-23) because he preached the faith in Christ to the polytheists, and especially the dogma of the dead’s resurrection. Here we rejoin the belief of the disciples of Mithras, the Savior God, to whom was promised the access to eternity after a virtuous life. Indeed, at Paul’s birth, Tarsus a Roman city of 300,000 inhabitants was known as a great center of Mithraism since at least four centuries[[24]](#footnote-24).

We can therefore assume that Paul, although Jewish, was influenced by the cult of Mithras in his youth. For this reason, he was able to identify Jesus as an avatar of Mithras sent to Earth for the redemption of humanity. For, if Moses’teaching addressed only to Jews, any man could hope to gain eternity by becoming a Mithras’ disciple. This would explain why Paul after his conversion wanted to bring the message of Christ to the pagan nations, causing a serious controversy among the first Apostles who all were Jews[[25]](#footnote-25). But in the end, they had to admit that Jesus himself had made universalistic speechs, especially during the episode of Pentecost[[26]](#footnote-26).

Moreover, it is likely that Paul, when he undertook to seduce the followers of paganism, incorporated elements of Mithraism into Christian worship. The remains of Mithraism are evident in the Eucharist, which consists of eating the flesh and drinking the blood of a god (Christ). Since drinking blood has always been an abomination in Judaism, it makes more sense to attribute the legacy of this ritual to Mithraism. Similarly, the attribution of the birth of Christ to December 25th, which was the anniversary of Mithra, and the passage of the cult day from Saturday (the Sabbath day) to Sunday (the day of the Sun) are reminders of the debt of Christianity towards his pagan predecessor.

1. **THE EGYPTIAN ROOTS OF CHRISTIANITY THROUGH MITHRAISM**

The Latin poet Stace[[27]](#footnote-27), at the end of song 1 of his *Thebaid*, thus finishes with an invocation to Phoebus (the Latin name of Apollo, Greek god of the Sun): "Either I invoke you under the vermeil name of Titan, according to the usage of the Achaemenid people; either you prefer that of Osiris, god of fertility, or that of Mithras who, under the rocks of the Persian lair, twist the horns of the stubborn bull ".

1. **Mithras the Egyptian**

The similarity of the Iranian god Mithra with the Mitra of Hindus remains problematic[[28]](#footnote-28), as is the etymology of his name. In its Mithra form, one could perhaps bring it closer to the Semitic "miSr" which means "narrow", as found in Misraim[[29]](#footnote-29), the Hebrew name of Egypt, the Nile Valley being a "narrow" territory. In this case, by derivation Mithras coming from Misraim would mean "the Egyptian".

In hieroglyphics the name of Kamose a Theban prince of the late 17th Dynasty (circa 1550 B.C.) means "generated by the bull". We showed that this historical figure is at the basis of the biblical Moses[[30]](#footnote-30), about whom it was said that "despite his character imbued with all known vices, thanks to his efforts pursued with constant determination, he managed to overcome his evil inclinations to make the inverse virtues become his second nature"[[31]](#footnote-31).

As a royal bastard, born clandestinely in a cave in Nubia[[32]](#footnote-32), Kamose had been instructed from his childhood in the arts of war by Pharaoh Antef (VII) Nubkheper-Râ[[33]](#footnote-33) in exile, who adopted him and counted on him to reclaim the throne of Egypt. After allowing the reunification of Egypt for the Theban power, Kamose, for politic reasons, had been declared dead in combat in a fire; but it is probable that he reappeared forty years later as Pharaoh on the throne of Thebes under the name of Thuthmose (Ist)[[34]](#footnote-34) at the age of 67 years. One can imagine that at this very advanced age in his time (most Egyptians of his generation being already dead), the fiery warrior had reached the wisdom of old age. Kamose resurrected in Thuthmose[[35]](#footnote-35) had thus killed the bull that was in him, giving birth to the Greek legend of Theseus, the first taurocton, winner of the Minotaur in Crete, which was therefore an allegory.

The warrior character of Kamose is incontestable. Although absent of Egypt for forty years, he did not stop to conquer new territories whose inhabitants had to pay tribute to the Pharaoh, his half-brother Ahmose[[36]](#footnote-36). Kamose acting in the shadow was therefore the armed arm of the pharaoh, likened to Ra the Sun god. His exploits, deliberately overshadowed by Egyptians, have, however, haloed him with glory, to the point of crossing centuries to give birth to the legend of Osiris in Egypt and to the mythical character of Pharaoh Sesostris / Sesoosis in the reports of ancient Greek and Latin authors, who described him as a great civilizing hero at the origin of the character of Dionysus[[37]](#footnote-37).

Kamose, the bull man and indomitable warrior had thus acceded to a second birth after being cleansed of all his vices, which means that become Pharaoh he was promised to eternal life. That's what reminds us of the quest of Mithra ... the Egyptian?

1. **Mithra as a savior god precursor of Christ Jesus the Redeemer**

Christian authors did not spare their criticism of the religious practices of followers of Mithras[[38]](#footnote-38), all the more blasphemous as they presented dangerous resemblances to their own rites and beliefs: for example the sacramental meal where one shares bread and wine, the dualism of the man who must triumph over his weak instincts to purify himself, and faith in a saving god who regenerates the world by his own sacrifice.

In his *Epistles*, Paul states that he was instructed by God “to proclaim Jesus the Christ as the revelation of a mystery kept secret from eternity but manifested now" (Romans XVI, 25-26, Colossians I, 25-27). ); "Christ in which are hidden all the treasures of wisdom and science" (*Colossians* I, 3). This secret has obviously passed through a mystery cult that can only be Mithraism, itself related to the Eleusinian mysteries[[39]](#footnote-39). Both cults implied the belief in a rebirth after death for those who had attained initiation, as Christianity promised to those who had been baptized into Jesus the Christ. In his Gospel, Mark says "To you was revealed the mystery of the kingdom of God (IV, 11-12) and concerning Jesus:" He taught the people only in the form of parables, but once apart, he explained all to his disciples "(IV, 33). The Apostles were therefore initiates.

This mystery kept secret for so long was the return of Kamose the Egyptian, reincarnated in Jesus the Jew as the avatar of Moses. For Kamose, a character of exceptional stature, at once an invincible warrior and a civilizing hero, had been in his time the savior of Egypt and the first prophet of the Jews. It was nothing less than the origin of the Mosaic religion such as Moses, aka Kamose, had himself taught to the Hebrew people in the books of the Pentateuch: a long page of romanced story from the time of Abraham in the 18th Century B.C. in Mesopotamia until the 16th Century B.C. in Egypt. But not any truth is good to say to people who are not able to understand and accept it.

**CONCLUSION**

Paul having known Mithraism in Tarsus could have the revelation of the mystery of the Torah, at the origin of the religion of his ancestors. But like the Mithraists, he wanted to share with all people the hope of a rebirth after death thanks to the sacrifice of a messiah whose Kamose-Thoutmose was the first example, the first mortal to revive from his ashes in Egypt[[40]](#footnote-40).

The prohibition of pagan cults in the 4th century A.D. marked the end of Mithraism. But the rites of initiation to the cult of Mithras were not completely forgotten, because we find their trace in the secret ceremonies of Freemasons, and more informally in the contemporary tradition of hazing the entrants in the High Schools, sometimes violent tests inflicted on the cadets by their elders, modestly called nowadays "rites of integration", and which are very reminiscent of the painful treatment inflicted to the impetrants of the cult of Mithras.

1. Attis is a Phrygian hero of Greek mythology. He could be both the son and the lover of his mother, the great goddess Cybele. [↑](#footnote-ref-1)
2. Plutarch, *The* *Life of Pompey*, XXIII. “The pirates made barbarian sacrifices which were usual in Olympy (south-west of present Turkey) and they celebrate secret mysteries, among which those of Mithras, which were perpetuate until now.”  
   On line : [http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Lives/Pompey\*.html](http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Lives/Pompey*.html) [↑](#footnote-ref-2)
3. Greek mythology attributed the foundation of Tarsus to the hero Perseus, the son of Danae, daughter of Acrisius King of Argos. Among other exploids Perseus had delivered from a monster the Ethiopian princess Andromeda who became his wife. [↑](#footnote-ref-3)
4. It is under the reign of the Persian Achaemenid King Ataxerxes II (404-358 B.C.) that the name of Mithras and that of his mother, the virgin Anahita appeared. [↑](#footnote-ref-4)
5. There are four Vedas which were orally composed before the invention of writing in South Asia. Afterwards they continued to be orally transmitted and became the texts of the Vedic religion at the origin of the modern Hindouism. For the first texts concerning Vedas, mainly Rigveda, the date generally admitted is circa 1500 B.C. The composition of vedas forming the Vedas spreads between 1500 and 600 B.C. They are considered as the most ancient texts in indo-european languages. [↑](#footnote-ref-5)
6. The Avesta (from Pahlavi abestag, in Kurdish avesta) is composed of the sacred texts of the Mazdeic religion. Its higher datation corresponds to a period before the 6e century B.C. It establishs some synchronism between the composition of the texts and the empires of Medes (612-550 ) and that of Achaemenids (550-330 B.C.) [↑](#footnote-ref-6)
7. A. Gasquet. Le culte et les mystères de Mithra. Revue des Deux Mondes, 1899, 152, pp. (530-562). On line : <http://www.revuedesdeuxmondes.fr/article-revue/avril-1899/> [↑](#footnote-ref-7)
8. P. Lévêque, Dionysos dans l'Inde [article] *Actes du Colloque "Anthropologie indienne et représentations grecques et romaines de l'Inde*", Besançon 4-5 décembre 1992**.** Collection de l'Institut des Sciences et Techniques de l'Antiquité, 1995, [576](https://www.persee.fr/issue/ista_0000-0000_1995_act_576_1?sectionId=ista_0000-0000_1995_act_576_1_2910), pp. 125-138.   
   On line : <https://www.persee.fr/doc/ista_0000-0000_1995_act_576_1_2910> [↑](#footnote-ref-8)
9. F. Cumont, *The Mysteries of Mithra,* The Open Court Publishing Company, Chicago, 1903.

   On line : <https://archive.org/stream/pdfy-ZVJyyIHMphpmusUe/The+Mysteries+Of+Mithra_djvu.txt> [↑](#footnote-ref-9)
10. In fact, Mithras appears rather as a hero, than as a god. [↑](#footnote-ref-10)
11. Women were not admitted to this cult devoted to exalt the viril virtues, particularly the valiance in war for the soldiers of Roman armies from the 1st century B.C. [↑](#footnote-ref-11)
12. Testimony of a Roman initiate of the 1st century A.D. named Caius Tullius Africanus. :  
    "Shortly after dark, the white veil was removed: I was stretched out on the altar stone. By the light of the torches, I saw a heavy grating fall back over my head. On this improvised bridge, a bull was brought. A priest dressed in a purple loincloth holding a sword advanced toward the animal ...  
    I heard a ludgement. With a sound of wet clothes, a heavy mass of blood fell on my chest, sank in my throat, and suffocated me. It was then that I saw approaching my eyes a red iron, which I soon felt on the forehead unbearable pain. I faint ". Purification by blood and fire was called: renatus in aerternum. (born to a new life for eternity)... (Online:[Sol invictus Mithra](http://www.ledifice.net/7485-1.html)) [↑](#footnote-ref-12)
13. A crown is offered to the applicant whom he must refuse telling Mithras is his only crown. Then, he is marked on the forehead and purified. Obviously his hands are tied and he is blindfolded. On line :  
    <https://leg8.fr/monde-romain/culte-de-mithra#les-principes-du-culte-de-mithra-la-liturgie>

    Such a treatment remember us the crown of thorns inflicted to Jesus by the Roman soldats (*Mark 15: 16; Matth 27: 27; John 19: 1-3*). [↑](#footnote-ref-13)
14. In the Mithraeum of Mauls in Tyrol, on the fresco at right where the anabasis is described, the myste is crowned with the helical diadem by the hand of Mithras. He flies in the Helios cart and is welcomed in heaven. On the basis of the left column, there is a standing bull representing the material principle from which the initiate must free himself to be saved. [↑](#footnote-ref-14)
15. In Roman times, Sol the sun god, sometimes likened to Apollo the god of light, had in fact inherited the characteristics of the Greek Helios. Homer called Helios "the one who sees everything and hears all things" (*The Odyssey*, XI, 109), that was also a faculty attributed to Mithras, himself a star in the sky and companion of the Sun. [↑](#footnote-ref-15)
16. The Mithraism known by Paul in Tarsus was not the Roman Mithraism, but the Persian Mithraism. Cilicia was at the limit of the ancient Persian Empire, just between the Greco-roman and the Persian worlds. Mithraism was become marginal in Persia because of the bull sacrifice, after Zoroaster condamned animal sacrifices.Therefore Mithraism was obliged to migrate out of Persia. But the aristocrats of the west part of the ancient Persian Empire, the region of Tarsus, continued to honor Mithras. In the 1st Century Tarsus was a blooming intellectual center and a melting-pot of religions. [↑](#footnote-ref-16)
17. *Acts of the Apostles* 21: 9. See also *Ac* 9: 11; 22: 3. [↑](#footnote-ref-17)
18. The name Paul (paulus, small in Latin) was given to him by reason of his puny constitution. [↑](#footnote-ref-18)
19. The *Epistles* in the *NewTestament*: from epistulae, letters in Latin. [↑](#footnote-ref-19)
20. *Acts of the Apostles,* chapters 13 to 28. [↑](#footnote-ref-20)
21. In the *Acts*, there are three reports of Paul’conversion: the first one is made by the writer (*Ac* 9), the two others (*Ac* 22 and *Ac* 26) by Paul himself. [↑](#footnote-ref-21)
22. Pliny the Elder reports that the Parthian king Tiridate, who was crowned in Rome in 66, had initiated Nero at the "meal of the Magi" and honored him by the name of Mithras. (Pliny, *Natural History* XXX, 18a). [↑](#footnote-ref-22)
23. Gentiles, nations in Latin, is the usual translation of the Hebrew word “goyim” nations, which finally designed the non-Jews (the uncircumcised). Christian authors also used this word to name the pagans. [↑](#footnote-ref-23)
24. It will remain so until the end of the 4th Century AD when the pagan cults were abolished by Emperor Theodosius who undertook to eradicate religions other than Christianity. Following a decree in 391, non-Christian temples were destroyed or turned into churches; this decree constituted the death sentence of Mithraism. [↑](#footnote-ref-24)
25. The incident at Antioch (*Ac* 10-11 and *Gal* 2:11–14. [↑](#footnote-ref-25)
26. *Gospel of John* (XX, 1-9). "But you will receive a force, that of the Holy Spirit which will come down upon you and you will be my witnesses in Jerusalem, in Judea and Samaria, and to the Ends of the Earth." Finally, in Jerusalem, at the "council" an agreement was found: In the sharing of the mission, Paul was mandated to go towards the (pagan) nations, and Peter remained responsible for the circumcisedpeople *(Ac* 1, 8*).* [↑](#footnote-ref-26)
27. Stace, *Thebaid* I, 716-720. [↑](#footnote-ref-27)
28. Unless we identify god Mitra of Hindus with the Greek Dionysus conqueror of India. This one could be the reflection of the Aryan invasion of North India in the 16th Century B.C. (Diodorus Siculus, Bibliotheca Historica, book IV, 3 : “Dionysus spent three years in his expedition to India. He came back to Beotia with a rich booty”). [↑](#footnote-ref-28)
29. The plural form Misraim coul be justified by the fact that Egypt was called “The double country” by Egyptians themselves (Lower Egypt in North and Upper Egypt in South). [↑](#footnote-ref-29)
30. See on line: Th. Ghembaza, [*Kamose the great prince of Egypt and the figure of Moses*](http://www.antiqua91.fr/wa_files/KAMOSE-Mo_C3_AFse_20en_20ANGLAIS.doc) [↑](#footnote-ref-30)
31. Leiman, S.Z. “*From the pages of Tradition*: R. Israël Lipschutz: “The portrait of Moses.” *Tradition*, 1989, 24 (4) 91-98. [↑](#footnote-ref-31)
32. This birth in a cave could be at the origin of the Persian legend of Mithras born by the virgin Anahita also in a cave, which reappears in the tradition of the nativity of Jesus. The native cave of Kamose in Nubia (present North Sudan) was under the rocky needle of Djebel Barkal (the Petra generatrix of Mithras), a tabular hill close to the city of Karima near the Fourth Cataract of the Nile. A semi-rupestral temple (B 1100) was built by the black pharaohs of the 25th Dynasty at the entry of the cave which could be a mamisi. But the cave collapsed during an earthquake and a new temple (B 300) devoted to goddess Hathor and god Bes presiding to the births, was dug a little further under the mountain to replace the sacred place. [↑](#footnote-ref-32)
33. The last Egyptian Pharaoh of the 17th Dynasty. [↑](#footnote-ref-33)
34. The third Pharaoh of the 18th Dynasty. [↑](#footnote-ref-34)
35. Thuthmose in hieroglyphs means “generated by Thoth”, the Egyptian great god of wisdom and sciences, represented by an ibis on a perch and called the scribe of Râ, as the inventor of writing. [↑](#footnote-ref-35)
36. First Pharaoh of the 18th Dynasty. [↑](#footnote-ref-36)
37. Herodotus, [*Stories*  II. 102–111](https://www.mediterranees.net/geographie/herodote/euterpe.html); Diodorus Sicilus [*Biblioteca historica*  I. 53–59](https://mediterranees.net/geographie/diodore/livre1.html); Strabo [*Geographia*  XV. 6](http://remacle.org/bloodwolf/erudits/strabon/livre151.htm). [↑](#footnote-ref-37)
38. Tertullianus, *Treaty of prescription against heretics*, XL. [↑](#footnote-ref-38)
39. Indeed, if Mithras originally was Kamose, the Eleusinian Isis was the Egyptian Queen Ah-hotep, the mother of Kamose. Victim of incest, she could be at the origin of the dogma of virginity of Mary, the mother of Jesus. [↑](#footnote-ref-39)
40. Kamose the liberator, like Mithras the savior god was therefore, properly speaking the Antechrist, the one who had come before the Christ Redeemer, and the first man to have resurrected after triumphing over all his vices. [↑](#footnote-ref-40)