

**Chapter I.**  
**“Statement of Problem”**  
***Interpretation of the Bible;***  
***Metaphysical (Symbolic) or Literal?***

Most people regardless of religion, race, sex or culture have heard of the *Book of Books*, called the Bible. Many, however, have given up on trying to interpret or even read the Bible because they find it confusing, and hard to comprehend and accept. If a reader of the Bible desires to gain an understanding of the scriptures that is in the proximity of proper, it is imperative that one recognizes that there are two extremities or polarities which one can use to approach and receive the message that the text is giving. These two extremes would be either through the metaphysical (symbolic) perspective or the literal (fundamental; orthodox) perspective. Between these two approaches lie varying degrees of perspective and opinions of how one receives and interprets the message from the Bible. In the researching of the chosen subject, “Interpretation of the Bible”, this writer, hereafter being referred to as the student, has chosen to compare and contrast the ideas of metaphysical (symbolic) and literal (fundamental) interpretation of the Bible. The student realizes that confrontations and /or disagreements, either expressed verbally or through all out warfare, have and do develop when different opinions, perspectives, and interpretations collide with no communication, respect, or love to buffer and unite the conflicting thoughts into One Understanding. So, these thoughts have no other alternative but to repel against each other. Through information gathered from various resources, this student’s desire is to manifest an understanding of both perspectives, in regards to the interpretation of the Bible. With the original Hebrew name of the Old Testament being “Torah”, meaning instruction, an investigative mind is compelled to realize that when instructions are given, recipients of those instructions can, and usually do, receive and interpret them differently in order to gain a more intimate and personal understanding. For in many cases, as such is the

case with the instructions of the Bible, instructions can contain other instructions within them if only a reader possesses the key to decipher the teachings.

Many scholars, theologians, and philosophers agree that the Bible is one of many different arcane texts filled with esoteric (hidden) information and instruction. If a student was so inclined to research the origin and history of Christianity, one would find that the earliest orthodox Christians developed their texts and interpretations of the Bible along side other religious sects of that time. One group, in which we will briefly discuss here, and resume conversation about at a later point in the thesis, is called the Gnostics. By the end of the 2nd century, the Christian movement had divided into two opposing groups called the Gnostics and the Literalists. According to the Internet Encyclopedia of Philosophy which states; "Gnosticism (after *gnôsis*, the Greek word for "knowledge" or "insight") is the name given to a loosely organized religious and philosophical movement that flourished in the first and second centuries CE. The exact origin(s) of this school of thought cannot be traced, although it is possible to locate influences or sources as far back as the second and first centuries BCE, such as the early treatises of the *Corpus Hermeticum*, the Jewish Apocalyptic writings, and especially Platonic philosophy and the Hebrew Scriptures themselves." What divided the Christians of ancient, (and to some degree even the Christians of our day), was the way they explained and linked the similarities between the stories of the Old Testament and Jesus to Pagan/Mystery Religions. In ancient days, the esoteric or secret meaning of religious texts was reserved only for the initiation of a few into the hierarchy known as the "inner circle". This *inner circle of initiates*, we will discover, believed and taught that there was a distinct difference between the words "secret" and "mystery". They taught and manifested the knowledge attained from the *Mysteries* in secret. This type of thinking is what has perpetuated humanity into controlling and manipulating the meaning of sacred texts for personal benefit and gain, which if one chooses to see, still persists in our culture and society.

**Chapter II.**  
**"Review of Literature"**  
***Interpretation of the Bible;***  
***Metaphysical (Symbolic) or Literal?***

In an effort to expose the *true* interpretation of the Bible, if ever there is such, this student has researched through books, articles, dictionaries, encyclopedias and websites to analyze the information found repeatedly, which states that the veiled or hidden higher truths of the Bible lie within its symbolism and allegories. As previously stated in Chapter I, Christianity, whose central text of study is the Bible, was developed along side other religions of that day known to them as Pagan or Mystery Religions, i.e. Gnosticism among others. Gnosticism as well as these earlier Mystery religions developed as contemporaries of Christianity and some discovered even pre-dated Christianity. It is even debated between scholars and theologians whether Christianity's very foundation was spawned from these Mystery Religions that Christianity eventually conquered. These listed ideas are the basis for the following literature and the listed resources that were reviewed and studied to support the student's thesis. With the literal or fundamental approach to the interpretation of the Bible being the obvious approach for anyone desiring to read the scriptures, the student feels no need to explain to great length that perspective. However, the student will still present a literal perspective expressing the fundamental point of view in order to compare and contrast the two perspectives respectively. For this, in the opinion of the student, allows a balanced comprehension of the Bible to be obtained.

It is the student's desire also to show from literature reviewed that conflict between perspectives and Bible translations is not a new dilemma, but has in fact been studied and debated for centuries. Through further review of preferred sources, the student in paralleling the

two perspectives of interpreting the Bible has learned that the original language, of the texts from where the KJV (King James Version) of the Bible acquires its translation, was originally written in ancient Aramaic. It was then translated into Hebrew, Latin, later to Greek, and then, finally translated into the current English “Authorized Version” in 1611 by a commission appointed by King James I of England. The Catholic Encyclopedia, Bible Encyclopedia, and Wikipedia Encyclopedia have all been used to gather this information, and their data cross referenced to provide proper support to the origin of Christianity’s adopted scriptures, practices, customs, and rituals. These references were also used to advocate Christianity as being derived from early Pagan/Mystery Religions, who hid the higher truth or meaning of their [Pagan/Mystery Religions] teachings and interpretations of the Scriptures in allegories and symbolism. Therefore, the reviewed literature obtained for this thesis endorse the fact that the *true meaning*, again, if ever there is such, of the interpretation intended to be received from the veiled teachings and message of the Bible gains its foundation from symbolic metaphors and allegories of the Mystery religions. These encyclopedias also have provided the student with the foundational views of historical persons in regards to Christianity. The views that have been discovered and will be discussed have affected the translation and interpretation of the Bible throughout its history. Information about Kings James I of England, his appointed commission and chief surrounding advisors, such as Francis Bacon, have been investigated and the results provided within the body of this thesis. The Internet Encyclopedia of Philosophy has also been used in order to hear the philosophical perspectives of spirituality, The Bible, and Christianity from the view of philosophers such as Philo, Francis Bacon and Josephus. Books such as, Inner Christianity; A Guide to the Esoteric Tradition, and The Laughing Jesus; Religious Lies & Gnostic Wisdom, the student has referenced in this thesis to support the claim that traditionally, the country’s king and the hierarchy of pious (religious) leaders and initiates gained a higher truth through an alternate interpretation of the holy texts that were being disguised metaphysically in symbolism and

allegories. These kings and ancient religious leaders and followers used this hidden knowledge gained from the symbolic interpretation of their texts in order to aspire into communicating with the Divine directly. This allowed, at different times in history, the kings and church leaders to exert powerful influence and control over the uninformed masses. Also included in this comprehensive research of uncovering the translation of the Bible, the student has used articles from The Denver Spiritual Community on the metaphysical interpretation of the Old Testament. The information achieved from the articles of The Denver Spiritual Community were used to support the idea that the Bible is an esoteric book, meaning that it contains *hidden information or mysteries*, in addition to the obvious literal interpretation. Insight gained from the articles of The Denver Spiritual Community uphold the idea that there are numerous approaches that one can choose to begin to unlock the veiled instructions of the Bible. Symbol meanings and definitions were acquired from The Dictionary and Encyclopedia of Freemasonry in order to get an understanding of the meaning and purpose of symbols that are represented repeatedly throughout the Bible, and more specifically, the Old Testament. In addition to these listed resources in which the student has studied to support this thesis, the King James Version of the Bible has been read, researched, and scriptures deciphered to achieve an understanding of the text.

**Chapter III.**  
**“N/A”**  
***Interpretation of the Bible;***  
***Metaphysical (Symbolic) or Literal?***

**Chapter IV.**  
**“Findings”**  
*Interpretation of the Bible;*  
*Metaphysical (Symbolic) or Literal?*

The Bible is numerous things to various people, but to Christians, especially, it is a source of daily inspiration and guidance. To others, the Bible is a historical document filled with intrigue and controversy. But still to others, it is a confusing, contradictory book full of strict rules, regulations, perplexing prophesies, and one vengeful, jealous God, who has no remorse on those who do not follow His instructions. The reality of the matter, in this student's opinion, is that it is all true to an extent and equally insignificant at the same time. The Bible has meaning to all its readers, yet this student feels that it is important to consider that the meaning it has for each individual is influenced by, generational translations, of the Bible, from family and childhood religions, preconceived prejudices, and in most cases, an ignorance or the lack of knowing how to interpret the scriptures. These influences breeds irritation, frustration, and even an underlining fear within some would be readers. For a maximum understanding of the Bible on what it intends to say to our present generation, it is vital for one to study so that one may understand where the wisdom of the scriptures, gathered from earlier Mystery religion's translations and interpretations, which depicts mans relationship with his/her Creator, is derived from and who wrote or revised this wisdom contained within the text [Bible] and why. When discovered, these answers, this student trusts, should reveal the symbolic context in which the scriptures were written. Today, based on the differences in style, language, history, and general inconsistencies, biblical scholars agree that there were many authors who wrote what has become known as the Bible. These earlier writings which compose the higher truths of the Bible were

before this, past down from generation to generation and from initiate to initiate through an oral tradition.

It is the student's intent to present a study which presents and supports how and from where Christianity has acquired its origin. Once this is discovered, similarities between Christianity and the ancient Pagan/Mystery religions can become evident. We will begin our quest for the proper interpretation of the Bible by first rediscovering and reviewing the customs and practices of different ancient Pagan/Mystery religions, where numerous theologians and biblical scholars believe many of the Christian customs, rituals, and practices are bequeathed from. Pagan/Mystery religions are religions which possessed at their inner core *secret* wisdom and beliefs. Members of these ancient religions were said to be *initiated* into what they called the *mysteries* or secret wisdom by the priests. Common components of a Pagan/Mystery religion included the use of sacred symbols and rites, which were used to acquire personal spiritual authority as well as to keep the uninitiated from knowing their [Mystery religions] secret wisdom.

Three of the earliest Mystery religions researched by the student in seeking to find the origin of Christianity, and therefore a key to the proper interpretation of the Bible, are Zoroastrianism, Mithraism and Manichaeism. Of these three ancient Mystery religions, Zoroastrianism, though with contested dates of existence between scholarly opinions, is placed as being established between the 18th and 11th century B.C. The latter, Mithraism and Manichaeism are considered to have appeared at later dates as off-shoots of the former [Zoroastrianism]. Zoroastrianism, according to the Wikipedia Encyclopedia, and was founded by the prophet Zarathushtra, whose Greek translation of his name, Zoroaster, is more recognized in Western civilization. Many historians have Zoroaster living around 1200 B.C, with Zoroastrianism once being the state religion in ancient Iran, known in those times as Persia. It is also a known fact that at Zoroastrianism's zenith, its members numbered in the millions and is

considered the oldest recorded monotheistic (belief in One Supreme God) religion. Traits of this early Iranian (Persian) religion are traced back to Aryan descent. The term “Aryan” was always used to describe those who received a certain kind of initiation into the mysteries or wisdom of Zoroastrianism. The word Aryan, whose Indo-Aryan etymology dates back to the 2nd Millennium B.C., in ancient Persian and Sanskrit, means *noble* or *aristocracy*. Therefore, the word noble or Aryan referred to the term given to the Indo-Iranian (with was located at the lower part of Iran and the upper of India) holy kings and warriors. Being given the title of Aryan initiated these holy kings and warriors into the mysteries, and thus, made them nobles and protectors of Dharma, which is described as the way of higher truths. Central to Zoroastrianism theology is the emphasis on moral choice (free will), and the principle of this life existing in dualism, which is the tendency to perceive and understand the world as being divided into two different polarities, i.e. Good vs. Evil. Other concepts which Zoroastrianism taught are the same concepts found today in Christianity such as: heaven, hell, a day of judgment, and the prophesizing of the coming Messiah, which Zoroastrianism would claimed was its founder Zoroaster. The Zoroastrian code of conduct can be summed up by their phrase, “Good Thoughts”, “Good Words”, and “Good Deeds”. For they believed that good befalls those who do righteous deeds, and those who choose to do evil, only have themselves to blame for their evil-doings. Zoroastrianism’s belief that Good prevails over Evil and God permeating over and within all is its chief similarity to Christianity.

Mithraism, as previously stated earlier in this chapter, was an off- shoot of Zoroastrianism and worshipped the Persian Zoroastrian god Mithra. Though Mithraism is considered as originating from Persian origins, and specifically from Zoroastrianism, Mithraism did not adopt all of the Zoroastrian teachings. Mithraism is best documented from the status it had acquired from the Roman Empire soldiers. It, along with Zoroastrianism, was an initiatory Mystery religion passed from initiate to initiate, like the other Mystery religions. According to

Martin A Larson, in *The Story of Christians Origins (1977)*, Mithraism and Christianity derived from the same sources, which originally was the cult of Osiris of ancient Egypt. This Mr. Larson claims is what gives the rarely discussed similarities between the two religions without assuming that Christianity is an off- shoot of Mithraism. Mr. Larson states that he believes that members of the Essenes, another contemporary of some of these Mystery religions that will be discussed, at a later point in this thesis, not only gave birth to Christianity, but in fact, were directly influenced by Zoroastrian doctrine. He continues to state that Mithraism principles were initially absorbed into Christianity before eventually being overtaken by it. Similar beliefs of purification through baptism, the sacrament of bread and wine, the struggle between Good and Evil, as well as an afterlife time of judgment, also give food for thought on the comparing of the two religions, Christianity and Mithraism. It is noted by another author named Ernest Renan that if ever Christianity had become destroyed by some sort of disorder, Mithraism, a predecessor of Christianity, might very easily have become the official religion of the whole Western World. Of the many similarities of morality and doctrine between the two contemporary religions, the student feels that the most controversial and striking is the undeniable likeness between the story of Mithra, the god of Mithraism, and Jesus, the Savior of Christianity. Briefly stated, the parallels between Mithra and Jesus range from them both being born of a virgin, and while we're told Mithra was born in a cave and Jesus in a manger, both stories have three Magi or Kings attending their births bearing gifts. In Mithraism, their god Mithra was worshipped as a Sun-God, while Christians worshipped Jesus as the Son of God. It is also known that both religions have their respective saviors being born on December 25 as well. Coincidence? Depends on who one asks. Scholarly Christians would state that the reason for the likeness between the two religions lies in the fact that Mithraism borrowed from Christianity, while those who have studied Mithraism would claim the opposite. It is known that the early father of the 'Church', Paul, was from Tarsus the capital of Cilicia in what is now known as the country of Turkey. Tarsus was known as a

centre for Mithraism, and some have speculated that Paul converted from Mithraism to Christianity. Other church fathers of early Christianity saw so many points of resemblance between the ancient Mystery religion Mithraism and Christianity that many of them accepted the theory that Mithraism was a pseudo religion devised by Satan to lead souls astray. Nevertheless, corresponding doctrines and beliefs still persist between the two religions.

Manichaeism, the last *major* Mystery religion that the student will speak on, developed from the writings of their founding Babylonian prophet, Mani, in 3rd century A.D.; whom all writings have been lost. The name Mani represents more of a title of respect rather than the prophet's personal name. Many scholars proclaim there exist a subtle Manichaeism influence in Western Christianity (mainly through Catholicism) thought via Augustine of Hippo, the saint and prominent "Doctor of the Church,," who will be spoken upon momentarily. It is said that Mani received a glorious revelation as a youth from a spirit, whom he would later called his *Twin*, which was his Guardian Angel *or* "Divine Self". This spirit allegedly taught him divine truths which he later developed into the concepts of Manichaeism. This divine *Twin*, or Higher Self, brought Mani into self-realization, as such as he became what they called a "gnosticus", meaning one possessing divine knowledge and insight into the essence of things. Mani, along with Zoroaster of Zoroastrianism, Mithra of Mithraism, Jesus of Christianity and others to numerous to mention, proclaimed to be the consoler of humanity and interceder between man and God. The most observable and relevant principle of Manichaeism, for the aim of this thesis, in which the student found intriguing, is the Manichaeism theology of dualism. Manichaeism although borrowing their core beliefs from monotheistic Zoroastrianism, adopted more of the Mithraism doctrine of absolute dualism, which stated that there is no omnipotent good power. Their claim denies the infinite perfection of God and declares that the two powers of Good and Evil should be considered equal. Their logic behind this theory was that they felt no perfect God could manifest something imperfect, such as Evil. Therefore Evil, they voiced, had to be considered a

separate and equal deity. Christianity, along with the many Mystery religions before and of Manichaeism's era, viewed and taught through the use of symbolism and allegories that the human person was the battleground in whence the powers of Good and Evil joust for supremacy. Manichaeism believed that the good part is the soul; considered Light, while the bad part was the flesh; considered Darkness.

In the continued quest to discover whether the proper Bible interpretation should be viewed from a metaphysical (symbolic) or literal (orthodox or fundamental) approach, this on-going search has taken the student through a condensed religious history of ancient Iran, known then as Persia, as well as to early Indo-Iranian territory, in order to possibly find an origin to the ideology of Christianity, and thus, a key into the unlocking of the interpretation in which the Bible was written. Around the 2nd century B.C., a religious group of followers known as the Essenes made their appearance. It is stated that their highest productivity of influence lasted from the 2nd century B.C. to the 1st century A.D. The primary source of information about the life and beliefs of the Essenes' is from the detailed works of the 1st century A.D. Jewish philosopher Josephus. Josephus claims to have written his studies from firsthand knowledge of the Essenes, and refers to them as Essenoi, meaning "holy", in his works. He lists them as one of the three choices in early Jewish Philosophy along with the known Pharisees and Sadducees spoken about during the life and works of Jesus. The only other known contemporary of Josephus to speak of the Essenes was the Jewish philosopher Philo, who will be elaborated on at a later time. The Dead Sea Scrolls, found at Qumran, which are widely but not universally accepted as the work of the Essenes, were comprised roughly of 600 documents, including texts that are included in the Hebrew Bible, which eventually were translated to the current King James Version. It is thought that during the Jews revolt in 66 A.D. against the Romans, the Essenes hid their scriptures in caves around the Dead Sea, where they wouldn't be discovered till 1947. The Essenes worshipped one God as the Creator and ruler of all things, and held Moses in very high esteem.

They, along with the earlier spoken of Mystery religion Mithraism, held the Sun in high reverence, and as quoted by the Catholic Encyclopedia, “among the virtues the Essenes cultivated especially obedience, truthfulness, continence, justice, and temperance; they paid great attention to the sick, respect to the aged, and showed marked kindness and hospitality to strangers, and regarded all men as equal.” The Catholic Encyclopedia goes on to state, “It is enough to say that between Essenism and Christianity there are some points of resemblance; it could not very well be otherwise because Essenism was Judaic in its foundation”.

Next, our expedition in locating the origin of Christianity allows us now to speak about a 1st century Hellenized (Greek cultured) Jewish philosopher named Philo Judeaus, also known as Philo of Alexandria or simply, Philo. Philo is known to have lived from 20B.C.-40 A.D., and was born in Alexandria in Egypt. Philo in Christian history is accredited with the production of a synthesis of both Hebrew and Greek wisdom, which he harmonized by means of the art of allegory. Though Philo’s works were not widely accepted by all, followers of the early Christianity movement fervently received his works and viewed Philo as a Christian. Josephus, a 1st century Jewish historian, tells of Philo’s selection by the Alexandrian (In Egypt) Jewish community as their principle representative before the Roman emperor of his day. He [Josephus] states that Philo was to represent the Alexandrian Jews in regards to the civil disorder that had arisen between the Jews and Greeks who lived in Alexandria. According to Josephus, Philo and the Alexandrian Jewish community refused to treat the Roman emperor as a god, nor did they choose to erect statues, alters and temples to honor the emperor. Josephus states that Philo believed that God actively supported his refusal. It is stated by the Internet Encyclopedia of Philosophy that Paul, the disciple of Jesus, was his [Philo] contemporary and that Philo laid the foundations for the development of Christianity as we know it. The unorthodox spiritual concept in which Philo differentiated philosophically was between the *existence of God*, which could be demonstrated (i.e. trees growing, sun shining, etc...) and the *nature of God* which he felt humans

were not able to recognize unless they are *initiated* into those *mysteries* (i.e. the *Revelation of the Reasons* or the *Why* for the existence of God that is demonstrated or seen with the five (5) senses). Philo expressed through his works that God's essence is beyond any human experience or cognition. He also stated that God's essence is one and single, and that He [God] does not belong to any particular class, distinction, or species. He further adds that it is a special attribute of God to create, and that the expression of this act (to create) of God, is the equivalent to his [God's] thinking, or his Logos (meaning God's Wisdom, or Word). Philo came to the realization through his research and study that the only one who acts throughout our daily actions and experiences is God alone, and humans are merely characters in the creative play of the All's [God's] Mind, manifested as Life. Philo thought the interpretation of the Bible to be considered twofold, either literal and/or allegorical/symbolic/metaphysical. He [Philo] viewed the two interpretations as not being of equal importance, stating that the literal interpretation was adapted and developed for common human needs, but in contrast, the allegorical/metaphysical interpretation was in fact the real interpretation, which he declared only the initiated comprehended. Thus, Philo frequently addressed himself as "initiated" (a term we discovered and spoke about earlier in the thesis as being a term used by the Mystery religions to distinguish the same principle) among his audience. It was known by Philo that the correct application of a special method [symbolism, allegories] for determining the real meaning, of the words contained within the Scriptures, was imperative to obtain the correct clarification. In Philo's thoughts and concepts, he expressed through allegories and symbolism the interpretation of "man being created after the image of God". Though Philo's allegorical interpretations neither attempted to prove or disprove any particular theory or principle, his allegorical methods of relaying his complex and sometimes seemingly contradictory philosophies sought to secure an *understanding* or a "why" to the nature of God, as relates to the creation of life, which differed immensely from the standard Greek methods and philosophies of his day. All in all, Philo based his allegorical

doctrines on combining the Greek and Hebrew Bibles, with the later [Hebrew], he considered, the source and standard not only for religious truths but of all truths in general.

To further reveal the origin of Christianity and therefore the Bible to the ancient Mystery religions, we will now speak about the gentleman named Augustine of Hippo. According to Roman Catholicism, St. Augustine of Hippo is considered the theological cornerstone in which the Protestant Reformation of the Roman Catholic Church in the 16th century A.D. was built on. Augustine of Hippo is known by the Roman Catholic Church as “the knowledgeable one”, and by St. Augustine being one of the foremost philosopher-theologians of early Christianity, he had a profound influence on the development of Western thought and culture, and is known to have shaped the themes and defined the problems that have characterized Christian Theology. It is recorded in history that St. Augustine of Hippo’s mother was a devout Catholic, while his father was of a Pagan religion. St. Augustine is said to have began his religious journey as a follower of Manichaeism (a Mystery religion which was spoke about earlier), and at a later age, ended his association with Manichaeism, though, he is said to have combined his philosophy, gained through Manichaeism, into his Christian beliefs and philosophies. St. Augustine teachings mark a distinct epoch in the history of Christian thought, and as previously stated, had their foundation spawned from the Manichaeism type of thinking.

Another early religion or movement, closely related in practice and doctrine to the earlier mentioned Essenes, in which the student deems necessary to speak about, in order to possibly gain a clearer understanding of the origin of early Christian perceptions, will be Gnosticism. Known as a 1st century A.D. spiritual movement, Gnosticism is claimed to a progenitor of Christianity, and a product of quasi thoughts and beliefs of the Essenes. It [Gnosticism] is known as a form of Christianity that taught the same as the Mystery religions: that the people of the scriptures were put into allegorical stories and symbolism to relay a *higher truth to the initiated*. They taught that the *Outer Mysteries* or literal meaning of the scriptures were taught for the

public or uninitiated, while the *Inner Mysteries* were taught to the initiated and revealed the scriptures as allegorical stories, with symbolic implementations that possess deeper spiritual meanings. In the 1st century A.D. literalists were known as those who rejected the inner teachings or mysteries. The question has been posed, was Paul, formerly known as Saul, who was an early church progenitor of Christianity, a Gnostic or Literalist? According to Freke and Gandy's book entitled '*Jesus Mysteries*', they conclude that he [Paul] was neither. They state that although Paul's teachings were Gnostic in regards to thought and principle, Paul was neither for or against Gnosticism because the literalist perspective of Christianity did not yet exist, so there was no side to be on. For they [Freke and Gandy] go on to state that though it is clear that the Christians of Paul's era were deeply divided, the division was not between Gnostics and Literalist, as was the case after the Council of Nicaea, which was held in 325 A.D.. The division into Gnosticism and Literalist groups had not yet occurred in Paul's day, however, the division of Christianity in the day of Paul was between those initiates of the mysteries who wanted to maintain those mysteries as strictly a secret Jewish tradition, and those, like Paul himself, who wanted to make the mysteries universal knowledge for all who chose and wanted to know. Paul, nevertheless, did describe the scriptures true meaning as being veiled in allegories and symbolism. Gnosticism has been stated as being possibly spawned from a synthesis of borrowed wisdom from the Mystery religions, that have been mentioned, the Essenes, along with their own developed doctrine. In 1945 a collection of early Christian writings were found in the Egyptian town of Nag Hammadi. These writings were discovered to be Gnostic in origin, and are to this day called the Nag Hammadi library. Gnosticism based its whole existence and central goal of life on the pursuit of acquiring priceless knowledge. Gnostic believers practiced equal access (to the Wisdom of God), along with equal participation and claims to the attaining of higher spiritual knowledge. Gnostics recognized and taught that original creative invention, or in short, the illumination of an individual, was the attribute attained once one becomes spiritually alive or

enlightened. They believed that this creativity, when disciplined, became perfected, thereby allowing the person to become a divine vessel or Child of God. As previously stated in the first chapter, Gnosticism came from the Greek word *gnosis* meaning knowledge. Possessing a divine knowledge became the notorious trait ascribed to the Gnostics because of them being considered, in their time, *as the people who know*. As stated by the Catholic Encyclopedia, "Gnosticism borrowed much of its terminology from earlier Mystery religions," yet is accredited, by the Catholic Encyclopedia as, "introducing and developing a separate characteristic, which was the principle of philosophical and religious pessimism." The Gnostics combined their acquired knowledge and this principle of 'pessimism' in order to illustrate their idea of the essential evil of this world, and the imperative duty and essential goal of human existence as possessing the Divine Knowledge, which enables one to escape these evil worldly pressures. This idea of so called pessimism, Gnosticism, is said to have not borrow from any of the earlier Mystery religions, whose central focus was on the Divine Creator's goodness, which they felt overshadowed the *evil* of this world. The student, however, disagrees with the statement proclaimed by the Catholic Encyclopedia of Gnosticism developing this concept of pessimism on its own. For as we discussed previously in the text regarding the ancient Mystery religions, Dualism, which again is the concept of polarities, i.e. Good and Evil, was a principle practiced much earlier than Gnosticism. The student recognizes that the Gnostic concept of pessimism is, if not birthed from, is closely related to the ancient Persian principle of Dualism, as practiced by Zoroastrianism, Mithraism, and Manichaeism. Nonetheless, Gnosticism was and is grounded firmly in the concept of reflecting upon one's existence, and was praised as well as condemned for seeking answers to the age old spiritual questions of: *Who are we*?(as human beings), *Where have we come from?*, and *Where are we going?* So, the question that looms in every investigative mind is, what was it that the Gnostics knew? What was this knowledge which Gnostics had claimed to have received? Well, while several methods for defining and categorizing Gnosticism

have been proposed throughout the years, and educated opinions of many scholars and theologians have been heard and researched, none have gained a definitive and accepted answer. However, the student shall give a summary of four (4) generally accepted characteristics of Gnostic thought. The first essential characteristic that Gnosticism proclaims is the absolute individual knowledge (often spoke of in the Bible as inheritance) of the divine truths of existence, accessible to all human beings. Gnostics practiced that the attainment of such knowledge was the supreme purpose and achievement of human life. They felt that this knowing could only be obtained through personal experience and *choosing* to receive this knowledge. The Gnostics were not much interested in dogma or rational theology, a fact which makes the study of Gnosticism particularly difficult for individuals with an orthodox or fundamentalist mentality. The Gnostics cherished divine revelation because of them feeling that it was continuous and never ending, which is said to be a characteristic of God's Knowledge. Ancient and contemporary Gnostics believe divine revelation to be the constant progression of ones understanding towards Divine Knowledge, and not a static, dogmatic creed. The noted literary critic Harold Bloom, in his study, *The American Religion*, may offer a suggestion to a second characteristic of Gnosticism. "Gnosticism", says Bloom, "is a knowing, by and of an uncreated self, or self-within-the self, and this knowledge leads to freedom." The Gnostics are known to have called this "*uncreated self*", spoke of by Mr. Bloom, as the '*Divine Seed*' or '*Spark of Knowing*', also known to the Gnostics as: Consciousness, Supreme Intelligence, and Light. This Divine Seed, or Spark of Knowing, i.e. the Soul, known to the Gnostics as Consciousness, Supreme Intelligence, and Light, was the means by which the essence of God was transmitted. This Gnostic thought presented the paradoxical realization of duality because clearly, man wasn't and isn't God, yet in truth, does possess Godly potential (Genesis 3). This contradiction of paradoxical theory was what constituted Gnostic mystery, and the *knowing* of this Divine Seed as Gnosticism's treasure. For as stated by Elaine Pagels, a scholar of Gnostic thought, "to know oneself, at the deepest

level, is simultaneously to know God". She continues by stating, "This is the secret of gnosis..... Self-knowledge is knowledge of God; the self and the Divine are identical". The third known characteristic of Gnosticism, based on this brief summary of the religious movement, is arguably the most difficult and controversial to literalist or orthodox opinion. This characteristic is the Gnostic image of God as a dyad or duality. Gnostic sources often use sexual symbolism to describe the ultimate unity of God as masculine and feminine principles. This brings us to the fourth, and in the student's opinion, most prominent Gnostic characteristic for the purpose of this thesis; the reverence and appreciation for texts and scriptures unaccepted and discouraged by the orthodox and fundamental attitude of their time. It is a known truth that Gnostic texts, concepts and theology were regarded as myth poetic; meaning, placed in allegorical and metaphoric (symbolic) form. Gnosticism sought the expression of subtle, insightful truths, inexpressible by literal or dogmatic doctrine of interpretation. It has been implied by numerous unorthodox theologians and religious scholars that Jesus, based historically on his personality traits and his style and method of teaching as characterized in the Bible, correlates more closely to Gnosticism than to the orthodox or fundamental church.

In tracing the origins and thus the correct interpretation of the Bible, we now come to a key and extremely important event in the development of Christianity and its principles. The First Ecumenical Council of the Catholic Church held in 325 A.D., known as the First Council of Nicaea, was called into fruition by the Roman Emperor Constantine the Great. It is said that he summoned three hundred (300) religious leaders and Church bishops, of his era, to the council. The Council of Nicaea, held in the city of Nicaea, in what is now the country of Turkey, was the first gathering of bishops from the whole 'Church' who came together to resolve the differences of faith that had arisen, and to define clearly what should be considered the proper Doctrine of the Church. Among the many key issues discussed at the council, we will focus on the key issue of the growing heresy or opposition to the church, which arose from the groups known as

Aryanism and Gnosticism for our purpose. Because we have previously spoken about Gnosticism, we will at this time in the thesis briefly speak on Aryanism. Aryanism is thought to be a contemporary of Gnosticism, as they possessed similar philosophies. Aryanism is said to acquire its name from a Christian priest named Arius, who lived in the Egyptian city of Alexandria. Aryanism along with Gnosticism shared similar beliefs in regards to the doctrine concerning the divinity of Jesus, which in short was that Aryanism taught that God the Father and the Son of God were not coeternal, meaning that Aryanism stated that God the Father created all things alone. They therefore regarded the Son, Jesus, as a created supernatural creature (here meaning being created by the Supreme Creator) that was divine yet not equal to the Father because he [Jesus] was flesh. It was very important for the Church to reject Aryanism as well as Gnosticism as heresy because they were not in accordance to what was the supposed traditional Church perspective. It is known throughout many scholarly circles that the Roman Catholic Church regarded these two movements as dangerous opposition to their agenda of uniting the Church under one interpretation, one doctrine of faith, and perhaps even more importantly, one ruler. The Council of Nicaea is recognized as historically significant because it was the first effort in which Church and State acted together to attain a consensus of the total assembly of the Church. Up until around 312 A.D., it is known that there were many books of supposed prophets being circulated and studied. At the Council of Nicaea however, some of the information contained in these books were organized into what was deemed fit to be kept as Christian scripture by Emperor Constantine, with the remainder of the information being discarded and burned. It is noted that key Mithraism (a Mystery religion spoken of previously, which was known to use symbolism and allegories to relay their teachings) principles and beliefs were adopted into what became known as the foundation of Christianity at the Council of Nicaea, by the emperor Constantine and his summoned bishops.

Moving forward from 2nd century A.D., the next movement in which we will embark upon in order to find the essence of Christianity, and hence, the proper interpretation of the Bible, will be the Rosicrucian Order. The Rosicrucian Order is a legendary order of the 15th century A.D. founded by a German pilgrim named Christian Rosenkreuz, who studied in the Middle East under various so called masters of the *mysterics*. These mysteries being the same mysteries spoken of repeatedly throughout this thesis in regards to the Mystery religions.

According to a Rosicrucian legend published in the 17th century Rosicrucian manifesto, the Rosicrucian Order was established in 1407. After the death of Rosenkreuz in 1484, the Order faded out, only to resurface in the 17th century A.D. Some accept this legend literally as the truth, others as a parable, and still others believe the legend of Rosenkreuz to be a pseudonym for a more historical figure named Francis Bacon, a close advisor and friend of King James I of England, who allegedly edited and authorized the King James Version of the Bible. We shall touch a little more on Sir Francis Bacon and King James I of England at a later point in this thesis. However, on the legend of the Rosicrucian Order, the Wikipedia Encyclopedia states, "...according to a lesser known legend found in Masonic (Freemasons) literature, the Rosicrucian Order was created in the year 46 A.D. when an Alexandrian Gnostic sage known as Ormus and his six followers were converted by one of Jesus' disciples, Mark." The Wikipedia Encyclopedia goes on to proclaim, "...from this conversion [by the sage Ormus], Rosicrucianism was born by fusing early Christianity with Egyptian *mysterics*". If this was in fact true, the declared founder of the Rosicrucian Order, Rosenkreuz, would have been considered a Grand Master of an already established Order. Nevertheless, the Rosicrucian Order based its views on hermetic knowledge, which are the beliefs that stem from the teachings of an Egyptian priest commonly known as Hermes Trismegistus. Rosicrucianism studied the mysteries relating to the higher nature of man. The Order was symbolized by a rose (representing the Feminine Principle) and the cross (representing the Masculine Principle) which they united to symbolize the totality

[Male and Female attributes] of the Creator, or God. The Rosicrucian Order consisted of initiates, initiated into the ranks of the Order by their priest and sages. An initiate of the Order progressed higher through the ranks according to the amount of understanding they gained from the taught knowledge. The Rosicrucian's, like the Mystery religions, Essenes, and Gnostics, practiced extreme discretion, which some called secrecy, in regards to the revealing of the mysteries. It is known that the Rosicrucians were moral and religious reformers, who utilized the symbolism of alchemy (an early discipline combining chemistry, philosophy, physics, medicine, astrology, and spiritualism) to spread their opinions and beliefs. Their writings suggested hidden messages discernible only to the initiated, a similar pattern of all the discussed religions and religious movements. Rosicrucian symbolic writings point toward a message of transformation, from man's mundane, fleshly mentality to a higher spiritual state. This higher spiritual state that the Rosicrucian's sought was initially stemmed from the same origin as the previously discussed Mystery religions and movements, with the ultimate goal of each being the understanding of Nature, in order to aid in the initiate's inner quest for perfection, as well as a reunion with God, respectively. The symbolism of Alchemy and Chemistry was used by the Rosicrucian's to express their beliefs of how man, in his worldly, fleshy state, represented by the Rosicrucians as the base metal *lead*, could turn this base metal [lead] (representing worldly mentality), into *gold* (representing righteous mentality) through gained knowledge acquired through study and the mercy of the Divine, i.e. God.

Another secret or esoteric organization, that the student will briefly touch on, which is filled with allegory and symbolism, and considered by some to be an offshoot of the ancient Mystery religions is Freemasonry. The origins of Freemasonry are the subject of many great scholarly debates. As stated in the Catholic Encyclopedia, The word *mason* derives from the French word *macon*, meaning "a builder of walls" or "a stone cutter". Freemasonry equates their initiates or adepts as stone cutters or builders of a great temple, built without the sound of

hammer or hands. It is suggested by many that Freemasonry is unlikely to be the outgrowth of medieval stonemasons organizing into a secret order or fraternity. Therefore, the terms of “builders” or “hewers of stone” given to the initiates of Freemasonry are considered as symbolism used by the organization to proclaim that their members are known as workers, working to build a temple, or something worthy and acceptable of admiration. This great temple in which Freemasonry spoke about is the symbolic name for our bodies or metaphysically, the building or perfecting of our individual Souls, hence, them [Masons] stating that the temple was built without sound of hammer or hands. According to Anderson’s “The Constitutions of Free Masons” (1723, 1738), Freemasonry insinuates that God, known to the Freemasons as T.G.A.O.T.U. (The Great Architect of the Universe), founded Freemasonry. They go on to claim that Adam, the Old Testament Patriarchs, and even Jesus Christ were all included in the list of Grand Masters of the early Christian Church. Masons accredit themselves in the building of Noah’s Ark, the Tower of Babel, the Pyramids, and Solomon’s Temple. The student, along with countless authors, find the origin of Masonry in the Zoroastrian (Zoroastrianism), Mithraic (Mithraism), Manichean (Manichaeism), and Egyptian Mysteries, along with such sects and schools as the Essenes, the Gnostics, and the Rosicrucians. It has been stated that Masonry probably existed 500 years before the Christian Era, hence making Freemasonry a predecessor, and perhaps even a direct influence on the development of Christianity. Among the many principles in which Freemasonry base their code of conduct on, there are a few that stand out exclusively in the student’s mind, in relation to this thesis. They are: their method of recognition between one another by secret signs, words, grips, etc, a belief in a Supreme, Higher Creative Principle, i.e. God, the preparation in this life for the Soul’s afterlife journey, the respect for the Bible (known to the Masons as the Sacred Law), their encouraged secrecy, and most of all, their symbolical methods of teaching. The Masonic Deity, in which they call the Great Architect, also was/is considered dual in nature, meaning male/female, as did many of the earlier Mystery

religions and spiritual sects and movements discussed previously in this thesis. The first recorded appearance of the word “Freemason” occurs in a statue written by King Henry VII of England, the great uncle of King James I of England, from whom we received our current and most accepted version of the Bible, The King James Version. The notorious Freemason Albert Pike once declared that Freemasonry was the modern heir of the Ancient Mysteries.

In the student’s continuous quest of unlocking the key to the correct interpretation of the Bible, the student, at this point, will provide the origin and development of the King James Version of the Bible. We will start by briefly talking about the Protestant Reformation, (mentioned briefly previously in relation to St. Augustine) in order to discover why the Bible underwent so many different changes and transformations. The Protestant Reformation was a movement of the 16th century which attempted to reform the Roman Catholic Church. The principle argument in which the Protestant Reformation was based on was the proper Bible interpretation. The three (3) fundamental doctrines of Protestantism were: (1) the absolute supremacy of the Word of God, and of (2) the grace of Christ, and (3) the general priesthood of believers. The Protestant Reformists viewed and taught that *all people* are individually responsible for their status before God, and that talk of confession and repentance through any but Christ should be considered blasphemy. They also asserted the right of private interpretation of the infallible Word of God, as opposed to the Roman Catholic view which declares that the Bible’s only infallible interpreter was/are the popes and councils. As stated by the Catholic Encyclopedia, “The Protestant goes *directly to the word of God for instruction*, and to the throne of grace in his devotions; whilst the Roman Catholic *consults the teachings of his church*, and prefers to offer his prayers through the medium of the Virgin Mary and the Saints.” Because the Reformists saw their instructions as stemming directly from the Bible, they encouraged the publication and teaching of the Bible in a language which all people could interpret and understand.

For it is not the desire of the student to rehash all of the many translations in which the Bible has experienced nor to condemn or oppose the Catholic Church directly, however, the student desires to show the findings of how the Bible, through its many diverse translations of different languages, over the centuries, has evolved into what we now know as the King James Version of the Bible. This, in the humble opinion of the student, will enable a glimpse into the mentality of those who revised the Bible into its various versions, opposed the authority of the Pope and principles of the Roman Catholic Church, as well as, their reasons for doing so. The student perceives that by understanding the history of why the Bible has undergone so many different translations, a true and unbiased interpretation can be discovered. With that being stated, the origin of the Bible goes back to the ancient Greek Septuagint Version of 285 B.C., which translated the Hebrew Old Testament Scrolls into Greek. For the student's purposes however, we will begin with The Vulgate Version which was established in 400 A.D. The Vulgate Version of the Bible was translated by a Roman Catholic scholar in Bethlehem named Jerome. Jerome translated the entire Bible into Latin, and The Vulgate Version became the standard version for the Catholic Church for well over 1000 years. St. Jerome, as he is respectfully called by the Catholics, translated the Old Testament directly from the ancient Hebrew texts instead of the popular standard of his time, the Greek Septuagint. The Vulgate was said to be both more accurate and easier to understand than it's predecessor the Greek Septuagint. From St. Jerome's translation in 400A.D, The Vulgate, we will next speak about John Wycliffe, who in 1380, translated the first complete English translation of the Bible from the Latin Vulgate, which as stated, was translated by St. Jerome. John Wycliffe was an English theologian whose English translation of the Vulgate Version is considered a forerunner of the Protestant Reformation {which was briefly touched upon previously, but in recapping was the challenging of the scripture interpretations and teachings of the Roman Catholic Church as well as the authority of the Pope}. A principle conflict that Mr. Wycliffe had with the Catholic

Church was that he felt church property and possessions should be confiscated, and the heads of the church as poor as the apostles were of the time of Jesus. Not a very popular view with the church, pope and bishops to say the least. John Wycliffe's translation gave way to William Tyndale who in 1525 A.D. translated the Bible into the Early Modern English Version of his day, which the King James Version is primarily based upon. With the printing press being created in 1450 A.D., William Tyndale's translation of the Bible was the first widely distributed text.

William Tyndale was a 16th century Baptist and scholar who studied the scriptures and began to embrace the doctrines of the same Reformation in which John Wycliffe adopted. Both views held by the two gentleman were considered heretical (behavior deemed as unacceptable) by the Catholic Church and later by the Church of England. Because Mr. Tyndale's version was not "authorized" by the Church (Catholic), and contained notes and commentary which promoted his Reformist views, he was prevented from working on it in England. Tyndale's translation was banned by the authorities, and he was arrested in 1535 A.D. by agents of King Henry VIII (an earlier relative of King James I). He was tried for heresy, and strangled by rope and burned at the stake in 1536 A.D. His last words were quoted as, "Lord, open the King of England's eyes."

After the death of William Tyndale, a friend of his named Miles Coverdale was able to publish his version of the New Testament in 1535 A.D., which was largely influenced by his predecessor William Tyndale. Miles Coverdale's translation of the Bible was done to honor King Henry VIII, the same King who had his former friend, William Tyndale murdered. After Miles Coverdale's translation there was The Matthew's Bible of 1537 A.D., which is widely accepted to have been an updated version of Tyndale's Bible, and the work of another one of William Tyndale's friends named John Rogus. Then in 1539 A.D., The Great Bible, known as such solely due to its physical size, was based on the previous forerunner's versions, and its publication directed by Sir Thomas Cromwell, secretary to King Henry VIII. The Great Bible was so enormous that it was chained to a desk in the church and people would come to listen as a minister read the scriptures

from the Bible. Between the translation of The Great Bible and its successor, the nineteenth (19) ecumenical council, as recognized by the Roman Catholic Church, was held from December of 1545 to December of 1563. It was called the Council of Trent, and was held in the Italian city of Trent. It is considered to be one of the most important councils in the history of the Roman Catholic Church because of it establishing church doctrine in response to the Reformation {spoken about in the earlier paragraph} and the Council condemned Protestantism to reform the discipline of the church. Of all the Roman Catholic Councils, the Council of Trent lasted the longest spanning over eighteen (18) years, and is known to have issued the largest number of dogmatic (fundamental or literal) and reformatory decrees. Twenty-one years after The Great Bible's translation, The Geneva Bible was produced by scholars in 1560 A.D. who had fled persecution in England under the ruler ship of Queen Mary, known in those times as Bloody Mary, for having over 300 people killed and labeled has heretics for not conforming to her religion Roman Catholicism {another one of King James I distant cousins through the lineage of England's King Henry VIII}. The Geneva Bible was a very popular translation of the Bible, and was in fact, the Bible of choice for forty (40) years after the publication of the King James Version. The success of the Geneva Bible was due to its small size and its marginal notes which promoted the notion that *all* believers comprised the New Testament's described *Kingdom of God*, and that they (believers) and not the king were God's anointed [which bares striking similarities to the principles represented in the Protestant Reformation]. The Geneva Bible was also the Bible of choice brought to America on the Mayflower by the pilgrims. Nevertheless, The Geneva Bible followed the previous tradition of its predecessors with 80-90% of the language used in its New Testament being from the earlier William Tyndale version. Next followed The Bishops Bible, a revision of The Great Bible done by a company of bishops in 1568 A.D. Then the Douay-Rheims Bible, which was a revised version of the much earlier Latin Vulgate of 400 A.D., which was spoken about earlier as being translated by St. Jerome. The Douay-Rheims

Bible became the generally accepted English Version for the Roman Catholic Church from 1582 A.D.-1610 A.D. The current King James Version of the Bible was finalized in the year 1611, and through the many translations, took well over 1500 years to be comprise. King James I of England became the King of England in the year 1603. By the time King James came to the throne of England, there were only two translations of the Bible in circulation. They were the Geneva Bible, which as previously stated was the most popular, and then there was the Bishops' Bible, which was the Bible used for the church services. It is known that King James frowned upon the Geneva Bible because of its Protestant leanings and its use of marginal notes on what he felt were key political issues. He considered the marginal notes of the Geneva Bible to be a most serious threat to the stability of his kingdom. According to various statements of recorded history, it would be secure for the student to restate that the King James Version of the Bible was a government publication. This meaning that sense King James was an adamant believer in the "divine right of kings", his motive for the creation of his version of the Bible was motivated more by political aspirations, instead of religious or spiritual. The divine right of king's mentality, in which King James possessed, was the mindset that a king's power came from God, thus, he (King James) believed that the king then had the supreme and final authority, and had to answer to no one but God. This insinuated that no matter how subjective and arbitrary the King's final decisions were, they were not to be challenged, for the culprit could be labeled as a heretic and pay with his/her life. This is primarily the main purpose for King James disliking the popular Geneva Bible. He felt that the Geneva Bible's translation, with its marginal footnotes, didn't conform to his "divine right of kings" mentality. This is why when King James was declared king in 1603 he wasted no time in ordering a new edition of the Bible, without the popular marginal notes of the Geneva Bible. For King James acknowledged the marginal notes as a direct threat to his sovereign authority. Therefore, his version of the Bible was seen, and is still seen by some, as a political document, designed to ensure that the kings reign could and would not be challenged

by Rome (meaning the Pope), or the common English citizens. So why was King James so adamant about ridding the public of the Geneva Bible, and getting his own version of the Bible circulated? Scholarly sources suggest it was because the Geneva Bible followed the same translation as the earlier William Tyndale [Protestant] version. This meaning that their (Tyndale; Geneva Bible) versions translated the Greek word for 'elder' as 'elder' instead of 'priest', they translated the word 'congregation' as 'congregation' instead of 'church'. Basically, what the William Tyndale version of the scriptures did, as well as the later Geneva Bible, was expose the errors of the 'Church' to the people. It is a relative known fact to any who choose to study even a minute piece of Roman Catholic history that there was an attempt by the Church of Rome (the Roman Catholic Church) to adulterate the translated Hebrew scrolls. This attempt to replace the Hebrew and Greek text with the Roman Catholic '*Latin*' language, is what many feel, was a way for the Church of Rome to keep the true meaning of the scriptures from the common (not priest) people, by concealing the *true meaning or interpretation* of the scriptures, in a language which only scholars knew, i.e., Latin. This is what prompted many people, of Kings James' era, to view the Bible as a primary tool of deception and control, and how the Bible was shaped into a symbol of power in the hands of kings, popes and would-be kings to further consolidate their power over the masses, the same as did the Council of Nicaea in 325 A.D., which was mentioned earlier. It is a known fact to some that after King James came to England and was crowned king, a bishop by the name of Richard Bancroft, soon to become archbishop, sought to save the church and the nation of England from the puritan or protestant "false prophets". It is stated that Bancroft was aware of James' exalted views of kingship and used that knowledge to promote his own agenda. In Bancroft presenting the Protestants as a threat to the crown, Bancroft successfully acquired the king's help in suppressing the Protestants, and the Geneva Bible, while at the same time promoting himself to the highest authority in the Church, second only to King James himself. The author Alister Mc Grath in his book, "In the Beginning, The Story of the King James Bible

and How it Changed a Nation, a Language and a Culture," it states on page 152 of this work, "Bancroft's strategy for coping with James was simple, he would persuade James [King] that the monarchy was dependent upon episcopacy (meaning church government). Without bishops there was no future for the monarch of England. Bishop Bancroft, along with other key advisors of King James' court, was placed in charge of the revising the Bible translation which became the King James Version. King James I, as previously stated in Chapter II, commissioned (47) forty-seven individuals, divided into (6) groups to revise and create the Bible into his own version, The King James Version. One of the key individuals commissioned by King James in the revision of the Bible is named Francis Bacon. Francis Bacon is known throughout history as an English philosopher, statesman, scholar, Freemason/Rosicrucian, and essayist, who when King James I came to the English throne in 1603, knighted him [Bacon] to become known as Sir Francis Bacon. A little unknown fact in the history of the conception of the King James Bible is that Sir Francis Bacon was if not one of the (47) forty-seven commissioned advisors of the King James Version, was without a doubt a chief editor, overseer and reviser in the creation of the King James Bible. Sir Francis Bacon is stated as being close friends with a known biblical advisor, who was commissioned by King James named Lancelot Andrewes. The Masonry [Freemasonry] scholar named Manly P. Hall states in his lecture *Rosicrucians and Masonic Origins 1929*, "The first edition of the King James Bible, which was edited by Francis Bacon and prepared under Masonic supervision, bears more Mason's marks than the Cathedral of Strasburg." Bacon is also highly speculated to be behind the writings of the Shakespearean plays as well, which many have been noted as being packed with Freemasonry and Rosicrucian symbolism. It is stated that the King James Version of the Bible was manifested and printed under the same guidance and in the same manner as the Shakespearean plays, i.e. in Freemasonry and Rosicrucian Symbolism. Therefore, the 1611 edition of the King James Bible is thought to be decorated with Rosicrucian and Freemasonry symbolism, which as the case with all of the previously spoken about Mystery

religions and spiritual movements in this thesis, marked to call the attention of the *initiated* to the true interpretation of the scriptures. This decorated symbolism laced not only Sir Francis' books, but his acclaimed Shakespearean plays, as well as the Christian King James Version Bible. So why would King James I of England surround himself with contemporaries who were initiated into secret fraternities which borrowed and incorporated doctrine and practices of earlier Mystery religions, then condemn any thinkers of his era who discovered this, and desired to reveal the truth of their findings to the people? It is best stated by one author as, " I am convinced that the King James translators, laboring under an 'institutional church' mentality, selected the strongest words possible which conveyed the idea that the people must submit to the authority of the clergy. In this way King James could control the people through the Church, of which he was *supreme ruler*."

**Chapter V.**  
**“Discussion”**  
*Interpretation of the Bible;*  
*Metaphysical (Symbolic) or Literal?*

Now that we have discovered a key [symbolism and allegories] to the interpretation of the Bible through locating Christianity's origin, we can now begin to discuss the implications of how as well as what these Mystery religions, and later Christianity, taught, and why these higher metaphysical truths were hidden from the masses by the initiated. As we have already shown, but

will reiterate at this point, the *Mysteries*, as taught by the Mystery religions and others, preceded the development of Christianity. The advisors commissioned, by King James I, to revise the Bible into his version knew this, and used the *initiated interpretation*, of the Mystery religions, to rewrite and edit the scriptures into the King James Version of the Bible. To show and discuss this hypothesis, the student will be aided by The Denver Spiritual Community's Metaphysical Interpretations of the Bible. The student will explain and proceed through these interpretations as such; First, a scripture from the King James Version of the Bible will be quoted, Next, the metaphysical interpretation of the scripture will be given, as stated by The Denver Spiritual Community, Then, the student shall convey and articulate the message, as understood by the student, and voice the implications of the metaphysical/symbolic interpretation along with a literal interpretation, as understood by the student, to the reader.

As mentioned previously throughout this thesis, the Bible is considered an esoteric book, meaning that it contains hidden information in addition to the obvious literal interpretation. As already discussed, this hidden information, contained within symbolism and allegories of higher truths of wisdom, was taught and understood only by those initiated into the Mystery religions and spiritual movements, in order to gain the true meaning of the scriptures. As stated by The Denver Spiritual Community, "...there are several ways to begin to unlock the secrets of the hidden wisdom within the Bible." The Denver Spiritual Community (which henceforth will be called by the student T.D.S.C) continues in stating that one of the most powerful ways to begin to decipher the Bible's metaphysical teachings is to translate the names of people and places from the original Aramaic into English. They [T.D.S.C.] also state that numbers and key words are also helpful to gain understanding. For our purposes, however, we will concentrate mainly on the translation of names and places from the original Aramaic into English to discover and interpret the Bible's metaphysical teachings. The enlightenment that the metaphysical teachings of the Bible reveal perhaps more than anything else is that the stories [allegories] reflect different inner

experiences, in which we all go through, one way or another. It is said that the narratives in the Bible that appear to be only records of historical events are also descriptions of personal experiences that individuals go through spiritually [here meaning internally]. Personalities in the Bible represent states of consciousness or ways of thinking as relates to the qualities of ones character. This is why people and places [their names] were changed when a new level of consciousness or way of thinking is achieved, i.e. Abram to Abraham, and Sarai to Sarah. The numerous interpretations, in the student's humble opinion, whether viewed from the metaphysical or literal perspective, have value to the extent that the perspective helps one to understand themselves better in relation to his/her God or Creator. With an understanding of the higher truths of the Bible, which are veiled in allegories, numbers, symbolism and the original translation of places and names, a historical background of the Scriptures can be achieved and we can better learn and know what the true meaning of the Bible is all about. According to T.D.S.C., there are at least three levels of meaning in the Bible. The most obvious being the historical or literal level. The second level being of the mind, or the intellectual approach, which deals with morals and ethics. The third level deals with the development of the Soul from an intimate self consciousness. Most people being familiar with the first two, the student will concentrate on the third, in conjunction with the defining of names and places, from the Scriptures, being translated from the original Aramaic into English. For it is not the intent of the student to give an in depth analysis of the metaphysical interpretation of the whole Bible, nor, will the student choose to expose the full interpretation of the selected scriptures. For such work needs far more time than is allowed in this particular thesis. However, the student desires to give an essential metaphysical interpretation of the symbolism and allegories within the scriptures discussed, to provide a higher understanding of the Bible, to all who yearn to know and receive the Wisdom.

We shall begin our metaphysical interpretation of the Bible by speaking and deciphering the allegory of Cain and Abel. In the King James Version of the Bible, the scriptures state in Genesis 4; **4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 4:6 And the LORD said unto Cain, Why art thou wroth? And why is thy countenance fallen? 4:7 If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.** The student will begin the metaphysical interpretation of the allegory within the scripture by first explaining what Cain and Abel represent. As stated by T.D.S.C. (The Denver Spiritual Community), Cain and Abel represent Fire [positive; masculine mentality] and Water [negative; feminine mentality] within each of us. By Cain being represented by ‘fire’, means that he [Cain] is the ‘head type’ or intellectual thinking. Abel, being represented by Water, means that he [Abel] is the emotional, faithful type of thinking. According to The Bible Encyclopedia, The name Cain in Hebrew means: possession, acquisition, and selfishness. Cain represents the intellectual mentality in us, deeply involved with the worldly material side of life, void of love, compassion, or spirituality. The name Abel in Hebrew means: breath, vapor, and fleeting (meaning existing for only a short time). So according to Genesis 4:8, when Cain slew his brother Abel, a metaphysical interpretation of the scripture meant that the mental (intellectual), material side of man, void of love, compassion or spirituality, had dominated the

emotional, heartfelt, spiritual side of man. By the scripture in Genesis 4:2 stating that “Abel was a keeper of sheep,”(sheep here denoting an innocent mind) it signified that the heartfelt, spiritual side of man [Abel], as not yet being spiritually mature and stable in his faith. By Cain being specified as a “tiller of soil”, this denotes that Cain was an activist of the materialistic thinking of the flesh [soil]. Therefore, ‘keeper of sheep’ denotes the innocence of Abel’s thinking, and to some degree, his [Abel] naivety in regards to the power of God within himself, by way of his lack of true faith. Hence, this is why Abel (not yet matured spiritual faith way of thinking within one) was killed by his brother Cain (materialistic, worldly way of thinking; lacking love, compassion, and spirituality). It is imperative for the student to remind the reader that in addition to representing different types of people, Cain and Abel also represent the different aspects of thinking which constantly battle within each of us. The allegories or mysteries contained within the Bible describe and infer our growth of consciousness (way of thinking) individually, as well as collectively (meaning humanity as a whole).

So, one might ask, What is the meaning and purpose of this allegory when understood metaphysically? Well, there are numerous ways one can interpret the Cain and Abel allegory, however, here is one interpretation into the veiled mystery of the scripture, as understood by the student. Cain [intellectual/fleshly thinking] was the older of the two brothers because every man, at the birth of his physical and spiritual development, is primarily subjective to his/her flesh, or materialistic/worldly way of thinking. [Hence, the biblical phrase, “born in sin”] For even the new born baby’s first and primary instincts (to eat, have clothing, & be provided for) are mainly self centered and based on the baby’s will for survival.. With that being said, the student would like to state that the intention of the student is not to insinuate that babies are in any way corrupt, or lack compassion, love or spirituality. The student makes this point strictly to articulate the perspective, to the reader, of the worldly/fleshly or materialistic type of thinking that is prevalent within us all from birth. With Cain [worldly thinking] being a “tiller of the soil”, the student

realizes that since a tiller ( according to Webster’s Dictionary) is considered one who prepares the soil or ground to be planted with seeds, the metaphysical interpretation of calling Cain a “tiller of the soil” would be the materialistic/worldly way of thinking preparing the soil [here meaning the flesh or body] to be planted with seeds [seeds representing ideas (positive or negative) and/or thoughts in metaphysical symbolism; Cain’s were negative thoughts/ideas], which is the cause of one being unbalanced, stressed, and ailed with diseases [dis- ease]. Abel being called a “keeper of sheep”, as previously stated, means that Abel [innocent spiritual thinking, yet immature with ignorance (not knowing) causing lack of true faith] possessed the purer or more righteous intentions of the two brothers. For it is later stated in Genesis 4:4:8; 4:4

**And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.**

To summarize the meaning of the remaining allegory within this scripture, Cain and Abel [the materialistic and innocent, yet ignorant ways of thinking] both gave offerings (meaning both thought about and honored the Lord in thought, i.e., they both prayed) to the Lord. The scriptures however state that of the two brothers offerings (prayers), the Lord only honored or would listen to the prayers of Abel. This, we are told in Genesis 4:5, upset Cain tremendously. For Cain [worldly thinker of the flesh] gets extremely upset when he/she doesn’t get their way. The Lord therefore asks Cain in verses 7 and 8, “Why art thou wroth?” [ Why are you upset?]; and why has thy countenance fallen? [Why has your mood or attitude changed?]. The Lord then proceeds to advise Cain that, “ If thou doest well, shalt thou not be accepted? [The

Lord was letting Cain (worldly way of thinking) know that if he (Cain) made righteous choices and actions, would not his offerings (prayers) be accepted (heard) by The Lord?]. The Lord goes on to inform Cain that if he (Cain) does not do the right thing, he (Cain; the thinking of the flesh) would be the ruler over sin (meaning that he would not honor his prayer because of Cain's choice to be and act unrighteous). The conclusion of this allegory being that the materialistic/worldly thinking (in each of us), Cain, slew Abel, (the innocent, immature righteous thinking in each of us), due to the ignorance of Abel's lack of *mature* faith, thereby, allowing the worldly, flesh way of thinking, i.e. unrighteousness, to rule our consciousness and actions. With the literal perspective of the Cain and Abel allegory being that the story merely represents an older brother's jealousy of his younger brother, one can't help but to realize the truth in that interpretation as well. However, in the student's opinion, the metaphysical interpretation of the scripture gives the jealousy of Cain a higher truth. This meaning that the allegory unveils is a more intimate and personal relationship, in regards to how we (Man) must truly know ourselves, as well as, to our (Humanity) relation to the Creator, i.e., God. By revealing the metaphysical interpretation relating to the allegory of Cain and Abel, the student's intention was to expose just two of the many different attitudes and choices of thinking that joust and battle for control within each of our hearts and minds. For in the student's opinion, when we learn to honor both the literal interpretation along with the metaphysical interpretation of the scriptures, and apply the teachings to our lives, we will discover the wisdom of the higher truths spoken about in ancient days, and *truly* know what Jesus spoke of when he said in **Luke 17:20-21**; *The Kingdom of God cometh not with observation: Neither shall they say, Look here! Or Look there! for the Kingdom of God is within you.*

**Chapter VI.**  
**“Summary and Conclusions”**  
*Interpretation of the Bible;*  
*Metaphysical (Symbolic) or Literal?*

In conclusion, the student will be giving a condensed recap of the information, which was presented within this thesis. In our journey to discovering whether the proper interpretation of the Bible should be from the perspective of the metaphysical (symbolic) or literal approach, the student provided a brief synopsis of the origin of Christianity. While reviewing and discovering Christianity’s origin, we put together a possible key into the unmasking of the proper interpretation of the Bible. We first started with the Mystery religions Zoroastrianism, Mithraism, and Manichaeism of ancient Indo-Persia. Here we found similar teachings and practices between the three, such as the teachings of Dualism, i.e. Good, Evil, Male, Female, as well as each respective religions founder being known as their ‘messiah’, all being born of a virgin, killed and then resurrected prior to the development of Christianity. These Mystery religions were said to possess an interpretation of the scriptures which unveil the relationship between God and man. We learned that they [Mystery religions] revealed their teachings in symbolism and allegories, with the true meaning (of the scriptures) being unveiled only to their initiated. We then journeyed and spoke about philosophers, such as Philo, and St. Augustine of Hippo, and 1st century spiritual groups and movements, such as the Essenes and Gnostics. With all of them relaying their teachings, again, through allegories and symbolism, to their initiated, who were taught higher truths in regards to the relationship between God and man. These philosophers, spiritual groups and movements mentioned were all, to some degree, influenced by their predecessor’s, the Mystery religions. In the continuation of our search for the correct Bible interpretation, we then spoke about relevant councils of the Catholic Church, like

the Council of Nicaea and the Council of Trent. We stated how both councils inflicted serious transformation to early church doctrine, which borrowed and organized their different teachings, practices, and doctrines, from earlier Mystery religions and 1<sup>st</sup> century movements, into what has now become Christianity. Then we saw how the Rosicrucians and Freemasonry took the knowledge learned from the *Mysteries* and concealed this ancient knowledge from the masses within symbolism, and organized into secret fraternities where the proper understanding of the symbolism was only revealed to their initiated. We then finally saw how the Protestant Reformation struck fear into the heart of the Roman Catholic Church, causing the Bible to undergo numerous versions and changes, through various languages, just to be in the end used as an esoteric text, filled with the same mysterious knowledge, in which countless people had previously died, for trying to reveal the truth against ‘Church’ wishes. We saw how the commissioned advisors of the King James Version Bible, being appointed by King James I to revise the Bible into his version, were aware of and some even apart of these mysterious groups and organizations, in which the initiated were given a different interpretation of the scriptures from the interpretation given to the masses. This different (metaphysical) interpretation was passed down through the ages from Mystery religion initiates to other initiates, who utilized their symbolic allegories and metaphors to conceal a *higher truth* contained within the scriptures, merely for the struggle of power and control, between and by both, ‘Church’ and ‘State’ over the masses.

Then in Chapter V., we read the allegory of Cain and Abel in Genesis, and gave a metaphysical interpretation of the story. From the metaphysical interpretation we found that the story of Cain and Abel, besides being a story of a jealous, older brother killing his younger brother, could also be understood as a mysterious guide, used in the discovery of ones inner ways of thinking and actions, and therefore, a potential key into the unlocking our personal blessings from God. So, one may ask after reading the information contained within this thesis, “why was

the Bible written in this fashion [metaphysically, literally], or what is the perfect or proper interpretation?" The awesome thing about the interpretation of the Bible is that the interpretation is always changing and, at different times in one's spiritual development, can mean something different, through various circumstances, and at different points in time of a person's life. For the student isn't suggesting that there is no historical [meaning here literal] significance to the Bible. What the student is suggesting is that the Bible seems to have more meaning to it if the scriptures are interpreted allegorically, rather than literally. For, in the student's humble opinion, *we* [Humanity; collectively and individually] are the leading characters in which the scriptures of the Bible are speaking of.

A lot of fundamentalist (conservative) Christians might read this thesis and be troubled by the student's findings of Christianity's foundation being built from the ancient Pagan/Mystery religions. To these brothers/sisters, I sincerely say that I understand. For there was a time in this student's spiritual development when this information, contained within this thesis, may have raised objections from myself. However, the student would like to close this work with this remaining information for the reader to ponder on, if one chooses. All of these spoken about Mystery religions, spiritual groups and movements made a distinct difference between the words "secret" and "mystery". To their "*initiated*", a secret was usually ancient spiritual wisdom that was hidden purposely. The word secret would therefore be considered a lack of *Knowledge*, not a lack of *Understanding*. A mystery, nevertheless, was understood to be a truth that could only be revealed through an intimate revelation or encounter with the Divine, i.e. God. The mystery is more like an enigma, riddle, or puzzle, which has a veiled answer awaiting the one which asks the proper question, or has enough disciplined patience to seek and wait for the correct *Understanding* of the *Wisdom* to be unveiled. The student would like to retort the Christian church Father, Clement of Alexandria, statement that Christianity was essentially one of the best Mystery religions of the 1<sup>st</sup> century. This statement is arguably correct, in the fact that

Christianity managed to conquer its competitors and forerunners. With all that being said, the student would like to share some scriptures of the Bible, written by the disciple Paul, from the King James Version, which speak about the *mysteries*. In Ephesians 3:1-5; **3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3:3 How that by revelation he made known unto me *the mystery*; as I wrote afore in few words, 3:4 Whereby, when ye read, ye may understand my knowledge in *the mystery of Christ*) 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; and Ephesians 3:9 states; **3:9 And to make all men see what is the fellowship of *the mystery*, which from the beginning of the world hath been hid in God,.....**, and finally in I Corinthians 2:5-7; **2:5 That your faith should not stand in the wisdom of men, but in the power of God. 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 2:7 But we speak *the wisdom of God in a mystery*, even the hidden wisdom, which God ordained before the world unto our glory: Be blessed and a blessing!****