

An Introductory Essay Into
Kemetic Mythology
As the Origins of Judaism and Christianity
By
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There can be no doubting the important role religion and myth have played in daily human life. Humans have since time immemorial based existence, education, and societies' moral guidelines on religious or mythological teachings handed down from generation to generation. However, when manipulated or misunderstood, religious mythology can become a political, imperial, and oppressive force. Unfortunately for a majority of the world this has been the case with Christianity as it has been a dominant weapon in Europe's imperial arsenal. This weapon did not evolve over night but rather over thousands of years as it was transformed from African celestial mythology to Judaism and subsequently Christianity. The following will be this author's attempt to trace the origins of Judaism and Christianity from their beginnings in the African celestial world to their political ascension and use as weapons. This is an essential piece of the puzzle that uncovers the buried history of an African continent that has been reduced to the Western world's raw material grocery warehouse. Such a study may be helpful in restoring Africa's role in world civilization to its proper commentary and force those involved directly or indirectly in the exploitation of those unlike themselves to rethink their actions.

Too few are aware of the origins and political ascension of Christianity. As Steve Rabey says, "... most people in the pews know next to nothing about the recent work of archeologists, historians and language scholars, who have been applying the tools of the humanities to questions lurking behind the chapters and verses of the New Testament."¹ This author would like to add that this lack of knowledge extends to the New Testament's predecessor the Old Testament, or more accurately, the Hebrew Bible. Where this divergence from accuracy begins is with the misrepresentation and simplification of African celestial mythology reproducing it as literal human history that then established a human hierarchy necessary for a few to control the many. Discovering this processional change in thought caused Gerald Massey to make the following declaration:

The only way to dispose finally of the false history in the Old Testament or the New {is} by recovering the true {African} tradition... The natural genesis and continuity of the typology have been traced from he beginning to their culmination in Equinoctial Christolatry; the supremest verities of revealed "*truth*" are proved to be only falsifications of ancient {African} fables; and the facts adduced in evidence suffice to confirm the long-suspected flaw in the title-deeds of Christianity; they demonstrate the non-historical nature of the gospel records, and show them to be the work of virtual forgers who obtained possession of sacerdotal authority upon pretenses entirely false.²

Coming to Massey's conclusion is no simple task; however, when the necessary steps are taken it is possible.

¹ Steve Rabey, "PBS To Air 'Greatest Story Never Told,'" The Arizona Republic, 4 Apr., 1998, R3.

² Gerald Massey, The Historical Jesus and the Mythical Christ (New York: A&B Publishers, Inc., 1828),

History

The first steps include removing oneself from the Biblical timeline for humanity and explaining Kemetic (Egyptian) mythology. When many years ago archbishop James Ussher, after carefully tracing Biblical testimony, arrived at the date of 4004 BCE for Creation he was not making an arbitrary statement but rather a very political one.³ By establishing this date Ussher, and those who would later follow his example, left out roughly 145,000 years of human history, most of which was African. Not only had Africans evolved as the first human beings, populated the earth, and transformed phenotypically into all of the “races” we now acknowledge by 4004 BCE, but they had already created the first civilization which included the original mythology that would later become Judaism and Christianity⁴. This is not meant to claim an African superiority, but is only meant to reclaim factual history.

By 4245 BCE Kemet (later renamed Egypt or “land of the blacks” by Greek visitors) had already established a calendar based on the appearance of the brightest star in the heavens Sirius. It would be this calendar and the tracking of celestial occurrences that would supply the religious mythology that would eventually become Christianity. The star Sirius makes itself visible to the naked eye only once every 1,461 years. The fact that Kemet had a working calendar based on this appearance of Sirius by 4245 BCE suggests that Africans had been tracking this star, connecting it to seasonal changes, and planning agriculture around it for thousands of years. Supporting this were the Kemetic Priest Manetho who said that African civilization began 17,000 years ago⁵ and Plato himself, having studied in Kemet, claimed that the Africans had been tracking the heavens for 10,000 years.⁶ In fact, Gerald Massey, as well as Manetho who wrote his history in 241 BCE, both say that Africans south of what is now called Egypt had been “star-gazing” as far back as 40,000 years ago.⁷

What these Africans came up with, as Charles Finch explains, was not only the aforementioned calendar but also its basis; that is the Kamite or Kemetic Great Year. The Great Year is “determined by the Precession of the Equinoxes” and is based on the tilt of the earth on its axis. The earth’s tilt creates two north poles, one “true” and one magnetic. As the earth spins

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³ S. Boyd Eaton, M.D., Marjorie Shostak, Melvin Konner, M.D., Ph.D., The Paleolithic Prescription (New York: Harper & Row Publishers, 1988), 12.

⁴ Cheikh Anta Diop, Civilization or Barbarism (New York: Lawrence Hill Books, 1991), 11-23. See also Charles Finch, Echoes of the Old Darkland: Themes From The African Eden (Decatur: Khenti Inc., 1991), 1-50.

⁵ Wayne B. Chandler, “Of Gods and Men: Egypt’s Old Kingdom,” in Egypt Revisited, ed. Ivan Van Sertima (New Brunswick: Transaction Press, 1989), 120.

⁶ Finch, 115. See also Diop for the Greek debt to Africa, 229-380.

⁷ Finch, 123.

on its axis "the position of the equinoxes against the background of the stars gradually shifts in a counter-clockwise motion... relative to the circle of constellations." The Kemetic Great Year is a long developing procession and takes roughly 26,000 years, again revealing the true antiquity of African thought and myth. The early Kemetic priest-astronomers divided this circular pattern of the earth into twelve parts, each part represented by a constellation associated with an African mythic or zoological type. These twelve parts were later termed "the zodiac" by Greeks but had originated in African mythology and astronomy.⁸

It is here, in the celestial world of the Africans, that religious mythology took shape. The tales accounted in the pyramid texts such as *The Egyptian Book of the Dead*⁹ are allegorical and connected to the celestial world not the human or tangible one. Massey would say:

The natural need of making signs by gesture-language led to the gradual adoption of certain things that were used as typical figures {i.e. the zoological representations of constellations}, a medium for the exchange of meanings, the earliest current coinage ever stamped and issued from the mint of the mind. Such types were adopted for use, and became sacred in the course of time, the fetishistic or religious, being their final phase... fetishistic in Africa but religious in Europe.¹⁰

The most famous example of this (as exemplified in *The Egyptian Book of the Dead*) are Isis, Osiris, Horus and Set. Often viewed by European scholars as an example of "primitive" polytheism, they are actually Ntrs (Mdw Ntr is the Kemetic title for what the Greeks would call hieroglyphs and means "Divine Speech"), or representations of the single God, of the ancient Africans. Isis and Osiris both represented the female and male aspects of God and were associated with, growth and vegetation, the moon and the star Sirius, which as mentioned earlier was the basis of African seasonal dating and mythology. Each would also take on various symbols and zoological types during different dynasties, epochs, and different periods of the Great Year, whichever "zodiac" type applied at that time.¹¹

In the legend of Isis and Osiris tells of Set in a fit of rage cutting Osiris into fourteen pieces. Set in Kemetic language is Set-An. Set is the Kemetic Great Adversary and An means "again." Therefore, Set-An (the prototype of SATAN) meant "the second manifestation of Set."¹² The fourteen pieces he cut Osiris into represent the lunar association of these characters. The fourteen pieces refer to the fourteen waning phases of the moon. Plutarch's legend of Isis and Osiris says that Osiris reigned for twenty-eight years, which is a reference to the cycle of the moon.

⁸ Finch, 121-123.

⁹ *The Egyptian Book of the Dead*, trans. E.A. Wallis Budge (New York: A&B Publishers, 1895).

¹⁰ Massey, ii.

¹¹ Dr. Charles Finch, interview by Listervelt Middleton, *For the People*, Public Broadcasting System, exact date unknown.

¹² Finch, 165.

The legend continues with Isis finding all the pieces of Osiris save for the phallus which she reconstructs and uses to reproduce Horus. Osiris/Horus is none other than the prototypical Christ. Osiris is the one who dies, is resurrected and becomes God. This is also the prototypical immaculate conception and the Holy Trinity (Isis, Osiris, Horus).¹³

Charles Finch has said that, "the Bible is essentially a Kamitic document."¹⁴ This can be demonstrated on two levels, one literal the other mythological. It must be remembered that during the height of Kemet's power, circa 17-1500 BCE, its empire reached from modern day Egypt, southward towards Cush (Ethiopia, a Greek word meaning "burnt face," meant to describe the African skin¹⁵) to what we now call the Middle East including most of Saudi Arabia, and parts of southern Europe including Greece.¹⁶ This is important because it explains, in part, how an African religious or mythological influence was brought to other regions of the world. Language provides one clue as Finch explains that:

{There exist} affinities between the Semitic Hebrew, Arabic, Phoenician, Aramaic, and Amharic {languages} on the one hand and the northeast African group comprising Egyptian, Cushitic, Chadic, and Hausa on the other... The long-dead mother tongue of all these languages would have originated in the highlands of Ethiopia.¹⁷

The aforementioned date of Creation (4004 BCE) as stated was meant for the political purpose of fitting known history to the mythological origins accounted in the Bible. The Bible begins with the Hebrew version of Creation. What is commonly referred to as the Old Testament should be called and acknowledged as the Hebrew Bible, or the Hebrew version of events. The Hebrew account is that Adam and Eve were created by God as the first humans all of whom were later destroyed, the human race surviving due to Noah's efforts. Dr. Yosef A.A. ben-Jocannan has said that this creation myth was written *after* the myth of Exodus for the purpose of explaining how a relocated people (Hebrews out of Egypt) came to exist in the first place.¹⁸ This is more easily understood when the history of Judaism or "Hebrewism" and the etymology of these names are explained.

Though the Hebrew Bible begins with the story of Genesis, Dr. ben-Jochannan's point is buttressed by an explanation of Exodus. As mentioned earlier the story of Exodus, in particular and the Bible in general, can be explained both literally and mythologically. Literally, Exodus is not the tale of an oppressed, enslaved group of Hebrews escaping to freedom led by their

¹³ Dr. Charles Finch, interview with Listervelt Middleton, For the People, Public Broadcasting System, exact date unknown.

¹⁴ Finch, 136.

¹⁵ Chandler, 122.

¹⁶ Dr. Asa G. Hilliard III, interview by Listervelt Middleton, For the People, Public Broadcasting System, exact date unknown.

¹⁷ Finch, 134.

¹⁸ Dr. Yosef A.A. ben-Jochannan, videotaped lecture from 1983, exact date and place unknown.

messiah Moses but rather a religious separatist movement led out of Kemet to flourish elsewhere under the leadership of a Kemetic priest named Osarsiph. There is now much evidence suggesting that the base of the Great Sphinx at Giza was constructed as far back as 9,000 years ago (7000 BCE), a time when there were no Hebrews/Jews or "Semitic" peoples.¹⁹ Wayne B. Chandler writes that there was no enslavement of any kind in the more commonly known pyramid building age ca.2635-2450 BCE (also prior to any known Hebrew/Jewish existence). Men of age were conscripted and paid for their labor as is attested to in the Armana letters.²⁰ The present writer has not been able to find any evidence of any Hebrew/Jewish involvement or enslavement in Kemet outside of the Hebrew Bible or Torah. What has been discovered found, in short, is that there were a group of Western Asians known as the Hyksos who invaded Kemet (ca. 1730-1680 BCE).²¹ These people ruled and enslaved the Kemetic population and then were expelled by King Ahmose I, "the great liberator" during the eighteenth or Theban Kemetic dynasty, ca. 1560-1295 BCE. Once expelled, these people were forced to settle in the Canaanite city of Hierosylyma or Jerusalem.²²

These Hyksos, according to the Jewish historian Josephus (37-100 CE), were the ancestors of the Hebrews. He wrote, "the Egyptians took many occasions to hate and envy us: in the first place our ancestors, the Hyksos, or shepherds had dominion over their country."²³ This is interesting because the term "Hyksos" is a Hellenized version of the Kemetic words HIK and SA which translates one way to "shepherd kings."²⁴ Here we may find the origins of the Hebrew Bible tale of the Exodus. Once these Hyksos were expelled due to their own imperialism they brought with them out of Kemet pre-existing African mythology and created something new, Hebrew faith or Judaism.²⁵

Historical record mentions nothing of an oppressed Hebrew people fleeing Egypt, this is strictly the Biblical or Hebrew version of history. Historical record, however, does discuss the Hyksos who were a group of "Semitic" peoples who came violently into Kemet and gained power circa 18-1700 BCE. The Kemetic priest-historian Manetho had this to say about them:

There was a king of ours, whose name was Timaus. Under him it came to pass, I know not how, that God was adverse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts {perhaps what is now the Middle East or Western Asia}, and

¹⁹ Charles Finch, The Star of Deep Beginnings, Decatur: Khenti Inc., 1998, p.20.

²⁰ Wayne B. Chandler, "Of Gods and Men: Egypt's Old Kingdom," Egypt Revisited, ed. Ivan Van Sertima, New Brunswick: Transaction Press, 1989, p.145.

²¹ Runoko Rashidi and James E. Brunson, "A Working Chronology of the Royal Kemetic Dynasties," Egypt Revisited, ed. Ivan Van Sertima, New Brunswick: Transaction Press, 1989, p.110.

²² Rashidi and Brunson, 111. See also Charles Finch, Echoes from the Old Darkland: Themes from the African Eden, Decatur: Khenti Inc., 1991, p. 139.

²³ Chandler, 147.

²⁴ Finch, 137.

²⁵ John Henrik Clarke, Notes for an African World Revolution: Africans at the Crossroads, Trenton: Africa World Press, 1991, p.282, "the Hyksos adopted many of the customs of the Egyptians..."

had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them.²⁶

Hyksos is a Hellenized version of the Kemetic words HIK, meaning either "king" or "captive," and SA meaning "shepherd." So that Hyksos meant in Kemet either "shepherd kings" or "captive shepherds."²⁷ The Bible accounts for an Egyptian pharaoh who came to power, "who knew not Joseph" and said "behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them..."²⁸ thus starting the oppression of the Hebrews.

But this pharaoh "who knew not Joseph" was actually referring to the rise of the Theban dynasty circa 1560-1295 BCE first under the leadership of King Ahmose I, "the liberator" and Queen Ahmose- Nefertari.²⁹ It was during this dynasty that the Hyksos were expelled from Kemet and forced to settle in the Canaanite city of Hierosylma or Jerusalem.³⁰ The renowned Jewish scholar, Nahum Sarna, is even moved to comment that there is no Biblical (or historical) detailed description of the Hebrew oppression within Kemet (Egypt) and that there is an overall "paucity of historical data" in support of Exodus as literal history.³¹ Perhaps this is a result of it never having occurred.

According to Finch, Sigmund Freud's work *Moses and Monotheism* also supports the belief that Moses was in fact a Kemetic (Egyptian) priest who led a group of "downtrodden serfs" out of Kemet (Egypt) and who was influenced by Akhenaton who had ruled Kemet (Egypt) one hundred years earlier.³² The New Testament supports this as well, "and Moses was instructed in all the wisdom of the Egyptians."³³

This is further evidenced in written historical data. It can be said that "Hebrewism" or Judaism began with Moses speaking the words of God to his people from Mt. Sinai. However, at least 3000-3500 years BCE the pyramid texts comprised in *The Egyptian Book of the Dead* contain nearly word for word what Moses is said to have brought down directly from God.³⁴ The "Ten Commandments" are but a small portion of the forty-two Negative Confessions inscribed in Kemetic temples. "Thou shall not kill" is merely a rewording of the Kemetic "not have I killed... not have I made the order for killing me... not have I done harm to mankind."³⁵ These recitation were necessary for the dead to arrive in the kingdom of the God. Moses,

²⁶ Finch, 136. See also Diop, 17, 98, 129, 133, 152, 203.

²⁷ Finch, 137.

²⁸ Exodus. 1. 8-10 Revised Standard Version.

²⁹ Runoko Rashidi, "A Working Chronology of the Royal Kemetic Dynasties," in *Egypt Revisited*, ed. Ivan Van Sertima (New Brunswick: Transaction Press, 1989), 111.

³⁰ Finch, 139.

³¹ Nahum Sarna, *The JPS Torah Commentary: Exodus* (New York: Jewish Publishing Society, 1991), xii-xiii.

³² Finch, 141.

³³ Acts. 7. 22 Revised Standard Version.

³⁴ Budge, xii.

having been raised and well learned in Kemetic teachings would have known this. What he purported as the original word of God may have been original if kept in Kemet, but not when transported to Mt. Sinai and reduced to "Ten Commandments." This fact led Dr. John Henrik Clarke to say amusingly that, "whatever words of God Moses brought down from the mountain top he brought up there with him!"³⁶

We can now see how Moses would have undergone his name change from Osarsiph to Moses. Osarsiph in Kemetic tongue means "son of Osiris"³⁷ while Moses has been said to have derived from the Kemetic "messu," or "messiah."³⁸ Finch also states that Moses can be broken down to Mu-Sha or Mu-Sah meaning "sea of reeds" and "to draw from the (pool of) water."³⁹ Therefore, literally, Moses can be seen as Osarsiph who once he led people to a new life was seen as the "messiah," or the "savior" who was pulled from a "pool of water in a sea of reeds."

Furthermore, once it is understood that Osarsiph/Moses brought African/Kemetic wisdom with him out of Kemet the following can be seen in a new light. The African Kemetic wisdom acquired by Osarsiph/Moses was then used to create something new which explains why much of what is found in the Hebrew Bible (Old Testament) finds its root in Kemetic language and mythology. Parenthetically, the same can be said of the New Testament because it was founded on the recreated Kemetic mythology of the Hebrew Bible. As mentioned earlier, the root of Kemetic tongue *and* Hebrew is in Africa, Ethiopia so the connection and derivation of Hebrew terms is evident.

The Hebrew Adam is said to have been "the father of mankind, the first man in the image of God, completion of creation, {and} namer of all creations." In Kemetic language ATM is also the "father of mankind {and the} first god in the image of man. The root TM means 'completion' {and the} cognate DM means 'to name.'⁴⁰ Eve is the first woman who is seduced by the serpent to pick fruit from the Tree of Life, contradicting God's word. The Hebrew for Eve is Havvah which itself comes from the Kemetic Hefa or Hewa. Hefa is "the Great Mother Serpent" and Hewa means "fruit." Finch explains:

This imagery comes straight out of the Egyptian funerary ritual where the Manes {soul}, passing through Amenta {the spiritual underworld where the soul is judged}, reaches the place where {the Goddess Isis or} Hathor, the Lady of the Sycamore, offers fruit to the tired soul to refresh and revitalize him.⁴¹

The Garden of Eden is yet another Biblical reference to a Kemetic myth. The Garden of

³⁵ Budge, 195.

³⁶ Dr. John Henrik Clarke, interview by Listervelt Middleton, For the People, Public Broadcasting System, exact date unknown.

³⁷ Finch, 140.

³⁸ Diop, 311.

³⁹ Finch, 158.

⁴⁰ Finch, 145.

Eden is seen as the paradise and "the great enclosure." In Kemetic words DN or DEN means "enclosure."⁴² The moving of humankind's origin from the paradise of the Nile to the Tigris and Euphrates is but another example of the recreation of history for the specific purposes of a specific group of people.

The originator of the name Israel, Jacob, has his origins in Kemetic myth too. Jacob or Yaqub in Hebrew means twin of Esau. The Kemetic YA-QEB can be broken down as YA, meaning RA (the Kemetic representation of God as the Sun), or YA may mean the deified moon (as was Isis and Osiris), while QEB means "circuit." Therefore, YA-QEB, or the Hebrew Yaqub, or the modern Jacob, actually means "the heavenly circuit of Ra {the sun} or the moon {as Osiris}."⁴³ This is again a reference to the original African mythology (not codified until the dynastic era of Kemet) where the celestial events are presented in human form as allegory.

In Genesis we read of Jacob's name becoming Israel. After his vision of the ladder, which angels used to go to and from heaven, and after struggling with an angel and seeing the lord's face, Jacob is given the new name of Israel.⁴⁴ Israel in Hebrew is YSRAL while its Kemetic ancestor is YS-RA-IR. YS is "place," RA is the aforementioned Neter for "the sun god and Creator," and IR means "create." YS-RA-IR is then, "the place that Ra {God} created."⁴⁵

It has been discussed that African mythology that would later be institutionalized by dynastic Kemet and then recreated into Judaism and Christianity was based on the celestial occurrences of the heavens. The last major Hebrew co-optation of African mythology to be mentioned here is that of Passover. Hebrew/Jewish tradition says that Passover is celebrated to commemorate the Hebrew people coming out of Egyptian bondage but as Massey says:

The Exodus or "Coming out of Egypt" first celebrated by the festival of Passover or the transit at the vernal equinox, occurred in the heavens before it was made historical in the migration of the Jews.⁴⁶

In other words, in Kemet the "passing over" was the sun as it crossed the equator during the spring equinox, which was recognized as being one of two days of the year where the day is split evenly between day and night.⁴⁷

As Judaism spawned Christianity the borrowed mythology went with it. But this was not the only way in which Africa influenced Christianity. In fact, it is only recently in human history that Africa and Christianity have been made to seem so separate. Finch writes that, "it is only a matter of history that the early church, ignored or persecuted elsewhere in the

⁴¹ Finch, 145.

⁴² Finch, 147.

⁴³ Finch, 154.

⁴⁴ Genesis. 32. 28-31 Revised Standard Version.

⁴⁵ Finch, 155.

⁴⁶ Massey, i.

Mediterranean world, found a nurturing haven in Egypt." Examples of this include the black Saint Anthony, who was among the first to "hammer Christian doctrine into distinct shape," and the black Saint Maurice who refused to punish Christians, accepting his own death instead becoming the patron Saint of Germany and Switzerland.⁴⁸

In his essay on African popes, Edward Scobie offers further examples of the African influence on Christianity, not only through supplying the original myths that would later be formed around a Christian political movement, but in assisting its rise as well. Quoting Robert Fulton Holtzclaw Scobie informs the reader that:

Roman Africa was Roman in name and government, but not in population. The names of the gods and people became Latinized because Latin was the language of the masters of commerce. But the majority of the people were black and the Punic language was spoken until the Islamic invasion of the Eighth century... Africa did its part in the spiritual history of mankind. One of the most zealous churches of early Christianity came to being in Africa. From Africa came neo-Platonic thought and the first experiments in monasticism. Three of the early popes were black: Ss. Gelasius, Miltiades and Victor I.⁴⁹

One reason that Africa was so receptive towards Christianity, other than it being forced upon them physically, was its recognizable doctrine. As explained earlier, the notion of a Christ, a Holy Trinity, immaculate conception, etc. were merely renamed occurrences of African mythological philosophy. Earlier it was mentioned that the term messiah actually comes from the Kemetic messu meaning "to anoint." The Kemetic word mes has a threefold meaning; 1) "to give birth," 2) "child," 3) "son." One of the several titles of Horus (who is Osiris resurrected) is "Mes" or "Horus the Son." MES-IAH in Kemetic means "the son of Yah," or "Yaweh." Furthermore, the Hebrew name of Jesus, Yahushua, means, "the adored one of Yaweh," and as the Messiah, Jesus or Yahushua, is "the son of Yaweh." In African mythology the Messiah or "son of Yaweh" is the "Ever-Coming Son of God," who was later transformed into the expected savior of the Hebrews, and similar to the Kemetic personification of God as Horus, the God made man of the Christians.⁵⁰

The "Messiah" means... the Anointed One. The Hebrew word occurs some 40 times in the Old Testament; and each time in the Septuagint... translation...the word is translated... Christos, which again means Anointed... the idea or the word "The Christ" was in vogue in Alexandria as far back as 280 BC.⁵¹

Actually though, the Greek "Christos," or "Kristos" is the Kemetic "KRST (Karast)," which means

⁴⁷ Finch, 191.

⁴⁸ Finch, 180.

⁴⁹ Edward Scobie, "African Popes," in *African Presence in Early Europe*, ed. Ivan Van Sertima (New Brunswick: Transaction Press, 1996), 96.

⁵⁰ Finch, 200-201.

⁵¹ Finch, 201.

a being that has been Osirified or mummified.⁵² The drinking of blood shows another similarity between Osiris/Horus and Jesus "the Christ." Again, Osiris /Horus are the personification of the power of God and "her/his" ability to generate life, the seasons, etc. They are Neters, or representations of God's powers, one of which is vegetation or growth. Osiris was "identified with the grape, wine, the blood and spirit of the grape is his blood and spirit as well."⁵³ It was customary for Kemetic priests to drink wine, as this was to drink the blood of Osiris, just as today this same customs is seen as drinking the blood of Jesus "the Christ."

The similarities do not stop here. The myth of Christ being crucified and resurrected on the third day is again an allusion to Kemetic mythology. During the vernal equinox, or Jewish "Passover," the sun appears to be stationary in the heavens for three days, or "crucified for three days."⁵⁴

The cross, now the symbol of Christianity, was a spiritual symbol in Africa long before the advent of that religious system. This is also another clue as to how Christianity could so easily be imposed on Africans. Finch says that, "notably in West Africa, the crossroads is a place charged with numinous power at the point where the material and human meets the spiritual and divine."⁵⁵

Before there could be any solidifying of Christian tradition, there had to be an establishment of a Christian hegemony. One major source for information on the rise of Christianity comes from fifty-two recently discovered texts at a place called Naj Hammadi (in what is today southern Egypt) in 1945. These texts called *the Gnostic Gospels* by Elaine Pagels⁵⁶ do much to shed light on the ascension of a Christian empire. It was during this time, the first centuries of our era, that as Massey again explains:

A race was run for two or three centuries between Christ corporeal and the Christ incorporeal and the fleshy Messiah beat the phantom, even as the belief in a physical resurrection triumphed over the older belief in a spiritual survival after death which had been inculcated in the pre-Christian cults. The Gnostics were conquered by the carnivores of the Christ, who made God flesh to eat him as a redeeming sacrifice, and with whom the cult of Equinoctial Christolatry entered its finale phase.⁵⁷

While early Christians fought one another, as well as persecution from a Roman power structure that originally saw Christians as threats to their power, few seemed to even know of an actual Christ's existence. According to a leader in the field of Christian study, G.R.S. Mead:

It has always been an unending source of astonishment to the historical investigator of Christian beginnings, that there is not one single word from the pen of any Pagan writer of the first century of our era, which can in any fashion be referred to the marvelous story

⁵² Finch, 201.

⁵³ Finch, 182.

⁵⁴ Finch, 191.

⁵⁵ Finch, 197.

⁵⁶ Elaine Pagels, *The Gnostic Gospels* (New York: Vantage Books, 1979).

⁵⁷ Massey, 127-128.

recounted by the Gospel writers. The very existence of Jesus seems unknown.⁵⁸

What is known is that a man named Joshua ben-Pandira lived and died no later than one century BCE. He had learned “magic and wonder-working” In Kemet, moved to Palestine and was crucified on the eve of Passover.⁵⁹ It would seem that he became a Neter, a representation of extant African mythology, and the center of debate that continues to this day.

Politics Over Spirit

The discoveries at Naj Hammadi are significant here because as Pagels explains they offer a very different view of Jesus and spirituality than what is presented in the New Testament. To Gnostics, who saw the teachings of Jesus as a process to be undergone within each individual rather than through another (i.e. Christ, bishops, deacons, priests), the actual existence of a Jesus Christ was not necessarily literal. They also remind us that there was no succinct Christian unity prior to Constantine’s conversion to Christianity and his institutionalizing of it at the Council Of Nicea (325 CE).⁶⁰ What made Constantine’s conversion and subsequent use of Christianity as an imperial force was the creation of a human hierarchy of bishops, priests, and deacons by personifying “the Christ” in the man Jesus. This human hierarchy was established as those who opposed, what are now the recently discovered Gnostic texts but were then rival views on spirituality, won out as the resurrection of “the Christ” was made literal.

The Biblical myth is that Christ was crucified and resurrected on the third day. It is important to note that this was to have occurred literally, not in visions or hallucinations. The risen Christ then made himself known to his apostles and the heirs to the leadership of the burgeoning Christian cult. To prove his reality Christ implores his apostles to “handle me and see... for a spirit does not have flesh and bones, as you see I have.” When this is not enough he eats a piece of fish in order to make sure his being real was understood.⁶¹ Eating the fish is thought by many modern Christians to be where the symbol of Christ as a fish comes from. However, in Kemetic mythology this can be understood as the earth moving into the sign of Pisces.

Circa 68 BCE, the equinoxes moved into the sign of Pisces, the fish. Jews of that time (still holding true to their Kemetic ancestral teachings) saw this as a sign of the coming “World Savior.” It is explained that:

...in the quite early years of Christianity the fish came in as an accepted symbol of Jesus

⁵⁸ Charles Finch, “The Work of Gerald Massey: Studies in Kamite Origins,” in Egypt Revisited, ed. Ivan Van Sertima (New Brunswick: Transaction Press, 1996), 411.

⁵⁹ Ibid, 411.

⁶⁰ Marimba Ani, Yurugu (Trenton: Africa World Press, 1994), 132.

⁶¹ Pagels,, 4.

Christ. Considering that after the domination of Taurus and Aries, the Fish (Pisces) comes next in a succession as the Zodiacal sign for the Vernal Equinox, and is now the constellation in which the Sun stands at that period, it seems not impossible that the astronomical change has been the cause of the adoption of this new symbol.⁶²

Understanding the Kemetic origins of such mythology it is clear that this is precisely the cause of the new sign of the "Ever-Coming Son of Yaweh (God)." Thus early Christians called themselves "Pisciculi," or fishes.⁶³

The Gnostic interpretation of Jesus' death and resurrection was not a literal one. They saw his resurrection as an experience one had on their own, where one, "encounters Christ on a spiritual level," as opposed to being an apostle and experiencing it literally.⁶⁴ If the resurrection was to be seen as a literal event, as the apostles and their heirs demanded, it would, as Pagels says, "legitimize the authority of certain men who claim to exercise exclusive leadership over the churches as the successors of the apostle Peter."⁶⁵

The Gnostics, rejecting the literal view of resurrection, claimed that the resurrection was "not a unique event of the past: instead it symbolized how Christ's presence could be experienced in the present." But for nearly 2,000 years now the literal translation has promoted a hierarchical line of "heirs" to Jesus' teaching that began with the apostles and is handed down to bishops and priests. These interpreters of Christ then are given earthly authority to use the teachings as they see fit. Understanding the seriousness of this is compounded by the fact that few Biblical scholars believe that anyone of Jesus' time actually wrote the gospels of the New Testament (as G.R.S. Mead said earlier)⁶⁶ which means that they were written later, and recreated as actual, literal history.

Marimba Ani takes this thought further. She notes that traditionally, in non-Western cultures, people are born into their religious practices and beliefs, but "one is not born a Christian, one must be baptized by the *proper authorities*."⁶⁷ This necessitates putting human beings in a hierarchical procession towards God and sets the newly baptized person up to be controlled by that hierarchy.

Using an African example of non-Western religious thought, one can further illustrate the difference in the rise of Western Christianity as opposed to non-Western religious philosophies. The renowned African scholar John Mbiti had this to say:

Traditional religions have no missionaries to propagate them, and one individual does not preach his religion to another... *Traditional religions are not universal*; they are tribal or national... the propagation of a religion would involve *propagating the entire life of the*

⁶² Finch, 193.

⁶³ Finch, 194.

⁶⁴ Pagels, 5.

⁶⁵ Pagels, 6.

⁶⁶ Pagels, 17.

⁶⁷ Ani, 149 (emphasis mine).

people.⁶⁸

It was this kind of adherence to traditional African forms of religious practice that placed Gnosticism in opposition to the Westernized version of Christianity.

Once established, this human hierarchy became valuable to the Roman power structure, hence, Constantine and his "conversion." He is said to have had a vision, "he saw with his own eyes the trophy of a *cross of light* in the heavens, above the sun, and bearing the inscription 'Conquer by this.'"⁶⁹ Prior to this time Christians had been persecuted by Rome, now it was adopted by their former oppressors.⁷⁰ The rise of Christianity was political, not divine.

Once Rome adopted their new religion dates and times were changed. January 6th, the date of an old Roman festival and the date attributed to Jesus' birth, was changed to December 25th as Roman Christian proselytizers sought to "co-opt the worshippers of the older gods, especially of the solar type, by Christianizing 'pagan' customs and feasts."⁷¹ December 25th had long since been the birthday of other solar gods such as Horus and the Persian Mithra.⁷²

Spiritual and Social Implications

The missionaries came to us and said, 'We want to teach you to pray.' 'Good,' we said. 'We would like to learn to pray.' So the missionaries told us to close our eyes. We closed our eyes, {when we opened them} there was a Bible in our hands, but our land was gone!⁷³

The importance of such study is several fold. The previous quotation that hales from Africa could be used to describe the relationship between Christianity and much of the non-European world. History and mythology have been equally used as weapons against much of the world's population. Joseph Campbell says it well, "the story that we have in the West, so far as it is based on the Bible, is based on a view of the universe that belongs to the first millennium BCE. {This} view does not coincide with our concept {of either} the universe or of the dignity of man. It belongs entirely somewhere else."⁷⁴

What that statement says is that the mentality of the world as it existed thousands of years ago no longer suits our modern world. The ideology we follow now is based on what European male elite felt back then. This has a deleterious effect on the poor, the non-European, and women. C.W. Higdon wrote an article in response to scholars who spend time researching

⁶⁸ Ani, 150 (emphasis mine).

⁶⁹ Ani, 131 (emphasis mine).

⁷⁰ Pagels, xvii.

⁷¹ Finch, 189.

⁷² Finch, 187.

⁷³ Yosef A.A. ben-Jochannan, African Origins of the Major Western Religions (Baltimore: Black Classic Press, 1991), 21.

⁷⁴ Joseph Campbell, The Power of Myth (New York: Doubleday, 1988), 31.

the ethnicity of Jesus. Higdon says that, "by hanging any sort of racial or ethnic label on the Son of God is contrary to Jesus' entire purpose."⁷⁵ However, some have seen fit to do an entire study on just this very topic. To refute the notion that "Islam is the natural religion of the Black Nation," and to help "drive out the darkness of racism," scholars such as Dwight McKissic find it necessary to contradict European views of Christianity for the political goal of maintaining the black Christian population.⁷⁶ Does this mean that Higdon denies the use of a white Christ to explain European hegemony over Africans, Native Americans and other non-European people who were enslaved, colonized or murdered in the name of the Lord? Would Higdon be willing to discuss the African origins of Christianity or the evidence that suggests there was no actual Jesus?

As a precursor to how the Gospels would be used politically in the rest of the world, we are shown how they were used locally prior to exportation. In a summary of Pagels' work by Noel Malcolm we are given examples of the politics of the time. Attributed to Mark, the earliest Gospel was written at a time when the Jews of Palestine were split into competing groups after the Roman occupation and destruction of the Temple. This leads Mark to blame the death of Christ on a very specific group of Jews, connecting them with Satan. By the time of Luke's Gospel, Christianity had attracted more non-Jews (like Luke himself) and Luke continues by attributing the death of Jesus to Judas, the personified Satan. John continues the onslaught against Jews as he sees the world as a "metaphysical battleground between light and darkness." Jews are seen as the "dark forces" of Satan. This then carries over to attacks on heretical Christians such as the Gnostics.⁷⁷ What effect does this history have on our world? To this day, the personification of a Kemetic (Egyptian) mythological figure (in this case Set which became Satan) allows people to blame Jews for the death of Christ, adding to the animosity between the two groups. Because of this the Holocaust Museum in Washington, D.C. has an entire plaque dedicated to a Papal statement refuting the notion that Jews were responsible for the death of Jesus.

Further, Zionism as an entire concept has at its heart the Biblical belief in the right to the land of Israel. Again, the term "Israel" also has Kemetic origins. The Hebrew word for Israel is YSRAL while the Kemetic YS-RA-IR (both Semitic languages with a common origin) means "the place that RA {God} created."⁷⁸ This belief in Zionism and the centuries old desire of Jews to have a homeland to escape brutality (none of which ever came from African or "Black" or

⁷⁵ C.W. Higdon, "Who Gives A Hoot About The Color Of Jesus' Skin?" The Columbus Dispatch, April 11 1997.

⁷⁶ William Dwight McKissic, Sr., Beyond Roots: In Search of Blacks in the Bible (New Jersey: Renaissance Productions, 1990), 11-13.

⁷⁷ Noel Malcolm, "Socializing Satan," The Telegraph Group Limited Sunday Telegraph, January 21 1996, Books Section.

⁷⁸ Finch, 155.

Arabic people) has allowed them (us) to be European pawns and enemies of the pre-existing Arab populations. This has led Jewish writer Marc Ellis to raise the question, "did we emerge from the death camps to displace and dominate other people?"⁷⁹

Again, a misunderstanding of Biblical history can lead to the support of atrocious acts such as the genocide of indigenous peoples. Phoebe Wiley writes, "{The Puritans} believed they were God's chosen people, as the Israelites had been in the Old Testament, that New England was their promised land and the Indians were the Canaanites, who had to be driven out so the Puritans could take possession as God had ordained."⁸⁰ If the myth fits...

So, for instance, what we must now do is begin to see the Torah or Hebrew Bible as a text for Hebrews and that books like Deuteronomy are texts on imperialism and nationalism not divine inspiration for the world. When we read, "And we utterly destroyed them, {the sixty cities of Argob and Bashan} as we did to Sihon... *destroying every city, men, women, and children*,"⁸¹ we will see the brutality of a conqueror not the tale of a deserving people "chosen" by God.

It is the hope that research of this kind could aid in the liberation of all oppressed people. For this to take place however, those oppressed who are so bound to the Judeo-Christian faiths must be willing to challenge themselves. When James Cone seeks to use Christianity as a revolutionary force he may be dangerously missing the historical origins of Christianity. Cone writes that the oppressed African American community must relate, "the forces of liberation to the essence of the gospel, which is Jesus Christ"⁸². Is this possible if the focus of one's liberation is on a politicized personification of a misunderstood myth?

Cone goes on to support his statement by claiming that Jesus is a New Testament representation of a God who, "is identified with Israel because it is an oppressed community."⁸³ This is of course a sound statement, not because it is historically accurate but rather because it speaks to the true essence of the Torah, which as stated earlier is a text written by Hebrews for Hebrews. No comment better describes the argument against Cone that when Joe Woods writes:

Jews, along with Italians and the Irish, have in most of the century's renderings of American history been assigned the role of "immigrant," and as such are permitted a history before America. Negroes were made in America. That left us with a blank space where a history should be: no place to put our peoplehood and few ways to understand the situation. So we patched our wounds with the pages

⁷⁹ Marc H. Ellis, "Ending Auschwitz and 1492: Reflections on the Future of Jewish and Christian Life," Legacy of 1492, ed. Gersham Nelson, Lido Beach: Whittier Publications, 1994, 203.

⁸⁰ Phoebe Wiley, "The Promised Land," the "Chosen People," and the "Canaanites": Puritan Views of Themselves and Indians," Legacy of 1492, ed. Gersham Nelson, Lido Beach: Whittier Publications, 1994, 106.

⁸¹ Deuteronomy: 2 v. 6. Revised Standard Version (emphasis mine).

⁸² James Cone, A Black Theology of Liberation (New York: Orbis Books, 1990) 1.

⁸³ Cone, 3.

of the Bible. So in church, our hospital, we tell the tale over and over again; how much we resemble the ancient Jews, how we too are slaves awaiting deliverance. We hold this tale more dear than did the pilgrims who made us slaves- but what of the Jews, who would certainly want their story back?⁸⁴

Surveying the Outcomes

It has been argued in the previous pages that without a proper understanding of the original myths or the political ascension of Judaism and Christianity current society suffers. Measuring the effects of such a lack of knowledge cannot be done empirically, however, certain clues can be discovered or elucidated. In a recent poll of so-called "minority" college students in a competitive research program some interesting responses have open the door to ways to discover the relationship to oppression and one's own understanding of history and/or religion.

The results of the survey offered to roughly twenty so-called "minority" students showed the following interesting results. None polled were aware of the African mythological origins of their professed religions (i.e. predominantly the various strands of Christianity). None placed any spiritual importance or had any personal orientation towards African cities (as opposed to Jerusalem, Mecca, Medina, Rome, etc.). Most polled said a preponderance of their knowledge of Biblical teachings and history came from parents, teachers, priests, etc. rather than first hand reading or study. And while all those polled professed a firm belief in Christianity (in whichever form) few would say that the Bible was total truth but also would there rarely be any questioning of the politics behind its writings.

Some important questions are left to be answered by this research. These would include the effect that a lack of understanding of Biblical history and thought may have on society. Does the phenotype of a personified Christ truly force people to revere Europeans? Would this change if people knew the most common depiction of the Christ as having blond hair and blue eyes comes from Michaelangelo's using his own uncle as a model for the painting of the Cistine chapel?⁸⁵ How could this study effect the world's view of religion in the role of imperial weaponry?

This paper has sought to piece together disparate pieces of information that build a strong case for the Biblical origins in African celestial mythology in order to push readers towards a more inclusive society that appreciates not denigrates Africa and her role in world history. It has not gone unnoticed that this paper does not deal with works that directly oppose the present thesis. However, this has as much to do with the fact that the present author was unable to find any scholarly work whose goal is to directly refute the African mythological

⁸⁴Joe Wood, "What I Learned About Jews," Race, Class, and Gender in the United States: An Integrated Study, ed. Paula Rothenberg (New York: St. Martin's Press, 1998) p.319.

⁸⁵Hilliard interview.

origins of Judaism and Christianity. The fact that there is little to refute this seems to be more a result of ignorance or an unwillingness to explore such thought. All of the questions asked here cannot be answered, the challenge is to explore them in the hopes that intelligent discourse would follow.