

# Corruption of Scripture in Early Christianity





# Adoptionism

The evil demon, however, being unable to tear certain others from their allegiance to the Christ of God, yet found them susceptible in a different direction, and so brought them over to his own purposes. The ancients quite properly called these men Ebionites, because they held poor and mean opinions concerning Christ.

For they considered him a plain and common man, who was justified only because of his superior virtue, and who was the fruit of the intercourse of a man with Mary. In their opinion the observance of the ceremonial law was altogether necessary, on the ground that they could not be saved by faith in Christ alone and by a corresponding life.

Eusebius, *Church History*, Book III, Chapter 27



## Luke 2:33

- *Original:* And his **father** and mother marvelled at those things which were spoken of him.
- *Modified:* And **Joseph** and his mother marvelled at those things which were spoken of him.



And this QUATERNARY (Father, Mother, Son, as a UNITY, and a quaternary, as a living manifestation) has been the means of leading to the very archaic Idea of Immaculate Conception, now finally crystallized into a dogma of the Christian Church, which carnalized this metaphysical idea beyond any common sense. For one has but to read the Kabala and study its numerical methods of interpretation to find the origin of that dogma. It is purely astronomical, mathematical, and pre-eminently metaphysical: the Male element in Nature (personified by the male deities and Logoi — Viraj, or Brahmâ; Horus, or Osiris, etc., etc.) is born through, not from, an immaculate source, personified by the "Mother"; because that Male having a Mother cannot have a "Father" — the abstract Deity being sexless, and not even a Being but Be-ness, or Life itself.

[...]

Thus is repeated on Earth the mystery enacted, according to the Seers, on the divine plane. The "Son" of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth as the Son of the terrestrial Eve — our mother Earth, and becomes Humanity as a total — past, present, and future — for Jehovah or Jod-he-vau-he is androgyne, or both male and female. Above, the Son is the whole KOSMOS; below, he is MANKIND.

Helen Blavatsky, *The Secret Doctrine*, Vol. I, 59-60

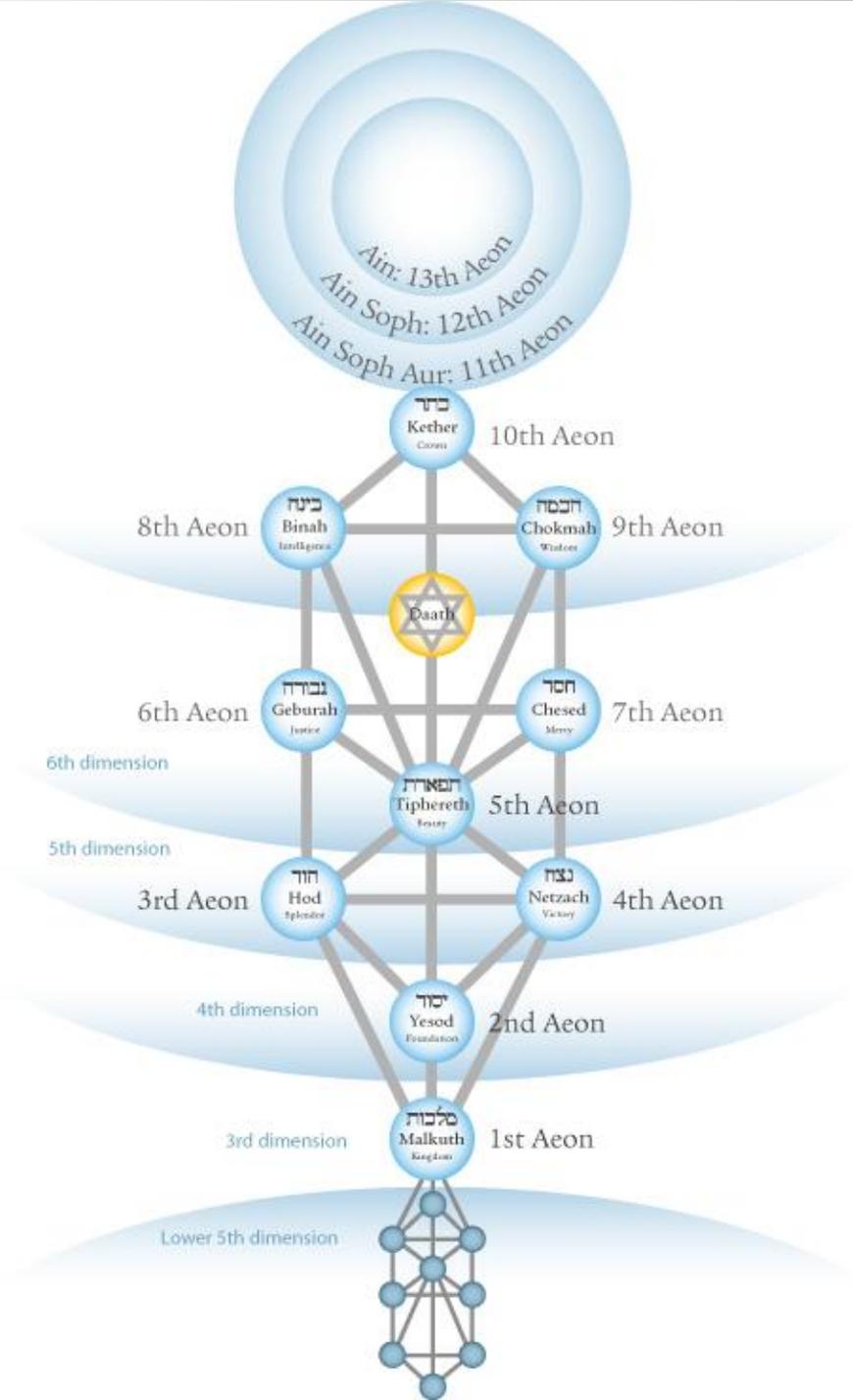


## John 1:12-13

But as many as received him, to them gave he power to become the sons of God, even to them that believe(ΠΙΣΤΕΥΩ) on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Rabbi Shimon said, The Holy Name is mentioned only in connection with a completed world, as it is written, "In the day that Hashem Elohim made the earth and the heavens" (Genesis 2:4). From this it follows that one should not mention the Holy Name in vain, as it is written, "You shall not take the Name of Hashem your Elohim in vain" (Exodus 20:7).

- Zohar, Yitro, 442





Yeshua

יהשוע



## Luke 3:22

- *Original:* And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, **Thou art my Son; this day have I begotten thee.**
- *Modified:* And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, **Thou art my beloved Son; in thee I am well pleased.**



When Jesus entered the temple, John was dressed in his priestly garments, thus he commanded Jesus to remove his vestures; Jesus undressed and only his sexual organs remained covered with a white cloth. Thereafter, Jesus came out of the vestibule and entered the sanctuary; there John anointed the Lord with pure oil and poured water over his head. It was in those moments when three stars resplendently shone within the internal heaven of the Spirit; and through the third star, red as living fire, from that heaven of the Spirit, descended (Chokmah) the Spirit of wisdom. Yes, this was the supreme moment in which the Spirit of Wisdom entered within Jesus through his pineal gland.

The Father, only visible to the eyes of the Spirit, did not enter in those moments within the body of Jesus; he only attended the coronation of the Buddha Jesus riding his royal chariot of fire. Thus, this is how the coronation of the Buddha Jesus happened.

- Samael Aun Weor, "The Baptism of Jesus", *The Major Mysteries*

# Mark 1:11

- *Original:* And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending **into** (εἰς) him
- *Modified:* And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending **onto** (ἐπί) him



# Acts 8:36-38

- *Original:* And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
- *Modified:* And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? **And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.** And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.



## Romans 15:8

- Original: Now I say that Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers
- Modified: Now I say that **Jesus** Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:



The descent of Christ into the heart is a cosmic and human event of an immense transcendence, which indeed corresponds to the Venustic initiation.

Unfortunately, what the Christ is has not been understood. Many assume that Christ was exclusively Jesus of Nazareth, yet they are wrong. Jesus of Nazareth as man, or better said, Jeshua Ben Pandira as man, received the Venustic initiation. Jesus incarnated Christ. Nonetheless, he is not the only one to receive that initiation. Hermes Trismegistus, the thrice-great God Ibis of Thoth, also incarnated Christ.

John the Baptist, whom many considered the CHRISTUS, as the anointed one [the Messiah], unquestionably received the Venustic initiation. John incarnated the universal Christ principle. The Nazarenes were known as Baptists, Sabians, and Christians of Saint John. Their belief was that the Messiah [Jesus] was not the Son of God, but simply a prophet who wanted to follow John. In those days, there were disputes among the Baptists, the Essenes, and others.

So, how should we understand what Christ is? Christ must not be understood as a person, nor as an individual, because Christ is beyond personality, the “I,” and individuality. Christ, in authentic esotericism, is the Solar Logos, represented by the Sun.

[...]

When a human being is properly prepared, he or she then passes through the Venustic initiation. By means of the Venustic initiation, one manages to incarnate the cosmic Christ in oneself, within one's own nature.



*“Uselessly Christ in Bethlehem would have been born, if within our heart he is not also born, uselessly he would have died and resurrected in the Holy Land if he does not die and resurrect within us again.”*

This is the nature of the "Salvator Salvandus." The intimate Christ must save us, but he saves us from within. Those who await the coming of Jesus Christ in a remote future are wrong. The Christ must come now, from within. The second coming of the Lord is from within, from the very depths of our Consciousness. This is why he said what is written:

*“If you hear that they shall say unto you, behold, Christ is in the market place; do not believe them: behold, he is in preaching in the temple; believe them not.”*

Listen, this time the Lord will not come externally, but internally. If we are prepared, he will come from the very bottom of our hearts. The gospel clarifies this by saying:

*“And of his fullness have all we received, and grace for grace.” – John 1: 16*

So, there is documentation about it. If we study carefully Paul of Tarsus, we will see that he rarely addresses the historical Christ. Each time that Paul of Tarsus talks about Jesus Christ, he addresses the inner Jesus Christ, the intimate Jesus Christ who must arise from the bottom of our spirit, of our soul.

As long as a human being has not incarnated Christ, we cannot say that he possesses eternal life. Only Christ can give us life, and give it to us in abundance. Therefore, we must be less dogmatic, and think about the intimate Christ.

- Samael Aun Weor, “The Alchemical Symbolism of the Nativity of Christ”