

## Motif's and elements adopted into Christianity

Thus, the following list represents not a solidified mythos or narrative of one particular **Mithra** or form of the **god** as developed in one particular culture and era but, rather, a combination of them all for ease of reference as to any possible influences upon **Christianity** under the name of **Mitra/Mithra/Mithras**.

**Mithra** has the following in common with **Jesus**:

- Mithra** was born on December **25th** as an offspring of the **Sun**.

Next to the **gods** Ormuzd and Ahrimanes, **Mithra** held the highest rank among the **gods** of ancient Persia. He was represented as a beautiful youth and a Mediator. Reverend J. W. Lake states: "**Mithras** is spiritual light contending with spiritual darkness, and through his labors the kingdom of darkness shall be lit with heaven's own light; the Eternal will receive all things back into his favor, the world will be redeemed to **God**."

- The impure are to be purified, and the evil made good, through the mediation of **Mithras**, the reconciler of Ormuzd and Ahriman. **Mithras** is the Good, his name is Love. In relation to the Eternal he is the source of grace, in relation to man he is the life-giver and mediator" (Plato, Philo, and Paul, p. 15).

- He was considered a great traveling teacher and masters. **Mithra** had (12) twelve companions as **Jesus** had (12) Twelve disciples. **Mithras** also performed miracles.

- Mithra** was called "the good shepherd, "the way, the truth and the light, redeemer, savior, **Christ**." He was identified with both the lion and the lamb.

- The International Encyclopedia states: "**Mithras** seems to have owed his prominence to the belief that he was the source of life, and could also redeem the souls of the dead into the better world ... The ceremonies included a sort of baptism to remove sins, anointing, and a sacred meal of bread and water, while a consecrated wine, believed to possess wonderful power, played a prominent part."

- Chambers Encyclopedia says: "The most important of his many festivals was his birthday, celebrated on the **25th** of December, the day subsequently fixed -- against all evidence as the birthday of **Christ**."

The worship of **Mithras** early found its way into Rome, and the mysteries of **Mithras**, which fell in the spring equinox, were famous even among the many Roman festivals. The ceremonies observed in the initiation to these mysteries, symbolical of the struggle between Ahriman and Ormuzd (the Good and the Evil) were of the most extraordinary and to a certain degree even dangerous character. Baptism and the partaking of a mystical liquid, consisting of flour and water, to be drunk with the utterance of sacred formulas, were among the inauguration acts."

•Prof. Franz Cumont, of the University of Ghent, writes as follows concerning the religion of **Mithra** and the religion of **Christ**: "The sectaries of the Persian **god**, like the **Christians**', purified themselves by baptism, received by a species of confirmation the power necessary to combat the spirit of evil; and expected from a **Lord's** supper, salvation of body and soul. Like the latter, they also held **Sunday** sacred, and celebrated the birth of the **Sun** on the **25th** of December. They both preached a categorical system of ethics, regarded asceticism as meritorious and counted among their principal virtues abstinence and continence, renunciation and self-control. Their conceptions of the world and of the destiny of man were similar. They both admitted the existence of a Heaven inhabited by beatified ones, situated in the upper regions, and of a Hell, peopled by **demons**, situated in the bowels of the Earth.

•Reverend Charles Biggs stated: "The disciples of **Mithra** formed an organized church, with a developed hierarchy. They possessed the ideas of Mediation, Atonement, and a Savior, who is human and yet divine, and not only the idea, but a doctrine of the future life. They had a Eucharist, and a Baptism, and other curious analogies might be pointed out between their system and the church of **Christ** (The **Christian** Platonists, p. 240).

•In the catacombs at Rome was preserved a relic of the old **Mithraic** worship. It was a picture of the infant **Mithra** seated in the lap of his virgin mother, while on their knees before him were Persian Magi adoring him and offering gifts.

•He was buried in a tomb and after (3) three days he rose again. His resurrection was celebrated every year.

•McClintock and Strong wrote: "In modern times **Christian** writers have been induced to look favorably upon the assertion that some of our ecclesiastical usages (e.g., the institution of the **Christmas** festival) originated in the cults of **Mithraism**. Some writers who refuse to accept the **Christian** religion as of

supernatural origin, have even gone so far as to institute a close comparison with the founder of **Christianity**; and Dupuis and others, going even beyond this, have not hesitated to pronounce the Gospel simply a branch of **Mithraism**" (Art. "**Mithra**").

- **Mithra** had his principal festival on what was later to become **Easter**, at which time he was resurrected. His sacred day was **Sunday**, "**the Lord's Day**." The **Mithra** religion had a Eucharist or "**Lord's** Supper."

- The **Christian** Father Manes, founder of the heretical sect known as Manicheans, believed that **Christ** and **Mithra** were one. His teaching, according to Mosheim, was as follows: "**Christ** is that glorious intelligence which the Persians called **Mithras** ... His residence is in the **Sun**" (Ecclesiastical History, 3rd century, Part 2, ch. 5)