

**YEHOSHUA NAZIR;
JESUS THE NAZARITE;
LIFE OF CHRIST**

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Yehoshua Nazir; Jesus the Nazarite; life of Christ by Otoman Zar-Adusht Hanish

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OTOMAN ZAR-ADUSHT HANISH

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Jesus the Nazarite

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BY
Dr. OTOMAN ZAR-ADUSHT HANISH

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Foreword

In presenting this volume to the public we do so without apology, simply calling attention to the fact that more voluminous publications upon this subject, and excerpts thereof, have been repeatedly confiscated, not only in one but in various countries. We set no claim to the subject matter herein given, other than that the statements made have been gathered from Johannitan communities, Coptic monasteries, and other recognized sources of so-called Gospel teachings which Christian associations dare not deny. We do not desire to compel any association or organization to refute these statements, for should they endeavor so to do they would weaken their officious attitude and heap more condemnation upon their own heads.

Suffice it to say that it will serve the purpose of humanity far better to know the Truth than to be hiding behind Falsity. If we have found the world in bondage, which to deny no man dares, it is because the naked Truth has been denied, for our Savior declares "the Truth shall make you free." Therefore, we dedicate this volume to the cause of Truth that every man, woman and child may gain final emancipation by its power.

REV. DR. OTOMAN ZAR-ADUSHT HANISH.

Yehoshua Nazir

Jesus the Nazarite

Generally known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with His Birth; Filling the Vacuity made by Gospel Writers; Revealing His True Character and Life, His Position of Trust, His Membership in the Sanhedrin, His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

CHAPTER I.

In relating the story of Jesus, or Master Yessu, as He was commonly known by the people and His own kinsfolk, it becomes necessary to also portray the peculiar social, religious and political conditions as well as the strange customs and aspects of the moral standard current in those days.

Politically, the land of Israel was in chaos and its people in an unsettled frame of mind owing to the fact that the scepter had been taken away from Judah and the proud and mighty nation, whose people were chosen of Yaho (God), subjected to the rule and government of Rome—to the Hebrew a humiliation, to the church a terrible blow. The people were as much divided politically as they were religiously, and the breach between priest and layman had reached a point where it was only a question of time when the former would be utterly annihilated.

Repeatedly had the nation been subjected to tribute and oppression by foreign powers; repeatedly had the people of Israel put their trust in the prophecies that the scepter would not be taken from Judah until He, whose right it was to reign, would come. Yet repeatedly had they wandered into captivity and become scattered over the earth; but whenever returning to their Land of Promise, the land of their fathers, endeavoring to rebuild the places sacred to their hearts, they were compelled to meet with the same

bitter experiences which shattered all their hopes for a recognized nationality. Still Israel hoped to rise in power; still the faithful looked forward to a time when their King of Glory would appear. How they loved to lull themselves into this state of fanciful unconsciousness, forgetting that their hopes, unfounded, could never become a reality.

Israel waited. Should she have waited all these years in vain? The Promised One had not come, had not appeared to spare His people from all this lowly humiliation.

Uneasiness began to seize the people; they felt the yoke upon their necks, and bending to greater subjection slowly realized that not only were their noses being kept to the grindstone, but they were compelled to also do the grinding.

While the church continued to burden them with tithes and place unbearable obligations upon them, they were also heavily taxed and compelled to pay tribute to the Emperor. They were flogged and fleeced on every side. Those with wealth and abundance misused the good nature of the peasantry for their own selfish ends, while class-distinction and class-consciousness was being rapidly nourished in the minds of the latter.

Socially, degradation and vice became the leading factors, and the moral standard was at par with licentiousness, and intrigue and crime estimated so low that even the interpreters of the law, the judges, no longer knew the difference between right and wrong, owing to the inconsequential amendments made by Rome to the Mosaic law and to the laws of their own country.

The governing element was divided principally into two classes, the nobility and the priesthood. The nobility contended mainly for the gratification of their baser senses, keeping within the law insofar as it favored them in gaining their selfish ends, professing the school of Sadducees and making use of the voice of the people whenever it was necessary to secure a position of favor that would meet with their insatiable ambitions.

The priesthood, or priestly element—the Pharisees, or Perushim, "Pure, Separate Ones"—in their determined effort for power and for the strict adherence to the letter of the law, were constantly on the warpath of disputation with the Sadducees, especially so when the latter were favored with rank and position, which fact greatly exercised an

influence over the masses and incited them to act against the practices of the Pharisees.

Yet, whenever the Sadducees lost their foothold and found themselves dethroned, the masses would shift over to the Pharisees and lend to them a more attentive ear. The ambition to govern and exercise their power was the covert thot of the nation from the simplest to the most enlightened mind.

No wonder the masses took up with any movement which promised national recognition, and were ever eager and willing to sway to that side which held out the greatest inducements. The high-priesthood was no longer a position of ability and choice, but merely an object of intrigue, rivalry and bribery, to which end no means were too base.

Israel was thus not only in chaos because of the external influence, but divided and scattered internally and in constant danger of revolt, war and destruction. Still, in spite of all these sad affairs there grew and flourished an element of a strongly conservative type of piety, which in its humbler state hoped for liberation from this chaotic state of uncertainty by placing implicit faith in the prophecies that God would "raise one from out among their brethren who would lead them from temptation into light."

While the princes and their nobility, the priests and their scribes, were contending over their spoils, each one eagerly seeking recognition and favor from the Ruler to whom they had been subjected and upon whose placation their positions depended, there were also those who in quietude and solitude were viewing the situation from every possible aspect and drawing conclusions which led them to the adoption of steps most conducive to the desired end.

These faithful ones were scattered about in small numbers; tho espousing no particular party, they were known as covenanters, ever ready to cast their lot wherever the most good would be assured to the greatest number.

Love for their country, their people, their fathers, their prophets, and their God inspired them to sacrifice their possessions and whatever seemed dear to their hearts, yea, even more, even life itself, in the hope thereby to avert the approaching danger and check the growing desires for destruction so affecting the minds of the people and preventing the realization of their higher ideals.