

**PAGAN ORIGIN OF
PARTIALIST
DOCTRINES**

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Pagan origin of partialist doctrines by John Claudius Pitrat

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JOHN CLAUDIUS PITRAT

**PAGAN ORIGIN OF
PARTIALIST
DOCTRINES**

TO BROTHER JOHN A. GURLEY.

Dear Friend Gurley,—To you, who have fed me when I was starving, sheltered me when I was a homeless exile, and befriended me when I was forlorn, and my life was sought by my persecutors, this volume I inscribe, as a feeble token of my lasting gratitude and friendship.

J. C. PITRAT.

Ms. A. 9. 15. 57 p. 10



P R E F A C E.

Two arguments can be brought forth to prove that the Partialist doctrines are not taught in the Scriptures: the one is drawn from the Scriptures themselves, and the other is drawn from history.

The first argument, drawn from the Scriptures, is this:

The Partialist doctrines are not taught in the Scriptures, if it can be proved by the Scriptures themselves that the Partialist doctrines are not contained therein. But it can be proved by the Scriptures themselves that the Partialist doctrines are not contained therein. Then the Partialist doctrines are not taught in the Scriptures.

The second argument, drawn from history, is this:

The Partialist doctrines are not taught in the Scriptures, if it can be proved by history, that the origin of the Partialist doctrines is Pagan. But it can be proved by history that the origin of the Partialist doctrines is Pagan. Then the Partialist doctrines are not taught in the Scriptures.

These two arguments, as he who reflects can easily perceive, not only corroborate each other, but their respective proving force is such, that, if considered separately, each one is sufficient to peremptorily prove that the Partialist doctrines are not taught in the Scriptures. The former, till now, we Universalists have exclusively

used, and it has been efficacious in causing the scales of early and strong prejudices to fall from the eyes of thousands. However, it is unfortunately a fact, confirmed by daily experience, that the conclusions arrived at through scriptural controversies are striking only to minds of a particular bent and culture. On the contrary, the conclusions arrived at through historical facts present themselves to the mind of *all*, clear, vivid and irresistible. It is for this reason that the author, in this book, presents to the consideration of the Universalist denomination, and of the public in general, the second argument, drawn from history. The vast number of historical facts, of quotations, extracts, etc., contained in this volume, have been translated from many languages, with as much accuracy as possible.

May God bless this work, intended to confirm the Universalists in their beloved faith; and also to break the chain of prejudice which keeps millions of men in ignorance, in superstition, in perpetual fear, and thereby in spiritual bondage: "Ye shall know the truth, and the truth shall make you free."

THE AUTHOR.

CONTENTS.

DEDICATION.....	iii
PREFACE.....	v
CHAPTER I.	
TRUE SPIRIT OF PAGAN RELIGIONS.....	9
CHAPTER II.	
PAGAN ORIGIN OF MYSTERIES.....	28
CHAPTER III.	
PAGAN ORIGIN OF THE DOCTRINE OF A PERSONAL DEVIL.....	53
CHAPTER IV.	
PAGAN ORIGIN OF THE DOCTRINE OF ORIGINAL SIN.....	68
CHAPTER V.	
PAGAN ORIGIN OF THE DOCTRINE OF TRINITY.....	80
CHAPTER VI.	
PAGAN ORIGIN OF THE DOCTRINE OF THE SUPREME DIVINITY OF JESUS CHRIST.....	87
CHAPTER VII.	
PAGAN ORIGIN OF THE DOCTRINE OF ENDLESS HELL.....	111
ARTICLE I.—Metempsychosis or Transmigration of the Souls.....	111
ARTICLE II.—Tartarus.....	129
ARTICLE III.—Did the Christians of the First Centuries believe in Endless Hell.....	135
ARTICLE IV.—How the Church of Rome borrowed the doctrine of Endless Hell from the Pagans; and how, afterwards, the self-called Orthodox Protestant Churches borrowed it from the Church of Rome.....	170

CHAPTER VIII.

PAGAN ORIGIN OF THE DOCTRINE OF A FIRST JUDGMENT, BY JESUS CHRIST, IMMEDIATELY AFTER THE SEPARATION OF THE SOUL FROM THE BODY.....	182
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CHAPTER IX.

PAGAN ORIGIN OF THE DOCTRINE OF THE RESURRECTION OF THE BODY.....	190
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CHAPTER X.

PAGAN ORIGIN OF THE DOCTRINE OF A GENERAL JUDGMENT AT THE END OF THE WORLD.....	205
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CHAPTER XI.

PAGAN ORIGIN OF THE DOCTRINE OF VICARIOUS ATONEMENT....	229
VALEDICTORY.....	246

PAGAN ORIGIN
OF
PARTIALIST DOCTRINES.

CHAPTER I.

TRUE SPIRIT OF PAGAN RELIGIONS.

It seems to be an undeniable fact, that, before the coming of Jesus Christ, nations had immemorially and universally believed, that the universe, or nature, was an uncreated but animated being, whose vast body comprised the earth, the sun, the planets and the stars, to which one great soul impressed motion and life. Also they believed that all those principal parts, or, in other words, principal members of the body of the universe, were animated by emanations or irradiations of the great soul of the universe, or nature. This Pantheistic doctrine we find recorded by the Chaldean Zoroaster, in his *Zend-Avesta*; by the Phœnician Sanchoniaton in his *Mythological History*; by the author of the *Indian Vedam*; and by the Chinese Confucius, in his *Theology*. Weighty is the testimony of those authors. who lived, Confucius perhaps excepted, at about the time of Moses. Also, the above doctrine they themselves believed