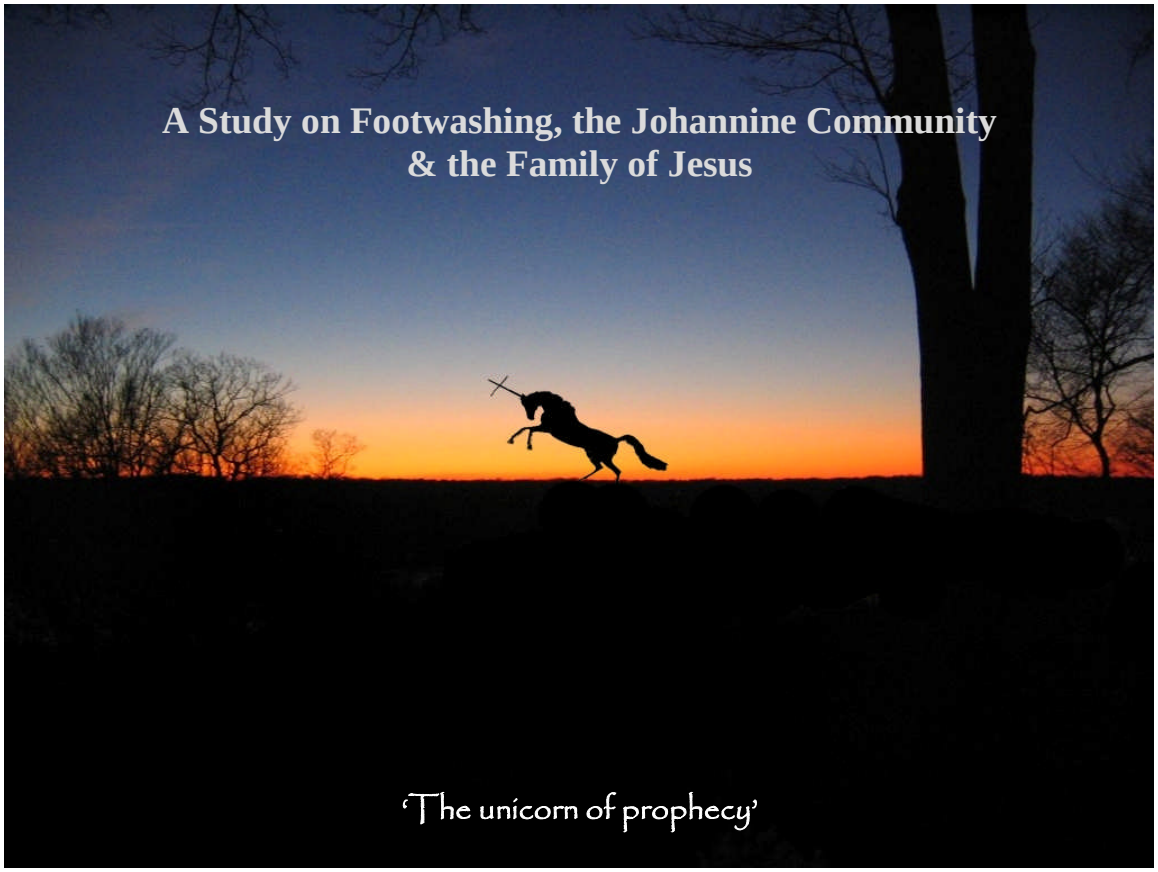
THE HOUSE OF BETHANY



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Of course no one-horned rhinoceros was there pointed to, nor any two-horned minotaur. ***But Christ was therein signified****: "bull," by reason of each of His two characters, - to some fierce, as Judge; to others gentle, as Savior; whose "horns" were to be the extremities of the "cross". For even in a ship's yard - which is part of a "cross" - this is the name by which the extremities are called; while the central pole of the mast is a "unicorn". By this power, in fact of the cross, and in this manner horned . . . .*

- Tertullian

(Emphasis added)[1]

After referring to Christ, again, as the "bull" of prophecy, he quotes a Scripture unknown to us (but well-known to the Fathers) that the Lord "might reign from the tree" - meaning, that this was the unique feature of his government. Later, he quotes Isaiah 53:12,

Therefore He shall have many for an heritage, and of many shall He divide spoils.

Tertullian condenses the sense of two verses here, but it clearly refers to the Messiah's procreative power:

He shall see his seed.

- Isaiah 53:10, Received Text

Tertullian also refers to the Messianic prophecy in Psalm 21 in the Septuagint (Psalm 22 in our Bibles), which speaks of the Messiah's seed serving the LORD.[2]

Thus, to summarize, Christ "rules from the tree," the Cross, as Savior and as Judge, and then, as "unicorn": the symbol of the phallic Christ.

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[1] **Justin Martyr embraces this same interpretation and refers to this passage in Deuteronomy as teaching "the mystery of the cross" (*ANF*, vol. 1 p. 244-245)**

[2] ***Ante-Nicene Fathers*, vol. 3, p. 165-166. Of course, both Tertullian and Justin allegorize these texts.**