

THE CHURCH & THE JEWS
SERIES BY DAVID BIRNBAUM

THE CRUCIFIXION

OF THE JEWS



Book 2

Focus:
The First Century

David Birnbaum

New Paradigm Matrix™

THE DIRECT TRAJECTORY FROM THE CANON GOSPELS IN
THE FIRST CENTURY TO AUSCHWITZ IN THE TWENTIETH

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THE
CRUCIFIXION



Book 2

**Focus:
The First Century**

David Birnbaum

New Paradigm Matrix™



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THE CRUCIFIXION OF THE JEWS

David Birnbaum's *The Crucifixion* is a uniquely distinctive work on the extraordinary historical odyssey of the Jews during a pivotal slice of history.

This work focuses on the 1300 year time frame bracketing the emergence of Christianity in the First Century, followed by the Christianizing of the Roman Empire post-Constantine, and finally, by the ending of the Crusades c. 1300 CE.

The author focuses on the crushing historical forces at-play. The Jewish nation which entered this period, is unrecognizable from the Jewish nation which emerged....

* * *



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About the Author

David Birnbaum is known globally as “the architect of Potentialism Theory” – a unified philosophy/cosmology/metaphysics. The paradigm-challenging theory is delineated in Birnbaum’s 3-volume *Summa Metaphysica* series (1988, 2005, 2014).

A riposte to *Summa Theologica* of (St.) Thomas Aquinas, the Birnbaum treatise (see PotentialismTheory.com) challenges both the mainstream Western philosophy of Aristotelianism and the well-propped-up British/atheistic cosmology of Randomness (see ParadigmChallenge.com). The focus of over 150 reviews and articles (see SummaCoverage.com), a course text at over 15 institutions of higher learning globally (see SummaCourseText.com), *Summa Metaphysica* was the focus of an international academic conference on Science & Religion April 16-19, 2012 (see BardConference.com).

David Birnbaum is, as well, the Editor-in-Chief of the in-progress *Mesorah Matrix* series on Jewish thought and spirituality: 10-volume, 10-theme, 150+ global Jewish thought leader essayists (see Mesorah1000.com).

In the history realm, David Birnbaum is the author of the 2-volume *The Crucifixion – of the Jews*, and of the 7-volume *Jews, Church & Civilization*. His *Crucifixion* series, in particular, traces a direct trajectory from the Canon Gospels in the First Century to Auschwitz in the Twentieth.

Birnbaum is a graduate of Yeshiva University High School (Manhattan), CCNY (City College of New York – Engineering) and Harvard. His commentary blog is www.ManhattanObserver.com.

See also www.DavidBacademic.com

(David Birnbaum bio above updated 10/01/15)

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Dis-entangling the First Century

Via à vis the Jews, few centuries were as pivotal as the First Century C.E.

Not only was it a disastrous century for the Children of Abraham, but the century would also *set-the-stage* for 20+ centuries of diasporah and obloquy.

The birth of Christianity – a religion holding-up a banner of love – would also, in-tandem, and as a direct consequence – also herald-in a 20-century sentence of opprobrium and spasmodic mass-murder.

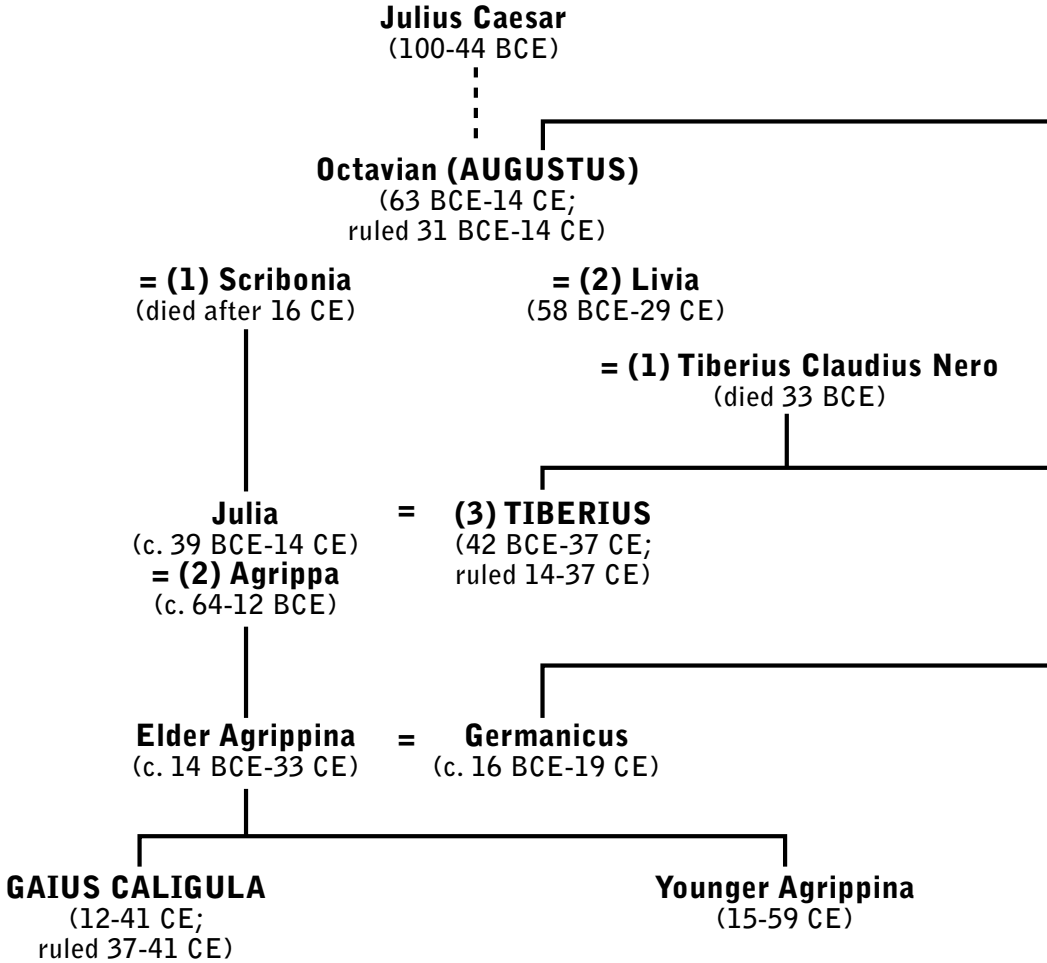
The Christian hierarchy would only rarely actually pull-the-trigger, but it would prime the gun, incite the shooter, devalue the victim's heritage, and finally, demonize the intended target.

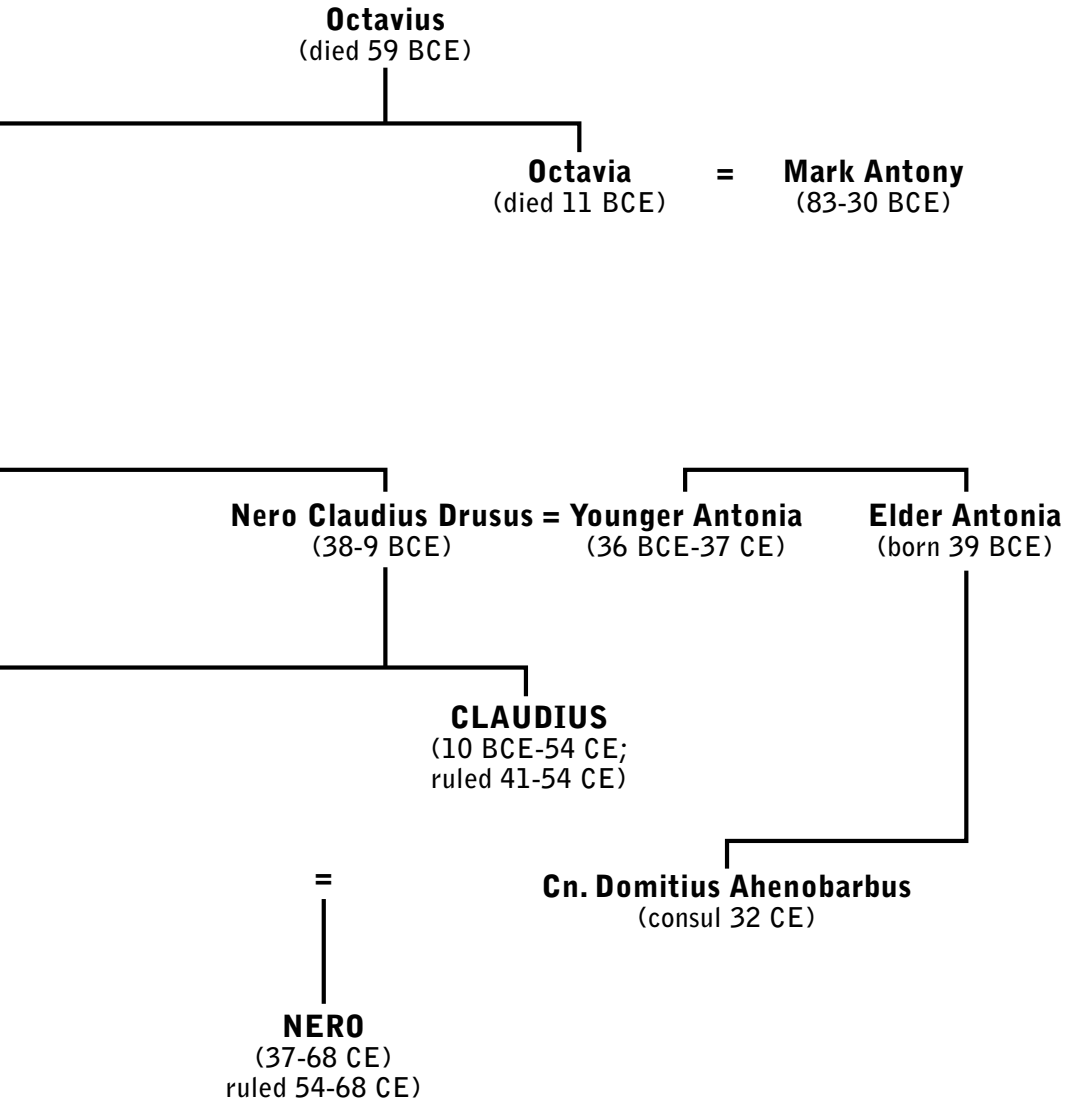
History would show that no more than that was needed....

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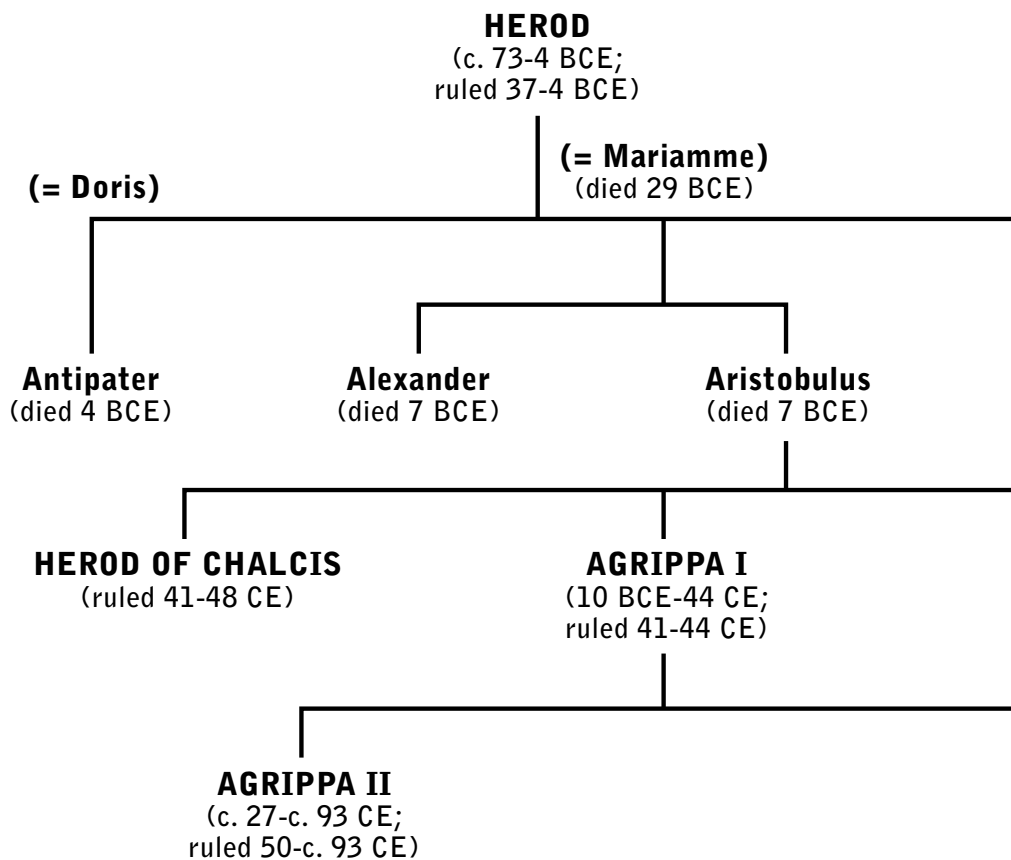
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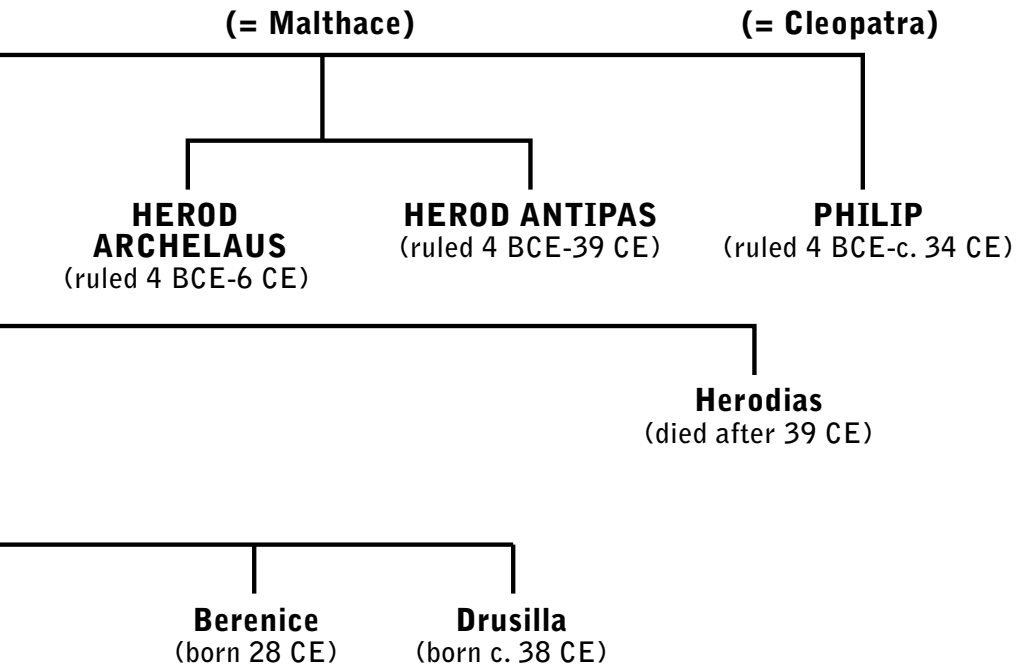




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THE HERODIAN DYNASTY





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The Core Problem

The core problem with anti-Semitism
vis à vis the Church,
is not that Pius XII was “silent,”
nor that Pope Benedict (XVI) is not “forthcoming”

For the core problem
is not that there are traces of a lethal virus
in the “**software**” of the Church

The core problem is that there
is a virulent and lethal virus
in the core “**hardware**” of the Church

The core problem,
with anti-Semitism
(*vis à vis* the Church),
is that it would seem to be
endemic and intrinsic
to the bedrock of the Church,
and intertwined with the Church
core canon, core theology, and core narrative

Sources / First Century

(1 of 4)

The classic wisdom is that *history is written by the victors*.

In the case of The First Century, the victors were Christianity (the *ultimate* victor) and Rome (the *intermediate term* victor). As it happens, both were enemies of the Jews.

And these two formidable enemies of the Jews thus controlled the true information locally relating to the First Century. Consequently, *bulletproof* information on the First Century is an orphan. But the underlying realities are discernible, and, it turns out, unequivocal.

As regards the pursuit of accurate information, over the immediate several centuries, these are some of the issues:

- The Catholic Church does not want it, because it inevitably does not dovetail *with the script*.
- The Greek historians had to filter reality through a light anti-Jewish bias in the popular Greek culture, as Greek culture had competed with Jewish culture in the Mediterranean area.
- The Roman historians

cont'd

Sources / First Century

[continued]

(2 of 4)

The Jews are reliant to a great extent on Josephus, who was in the 'traitor' zone, and had his own 'ingratiating agenda' *vis à vis* Rome. Even the later Talmud sometimes naively bought into fragments of (erroneous) lore pervasively disseminated by the Church as 'history' hundreds of years *after the fact*.

But the major problem with accessing documented information *vis à vis* the First Century is that it has essentially disappeared.

The Jews, key components of the First Century Jesus-saga, who are notoriously obsessive chroniclers and record keepers, seem to have left almost no trace. No records? No contemporaneous Jewish records of Jesus? How is that possible?

Sources / First Century

[continued]

(3 of 4)

Respectfully, the key suspect is the Church of the Roman Empire period. With the Church having hegemony over the Empire, and the Empire having hegemony over Judea, all documents were potentially vulnerable. The Church hegemony gave the Church vast power over any document troves within the Empire's reach. For hundreds of years onward from the conversion of Constantine's empire in the 300s CE, any 'politically incorrect' document was 'vulnerable.'

Thus, the Church was 'in position' to vigilantly protect its legitimacy, and its spin on history. Any *politically incorrect* documentation could be destroyed. The document didn't even have to make its way up the *power chain* to headquarters in Rome. The local cleric reviewing the 'incendiary document' could '*remove the issue*.' Of course, from time to time, *document destruction* was an official 'happening.' ***

cont'd

Sources / First Century

[continued]

(4 of 4)

However *nexus point history* always leaves a trail. Even those who would alter the historical record, as a group leave a trail. Sometimes an incontrovertible trail.

In the case of the First Century, the reality is clearly manifest once one examines matters just below the *surface spin*. The underlying reality, indeed, ends up being quite incontrovertible.

***see also encyclopedia entries:

Catholic Church – book burnings
talmud burnings
Inquisition

Some segments of this Appendix
are specifically anchored academically
in the works
of Hyam Maccoby

see www.MaccobyBio.org

Revolution in Judea

The beginning of the First Century Jewish revolt in Judea is generally dated as c. 67 CE.

However, there were actually three Jewish revolutions in Judea in the First Century.

The first was the blossoming of the *Hillel-thrust* of Pharisee Orthodox Judaism. Hillel was the direct philosophical predecessor of Jesus. His humanistic thrust, and even his direct sayings, are to a great extent adopted by the Jewish rabbinic Jesus of Nazareth. (see exhibit: **Roots I** later in this Appendix)

The second revolution was the blossoming of the *synagogue* as the primary religious venue in Judaism, supplanting the Temple, which had been "polluted" by the High Priest/Sadducee/Roman alignment.

The third revolution was the uprising against Rome. Although this flared into open rebellion c. 67 CE, the resistance against Rome commenced at the very point that the High Priesthood was initially co-opted by Rome in 6 CE. The resistance of Jesus to the High Priest/Roman alignment was thus part of this greater and ongoing Jewish resistance.

Of the three revolutions, the first two have prevailed to this day.

5 BCE

(Three years after King Herod has completed his turbo-charged version updating of the Second Temple)

At this point, two-thirds of the nearly eight million Jews of the ancient world lived outside of Judea, but primarily in the Mediterranean area.

By any standard, Herod's Temple was an extraordinary achievement. It was a construct of triumphant splendor. To the Jews, who were wary of Herod on multiple levels, the completion of the extraordinary Temple project could not but have impressed. Others talked; Herod had acted. As noted in the text, aside from its beauty, Herod's version of Temple II was 5–10 times larger than the original Temple II (constructed in the 500s BCE).

As noted as well, Herod's Idumaen ancestors had been (forcibly) converted to Judaism only two generations earlier. Herod's father was technically 100 percent Jewish, but his mother was Idumaen. She was Idumaen nobility, but nevertheless pure Idumaen, and not Jewish. Thus, to many, if not most, Herod was not Jewish.

And Herod had been busy full-time *playing to Rome*, as well. Recently, Herod had built an entire city on the Mediterranean from scratch, an engineering marvel. Conceptualized from the get-go as an engineering triumph with an integral artificial harbor, the Mediterranean port of Caesarea Maritima, was constructed, built and named in honor of Herod's Roman patron, Augustus Caesar.

THE CRUCIFIXION

5 BCE

[continued]

Thus, the construction of the extraordinary Temple (completed in its entirety by 8 BCE) shored-up Herod's standing with his key local constituency, the Jews. Appointed initially by the Roman Senate as 'King of the Jews,' Herod now came closer to actually earning acceptance and legitimacy by those Judean Jews.

However, from the Jewish Orthodox perspective, by 5 BCE, Herod had veered 'off course' – as somewhere in the 8 BCE–5 BCE period, Herod had authorized the placement of a contentious statue on the Temple grounds. Herod placed a huge gilded eagle with outstretched wings over the gate of the Court of the Gentiles at the new Temple complex.

As the outstretched eagle was widely legitimately perceived as the symbol of the armed might and glory of Imperial (and pagan) Rome, the Jews were not amused. On multiple levels, religious and nationalistic, the placement of the gold-leafed Roman eagle at the nexus of Judaism and Judea, was highly offensive. It struck at the core.

4 BCE

March

(1 of 2)

In early March 4 BCE, two of the most highly respected teachers of Jewish law in Jerusalem decided to inveigh against the 'eagle statue' (see just-previous exhibit 5 BCE) which Herod had placed on the Temple grounds. The two prominent Jewish teachers, Mattathias ben Margalit and Judah ben Zippori, were both Pharisees (i.e. Orthodox Jews from the 'humanistic' wing of Judaism).

Mattathias and Judah exhorted their students in their Jerusalem school to destroy the offending statue. The teachers and about forty of their students then charged through the streets of Jerusalem, making their way to the Temple site of the offending statue, rappelled up the ceremonial gate, toppled the eagle to the ground, and summarily hacked the offending symbol of Imperial Rome to pieces.

cont'd

THE CRUCIFIXION

4 BCE

March

[continued]

(2 of 2)

Herod's troops arrested the entire group. Fearing a popular uprising by Jerusalemites in support of the protestors if they were incarcerated or punished in Jerusalem, Herod had the group chained and force-marched twenty-three miles eastward to Jericho.

On the thirteenth day of March, the two teachers and the several students who had actually physically toppled and hacked the statue were burned alive in Jericho in public. The balance of the forty students were executed in private.

4 BCE

April

LORE

Within a month of the *burning alive* of the Pharisee rabbis, Herod himself would die of his various physical afflictions. But not before he had his son Antipater executed for conspiring to poison Herod himself.

For Herod's funeral procession, his body lay on a golden bier, and was covered with a purple cloak embroidered with precious stones. A gold crown was on Herod's head.

A procession of notables accompanied him on his last journey to his tomb at the fortress-palace Herodium, whose construction Herod himself had conceived and overseen. Located twelve miles south-east of Jerusalem, between Bethlehem and the Dead Sea, Arab inhabitants call Herodium *Jabal al-Foundis* or 'Mountain of Paradise.'

According to lore, many denizens of Judea wept the week following the death of Herod, but primarily because Herod had prearranged for the execution of a group of Jewish notables to take place immediately upon his death. The megalomaniac Herod had wanted to be absolutely, positively sure that Judea was in mourning, one way or another, the week following his death. And so it was.

source: William Klingaman, *The First Century*. New York: HarpersCollins Publishers, 1990, p. 12

cont'd

THE CRUCIFIXION

Not far from Herodium, and eighteen months later, a Jewish infant named Jesus was born in Judea, on the Bethlehem–Nazareth axis (now in the so-called ‘West Bank’).

2011 years later, in 2007, Hebrew University Professor Ehud Netzer announced that he had discovered Herod’s gravesite in Herodium. Subsequently, the elaborate sarcophagus (burial ark) of Herod was located and positively identified. The sarcophagus had clearly been deliberately smashed into pieces. The smashing of the sarcophagus, along with the destruction of the monument to Herod at the site, was archeologically determined to have taken place in the 66–72 CE period. This was the time–frame when Jewish rebels against Rome, known as well for their contempt of the late Herod the Great, had briefly taken hold of the site before retreating southeastward to...Masada. – *author*

Jesus

(1 of 3)

Jesus was a teacher/rabbinic/preacher in Galilee (northern Israel today).

Born: 4 BCE; executed by Rome: 33 CE

The Common Era calendar commences with his birth.

A calculation error by the calendar-formulators resulted in his birth year being 4 BCE instead of 0 CE.

Jesus of Nazareth was neo-Orthodox Jewish.^{*A} Apoclytic and messianic, pressing the outer boundaries of messianic doctrine, but neo-Orthodox nevertheless.

His life and death are employed as the centerpiece of Christianity, a religion whose creation as a composite was started by Paul (of Tarsus) in the c. 50 CE period and advanced first by the Greek Paulines (in the 62–100 CE period) after him. However, Christianity is simultaneously severely anti-Jewish. The intense anti-Jewish thrust of Christianity spans its core documents as well as its institutional dogma and actions over the centuries.

^{*A} (1 of 2) see Hyam Maccoby, *Revolution in Judaea*, entire chapter 10: Jesus, Rabbi and Prophet, pp. 103–114.

^{*A} (2 of 2) see David Flusser, *Jesus, Jerusalem*, The Hebrew University Magnes Press © 2001

All evidence – from multiple directions – vectors to the conclusion that Jesus was neo-Orthodox Jewish – author.

Both Maccoby and Flusser, preeminent scholars of the era and of the subject under discussion, were themselves Orthodox Jewish – and both categorized Jesus as "Orthodox Jewish."

Maccoby believed, as well, that for at least a part of his life, Jesus was a *nazir* (religious ascetic) as well.

Flusser believed, as well, that Jesus was a *tsadik* (righteous/saintly individual).

To view the entire Chapter 10 of the Maccoby book online, go to www.MaccobyJesus.org

cont'd

THE CRUCIFIXION

Jesus

[continued]

(2 of 3)

Christianity severely downplays the neo- Orthodox Jewish component of Jesus and all of his Disciples. Many Christians are not aware that Jesus was even Jewish at all, let alone neo-Orthodox Jewish.

The New Testament positions Jesus as antagonistic to Pharisee (mainstream) Judaism. This New Testament portrayal is an inversion of the truth. Jesus was *part and parcel* of the greater Pharisee *humanistic* thrust of Judaism, as well as part of the greater Pharisee *activist* thrust against both the Caiaphas family (i.e. the High Priest's family) and its puppet-master, Rome.

Jesus is portrayed in Christian gospels as a *faith healer, messianic* and *apocalyptic* simultaneously. None of these components – individually or in-combination – would automatically relegate Jesus as *over the red line* of normative (Pharisee) Orthodox Judaism.

In that spiritually tumultuous time period under Rome's oppressive occupation of Judea, others had traveled similar paths, had been executed by Rome and been mourned by the Jews. In the absence of contemporaneous rabbinic literature castigating Jesus, there is no particular reason to conclude that Jesus overstepped any *halachic* lines. On the contrary, Jesus was probably meticulously careful not to.

No discussion of Jesus at all is found in any contemporaneous (First Century) Jewish rabbinic texts. The conclusion would have to be that he was neither considered a major threat to any Jewish constituency (priestly, rabbinic or other), nor necessarily a preeminent factor on the Jewish religious scene at that time. He may have been a potentially explosive figure in the political scene, however.

cont'd

Jesus

[continued]

(3 of 3)

If he was a very major factor on the Jewish religion scene, and there was documentation, it was most probably destroyed by the Church for reasons of its own. The Jews were *on the run* from c. 70 CE onwards. From c. 350 CE onwards, the Church had major leverage over all Jewish document troves in greater Europe and greater Judea.

Apparently beloved by his small group of Orthodox Jewish followers, Jesus' execution by Rome for sedition in 33 CE can be presumed to have been mourned – via Orthodox Jewish modalities – by the members of the Jerusalem and Galilee Jewish/Pharisee communities.

[For some context and perspective into the Jewish world, it should be noted that a large piece of the contemporary and vibrant worldwide (Orthodox Jewish) Lubavitch community mourns the late Lubavitcher Rebbe (Rabbi Menachem Mendel Schneerson zt'l) as a messianic figure, more than a decade after his death. During his life, the rebbe intimated that he was messianic; he died in 1994; no miraculous unfolding has occurred since his death; but nothing stops his adherents from believing he was/is the messiah. An entire vibrant global sub-culture surrounds this situation to this day.]

Was Jesus Orthodox Jewish?

(1 of 2)

There is a spectrum of scholarly opinion.

ON THE RIGHT

There have been distinguished scholars who believe that Jesus' position was within the Orthodox Jewish range. (see scholarship of Hyam Maccoby, Joseph Klausner, David Flusser).

Some believe that Jesus shifted "rightward" over the years from (classic) Orthodox to Nazirite (Orthodox) at the time of his killing. Note that Nazirite is a highly ascetic mode of Orthodox, and more to the "right" than (classic) Orthodox. His younger brother, James the Just was Nazirite.

ON THE LEFT

Others believe that he was to the 'left' of Orthodox. These scholars sometimes employ the term "common Judaism" (see scholarly works of E.P. Sanders) to describe his practice. By that, they mean sort-of Traditional, which itself is a pretty wide term. Here they mean the Judaism of the "average (or random) Jew" of the First Century: Festivals, Temple, Kashrut. Of course, that is not the observance of the 'average (or random) Jew of the 21st Century, which is typically far to the 'left' of that Festivals-Kashruth cluster.

Note, as well, that Jesus may indeed have shifted ground within Judaism over the years." The scholarship on the subject ("the real Jesus") itself shifts subtly over-the-years.

cont'd

Was Jesus Orthodox Jewish?

(2 of 2)

NEO-ORTHODOX

We employ the term "neo-Orthodox," which is somewhere in-between the above numerated positions. See scholarship of Julius Wellhausen and Brad Young. More precisely, 'neo-Orthodox' would be somewhat to the "left" of classic Orthodox and "to the right" of Traditional.

Many contemporary Orthodox rabbis aggressively denounce any description of Jesus as anything but apostate. Their fear is that labeling him as anywhere near Orthodox Judaism implies that he was a Mainstream Jewish teacher/rabbinic promulgating Christianity. The contemporary rabbis should relax. While Jesus was clearly within the Jewish fold, and most probably neo-Orthodox, he most certainly did not promulgate Christianity.

Historian Wellhausen on Jesus

“Jesus was not a Christian: he was a Jew. He did not preach a new faith, but taught men to do the will of God; and, in his opinion, as also in that of the Jews, the will of God was to be found in the Law of Moses and in the other books of Scripture.”¹

Julius Wellhausen (May 17, 1844 – January 7, 1918) was a German biblical scholar and orientalist, noted particularly for his contribution to scholarly understanding of the origin of the Pentateuch (the first five books of the Bible).

See p. 368 of Klausner's *Jesus*

1. *Einleitung in die drei ersten Evangelien*, Berlin, 1905, p. 113

Historian Klausner on Jesus

“Jesus was a Jew and a Jew he remained till his last breath. His one idea was to implant within his nation the idea of the coming of the Messiah and, by repentance and good works, hasten the ‘end.’” *^A

Joseph Klausner was known in the world of Jewish scholarship not only for his historical studies, but also for his efforts to broaden the Hebrew language to meet modern needs. He was born in Lithuania in 1874 and received his Ph.D. degree from the University of Heidelberg. From 1904 to 1919, he held various academic positions in Odessa; in 1920 he went to Palestine, where he taught modern Hebrew language and literature at the Hebrew University.

Dr. Klausner has written a number of books, notably *Jesus of Nazareth*, *From Jesus to Paul* and *History of the Second Temple Era*.

*^A See B. Jacob, *Jesu Stellung zum Mosaischen Gesetz*, Göttingen, 1893.

Historian Young on Jesus

(1 of 3)

“The fact that Jesus was a Jew is seldom questioned today, but its far-reaching ramifications for the interpretation of his life are routinely passed over. Although Jesus was Jewish, his theology is sometimes treated as if he were Christian. But Jesus never attended a church. He never celebrated Christmas. He never wore new clothes on Easter Sunday. His cultural orientation was rooted deeply in the faith experience of his people. His teachings concerning God’s love and the dignity of each human being were based upon the foundations of Jewish religious thought during the Second Temple period. The more we learn about this fascinating period of history, the more we will know about Jesus. Jesus worshipped in the synagogue. He celebrated the Passover. He ate kosher food. He offered prayers in the Temple in Jerusalem. The Jewish religious heritage of Jesus impacted his life in every dimension of his daily experience.

cont'd

Historian Young on Jesus

[continued]

(2 of 3)

Jesus must be understood as a Jewish theologian. His theology is Jewish to the core. The tragic history of the relationship between Judaism and Christianity makes it extremely difficult to hear his forceful voice. The attacks of the church against the synagogue have stripped Jesus of his religious heritage. As Christians we have been taught wrong prejudices about Jews and Judaism. Hatred for the Jewish people has erected a barrier separating Jesus from his theology. Ethnically he may be considered a Jew, but [to Christians] religiously he remains [pictured as] a Christian who failed to reform the [allegedly] corrupt religious system of the Jews....Jesus is Jewish both in his ethnic background and in his religious thought and practice.

Why was Jesus killed? In the age of Roman supremacy, political intrigue, and the intense strife between popular religious movements and diverse local authorities maintaining a balance of power, the question might even be asked in another way. Was Jesus killed because he was a bad Jew? Or was he killed because he was a good Jew?

cont'd

Historian Young on Jesus

[continued]

(3 of 3)

From a raw historical perspective, who should be blamed for his death? The cause for Jesus' execution in the Roman court of Pontius Pilate was infinitely more connected to politics and the determined policy of the imperial government, which sought to root out all Jewish messianic hopes, than it was related to a revolutionary theology or religious upheaval. Jesus' theology did not prompt his death. Jesus was killed as a devout Jew loyal to the heritage of his faith. The political circumstances of a difficult era of history, where Jews were persecuted for being devout, and, above all, where the old messianic hope has to be suppressed, describe the background for Jesus' trial and execution."

Brad H. Young, Ph.D Hebrew University, studied under David Flusser and is the author of *Jesus and His Jewish Parables* and *The Jewish Background to the Lord's Prayer*. He is the president and founder of the Gospel Research Foundation, which is committed to exploring the Jewish roots of the Christian faith, and is on the editorial board of the *Compendia Rerum Iudaicarum ad Novum Testamentum*.

source: Brad H. Young, *Jesus The Jewish Theologian*, Massachusetts: Hendrickson Publishers, 1995

**Rosemary Ruether
on Jesus:
Central v. Tangential**

“Christians must reckon with the paradox that what is, for them, the great revelatory and salvic event, dominating the center of world history, is, for Judaism’s own historical consciousness, a buried footnote in a curious side–path of Jewish religious history, which ended, [theologically] as far as rabbinic Judaism was concerned, in a dead end. Although the Pharisees apparently did not take such note of Jesus in his own lifetime that one can say, literally, that they rejected him, they did reject him [i.e. that which the Church morphed him into] retroactively, in the sense that they rejected the [allegedly antagonistic] Christ presented to them by the Church. They did so in the same spirit in which they turned their back on all the messianic activism of this period. For them this development had revealed itself as a false direction, destructive alike to the nation and to the individual religious personality.”

Rosemary Radford Ruether (b. 1936) is an American feminist scholar and theologian.

source: Rosemary Ruether, *Faith and Fratricide*, Oregon: WS Publishers, © 1995, Chapter 1, p. 59.

THE CRUCIFIXION

No Partners in the Sentencing or Crucifixion* (1 of 2)

“That Pilate would want to execute Jesus makes perfect sense. In fact, Roman law prohibited capital punishment at the hands of local courts such as those of the Jews. Capital punishment in any case had been made virtually impossible according Jewish law, which required that the two witnesses see each other, that the witnesses warn the perpetrator, etc.—all making it almost impossible that Jews would have wanted to actually go through with an execution. Under Roman rule, Jews themselves, without Pilate, without the Romans, would never have been permitted to carry on capital punishment of anybody...

cont'd

No Partners
in the
Sentencing or Crucifixion

[continued]

(2 of 2)

...a tenth-century Arabic version [of Josephus] indicates what the correct text of Josephus originally was, because it has no Christianizing elements:

At this time there was a wise man who was called Jesus. And his conduct was good, and he was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was live; accordingly (they thought that) he was perhaps the Messiah concerning whom the prophets have recounted wonders.

Actually, this little paragraph can be taken as a simple statement of what actually happened.”

Lawrence H. Schiffman, Chair of New York University's Skirball Department of Hebrew and Judaic Studies, is also a member of the University's Center for Ancient Studies and Center for Near Eastern Studies. He is a past president of the Association for Jewish Studies. (Additional biographical info later.)

*Lawrence Schiffman, *Crucifixion*, http://lawrenceschiffman.com/?page_id=141, (accessed September 2, 2009)

Historian Jules Isaac on The Crucifixion

(1 of 2)

“A Roman punishment, the Cross erected on Calvary pointed the finger of guilt not toward Caiphas but toward Pilate. Nothing could have been more inconvenient or troublesome for the Christian apostolate, anxious at all costs to placate the Roman government. How were they to cope with the difficulty? Each of the Evangelists [i.e. Gospel Writers] did the best he could, in his own fashion—which brings us to our second example, the vital confrontation between the data of history and those of the Evangelists.

For we have historical information concerning the matter. As we have seen, we have information concerning the Jewish people who were then so passionately anti-Roman, so ripe for revolt. We have information on the procurators, and especially on Pontius Pilate, showing him for what he really was—a bloodthirsty tyrant.*^A

As a witness against him we have, first of all, his contemporary (and therefore the contemporary of Jesus), the distinguished Jewish philosopher Philo of Alexandria, who mentions “the crimes [of Pilate], his rages, his greed, his injustices, his abuses, the citizens he has put to death without trial, his intolerable cruelty.” In the next generation the Jewish historian Flavius Josephus tells of three incidents in the governorship of Pilate, two of which resulted in massacres.

Another witness is Luke the Evangelist himself, who mentions (13:1) a massacre of Galileans ordered by Pilate.

Historian Jules Isaac on The Crucifixion

[continued]

(2 of 2)

Modern Catholic exegesis is obliged to admit that (as Father Leon-Dufour puts it) “the behavior of Pilate in the Gospel accounts seems to be out of keeping with the data of history.” In short, the blood-thirsty tyrant has been transformed in the Gospel accounts of the Passion into an honest man, anxious to find Jesus innocent and to save his life, who yields in spite of himself before the [allegedly] furious pressure of the Jews—not only of the Jewish leaders but of the people themselves, [allegedly] bent on bringing about the crucifixion of Jesus, one of the their own people, by the hated Romans.

Here we have the successful [read: nefarious] metamorphosis of a *crucified* into a *crucifying* people, which may be in the interest of catechism, but is clearly not in the interest of historical truth.”

Jules Isaac (b. November 18, 1877; d. 1963, Aix-en-Provence) was a Jewish French historian.

*A See passages quoted in *Jésus et Israël*, pp. 453-456.

**Rosemary Ruether
on “The Coming of the Messiah”:
Christianity v. Judaism**

“The most fundamental affirmation of Christian faith is the belief that Jesus is the Christ. He is that Messiah whom the prophets “foretold” and the Jews “awaited.” On this affirmation, everything else in Christian theology is built. To ask about this affirmation is to ask about the keystone of Christian faith. For Judaism, however, there is no possibility of talking about the Messiah having already come, much less of having come two thousand years ago, with all the evil history that has reigned from that time to this (much of it having been done in Christ’s name!), when the Reign of God has not come. For Israel, the coming of the Messiah and the coming of the Messianic Age are inseparable. They are, in fact, the same thing. Israel’s messianic hope was not for the coming of a redemptive person whose coming would not change the outward ambiguity of human and social existence, but for the coming of that Messianic Age which, as Engels was to put it, is “the solution to the riddle of history.”

**Historian Schiffman
on
Caiaphas the High Priest**

(1 of 2)

“The exclusivist nature of the Jewish religion and the organization of Judea as essentially a Temple state around Jerusalem meant that the Romans had to govern with the help of some kind of Jewish leadership. That is why they had tried the Herodian dynasty. This time, they decided to select high priests from families originating outside the land of Israel, to place them in charge of the Temple, and to use them as a bridge to the Jewish population. This scheme, however, meant that the high priests whom the Romans selected had little support among the populace, for their status was dependent only on their wealth and closeness to the Roman authorities.

In Jesus’ time, the high priest appointed by Pontius Pilate was Joseph Caiaphas, whose tomb was recently found in Jerusalem. He had married into a family that, together with related aristocratic Sadducean families, controlled the priesthood generation after generation. Caiaphas lasted in office for about eighteen years (c. 18–36 CE). Most high priests lasted no more than a year, and one lasted one day! How did he manage to hold on to his position for so long? In fact, he was essentially a collaborator. His job was to keep the peace, especially at the festivals, so that the Roman Empire could pursue its policy in the East, untrammelled by trouble from the Jews...

cont'd

**Historian Schiffman
on
Caiaphas the High Priest**

[continued]

(2 of 2)

What do we know about Caiaphas? Apparently, he was a collaborator, but we have no evidence that he was involved in this [Jesus killing] or any other execution. Pilate [the Roman Procurator], however, was known for his cruelty, and in the Gospels he is [conveniently] represented as washing his hands [allegedly], allowing the Jews to execute [read: condemn] Jesus. But in Luke (13:1) he is described as mingling the blood of the sacrifices with the blood of the Jews he killed. So who is the most likely choice for the guilty party? It is obviously Pilate.”

Lawrence H. Schiffman (b. 1948) is Chair of New York University’s Skirball Department of Hebrew and Judaic Studies and serves as the Ethel and Irvin A. Edelman Professor in Hebrew and Judaic Studies at New York University (NYU). He is a specialist in the Dead Sea Scrolls, Judaism in Late Antiquity, the history of Jewish law, and Talmudic literature. He was featured in the PBS Nova series documentary, “Secrets of the Dead Sea Scrolls,” as well as in four BBC documentaries on the scrolls, the McNeil–Lehrer program, and a Discovery special.

source: Lawrence Schiffman, *Crucifixion*, http://lawrenceschiffman.com/?page_id=141, (accessed September 2, 2009)

The Transmutation of Jesus

(1 of 2)

A transmutation of Jesus is effected by Church lore on several levels:

(Note that some of these *bullet points* overlap significantly.)

- Jesus, the activist who protested against Rome, is transmuted into an alleged *challenger* of the rabbinic authorities.
- Jesus, the challenger against Sadducee collaboration with Rome, is transmuted into an alleged *blasphemer* against Judaism.
- Jesus, the neo-Orthodox Jewish teacher with a heavy emphasis on humanism, is transmuted into a *quasi-universalistic* preacher of humanism, who had rejected his core Judaism.

cont'd

The Transmutation of Jesus

[continued]

(2 of 2)

- Jesus the neo-Pharisee Jew, is transmuted into Jesus the anti-Pharisee Jew.
- Jesus, an advocate of humanistic neo-Orthodox Judaism, is sometimes transmuted into an advocate of embryonic Christianity.
- Jesus, a fully committed Jewish teacher, crucified by Rome for sedition, is transmuted into a blasphemer *de facto* executed by the Jewish authorities.
- Jesus, adherent of monotheistic Judaism, is transmuted by the Church into the central icon of a religion maintaining a Trinity-ism, with Jesus as the *Christ the King* centerpiece.
- Jesus, who was born Jewish, who lived and died committed Jewish, and who came from a multi-generation Jewish family, is transformed into the central icon of a religion, which will denigrate, and persecute the Jews for over 19 centuries.

James the Just

(1 of 8)

Jesus' surviving brother James ("James the Just") assumed the leadership of the local Jerusalem nazirite Orthodox Jewish group upon the death of Jesus. The nazirites were a group within the fold of the Orthodox Jewish Pharisees. They were an ultra-pious, ascetic Orthodox Jewish group. James's Nazirites internalized the *Jesus as Messiah* doctrine.

A Jewish nazirite – as per the Torah – typically leads an ascetic life dedicated to spirituality and God. For a 30+ day period of time, they deny themselves wine, cutting their hair, and any contact with corpses or graves. It is possible, as well, that Jesus had been a *nazirite* Pharisee Orthodox Jew for part of his adulthood, possibly including at the point of his execution.

The Christian world tries to label this (James the Just) group as the embryonic or early Christian Church. Respectfully, it was not. Notwithstanding attempts to label this Jewish synagogue-centered group as –

- the "Mother Church"
- the "Jerusalem Church"
- the "Old Church"
- the "Nazarene Church"

it was simply not a church. Its theology and practice were anti-theological to the Church.

Usage of the term *Jewish Christians* is as well, a severe distortion of the historical record and of the Orthodox Jewish reality of these nazirites. Jewish and secular historians *who take the bait* and employ misleading nomenclature do no justice to their craft.

cont'd

James the Just

[continued]

(2 of 8)

The nazirite group was not Christian, was not from Nazareth, and was not Jewish Christian. They were ascetic Orthodox Jewish *nazirites* who believed that Jesus was the messiah. The nazirites had no part of either the *Virgin Birth theology* or the *Trinity theology* to come. On the contrary, this nazirite group fully embraced *halachah* (Jewish law and practice).

The nazirite group observed the Sabbath, the dietary laws, the laws of purity, and the laws of tithing. The nazirite group was heir to the committed Jewish legacy of Jesus in thought and in deed, except that it was more "religious" (more Orthodox Jews) than Jesus, had been the bulk of his short-lived life.

The nazirite group, as Jesus before them, was opposed by the quisling Caiaphas High Priest family and the Roman–Hellenistic alignment in Judea. The nazirite group, like Jesus before them, was supported by the Jewish establishment, the Pharisees.

Thus, contrary to the interesting inversion of history in the New Testament, Jesus – as well as brother and “successor,” James – are *allied-with* and *embraced-by* the Pharisee normative wing of Judaism.

The nazirite group viewed Jesus as messianic, but not as divine, as the Church would. This is the crucial distinction. Viewing Jesus as *messianic* would be within *halachic* (Orthodox Jewish legal) parameters. Viewing Jesus as *divine* would not be.

cont'd

James the Just

[continued]

(3 of 8)

Thus, notwithstanding the *smoke and mirrors* employed by the Vatican *et al.* as regards this nazirite group, this synagogue group of James the Just was not part of any embryonic Christian Church.

James the Just and Paul of Tarsus are both killed approximately 60–62 CE. At this point, the Greek Paulines *make their move*. Early Christianity is founded / invented / created / launched by these Greek Paulines.

Early Christianity was launched by the Greek Paulines initially in a lo–key manner subsequent to the killing of the two personages Paul and James the Just in 60–62 CE. It is turbo–charged further 70–100 CE, when the Jews of Judea are under *full scale* Roman assault.

By c. 73 CE, the nazirite group, patriotic Jewish nationalists as well as religious adherents, are sidelined, if not decimated, by the Roman War and assault on Jerusalem. The result is to leave the Greek Paulines a “clear field.”

Thus, it is not the crucifixion of Jesus which is history’s *pivot point*. It is actually the dual killing 60–62 CE of James the Just, the Orthodox Jewish brother of Jesus, and of Paul of Tarsus, which is the pivot point of Jewish, Western, and Christian history. Their murders become the *birth point* of Early Christianity. Paul’s former Greek Pauline allies, now his successors, at this point, and not coincidentally, significantly morph Paul’s vision to their own theological and political ends.

cont’d

James the Just

[continued]

(4 of 8)

Via the Greek Paulines, “Savior and Redeemer” themes, “Resurrection” theology, literal “son of God” and “Virgin birth” themes now find more tangible expression in Christian doctrine and writings. Approximately 69–70 CE, with the Roman assault on the Jews of Judea now in full crescendo, the Greek Paulines also in-tandem introduce a wide panoply of literary and image-laden anti-Semitic motifs *into the mix*.

As noted, James the Just, an Orthodox Jewish nazirite, had been both a *disciple-of* and the *brother-of* neo-Orthodox Jewish Jesus. James symbolically *holds the baton* of Jesus. A man of rectitude, piety, devotion, commitment and sincerity, James maintained a stellar stature both in the Jewish community and within surrounding religious *wannabe* groups.

Committed to maintaining the Orthodox Jewish heritage of Jesus, James embodied the true legacy of Jesus. With his stellar stature as well as his commitment to – and championing of – Orthodox Jewish law, theology and philosophy, James was the guardian of the Jesus legacy of commitment to Torah Judaism.

While James was alive, the genuine Jesus-legacy would never be altered, breached or compromised by James the Just – notwithstanding importuning by even the charismatic Paul and/or his insistent Greek Pauline allies.

But in c. 62 CE, twenty-nine years after the death of Jesus, James the Just is killed. As Paul is beheaded earlier the same year in Rome, Early Christianity is then launched/created by the Greek Paulines.

cont'd

James the Just

[continued]

(5 of 8)

Christianity, under Greek Pauline auspices post-62 CE, will be a religion morphing Jesus from martyr to – God or neo-god or Son of God – or some combination thereof. Whatever its category or label, it is not truly monotheistic.

Christianity will profess to be monotheistic and to be carrying on the heritage of Jesus. Respectfully, both assertions are flawed.

The neo-Orthodox Judaism of Jesus and his Disciples, as well as the ascetic Orthodox Judaism of James the Just and his followers, the nazirites of Jerusalem, the legitimate successor line to Jesus, will be thoroughly uprooted.

The Greek Paulines will hold the banner of Jesus aloft as their iconic *standard*. But the reality of Christianity will not be consonant with the banner. Indeed, under the banner of Jesus, Christianity as crafted/morphed by the Greek Paulines post- 62 CE, will doom the “mother nation” of Jesus to persecution and mass murder. Under the banner of Jesus, Christianity will undermine and submerge Jesus’ original legacy of devotion to neo-Orthodox Jewish law and practice.

Under the banner, as well, of the original Bible, (the so-called ‘Old Testament’), Christianity will simultaneously eviscerate the original Bible, and undermine its theology, law and practice. Christianity will then trash its protectors and original recipient-nation.

With the killings of James the Just and Paul of Tarsus, there is, of course a power vacuum. Paul had founded Embryonic Christianity. The Greek Paulines at this point launch a turbo-charged version, Early Christianity.

cont'd

James the Just

[continued]

(6 of 8)

By 75 CE, within 12 years of Christianity's its launching by the Greek Paulines in 62 CE, Judea will have witnessed the total destruction of Jewish resistance by the Romans. The remnants of the Jewish elite will be distracted, to say the least. The Greek Pauline Early Christians will, consequently, post-74 CE, have considerably more *room to maneuver* than after the killings of Paul and James.

Early Christianity will be launched by non-Judeans. It will be launched by pro-Roman, pro-Greek, anti-Jewish non-Jews. Its *center of gravity* and gospel writers will now be outside of Judea. Its gospel writers will write in Greek, not Hebrew or Aramaic. It will be heavily anti-Jewish. It will be quite a few steps removed from the neo-Orthodox Jewish Jesus of Judea, to put it mildly.

Notwithstanding the *surround sound* "assertion" by the Church chorus spanning 19+ millennia that James the Just *et al.* held Jesus to be the Son of God and/or of virgin birth and/or part of a Trinity and/or a vicarious Divine, the "assertion" simply does not wash. And repeating it a trillion times in tens of thousands of venues still does not make it wash. Because the assertion is patently false.

Nazarenes or Nazirines?

The *nazirite* group of James the Just, is generally referred-to as the Nazarenes

spelling with 'a':

Nazarene (with the fourth letter being an 'a') implies that the major thrust of the group was focus on the crucified Jesus of **Nazareth** aspect.

spelling with 'i':

Nazirine (with the fourth letter being an 'i') implies that the major focus of the group was its **nazir-ite** – or ascetic Jewish Orthodox aspect.

cont'd

James the Just

[continued]

(7 of 8)

*

So, the Church would have a huge multi-century stake in spelling 'a.'

Indeed the Church position is that this early "sect" (but, actually, in reality, a messianic Pharisee Jewish group) accepted the "Virgin birth" of Jesus of Nazareth, hence the focus on the town of Nazareth.

*

But there are four fairly insurmountable problems with the Church historical-spin:

1) Linguistically, the transformation from the Greek roots of the term Nazarene/Nazirine to the preferred Christian translation (Nazarene with an 'a'), is apparently untenable. The Greek roots lead to the Nazirites (with an 'i') term.

2) The "Virgin birth" theology in Christianity only emerged much later historically.

3) To postulate that these *nazirite* Jewish Orthodox adherents of – Jesus as Messiah – made the leap to "Virgin birth" theology a year after the death of Jesus, is a contradiction in terms – as Orthodox Jews are not into "Virgin birth" theologies.

While *messianism* has rich roots in Jewish lore, "Virgin birth" is neo-pagan mythology, and well outside the realm and tolerance of Jewish tradition. Judaism, indeed, sanctifies classic in-wedlock sexual procreation; it does not ever *in any shape, manner or form* ascribe it to inferior realms.

cont'd

James the Just

[continued]

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4) Bethlehem is the asserted birthplace of Jesus, not Nazareth. If the group sought to focus on “Virgin Birth theology,” somehow out of time sequence of Christian theological development, and somehow in total contradiction to the religious orientation (nazirite Orthodox Jewish) of James the Just, “Bethlehemites” would be the play, not “Nazarites.” Bethlehem is an iconic historic Jewish religious site from the time of Jacob and Rachel. Nazareth c. 40 CE was *nowhere in the league* of Bethlehem – on any parameter, secular or religious – Jewish or non-Jewish.

*

[My educated conjecture is that focused research will further “clarify” the matter to the position that the correct appellation should be Nazirites (with an ‘i’). The spelling of Nazarites with an ‘a’ is only a (yet another) manipulation to obscure the nazirite Orthodox Jewish commitment of the key historical group of James the Just.]

For amplification on James the Just/Nazirites,
see link www.MaccobyJames.org

(Note: Maccoby, for all his *astuteness*, took the bait, as well, regarding the spelling)

Stoning Blood Libel

(1 of 8)

Christian lore incorporates at least two sagas of alleged Sanhedrin stoning of key First Century personages – Stephen and James the Just (who was nazirite Orthodox Jewish).

Over the centuries, the church conferred sainthood and other titles and honorifics on both individuals.

The entire issue of James the Just is discussed in the prior exhibit of this appendix. However, in Church lore he is stoned (c. 60–64 CE) by the Sanhedrin, as was, according to Church lore, Stephen before him (c. 33–35 CE)

These alterings of the historical record, in turn parallel the Church concoction of the key blood libel of all-time, the alleged Sanhedrin trial and death–sentencing of Jesus (c. 33 CE).

The evidence is compelling that these two sagas, relating to Stephen and James the Just, are fabrications and anti-Jewish canards insofar as they pin the stonings, if there were, indeed, stonings at all, on the Sanhedrin, in particular*.

cont'd

Stoning Blood Libel

[continued]

(2 of 8)

What leads me to this conclusion?

- There was no *bona fide* genuine Sanhedrin this entire period.
- The Sanhedrin, in any event, in its various incarnations over its entire multi-century span, never sentenced anyone to death.
- There was no authorized capital punishment in Jerusalem the entire bracketing time-span (30–70 CE First Century period) by any entity other than Rome.
- Even if a genuine Sanhedrin existed in this period (which it did not), and even if a Sanhedrin could independently sentence a Judean to death in this period (which it could not), and even if all the rigorous requirements concerning witnesses were met (which they were not), the Sanhedrin was still bound to convene on a second day (which these alleged lynch-mobs did not) to execute judgment in this (asserted) *capital punishment* genre case.

*

Regrettably, these poisonous ‘stoning canards’ have been assiduously disseminated over the centuries – to this day – by the Church hierarchy.

cont'd

Stoning Blood Libel

[continued]

(3 of 8)

What is described in Acts re: Stephen is not a trial, but an ad hoc lynching (i.e. mob murder).

So, the high-brow Sanhedrin which was in any event non-existent at the time is now suddenly supposed to in reality be a low-life lynch mob – which stones an individual at-whim – and on the spot – for allegedly uttering something which is in no way blasphemous to begin with. This *on the spot* murder allegedly takes place at a point in history when no entity save for the Roman prefect could either sentence or execute capital punishment. The Sanhedrin, in its day one of the most august bodies of all time, which legislated in the Chamber of Hewn Stone on the Temple grounds, is portrayed in the Church lynch-vignette in Acts just-noted as gathering mob-like somewhere outside Jerusalem (“they gnashed on him with their teeth”) and then themselves murdering Stephen (“with one accord ran violently upon him...”). Church lore relating to the later 60–65 CE (alleged) lynching of James the Just is almost verbatim the same.

Finally, and respectfully, quite damning as to the credibility of Acts, to begin with, is that the concept of “Holy Ghost” [cited in Acts 7:55 (supposedly narrating events of 34 CE)] is only introduced into Christian doctrinal-flow at all 75–275+ years later, and formally incorporated into Church-doctrine only in 325 CE at the First Council of Nicaea. This was the same time frame during which the Church was entering its maximum power-position in Rome within which to tamper with all historical records of Judea and the Roman Empire to date.

cont'd

Stoning Blood Libel

[continued]

(4 of 8)

The concept of “Holy Ghost” is a quite-nuanced theme, and generally comes packaged with the Trinity concept – the Father, the Son and the “Holy Ghost.” But here, in Acts, it is disembodied and allegedly proclaimed by a believer in Jesus [Stephen] within 0–36 months of the crucifixion – before even embryonic Pauline Christianity surfaces. Thus, Acts has Stephen mouthing Church–doctrine of 290 years *in the future*. [Note that in the stoning saga, Paul himself is positioned with the (wicked) stoners, before his storied epiphany on the road to Damascus.] So, has Paul magically morphed into member of the Sanhedrin?

Thus, while the saga is allegedly written – by the anonymous author – c. 34 CE, its content dates it to c. 325 CE, well within the 100–400 CE time frame in which the Church Fathers were most virulently anti–Semitic in public, and quite busy demonizing the Jews on all fronts. Many allegedly First Century episodes were doctored by the Doctors of the Church in the 100–400 CE period.

This anonymous stoning concoction, whenever it was written in the 60–400 CE period, is then given 16–20 centuries of traction by the Church. These ‘stoning’ fabrications help construct a parallel theme to the fabricated *deicide* (murder of a god) charge relating to the crucifixion of Jesus. The parallel theme is what I would call *apost-lecide* (murder of an Apostle).

Note that The Book of Acts is a book of the Christian Bible, and that Acts now stands fifth in line in importance/sanctity in the New Testament, right after the four Canon Gospels.

Stoning Blood Libel

[continued]

(5 of 8)

Christian lore and the murder of James the Just

According to Church lore, yet again the Sanhedrin tried and then stoned an iconic figure. This time James the Just is the asserted victim of nefariousness of the Jewish establishment. But there are several major twists and problems in this (fabricated) saga.

James the Just, brother of the executed Jesus, was steadfast and stalwart in refusing to give his *imprimatur* to the Greek Paulines. But, the Church editors would invert the historical record, and rewrite history to make him into an Apostle of Christianity. The historical reality is, however, that he was a 20+ year antagonist – until the day of his murder – of the Apostles of Christianity. It would appear that it was his resistance to Christianity, which caused him his life.

The Church Fathers would simultaneously first hijack general legacies, and then re-write or even totally invert their respective cores. This "hijack & rewrite" tactic would be the ongoing *modus operandi* of the Church.

The legacies of Sinai, Jesus and then of James the Just – among other key icons -would all get this "treatment": All three icons would first be hijacked by the Church – and then altered historically. The Church would hollow-out their respective cores to suit its doctrinal and proselytizing objectives.

The legacy of Sinai would be hijacked – and then stripped of both pure Monotheism and of full legitimacy for the Church era. The legacy of Jesus would be hijacked – and then stripped of the Jewish *halachic* observance core. Finally, the general legacy of James the Just would

cont'd

Stoning Blood Libel

[continued]

(6 of 8)

first be hijacked - and then his core historical legacy altered and, indeed, inverted. First the Church editors would strip him of his ascetic Orthodox Jewish observance, and then the Church editors would invert his outright antagonism to the Greek Paulines – into supposed whole-hearted support for the Greek Paulines.

After Church lore hijacks the true Orthodox Jewish legacy of James the Just, and transforms this historical **opponent** of the Apostles of Christianity into an iconic Apostle **of** Christianity, Church lore then sets him up for martyrdom. As per its standard *modus operandi* the Church lays his death at the hands of its favorite institutional villain, the (Jewish) Sanhedrin.

If the Sanhedrin had formally convened at that point, the quickest route towards crucifixion for its own noble members, would have been to usurp Roman authority and start executing denizens of Judea – of any stripe.

But, the plot thickens further.

Why would a (Jewish) Sanhedrin stone one of the most pious Jews of the land?

The answer, of course, is that it did not stone James the Just; nor, if it formally convened at the time, would the Sanhedrin even *blink the wrong way* at a surviving brother of the hallowed Jewish martyr against Rome. James the Just was a pious nazirite Orthodox Jewish leader, among the most pious and respected Jews in the land

Stoning Blood Libel

[continued]

(7 of 8)

- A) To the Pharisee Jews, James was a bulwark against the Greek Paulines trying to create a new religion but employing an iconic Orthodox Jewish martyr (Jesus) as their iconic neo–deity.

- B) To the Sadducee priests, James was honored–by and closely affiliated–with, the Pharisees, and hence, under Pharisee political protection.

- C) To the Roman prefect, the nazirite James the Just was the scholarly head of a theological sect; he was not inciting against Rome; consequently, the Romans would not want to incite the Jews of Judea further by killing the brother of a Jewish martyr. Indeed, some historians believe that his eventual murder in the early 60s CE, indeed radically ratcheted–up the ongoing turmoil in Judea.

- D) Which begs the now increasingly–obvious question:
 Did elements within the Greek Paulines themselves first arrange the murder of James the Just (one way or another) c. 60–64 CE; then, eventually in the c. 100–250 CE era morph his historical legacy into that of an Apostle of Christianity; and then for the final flourish, in the c. 250–400 CE era brand/frame a non–existent (Jewish) Sanhedrin with his murder?

Attuned to the hyper-receptivity of the Mediterranean masses to their amalgam-construct, the Greek Paulines would have well-grasped that possibly James the Just alone – stood between them and a religious **empire**.

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cont'd

Lead-in

**Stoning
Blood Libel**

[continued]

(8 of 8)

The three sequential blood libels, as regards First Century icons Jesus, Stephen and James, set the stage *in and of themselves* for the demonization of the Jews over the centuries.

One by one, of course, when these three Church–inspired canards are put under careful scrutiny, their corruption of the historical record is manifest, however.

All three fabricated Sanhedrin–murders are of central and iconic “Christian” luminaries. The toxicity sown by these anti-Semitic canards is incalculable.

But actions have real and dire consequences. And the three blood libels, in concert with the entire Church–orchestrated multi–century *demonization of the Jews* campaign, will, indeed, set the stage for mass murder.

* alert to reader: Many history books are definitive to the effect that both of these personages were indeed stoned by the Sanhedrin.

The Book of Acts Focus

(1 of 9)

Acts Chapter 7

King James Bible

51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the **Holy Ghost**: as your fathers did, so do ye.
52. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the **betrayers and murderers**:
53. Who have received the law by the disposition of angels, and have not kept it.
54. When they heard these things, they were cut to the heart, and they **gnashed on him with their teeth**.
55. But he, being full of the **Holy Ghost**, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
57. Then they cried out with a loud voice, and stopped their ears, and **ran upon him with one accord**,
58. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

cont'd

The Book of Acts Focus

[continued]

(2 of 9)

Acts Chapter 7

American King James Version

51. You stiff necked and uncircumcised in heart and ears, you do always resist the **Holy Ghost**: as your fathers did, so do you.
52. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom you have been now the **betrayers and murderers**:
53. Who have received the law by the disposition of angels, and have not kept it.
54. When they heard these things, they were cut to the heart, and they **gnashed on him with their teeth**.
55. But he, being full of the **Holy Ghost**, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
57. Then they cried out with a loud voice, and stopped their ears, and **ran on him with one accord**,
58. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

cont'd

The Book of Acts Focus

[continued]

(3 of 9)

Acts Chapter 7

Douay-Rheims Bible

51. You stiffnecked and uncircumcised in heart and ears, you always resist the **Holy Ghost**: as your fathers did, so do you also.
52. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the **betrayers and murderers**:
53. Who have received the law by the disposition of angels, and have not kept it.
54. Now hearing these things, they were cut to the heart, and they **gnashed with their teeth at him**.
55. But he, being full of the **Holy Ghost**, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
56. And they crying out with a loud voice, stopped their ears, and with one accord **ran violently upon him**.
57. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul.
58. And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit.

cont'd

THE CRUCIFIXION

The Book of Acts Focus

[continued]

(4 of 9)

Acts Chapter 7

English Revised Version

51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the **Holy Ghost**: as your fathers did, so do ye.
52. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become **betrayers and murderers**;
53. ye who received the law as it was ordained by angels, and kept it not.
54. Now when they heard these things, they were cut to the heart, and they **gnashed on him with their teeth**.
55. But he, being full of the **Holy Ghost**, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
56. and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
57. But they cried out with a loud voice, and stopped their ears, and **rushed upon him with one accord**;
58. and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

cont'd

Body**The Book of Acts
Focus***[continued]*

(5 of 9)

En toto, the Book of Acts/Stephen saga (c. 34 CE) is highly incendiary.

However, there are at least ten salient highly anomalous issues with regards the Acts/Stephen saga. Any one of these ten issues *alone* would, respectfully, cast doubt on the authenticity of the entire saga:

- 1) The historically disjointed appearance of the "Holy Ghost" theme (appearing here almost 300 years before the 325 CE Council of Nicae which adopted the "Trinity" – including the "Holy Ghost" – as a Christian orthodoxy).
- 2) The portrayal of the venerated and scholarly Sanhedrin judges, as a rabid mob allegedly "gnashing their teeth" on Stephen. The portrayal is bizarre, at a minimum.
- 3a) The (literary) fact that Stephen – and the Stephen saga – appears seemingly from out of nowhere...seemingly out of *thin air*.
- 3b) We have *no clue* of any such Stephen prior to the appearance of this highly-charged work.
- 4a) The absence of Romans (one of the fatal problems with the accuracy of the Canon Gospels) – even at a capital (death penalty) trial.
- 4b) A capital trial outside of Roman hands would have been illegal in the first place. This (alleged and illegal) trial-lynching takes place on the very outskirts of Jerusalem, the key nexus-center of Roman power in Judea.

The Book of Acts Focus

[continued]

(6 of 9)

- 5a) Even in the era pre-Roman authority over Judea, when the Sanhedrin did have the power to conduct a capital (death penalty) trial, which is no longer had post-6 CE, Jewish law required that any hypothetical execution implementation required a second convening of the Sanhedrin on a second day.
- 5b) As noted prior, the Sanhedrin is known to have never in its history actually handed down a death sentence.
- 5c) The locale of the asserted Sanhedrin capital trial/execution is outside the gates of Jerusalem. Unfortunately for the spin artist Church saga-crafters, however, the First Century Sanhedrin did not meet outside of Jerusalem, nor even outside the Temple Court (Hall of the Hewn Stones) at the core of Jerusalem. The august 71-member body typically met there every day except Festivals, and was not known to take Day Trips outside for a little *tooth gnashing & stoning* foray.
- 5d) Contrary to the toxic-fairy-tale lynch-mob dynamic laid out as the Sanhedrin *modus operandi* by the Book of Acts, the actual Sanhedrin is well-documented to have consistently employed meticulous *due process* with regards even minor matters, let alone with regards a hypothetical capital (potential death penalty) case.
- 5e) As noted related to the crucifixion of Jesus in 33 CE, Jesus of Nazareth was a neo-Orthodox Jewish patriot. The concocted notion that sympathizers with Jesus were enemies of the Jews, to be cavalierly *stoned to death*, is ludicrous in the extreme.

The Book of Acts Focus

[continued]

(7 of 9)

- 6) The subsequent seemingly seamless evaporation from the historical landscape of any follow-through to this alleged intense and lethal *Stephen* saga.

- 7) Similar to the problem of the disjointed appearance of the “Holy Ghost” theme (noted above), the historically disjointed appearance of a variation on the “Son of God” theme (appearing here almost 300 years before the 325 CE Council of Nicaea which adopted the “trinity” as a Christian orthodoxy) –

“Behold, I see the heavens opened, and the Son of Man (Jesus) standing on the right hand of God”

– Acts 7:56

- 8) The curious coincidence that both Jesus and Stephen – both asserted by Christian lore to have been doomed by the Sanhedrin – seem to have almost the same precise death-scene vision, down to the precise placement/positioning of the parties in the vision –

re: the crucifixion of Jesus (c. 33 CE)

“Why ask ye me concerning Jesus the Son of Man? He Himself [himself] sitteth in heaven, **at the right hand** of the Great Power....”

- Eusebius of Caeseria, quoting Hegessipus and Clement of Alexandria (*Historia Ecclesiaie*, 2, 23)

cont'd

The Book of Acts Focus

[continued]

(8 of 9)

re: Stephen Acts saga (c. 34 CE)

“...But Stephen...looked up to heaven and saw the glory of God, and Jesus standing **at the right hand** of God”

– Acts 7:55

- 9) The curious coincidence that both Stephen and James the Just - both asserted by Christian lore to have been lynched-executed by the Sanhedrin – albeit 22 years apart - seem to coincidentally utter the same precious and precise death-scene words – asking *God to forgive their executioners*.

- 10) The Book of Acts is allegedly a contemporaneous account of events by Paul c. 40 CE. The Province of Cilicia is noted in Acts 6:9. Unfortunately for the spin-artist Church saga-editors, however, the Roman Province of Cilicia had been on hiatus from 27 BCE, and was only reestablished by Emperor Vespasian in 72 CE... Thus, the Province of Cilicia did not even formally exist c. 40 CE, the time of the asserted Acts/Stephen saga.

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cont'd

The Book of Acts Focus

[continued]

(9 of 9)

Acts has brought the *demonizations* to yet a more toxic level. *Connecting the dots* leaves one no reasonable room to believe in the historical authenticity of the highly-toxic and extremely defamatory Church gambit.

*

As noted in the introductory section to this work, the Book of Acts is fifth in line in “standing” (read: Christian-holiness) in the entire New Testament, coming right after the Book of John of the Canon Gospels.

As per the Book of John, the Book of Acts is, as well, overtly rabidly anti-Semitic.

“you [the Jews] have become betrayers and murderers”

– Acts 7:52

Inasmuch as Paul, the asserted inspiration of Acts was (proudly) Jewish, it is somewhat unlikely that he actually advanced this virulent hate-mongering. So, the Book of Acts, whoever fabricated its key and virulent sections, consistently suits the ongoing – and unceasing – demonization gambit and anti-Semitic vitriol of the Church Fathers.

THE CRUCIFIXION

Procurators and Tetrarchs

(1 of 2)

In the First Century, Rome controlled Greater Judea.

It maintained political control over the expanse via two modalities, employing one or the other to cover the entire land.

Direct control: via prefects or procurators
(both are often lumped together as procurators)
[The preeminent one was Pontius Pilate,
who was Prefect of Judea from 26–36 CE]

Indirect control: via tetrarchs, specifically the Herodian line of
'tetrarchs/kings'
(such as Herod Antipas 4 BCE – 39 CE)

The domain of the tetrarch was generally to the geographical northeast of the domain of the procurator. Jerusalem was generally under the domain of the procurator.

cont'd

Procurators and Tetrarchs

[continued]

(2 of 2)

Procurators (who were Roman/Gentile) almost always had more power than tetrarchs (who were Idumaeans and almost-Jewish). A wise tetrarch did not mess with the neighboring procurator.

Both of the above, procurators and tetrarchs, were often under the putative domain of the Legate of Syria (headquartered to the northwest).

Thus, whether one was a Roman-appointed procurator, or a Roman-appointed tetrarch (sort of, king) one often had at least two masters

- the Emperor of Rome
- the Legate of Syria

This was not all bad, however, as the Legate of Syria often tempered assorted incendiary directives and gambits emanating from Rome.

THE CRUCIFIXION

Mediterranean Missionary

45 CE

(1 of 2)

A hotbed of missionary activity from sundry religious systems, the Mediterranean area in 45 CE (twelve years after the death of Jesus) was a swirl of various masses in search of a fulfilling and convincing religious system.

Missionary competition was active. Converts meant flocks of adherents, with all which that implied for the proselytizers, including potentially not inconsiderable power, for starters.

Missionaries might discern receptivity to sundry themes with particular “energy” resonating through the region

- sundry variations on *dualism* (often laced through Gnosticism)
- sundry Trinity paradigms
- sundry Virgin birth themes
- sundry Savior/Redeemer themes
(particularly popular with Mystery Cult and sundry neo-pagan movements)
- ‘*love thy neighbor*’ themes
(recently given emphasis by the Pharisees in their Jewish ‘outreach’ endeavors)
- a wide-spread appreciation for the ‘authenticity’ of ‘Sinai’
(and of Moses / the Torah) c. 1250 BCE

*

Within three hundred years, by the conclusion of the (Christian) first Council of Nicae 325 CE in Bithynia (present-day Iznik in Turkey), Christianity would embrace and/or integrate ALL of the above themes – *one way or another* – into its corpus.

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cont'd

Mediterranean Missionary

45 CE

[continued]

(2 of 2)

By 45 CE, the teacher Jesus of Nazareth had been martyred twelve years prior....His successor brother, James the Just, refused to allow his Jewish Jesus-as-Messiah followers to transform the martyr and Jewish patriot Jesus into a neo-deity and/or a Savior/Redeemer deity.

James the Just only permitted classic Orthodox Jewish messianic themes. Jesus, as per James's directive, was to be memorialized as a *messianic* albeit mortal figure. This same James furthermore balked at allowing any dilution of commitment to Jewish law – enroute to full conversion to Judaism, no matter which movement – Jewish or Pauline – was doing the converting.

son of god / historical point: According to widely accepted lore, in 332 BCE, three hundred+ years prior to the crucifixion of Jesus, Alexander the Great, following *on-the-heels* of his conquest of Syria and Egypt, detours from his conquest march, and visits the Siwa Oasis in western Egypt. The Siwa Oasis is 50 miles long x 12 miles wide. Siwa is 30 miles east of the Libyan border, and 348 miles due west of Cairo. Alexander's purpose was presumably to get another layer of *legitimization*, this time from the Oracle of Siwa.

The context of the saga is that Alexander's forces control *the guns, the gold and the media organs*, as they were. Alexander emerges from the momentous meeting and proclaims that the Oracle has confirmed him as an incarnation of Zeus-Ammon, that is, as a "son of god." There is no challenge from the Oracle or her desert court to Alexander's post-meeting proclamation of *deification*. Thus, the "Son of God" theme will reverberate powerfully and yet once-again across the Mediterranean.

THE CRUCIFIXION

Paul

Embryonic Christianity

40–62 CE

(1 of 2)

Paul arrives on the scene in Jerusalem intermittently after the death of Jesus.

Paul ultimately unilaterally de-links his followers from the Torah-observance of Jesus. The overwhelming bulk of the 613 Torah Precepts of Judaism are basically brushed-aside.

The key ritual of Christianity for males to enter Paul's new faith becomes baptism, in contradistinction to *ritual circumcision* in Judaism. A debate within Christendom will then follow revolving around the extent of baptism, meaning, whether *full-body* or *lesser mode*.

The *self-styled Apostle to the Gentiles* is actually crafting a new religion – for the Gentiles. Thus, while he uses the Jewish Jesus for his *Jewish Martyr* iconography front-and-center, Paul then totally marginalizes the *Observant Jew* aspect of Jesus. That which was central to the actual Jesus, namely traditional Judaism and Jewish theology and practice, is essentially dispensed with totally by Paul.

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Paul

Embryonic Christianity

40–62 CE

[continued]

(2 of 2)

After Paul is executed by Rome in Rome in c. 60-62 CE after several years of incarceration, he bequeaths a pro-Gentile legacy for his missionary followers. At the heart of his legacy are two simultaneous pillars: The first is, of course, Jesus as Messiah; the second is some variation of a *non-requirement* of Jewish law for Gentile converts.

In Paul's schema, the martyrdom of Jesus obviated the need for *halachic* practice. To Paul, *baptism* and *faith* in conjunction with (belief-in) the martyrdom of Jesus, supplant the need for *observance* of Jewish law. But, without Jewish law, of course, the Gentiles are effectively converting to something radically different from Judaism.

To the Jewish followers of James the Just, Paul was '*undermining the brand.*' Little did they know the extent of the "horrors" which were in store for Judaism as a consequence.

*

Paul emerges as a preeminent saint and preeminent Founding Father of the Christian Church.

Continuum?

the stakes

(1 of 2)

As noted, Christian lore and tradition sideline the neo-Orthodox Jewishness of Jesus and his Disciples. Concurrently, Christian lore and tradition (invalidly but conveniently) position the nazirite group of James the Just as Jewish Christians and (invalidly but conveniently) position the nazirites as in basic harmony with Paul.

Church lore and tradition thus attempt to establish a 'Paul continuum.' This asserted 'Paul continuum' is (invalidly but conveniently) crafted as allegedly tracking back straight to Jesus, as follows:

- Jesus ➤
- Disciples of Jesus
- James the Just
- Paul
- The Greek Paulines
- The Church Fathers

This attempts to establish a key 'holy continuum.'

However, the theology of the first group of three, namely –

- ◆ Jesus
- ◆ Disciples of Jesus
- ◆ James the Just / Nazirites

Continuum?

the stakes

[continued]

(2 of 2)

– was in direct opposition to the theology of the second group of three, namely –

- ◆ Paul
- ◆ The Greek Paulines
- ◆ The Church Fathers

The ‘building blocks’ simply do not connect. There is no continuum. The blocks are in *opposition*, not in *continuum*.

Paul was not in harmony with the James the Just / nazirite group. Paul had no particular interest in the 613 precepts of Jewish law (*Taryag mitzvot*). Paul did not even read Hebrew. Paul was a theological adversary of the James the Just / nazirite synagogue group.

Jesus was a neo-Orthodox Pharisee Jew. His Disciples were neo-Orthodox Pharisee Jews. The James the Just / nazirite synagogue group was not neo-Christian or Jewish Christian by any stretch of the imagination. They were (ascetic) nazirite Orthodox Pharisee Jews.

As noted, Nazirite does not mean deifying Jesus of Nazareth; Nazirite is an ascetic form of Orthodox Judaism. *Nazir* is a Hebrew term – direct from the Torah.

As noted, Christianity is a new religion, inspired by Paul and then crafted/created initially by the Greek Paulines – in opposition to the theological practice of the (Orthodox Jewish) James the Just / nazirites.

Disciples and Apostles

(1 of 4)

The Disciples of Jesus are often (invalidly or conveniently or deliberately) 'confused' with the later Apostles of the Church.

The 12 Disciples of Jesus were with Jesus during at least the latter part of his rabbinical ministry, and were by his side at the Last Supper and at his crucifixion.

The Disciples were all Orthodox or neo-Orthodox Jewish. They venerated and observed Jewish Law. The Disciples were centered in Judea (the Galilee and Jerusalem areas in particular). They spoke Hebrew (not Greek). They were obviously not anti-Semitic.

The Apostles were the sundry leading Christian missionaries.

99 percent of the Apostles were not Jewish. The Apostles negated 90 percent of Jewish Law. The Apostles were centered in Asia Minor (the current day Greece, Turkey and Syria areas). They spoke Greek (and not Hebrew). Many of the Apostles after the death of (the Jewish) Paul including all the writers of the Canon Gospels, were anti-Semitic, some virulently.

Ongoing attempts by the Church to fudge the two groups – and synthesize a 'continuum' – are a distortion and involve a substantive fabrication of the historical record.

Disciples and Apostles

[continued]

(2 of 4)

Not only were the two groups not synchronous, the two groups were antagonistic to each other. Ultimately the Church Fathers would literally hijack, expropriate and then distort the legacy of the 12 Disciples.

Church lore over the centuries sublimates the Orthodox Jewish legacy of the 12 Disciples and their undiluted classic Jewish *monotheism*. Christianity mutates the monotheistic Orthodox Jewish legacy of the Disciples into their becoming *de facto* 'poster boys' (and girl) for *Christianity cum Trinity-ism*.

Note:

Mark, Luke, Matthew and John the Evangelist, are names of Apostles. Their names and identities are assigned by the Church as authors of the four Canon Gospels. However, as noted, the true identities of the authors of the Canon Gospels are unknown to this day. What is 100 percent clear is that the authors of the Canon Gospels were not Disciples, and were certainly not Mark, Luke, Matthew or John the Evangelist.

The Gospel of Judas, unearthed and pieced-together in the late twentieth century, is a gospel *about* Judas, not *by* Judas.

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cont'd

Disciples and Apostles

[continued]

(3 of 4)

James the Just was a Disciple. Church lore maintains erroneously that he was as well an Apostle of Christianity. Actually, James aggressively fought the Apostles.

Peter (crucified by Rome in Rome) was neither a Disciple of Jesus, nor an Apostle of Christianity. Peter is noted in Jewish rabbinical literature as a (quite revered and) learned and holy Orthodox Jew. He was well-regarded in Orthodox Jewish lore for his work in advocating and disseminating the Noachide Laws among the Gentiles.

Peter was crucified *upside-down* in Rome by Rome in the early 60s CE period. Perhaps the reason he was crucified *upside-down*, was that he was not a Christian proselytizer. And the Christian proselytizers were being crucified right-side-up by Nero's enforcers.

Church lore asserts erroneously that Peter was both a Disciple of Jesus and an Apostle of Christianity. As noted just prior, he was neither. Peter was a solo operator.

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cont'd

Disciples and Apostles

[continued]

(4 of 4)

The Church goes to extreme lengths to rework history to attempt to directly connect:

the Disciples of Jesus > Apostles of Christianity

the Disciples of Jesus > Authors of the Canon Gospels.

Both multi-century and ongoing gambits fail multiple rudimentary tests of historicity.

Sanders could find no substantial points of opposition between Jesus and the Pharisees, and he viewed Jesus as abiding by Jewish law and the disciples as continuing to keep it (cf. e.g., Acts 3.1; 21.23-26, for their worship in the Temple).*

* *Wikipedia Online*, http://en.wikipedia.org/wiki/E._P._Sanders (accessed November 15, 2012)

THE CRUCIFIXION

Development of Christianity *

the first 700 years:***

a rough schematic

40–62 CE **Paul: Embryonic Christianity**

The de-linking of *halachah*.

60-62 CE Paul and James the Just killed

62–100 CE **The Greek Paulines:** Early Christianity

The period includes the parallel creation of anti-Semitism and the writing of the the four Canon Gospels in Asia Minor.

101–749 CE **The Church Fathers:** Layering-on and Consolidating Church Doctrine

This period includes the incorporation of the *Trinity paradigm* into Christian doctrine.

* The breakdown is mine: the terminology is mine;
the groupings are mine.

*** Dating is based on simplifying the rough scholarly consensus.

Sedition or Blasphemy

(1 of 6)

Jewish tradition and virtually all contemporary critical scholarship maintain that Jesus was crucified by Rome for *sedition* against Rome.

Catholic lore and the Canon Gospels project that Jesus was crucified for *blasphemy* against the God of Israel.

But, if Christian lore is correct, why should the Romans do the 'dirty work'? Why should blasphemy against the God of Israel concern the Romans at all? If anything, blasphemy against the God of Israel, should be *music to Roman ears*? If Jesus had been *marked for death* by the Sanhedrin, which Church lore spins as all-powerful, why did this allegedly sinister and all-powerful Sanhedrin not just execute/stone Jesus itself? Stoning, according to the Gospels themselves, was the "handy" Jewish remedy for transgressions against God?

But, in any event, what were the alleged blasphemies?

According to Christian lore the alleged blasphemies by Jesus against the God of Israel, revolved around the following:

- 1) Jesus as 'Messiah'
- 2) Jesus as 'Son of Man'
- 3) Jesus as 'King of the Jews'

cont'd

Sedition or Blasphemy

[continued]

(2 of 6)

There is no contemporaneous documentation for any of the three assertions. In addition, the gospels and Christian lore are highly-suspect in relation to all matters relating to the Jews. But let us examine these Christian assertions for their alleged 'blasphemy quotient.'

MESSIAH:

Alluding that others believe oneself to be the Messiah, had Jesus done so, may have been *sedition* in Roman eyes, but, is simply not *blasphemous vis à vis* Judaism.

Proclaiming oneself divine is taboo in Judaism, but there is no canonical assertion that Jesus ever did so.

Sedition or Blasphemy

[continued]

(3 of 6)

Son of Man:

The title Son of Man, is, as well, not a divine title in Judaism. It is applied in Jewish tradition and lore as well to regular people, to prophets, and to angels – but never to God or a god. Thus, if Jesus used the term, it would not cross any Jewish theological *red lines*. [Note – The contemporary Hebrew word for ‘human’ is *ben adam* – Son of Man.]

*

The *line of attack* employed by the Christian Canon to set up Jesus in opposition to rabbinic Judaism is false. This is *wishful thinking*, and does not withstand even elementary scrutiny. Jesus committed no potential heresy.

cont'd

Sedition or Blasphemy

[continued]

(4 of 6)

King of the Jews:

Respectfully, there is nothing anti-halachic to this. The messiah in time-honored tradition is referred to as *Melech Ha-Mashiach* – the Messiah–the King. There is nothing anti-halachic to this; in fact it is used in contemporary Jewish religious parlance as well.

Of course, its potential usage might not have endeared Jesus with Pontius Pilate.

*

James the Just, brother of Jesus and authentic heir to the Jesus legacy, *picked up* where Jesus *left off* – aligned pitch-perfect with Orthodox Pharisee Judaism.

James embraced Orthodox Pharisee Judaism, and Orthodox Pharisee Judaism embraced James. The Orthodox Pharisee Jewish movement indeed protected the James group from political and religious persecution, and exerted political retribution against those who would attack it.

Thus, all attempts to revise genuine history and assert that the Jesus legacy was one of potential *blasphemy* towards the rabbinic Jewish Pharisee establishment, fatally err and mislead – and do a disservice to the honor of the Pharisee Orthodox Jewish rabbinic Jesus of Nazareth.

cont'd

Sedition or Blasphemy

[continued]

(5 of 6)

If James the Just, who lived through the Last Supper and the Crucifixion of Jesus, remained committed—to, and part-of, and allied-with – Orthodox Pharisee Mainstream Judaism, does it truly jive that his late brother had blasphemed God? Does it truly jive that these same Orthodox Jewish Pharisees had betrayed his late brother, howled for his brother's death, and then *aided and abetted* his crucifixion?

Jesus was executed by Rome for sedition against Rome.

Asserting that Jesus was crucified for Pharisee–alleged *blasphemy* against God, is a perversion of the historical record, and a misguided political attempt to blacken the Jews, and to exculpate Rome.

Ambiguous language concerning First Century Jewry as regards this matter in contemporary *Nostra Aetate* may soften matters to the Jews. However, respectfully, the carefully calibrated and nuanced document does not neuter the inflammatory power of the Canon Gospels, the toxic power of the passion sagas, the toxic power of still–uncorrected Christian texts, and the toxic power of 1900 year–old Christian lore.

cont'd

Sedition or Blasphemy

[continued]

(6 of 6)

But what about the Trinity paradigm?

The Trinity paradigm – which Judaism would indeed hold as a violation of the First Commandment – is only formally incorporated into Christian doctrine about 300 years after the crucifixion of Jesus. The Trinity paradigm post-dates Jesus, post-dates the Canon Gospels, and is not mentioned in them.

But what about the assertion that Jesus overturned tables at the Temple?

As noted, the Sadducee High Priest was an enemy of the Jews. The 'Mainstream Jews' – the Pharisees – the Synagogue Jews – were in alignment with Jesus *against* the High Priest.

Overturing tables at the Temple periphery would seem to be an appropriate protest against the Sadducee's usurping of the Jewish Temple and of their collaboration with Rome against the Mainstream Jews. Overturing the tables at the Temple periphery was *sedition* against Rome and its quisling ally.

Respectfully, there is no *blasphemy* in overturning tables.

Some Appendix–Related Reference Points***

(1 of 3)

(all dates approximate)

- 6 CE Herod deposed by Augustus;
Judea, Samaria and Idumea annexed
as Roman provinces under direct Roman
administration
- 9 CE Hillel dies
(a.k.a. Hillel the Elder, Hillel the Sage)
- 28 CE John the Baptist begins his ministry
- 33 CE Jesus crucified in Jerusalem by Rome
(i.e. via Roman Procurator Pontius Pilate)
- 36 CE Pontius Pilate recalled to Rome for excessive cruelty
after crucifying many Samaritans
- c. 60-62 CE James the Just killed in Jerusalem –
underlying instigators unknown
- c. 60-62 CE Paul beheaded in Rome by Rome
- c. 60-64 CE Peter crucified (upside down) in Rome by Rome

cont'd

THE CRUCIFIXION

Some Appendix–Related Reference Points***

[continued]

(2 of 3)

66 CE “Q Document,” hypothesized Greek text thought by many critical scholars to have been used as a key source in the writing of Matthew and Luke in particular, and in the writing of Mark, as well

66 CE Creation of anti–Semitism

66 CE Jewish Revolt, and the Roman counter–assault on Judea commences

68 CE Commencement of the writing of ‘Mark,’ first of the four Canon Gospels

*

Resurrection of Jesus theology appears in gospel of ‘Mark’ (c. 68–73 CE), skipped in ‘Luke’ and ‘Matthew,’ and then appears in ‘John’ (c. 90–110 CE)

*

73 CE *Last Stand of the Jews* at Masada

*

The Canon Gospels of ‘Matthew’ and ‘Luke’ (written in the 70–100 CE period but edited c. 350 CE) reference a *virgin birth*.

cont’d

Some Appendix–Related Reference Points***

[continued]

(3 of 3)

*

301 CE Armenia becomes the first country to recognize Christianity as its official religion. Armenian Orthodox Church established.

321 CE Constantine decrees Sunday as state “day of rest.”

*

Trinity theology – The Father, the Son and the Holy Ghost – or Trinitarianism, is developed in the 100–400 CE period, with the doctrine established as a Christian orthodoxy at the First Council of Nicaea (in present day Turkey) in 325 CE.

The same Council also de–linked Easter from the Jewish lunar calendar *Nissan* 15 (Passover) computation.

*

*** some of these reference points were noted in the main TimeLine text

The Nazirites

after the death of James the Just

(1 of 3)

As the authentic heir to Jesus, integrity-laden and stature-filled James the Just and his Orthodox Judaism in Jerusalem – were a barrier that neither Paul nor his Pauline Greek associates could penetrate while James was alive.

Upholding Jewish law and theology, James the Just and the 33–62 CE version of his Nazirites were an implacable roadblock.

With the deaths in 62 CE of both James (in Jerusalem) and Paul (in Rome), the (non-Jewish) Greek Paulines had 'running room' to politically launch a new religion. They would co-opt the legacy of the Orthodox Jewish martyr, the rabbinic Jesus of Nazareth. The rudimentary parameters of the new religion had been percolating since roughly 50 CE.

The nazirite group of James, hitherto the *center of gravity* of the heirs to the Jesus legacy, would need to be brushed off the political scene. And the sooner the Greek Paulines could 'edit' the nazirite legacy, the better.

The Nazirites

after the death of James the Just

[continued]

(2 of 3)

Image-wise, contemporary Catholic lore literally cloaks the authentic Orthodox Jewish ascetic James in inauthentic Catholic clerical garb. Betrayed theologically, his legacy inverted, the true story of his Orthodox Jewish commitment would be submerged, diluted and mangled by the Church. To this day.

The Church will employ Jesus, the martyred brother of James as centerpiece, but will jettison the Orthodox Jewish practice, heritage and theology of both Jesus and his brother James the Just. Christianity will keep James in very blurry focus – as *clear focus*, does not advance the *party* line.

With the legacy of Jesus co-opted by the Church, and with the Greek-dominated Catholic Church increasingly anti-Jewish after the Roman destruction of Judea in the 70s CE, the nazirites, albeit sincere and devout, are increasingly *radioactive* as far as their Orthodox Jewish brethren are concerned.

cont'd

The Nazirites

after the death of James the Just

[continued]

(3 of 3)

With Judea in ruins, its leadership decimated, portions of its populace enslaved and exiled, and Christendom having turned against the people who birthed its progenitor, the messianic Orthodox Jewish nazirites now faced hostility on all fronts.

Revering Jesus as the Messiah, the nazirites found themselves in political *no mans land*. They would be officially *banned from the synagogue* in 90 CE. Sincere or not, Orthodox Jewish or not, operating within *halachic* parameters or not, they had been co-opted. And the consequences to the Jews at-large had been horrific.

The legacy of James the Just is crushed in the unfolding historical saga. 62 CE was the *firing of the starting gun* for Christianity.

In conjunction, the two killings roughly the same year were epoch changing. Theorists can conjecture whether the timing of two killings – both in the same 2-year period – were coincidental.

Hijackings

(1 of 3)

Subsequent to the killings c. 62 CE of both Paul and James the Just, the Greek Paulines would effect three historical/theological hijackings:

In each case the hijacking would be accompanied by a *transmutation*.

In each case, the “shell” would be maintained, but the “core” neutered or *transmuted*.

Paul:

The iconography of Paul would be hijacked from his benign legacy.

The “non-observance for the Gentiles” mantra would be preserved.

The pro-Jewish component of Paul’s world view, would be jettisoned.

cont'd

Hijackings

[continued]

(2 of 3)

The “Old Testament”:

The (shell of the) Torah, accepted by many as God-given to the Jews at Sinai, would be incorporated into the Greek Pauline “mix.”

However, over 90 percent of the “observance” contents of the Torah would be jettisoned.

The Martyr Jesus:

The martyr iconography of Jesus, would be incorporated by the Greek Paulines into the new religion.

However, the “observance” aspect of Jesus would be jettisoned – as would the neo-Orthodox Jewish component of Jesus. The “new Jesus” would somehow be stripped of his neo-Orthodox Jewish core and orientation. He would be morphed into a quasi-universalist figure.

The Greek Paulines would then *turn on* the Jews.

Hijackings

[continued]

(3 of 3)

Summation of exhibit

So, with regards key iconography of Christianity noted above, while the “originals” were all Jewish, the Greek Pauline *transmutation* mutates the iconography out of its original core in each case.

Having successfully *effected the transplant*, the Greek Paulines then move to *undermine the donor*, meaning, the Jews.

Epilogue to exhibit

The Church Fathers, from 100 CE onwards for the next several centuries, would note the successful traction of the ‘hijack gambits’ of the Greek Paulines.

In due course, extraordinary temporal power would flow to the Church Fathers in the 300–400 CE period...during which the “hijack gambit” would be applied, as well, to both (the neo-Orthodox Jewish) Peter and to (the Orthodox Jewish) James the Just, respectively. Both would find themselves newly reincarnated by Christian editors as picture–perfect Apostles of the Church, their Orthodox Jewish dedication and cores *stripped–clean* out of them.

*

Nero Scapegoats the (Embryonic) Christians

64 CE

(1 of 2)

In the year 64 CE Emperor Nero ratcheted-up his public debauchery. Banquet-orgies were given in his honor. He went through a wedding ceremony with another male, and engaged in public sexual relations with him in front of witnesses.

That summer a catastrophic fire broke out in Rome. When it was over, ten of Rome's fourteen districts had been gutted. As part of his multi-faceted response, Nero opened his own gardens to the homeless and presided over an orderly relief effort.

However, several weeks after the fire, Nero made an official and public decision to build his dream palace upon the ashes of the ravished hillsides. Included was the planned Golden House, a mansion which was to have an arcade spanning more than a mile.

These plans for an imperial palace upon the ruins of the homes of ordinary citizens, gave rise to rumors that Nero's agents had set the Great Fire in the first place. With public anger rising, Nero attempted to deflect the outrage by blaming the Great Fire on the tiny 'nascent-Christian'* community. These 'nascent-Christians' were hounded, arrested and tortured. He impaled scores of them on stakes and then burned them alive as human torches to illuminate the city at night.

*

cont'd

Nero Scapegoats the (Embryonic) Christians

64 CE

[continued]

(2 of 2)

Nero would rule until June 9, 68 CE when he committed suicide. *On the run* from the Roman Senate, at the villa of a friend outside of Rome, Nero drove a dagger into his throat. [According to lore] “*What an artist the world is losing*” whined Nero, the would-be dramatist, as he prepared for suicide. ***

*

In 66 CE, two years before his death, in response to a newer and higher level of militant violence, Nero had dispatched his top general Vespasian – to Judea....

* The ‘nascent-Christians’ believed in Jesus as Messiah. 64 CE is before the development of key Christian themes of Trinity and Virgin birth-related. The level of development of Savior and Redeemer themes by this point is unknown, but this is probably early in their development *vis à vis* Jesus. Classic Christian anti-Semitism does not commence until the first Canon Gospel later in the decade.

*** Suetonius, *The Lives of Twelve Caesars*, Life of Nero, xlix [Da Vita Caesarum–Nero, c. 110 CE]

The 'Jewish Problem'

65 CE

(1 of 3)

To the Greek Paulines, there were pluses and minuses to having (the Jewish) Jesus as the centerpiece of the essentially new religion that was being crafted, fine-tuned and morphed for the Gentiles.

The *plus side* of the ledger included –

- ◆ The Jesus core story itself – a story of sincere courage and martyrdom.
- ◆ Jesus was heir to Sinai and to the entire epic Jewish saga, including the reigns of Moses, Joshua, David, Solomon and the Maccabee.
- ◆ The *Torah* – the Jewish Bible – was a uniquely extraordinary document. Accepted as divine by major segments of the First Century world, the Torah had *resonance, authenticity and gravitas*.

The 'Jewish Problem'

65 CE

[continued]

(2 of 3)

The *negative side* of this Jewish ledger included, among other components –

- ◆ *Halachah* – the voluminous body of Jewish law, which the Gentile population was simply not *buying into*.
- ◆ The disinterest of the Jewish leadership in converts uninterested in undertaking Jewish law *en toto*.
- ◆ The Jewish leadership's potential capacity to *delegitimize* the new religion as inauthentic.
- ◆ The Jewish population's potential capacity to *look down upon* the new religion.
- ◆ (Latent) perceptions of the Jews as *elitist*
- ◆ The potential of the Jewish intellectual elite to unleash their potent intellectual 'firepower' upon any usurping religious movement, exposing any weaknesses or fault lines or inauthenticity.
- ◆ Potential converts (or Christian adherents) might be so sold on Jesus-related, that they might end-up wanting the "original article" (i.e. Judaism, and not Christianity).

cont'd

The 'Jewish Problem'

65 CE

[continued]

(3 of 3)

- ◆ Potential converts (or Christian adherents) might be so intrigued by the Judaism of Jesus, that they might not want an “intermediary” (i.e. Jesus), and would consequently reject Christianity.
- ◆ Potential converts (or Christian adherents) might be so intrigued by Jesus-related and the Judaism of Jesus, that they might want both (Orthodox) Judaism AND Jesus (as the messiah) – but not Christianity.

The challenge for the Greek Pauline operatives, determined to follow-thru on Paul's determination to synthesize a new religion for the Gentiles, but determined to embrace a far greater audience, would be to incorporate the *pluses*, while neutralizing the *negatives* – one way or another.

The rest, as we say, is history. But the result would be nineteen centuries of obloquy and persecution for the Jews. The Greek Paulines had, indeed, developed a stratagem for *neutralizing the negatives*.

cont'd

The Greek Paulines

Early Christianity

62–100 CE

(1 of 10)

Greek Pauline missionaries (centered in what is now the Greece–Turkey–Syria region) are the heart of Paul’s group.

Ultimately, they will effect a complete overhaul and mutation of the historical saga and theological superstructure surrounding Jesus.

Subsequent to the murder of James the Just (c. 62 CE in Jerusalem) and the beheading of Paul (c. 62 CE in Rome) the Greek Paulines effectively *de facto* seize the reigns of power of the Pauline movement. They no longer need to seek any *imprimatur* from the Orthodox Jewish nazirites of James the Just. For, with James recently conveniently murdered, the ascetic and reclusive Nazirines will not have enough *firepower* to delegitimize the nimble Paulines if the Paulines can morph the legacy of Jesus.

Thus, in c. January 60 CE there were several key ‘obstacles’ to the Greek Pauline’s vision of Kingdom on Heaven and Earth: James the Just and Paul of Tarsus, himself. By c. December 62 CE, there were none – except the Pharisee Jewish elite.

The Greek Paulines

Early Christianity

62–100 CE

[continued]

(2 of 10)

By 67 CE the Jews, intellectual elite included, are *at the barricades* fighting the Romans. At this point, the Greek Paulines *make their move*. The group's ideology morphs to a strident anti-Semitism. The Paulines will move to delegitimize the character and integrity of the Jews, elite included, before the Jewish elite can delegitimize the adventurous theological gambit of the Paulines.

The gospels will incorporate a myriad of ploys to delegitimize the Jews. The gambits will achieve their objectives.

*

One will note, of course, that the contemporary Greek Orthodox Church, part of the Eastern Orthodox Church, direct heir to the legacy of the Greek–Turkish–Syrian Greek Paulines, is not, shall we say, *overly pro-Jewish*.

The Greek Paulines

Early Christianity

62–100 CE

[continued]

(3 of 10)

The hypothesized Greek Q Document, which may very well have been the source for the first three of the four Canon Gospels, would have come from this group. This Greek group 'appropriates' Paul's legacy, and morphs it further to embrace additional resonant themes.

Paul and his successors layer—on several key historical and theological overlays onto the actual saga of Jesus. The original saga of the neo-Orthodox Jewish teacher executed by Rome is overlaid with mystical iconography, Gnostic themes, pagan symbology, "mystery religion" motifs, and components of Greek mythological lore.

Part of the 'mix' will be to edit history to suit the political needs of the Church. This revisionist 'history of the Jesus—era,' inserted into the Canon Gospels/New Testament by Paul's Greek—oriented successors — to undermine the Jews, and exculpate Rome — often directly contradicts all known evidence and historical documentation.

cont'd

THE CRUCIFIXION

The Greek Paulines

Early Christianity

62–100 CE

[continued]

(4 of 10)

The Greek Paulines are astutely attuned to the *energy buttons* of different religious cultures spanning Europe and the Levant. They were well-suited for the *paradigm-shift* undertaking.

Christianity will ultimately incorporate, amongst other themes, the Immaculate Conception and Virgin Birth, the Trinity including the Holy Ghost, and the Resurrection of the Savior/Redeemer Jesus. This is a multi-faceted theological/mystical overlay/synthesis. It is a multi-cultural *makeover*, drawing intense themes from several formidable disparate cultural belief-systems.

The Greek Paulines craft a new religion – *for* the Gentiles. Thus, while they employ the Jewish Jesus for his *Jewish Martyr* iconography front-and-center, the Greek Paulines then totally marginalize the *Observant Jew* aspect of Jesus. That which was central to the actual Jesus, namely Orthodox Judaism and Jewish theology, is dispensed with totally.

cont'd

The Greek Paulines

Early Christianity

62–100 CE

[continued]

(5 of 10)

The Greek Paulines initiate what is today *Christianity*. Paul's Christianity had been a sort of *Christianit-Lite*. It was missing the "loaded" highly-charged 'mix' of often mystical and pagan themes, iconography and emotional intensity superimposed post-mortem over his theology by his former allies the Greek Paulines. In any event, one way or another, the new religion initiated by Paul, and then morphed by the Greek Paulines, will ultimately sweep the Roman Empire.

But the Greek Pauline overlay / creation / construct has a (deliberate) quite-dark side...a heavily manipulated dualism. This dualism first classically juxtaposes the Forces of Light v. the Forces of Darkness – but in the case of the New Testament it does so with intense polarization, and at the severe expense of the Jews.

In the Greek Pauline setup, Christianity is positioned as the all-pure Force of Light (complete with virgins and angels) juxtaposed against unadulterated Evil. The Early Church Fathers (meaning the successors of the Greek Paulines) cast and transfigure the Jews as the demonic representatives of the Forces of Darkness.

cont'd

The Greek Paulines

Early Christianity

62–100 CE

[continued]

(6 of 10)

A minimum of nine major episodes relating to the Jews alone, receive the *Jew-blackening* and *history-altering* 'New Testament-treatment.' [see exhibit later – **Foundation Work**].

Both the Greek Paulines (62 –100CE) and their successors, the Church Fathers, 100–740 CE re-work history to play to the dualism/Gnostic/neo-pagan *hot-buttons* in the psyches of their target audience. Paul and his successors *read the market* accurately. But, even when their constructs terrorize millions (of Jews), and even after Christianity is well-established, the Roman Catholic Church will not halt the demonizations.

To the Greek Paulines, the stakes are high – first, political viability; eventually, the *glory of Christ* and the *glory of the Church*.

The Jews, however, were *expendable*. The historical record would be doctored to fit the demonizations. Church power and control prerogatives trumped the facade of Church morality.

The Greek Paulines

Early Christianity

62–100 CE

[continued]

(7 of 10)

To make the construct 'fit,' the Greek Paulines *via* the edited Canon Gospels often totally 'rework' the actual history of the First Century. Key historical episodes are either inverted or invented to demonize the Jews.

Roman interests are factored-in for political and proselytizing reasons. The Jews are juxtaposed with the Forces of Darkness for *mass psychology* reasons.

Rome must be *kept at bay*, and the masses must be *kept in line*. First *undermining*, and then *demonizing* the Jews, will advance both important Early Christian objectives.

Since rewriting some segments of history requires the rewriting of all linked and historically-certified segments of history, the gambit ultimately fails under careful scholarly scrutiny. The pieces simply do not fit. But scholarly scrutiny does not truly come into play until the Enlightenment about 17–18 centuries later. In the meanwhile, Christianity gets rolling and emerges as a juggernaut world religion. In the meanwhile it 'transcends' key historical First Century 'factual' issues.

cont'd

The Greek Paulines

Early Christianity

62–100 CE

[continued]

(8 of 10)

For example, the Pharisees, (the humanistic Jews of Galilee and Judea) allies-of Jesus, and of kindred political and religious philosophy as Jesus, are inverted by the New Testament as the arch-enemies of Jesus (who was himself a loyal and valued neo-Pharisee Jew).

Pontius Pilate, the vicious and all-powerful Roman Procurator, who crucified many thousands both before and after Jesus, and who cavalierly sentences and executes Jesus, is reworked by the Gospels, as a weak and timid functionary. To demonize the Jews, the Gospels must rework the Pilate-reality, and cast Pilate as an almost impotent reluctant accessory to the *death sentencing* of Jesus – whereas, Pilate was, in reality, essentially the all-powerful sole judge, jury and *de facto* executioner of Jesus.

Several key New Testament vignettes are entirely fabricated. Examples would include the bizarrely-alleged Passover night 2–3 A.M. Formal Sanhedrin Trial of Jesus, and an alleged 5–6 A.M. post-Seder Jewish mob scene early Passover morning. Neither ever happened on this planet.

The Greek Paulines

Early Christianity

62–100 CE

[continued]

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These inventions – fabricated by the New Testament – do not pass rudimentary tests of veracity. They would, however, be incorporated into the Christian Canon, and, as we know, be venerated and disseminated as part of asserted *gospel-truth*. This *holy gospel* packaging would protect the demonizations from too much scrutiny or challenge. Cumulatively, the demonizations would prove *genocidal*.

To the engineers of Christianity, the parallel meticulous fabrication of a virulent anti-Semitic virus was not a casual undertaking. The diabolicalization of the Jews was, in the political calculation of the Early Church, a necessary theological and psychological polarity. This fabricated polarity was to be juxtaposed against the asserted Forces of Light in the newly-constructed theology. Anti-Semitism would be a necessary psychological symmetric piece of the Christian theological construct – fabricated and later turbo-charged – to gain additional important psychological leverage over the *hearts and minds* of the masses to be converted.

cont'd

The Greek Paulines

Early Christianity

62–100 CE

[continued]

(10 of 10)

Undermining the Jews will simultaneously ease the hearts and minds of Christianity's constituency that the Jews – who brought us those iconic Ten Commandments in the first place – might just be a peg higher on the status ladder than we are. *Not to worry. That would be taken care of.*

The fostering of a virulent anti-Semitism will be calculated as a necessary, albeit not sufficient, arrow in the *power quiver* of the Catholic Church to first convert – and then hold – the masses of Christianity. *All for the Glory of Christ.*

'Triplet' paradigms

in First Century Gnosticism

(1 of 3)

Both *Father–Mother–Son* and *Father–Son–Holy Ghost* paradigms exist in First Century Gnosticism.

Christianity will later incorporate the *Trinity* (*the Father–the Son–the Holy Ghost*) as an 'orthodoxy' (core doctrine) at the First Council of Nicae in 325 CE. (Nicae was in Bithynia, present day Iznik in Turkey.)

But, Christianity will also de facto incorporate the *Father–Mother–Son* paradigm via central Christian "*God the Father–Mary the Mother–Jesus the Son*" lore and tradition....

As regards the Trinity, many will challenge that it violates the First Commandment of the Ten Commandments, and that the iconography and other representations of the now–deified Jesus, then transgress the Second Commandment. Christianity disputes both assertions of any transgression.

cont'd

THE CRUCIFIXION

'Triplet' paradigms

in First Century Gnosticism

[continued]

(2 of 3)

Here are the first two of
the Ten Commandments:

I יֵאָנֹכִי הוּא אֱלֹהֵיךָ אֲשֶׁר הוֹצֵאתִיךָ
מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים יֵאָלֵא־יְהוָה
לֹךְ אֱלֹהִים אֲחֵרִים עָלַי פְּנֵי:
II לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר
בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת
וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: יֵאָלֵא־
תִּשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי
הוּא אֱלֹהֵיךָ אֵל קָנָא ...
תורה שמות כ יתר

I ²I the LORD am your God who brought you
out of the land of Egypt, the house of bondage:

³You shall have no other gods besides Me.

II ⁴You shall not make for yourself a sculptured
image, or any likeness of what is in the heavens above,
or on the earth below, or in the waters under the earth.

⁵You shall not bow down to them or serve them. For I the
LORD your God am an impassioned God,...

—TORAH EXODUS 20:2-5 YITRO

cont'd

'Triplet' paradigms

in First Century Gnosticism

[continued]

(3 of 3)

In any event, the roots of both 'triplets' are Gnostic.

There is one reference only to a 'trinity' in the Four Canon Gospels, one sentence in Matthew (28:19) 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' However, given the history of the Canon Gospels, one simply does not know if the lone sentence in four tracts was simply inserted later in the Third–Fourth Century CE to anchor the theme retroactively.

Gnosticism

Font of Christianity

(1 of 6)

Gnosticism was and is heavily *dualistic*: The Forces of Good combat the Forces of Evil.

In Gnosticism (including at the time of the Early Christians) there was a Savior (in Greek, “Soter”) who was one of a Trinity of divine beings. This savior was also called “the Son of God” – from the World of Light. He redeemed mankind by his suffering and then ascended to Heaven to sit by his Father in Everlasting Glory.

Gnostics sometimes (but far from always) incorporate the Jewish God, Jehovah, in their tradition, and sometimes as a kind of dark entity Devil, the Creator (Demiurge) of this evil *fallen world* – from which the Savior comes to redeem us.

Christianity, a composite tributary of Gnosticism, will incorporate major and key Gnostic motifs. Christianity will compete ‘theologically with Judaism, and attack ‘personally,’ and quite viciously.

Gnosticism

Font of Christianity

[continued]

(2 of 6)

Gnosticism is pejorative to the extent that, as noted, the Jewish God/god is sometimes portrayed as evil. In successor Christian theology, the Jewish God is good, but, as noted, the contemporaneous First Century Jewish people – and the Jew *per se* – are portrayed as diabolical and as evil (incarnate).

Gnostic theological anti-Jewish thrusts overlap with Greek cultural anti-Jewish submotifs. The Greeks, highly-educated and intellectually versatile, are key players across the Mediterranean in sundry fields in the First Century. The Greek-Turkish-Syrian community (Greece-Turkey-Syria) and the Gnostic community overlap significantly.

Greek-Jewish rivalry plays-out on multiple levels. Both cultures asserted a superior, *top-of-the-pyramid* cultural *super-system* (literature, culture, heritage, philosophy, theology etc.). Both cultures had rich cultural traditions and formidable histories.

The elites of both cultures competed for key posts in the Roman Empire, throughout which Greek functionaries were quite heavily entrenched. The Greeks and Jews competed across the Mediterranean in finance, trade, and business and ultimately for status and power.

cont'd

Gnosticism

Font of Christianity

[continued]

(3 of 6)

They also apparently competed in religion. Some First Century strains of Judaism were actively involved in proselytizing, thus going *head-to-head* with Gnostic (often Greek–Turkish–Syrian) missionaries, in the Eastern Mediterranean.

*

Both rivalries converge in key trading centers like Antioch (north-eastern Mediterranean, currently Turkey) and Alexandria (south-eastern Mediterranean, Egypt). Gnostic writings flourished in both centers along with Gnostic–Jewish rivalry and Greek–Jewish rivalry. Anti–Jewish disturbances and riots will flare in both centers spanning the First through the Sixth Centuries.

Following the sacking of the Jewish Temple in 70 CE, (the Roman) Titus posted the ("war trophy") *cherubim* (the angel–sculpture part of the Holy Ark) from the Temple (*Beit ha–Mikdash*) above the city gates of (heavily Greek) Antioch. A gift to his Greek–Turkish–Syrian allies. Antioch was a key cradle of Christianity. The denouncement of the cherubim is unknown.

cont'd

Gnosticism

Font of Christianity

[continued]

(4 of 6)

As noted, the four Canon Gospels (the New Testament) are written in Greece–Turkey–Syria, with heavily anti–Jewish history rewrites laced throughout. The Gospels are written in the approximately 40–50 years subsequent to the Roman vanquishment of Judea. They are written outside of Judea. As noted, the Gospels contain at their core, centerpiece Gnostic themes of Dualism – the Forces of Good v. the Forces of Evil. The Trinity paradigm will be introduced embryonically only later – in the Second Century by the Church Fathers.

As noted, the crafters of Christianity absorbed some of the most emotionally and politically appealing components of various religious belief systems into their new theological superstructure. The diabolical twist is that Christianity then *turned-on* many of those same ‘originator belief systems.’

As Christianity later ascended in power first across Europe, it attacked other major ‘contributor belief systems,’ not just Judaism. In the First through the Sixth centuries, Christianity attacked the organized Gnostics – politically and even militarily.

cont'd

THE CRUCIFIXION

Gnosticism

Font of Christianity

[continued]

(5 of 6)

The Albigensian Crusade a.k.a. the Cathar Crusade (1209–1229 CE) was a 20–year military campaign initiated by the Roman Catholic Church to eliminate the “Cathar heresy,” a Christian religious sect which had emerged with *too heavy* a Gnostic/Dualistic orientation and insufficient political capital with the Church.

The Greek Paulines and their successors, the Church Fathers, will incorporate into Christianity, among other motifs –

- the **Trinity** concept from Gnosticism
- a transplanting of the **Torah** from Jewish history–1250 BCE – as the so–called Old Testament, to add *gravitas* and authenticity to the Canon Gospels, the ‘New Testament’
- the **Jewish martyr Jesus** from Jewish history 33 CE, albeit with an inverted/distorted Jewish context
- a transplanted **dualism**, albeit a highly toxic and venom–loaded version thereof, from Dualism/Gnosticism
- Mystery Cult **Savior** as well as **Redeemer** themes
- Neo–pagan **Immaculate Conception** and **Virgin Birth** themes

cont'd

Gnosticism

Font of Christianity

[continued]

(6 of 6)

Tapping—into a latent receptivity to a potentially compelling multi-faceted religious paradigm, across the First–Fourth Century CE Roman Empire, Church doctrine will achieve traction. The framers of the Canon Gospels in concert with the Early Church Fathers *connect with their target audience*.

Co—opting and/or morphing *compelling—to—the—populace* Gnostic, Dualistic, Mystery Cult, Jewish and other themes, whether by synthesis, inversion or outright transplanting, Early Christianity *takes root*. With a vengeance.

Christianity is by no means an extension of Judaism. From the *get-go*, Christianity was radically more an extension of Gnosticism/Dualism than of Judaism. The ‘book cover’ was Jewish and the key martyr is Jewish. But the *book text* is not.

Mystery Cults

(1 of 2)

“...The whole idea of a god–man who sacrifices himself in order to atone for the sins of mankind is alien to the Jewish tradition. It is part of the sadomasochistic romanticism of the Hellenistic mystery–cults, with their irresistible appeal to those who found the burden of guilt unbearably heavy and who longed for it to be taken away from them by some charismatic divine figure....”

“..As the civilization of Greece took over other cultures, its own mystery–cults began to imbibe and become infected by the mystery–cults of other nations.... These cults had a long history behind them and were derived ultimately from pre–historic vegetation–religions designed to promote the fertility of the earth. In their original form they were cults of human sacrifice in which a chosen victim was killed in order to replenish the vigor of nature. The victim came back to life as a god and was worshipped....”

cont'd

Mystery Cults

[continued]

(2 of 2)

“...The [annual] enactment of the death and rebirth of the Phrygian god Attis, one of the most popular of these deities, corresponded to Easter-time; and the period between the death and rebirth of the god was frequently three days, (this being probably a remnant of moon-worship, since this is the time between the death of the old moon and the birth of the new)*”

* See J. Leipoldt, *Sterbende und auferstehende Götter*, Leipzig 1923, pp. 77–78; and *Von den Mysterien zur Kirche*, Hamburg 1962, p. 201

– Hyam Maccoby
Revolution of Judaea
pp. 87–88, 103

Dualism

(1 of 3)

Dualism denotes a state of polar-opposites.
For instance, *positive vs. negative*.

Some metaphysical, philosophical and religious systems
incorporate *dualism* in their systems.

Good v. Evil
Dark v. Light
Love v. Hate

Mainstream Jewish philosophy does not give *dualism* significant attention. Remember that *front and center*, Judaism is projecting Monotheism: One God. Thus, any dualism in the cosmos would need to be a subordinate and lower tier dynamic.

However, the Garden of Eden saga, front and center in the Torah, has a significant undercurrent of Good v. Evil, as do other Torah sagas. Meaning, the Torah itself has key dualistic themes, although mainstream Jewish philosophy is overwhelmingly not so.

Kabbalah, the mystical philosophical offshoot of Judaism, does give significant play to *dualism*. [My own work, *Summa Metaphysica*, pegs-off of some Lurianic Kabbalistic motifs in this area, and incorporates some dualistic themes.]

Dualism

[continued]

(2 of 3)

Mainstream Gnosticism is very heavily dualistic.

Christianity rewrites the historical record *vis à vis* the Jews, so it is in a position to undermine the Jews via a dualistic paradigm. Christianity then employs a highly-charged dualism as a cudgel to beat down the Jews.

Jesus is positioned as a combination
all-pure / God / cosmic Sacrifice (Christian)
who is
set-up / murdered-by the
all-Evil / Diabolical / betrayers (Jews)

The message imparted throughout the Gospels is implicitly; if not explicitly:

Love

(the heavenly) Jesus v.

Hate the (diabolical) Jew.

cont'd

THE CRUCIFIXION

Dualism

[continued]

(3 of 3)

The Canon Gospels, along with their theological offspring, the passion sagas, allege or imply –

- Pure Christianity v. Impure Judaism
- Love-filled Christianity v. Hate-filled Judaism
- Saintly Christians v. Diabolical Jews
- The Martyr Jesus v. Killer Blood-thirsty Jews

In combination, these projections would achieve *critical mass*, and ultimately prove genocidal. Over the course of nineteen centuries of the Catholic Church's projecting and manipulating its own highly-toxic dualism–spin (just–noted above), a *critical mass of hatred* would be generated in Europe towards the Jews.

Many millions of Jews would be real victims – to ultimately be terrorized and murdered. In its time–honored fashion, the Vatican then piously and sanctimoniously wrung its hands. *How terrible were those Nazis.....What could we possibly have done?*

Baptism

roots

Sethian Gnosticism roots –

A baptismal rite is prevalent in First Century Sethianism, a First Century Gnostic sect. The Serthians call baptism the “Five Seals.” Baptism was originally distinctively Sethian.

“It is clear that some form of baptismal ritual is peculiar to the Sethians.”

<http://jdt.unl.edu/lithist.html>

– SETHIAN GNOSTICISM: A LITERARY HISTORY
by John D. Turner, 2001, University of Nebraska

Jewish roots –

Mikvah – a ritual both in flowing water
(separately) for both women and men,
has deep roots in the Torah and in Jewish cultural practice.

Where are the Romans?

(1 of 3)

Where are the Romans in the Canon Gospels?

Rome was the governing entity in Judea since 6 CE, when Jesus was around nine or ten years old. Rome was the Occupying Power. Rome appointed and controlled the High Priest. The Jewish religious community was in continual protest from that point on, in one form or another, against Rome for the 27 years leading up to the crucifixion of their fellow (neo-Orthodox) Jew, Jesus.

The Gospels center around the arrest and crucifixion of Jesus.

But, since Rome was *calling all the shots*, would it not be relevant –

to relate Rome's tyrannical power-grip on Judea?

to relate Rome's co-opting the High Priest Caiaphas?

to relate Rome's multi-decade dark alliance with the
High Priesthood?

to relate that Rome – and only Rome – had the power
to execute Jesus?

to relate that Rome – and only Rome – was in the
crucifixion business?

to relate that miscellaneous individual Jews did Rome's bidding, and not *vice versa*?

cont'd

Where are the Romans?

[continued]

(2 of 3)

to relate Rome's rapacious cruelty across Judea?
to relate the ongoing multi-decade Jewish communal
resistance against Rome – a resistance which
Jesus was *part and parcel* of?

In the span of the four Canon Gospels, the word "Romans" appears only **once** (in John xi. 48) [i.e. the Romans shall come...]. Why do the Gospels remove Rome from the landscape?

Of course, the answer is transparent: The all-powerful Romans must be made to practically disappear from the scene, the power of the Jews must be magnified 100-fold from reality, the background Jewish communal resistance to Rome must be edited-out, and Jesus' historical resistance against Rome must be re-spun and fabricated as resistance against the Jews.

If Rome is to be courted by the Church, and Rome's citizens proselytized, best for the Gospels to lo-key Rome's culpability in the arrest, conviction and execution of Jesus. In fact, best for the Gospels to make Rome disappear almost-completely from the pages of the Gospels...

cont'd

Where are the Romans?

[continued]

(3 of 3)

And if Rome must make an appearance, best to portray it as nearly impotent, perhaps as a gently benign entity. Maybe no one will notice that Rome has magically been diminished to almost invisibility. The ultimate 'makeover.'

Maybe no one will notice that the power of the Roman Empire has been made to shrivel. Maybe no one will notice that in the Gospels, Rome has been made to practically evaporate from the governing scene of Judea.

Maybe no one will notice that a ruthless and overbearing empire is suddenly a docile entity. Maybe no one will notice that the *subject people*, the Jews, incredibly suddenly seem to be dictating to the Roman Empire, and not *vice versa*.

Maybe no one will remember that crucifixion was the *signature* Roman execution—terror mode. And finally, maybe no one will remember that Rome – and only Rome – and its despotic plenipotentiary Pontius Pilate – had crucified many, many hundreds, if not thousands, of Judeans – before and after Jesus of Nazareth....

Historian Jules Isaac on Where are the Romans?

“In 1960 Father Leon–Dufour put it more frankly: “In the main, the Jews were more and more *accused*, the Romans more and more *excused*...probably because the Christian apostolate was turning toward the pagans.: The impartial historian Marcel Simon is even more explicit: “The authors [of the Gospels], anxious to humor Rome, visibly took pains to present the passion in such a way that the Roman government, represented by Pilate, comes out of the affair practically spotless, while the Jews are weighed down with a guilt which they openly admit.”

What conclusions may be drawn from this preliminary examination? That the historian has a right and a duty, an absolute duty, to see the Gospel accounts of the Passion as testimony weighted against the Jews.”

Jules Isaac (b. November 18, 1877; d. 1963, Aix–en–Provence) was a Jewish French historian.

source: Jules Isaac, *The Teaching of Contempt*, Canada: Holt, Rinehart and Winston, © 1962, p. 132

THE CRUCIFIXION

Roots I **“Love Thy Neighbor”**

c. 1250 BCE – Torah (Sinai)

Based on the *Torah* Pentateuch [c. 1250 BCE] precept: “If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again.” (Exodus xxiii). Also “Thou shalt not avenge, nor bear a grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.” (*Torah* [Pentateuch] Leviticus 19:18).

c. 10 BCE – Hillel (in Judea)

A man went to [the legendary Jewish sage] Rabbi Hillel and asked him “teach me the whole Torah on one leg.” Hillel looked at him curiously, and then thought for a long time. Eventually he took a piece of paper and wrote on it “love your fellow like yourself.” He gave this note to the man and said “This is the whole Torah on one leg.” (Babylonian Talmud, *Shabbat* 31a)

c. 30 CE – Jesus (in Judea)

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you... (Matthew 5:43–44)

c. 30 CE – Jesus (in Judea)

For the whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself.’ (Galatians 5:14)

**Roots II
comparison**

(1 of 3)

The Dead Sea Scrolls
(150 BCE – 70 CE)

and

The Canon Gospels
(70 CE – 110 CE)

One of the iconic Dead Sea Scrolls is “The War Scroll,” referred to in academic circles as “1QM.” The War Scroll’s focus is Armageddon – *the war to end all wars*.

Intriguing parallels exist between the **Jewish** Essene sect text “The War Scroll” (written in **Hebrew** c. 100 BCE and crafted in the Dead Sea area, Judea) and the later **Christian** [Canon Gospel] ‘Luke’ (written in **Greek** c. 85 CE and crafted in the Turkey–Syria area).

See side-by-side comparison chart on the following two pages.

cont'd

THE CRUCIFIXION

Roots II

[continued]

(2 of 3)

c. 100 BCE

Jewish Essence

c. 85 CE

Christian

<i>IQM 14:4–15</i>		<i>Luke, Chapter 1</i>	
(4–5)	Blessed be the God of Israel Who preserves mercy for His covenant and the appointed (predestined) times of salvation for the people of His redemption.	(68) (70) (68)	Blessed be the God of Israel as he spoke by the mouth of his holy prophets from of old....for he has redeemed his people...
(5)	He has gathered an assembly of nations for total destruction that will not even leave a remnant.	(51) (70)	he has scattered the proud...that we should be saved from our enemies...
(6–8)	He gives strength to those with feeble knees to stand firm....None of their mighty men will be able to stand. ...	(52)	he has put down the mighty from their thrones and exalted those of low degree.
(8–9)	O God of mercies, Who preserves the covenant made to our fathers: Throughout all our generations. You have made wonderful Your mercies....	(17– 73a)	to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham...

cont'd

Roots II

[continued]

(3 of 3)

c. 100 BCE
Jewish Essence

c. 85 CE
Christian

<i>IQM 14:4–15</i>		<i>Luke, Chapter 1</i>	
(11)	But You have raised up the fallen by Your strength. You will cut down the high of stature and will humble the haughty.	(52)	he has put down the mighty from their thrones and exalted those of low degree.
(11–12)	Their mighty men will not have anyone to save them and their swift ones will have no place to flee. You will bring contempt upon their noble ones...	(51)	he has shown strength with his arm, he has scattered the proud in the imagination of their hearts.
(12–13)	But we the people of Your holiness will praise Your name because of the works of Your truth. We will exalt Your mighty acts, forever...	(74–5)	to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before him all our days.

source: David Flusser, *Judaism and the Origins of Christianity*, Jerusalem: The Magnes Press, The Hebrew University © 1988, pp. 138–9

Barabbas the Convenient

(1 of 3)

According to closely parallel vignettes in the gospels of Mathew and Mark, the 'crowd' (which has magically morphed from a small anonymous crowd to a "howling Jewish mob" over the course of the gospels) [in the early morning post-*Last Supper*] chose the criminal Barabbas to be released from Roman *death row*, and Jesus to be crucified.

According to this rendering of events, Roman Procurator Pontius Pilate was ambivalent about crucifying Jesus and threw the decision of which of the two prisoners to be killed, up to the crowd. For, according to Peter (the non-canonical Gospel of Peter), there was a Passover custom for the *praefectus* (governor) of Judea to commute the death sentence of *one* prisoner.

However, scholars aggressively challenge this entire saga on several inter-related grounds.

First, there are no contemporaneous historical accounts – in either Jewish or non-Jewish texts – of this supposed *Passover pardon* practice. (The asserted "Passover privilege" is 'fictional' – Maccoby, *Revolution in Judaea* – p. 19)

Second, the astute political survivor Pilate was unlikely to leave his political fortunes at the hands of a [Jewish] crowd.

cont'd

Barabbas the Convenient

[continued]

(2 of 3)

Third, this was all occurring at Passover itself, with Jerusalem at peak annual tension due to the tens of thousands of pilgrims converging upon it, when Rome was acutely aware that its authority was most vulnerable. Why free any potential trouble-generators at this point-in-time?

Fourth, it is highly dubious that Pilate would choose that tender *moment in time* to free possibly the single most dangerous entity in Judea in decades – Jesus of Nazareth – to electrify and ignite the populace – against Rome.

But, fifth, the *fatal flaw* in the (alleged) Barabbas vignette is that there is an insurmountable contradiction: For the same Jewish crowd which had, according to the Gospels, adoringly welcomed Jesus into Jerusalem on Sunday, is now portrayed 4–5 days later, Friday at daybreak, as howling for his death. Notwithstanding that Jesus had acted with consistent honor and valor in the interim.

Why would a Jewish crowd that adoringly acclaimed Jesus as a hero on Sunday, hatefully mobilize approximately 5 A.M. just four days later on a Holiday morning to howl for his blood?

cont'd

Barabbas the Convenient

[continued]

(3 of 3)

Thus, while the saga has the *convenient for the Early Christians* effect of cleansing Pilate/Rome of culpability, and demonizing the Jews, the facts themselves respectfully *do not wash*. And, of course toxicity has consequences. And severe toxicity in the guise of religious history can have mega-consequences, as we have unfortunately come to learn.

A passage found only in the Gospel of Matthew (27:25) has the [Jewish] crowd saying, “Let his blood be upon us and upon our children.”

By manipulating the “hatred button” of young Christian minds via assorted hate-charged fabricated vignettes, the Church will insidiously first poison an entire continent, and eventually the world-at-large.

But,

Who is the true *diabolical entity* in this picture?

Who is the true *hate-filled entity* in this picture?

Should not the gospel writers, perhaps, gaze into the mirror?

**Historian John Gager
on The Greco–Roman View
of the Jews pre–Christian Era**

(1 of 2)

The Greek and Roman Encounter with Judaism

THE HELLENISTIC ERA (to 50 BCE)

“In the Greco–Roman world, the earliest and most abiding view of the Jews was as a nation of philosophers. Theophrastus (c. 300 BCE), Megasthenes (c. 300 BCE), Clearchus of Soli (c. 300 BCE), Hermippus of Smyrna (c. 200 BCE), and Ocellus Lucanus (second century BCE) all associate Judaism with the traditions of ancient philosophy.¹ A similar image appears among Hellenistic ethnographers. Hecataeus of Abdera (c. 300 BCE) as well as numerous authors cited by Josephus in his *Against Apion* indicate a strong and appreciative interest in Jewish history and culture throughout the Hellenistic period. In short, there is considerable evidence to substantiate Martin Hengel’s observation that ‘down to Posidonius [c. 50 BCE]...the earliest Greek witnesses, for all their variety, present a relatively uniform picture: they portray the Jews as a people of philosophers.’²

¹ For a discussion of these authors see Stern, *Authors*, vol. I, pp. 8–17 (Theophrastus); pp. 45–52 (Megasthenes, Clearchus); pp. 93–96 (Hermippus), and pp. 131–133 (Ocellus).

² M. Hengel, *Hellenism and Judaism* (Philadelphia, 1974). p. 255.

**Historian John Gager
on The Greco–Roman View
of the Jews pre–Christian Era**

[continued]

(2 of 2)

...We may now speak of a new consensus on the nature of relations between Jews and Gentiles during most of the Hellenistic period. As Hengel comments, not even the bitterness arising from the Maccabean revolt failed to dampen the sense of ‘amazement at the founder of the Jewish religion and the original teaching of Moses.’³ When contrasted with the years 30 BCE to 135 CE, the Hellenistic period is striking not just for the absence of anti–Semitic actions and the low level of anti–Semitic beliefs but for the indications of active interest in Jewish history and religion. Those who would assess this period differently must do so on shaky grounds. The cultural exchange between Jews and Greeks from the Hellenistic side was, by and large, open and appreciative.”

John Gager is Professor of Religion at Princeton University.

³ Hengel, *Hellenism and Judaism*, vol. I, p. 258.

The Question

“Why then had the Roman world in the time of Constantine become so much more hostile to Jews and Judaism than it had been in the time of Jesus, three centuries earlier? Was there a seam of malevolence...?”

THE CRUCIFIXION

The Creation of anti–Semitism

c. 66–100 CE

The '*demonic-amalgam*' implant

(1 of 10)

Christianity, would over the 32 year span following the Roman assault on Judea (67 BCE), become a virulently anti–Jewish enterprise.

Garden variety Greek and Gnostic competitive anti–Jewishness will be sculpted by the Greek Paulines, and later refined by their successors, the Church Fathers, into a uniquely destructive diabolical theological *lethal virus*.

Garbed in theology, inverted history and toxic imagery, this toxin would be a quantum level more virulent than anything ever employed by previous competitors of the Jews. The Greek Paulines create *anti–Semitism* as we know it post–68 CE. It is their other *signature creation*.

This *created virus* will be “*Holy Writ*”–grounded. It will be a *smear campaign* of virulent intensity. The virus will burn to the core of the psyche of those infected by it.

This European Church–crafted virus will brand the Jew as a diabolical entity embodying the inter–related and overlapping toxic attributes of –

evil
the *Forces of Darkness*
the *demonic / satanic*
the *sinister*
a *betraying* entity
a *Christ killing* entity
a *blood lusting* entity
a *criminal* entity

cont'd

The Creation of anti-Semitism

c. 66–100 CE

The 'demonic-amalgam' implant

[continued]

(2 of 10)

The Gospels/Passion Sagas will be a “double-credit” ‘introductory course’ provided by the Church to Christian children for twenty centuries.

Introduction to Judaism 101
and
Introduction to Hatred 101

Slander and smear: This entire multi-century, multi-tentacled campaign will be *written, directed and produced* by a group whose centerpiece theme is none other than “Brotherly Love.”

Via manipulated imagery, fabricated vignettes and twisted history, the Church will *conjure-up* its genocidal amalgam. It will be an amalgam from the depths of hell. This venom-laced demonic construct will be the Church’s notorious and ongoing parallel ‘contribution’ to Western Civilization.

Post-Holocaust; anti-Semitism has been muted by the Church. But the thick roots of the poison vine in the Church Canon and theological lore most certainly remain.

Metaphorically, some branches have been cut down. However, the trunk and the roots remain. A hundred years after the Holocaust, (by 2045) memories of the photographs of the piled corpses will fade; but the (incendiary) Christian Canon will remain.

THE CRUCIFIXION

The Creation of anti–Semitism

c. 66–100 CE

The '*demonic-amalgam*' implant

[continued]

(3 of 10)

The virulent Church–incubated toxin would infect Europe for almost 1900 years. And the virus would achieve its desired goal. Victim after Jewish victim. Death after death. Over and over. Same theme; different modalities. Century after century. As Christianity spread across the world, anti–Semitism *followed the Cross*. Period.

Christianity would theologically brand the Jews as representing the Forces of Darkness. Demonic and subhuman imagery would be superimposed on the Jews.

With toxic imagery interspersed throughout the Gospels and their offspring – the passion sagas – a young Christian mind would be implanted from childhood, if not from Baptism, with multiple imagery demonizing the Jew. The '*demonic amalgam*' implant. Invisible embedded hatred primed to be activated.

cont'd

The Creation of anti–Semitism

c. 66–100 CE

The ‘*demonic-amalgam*’ implant

[*continued*]

(4 of 10)

The toxic themes would resonate through the young psyche. In due course, the psyche would *connect the dots*. A diabolical ‘*virulent amalgam*’ implant. Subconsciously and/or consciously a unique animosity would fill the psyche of the Church–harpooned prey. The ‘implant’ would be ‘successful.’

The Greek Paulines successfully created a practically invisible virulent genocidal modality. They could still posture as the religious enterprise bestowing LOVE and SALVATION upon Mankind. Presumably all is fair in *love, war and religion–creation*. In any event, the Greek Paulines could rationalize that the Jews were juxtaposed against the *quintessential Force of Light, the sacred sacrifice, the Son of God*.

In the process, the European Church would thoroughly betray this very same Jesus and his people, but that is another matter. All is for the *Glory of Christ* – if it furthers the power and manipulation prerogatives of the Church power elite.

Ongoing denigration, degradation, terror, horror, and mass murder. All included.

cont'd

THE CRUCIFIXION

The Creation of anti–Semitism

c. 66–100 CE

The '*demonic-amalgam*' implant

[continued]

(5 of 10)

While simultaneously posturing '*LOVE*' as its *centerpiece theological and philosophical theme*, the Church would stir this toxic brew for centuries. It would disseminate its poison on a daily basis via various modes, its bible included.

The police power of the Roman Empire enforced the Church's neo–genocidal campaign. An ongoing hate–fest was unleashed. Isolated, unarmed and outnumbered 100:1, the Jews were good *target practice* for the Church.

Enveloped by “surround–sound” vilification and hate, the Jews *played for survival*. Simultaneously the Church would *blame the Jews* for bringing opprobrium *upon themselves*. With intermittent absolute power, the Church was intermittently absolutely corrupt.

The Cathedral spires would go up; the Jews would be cut down. A cosmic symmetry, for sure.

“Children – Watch the Jewish boys and girls being trashed, hounded, raped, degraded, murdered, burnt, and starved. That's what happens when you don't believe in Christ the King.”

cont'd

The Creation of anti-Semitism

c. 66–100 CE

The 'demonic-amalgam' implant

[continued]

(6 of 10)

The Catholic Church protects its hate-mongering behind a holy shield of alleged historicity – itself an inversion/perversion of the historical record.

At the apex of European society for centuries, and the religion of hundreds of millions, the Church would not be held to account, would it?

The Church would actually never need to officially and visibly stir its entire constituency to action in order to visit massive ongoing trauma and devastation on the Jews. Outnumbering the Jews often by over 100:1, the Church had *room to maneuver*.

If the Church's toxicity dissemination incited to various levels of toxic action only the basest 5 percent of its constituency, say the 5 percent who were abused one way or another by society or by the Church itself, it would still have five rabid *on the prowl* hate-filled and twisted human torpedoes, for every isolated Jew. *That should do the trick*.

cont'd

THE CRUCIFIXION

The Creation of anti-Semitism

c. 66–100 CE

The 'demonic-amalgam' implant

[continued]

(7 of 10)

The other 95 of 100 Christians would not necessarily be *kissing cousins* of the Jews either. At a minimum, there would be a 'distance.'

Humans are not born with *animus*. 99.9 percent of "God's children" are born without malice. Indeed, they probably have built-in psychological defenses against permanent malice.

However,

if one subjects these children to an ongoing "toxic wash" of demonization of a particular group,

if one implants in them fraudulent diabolical imagery masquerading as historical truth,

if one can package these defamations as theology

if one subtly enlists even their parents into this *de facto* brainwashing endeavor,

if one can subtly indoctrinate animosity into these kids

if one can impress upon them that it is *de facto* God's will that the Jews are undermined every which way

if one intertwines "religious imperatives" with anti-Semitism

cont'd

The Creation of anti-Semitism

c. 66–100 CE

The 'demonic-amalgam' implant

[continued]

(8 of 10)

then,

- one can potentially bypass the defenses.
- one can potentially manipulate decent kids into becoming lifetime carriers of an infectious virus,
- one can potentially implant a diabolical amalgam – for a lifetime.
and then, with a little luck,
- one has a lifetime *warrior for Christ* – and a *soldier in God's war*.

No one ever said it was easy to engage in *mass manipulation* on a global scale – and get away with it.

The unquestionably overwhelmingly decent Christian kids would be subjected, often through their entire childhood, to the above-noted manipulative toxic wash – in Church and in Church schools – if not as well in *family and friend* milieus. It's *the Gospel Truth*, is it not?

An insidious, *programmed hatred* waiting to be activated, had been implanted in the impressionable young. Invisible – and indeed, unbeknownst – to child and parent alike.

A diabolical subliminal *mind programming*.

cont'd

The Creation of anti–Semitism

c. 66–100 CE

The ‘*demonic-amalgam*’ implant

[continued]

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The religious belief system of Paul of Tarsus, itself a radical departure from the Orthodox Judaism of Jesus, is radically morphed, overlaid and re–invented further by the Greek Pauline ‘successors’ to Paul. The Greeks were masters of imagery and of the human psyche. This manipulative group – and their theological successors– would send millions of innocents to their doom.

The clever Greek group, which synthesized anti–Semitism, would in due course build a virtual empire – and simultaneously send millions to their doom to prop up this temporal empire, positioned as a *Church of God*.

“We have prevailed – so we must have been right all along.”

“We have the majestic cathedrals and the gold-and-white pennants and the pomp and pageantry. We have swept the Roman Empire. It must be God’s will.”

“Anti–Semitism? Nothing to do with us. It must be an ancient curse... We posture LOVE, do we not?”

The Creation of anti–Semitism

c. 66–100 CE

The ‘*demonic-amalgam*’ implant

[continued]

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Once history has been inverted, once multi–faceted hate imagery is widely disseminated, once demonization is systematically implanted – all under the rubric of theology – among many hundreds of millions of impressionable young minds – ongoing for hundreds of years – it is virtually impossible to calibrate the depth and breadth of the "toxic ocean" creation.

Hatred–generation wreaks destruction both upon the children of the ‘attacker group’ and upon the children of the ‘target group,’ for starters.

Hatred has wings. And fangs. Spanning centuries.

Ann Frank in the 1945 was subject to years of ongoing Nazi hounding, fear and terror before ultimately being ‘arrested’ at age 15, and dying horrifically of typhus in the midst of degradation and mass dying in the Bergen Belsen Concentration Camp. She lived to witness the typhus death throes of her sister several days prior.

“Love thy neighbor.”

**Historian Jules Isaac
on Core Christian
Theological anti-Semitism**

(1 of 4)

“Consciously or subconsciously, anti-Semitism is profoundly rooted in Christianity....

It will be objected that anti-Semitism has always existed; but this argument has no solid historical foundation....

On the historical level there is nothing to justify the assertion that anti-Semitism was present from the beginning of Israel's history. That a pagan anti-Semitism existed in antiquity is incontestable, but it turns out to have been much more localized in time and space than is generally believed.

The argument of “universal anti-Semitism” has no more historical foundation than that of “eternal anti-Semitism.” The Jews who were deported to Chaldea [Persian Gulf] in the sixth century BCE lived there quietly and prosperously for several centuries; Babylonia [geographic center of the Jewish Babylonian exile] became one of the principal [historic scholarly] centers of Judaism. The Jews who emigrated to China encountered no hostility....

Historian Jules Isaac on Core Christian Theological anti-Semitism

[continued]

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At any rate, it is an error to state that the Jews have always been subjected to intolerance, and persecuted by the pagans. The reverse is true: the persecutions were spasmodic, and more often than not the Jews enjoyed the good will of the government. The Ptolemies of Egypt esteemed them and employed them as soldiers, customs inspectors, colonists, and revenue officers; it appears that Jews served as commanding officers of the Egyptian army. In the Roman Empire, the religion of the Jews was the only foreign creed to be *licita*, or officially tolerated; it had a powerful attraction for a great many people, and every synagogue had its sympathizing, or “God-fearing,” pagans. None of this agrees with the [alleged] “scorn” and [alleged] “universal antipathy” which so many [alleged] historians cite without offering sufficient evidence.

Christian anti-Semitism, which is essentially theological, has been infinitely more pernicious and persistent, since it has continued up to our own time.

cont'd

**Historian Jules Isaac
on Core Christian
Theological anti–Semitism**

[continued]

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From this essential fact derives another of vital importance. For the Christian apostolate in pagan lands, there was nothing more irritating or more galling than the passionate resistance of the Jews which they encountered everywhere, their refusal to recognize Jesus as Christ (or Messiah) and as Son of God in the fullest sense of the word—that is, as his “only Son.” In the eyes of the pagan world this obstinate refusal was a stunning contradiction of Christian teachings....

How could the Christians succeed? Only by destroying the prestige of their adversary [the Jews], by a campaign to discredit him. Indeed, this was a constant aim of Christian apologetics, and was already noticeable in many passages of the four canonical Gospels. It became even more obvious in the apocryphal Gospels, and reached its height with the Church Fathers of the fourth century. From then on, the victorious Church was allied with the Empire, and caution was no longer necessary [in demonizing the Jews].

cont'd

Historian Jules Isaac on Core Christian Theological anti-Semitism

[continued]

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...The impartial Marcel Simon writes: “Unlike pagan anti-Semitism [anti-Jewishness], which is more apt to consist of a spontaneous reaction, [Christian anti-Semitism] is exceptionally well directed and organized toward a precise end: to render the Jews hateful.”*

It [Christian theological anti-Semitism] has, moreover, “an official, systematic and unified quality which has always been lacking in the former [pagan anti-Jewishness]. It [Christian anti-Semitism] is at the service of theology and is fed by her; it borrows her arguments...in a special kind of [politicized] exegesis of biblical interpretation...for what amounts to a long indictment of the chosen people.”

* Marcel Simon, *Verus Israel* (Paris, 1948), p. 268

**Rosemary Ruether
on The Creation of anti-Semitism**

“In sum we might say that pagan anti-Semitism provided a certain seed bed of cultural antipathy to the Jews in Greco-Roman society, which Christianity inherited in inheriting that world. But this antipathy had been kept in check and balanced by Roman practicality and Hellenistic Jewish cultural apologetics. It was only when Christianity, with its distinctively religious type of anti-Semitism, based on profound theological cleavage within the fraternity of biblical religion, entered the picture that we begin to have that special translation of religious hatred into social hatred that is to become characteristic of Christendom.... In my judgment, the special virulence of Christian anti-Semitism can be understood only from its source in a religious fraternity in exclusive faith turned rivalrous. Pagan anti-Semitism, at most, provides a fertile soil for Christian polemics and legislation against the Jews.”

Britannica on the Origins of Christian anti-Semitism

The origins of Christian anti-Semitism Britannica online
Aug 23, 2009:

“Enmity toward the Jews was expressed most acutely in the church’s teaching of contempt. From St. Augustine in the fourth century to Martin Luther in the 16th, some of the most eloquent and persuasive Christian theologians excoriated the Jews as rebels against God and murderers of the Lord. They were described as companions of the Devil and a race of vipers. Church liturgy, particularly the scriptural readings for the Good Friday commemoration of the Crucifixion, contributed to this enmity.”

source: *Britannica Online*, <http://www.britannica.com/holocaust/article-215020>,
retrieved August 23, 2009

The Theological Roots of Anti-Semitism

(1 of 3)

“The injustices and pogroms inflicted over the centuries on the Jews by Christian nations, often in the name of Christian principles, did not stir the conscience of theologians until fairly recently. It was the advent of Hitler’s anti-Semitism that produced uneasiness in some Church circles and made theologians take a new look at their Christian past. Was the refutation of Judaism that was implicit in the Christian religion and in the Christian polemics against the unbelieving Jews in any way connected with the anti-Semitism prevalent in Western history and its culmination in the racial anti-Semitism of the Nazis? Some Christian thinkers began to speak out in favor of the Jews on theological grounds. They abhorred anti-Semitism: they came to recognize that the Church’s anti-Jewish polemics have created anti-Jewish feelings in the past, but they trusted that the Church’s central message, namely the love of God and neighbor, would be able to overcome the prejudices and antipathies generated by the ancient polemics. The Catholic names that come to mind in this connection are Jacques Maritain, Charles Journet, Henri de Lubac. These and some other authors sought a Christian manner of speaking of Judaism that would not produce contempt for the Jews; they searched for scriptural promises that applied to Christians and Jews alike; and they tried to acknowledge an abiding vocation for the Jewish people.*^A

cont'd

The Theological Roots of Anti-Semitism

[continued]

(2 of 3)

These authors were convinced that the anti-Jewish trends were peripheral to the Church's teaching, that they were in fact deformations of the gospel introduced at a later point in history, and that it would consequently be comparatively easy to purify the Church's life and message from anti-Jewish prejudices and the expressions of contempt. Little did these authors realize, despite their generosity, how deeply the anti-Jewish trends were woven into the significant documents of the Christian religion and how closely these trends were connected with the Church's expression of its faith."

– Gregory Baum
Jesuit Centre, Toronto
Introduction to
Faith and Fratricide
by Rosemary Ruether

*^A see Alan Davies's valuable study, *Antisemitism and the Christian Mind* (New York: Seabury, 1969), for a careful analysis of the Christian theological literature dealing with the Jewish people after Hitler's persecution and genocide.

source: Rosemary Ruether, *Faith and Fratricide*, Oregon: WS Publishers, © 1995, pp. 1–2.

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The Theological Roots of Anti–Semitism

[continued]

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Gregory Baum, OC (born 1923) is a Canadian Roman Catholic theologian.

Born in Berlin, Germany, he came to Canada from England in 1940. He received a Bachelor of Arts degree in mathematics and physics in 1946 from McMaster University, a Master of Arts degree in mathematics in 1947 from Ohio State University, and a Th.D. in 1956 from the University of Fribourg.

He was the Professor of theology and sociology at University of Saint Michael's College in the University of Toronto and subsequently professor of theological ethics at McGill University's Faculty of Religious Studies.

He is currently associated with the Jesuit Centre Justice et Foi in Montreal.

During the church council Vatican II he was a peritus, or theological advisor, at the Ecumenical Secretariat, the commission responsible for three conciliar documents, On Religious Liberty, On Ecumenism, and On the Church's Relation to Non–Christian Religions.

Explicit Anti–Semitism in the New Testament (compiled by Shmuel Golding)

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“These anti–Semitic statements were and still are the principal cause of all persecutions, oppressions and pogroms in which Jews have suffered. These anti–Semitic accounts in the New Testament have taught mankind to hate the Jew. As long as the New Testament continues in print (at least in its present form) the Jew will be hated. Here are but a few verses from where Christianity borrowed its anti–Semitic sentiments.

“O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate.” **(Matthew 23.37, 38)**. Then answered all the people (Jews) and said, “His blood be on us and on our children” **(Matthew 27:25)**. “But take heed to yourselves: for they shall deliver you to councils, and in the synagogues ye shall be beaten” **(Mark 13.9)**

“Ye are of your father the devil and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaketh of his own: for he is a liar and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And I say the truth, why do you not believe me? He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God” **(John 8.43–47)**

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